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The Greatest Human Power*

IRVING S. COOPER

TONIGHT I THOUGHT IT MIGHT be helpful to go into a subject in which every Theosophist is interested—the power which can be called down by those belonging to one or other of the various Rays. This matter of the Rays is wrapped in obscurity, and I doubt whether it is possible for us to have that obscurity removed before we have reached a very high standing in the occult world, the reason being that with a fairly full and complete knowledge of the Rays it will be possible not only to use powers but to misuse them—that is the danger that must be weighed in the balance. If we knew something of the keynote of each Ray, indicating how that particular power could be used, someone without the requisite moral sense might very readily misuse that power and cause difficulty. That is probably one of a number of reasons why we are not told much about the Rays, but it is interesting for us as students of occultism to study temperaments to the extent of finding out the type of power that each one uses, and how that power can be best used in us when we have

developed one or the other of the various aspects of life. One truth that is very difficult for us to realize is that every power we can call down, whether emotional, mental or higher still, is not really our power, but that of the Logos. I was very much taken by a few words spoken by Bishop Leadbeater on one occasion when we went on a little picnic at Sydney. There was quite a crowd of us around, and finally the Bishop answered some of the questions we asked. One answer remains in my memory. He had been doing a little work just before that, following back the links of consciousness, the way it plays down into the brain, and the farther he went the more he found that all consciousness is in a very real sense but an expression of the consciousness of the Logos. Our intellect is only a little pin-prick through which the light of the Logos flows, in that one respect. It is probably quite true in a way that what we are individually is determined merely by the series of vehicles we have developed through which the light of the Logos can

*Extracts from stenographic notes taken at a lecture to members of the combined T. S. Lodges in Chicago, in Besant Hall, November 22, 1922.

pour, and that evolution is not in any way the increasing of the amount of light we generate—we apparently do not generate any—but the perfecting of the lens through which the light of the Logos may better shine. We might imagine that we had a light overhead such as the sun, and then a series of lenses, some small and some large, some poor and some nearly perfect. The image of the sun would be reflected through every one of the lenses. In that sense we are “made in the image of God.” The lens individualizes that particular reflection. The light is all one, but one lens gives a good image and the next one almost none at all. So we can imagine that all of us reflect the Logos, some to a great extent, some little. Our evolution from savagery to perfection lies exactly in the perfecting of the lens, namely our bodies.

This makes plain some things which puzzle us. Every power which we possess—intellect, creative ability, will, love—all in a sense are powers of the Logos, but each Ray seems to bring down one of those powers to a greater extent than do the others. Thus the First-Ray temperament is largely marked by a strong and dominant will; while the Second-Ray temperament shows forth more of compassion and love,—and then we have intuitive wisdom, the philosophical, intellectual and scientific types, and quite a series of other powers. Among these powers which we can call down, depending more or less on our Ray, we find certain ones standing out as most universally in evidence.

Probably will, intellect and love are the three most useful. Of these three each of us possesses some part. In some cases the will is dominant, in others intellect, in others love,—the great unifying tendency. Which ought we to cultivate, which can we best use? That is the thing I have thought about many times. Which can we best use here in our own theosophical work?

One reason we are not able to do more is because we have not learned to call down these various powers. Too many of our members are largely victimized by circumstances. They are putty in the hands of events. Instead of dominating their lives we find them, to a very great extent, simply letting things happen to them, and often what happens is of no particular benefit to anyone. They might, if they so willed,

change their lives a great deal.

I have watched some of our leaders in action. They never bother about their karma. Mrs. Besant says to pay no attention to it except to remember that there is a reaction coming from everything we do, and that therefore we should set the best forces in action. Many people are afraid of their karma. Someone has said that karma is the “Theosophical Devil.” People are very much troubled over this, afraid of going against their karma, or making bad karma. This mental attitude makes people afraid to move. Some never move without consulting a horoscope. So far as I can see we ought to summon whatever power we have, utilize it to the extreme, decide what is wisest, and then drive on and do things, instead of being limp creatures, without backbone.

Now which power is the greatest?

Many would say the Will, and certainly it is a stupendous power. All those who progress along the pathway very far must have a strong will, in very truth a will that overcomes all kinds of obstacles. I have watched our revered President, and it is a positive joy to see her seemingly irresistible strength and to see how obstacles melt away. It is a secret of her Ray. You will notice often in the ordinary people who are on First-Ray or approaching it that they are rather troublesome, self-willed, obstinate, with an immense amount of energy which they pour out liberally all around them, sometimes smashing things. Such a person has a great deal of power if he would only bring it under control! That is the line of work on the First Ray, to bring down more power—but have it disciplined. Power undisciplined is like an engine running wild. Only when it is sent out along wisely-chosen lines can work be done and done well. It works as if it were electricity. I have seen our President in cases of emergency send out tremendous energy, and force things along the line she knew was necessary. It is an interesting and amazing thing, to see how she utilizes this power. This will can be utilized wonderfully in helping others; it can carry us through all sorts of obstacles and difficulties; and it can keep us firm and steady when others are making mistakes and going wrong; but also the will can injure, and wreck and cause difficulties. Those who

possess it and use it wrongly sometimes become the tyrants of the world instead of helpers of humanity. The lesson for us is that that power is a great one, but in a way it is not the greatest, because it can so easily be misused. Exactly in proportion as we arouse and transmit this power of the Logos, we must try desperately hard to keep it always under restraint, discipline, and tempered by compassion. If this is not done it injures. Some of you have a strong will, becoming stronger every day. If it is used rightly it will help you quickly toward the path; used wrongly it will be a tremendous handicap to you and to others. Suppose you had under your hand the current of an immense power plant—you would realize the necessity of using it carefully. So it is with the will—we can hurt or help, injure or uplift, and it is of vital importance that we use with the utmost care every energy we have, along safe and wise lines.

I do not put the will at the top, although it is for those on the First Ray. But for most of us it is not the safest power, though we must have it and use it.

Another great power is that of the intellect. It seems to me, or did some years ago, that the intellect is one of the most marvelous things that could exist. Take the entire fabric of civilization, or of one city alone. It is literally a product of the intellect—the planning of the great buildings with their elevators and lights, water and telephones, everything that makes up the carpet of civilization, is the work of the mind. The lifting of humanity out of the darkness of medieval times into the comparative light of present times is the work of the intellect, largely working along the lines of science. The more we can use the mind that way the better. When we think how this country has developed as a result of the use of intellect—the advancement of science, the evolution of the steamship, the radio, the telephone system, telegraph, the printing of books, the arrangement and functioning of our universities—there is not one thing that makes for civilization in which the intellect has not played a dominant part. Yet it is only the using of the lower mind to a very large extent, just the concrete thinking mind, through powers of analysis, discovery, investigation. No wonder most people today

practically worship the intellect. It is a marvelous power, but it can be and has been seriously misused. Today men are planning to get the best of their fellows, to sell drugs to ruin their bodies, planning all kinds of clever devices for personal and selfish advantages. Criminals are planning deeds of wrong, with the intellect. Nations have wrought out cannon and poisonous gases. Everywhere we find this power—though it has such marvelous possibilities—constantly misused. We gain much through it in Theosophy, for if we are students seeking the inner light we gain it first largely through the intellect; then later we go deeper. In all our work we have to use the mind, but always there is that fine dividing point between that which is good and that which is not good; between that which leads toward the Master and away from Him—it is so difficult to judge. Hence our rule of life ought to be ever to try to see what will be the result of our endeavor whether we are planning things for the helping or hurting of the race, building or destroying, making life happier or more unhappy. It is a power that we can develop without limit. The difficulty is that our own members do not make a great enough effort. There is no way of cultivating this power except by using it. People do not get it simply because they do not cultivate it properly. The power to think is a power that can be won, and great steps can be taken forward, even in one incarnation. It is a power we ought to learn to call down more and more, because the keener our minds become and the more we can make them the instruments of the ego, the faster we can advance.

But the intellect can be made most harmful, so it is probably not the greatest power.

Then there is the power of Love. I do not have in mind the sentimental attitude toward love, which is really only sentimentality, just slush. You see people going about with most charming expressions of how they love this and that and the other thing. That is not it. It is not so much an expression in words, but rather the deeper feeling that flows through and from one, that lets the power of the Logos flow through. What opened my eyes to it was an experience while in Sydney, when I was with a youngster who is evidently the

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Mr. Jinarajadasa's Tour

THE LATEST INFORMATION from Adyar about the hoped-for visit of Dr. Besant and Mr. Jinarajadasa is that she cannot come this year but that he will arrive in San Francisco about the end of June. A period of from between fifteen weeks and twenty weeks will then be given to the lecture work. Accordingly the Convention will undoubtedly be held in Chicago in the month of August and the exact date can probably be announced in the next number of THE MESSENGER. Of course the time available for lectures at Convention will be reserved for Mr. Jinarajadasa—we can hear our own people at other times—and his lectures will doubtless be for members only. Just how his lecture tours, in which he will speak to the public, will be arranged, has not yet been determined but as far as it is practicable his time will be distributed throughout the Section.

Our National Library

IN THE FEBRUARY number of THE MESSENGER several donations of books were acknowledged. Mrs. Hasty, of San Francisco, recently presented a rare, early magazine, with pictures of theosophical pioneers. Anything concerning the early

history of the Society is particularly acceptable. I hope the Board of Directors, at their next meeting, will authorize the gradual purchase of all new books on things occult that are worthy a place in a national theosophical library. It should be built up by a plan that will make it invaluable to the student of occult literature, and it should be conducted afterward by a plan that will make it available to every member of the Society, no matter where he lives. With permanent headquarters located in a central city, hundreds of members can make personal use of the books; but the majority of our members cannot do that and for them some mail-service plan should be worked out, so that to be a member is to be an owner of the library and to have books from it at the actual cost of transporting them from and to Headquarters. That may possibly reduce the sales of the Theosophical Press somewhat, but it cannot too often be said that our publishing business exists for service, not profits, and that our work is to spread a knowledge of Theosophy. However, since we desire to sell our books to the public that has never heard of Theosophy, it is in that direction that we must seek markets.

If you have theosophical books that you do not need, or which you desire to make available to a larger number of people, write to Headquarters about it. If the books do not duplicate what we now have they will be most welcome.

Rich America

THERE IS A CURIOUS characteristic about human nature that leads it to cling tenaciously to an idea that finds lodgment in the popular thought of the world. Countless superstitions are tenaciously believed generation after generation, notwithstanding the progress in the various sciences which proves them to be without foundation. Millions of people firmly believe that potatoes planted during the time when the moon is light are sure to yield a decidedly different crop than others that are planted during the period when it is dark. Not so many, but thousands of others, also believe that the weather will be dry or wet according to the apparent position of the new moon—on "whether

an Indian could hang his powder horn on its tip." They believe it as firmly as they believe they are alive, and if you were to call their attention to the fact that while all the people, from New York to San Francisco, see the same moon on the same nights, nevertheless there are copious rains for a month in Ohio while drought prevails in Iowa, they would merely be perplexed for a moment and then return to their original belief.

The same strange intellectual immobility has a similar relationship to events. Many illustrations might be given but one is enough. People who were in San Francisco during the earthquake, in 1906, know that only trifling damage was done by the shock and that the city was really destroyed by fire. It is quite certain that of the damage done to buildings less than one per cent was due to shock and more than ninety-nine per cent was due to fire; but the sensational stories sent out during the first few hours, when nobody really knew how matters stood, made a false impression upon the public mind that nothing will ever erase. The nation firmly believed, and apparently always will believe that San Francisco was destroyed by a great earthquake shock! It is quite useless to try to set anybody right. The imagination cannot escape the thrall of that first impression. Similarly a curious delusion exists abroad that everybody in the United States is rich. So many stories have been told and printed about America's fabulous wealth that to think of the United States is to think of a country populated almost exclusively by millionaires! We are continually receiving at Headquarters letters that disclose the general belief that everybody here has wealth abundant. Only this morning a letter from a neighboring country read, "It might even be possible.....for the wealthy American Section to send to Adyar a helpful mechanic," etc. There are requests for loans, for money to finance various enterprises, more or less theosophical,—the latest being to start a moving picture business with Theosophy as the central theme!—for money for per-

sonal living expenses, etc. A recent one from eastern Europe naively suggested that as money was so plentiful in America the writer would be pleased to have as much of it as the Lodges would have the kindness to contribute! He frankly stated that he was not a member but had done us the favor to read several of our books! Incidentally, he remarked that a friend of his who had been to America had seen a collection taken at one of our meetings and the plate was loaded with money in denominations ranging from a half dollar upward. This information was apparently thrown in just to let us know that we could not fool him about our financial ability to meet his modest request.

Sometime when there are not so many things pressing for attention I should like to take a census of our membership that would give occupations and other statistics. It would probably show a very few people who have retired from the business or professional life and who doubtless have good incomes; then there might be fifty or one hundred who are earning perhaps five thousand dollars a year; the rest of the eight thousand are engaged in almost every conceivable business and occupation, doctors, lawyers, dentists, teachers, small tradesmen, clerks, stenographers, bookkeepers, reporters, agents of various sorts, traveling commercial men and women, and a host of housewives whose husbands are not interested in Theosophy and whose incomes are very modest. The average member, although earning what abroad is considered excellent remuneration, has little surplus after meeting his miscellaneous expenses. He pays from seventy to one hundred dollars a month for house rent, about eighteen dollars a ton for coal, fifty to one hundred dollars for a suit of clothes, ten or twelve dollars for a pair of shoes, and a dollar, or more, per hour for the services of a carpenter, or any other craftsman who does repairing. Theosophy apparently appeals chiefly to those with small possessions. At any rate nearly the whole of our membership seems to be made up of people with very limited financial resources; but they have a trait that is doubtless largely respons-

ible for the impression that they have abundance. Their sympathies are quick and they respond generously when their sympathies are touched. Because they have the habit of being lavish with whatever they possess they appear to be far more prosperous than they are. It was an American who said, "If you have only a dollar, spend it like a prince—spend it as though dollars were leaves and you owned a forest."

National Headquarters

IT IS EVIDENT THAT THERE will be friendly rivalry between at least two or three cities for the prize of the permanent Headquarters of the American Section, T. S. That is quite as it should be. The reaction of various chambers of commerce may provoke competition in them also and result in substantial benefit to the Society, quite apart from the advertising it will give to Theosophy.

An official letter from Cleveland says, "We called a joint meeting of Annie Besant and Cleveland Lodge members to talk over the matter and see if we were justified in making a determined effort to secure favorable consideration for our city. It was the consensus of opinion that we should work toward this end, and while our plans are very immature at the present time, we feel it is no more than courteous to you as National President to let you know at this time that we plan to 'back Cleveland'."

St. Louis was the first to enter the race. It got down to details with a statement of ten reasons why St. Louis would be a good city for a permanent national Headquarters and finished with this fine example of true Theosophy:

"We aim to become the home of Headquarters of the American Section T. S., but for what we can give to it and to the Society. It is no mere civic pride that prompts us to voice our claims but only the most earnest desire that the Headquarters may be located where it will be of the greatest service to the greatest number, and we feel that place is St. Louis. If it can be shown that another

city has still greater benefits to offer, we will not only cheerfully relinquish our claims but will whole-heartedly support that city as the most fitting location for Theosophical Headquarters."

That is real Theosophy straight from the heart and we may all feel assured that the fine spirit of altruism and unity expressed by St. Louis will be maintained throughout the friendly contest by each of the cities that hopes to win the prize. One comforting thought is that any one of several cities are suitable for the purpose and therefore we can hardly make a mistake, whatever the final decision may be. Meantime on another page will be found a wholly different opinion of the matter and I trust that all who have ideas of any kind on this important subject will freely express them.

Theosophy Under Difficulties

WHEN A WOMAN lives in the mountains thirty miles from a post-office, and makes the trip through a snowbound country to mail her written work in the Theosophical Correspondence School course, one may properly say that is getting Theosophy under difficulties. That is a bit of information that I picked up recently on a lecture tour. Everywhere, over a route of between eleven and twelve thousand miles, I heard only words of praise for the Theosophical Correspondence School. At the close of a public lecture, or lectures, a free class for non-members is usually formed, and in various places the chairman mentioned, as an additional inducement, that the course of study in the Theosophical Correspondence School would be followed. L. W. R.

If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life.

The Greatest Human Power

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incarnation of a very great soul. I did not realize his power until on one occasion he deliberately radiated out from himself this power of love so distinctively his achievement. At that time he was a boy of sixteen. It was as if some splendid power had been liberated among us. I found the most intense affection and joy in being with those round about me. They were as near and dear to me as my very nearest. In other words, his aura, vibrating to that rate, set up in the auras of all around him an expression of that same delicate, rose-colored love-vibration, pouring from him. It was quite impersonal. He was not showering that affection upon any one person, but felt it toward the persons in whose midst it was. It utterly surprised me in its intensity, and all the little things which might separate us disappeared entirely. The barriers melted away; the prejudices were gone; suspicions could hold no part; life took on a different complexion. I grasped in a small way what would be the effect of the Christ when once more He comes—not so much the words which might charm the ear, but the effect of His aura upon everyone at all sensitive, with whom He would come into touch. When we remember that the aura of the Lord Maitraya extends a great distance around him, enough to take in thousands of people, you can see that His presence would be a marked benefit to everyone He contacted, either immediately or remotely. It seems to me, my brothers, that we ought deliberately to bring down more of that power of the Logos through our own sets of bodies, so we can make our Society a much more splendid instrument for the spiritual force behind it than is now the case. If we could feel even a little touch of that glorious friendly feeling, it would lift us out of the little ruts into which we fall and make that tie of brotherhood immensely more precious. It is not that we can love everybody round about us. I do not think that possible. The true and highest love is largely the product, the outgrowth, of friendship, ever growing deeper and purer, intensified life after life. I do not think it possible to love another whom we meet for the first time. Only after a number of lives of working together do those ties of acquaintanceship deepen into

friendship and friendship into love. We can, however, feel a lively sense of loving-kindness—that is probably what the Masters are asking us to do. Real love has very little of the sex element in it. It is not at all necessary that it be between man and woman, it may be between two of the same sex. It is largely the inner recognition of one ego for another.

Our Lodges are concentrating on intellectual studies. The will side even does not receive very much attention in their work. But nearly always they study various details of our philosophy. That is good work for the mind, but it does not awaken into expression that which would make this Society a real occult organization. The mind is not a unifying side of our nature. It rather tends to separate, because we must think along individual lines, largely depending upon individual past experiences. Our reasoning is bound more or less to depend on past experience or early training, and therefore we do not think alike in all ways. There is always a sense of separation. Now this love-power which is just waiting to be called down is of a plane higher than the mental—the intuitional plane. It can be called down, by the system of correspondences, into the astral body. We should be very careful not to let that work down into the lower side of our nature.

The true love itself can never be misused. It is only when it is diverted into the lower side of our nature that it may cause trouble. If we can send it out on the higher levels of the astral, it is one of the most marvelous powers in the world to bring people together. What we need as members and particularly as Lodges is the arousing of the intuitional body,—that which transcends the ego. If a Lodge can do that, if it can awaken in each member a little touch or thrill of that higher power of the intuitional body, it brings into existence a sort of form in the higher world, not quite a thought-form but almost as if it were the soul of the Lodge itself. It becomes radiant and beautiful, a splendid channel as long as there is mutual understanding. But the moment there is misunderstanding or suspicion or unfriendliness, that is shattered and gone, and the Lodge becomes practically unable to do

its work. If only a few people can hold the attitude of loving-kindness they become a very important unit in the eyes of Those who watch and help behind the veil, because that group of people can be utilized as a point of contact between the spiritual world and this. And through it there can flow down and outwards a series of spiritual forces, which otherwise would not reach the world because of there being no opening for them. If it were possible in a Lodge of this size for everyone to feel the utmost kindness toward the other, even though we may hold different intellectual views regarding things, I hesitate to say how great the work we could do, how splendidly useful this centre would be in this great city. The Hierarchy—those Whom we reverence as the Masters—would look upon that as an enormous opportunity for doing good, and utilize it to the utmost, because all these big cities are greatly in need of spiritual help. I think this our great task, and it is not so difficult. We must realize that intellectually we hold different opinions, but within, as egos, we are one. If the veils of our bodies could be stripped away so we could see each other's causal bodies, we would never be

guilty again of any lack of loving-kindness. Once one has caught a glimpse of the causal level and has seen the flashing beauty of even an undeveloped causal body, to say nothing of the glowing radiance of one fairly well along in evolution, all the little difficulties of the personality would be seen to be of no great importance. We put down into incarnation the least developed part of ourselves, that which is the least grown, because that is the part that needs training. Hence everyone of us has in the background a greater power of understanding things than is realized in the brain. Down here we are least mature. In that inner world where the causal body can be seen, there is more beauty and power. If we could really see one another it would make such a difference. What if these personalities cause trouble, make little remarks? Simply let these things go, say "There is my brother—a splendid, beautiful ego—the personality of which does not quite realize the grandeur of its own deeper self, therefore I must make allowances, must not be harsh in my judgments." That is the way we are going to make our Lodge meetings instinct with friendliness and spiritual vitality.

Nominations for Directors

Chicago, Feb. 21, 1924.

Mr. L. W. Rogers,
826 Oakdale Avenue,
Chicago.

Dear Mr. Rogers:

Please ask the Secretary Treasurer to withdraw my name as nominee for the office of member of the Board of Directors of the American Section, T. S. As you nominated me I am sending this through you.

Yours faithfully,
H. J. BUDD

Chicago, Feb. 22, 1924.

Mr. H. J. Budd,
212 Austin Avenue,
Chicago.

My dear Mr. Budd:

It is with genuine regret that I comply with your request to have your name taken

from the list of nominees, but of course your personal wishes must be regarded.

Yours most cordially,
L. W. ROGERS

Additional nominations received by the Secretary-Treasurer are:

M. B. Hudson, (St. Louis), nominated by L. W. Rogers, Adelaide Schwartzkopf, H. N. Rockafellow;

Edith Armour, (Chicago), nominated by J. C. Crummey, Gussie M. Hopkins, W. G. Greenleaf;

William M. Mayes, (Chicago), nominated by J. C. Crummey, Gussie M. Hopkins, W. G. Greenleaf;

Scott Van Etten, (Columbus, Ohio), nominated by O. H. Jolley, E. A. Johnston, Jennie E. Bollenbacher;

James H. Swain, (Kansas City), nominated by W. E. Barnhart, F. J. Rosenbaum, Arlo E. Miller.

Motives---A Meditation

ONE EVENING LAST SPRING it was my privilege to listen by radio to Bishop McDowell of the Methodist Episcopal Church as he talked to the Sunday Evening Club of Chicago. I had heard Bishop McDowell before—just once, fifteen years ago, when he dedicated a new church in a western city, and the memory was of a very spiritually minded man, more concerned with the essences of things than with the form. I listened to his voice as it came to me from the air and a feeling of profound reverence for the great minds who had created this radio mechanism could not but arise. The Bishop was talking to not more than two thousand people in a downtown theatre, but the little black mouthpiece suspended in front of him added not double or triple the number of his theatre audience but possibly as high as fifty thousand souls. What a preparation for the Coming!

I listened with the detached but friendly interest of a theosophist to the usual orthodox prayer and skilfully humorous introduction of the Bishop to his subject. I could hear the roars of laughter which greeted his sallies and I giggled with the rest of the gigglers many times. The talk was entertaining, but so orthodox in its trend that I was getting only fair entertainment from it. Suddenly my mind whipped to close attention as I heard the splendidly resonant tones carry these words—"I am no longer a young man and as I live on, I am more and more impressed that what people do is not of such great importance—it is the motive that counts". Then that good soul proceeded to talk to that vast audience of such a transcendent spiritual philosophy that it might well have come from the lips of those in our own movement who travel the hill tops close to the feet of the Great Ones.

"It is the motive that counts." How those words thundered through space! I wonder whether they smote other ears as they did mine. And as I listened to the Bishop, a part of me was looking back over the eight or ten years of my life since I first contacted the Ancient Wisdom, and trying to see whether, though the trend of my life was changed, the motives really were much better than they were before. How free was I from self serving? Was I really any more devoted to the real work of the Masters than in the days when I knew of only one Master and attended Epworth League as regularly as I now attend Lodge meetings? While I lay there on my bed thinking and listening the good Bishop went on—his words are gone, even the major substance of his talk is gone, but the memory of his great power to lift the spiritual vision of his hearers is vivid and real, and his tremendous slogan which he sent forth, time and again, "It is the *motive* that counts," remains always.

In these days when we who are blessed with the priceless opportunity of working with Dr. Besant, Bishop Leadbeater, Mr. Krishnamurti and others in the important task of preparing the world for the coming again of the Lord Christ and for His Message, it is well that we look to our motives. Why are we in the work?

Are we really adults, working because we really are giving ourselves, or are we like my little daughters, who as soon as daddy starts to hammer, can hardly wait to get a hammer and pound nails too. But as soon as the glamour of daddy's attention leaves the tools, they lose their interest for the little ones. Can we stand alone? As we make the inner act of devotion in our meditation, offering ourselves to Them in the Great Work, are we really giving anything like a real gift, or would it be more of an obligation than a gift, were They to accept all we offer? As I lay there listening—and many times since,—I thought these things over. I thought of the good plans and fine intentions of my life, especially my theosophical life, and I was not proud. For I am one of those that fail more often than not in living up to the opportunities for real selfless service that present themselves. It is easy to serve in the spotlight; it is not so easy to keep the heart steady and strong in the quieter days—that the gift to Them may be a gift worth while.

"It is the motive that counts." After all, that's all there is to life, and perhaps it is a good thing for "chesty" theosophists like me to realize that men like Bishop McDowell are reaching the hill tops of spiritual discernment without the aids which we prize so greatly. If today there were to be a weighing of values, would my own inner life and power prove as rich and as desirable for Their service as that of this strong orthodox leader?

And what is motive? Webster says, "That which determines choice, which inclines to action." And what is that in me? In the still center of things have I been growing that which can choose calmly in time of stress? Am I strong when the lower nature inclines to action in the direction which does not serve them? Is this which I have offered to Them really worth while as a gift? I wonder if it is!

We have been told that to reverence greatness wherever found is a worthy and necessary attitude to reach the Path. Independently of whether I reach the Path or not in this incarnation, there has been born a reverence for the good man of whom I've been writing because of the questioning which that mighty radio slogan has stirred within me and because of the great love and sympathy for mankind which poured from his lips that Sunday night. One could not but feel that his motive was not to reach anywhere for himself, but just to give and give and give to his brother who needed light and sympathetic understanding.

Out of this six months of questioning a new motive is being born. I wonder how well I will follow its guidance. I will not say what that motive is. I will let you guess—and make one for yourself, if the Bishop's slogan reaches you.

ANONYMOUS.

Only in the perfect balance of Love and Law is true Brotherhood attained.

ANNIE BESANT

Youth Department

O Lover of all the World's Children
May Your blessing rest upon all we do
In Your Name

O Flower of Flowers
May the Flowers in our hearts grow every day
more and more

In Your Likeness
O Perfect Elder Brother
Radiate Your Beauty everywhere and through
us pour to every living thing
Your Love Divine.

Since the beginning of the year the following
young people's groups have been organized:

Annie Besant Round Table—Leading Knight—
Miss Marion Cartright (Chicago, Ill.)

Louisville Round Table—Leading Knight—Mrs.
Minnie R. Wilson.

San Francisco Table—Leading Knight—Miss L.
M. Watson.

Juvenile Court Table—Leading Knight—Miss
Martha Feltus (Birmingham, Ala.)

Holy Grail Table—Leading Knight—Miss Mary
Fouraker (Dallas, Tex.)

New Orleans Table—Leading Knight—Mrs.
Isabel Devereux.

Chicago Golden Chain Group—Leader—Mrs.
Signe Holmboe.

Pasadena Lotus Group—Leader—Miss Edith
Boss.

Houston, Texas, heads the banner-roll at present in number of organized groups, having five actively at work: Two Round Tables (one connected with a public school), a Lotus Class which has met successfully for four years, and two Golden Chain Groups held each week at homes of T. S. members.

Mr. and Mrs. Alwyn Baker, National Lecturers for the T. S., have joined the Order of the Round Table and are planning to organize Tables in the cities they visit while on tour. Lodges may wish to make the most of this opportunity by obtaining information about the work while Mr. and Mrs. Baker are in their locality.

Two donations have been received this month for the National Round Table work; one of \$10.00 from Knights of the Order in Omaha, Mr. and Mrs. J. T. Eklund, and the other a gift of \$5.00 from the Open Gate Table, School of the Open Gate, Hollywood.

It has been suggested that a fund be opened for the benefit of the children's departments. All donations to this fund will be listed in these columns each month. Donations may be credited to the following departments: Lotus Group, Round Table, or Golden Chain. The funds will be used for printing, office equipment, secretarial work, propaganda, and organization.

REPORTS

Inspiration Table, Birmingham, Ala.: We have adopted a family of father, mother and three small children. Our members are very enthusiastic about them. The father has been unable to get steady work and we are trying to get him a job. We use our treasury money for this family as it needs it. Have supplied them with funds and groceries twice since Christmas, as we have had some very cold weather and their coal was out.

Last Saturday we had a party to stimulate interest, and we are planning a play, with small admission fee to reimburse our treasury. We have established correspondence with the Table in Rotterdam, Holland, to create international understanding.

San Jose Table, Cal.: "Our young people have initiated a movement of their own, and are carrying it out well. They have started a Round Table Supply Station, each contributing from time to time an article of food—canned goods, packages, boxes of food, etc. Next they are going to make scouting tours to locate real cases of need and then are going to make up boxes for them. Some of them call it the "Round Table Free Grocery Co."

New Orleans Table, La: "We are to use our lesson hour for original talks on 'Theosophy' and then fifteen minutes for questions and answers. I have presented each one with a copy of At the Feet of the Master and we are to take a sentence each day to memorize. We hope especially to train for The Coming and to have a band of young folks ready to offer themselves in Service to Him."

FROM THE MAGAZINES

It is encouraging to note the Brotherhood Ideal of the New Age coming to the fore in the Youth Movements of the day. The Literary Digest of Feb. 2, 1924, contains an article on "Youth's Decision Against War." At an international Convention of the Student Volunteer Movement held in Indianapolis, 7,400 student leaders representing 1,000 colleges, Universities and theological seminaries have decided that they will fight only if all peaceful efforts fail. The following statement was approved: "We believe that war is un-Christian, and that the League of Nations is the best means of preventing it, but we would resort to war in case an unavoidable dispute had been referred to the League or World Court without successful settlement."

The New York Times, December 30, 1923, printed a picture of a memorial window recently erected in the Chapel of the Collegiate School, N. Y. and dedicated to the Boys of the School who Died in the Great War. One window shows a knight of old embarking upon his quest of knightly service, and the other window, a knight of the twentieth century overshadowed by an angel of light. Above are the words:

*Follow The Christ, The King
Live Pure, Speak True, Right Wrong, Follow
The King.*

Mr. George Arundale is issuing a series of Youth Pamphlets which should be in the hands of all young people. Dr. Besant has called attention to them several times. The titles are: 1. To the Youth of the World. 2. The Brotherhood of Youth. 4. The Youth Spirit. 5. The Path to Greatness. These are explained in detail in the December *Theosophist*. Orders for the complete set may be sent through the Theosophical Press.

VIDA REED STONE.

Headquarters Building Ideas

TO THE EDITOR:-

I would like to submit a suggestion in reference to the permanent headquarters of the T. S.

The principal argument in favor of locating in a very large city is that it provides a constantly available stock of printers' supplies.

The disadvantages are the high cost of living in any large city, which adds to the burdens of the workers at headquarters, few of whom possess means.

The excessive cost of real estate, together with heavy city taxes, would operate to prevent the Society ever acquiring grounds large enough to take care of future growth.

I would suggest that the Society investigate local conditions in Kalamazoo, Michigan, as a possible location. The arguments in favor of this are briefly: Kalamazoo is becoming a recognized center of the printing and publishing business, which will insure at all times both ample printers' supplies, also skilled help both in the printing and bookbinding trades; situated between Chicago and Detroit on a main railway line from Chicago to New York. It is a central location and being only a few hours run to Chicago any special printing supplies needed could easily be obtained.

In all probability land could be obtained to provide room in the future for printing building, convention hall, executive buildings, cafeteria, etc., in fact, all probable needs for many years to come, for the price of a piece of ground in Chicago large enough to erect one single building such as the Society would need.

In a small town like Kalamazoo, the Chamber of Commerce is anxious to attract growing industries, and the T. S. Press is certainly an industry that has a big future, and they will often offer suitable hall. The location would be central enough for convention purposes.

The most important consideration however is the welfare of the workers at headquarters, as they are its very life. Most of them are making financial sacrifices in giving their services and high living costs and rents found in a city like Chicago must be a real hardship.

In a small city like Kalamazoo they could undoubtedly find pleasant living conditions at a moderate expense and the tendency of civilization is now turning towards decentralization of the great cities and place industries in smaller cities where living conditions are simpler and saner than is possible in a city of several million people.

Faternally yours,
WALTER X. OSBORN

Life came to the Almighty Accountant to have his book balanced. The Banker added up the deposits of love and ambition, of hope and illusion, of work and triumph. He then drew against these, checks of delusion and futility, of blindness and deceit, of fatuous gain and squirrel-cage achievement. He added them up, struck a balance, and showed the account to be overdrawn.

Adyar Day

On Sunday night, February 17, in the spacious parlors of Dr. E. B. Beckwith's residence on Greenwood Avenue, Chicago, members of twelve local lodges including the new Polish Lodge, Copernicus, assembled to the number of between seventy-five and one hundred to listen to a program appropriate to the occasion. Mr. Brinsmaid, of Akbar Lodge, read a most interesting paper, setting forth his recollections of association with some of the theosophical pioneers the major portion of the time being given to Colonel Olcott, with whom Mr. Brinsmaid was evidently well acquainted. Mr. Walter G. Greenleaf contributed one of his delightful off hand talks on the subject of Adyar and what it means to the members of the Society. Mr. L. W. Rogers also spoke about the work of the four great leaders, Madam Blavatsky, Colonel Olcott, Dr. Besant and Bishop Leadbeater, and related some incidents in the life of the latter at Sydney.

The Literary Digest International Book Review, February number, pages 199-200, in an article, "Mysticism and the Life of Today" by Thomas L. Mason, makes favorable mention of our H. P. B. and Dr. Annie Besant, as well as to print excellent photographs of each. The value of having our leaders so boldly set forth in the pages of this journal cannot be estimated.

Dr. Besant is mentioned again in connection with Home Rule for India in "Mahatma Gandhi" by Romain Rolland, in the Century Magazine for December 1923.

The Adyar Clipping Bureau has established a Reference Department at the suggestion of Mrs. Clara S. Henderson, of Kankakee, Illinois, and invites all T. S. members to contribute information such as the above and relative to articles on Theosophy and the Theosophical Society or mention made of Dr. Besant or any other prominent theosophical leader appearing in our periodicals and books of the day.

Miss Annie C. Bell of Adyar writes that our President, Dr. Besant, has two very special News Scrap Books in which she pastes photos and cuttings. One is for the Theosophical Society and the other is kept in connection with The Coming of the World Teacher.

In less than three months this department has catalogued and sent to Adyar 651 choice articles. At present there are 29 members engaged in reviewing and clipping. You are invited to contribute.

Meet unbrotherliness with brotherliness. We must not think of other people that which we do not know.
G. S. A.

What Lodges are Doing

LONG BEACH LODGE

The Long Beach Lodge is evidently doing some good, constructive propaganda, for its members, numbering forty-three, maintain a main-floor, centrally located lodge room seating about one hundred. Here the Lodge conducts a public lecture every Friday evening, preceded by a beginners' class at seven o'clock. The attendance is good for both meetings, the hall often being entirely filled for the public lecture. The Lodge has extended its work to Lynwood, a town about twelve miles away, where a center has been formed and regular meetings are being held with good prospects for a new Lodge.

In order to meet the heavy rental for their headquarters, the Long Beach Theosophists sublet their room whenever possible. To enable the Lodge to help with the Braille fund for the Blind, a vegetarian banquet was given, each person paying one cent per year for each year of his life. It was a great success, some members registering one hundred years. At any rate some forty dollars was cleared.

BROTHERHOOD LODGE, DETROIT.

Brotherhood Lodge has taken the whole second floor of a building in the heart of the city. It was a deserted machine shop, but now, after two months of hard work (nights and Sundays) the members have transformed the place into a beautiful lodge room. Mr. Rogers' series of public lectures was utilized to organize an elementary class, which did not, according to the usual custom, dwindle down to a few after first enthusiasm, but which maintained the high average of forty-five or fifty students. Keeping alive the interest has been accomplished by the Lodge president, who planned and gave a series of fourteen lectures covering the whole field of Theosophy. The old members of Detroit Brotherhood are now wondering if the Lodge proper will prove lively enough for this new group when the individual students become T. S. members.

OAKLAND LODGE

Twenty-three new members came into Oakland Lodge during the last year—a fine addition to any Lodge. The members have extended their class work and conduct a center in the colored settlement, and one in Haywards. At the Oakland Lodge rooms there are three classes each week open to the public and the young people hold their meeting every Sunday afternoon. Like many other Lodges, it held a Christmas bazaar during December and cleared about two hundred and fifty dollars, which will enable wider plans for propaganda.

DAYTON LODGE

In Dayton the members are trying bi-weekly Sunday lectures that are proving very successful. These are given in the Chamber of Commerce Street, between First and Second—perhaps a visiting member may want to attend.

ANNIE BESANT, CLEVELAND.

The city of Cleveland had a food show, lasting a week and attended by some 125,000 people; and the enterprising members of Annie Besant

Lodge, T. S., had a booth there. It was really three booths in one, occupying the floor space which ordinarily would have accommodated three exhibits. The wonderful publicity opportunity was given the Lodge by the show management, because of the business connections of the husband of one of the members. The exhibition privilege was given, rent free, the only cost to the Lodge being \$25.00 for preparation of the sign and the use of furniture.

The Lodge had a prominent location, fronting on three aisles, next to the orchestra booth. The word Theosophy blazed forth above two sides of the booth, and such words as Reincarnation, Karma, Dharma, and so forth, occupied prominent places.

Needless to say the attention of the public was arrested and many people who had never heard the word Theosophy stopped to inquire and showed keen interest and a desire to know more. Many passers-by stopped to talk with the members in charge about their own personal difficulties, and to find out the theosophical explanation. One woman stated that she had not been happy in fourteen years, and seemed on the point of becoming mentally unbalanced, but after listening to the simple theosophical truths, went away encouraged, promising to visit the Lodge rooms and study deeper. Another unhappy woman, who had endeavored to gain help from psychology but unsuccessfully, left the booth with the determination to take the first step in straightening out the quarrel that had caused the unhappiness.

Many of the inquiries were exceedingly amusing. One casual observer was heard to remark: "Theosophy! What does that mean? Is it good to eat?" Another, looking at the box-like object on which the emblem was shown, asked "Is it a stove?" A woman stopped, her eyes roamed all around the booth, taking in everything, and when the member in charge asked if she knew of Theosophy, the visitor answered, "yes! we have read a good deal about Theosophy, but I was just thinking what a fine looking group of people you have here—they all have such fine Christian faces."

The members of Annie Besant Lodge, Cleveland, feel that through this channel they were given a stupendous opportunity to bring Theosophy before thousands of new people.

SEATTLE LODGE

The Secretary of the Seattle Lodge writes that a lease for three years has been taken on the old quarters in the Lyon Building, which was the center of activities some years ago. The partition which formerly greatly restricted the seating capacity has been removed, the place has been completely redecorated, and the Lodge is looking forward with great enthusiasm to a very successful season.

Every one who bears suffering and sorrow nobly in his struggle towards the light is lifting a little of the heavy load of sorrow and suffering of his brothers as well.

C. W. LEADBEATER

Book Reviews

Adamant, by Nicholas Roerich—Published by Corona Mundi (Price \$1.00 through The Theosophical Press.)

The International Art Center, in New York, Corona Mundi, has just issued a collected series of lectures by its honorary president, Mr. Nicholas Roerich, under the title *Adamant*. Mr. Roerich is well known in the American Section, for he traveled with the rotary exhibition of his own paintings and made it a point to get into touch with theosophical lodges throughout the country. Indeed, he presented one of his pictures to Pacific Lodge. Mr. Roerich is a remarkable and versatile man: he is deeply versed in the mystical side of Theosophy, he is a prolific painter of striking and profound subjects, he has shown his talent as an organizer in launching two such idealistic movements as Cor Ardens and Corona Mundi, and, before he left Russia, previous to the revolutions he had taken an unusually active part in the artistic life of Petrograd.

Some of the essays that are assembled in this volume are lectures given on his American tour; practically all were so given, in fact. The title lecture, *Adamant*, was given in London in 1920 as was also the lecture which he calls *Shield*; one lecture, *the Right of Entrance*, was given at Vichy in 1923. One of this series, *Spiritual Garment*, was delivered under most unusual conditions for a talk of this nature; Mr. Roerich spoke on the subject of "color auras" before an invited audience in the Costume Salon of Marshall Field and Company, the large department store.

Altogether, the book makes a quaint piece of mystical writing based on the creed of Beauty. Mr. Roerich's somewhat foreign style is filled with figures and phrases that fall gratefully upon the theosophical seeker of Beauty. In speaking of the Russian ikons, he says: "Almost the highest place among the ancient Russian art creations should be given to the ikons,—applying this definition on a large scale. The faces on these 'wonder-working' paintings are magically impressive. There is a great understanding of the effects of the silhouette-painting in them, and deep sense of proportion in the treating of the backgrounds. The faces of Christ, of the Virgin, of some beloved Saints—they seem actually to radiate the power attributed to them: The Face of Judgment, the Face of Goodness, the Face of Joy, the Face of Sorrow, the Face of Mercy, the Face of Omnipotence,—yet, still the Same One Face, quiet in its features, fathomless in the depth of coloring: The Wonder-Working Face." This is not ordinary art criticism; it is an attempt to use the intuition to understand the deepest motives of the creative artist. "He who cannot grasp the Past is unable to imagine the Future" is one crisp and full sentence, and here is another: "If Beauty is the Shield of the World, if the aura of the World's Teacher is luminously radiant, even the smallest seeds of this splendor must be reflected in our life. And the awaiting ones and the expectant ones must be the first to prepare the place of Beauty in life."

Mr. Roerich has the courage of simplicity; already his influence upon American artists is marked. When he speaks of Beauty he is talking of something with which he deals in familiar terms, not as an abstract subject for fascinating speculation but as a geographer might talk of that land which he knows best. *Adamant* is deep and poignant and imaginative.

A. E. D.

An introduction to Indian Art, by Dr. Ananda K. Coomaraswami, published by the Theosophical Publishing House, Adyar, India. Boards, 141 pages. Price, \$1.35, through The Theosophical Press.

This is the ninth volume to be published by the Theosophical Publishing House at Adyar in its series known as The Asian Library. An Introduction to Indian Art is from the pen of Dr. Ananda K. Coomaraswami, curator of Indian and Mohammedan Art at the Museum of Fine Arts in Boston.

The book serves as a most charming introduction to Indian art—its Vedic origin, the early Buddhist art, the development of devotional theism, medieval Buddhist paintings, and Jain and Rajput paintings. These are but a few of the phases brought to the attention of the reader, and the author has made all these chapters doubly interesting by sixteen plates, illustrating some thirty-four different examples of the art of the Hindus. In the introduction, Mr. Coomaraswami points out the fundamental difference between art in India and art in the modern world. "In India," he writes, "it is the statement of a racial experience, and serves the purpose of life, like daily bread. Indian art has always been produced in response to a demand: that kind of idealism which would glorify the artist who pursues a personal ideal of beauty and strives to express himself, and suffers or perishes for lack of patronage, would appear to Indian thought far more ridiculous or pitiable than heroic. The modern world, with its glorification of personality, produces works of genius and works of mediocrity following the peculiarities of individual artists: in India, the virtue or defect of any work is the virtue or defect of the race in that age."

The closing pages are devoted to several very fine bibliographies.

An Introduction to Indian Art might be considered suited only for those who delve deep, but even the casual reader, with a penchant for the history of either art or India will find much of value in this addition to The Asian Library.

A. W.

Meditations from At the Feet of the Master, compiled by a Server and containing maxims for each month, week and day of the year is being reprinted. Orders for this book may be placed now with The Theosophical Press.

Members of the Order of the Star in the East should own a copy of Prof. P. Pavri's book *The Coming World-Teacher*, and will do well to present it to enquiring friends.

Theosophy in San Quentin

Seventy-two men wanting Theosophy and not enough books to go around!

The library at San Quentin penitentiary contains thirty-five ill-assorted books on Theosophy and near-Theosophy, and the leader of the Annie Besant Theosophical Circle is looking to the outer world for some adequate supply of standard elementary text-books. Surely there is many a book-shelf that can spare an "Elementary Theosophy," a "Reincarnation, the Hope of the World," an "Outline of Theosophy," or some one of the text-books that mean so much to the beginner.

Those who have suitable books to send should address them, all charges prepaid, to W. H. Handley, Box 37051, San Quentin, California.

Order of Service

The Theosophical Order of Service in America is established under the International Order of Service, located at Adyar, Madras, India, with Dr. Annie Besant as its International President.

The object of the Order is "An attempt to apply Theosophy to the supply of human needs in all departments of life. An organization of all who love for the service of all who suffer."

The work of the Order is carried on in Leagues, each League representing a single line of work. We have already active, a Healing League, and a Brotherhood Broadcasting League. Others are being formed on other helpful lines.

The Council of the Order will be glad to hear from, and to give further information to all who are interested in the movement.

DR. MARY WEEKS BURNETT,

Secretary,

6060 Selma Avenue, Los Angeles, California.

Books for the Blind

There are many blind people interested in Theosophy but barred from its study because there are not enough theosophical books printed in Braille to even begin to meet the need. The Theosophical Book Association for the Blind has a free circulating library of over two hundred volumes, printed in the raised Braille type, which are loaned to the blind everywhere. It has a small plant equipped for copying these books but the work is greatly limited by lack of funds. The Association is making a membership drive just now, and all inquiries about the work, applications for membership and donations should be sent to the Theosophical Book Association for the Blind, 1548 Hudson Avenue, Hollywood, California.

Deaths

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

Mrs. Mary Ida Anderson.....Greeley Lodge
Miss Angelina WannHerakles Lodge
Blackwood K. BensonDharma Lodge

If you want to be happy, you must first put happiness in the common stock and then draw it out. You cannot be happy independently.

G. S. ARUNDALE

Mr. Ernest Wood's Tour

Mr. Ernest Wood is having a splendidly successful lecture trip through the North and West, reporting that at Seattle the smallest public audience was four hundred. At St. Paul and Minneapolis, too, the audiences were fine and the work satisfactory, as well as in the smaller centers, Bismark, Glendive and Billings.

On this westward tour, beginning at Cleveland, Mr. Wood has had the privilege of addressing the Kiwanis Club in every city he has visited, and these talks have opened up other opportunities so that he has been able to contact many groups. The Kiwanis International Headquarters arranges these engagements for him.

Library Data

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.

Notices

If you are interested in the life and growth of the Buddhist philosophy and religion under worldwide union of forces, you are invited to write to Weller Van Hook, 7124 Coles Avenue, Chicago. It does not matter whether you are a theosophist or not.

If anyone knows the address of Miss Elizabeth B. Ritter, one time a member of the T. S., please advise the Secretary-Treasurer, Mrs. Maude N. Couch, at 826 Oakdale Avenue, Chicago.

Bishop Cooper requests that all mail for him or money for funds in which he is interested be sent to his Los Angeles address, 2033 Argyle Ave.

The Section Office files are in need of copies of the January, 1921, Messenger. If any member has this magazine and can spare it, the courtesy will be very greatly appreciated.

Headquarters appreciates the fine co-operation of the many members who responded to the request for July and September MESSENGER.

Are you one of those who order your non-theosophical books from The Theosophical Press? Why not? The price is exactly the same and about one-third of it goes into our general fund and then out again into theosophical work. That's an easy way to help. Many members are doing it.

Relief---German Theosophists

Received Prior to February 20

Reported Previously	\$148.50
Harmony Lodge, Toledo, Ohio	20.00
Adelaide L. Hawley	10.00
Berkeley Lodge, Berkeley	22.10
Ada Horton Bird	3.00
Mr. M. Reepmaker	10.00
Emory Nelson	5.00
E. P. Carbo	2.00
Alice F. Kiernan	4.00
L. W. Rogers	10.00
Lansing Lodge, Lansing, Mich.	25.00
M. J. Burleson	8.00
Mrs. Hannah B. Stephens	5.00
Mrs. H. N. Rockafellow	5.00
A. W. Hubbe	10.00
Annie Besant Lodge, San Diego	5.00
A Friend, California	100.00
R. W. Davis	10.00
J. D. Carey	50.00
Mrs. Laura E. Holloway	1.00
Ella M. Pelton	.80
Mrs. Etta K. La Pierre	1.00
Beginners Class, Austin, Texas	3.00
Mrs. N. C. Cropley	10.00
Pacific Lodge, San Francisco	20.00
Columbus Lodge	5.00
Theodora M. Carrell	1.00
Calif. Fed'n of Theosophic Lodges	20.72
Pomona Lodge, Los Angeles, Cal.	5.00
A Friend, New Mexico	5.00
Boulder Colorado Lodge	5.25
A Friend, Sacramento, Calif.	5.00
F. A. Baker	2.00
Dorothy Otis	5.00
Adelaide M. Cox	4.10
Helen S. Duntun	1.00
Glendive, Montana, Lodge	5.00
Mrs. J. H. Hunt	1.00
Mrs. W. M. Voorhies	1.00
Mrs. Schermick	1.00
Mrs. M. Tennant	1.00
Mr. Sarvis	1.00
Miss Lillie Woods	5.00
H. L. Olsen	2.00
J. W. Wagenvoord	50.00
Mary D. Jones	2.00
George A. Chapin	5.00
Mrs. M. C. Thomas	16.00
A Friend, Chicago	15.00
A member, San Francisco	1.00
A Friend, Washington, D. C.	1.00
A Friend, Santa Cruz, Calif.	10.00
Mrs. Florance Anderson	6.00
Duluth, Minn., Friends	11.00
Clifford D. Benson	5.00
Miss C. M. Walters	5.00
Adeline Wagner	2.00
F. E. King	10.00

Total\$703.47

Two drafts of 50 pounds sterling each and costing \$213.50 and \$215.50, have been forwarded to Mr. Arthur Burgess in London.

Some inquiries have been received asking whether clothing should be sent. The undersigned cannot handle clothing, but will be glad to furnish addresses of lodge officials in various cities of Germany to whom packages may be sent by mail or express. Parcels by mail cost 12 cents per pound. The names will be of persons who will distribute articles sent to them with discrimination.

From Lieut. Devereux M. Meyers a money order for pounds strlg 2-4-6 has been received and forwarded to London. Thanks are given to the donors below, and also to the South Shore State Bank, which has cashed checks without charges.

C. SHUDEMAGEN

7124 Coles Avenue, Chicago.

Publicity Donations

January, 1924

Major Geo. B. Lake	\$ 1.35
Santa Ana Lodge	2.00
Albany Lodge	2.80
Besant Lodge, Tulsa	2.00
M. J. Gritzner	4.00
Mrs. Elizabeth Sutherland	1.00
P. A. O'Neal	1.50
Service Lodge	1.00
S. S. P. W. Atlanta Lodge	1.50
Butte Lodge	1.60
Syracuse Lodge	2.00
Oakland Lodge	2.30
Atlanta Lodge	1.50
Thekla Vogel	1.00
Birmingham Lodge	1.25
Santa Rosa Lodge	1.50
Kansas City Lodge	2.25
Mrs. Texonia Sanford	2.00
Lansing Lodge	3.00
Oklahoma City Lodge	3.50
H. M. Ogata	2.00
Marion Hare	.20
H. D. Olsen	20.00
Bertha Winne Eldred	1.00
Besant Lodge, Seattle	5.00
New York Lodge	3.40
John F. Curry	1.50
Lansing Lodge	3.00
Chicago Lodge	3.00
Grand Rapids Lodge	2.00
Herbert E. Duntun	5.00
Brotherhood Lodge, Detroit	1.50
Col. F. E. Merrill	15.00
Ollie L. Lewis	.70
Pittsburgh Lodge	5.00
Wm. W. Proctor	2.05
Lottie Patterson	1.00
Omaha Lodge	1.75
Besant Lodge, Krotana	5.00
G. J. Braun	6.00
Anna M. Savage	2.00
Glendive Lodge	5.00

Total\$130.15

Correction: In the January MESSENGER, the donation of five dollars credited to Ivar Haglund for Publicity should have been credited to Besant Lodge, Seattle.

In the February MESSENGER a donation of five dollars, from Harmony Lodge, Toledo, was credited to Mrs. Anna P. Bird personally. It was a Christmas Greeting from the Lodge.

New Territory Fund

January 15 to February 15

C. F. Holland	\$ 50.00
Mrs. H. Kay Campbell	10.00
Mrs. M. L. McCormick	24.00
Ellen Rudebeck	16.00
David K. Young	25.00
Jessie H. Thompson	4.00
Vida Reed Stone	3.00
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