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## The Heart of the Work

WELLER VAN HOOK

WHAT MESSAGE shall I give our people in Europe when I return?" said a young traveller. Intuitively the answer came to mind, "Tell them to seek and find the heart of the work!"

Very much thought one may give to the idea—the heart of the work. The general body of the work of the Hierarchy, as men below may know it, is the work of human co-ordinate and interdependent labor. All that our hands find to do worthily and in Their name is good work.

And therein lies the possibility of maya-vic deception. Many students of The Divine Wisdom, as it seems, find satisfaction, a feeling of well-doing, in carrying out the details of daily routine, maintaining the inner attitude of doing God Service.

But these are critical times in the world's life. The phenomenon presented by many thousands of students of God's plan, young occultists, belting the earth in residence and in labor, is a rare, perhaps an unprecedented occurrence. The need for their future service must be great; their present usefulness may be something more than *nil* to warrant the arrangement and its laborious maintenance. Certainly we can see the possibilities for the labor of many such workers if they can act with a sufficient

degree of selflessness to be of real present service. The world needs a host of minor bearers of its karma. The multitude of religious people are bearing much of that load—it is of low tension, a vast flood spread out thin over a great area.

The heart of the work is the part of our labor that belongs to the very crux of the world's problems as set for solution in our day. It is that work the doing of which supplies the key to the world-situation, enabling our Leaders to make great changes in the karma of action for the whole globe.

You do not need to be told what is this crucial work that we may do! It is the work that They, Themselves, through Their pupils, have told you that They wish you to do! Nothing that we can do of our own choosing can have the value of those things that They have asked us to do.

The reason for this lies in the fact, already noted, that the future life of the world is to be developed under conditions and towards proximate and remote goals which They can see and examine. They can prepare the world and its protagonists for the coming dramatic crises. They can mould not only the actors and the mass of men but even modify, in the most essential ways, the background, the vital land-



scape of the future drama. This They do in order that the great purposes of life may be served in ways of maximum effect in practical ways and in artistic bearing.

But this cannot be done except that those egos be found who will lend themselves subconsciously or in full knowledge of Their ways and methods. The inspired and partly inspired men of the world's history in all departments of life are legion in number. Yet every such man is a picked ego whose karma has been taken into cognizance by The Brothers.

For They must see that such egos as serve Them have due care and reward in future lives. They review and improve the opportunities of the varying subsequent lives, many of which are not so rich in the privilege of service as the one in which the inspiration was given.

Students of The Divine Wisdom who are familiar with the facts we have just cited have an extraordinary privilege and an unusual obligation. For those who do what they are requested to do accomplish much in Their cause; those who neglect their op-

portunity incur the karma of rejection which makes some trouble for them in the grasping of similar opportunities of the future.

Several bodies of students of The Wisdom are now marching on in parallel lines. They are being trained for phases of the future control and guidance of human life and affairs that shall eventually sanctify all earthly existence to its remotest limits. Without the consciousness of this obedient co-operation and assistance and without willing and voluntary labor the Great Work cannot so well be carried out. Labor properly directed and sustained through ages by the binding force of Their continuous knowledge of events is a necessity of the work.

To find the heart of the work is to discover in our consciousness that which we can do to fit our effort, as closely as possible, into the scheme of life as They are planning and conforming it within God's larger scheme. It is for each of us, day by day, to seek and find the heart of the work.

## An Apocryphal Description of Jesus

A. EUGENE DEADERICK

ABOUT THE YEAR 1883 an American Clergyman, W. D. Mahan by name, became interested in the possibility of finding documents bearing out the story of the life of Jesus as it is recorded in the King James version of the Bible. He therefore made an expedition to Rome where he secured access to the Vatican library. He found a certain amount of material there, notably the *Acta Pilati*, but not satisfied, the Reverend Mahan travelled to Constantinople to investigate the documents preserved there from the time of the Emperor Constantine I.

Among the manuscripts found at Constantinople was one purporting to be a report written by one, Jonathan, addressed to the "Masters of Israel," presumably the Sanhedrim. In this, Jonathan reported a lengthy testimony of shepherds who had been watching their flocks one night, near Bethlehem and had been surprised by a great light in the sky and the sound of voices from the heavens. Included in the testimony was the statement of a rabbi,

Melker, to the effect that three strangers had called upon him, in their search for a child whom they later found in a cave. Melker also wrote to the Sanhedrim giving certain testimony relating to Elizabeth and Mary and circumstances surrounding the birth of Jesus, affirming his belief that this child was truly the Messiah. Further, the manuscripts preserved in the library of the Mosque of St. Sophia at Constantinople revealed another report, this time by a man of the name Gamaliel who was sent by the Sanhedrim of the Jews to interview Mary and Joseph with regard to the child, Jesus. This report is worth quoting from at some length as it gives a rather vivid description of the personal appearance of Jesus just previous to his active ministry and also indicates something of the attitude of others of the time who had constant dealings with him. No assertion can be made as to the authenticity of Gamaliel's report. It must be read solely for the interest which the document itself contains. Portions of it follow.



"I found Joseph and Mary in the city of Mecca, in the land of Ammon or Moab. But I did not find Jesus. When I went to the place where I was told he was, he was somewhere else; and thus I followed him from place to place until I despaired of finding him at all. Whether he knew that I was in search of him and did it to elude me, I cannot tell, though I think it most likely the former was the reason, for his mother says he is bashful and shuns company. It seems that Joseph and Mary have both lost confidence in his becoming anything. They seem to think the Sanhedrim should do something for him to get him out and let him show himself to the people. I tried to console them by telling them that my understanding of the prophecy was that he had to come to the high priesthood first, and there work in the spiritual dominion of the heart; and when he had brought about a unity of heart and oneness of aim, it would be easy enough to establish his political claim; and all who would not willingly submit to him, it would be an easy matter with the sword of Joshua or Gideon to bring under his control.

"His parents told me of an old man who lived on the road to Bethany who had once been a priest, a man of great learning, and well skilled in the laws and prophets, and

that Jesus was often there with him reading the law and the prophets together; that his name was Massalian, and that I might find Jesus there. But he was not there. Massalian said he was often at Bethany with a young family, and he thought there was some love affair between him and one of the girls. I asked him if he had seen anything like a courtship between them. He said he had not, but inferred from their intimacy and from the fondness on the woman's part, as well as from the laws of nature, that such would be the case. I asked him to give me an outline of the character of Jesus. He said that he was a young man of the finest thought and feeling he ever saw in his life; that he was the

most apt in his answers and solutions of difficult problems of any man of his age he had ever seen; that his answers seem to give more universal satisfaction,—so much so that the oldest philosopher would not dispute with him, or in any manner join issue with him, or ask the second time. I asked Massalian who taught him to read and interpret the law and the prophets. He said that his mother said he had always known how to read the law; that his mind seemed to master it from the beginning; and into the laws of nature and the relation of man to his fellow, in his

*(Continued on p. 119)*



THE VALERIUS PAINTING OF CHRIST

Each year as the Winter Solstice approaches, the minds and hearts of all earth's people are touched by the significance of the Birth—the birth of the child Jesus two thousand years ago; the birth of the new year as the sun begins again to move northward; and the birth of the Christ, which may take place within each human heart.

There hangs in a private chapel in Stockholm a rare conception of the Christ whose natal day is so near, and this we present with the added note that it was painted by a Swedish woman, Miss Bertha Valerius, who was quite untrained in art, but received her guidance from the Beyond. She began the picture in 1856. It became her life work and after many failures and new attempts, she finally finished the work in 1896. Then, in accordance with a promise made by her Angelic Messengers, she passed away peacefully in her sleep. The Messengers told her that the world should not dwell in thought upon the dead Christ, but that it should rejoice in His living, loving Presence, which would save it from all sin and bring in a new kingdom of life, joy and peace. It is with this vision that she has made her great gift to the world.





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### *Among the Lodges*

The Cleveland Lodge is among those that have purchased property. Before the time of the trouble in the American Section three years ago that Lodge was one of the strongest in the country; but everybody knows what dissention does for a theosophical lodge. For a time the oppositionists were in full control of that Lodge and finally about forty loyalists withdrew and organized the Annie Besant Lodge. One by one the leaders of the opposition dropped out and some of them are now entirely outside the Society. Slowly the control came back into the hands of the remaining loyalists, but the membership list is pitifully small compared to the strength it had a few years ago. I was pleased to get an invitation to give a lecture in their hall. It was not only packed but many were turned away at the door. A large study class was organized and Cleveland Lodge will doubtless soon again be on the highway to prosperous membership. The membership of that powerful Lodge actually went down to less than thirty members before the tide turned. Now that it has started to grow again everybody will wish it the largest possible measure of success.

Genesee Lodge, at Rochester, has also

purchased a home located just beyond the business center. Like the hall of the Cleveland Lodge it is so situated that the transportation problem is rightly solved—a matter that should never be overlooked in selecting a site. An inaccessible place is all but worthless. The property of both these lodges carries mortgages but they can be managed comfortably and be gradually discharged.

Sometimes apparently about all we get from efforts to build up our lodge is a lesson in patience. In October the Mount Vernon Lodge, near New York City, made careful and extensive preparations for the one night I could give to that city. A fine hall was engaged and expensive advertising was done. The weather had been ideal for weeks; and then on the very day of the Mount Vernon lecture it began to rain and by evening a real storm had set in. The morning papers said that "many persons were injured and widespread damage was done in New York City by the sixty-mile gale that lashed the Atlantic Coast yesterday from Newfoundland to Cape Hatteras." Those who braved the storm to attend the lecture had to come in cabs and the audience was very small. Nothing daunted, the little Lodge is pushing on with the work in a territory that is doubly difficult because the population is but about 50,000 and the giant neighbor of New York overshadows it; but such courage and devotion will ultimately win. Looking back fifteen years to the days when the Mount Vernon Lodge was organized, and before, I do not think there is one of the old charter members left. It is most interesting to observe how our groups of members come and go while the spiritual center holds fast.

### *Real Theosophy*

**T**HE TRUEST THEOSOPHIST is the one who lives his philosophy. Some of our members are doing that admirably. One instance which came under my notice was that of a stenographer who, several years ago, subscribed \$10.00 a month from a salary of \$85.00 a month to sustain a theosophical organizer "for as long a period as he will remain in the district;" and she paid regularly. Several of our Headquarters' workers have made, and are making, real sacrifices to come to Chicago and do theosophical work. One gave up a fine, re-



munerative position, voluntarily fixed her compensation here at \$20.00, a week and is doing work for which a non-member would charge at least \$40.00 a week. She is thus donating half of her time to the cause. Two others capable of earning excellent salaries fixed their compensation at \$16.00 a week for more than a year but finally changed it to \$21.00 a week, which is not more than one half what their time would command in the open market. Another member has volunteered to come, and will soon arrive, who is resigning from a position paying about \$190.00 a month for a place here at \$125.00 a month, which is pretty much the same thing as donating one third of one's income to Theosophy.

I mention these things for two reasons: It indicates the class of workers with which we are building up the Headquarters' staff and it furnishes some inspiring examples of real theosophical devotion. As to the first point we want workers at Headquarters who have proved their competency by success in the outside world. The fact that a member has attained a position that commands a fine salary, and has held it for years is *prima facie* evidence of ability. As to the second point it is an object lesson for all of us. How many of us are contributing, not 25 per cent or 30 per cent but even 5 per cent of our earnings to Theosophy? A few really are doing so, but exceedingly few. We need in Theosophy much education on more liberally supporting the work. Of what use is it to make money unless we do something useful with it? And what better can we do with it than to generously sustain the work to spread in the world the teachings that have brought such peace and satisfaction into our lives?

### *Our Junior Department*

UNDER THE ENERGETIC management of Mrs. Stone our junior department work is flourishing. She is steadily organizing and the Round Tables and Lotus Groups which she leaves behind her as she travels are proving to be most effective in giving Theosophy to the children. The difference between the two is one of classification. Children under eight years of age belong to the Lotus Groups and those older to the Round Tables.

All of our Lodges should have these junior departments. It is an extremely important part of our theosophical mechanism. The youngsters who are now being trained in it will be coming on in a few years to take their places in the general work. This department for juniors not only makes well-grounded Theosophists of our children, and of the children of outsiders, but it gives an opportunity to the children of non-members to come into touch with the teaching—if that is their fortunate karma—without waiting until they are grown up. The various organizations in educational and religious work that have grown out of the theosophical movement and which are engaging the earnest services of many of our members are most useful and commendable, but in the Round Tables and Lotus Groups we have not merely allied activities but what is really the junior grade of the Society itself and the teaching in it is merely the teaching that adults get in our lodges, adapted to younger minds. Some of our members are very properly giving their chief attention to the allied organizations above mentioned but the rest of us whose life work is along the line of what has been called "straight Theosophy" should leave nothing undone to strengthen our junior department.

### *A Commendable Plan*

THERE IS A GROWING tendency to have public lectures in the ball-room or other auditorium, of a leading hotel and the custom has many things to commend it. Some people prefer not to be seen at a church that is not orthodox. Many will not go to a small, obscure hall, but everybody seems to enjoy going to a popular hotel, no matter whether the lecture is in the ballroom, diningroom or a small parlor. The only place that appears to be better than a hotel is a theatre, and they are seldom available.

From the lecturer's viewpoint the hotel lecture has the great advantage of saving time and energy. In five minutes he can go from his room to the lecture, and after the lecture it is only a few minutes until he is back in his room again. Only those with experience in touring know how much that means. Standing around after the lecture, waiting to be taken home, when your host or hostess has first to attend to



various matters and talk with various people, then perhaps waiting on street corners for a belated car and, after finally getting it, standing and clinging to a strap for a half hour, are things that wear more than the railway journeys. Particularly in bad weather the hotel plan counts heavily in the conservation of energy. It is, however, by no means practicable for many lodges to have lectures in hotels.

### *Philosophers Book Shop*

ONE OF THE FINEST VENTURES into the field of altruism is the Philosophers Book Shop of New York City. Captain Russell Lloyd Jones is widely known in theosophical circles, in both the U. S. and Australia, on account of his various kinds of earnest and helpful work for Theosophy in past years. His latest project is the establishment on a city thoroughfare of a store for the sole purpose of getting theosophical literature into the hands of the public, and with his customary energy it was "put across." In one year theosophical books to the amount of about \$5,000.00 have been sold, and the impressive thing about it is that they have gone almost exclusively into the hands of non-Theosophists, many of whom have become Theosophists and some of whom have joined the Society. Very recently I had the pleasure of seeing, for the first time, the Philosophers' Book Shop and while I was expecting something pretty good I was more than merely surprised; not only that the place was a model of artistic attractiveness, for that much I expected; but the range and completeness of the stock makes the place the leader in its line in the U. S. The Theosophical Press will buy for you any book you want on the subject of Theosophy or occultism, but the Philosophers Book Shop will hand it to you from the shelf. Located at No. 26 West 43rd street, half block from the famous Fifth Avenue, it is about as favorably placed as can be in the American metropolis.

Elsewhere in this issue of THE MESSENGER the promoters of the Philosophers Book Shop have an open letter to members that deserves a careful reading. "Co-operation" is a word that all Theosophists should study. There is far too little of it in the Section. We need a lot of education on that subject. I am earnestly hoping that

the success of the Philosophers Book Shop will be such that others similar to it may spring up in other cities.

### *Lodge Procedure Book*

IN THESE COLUMNS ATTENTION has often been called to the lack of dignity and impressiveness in the reception of new members into our lodges. That is only one thing about which there can be improvement. We need a book for lodges that contains an outline of lodge procedure, initiation for new members, funeral services, etc. All lodges that now have some, or all of these, should send a copy to Headquarters. Members who have ideas on the subject are invited to send them in. Out of it all the best can be taken and put into book form—a step in the direction of system and uniformity that is most desirable.

### *New Lodges Organized*

THE NEW TERRITORY WORK is going forward in a most satisfactory way. Both Mr. Watson and Mr. Baker have been in the field the past month. Mr. Baker is even excelling his past fine record and the new lodges are being well grounded. Thoroughness in the work has led to giving more time to each place and that is proving to be a splendid investment. In order to minimize the nefarious work of those who are trying to deliberately destroy the new lodges no mention can at present be made of their location.

### *Are You One?*

THERE COMES TO MY DESK at the end of each week an itemized report of the sales of The Theosophical Press. Taking up one of them at random and looking down the column to the item of non-theosophical books I find that the sale for the week was \$79.89 and that the commissions allowed by other publishers to The Theosophical Press for getting this business was \$17.40. In other words members who were thoughtful enough to order their "outside" books through The Theosophical Press put \$17.40 of clear gain into the Section treasury during the six days of that particular week. At that rate the profit on orders that The Theosophical Press merely relays to other book houses would amount to nearly a thousand dollars a year. And yet not one-tenth of our members are thoughtful enough



to do it! Why neglect an opportunity of service to The Theosophical Society that is so simple and easy? Of course it takes time to get used to a new method. Ultimately we shall all "get the habit" of using our purchasing power to help the finances of the Society.

### *Theosophy or New Thought*

A PASADENA BOOK DEALER told our lodge committee that asked him to stock theosophical books that he often had calls for them but, as he did not have them, he sold the customers New Thought books instead! Think that over and then decide whether your lodge is doing its duties in this extremely important matter. If your committee has not acted, why not? If we do not supply the demand for our literature people will take the nearest thing to it.

### *Coming Election*

WOULD YOU LIKE to be National President of the American Theosophical Society? Nominations for the three-years' term will be in order now in THE MESSENGER at any time. Any member who thinks he can manage the job and wants to try it

has only to declare himself a candidate. The clauses in the By-Laws relating to the nomination and election of officers appear elsewhere in this number of THE MESSENGER.

HAVE YOU A BOOK on Theosophy or occultism that you wish to give to our Headquarters' library? One large collection has been donated but nothing else thus far has been offered. No book is too old, or too dilapidated, if the subject matter is worth while.

LAST MONTH MENTION was made of the Lenterprise of Lansing Lodge in taking a church and using fifteen thousand programs for my one lecture there on Theosophy and Evolution. A letter from the Secretary of the Lodge has just reached my desk, saying that the members felt that it was a good investment because, among other reasons, of the "two prominent clergymen" who attended the lecture one has joined The Theosophical Society and the other has given to his very large congregation two lectures on evolution in harmony with the theosophical teachings. L. W. R.

## An Apocryphal Description of Jesus

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teachings or talks he gives deeper spiritual insight, inspiring mutual love and strengthening the common trust of society. Another plan he has of setting men right with the laws of nature; he turns nature into a great law book of illustrations, showing that every bush is a flame, every rock a fountain of water, every star a pillar of fire, and every cloud the one that leads to God. He makes all nature preach the doctrine of trust in the divine Fatherhood. He speaks of the lilies as pledges of God's care, and points to the fowls as evidence of his watchfulness over human affairs. \* \* \* The lessons of trust in God reassure the anxious listener and create an appetite that makes him long for more. And it often seems, when he has brought his listeners to the highest point of anxiety, he suddenly breaks off and leaves his company as though he cared nothing for them.

"We that are watching him to see his divine mission commence, he is continually

tantalizing our expectations as well as mocking our natural reason and desires. When a man separates himself from all other men, both in point of doctrine as well as discipline, he takes a very great risk on his part—especially when he confines God to one channel, and that one of his own dictation.

"Massalian says he is tempted at times to become impatient with Jesus, as he devotes so much time to details. It seems almost a waste of time for a man who came to save the world to be lingering over a special case of disease. He thinks he could hasten Jesus' physical deportment. Why not speak one word and remove every sick patient from his sick-bed at the same hour? What a triumph this would be. I asked him if Jesus had healed anyone. He said not as yet; but if he is to be King of the Jews, he was to heal all nations, and why not do it at once? If he would, there would be



nothing more required to establish his kingship.

"Massalian is a man of very deep thought and profound judgment. All his life he has made the Scriptures his study. He, too, is a good judge of human nature and he is satisfied that Jesus is Christ. He said that Jesus seemed to understand the prophecy by intuition. I asked him where Jesus was taught to read the prophecy. He said that his mother told him that Jesus could read from the beginning,—that no one had ever taught him to read. He said that he, in making quotations from the prophets, was sometimes mistaken or his memory failed him; but Jesus could correct him every time without the scroll; and that sometimes he thought Jesus was certainly mistaken, but never in a single instance was he wrong.

"I asked him to describe his person to me, so that I might know him if I should meet him. He said: 'If you ever meet him you will know him. While he is nothing but a man, there is something about him that distinguishes him from every other man. He is the picture of his mother, only he has not her smooth, round face. His hair is a little more golden than hers, though it is as much from sunburn as anything else. He is tall and his shoulders are a little drooped. His visage is thin and of a swarthy complexion, though this is from exposure. His eyes are large and a soft blue, and rather dull and heavy. The lashes are long, and his eyebrows very large. His

nose is that of a Jew. In fact, he reminds me of an old-fashioned Jew in every sense of the word. He is not a great talker unless there is something brought up about heaven and divine things, when his tongue moves glibly and his eyes light up with a peculiar brilliancy. Though there is this peculiarity about Jesus, he never argues a question, he never disputes. He will commence and state facts, and they are on such a solid basis that nobody will have the boldness to dispute with him. Though he has such mastership of judgment he takes no pride in confuting his opponents but always seems to be sorry for them. I have seen him attacked by the scribes and doctors of the law, and they seemed like little children learning their lesson under a master. His strong points are in the spiritual power of the law and the intentions of the prophets. The young people tried to get him to take a class of them and teach them; but he utterly refused.' This Jew is convinced that he is the Messiah of the world."

The above passages were excerpted from "The Archko Volume," a book containing the various documents issued by W. D. Mahan as translations from old manuscripts. Among them also appears the reports of Caiaphas, the high priest, to the Sanhedrim, concerning the trial, execution and resurrection of Jesus. Also, Pilate's report to Tiberius Caesar and the defense of Herod Antipater for the slaughter of the Innocents.

## Quarterly Letter from the Vice-President

OWING to the strenuousness of travel, I have had to omit my last Quarterly Letter. On leaving India in April, I visited several branches in Italy, being present at the Ninth Congress of the International Woman Suffrage Alliance in Rome. After this, with one lecture in Paris, I arrived in England in time for the English Convention. Then came the Scottish Convention in Edinburgh, and after that the Convention in Holland, with a brief visit to the Belgian Section. Returning again to England, there were many lectures before starting for the Vienna Congress. As several members had come from Poland for the Congress, the new Polish National Society received its charter at the Congress.

The value of an International Theosophical Congress can hardly be appreciated by those who were not present. To meet fellow-Theosophists from two or three dozen countries enlarges one's conception of our theosophical work in the world. In addition, one of the great delights is the in-

tense sense of Brotherhood which one feels at such a Congress. The permanent value to one's character from such international co-operation is indeed very great, for it makes one realize better the nature of the ideals which we are trying to live.

After the Congress came a brief visit to the Hungarian Section at Budapest, and then through Yugo-Slavia to the Bulgarian Convention at Sofia. We have a group of members in Yugo-Slavia at Zagreb, but that city was too far from my direct route of travel, and it was not possible to visit these friends. During the four days' visit at Sofia, I delivered two public lectures on Theosophy, and my wife, two on Indian Women and Indian Education. The audiences were very large—nearly a thousand. The lectures were translated sentence by sentence into Bulgarian. Then came a visit to Bucharest, Sinaia and Torda in Roumania, at which last place a Lodge was organized. Then by way of Budapest came Czecho-Slovakia,



with one public lecture at Prague. Following on this came the Annual Convention of the German Section at Weimar, with afterwards a lecture each at Berlin, Hanover and Hamburg. Next came Denmark, followed by lectures in Norway at Christiania. In Sweden there were lectures in Malmo, Goteborg and Stockholm, where was held the Annual Convention of the Swedish Section. Then came Finland, with lectures at Abo and Helsingfors. Then I returned to England, but after a few days came a brief visit to the Irish Section, lecturing at Belfast, Dublin and Cork, and afterwards the Welsh Convention at Colwyn Bay. As I write this, I am starting for Paris, where there will be two public lectures, and then Geneva and Lausanne in Switzerland come afterwards. Another two weeks in Italy will be spent visiting seven Lodges, before we sail from Trieste to Egypt. The Egyptian Section have arranged for lectures in Alexandria and Cairo. After this work is over, we shall leave Egypt for India, arriving in December.

This first big tour in Europe has impressed upon me the supreme value of our work. It is no exaggeration to say that the condition of Europe is still very chaotic, and that unless the spiritual sense of the nations can be brought more into contact with national and international life, we shall have a repetition of sufferings and horrors of the Great War. I profoundly believe that the development of the Theosophical Society establishes strong centers of Peace and Brotherhood, and greatly moderates bitterness and resentment. Though our Theosophists in the central countries of Europe are few in number, yet the very fact of their existence enables spiritual forces to have a little more effect in earthly affairs.

Many of these national Societies are so poor that it is indeed a very great tragedy for them, that they are unable to purchase theosophical literature. Especially our exiled Russian Theosophists in Finland, Germany, Switzerland, and other countries of Europe, ask for literature so that they may continue their theosophical studies. I earnestly request all who may have theosophical

books to spare to forward them to a special bureau organized by the English Section, to distribute literature to the poorer Sections in Europe. Books in English or French on Theosophy may be sent to the General Secretary, Theosophical Society, 23 Bedford Square, London, W.C.1.

I was greatly astonished to find that one of our theosophical symbols—the Swastika, which comes between the head and the tail of the Serpent of Eternity—is just now in Austria and Germany a symbol of hatred against Jews. It is one of the marvels of human nature that suffering seems to teach so little, for Germany and Austria, which have suffered so much of late, are worse hot-beds than ever of anti-Semitism. All the more necessary is our doctrine of Universal Brotherhood in Central Europe!

Travelling as I have done, I begin to see in the present chaotic state of Europe, which contains so many possibilities of war, what a powerful element for Brotherhood is the League of Nations. Quite apart from the political work of the League, is the remarkable record of work of social and economic organization which the League has started. Our Theosophical Society is, after all, the first League of Nations ever started, and it has a wonderful strength because of the spiritual ideals behind it. Is one not justified in believing that it was only because the Theosophical Society began its constructive work forty-eight years ago that the League of Nations could materialize now as an instrument in the Great Plan towards a reconstructed world? For only when the life is ready the form can be constructed. So it will be with movement after movement in the world. If we Theosophists can visualize the spiritual framework, and then give our strength to make it the fabric of our own lives, the rest follows. What a pity then that we should dissipate our strength in disputes, and forget the world, which does not want our personal judgments, but only Theosophy!

C. JINARAJADASA.

*London, October 12, 1923.*

## An Open Letter

May we acquaint your readers through your columns that New York has a Theosophical book shop in the heart of the City, run by T. S. members, and has had one for all of the past year, while as yet it has had practically no recognition whatever in the way of publicity from our fellow-members which would help us vastly in widely distributing our books.

Here we carry a complete line of Theosophical literature at prices identical with those of The Theosophical Press at Chicago. Indeed it has been our object to supply the latter organization with this natural outlet all of its own, at the same time to relieve it from encumbrances and the necessary trouble to the Administration of running it.

We wish most explicitly to have it known that this shop does not seek to deprive the local Lodges of the profits accruing from their book sales, nor are we trying to capture the trade from your local book dealers who by your patronage

are encouraged to stock Theosophical literature. But we do wish to appeal to our members, to THE MESSENGER and above all to the lecturers to give us publicity, mention us in their travels, and to talk and write us up. Our particular object is to reach the non-Theosophical masses. We all have friends among these. Help us to get the word around among them that so central a store of this nature is to be found here. Already too many T. S. members have visited us of late who immediately on entering express ignorance as well as complete surprise that a store of this nature exists—and that is not right.

We seek also to make our shop of value in advertising the T. S. lecturers (when the hall in which they speak is of sufficient size) by mailing out notices of their visit to our large list of patrons who have left addresses behind for that purpose.

In addition we have made the store attractive to the public in stocking a unique line of pot-



tery, gift mottoes, cards and general book shop odds and ends, while there is also to be seen here a most valuable collection of paintings by William J. Potter whose annual exhibition in this city is always of special public interest. London we understand has two such shops; surely the time is ripe for America to make a similar attempt. Mr. Krishnamurti has rendered us most valuable assistance in having the Star Shop in London communicate with us and those in charge have come forward with most useful information, the result of their many years of similar experience on the other side.

America is far from her righteous place in the matter of Theosophical knowledge. By the end of this month we will have succeeded in selling to the general public nearly five thousand dollars

worth of theosophical and near-theosophical literature. Help us if you will in the near future to vastly increase if not double this figure.

This is your book shop as well as ours, founded on behalf of the American Section, seeking to increase its membership, advertise its lecturers, sell its literature and generally arouse public interest in its activities. Our work is on your behalf, help us to make it more effective.

The Philosophers Book Shop is at 26 West 43rd Street, a stone's throw from Fifth Avenue, the most easily accessible spot almost on the whole of Manhattan, one block from the New York Public Library, in the center of the shopping district.

LEILA E. JONES.

RUSSELL L. JONES.

## A Krotona Service Experience

The secretary of the Crescent City Lodge, of New Orleans, sends in this most illuminating account of the happenings in the subtler worlds during the first performance of the Krotona Service in their Lodge rooms.

The effect upon the higher planes of devotional service has been clearly set forth by Mr. Leadbeater in some of his books, and other writers have touched on the subject, but there are many members of the Theosophical Society to whom "form" does not appeal, and they take literally the statement of the Master to Alejone, an initiate, that he does not need forms and ceremonies any more, forgetting that they have not yet attained to that stage of development. On the other hand, there are many to whom form does appeal very strongly, and they derive much from it. Neither group is to be criticized for its attitude.

When the Krotona Service was given to the world, it did not at first appeal very strongly to the members of the T. S. Then came the activities of the Star in the East, designed "to make straight the way of the Lord," and soon there came a definite realization that The Coming was impending, and men and women began to think seriously of it. The presentation of the Krotona Service at the May convention in Chicago, contributed greatly towards awakening in the hearts of those who were fortunate enough to witness it, the necessity for preparation for the great event. Several members of Crescent City Lodge returned filled with enthusiasm, and in a short time, steps had been taken to rehearse a cast, and prepare for a presentation.

The opportunity came at the annual meeting of the lodge on November first, when the group was invited by the lodge to give the presentation as a prelude to the meeting. Weekly rehearsals brought the participants up to a fair degree of effectiveness and harmony, but they were handicapped through the necessity of employing make-shifts for the set of candelabra which were not completed in time. Snow white garments cut on the style of surplices were provided, as were all the other necessary equipment for the service. The altar was set in the lodge room, facing the east, while an adjoining room was thrown open for the accommodation of the members, of whom about fifty were in attendance. Every effort was exerted to make the occasion solemn and truly

fitting its high purpose. The atmosphere of both rooms were purified for several hours by the burning of incense. The white-surpliced group marched in from the rear of the hall to the music of the introcessional hymn given on the piano, and then formed the grail around the altar on which were the eight unlighted candles. A taper set in oil, from which the thurifers were to ignite the torch, burned on the altar. The lights were dimmed.

In the cast, taking the part of the Brother of Compassion, was Mrs. Claire L. who has manifested clairvoyant powers on certain occasions, when her vision seemed to be on the astral plane. Let her tell what was unfolded to her vision that night:

"Several times during the rehearsals, I had a consciousness that when we gave the formal presentation of the service, there would be some manifestation on the higher planes. As we marched into the room, that consciousness became absolute conviction. We took our places, and instantly I sensed a marked change in the vibrations and became possessed of a feeling of exhalation. I kept my eyes down. When Mr. C. entered the circle and stood before the altar to deliver the brief address on the Coming, I knew that he was suddenly shaken by the tremendous force that had begun to manifest. Later he described his sensations to me, and they tallied exactly with what I subconsciously knew he was feeling at the time. He spoke as though inspired. After the address, we went into meditation, with the piano playing softly. I felt myself expanding, and seemed to float in my seat. All this time I had kept my eyes down. Some inner voice directed me to look up, and the spectacle which greeted my vision was the most beautiful that I ever saw. We were all in a great golden white light, which shimmered and glowed, and moving about swiftly here and there were innumerable beings, with joyful countenances. They seemed to be bathing and besporting themselves in the flood of golden radiance that filled the room. Somehow, I knew they were not of the human evolution. I cannot describe them. They were



just beautiful creatures, filled with joy. They were as elusive as a will-o'-the-wisp, for every time I tried to center my vision on one, it changed or moved. I recall trying to fix in my mind the color and texture of their hair and the color of their eyes, but when I did, I could see clear through them, though they were still there. Their forms were nebulous, and assumed no definite shape that I could see. But they had countenances that resembled humans, which gave forth a glowing light. Over to the right side, hovered a great being, in all probability a deva, who seemed to be pouring upon the group the great spiritual force which I had felt so keenly and which others also sensed. Throughout the service, this vision from the higher plane was plainly visible to me, the lesser being everywhere in the room in great numbers, while the deva stood with arms outstretched emanating a more intense golden yellow

radiance than that which permeated the whole room. When it came my turn to stand before the altar, I felt a divine exaltation, but never for a moment did I feel any embarrassment or self-consciousness. I knew I would not forget my lines. The climax came to my experiences however, when I lifted the torch on high, and declared that until His Coming, His light should not flame forth, for my whole being was thrilled with a vibration not unlike a powerful electrical shock. I could barely get back to my place. When the service was over and we marched from the room, the radiance began to dim and the great deva and the lesser beings faded from view."

Mrs. L. was not the only one who sensed the powerful vibrations though the only one gifted with the vision. Others felt them in more or less degree, even those who do not lay claim to any degree of spirituality.

## What Lodges Are Doing

### SEATTLE LODGE

Seattle Lodge has joined the ranks of those who issue interesting bulletins. From the dates and numbers it would seem that it comes out twice monthly, carrying news of the Lodge activities and some excerpts from good writings.

### LOUISVILLE LODGE

One of the inspirations given at Convention time was that regarding the children's work outlined by Mrs. Vida Reed Stone. Mrs. Minnie R. Wilson, of the Louisville Lodge, writes of this, adding, "On my return home I got together some of the children in the neighborhood and had them come to my home every morning for a short time and I read to them and taught them the Golden Chain. This was kept up throughout the summer months. September 8th, with the assistance of Mrs. Depner and Mrs. Culter, we organized a Golden Chain Group proper and meet at the T. S. room up town. We now have twelve children enrolled. We use the regular Golden Chain Ceremony followed by a lesson.

"The children often help me to arrange the room. This brings in service and they feel that they are more a part of it all. We are looking forward to Mrs. Stone's visit to Louisville Lodge and the Golden Chain. We know she will help things on very much."

### ST. PAUL LODGE

Twenty members for the Order of the Round Table was the result of the visit of Mrs. Vida Reed Stone to the St. Paul Lodge. She lectured to a large audience in the Lodge rooms, and the *St. Paul Pioneer Press* gave nearly a half column of publicity to the enterprise, quoting her statements regarding the ancient order, as well as the present day ideals and accomplishments.

### SOUTH SHORE LODGE, CHICAGO.

South Shore Lodge has doubled its membership in its thirteen months of existence, and it has inaugurated a number of activities all tended to help spread theosophical teachings—A group of the Order of the Star in the East; a Reincarnation and Karma study group; two extension classes; a correspondence class in the study of

the Bhagavad Gita; and now endeavors are being made to further the work of the Order of the Round Table.

## Book Reviews

*The Early Teachings of the Masters, 1881-1883; edited by C. Jinarajadasa; published by The Theosophical Press; (245 pages; price \$2.75.)*

In these later years, after nearly a century of the Society's existence, new members will know little of the pioneer days, those days when the Great Ones communicated with those disciples whom They inspired to blaze the trail, which we have followed. In compiling *The Early Teachings of the Masters* Mr. Jinarajadasa has made one of his greatest gifts to us. He has, with infinite patience and care, gathered together all the original manuscripts or copies of them that are available. Some he found while in Australia with C. W. Leadbeater, and others are in the care of Miss Francesca Arundale, at Adyar.

This fascinating book is comprised of questions and answers—questions by those two very able Englishmen, Alfred Percy Sinnett and Allan Octavian Hume, and the answers given by the two great Masters, K. H. and M.

In the introduction the editor tells us many details regarding the way these answers came through, as well as some interesting facts about the relationship existing between all those early workers. The letters themselves he has arranged as far as possible into six sections: I, The Planetary Chain; II, Conditions after Death; III, Races and Sub-Races; IV, Cosmic Origins; V, Science; VI, Ethics and Philosophy. Then follow four short chapters: The Universal Mind; Avalokitesvara; Our Ideas on Evil; Planetary Spirits; and The Principle of Life. There are four very short appendices, reprints of excerpts from old issues of *The Theosophist*.

In one way, *The Early Teachings of the Masters* finds its place among those historical writings, like "Old Diary Leaves" but it will be of greatest value to those deeper students who crave information from the highest source possible.

Our gratitude is certainly due to our great Vice-President for this splendid volume.

A. W.



## Ten Reasons Why

Our Holland friend, Mr. Jacques L. Bienfait, tells us something of their Section's beloved and revered pioneer theosophical worker, Mr. W. B. Fricke. He was eighty-one years old on November fourth. A year ago on his birthday every Lodge of the Holland Section sent representatives to a great celebration given in his honor at Headquarters. All brought some token of their love, and he in turn presented each of them a copy of his "Ten Reasons Why One Should Study Theosophy."

Mr. Bienfait has translated these ten reasons into English and gives them to THE MESSENGER.

1. Theosophy gives a solution of the problem of life by uniting the results of science with the basic truths of religion.

2. Theosophy makes clear that life is worth living by explaining it and by showing that righteousness and love guide the evolution of man.

3. Theosophy takes away the fear of death and partly the fear of sorrow, showing that birth and death, pleasure and pain are but alternating events in the cycles of evolution.

4. Theosophy gives us an optimistic attitude towards life, because it explains that man is the builder of his own life, the child of his past, the father of his future.

5. Theosophy gives us trust in the Wisdom, the Power and the Love of God, notwithstanding the world's sorrow and misery.

6. Theosophy brings renewed hope to the hopeless, showing that no effort can ever be lost and that no failure is irreparable.

7. Theosophy teaches the Fatherhood of God, from which follows that man is His child and that once he will be perfect as his Father is.

8. Theosophy explains the law of cause and effect, that man reaps what he sows, in this world as in all other worlds.

9. Theosophy considers this world a school, to which each returns life after life, until all lessons are learned.

10. Theosophy brings forward the Brotherhood of men and arouses the feeling of unity in all who work for that Brotherhood.

Amsteldyk 76, Amsterdam.

November 4, 1922.

## Our New Catalog

The new catalog issued by The Theosophical Press has met with a most enthusiastic reception. It really marks a new era in the history of theosophical literature in the United States. A few extracts from letters follow:

From Gulfport: "We must congratulate you on the new catalog. It is a jewel. We shall do our best to move books. Hurrah for The Theosophical Press!!"

From Milwaukee: "We certainly think that the new catalog is a fine piece of work and that there must be some fine results from its extensive distribution."

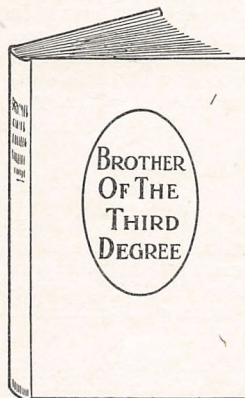
From Washington: "I must express my delight at receiving the beautiful new catalog. It is chaste and dignified and very lovely and tasteful. It must enhance the selling power, to a great extent as it is the medium of com-

munication between those who know not Theosophy and the Theosophical Society."

Walkerton, Md: "A little note of congratulation on your achievement. Bravo, good workers, well done! It is the best propaganda the Theosophical Press has put out."

From Barberton, Ohio: "Will you kindly mail me another copy of the new catalog? I have given mine to our librarian who is sending you an order for some books which I know will get very prompt attention."

## Interesting Items



The publishers of *Brother of the Third Degree* are bringing out a new edition. Copies may be ordered through The Theosophical Press at \$2.50 each, for delivery as soon as the book is completed.

The Round Table Annual for 1923 is an interesting book of 64 pages in both French and English reviewing the work of the Order in all parts of the world. 60c through

The Theosophical Press. The emblem jewelry of the Order of the Round Table is also obtainable now from the Press. Prices and other information will be sent on request.

The second edition of *First Principles of Theosophy* by C. Jinarajadasa is exhausted and the third is now printing.

Have you thought how many things in the new Theosophical Press catalog could be used as Christmas gifts? Jewelry, stationery, magazine subscriptions, a set of *The Secret Doctrine* or *Isis Unveiled*, not to mention all the others including the latest book *The Early Teachings of the Masters*, are worthy to accompany the best wishes you have to send anyone.

Christmastime affords a splendid opportunity to give people theosophical books. Plan your gift list and make this Christmas count big for Theosophy.

## Back In America

November saw the return to our shores of the brothers, Messrs. J. Krishnamurti and J. Nityananda. With Mr. J. Rajagopalacharya, of Adyar, another former pupil of Bishop Leadbeater's, they crossed the continent to the Ojai Valley, California, where they will reside. The visitors expect to remain in the United States for several months.

With them traveled Dr. Van der Leeuw, of Java, whom many of our members have met, and Master Johannes Cochijs, son of the well-known Holland member who visited us last year. Dr. Van der Leeuw and Master Cochijs are on their way to Australia, where the latter will join the group of students working under Bishop Leadbeater.



## T. S. Election Notice

The term of office of all national officers of the American Theosophical Society expires in 1924. Nominations for the offices of National President, National Vice-President and three members of the Board of Directors may be made at any time after January 1, 1924. Below is reprinted three sections of By-law VI:

**Sec. 6. Nominations.** At any time in January or February next preceding the expiration of the term of National President and National Vice-President, an official ballot shall be published in the official organ of the Section. Each member entitled to vote shall vote for one candidate for National President and one for National Vice-President. The ballot shall be sealed separately in a special envelope marked with the word "ballot." This ballot envelope shall be placed in a larger envelope and forwarded to the Secretary-Treasurer of the Section. The signature and address and the name of the lodge to which the member voting belongs, or the words "Section Member" shall be placed upon the outer envelope. No ballot shall be counted however which does not reach the office of the Secretary-Treasurer of the Section before 10 p. m. of March 10th. If out of the nominating votes cast sixty per cent are for one person, such person shall be deemed elected to the office for which he is so nominated. If all the names but one have withdrawn as candidates for either office and if the remaining candidate has received fifty per cent of the total votes cast, then he shall be deemed elected to the office for which he is nominated and no further election shall be held.

**Sec. 7. Announcement of Candidacy.** Any member desiring to become a candidate for the nomination to the office of National President or National Vice-President may announce himself as such in the official magazine of the Section in the months of December or January prior to the election in the following form: "I hereby announce myself as a candidate at the coming election," giving then the name and the office for which he a candidate.

**Sec. 13. Nomination and Election of Directors.** The remaining three Directors shall be elected in the same month and in the same year the election is held for National President and National Vice-President and their term of office shall be for three years or until their successors are elected. The manner of nominations and of election shall be as hereinafter provided:

**Nomination of Directors.** Any three members of the Section who are qualified to vote may nominate from one to three candidates for the office of Director by first obtaining twenty-two signatures in addition to their own to a nominating petition and also the written consent of the person or persons nominated. This petition together with the written acceptance of the person or persons nominated shall be forwarded to the Secretary-Treasurer of the Section not later than March 1st, of the year in which the election is to be held, and the National President and the Secretary-Treasurer shall publish in the April number of the official organ a certificate containing the names of all persons so nominated together with the names of the three members making the nomination.

## Deaths

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

Dr. Edward B. Payne.....Berkeley Lodge  
Mrs. Hilda Mac Donald.....Duluth Lodge  
Anthony Burry .....Memphis Lodge  
Miss Sarah Richards .....Los Angeles Lodge  
Mrs. Lou Allen .....Crescent City Lodge

## Who Will Do This Service?

It seems that the prohibition clause so newly annexed to our United States Constitution causes some confusion in Europe. At least the persistent propaganda sent over regarding the pernicious results of the 18th Amendment is rather disconcerting. One of our T. S. members living in Neuchatel, Switzerland, wants very much to have recent facts about the good effects of prohibition in our country. Literature from proper authorities will be mailed him, but he asks if there is any member with a deep interest in this subject who would be willing to watch the newspapers and "to send each month scraps from the newspapers relating to the good effects of prohibition."

The Assistant Editor of THE MESSENGER will gladly receive these offers and furnish the address of the Swiss member.

## Mr. Jinarajadasa's Tour

It is now time to begin making applications for lecture engagements with Mr. Jinarajadasa, who will arrive in the spring, and will begin his American tour on the Pacific Coast. At present applications will merely be filed. The tour can be arranged advantageously only after *all* the applications have been received at Headquarters.

## A Legacy

Do you feel that you have profited through the teaching of Theosophy? Have Theosophy in mind, then, when making your will. A clause providing for such a legacy should be worded:

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

---

The Agencia Teosofica de Libros, at San Juan, Porto Rico, has received an order from their public library for more than 130 theosophical books in English and Spanish.

---

As rain breaks through an ill-thatched house, passion will break through an unreflecting mind. As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.

*The Dhammapada*



## Appropriate Songs

It is my purpose in writing this to put especially before the members of the Theosophical Society who are interested in music, a plan by which all of the Lodges may make their meetings more attractive and useful through appropriate music. It has been my experience that most religious songs are quite inadequate to express the wide scope of thought which our ideas demand. While Mr. Rogers does not agree that music is an essential element in making the service a success, it may be because of this very lack of continuity which has necessarily existed that he has not put more emphasis upon it.

He has given me the privilege of trying to find out through THE MESSENGER how other program committees feel about this, and also if they think it feasible to establish a sort of clearing-house of song titles, not necessarily sacred, with names of composers and publishers, which each has found to be appropriate.

I am willing to have the first correspondence on the subject referred to me. Let us pool our ideas on this subject and give the benefit to all. The lists will be published in THE MESSENGER.

Address Mrs. EUGENE EMMONS,  
806 N. Kay St., Tacoma, Washington.

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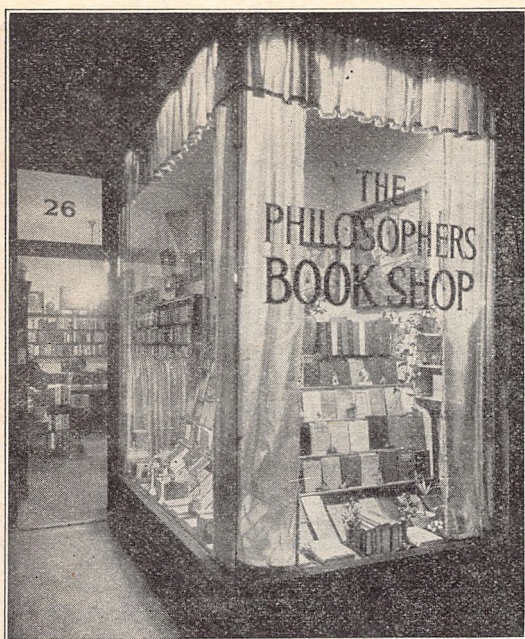
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The November number contained these good things: A photograph of Mr. Krishnamurti and Mr. Rajagopalacharya (The latter is with the brothers in California). And articles by Messrs. Krishnamurti, Arundale, Ernest Wood, Rajagopalacharya, an interesting article on Tibet, and another article on the Fairies.

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