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731 E 16TH ST
OAKLAND CALIF

The MESSENGER

OFFICIAL ORGAN OF THE AMERICAN
THEOSOPHICAL SOCIETY

VOL. XIII

JUNE, 1925

No. 1

After-Death States

[Notes of part of a lecture in Los Angeles by Mrs. Russak Hotchener]

STUDENTS of constructive spirituality should turn their minds away from any morbid, exaggerated ideas that they may entertain about after-death states and instead base a careful study of the subject upon the teachings of occultism, especially those of H. P. B. in *The Secret Doctrine* and the earlier volumes of *The Theosophist*. These teachings ought to inculcate reasonable, practical and helpful habits of mind and remove the distorted ideas, curiosity, fear and religiosity that are so prevalent. They also teach the dangers of mediumship, the unwisdom of seeking psychic communion with discarnate entities, and the difference between the negative, sleeping or dormant consciousness of the usual medium and the positive, deliberately extended, waking or alert consciousness of the unusual trained psychic.

Records of psychic messages received through automatic writing from Oscar Wilde have been printed in *The Occult Review* during the autumn of last year, and later in book form by one of the mediums who received the messages, Mrs. Travers Smith, of London. Even though skeptics doubt that Oscar Wilde is communicating them, still there can be little reasonable doubt when the evidence is weighed in his favor and studied by an unprejudiced mind. However, the identity of the communicant is of secondary importance to the profound interest of the subject-matter in the messages. If he reviews the last quarter of

a century's records of such psychic communications the reader will find no doubt, as many others have done, that for intelligent rendition, integrity and accuracy of descriptive detail they have seldom if ever been surpassed. They contain none of the rapid "Summerland" nonsense usually received at seances, and occultists will recognize that they are exact descriptions of the experiences that we are taught would be the lot of a character like Oscar Wilde.

His body was weakened by his incarceration for criminal vices and his later dipsomania, so his death was considerably premature—in one sense accidental. And we know what H. P. B. tells us of the after-death states of those who have experienced premature, accidental or suicidal death. The entity is earth-bound in the etheric plane until the hour strikes for his natural death, and only then is he free to go farther away from the earth to the astral plane. An entity thus earth-bound would still have his consciousness actively predominating in the etheric realm and would be able to describe it in so far as his former earth consciousness and vivid memories would permit; his descriptions would probably be more vivid than if his consciousness were further removed from the physical plane. This probably accounts for the clearness with which Oscar Wilde describes his condition with his former intellectual genius, power of observation and minuteness of detail;

and one is enabled to see confirmations of occult teachings in almost every paragraph, even though he was unaware of the occult interpretation of them.

In the seances his cry to the sitters was, "Pity Oscar Wilde," and then there follow poetical and vivid accounts of his present pitiful state. The messages are in the form of essays and mirror his well-known beauty of style, originality, and at times are startling confirmations of the peculiar manner in which he formerly used words and phrases. One of the most interesting of these is that which recounts the pictured events of his life passing before his vision after death—a phenomenon well understood by the occultist:

"In sad, passionless procession, the scenes of our lives go by. It is like some strange mental mirage, some moving panorama in the blind night. We watch without real joy or sorrow. And yet there is an arresting quality about it. These pictures are no idle shadows, waking dreams that we can put behind us if we will. They appear to be part of the very fabric of our renewing existence. We must attend to them as you must attend to hunger or sleep. They grip us like fire. They make us afraid."

Unfortunately, while living, Oscar Wilde did not know that at death this picturization would take place; nor did he know that even now he could impose other and better pictures upon the offending ones that he says frighten him. This process of remaking the pictures (he cannot efface them) would enable him to establish suggestive influences within them which would stand him in good stead for a future incarnation when they would act as corrective forces to evil tendencies. Alas, the powers of constructive imagination in ideative processes are so little understood!

Another of his communications tells the story of wasted opportunities and of other failings:

"Missed opportunities press their mocking faces close to us. Half-forgotten, long-dead things crawl from their graves and gibber at us. Slow-creeping things trailing dreadful, slimy shrouds. Desire stoops over her ashes and with scorched hands seeks to fan up the old flame. Death and Old-Time look on and mock her with blackened, grinning skulls. When she sees them she creeps wearily away. Remorse, a gaunt vulture, red-eyed and leprous-winged, watched from the air. We, too, watch but we may not weep!"

Speaking of mental experience, he says: "We become a sort of mental snowball rolling through eternity and ever gathering fresh accretions from the brains through which we travel."

In several paragraphs there are confirmations of our subject's being in the etheric realm, such as his seeing the changes of light in day and night, hearing sounds, smelling perfumes, etc., which sensory perceptions are experienced without the aid of mediums only when there is a proximity to the physical plane of the etheric powers of the senses:

"You must know that we are a sort of amphibian who have a foot in either world but belong properly to neither. We live in the twilight of existences. * * * I spent many miserable hours, or maybe days among the perfumes of the pharmacopœia. * * * More often, supine

and wretched we wait through the day until at last, like tired children, we slip back into sleep. The little light that has struggled fitfully all day to pierce the gloom, dies with the sodden day."

Another interesting reference that the occultist will recognize:

"The soul is no indivisible unity, no solitary shadow seated in its house of sin. It is a thing highly complex, built up, layer upon layer, shell within shell, even as the little brown bulb of the hyacinth that thrusts out green shoots from the darkness."

Occultism teaches that in the subtle medium of the substance of superphysical realms one's thoughts are immediately translated into living pictures. Oscar Wilde also experiences this phenomenon:

"The shades here are really too tumultuous. They are overcrowded and we get confused by seeing into each other's thoughts. * * * I like to speak to you because you remind me of the time when I, too, was a creature hampered by that garment you call a body. I really do not miss it much because there is a joy in that nakedness which leaves all the thoughts and ideas of the mind, whether foul or fair, open to the public gaze. I feel as if the extreme reticence of wearing a body was almost indecent. It is far more decent (honest) to go about blaring one's loves and hates, blowing them in the faces of those we meet—as it were, being so much on the outside that we cannot be said to have an inside. * * * My mind is not so repulsive as you would expect. Of course there are times when it looks like an ancient thief who steals away from me with shame on his face. That is only one aspect of me. There are other attractive ones. There is the brilliant orange of my thoughts, and the deep rose red of my desires, which cling to me still. They are perfumed and smell sweet to me. But there is somehow a sense that they are getting a little stale. This condition of twilight is bringing out a delicate mossy mould upon them which rather damages their hue."

Mrs. Hotchener, after explaining the occult references in many other of the messages, dwelt upon necessity for serious preparation of the mind about post-mortem conditions while one is still living so that such pitiable states as that of Oscar Wilde could be avoided by understanding them and using consciousness in the proper way to believe them. She said in closing that she regretted that since there are so many who persist in being mediums and allowing their consciousness to be a negative channel for the use of the discarnates, at least they do not first train their minds in occult knowledge; then instead of asking the departed all sorts of unimportant questions to which they generally respond by repeating what they see and know through physically prejudiced and astrally undeveloped minds, the mediums would instruct the invisible entities in knowledge which they could apply, and the validity of which they could immediately test. If this were done one would not so much regret that seances are held, and cries such as we hear from our subject, "Pity Oscar Wilde," would be answered in a practical altruistic manner.

On Revolutions

By FRITZ KUNZ

It is quite clear to some of us who visit many sections of the Theosophical Society that we are now upon the verge of a considerable change in the emphasis which we shall put upon one or two aspects of our Work.

In the past we have had to develop the intellectual aspect of Theosophy, because the world wanted so badly a common-sense and scientific presentation of the facts. Had we not followed this line so intently we should have failed in our duty to the age in which we have been living. That aspect of our work has been well seen to. It is not yet finished, and because there is always a rising generation, it will never end. But we have made our way to such an extent that the emphasis can now be shifted. Reincarnation, thanks to us, is a fairly common idea. Karma is coming to be known widely. But all this is intellectual and academic.

The new emphasis will be on the feeling and action side.

We want the living thing for the world, Theosophists who live as such and feel as such, whose thought is constantly plunging down and outward into feeling Brotherhood and living Brotherhood, instead of contemplating and thinking it.

You will immediately perceive that this involves a kind of perfection, does it not? How much more difficult to juggle three balls rather than one!

Perfection! This of course is our objective, isn't it? Only, largely on account of our upbringing, we think it a dream. But the Masters are perfect, seen from our point of view, and They made a serious beginning some time or other. When shall we begin? And how?

We must begin with the small thing which is before us every day. Do we speak in a slovenly style, with errors of language and construction?

Let us set a watch over ourselves and end it. Realize this: we claim to speak for the Masters. What will people think of our Masters if we speak of Them in language which is not even grammatical? I grant you the heart is more than the words; but in perfection words are something, and we mean perfection.

There are numbers of small things we do badly. We stick stamps on letters crookedly, we arrive at meetings tardily, and so on. Now each must be the judge for himself as to the relative values in the struggle for perfection in Their service. But let the aim never be lost sight of. And let there be no compromise.

The ideal is limited perfection—if we may speak of that. I mean perfection within the bonds of our present limitations. Mistakes of the past give one of us, say, weakened eyesight. It is no use bewailing the fact. The only issue is: are those eyes being now used, within the limits of their present strength, entirely and perfectly in Their service? If so, the rest can await the future.

This limited perfection in service means, of course, an incessant watchfulness. The hands must never move except to appointed tasks, nor the tongue speak. This does not involve an unnatural life, but it does mean a well-trained body; and when it is extended to feeling and thought it requires those other vehicles to be well trained. It seems a despairing and hopeless task. But that is just the prompting of the personality. It does not want to be strained toward perfection in this way.

But who is to be Master in the household of the consciousness? The answer to that question involves an inner revolution; but this is the age of revolutions, so we should be quite in the fashion!

American Star Headquarters

Just as we go to press a telegram has arrived from Mr. Fritz Kunz, American representative of The Order of the Star in the East, announcing the purchase of the American Star Headquarters at 2123 Beachwood Drive, Hollywood, Los Angeles, Calif.

Mr. Kunz will revive *The Server* magazine, bringing out the first number on June 1. Star members in good standing on that date will receive a free copy.

The Theosophical Review (London) for March contains a most interesting article by Clifford S. Best entitled "Science and Psychic Research." Mr. Best gives a report of recent experiments he has made into the nature of the matter in the etheric and astral realms. A laboratory was equipped with apparatus to produce the requisite ultra violet light, and a suitable background

was provided. The object of the experiments was "to make it an obvious and outstanding fact that any normal person possessed with ordinary vision could see" etheric matter. Out of several hundred people who had visited the laboratory at the time of writing the article only five declared they saw nothing, while 96 per cent stated they could see matter which was not visible to them normally. For example, Mrs. E. said: "I saw a strong bluish-gray mist all around the hand for two to three inches and a vaguer haze beyond; also apparently rays from the finger ends which moved with the hand." A number of other interesting observations are recorded, and medical men at Leeds are displaying considerable interest in the experiments.

The soul of man is like the water.
From heaven it cometh, to heaven it mounteth,
And thence at once it must come back to earth,
Forever changing.
—Goethe's *Faust*



Published monthly by
 THE AMERICAN THEOSOPHICAL SOCIETY
 826 Oakdale Avenue, Chicago
 Cable Address: "Theosoph, Chicago"

Entered as second class matter August 11, 1922, at the post office at Chicago, Illinois, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917.

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SUBSCRIPTION PRICE.....\$1.00 A YEAR

Change of address should be sent promptly to "The Messenger," 826 Oakdale Avenue, Chicago, Illinois. We cannot be responsible for lost copies. Writers of published articles are alone responsible for opinions stated therein.

The Grove Appears!

ON our Headquarters site at Wheaton, which was as bare of verdure on May 1 as the palm of your hand, a grove covering an acre of the grounds was waving in the breeze when the sun set on White Lotus Day. Lecture engagements prevented my participating in this happy event but detailed reports are at hand. With H. Kay Campbell of the National Board of Directors and Mr. Cotta, landscape artist, in charge of a force of eight men, the work began as the trees arrived by motor truck. At high noon on May 6 (astrologers take note) the first tree, a silver linden, was set by Mr. Cotta, while our two other Theosophists present threw the soil on its roots. On Friday, May 8, the work was finished and the grove became a living reality. There are fifty-six trees in all and among them are ash, elm, red and pin oaks, lindens, Norway maple, magnolia, honey locust, hackberry and Japanese flowering crab. The trees vary greatly in size, the tallest being in the center. Under the watchful eye of Mr. Liebert, our first volunteer worker at the new Headquarters, those trees will be cared for almost as babies are protected in a family.

That grove will have a place in theo-

sophical history, for in the coming years it will shelter many a theosophical summer school, and beneath its branches will be heard many a lecture that will inspire unselfish service and noble living. Theosophists now unborn will assemble there after we have finished the work of this incarnation and have passed on.

Paying the Bill

NOW that we have the grove we need fifty-six red-blooded Theosophists to buy one tree each. It is hoped they will not be too modest to permit the name of the donor, date, etc., to be placed upon a permanent label by the tree because such historical data has its value; but the donors' wishes, whatever they are, will be respected. Labels will be omitted, however, only by request. Either Lodges or individuals may buy a tree. The average cost is about \$14 but they range from \$5 to \$25 and a little higher. (The other large trees—a very few—at \$200 or \$250 will not be put in this season). Checks should be sent to the Secretary-Treasurer, 826 Oakdale Avenue, Chicago. Buy a tree and be a benefactor!

The grove has already become a residence, for H. Kay Campbell writes:

The grove of fifty-six trees is planted and looks as though it "just grew." I think you will like it. It took considerable rearranging and shifting, for it is almost like planning a dress [from which you will know that H. Kay Campbell is a woman] for you have to take the shape of the tree into consideration. I think we have some tenants already as there were four robins hanging about all day yesterday and one in particular has been there ever since the first four trees were planted.

The Besant Portrait

NO word has yet come saying whether Dr. Besant will be able to attend the Convention and that probably means that conditions in India are unsettled; but if she should not be able to come, we shall at least have her portrait back from London and even that is worth coming to see. Our customs broker reports that the portrait, which was fully covered by insurance, arrived in good order and that the work of the art company is under way. Fair progress is reported but the atmos-

pheric conditions, said to be very essential in the reproduction of paintings, have caused some delay, but fortunately we allowed abundance of time for the unexpected, and both the portrait and the reproductions should be back for Convention with nearly a month to spare.

Besides the Lodges there are now eighteen individuals who have ordered one of the reproductions. Send orders as early as possible to Headquarters. The price is \$15 and the credit terms extend to January, 1926.

Good News

WHEN it became doubtful whether Dr. Besant would come to the Convention, negotiations were begun for the next best thing possible—the attendance of Dr. George Arundale. And now a cable is in hand, guaranteeing his presence if Dr. Besant cannot be with us. Dr. Arundale ranks with Mr. Jinarajadasa as a distinguished Theosophist and enjoys the reputation of being a lecturer of the very highest order. Those who have read his writings, particularly his book on *Thoughts on "At the Feet of the Master,"* need not be told that he has much occult wisdom to impart. A lecture course by him at Convention to members only would be of rare value.

As matters now stand we are sure of what entertainment managers call "a first class attraction" when they announce an engagement with a star. Mrs. Arundale accompanies her husband.

Prize Time Extended

BECAUSE mails are slow in carrying THE MESSENGER to the members and because many members do not at once get it upon its arrival and also because the Pacific Coast states are so far away that it requires several days to send a response to Chicago, it has been thought best to extend the time of closing the contest for the Lodge prize of \$100 for the best plan for financing our national Headquarters building to the date of July 1. Otherwise distant members would be practically debarred.

With the thinking time thus extended there should be a lot of good ideas sent in.

Remember that it is not merely that your Lodge may win the cash prize for its treasury but also that valuable plans may be contributed. Why not try? Your idea may be successful.

Mr. Heyting

FORTUNATELY, Mr. Wm. J. Heyting will remain with us through the summer and the autumn, and will attend the Convention in August. His American lecture tour has proven to be very popular and his members' meetings have had warm commendation. Lodges desiring autumn engagements with Mr. Heyting should make immediate application to H. Kay Campbell, 826 Oakdale Avenue, Chicago, Ill. Not only will Mr. Heyting give Lodge talks and public lectures, but he will also lecture to educational institutions, for which work he is well qualified and in which he can do much to put Theosophy in good standing with both teachers and students.

Mr. Baker Resigns

LETTERS arriving have asked if Headquarters is responsible for what is mentioned as "A Brotherhood of Theosophy," located, or proposed to be located, near Asheville, N. C., and said to be sponsored by Mr. Alwyn J. Baker. Headquarters knows nothing whatever of the matter. Mr. Baker, for purely personal reasons, recently discontinued the work of organizing new territory, much to my regret, for he has been a very useful and successful field worker. Circumstances, however, were such that he could not well do otherwise.

As Mr. Baker has been a National Lecturer and new territory organizer for more than two years and, as such, is well known to the American T. S., the assumption that what he is now doing is part of the official program is perhaps not remarkable. This announcement that he has resigned his official work will undo any misconception on that point. Headquarters has not had any connection with any colony, settlement, or cooperative projects, except merely to offer some advice to two members of a western state who, two or three years ago, sent in a plan and asked

for suggestions. As nothing has since been heard from the matter they probably took the advice, which was merely that if they went ahead* with the project they ought to proceed by the same business rules that govern ordinary commercial enterprises; that is the "acid test" of the practicability of anything.

Convention

EACH year our Convention attendance increases, and that is to be so this year even if Dr. Besant finds that she cannot leave India. We shall have the inimitable Fritz Kunz, Mr. Heyting from Australia, and also another pupil of C. W. L., a young woman; and this young generation of Theosophists interests us all greatly. Moreover, we shall have a summery-vacation Convention. The Jackson Park Hotel Association is sending out beautiful booklets showing some vacation spots along the park-lake portion of Chicago. The Convention hall will be only a few minutes from shady park roads and a sandy beach. A real vacation can be made of the Convention trip by extending it a few days, or by coming earlier. The hotels are only a short distance from the hall, and those who do not desire the exercise of walking can ride. The Hotel Association will have a cafeteria at the hall, which is a huge building with many smaller halls, corridors, lounging rooms and inviting nooks. The 1925 Convention will have more of quietude and restfulness than any of its predecessors.

Webster G. Shepard

DEATH has been laying a heavy hand upon the American Theosophical Society, and his latest mark was Webster G. Shepard, president of the Inner Light Lodge of Seattle, who passed on suddenly during a slight illness. Preceding him in the past few months were Mr. Soule, president of the Billings Lodge, and Mr. Henkel, and Mrs. Vance, president and secretary of the Oklahoma City Lodge.

Mr. Shepard was formerly president of the Lodge at Everett, where he was in the retail drug trade. A few years ago he retired from business with a view to devoting his time exclusively to theosophical

work. He made lecture tours into adjoining states, but was particularly active in the vicinity of Seattle, where he resided. His most conspicuous accomplishment was the organization of the Inner Light Lodge in that city, which achieved the record-breaking charter membership of one hundred—a really great tribute to his ability.

A letter from a Seattle member says, "To those who knew him best he was judged a profound scholar, a tactful leader and a brilliant lecturer. He drew all classes about him in confidence and respect as his theosophical interpretation of life was ever presented upon a background of scientific knowledge and a personal radiation of spiritual value."

Practical Theosophy

EVERY contributor to the New Territory Fund will be pleased to know how much such work means to those within reach of the new centers being established. A member whose professional work took her into North Carolina, writes of the isolation and spiritual narrowness there and says:

I have often felt that if there were some theosophical activities close by into which I could enter and get renewed inspiration occasionally I should be perfectly happy—and now a theosophical Lodge is being organized twelve miles from here by Mr. Baker! Perhaps you can guess what this means to me but I doubt it. I shall always be grateful to the contributors to the New Territory Fund, and hereafter shall be on the list myself because I realize that the work is really very wonderful. It must mean "feeding the souls" of many hundreds just as spiritually lonely as I have been.

Those of us who are always within easy reach of Lodge meetings and lectures will find it difficult to understand the loneliness of an environment like hers—and there are scores of others in similar situations—an isolation that moves one to profound thankfulness for an opportunity to go twelve miles to meetings!

The Orthodox South

THE theosophical movement owes much to the courage of the men and women who, under great difficulties, are holding our centers in the southern states. Those who have lived only in the northern and

western states can have no idea of the trying situation in the South.

On a recent tour the orthodoxy south of the Ohio river was impressive. Tennessee had just adopted a law prohibiting the teaching of evolution. In Knoxville, the first lecture point, several "revivals" were running. At Chattanooga there were five separate "revival" meetings in daily progress. In Atlanta, capital city of Georgia, the daily papers displayed double column headlines which read, *Religious Fervor Increases as Atlanta's Great Revival Jams Churches to Capacity*. Another headline called it the *City's Biggest Religious Awakening*. No stop was made in Nashville but the press dispatches from there read:

Bankers, wholesale merchants, court judges, railroad presidents, lawyers, college presidents and farmers, laymen in Tennessee Baptist Churches, mingled their counsel in the sessions of the State Baptist Men's Convention in session here today in the First Baptist Church.

Some of these distinguished laymen border closely on the class known as millionaires, if not already in that class, yet they talked with reckless abandon about giving a tenth of their income for the advancement of Christ's Kingdom, and one expressed the righteous purpose to give hereafter all he made, over an actual living, to Christianity.

Whether in their "reckless abandon" they did anything more than "talk" does not appear but the report is sufficiently interesting as it stands. In nearly every southern city visited prolonged "revival" meetings were in progress and the last of them were as far north as Oklahoma where, at Tulsa, a huge sign announced that "Charlie, The Boy Evangelist," was holding forth in the church across the street from the lecture hall.

This is written in Memphis, early in May, where the most fervent of all religious activities south of the Ohio, and east of the Mississippi, are claiming public attention. The seventh annual convention of the World's Christian Fundamentals Association is in session, and the anti-evolutionists are gathered from several states. Among the speakers are Riley, of Minnesota, Norris, of Texas, and Bryan, of Florida. Its doctrinal statement says, "We believe in the bodily resurrection of the just and the unjust, the everlasting felicity of the saved and the everlasting

conscious punishment of the lost." At the day sessions, real old-fashioned Bible pounding and shouting are in evidence and mighty is the approval of the action of the legislature of Tennessee in excluding imaginary monkeys from our list of forbears—and thus making a monkey of itself before the whole world.

Shakespeare and Bacon

A FRIENDLY critic writes:

I heard your lecture on Shakespeare and was surprised that you did not bring in the Shakespeare-Bacon controversy and show that Bacon is the real author. Would that not be a most useful thing to do with Shakespeare?

On the contrary it seems to me the least useful. To bring it up in a public lecture only distracts attention from the real work in hand, which is to show the audience that the greatest dramatist, poet and sage of the modern world taught three centuries ago precisely what Theosophists are to-day teaching about ghosts, fairies, life after death, symbolical dreams, clairvoyance, premonitions, and other occult phenomena. Shakespeare is perhaps the best possible introduction to Theosophy for literary people and for anybody who is fairly familiar with his plays. His marvelous understanding of nature and human nature is so profound, and his fame is so great, that his opinion on any subject commands respectful attention anywhere, and it is an easy matter to show that his presentation of occult phenomena is intended to be taken seriously—that it is not introduced merely for dramatic effect, but represents the author's sincere belief. That at once puts Theosophy in good standing with an audience that would ordinarily receive such teaching with an incredulous smile. Among Theosophists it is generally well understood that "Shakespeare" was merely a *nom de plume* of Lord Bacon, but that has no important bearing on the great truths of nature presented in the plays.

In Good Standing

EVERY good Theosophist desires to be in good standing all the way up from the local Lodge to the superphysical planes. To be in good standing means that one is striving to live the true theo-

sophical life and that in turn means fully meeting all one's obligations. One of those obligations is to do one's part in sustaining the Society. The national dues are but twenty-five cents a month (which includes payment for THE MESSENGER), a very low rate as things go in the world these days, but it meets the financial needs at Headquarters. The period for the annual payment is now at hand. Our By-Laws make each Lodge responsible for the number of members on its membership list. Only Section members can send dues direct to the Secretary-Treasurer (\$6.00 annually in their case) while all Lodge members must pay through their Lodge. If a member does not pay his Lodge he thus makes it the loser since it must remit \$3.00 for him by July 1. Are you a lifter or a leaner?

About Lecturers

ADVERTISEMENT cards arriving at Headquarters show that some Lodges have announced Mr. Eugene S. Wheeler as "National Lecturer." That is an error. Mr. Wheeler is not an official lecturer of any grade but a member of the New York Lodge who, on his own account, recently booked a lecture tour. The only National lecturers now active are Mr. Max Wardall,

Mr. Claude L. Watson, Mr. Alwyn J. Baker and Mrs. Harriett Tuttle Bartlett. Mr. Wm. J. Heyting, visiting lecturer from Australia, is sent out and booked by Headquarters.

We often hear that Chicago is the greatest slaughtering center in the country, but have we ever heard that it is also the greatest flower distributing center in the nation? It is said to surpass New York in that respect by 75 per cent. It distributes, at trade high tide, about one hundred million blossoms per week. It also has a larger number of Theosophists than any other American city.

A French writer, after sojourning for many moons in the United States, has an article in *The Forum* for May on "The Worship of Human Gods" in which he is at much pains to tell us how little he knows about Theosophy.

Tennessee was supposed to be one of the most illiterate states in the nation, but its legislature could not be happy until it proved it.

L. W. R.

Convention Information

Rates in the Jackson Park Hotel Association Hotels, Chicago

Send your reservations to Maude N. Couch, 826 Oakdale Avenue, Chicago, Illinois

Aragon, 54th St. and Cornell Ave. Single, with bath, \$3.50. Double, with bath, \$5.00.	\$2.00; with bath, \$2.50. Double, without bath, \$3.00; with bath, \$3.50.
Carolan, 55th St. and Cornell Ave. Single, with bath, \$3.00. Double, with bath, \$5.00.	Madison Park, 1380 Hyde Park Blvd. Single, with bath, \$3.50. Double, with bath, \$5.00.
Colonial, 6325 Kenwood Ave. Single, without bath, \$1.50; with bath, \$2.50. Double, without bath, \$2.50; with bath, \$3.50.	Plaisance, on the Midway at Jackson Park. Single, with bath, \$4.00. Double, with bath, \$6.00.
Cooper-Carlton, E. 53rd St. and Hyde Park Blvd. Single, with bath, \$3.50. Double, with bath, \$5.00. Three, \$6.00.	Sisson, Lake Michigan at 53rd St. Single, with bath, \$5.00. Double, with bath, \$7.00. Three, \$9.50.
Cornell, 56th St. and Cornell Ave. Single, with bath, \$3.00. Double, with bath, \$3.50.	Southmoor, 67th St. and Stony Island Ave. Single, with bath, \$3.00. Double, with bath, \$4.50. Three, \$1.50 per day additional.
Del Prado, 59th St. and Blackstone Ave. Single, with bath, \$3.00. Double, with bath, \$5.00. Three, \$7.00.	Strand, 6323 Cottage Grove Ave. Single, without bath, \$2.00; with bath, \$3.00. Double, without bath, \$3.50; with bath, \$4.50.
East End Park, Hyde Park Blvd. at 53rd St. Single, with bath, \$4.00. Double, with bath, \$5.00.	The South Shore View, 7100 South Shore Drive. Single, with bath, \$6.00. Double, with bath, \$8.00.
Gladstone, 6200 Kenwood Ave. Single, without bath, \$1.75; with bath, \$2.50. Double, with bath, \$3.50.	Wedgewood, 6345 University Ave. Single, with bath, \$3.00. Double, with bath, \$4.00. Three, \$5.00.
Hayes, 6345 University Ave. Single, without bath, \$2.00; with bath, \$3.00. Double, without bath, \$3.00; with bath, \$4.00. Three, \$5.00.	Windermere—East, fronting south on Jackson Park. Single, with bath, \$5.00. Double, with bath, \$7.00.
Kenrose, 6417 Kenwood Ave. Single, without bath,	Windermere—West, fronting south on Jackson Park. Single, with bath, \$3.50. Double, with bath, \$5.00.



Theosophy at the Woman's World's Fair

NEARLY five thousand more people know of Theosophy now than did before April 18. At least, they have seen the word, and have glanced at the interlaced triangles with their eternal chaperon, the snake. Perhaps, too, a goodly number of them have read the Three Truths.

All this is because a group of Chicago women, mostly civic and social leaders, conceived the idea of holding a Woman's World's Fair, setting forth the works and accomplishments of women in every walk of life. And because a small group of T. S. members, believing our Society can boast

of two very great women—its founder and its present President—took an option on a booth and set forth to convince their Lodge officials, their fellow members, and especially the Central Committee of the Combined Chicago Lodges, of the soundness of their scheme. It was a difficult task, for no one besides themselves was "sold" on the proposition. But persistence won, pledges were solicited from members and lodges to guarantee the rental (\$200) and plans went forward with faith that the additional funds would be found some place.

The booth was 10 feet deep and 8 feet wide,

and was furnished with oriental rugs, a floor lamp, two chairs, two low benches, a small book shelf, and two pictures each of Madame Blavatsky and Dr. Besant. Hanging high above and back of the booth was a banner showing the seal with its "There is no religion higher than Truth," which could be seen from all sides. The counter across the front was attractively covered, and was used for the display of books, free publicity leaflets and the large gray folder, specially printed for the occasion.

This folder carried on its cover the word "Theosophy," the Three Truths, and the International and National Headquarters' addresses. The two inside pages gave brief biographies, with photographs, of Madame Blavatsky and Dr. Besant, and the last page told of the three objects, a few lines on what Theosophy gives you, closing with a notice of the national publicity series and the correspondence school.

This piece of literature was given to every one passing the booth and pausing even for a moment, it being accompanied by a slip telling of the Chicago Lodges' public meetings. When anyone stopped for questions, they were given publicity leaflets, too, and those who were really interested came into the booth and registered in the guest book. Of the first group—those merely pausing to add one more leaflet to their pack of souvenirs—there were between forty-five hundred and five thousand; those who stopped for a few questions and additional pamphlets might have numbered a thousand or more; 142 people were interested enough to question at length and

register; and thirty-three dollars' worth of books were sold.

The large photograph of Dr. Besant at the back of the booth seemed to be the feature that elicited the most inquiries.

Theosophy was broadcast, too, for the Fair had set up its own broadcasting station in charge of the only woman announcer in the country. In arranging for Theosophy's place on the program, the autocrat of the microphone requested that someone of note, whose name would mean something to the listeners, should be assigned. Karma was kind, and Mrs. Bertha Jacques, a local T.S. member and famous in artistic circles for her etchings, consented. From a number of reports, the speech was clearly heard and well received.

The Woman's World's Fair as a whole was a tremendous success. It was held on the first floor of the American Exposition Building, also known as the Furniture Mart, at 666 Lake Shore Drive, Chicago. The space covered was about two acres, and there were 210 exhibitors, some of them, of course, occupying a number of booths. From the time the doors opened at 2 o'clock, Saturday afternoon, April 18, until they closed Saturday night, the twenty-fifth, some one hundred thousand people had been admitted.

The Fair will be repeated next year, and the committee in charge of the T.S. booth signed up, tentatively, for an exhibit then, hoping that with all the knowledge gained in this first experiment, the repeated effort will be of even greater benefit to Theosophy. G. W.

What Lodges Are Doing

Seattle Lodge is assisting the newly reorganized Everett Lodge by sending members to speak and has contributed 14 books to help them start a good library.

Lansing Lodge got out for White Lotus Day an attractive little program printed on light blue paper, with a design of a white lotus flower and leaf at the top.

Besant Lodge, Hollywood, is planning to dedicate its new home on a Sunday afternoon early in June. Mr. Fritz Kunz, who arrived from Sydney in May, will officiate.

Seattle Lodge Life-Wave notes that Mrs. Elizabeth Shepard, wife of the late W. G. Shepard, who has been quite ill, is now improving, and extends its sympathy to her and Mrs. Libby.

Many of our Lodges sent in reports of fine Adyar Day programs and one of our youngest, Oshkosh, has a member who wrote a poem especially in honor of Dr. Besant and Adyar Day.

This Lodge succeeded in getting an unusually complete write-up in their local paper about it.

Pioneer Lodge, Chicago, extends thanks to the friends who have given books to its lending library and reports interesting meetings with good attendance. The Lodge is beginning to be a growing power in its part of the city. A rummage sale for the benefit of the Lodge treasury is to be held soon.

Decatur Lodge (Ill.) has moved into its new Lodge room, 16 by 34 feet. A member writes: "It may be a little large just for Lodge meetings at present but we are aiming high and planning for expansion. We increased our membership four and one half times the first year and hope to do as well next year. We now average one member to every 1,800 persons in our city."

St. Louis Lodge is planning to have a special parlor car reserved for their members who will attend the Convention in Chicago, August 22 to 26. Evidently they fully realize the benefit and inspiration which is to be derived from that

most joyous occasion, our annual Convention. We hope other Lodges throughout the country will do likewise.

Stockton Lodge, California, recently elected Miss E. A. Schroeder as organizing secretary of the theosophical contingent of the local unit of the Golden Rule Prison Reform League, which is in process of formation. The plan of organization for the league provides for the representation of the various organizations backing the movement to secure vocational training in penitentiaries throughout the country.

On the front page of a recent issue of *The Morning Call*, Paterson, N. J., was a description of an art exhibit held in the Smith Building under the auspices of the local Theosophical Society for the "sole purpose of encouraging local talent. The work of professionals, semi-professionals and amateurs was shown." The article says the exhibit was a "revelation in the power of Paterson to produce beautiful things."

Cincinnati Lodge has secured for its new location Parlor D in the Palace Hotel at Sixth and Vine streets for its meetings every Wednesday evening. On the second Wednesday of each month an open meeting is held so members can bring their families and friends who are interested in Theosophy. The permanent library contains some three hundred well-selected books, which is a splendid collection for the library of a new Lodge.

Lightbringer and Washington (D.C.) Lodges, where Mr. Heyting recently gave two public lectures and a members' meeting, report that "Mr. Heyting is a remarkably learned young man, his lecture on 'The East and the West' proving one of the most flowery and masterly talks we have had, and it is only hoped that upon the completion of his present tour of the Lodges in the American Section, he will find it possible to return to us."

An interesting report of activities of the Mill Valley (Calif.) Lodge gives an account of a recent party held at the home of Mrs. Helen

Wilson for members of the Bay Cities—San Francisco, Oakland and Berkeley. This was in the nature of an appreciation of the cooperation received from these Lodges in "carrying on the public lectures being given Sunday nights from April until November. * * * Refreshments were served at the conclusion of an interesting musical program."

Among the activities given by Milwaukee Lodge this year was a unique program called "Theosophy in Song and Story." This was preceded by a vegetarian dinner. Among the guests was Mrs. M. C. Bradshaw of London who remembered Madame H. P. Blavatsky as a friend of her mother's, and although she was a young child at the time Madame Blavatsky visited in her home, Mrs. Bradshaw was able to recall many interesting incidents and her reminiscences proved most enjoyable and impressive.

A later report from Milwaukee Lodge says that after paying all expenses of the Musicales given in March and in addition their New Territory and Advertising Fund pledge to Headquarters, they still realized some two hundred dollars. "We are fitting up a new Lodge room, in new quarters, and expect to have one of the nicest little Lodge rooms in the country. We are fortunate in having an ornamental plasterer and a church cabinet maker in the Lodge and they are lending their time to the finishing of the room. The sum realized at the concert is coming in at a very opportune time."

The Lodge of the Inner Light, Seattle, has forwarded to Headquarters a copy of the resolutions passed by them at the death of their beloved leader, Mr. W. G. Shepard, in which they express their respect and admiration for him as a man and say: "We know the high ideals and holy aspirations he had for us. Therefore, we pledge ourselves to 'carry on' and carry out, in so far as in us lies, his plans and purposes and hopes for us. * * * This Lodge of the Inner Light conceives of itself as a living monument to the life and work of W. G. Shepard. We appreciate that this is a solemn thought. Whereas, we were conceived and born in time, our work, just begun, will go on through us and those who follow us to all eternity."

News Items

Arrived on the physical plane April 28, Beatrice, daughter of Dr. and Mrs. Ernest Stone.

children, containing essays, poems, stories and jokes.

The sixth bulletin of the School of the Open Gate has reached us. It is an interesting twelve-page pamphlet written and edited by the school

The report of the treasurer at Adyar shows that of 6,403 rupees contributed in 1924 in "Adyar Day" collections, 5,372 were from the

United States. The report for 1925 has not yet been printed.

Will any member having a copy of *The Theosophist* for July, 1917, kindly send same to the New York Lodge of the Theosophical Society, 2228 Broadway, New York, N. Y.? Postage or any required compensation will be paid.

Detailed information has been received at Headquarters from Adyar in regard to rooms, bedding, meals, cost of travel in India, banking and exchange, etc., in connection with the Jubilee Convention to be held next December, and is being sent on to those who have registered with us as intending to go. We will gladly send a copy to anyone else upon request.

Those intending to go to the Jubilee at Adyar next December should book their passages at the earliest date possible as steamship companies give out the information that the heaviest travel to India is from October 15 to January 1. Headquarters is not booking passages but is registering with Adyar the names of those to be provided for and is furnishing information when requested to do so.

The *St. Louis Globe Democrat* recently devoted almost a page to incidents in the life of Madame Helena Blavatsky as one of the "human

enigmas who still keep the world guessing," and among other things says that "although her plans were far from realized at the time of her death in 1891, her work has been continued since then, and her successors have created a society greater than she had ever contemplated."

A member writes to ask if we would like roots and bulbs of perennial plants for our new Headquarters. Her letter reads: "I have many beautiful kinds, lilies, larkspur, etc. It is too late to move them now, as they are too far along. * * * I will be glad to share anything that I have that will be acceptable."

Anything of this kind will be very acceptable indeed, as we have plenty of room on our tract, and if sent on at the proper season we will immediately arrange for the planting.

From Boston comes an interesting program of a public meeting to promote "good will between Jew and Christian," which was held at the First Methodist Episcopal Church on May 6. The program consisted of music, prayer, greetings and addresses by the Jewish choir, rabbis, ministers of the gospel and representatives of the Massachusetts Federation of Churches as well as The Federal Council of the Churches of Christ in America. This is surely a distinct step forward in practical brotherhood and something that would probably not have happened a generation ago.

Theosophy Abroad

Theosophy in Ireland is appearing "in a new and much more interesting and attractive form" with a pretty blue cover, beginning with the first issue of the current year.

lish its magazine quarterly instead of monthly, beginning with January, 1925.

In the same magazine it is reported that Sir T. Sadashiva Iyer has been elected General Secretary of the Indian Section.

Mr. Edward L. Gardner was elected General Secretary of the Theosophical Society in England for the coming year while Major A. E. Powell was reelected treasurer for the same period, by the National Council which convened in April.

A recent issue of *The Canadian Theosophist* mentions that Toronto has a monthly "Chess Tea" at their Lodge hall, and that the one held in March was "dominantly Irish" as it was in the nature of a farewell to Mrs. Smythe before sailing for Ireland. After tea an entertainment was held during which slides of Ireland were shown, "while, led by a violin, the audience sang the old favorite songs."

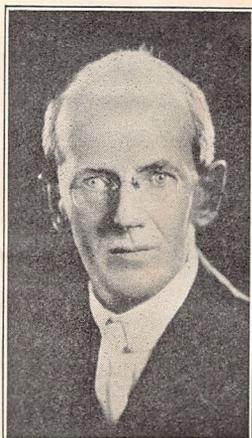
The British Isles Convention will be held in Edinburgh, Scotland, June 19 to 21, with Dr. Geo. S. Arundale presiding. A cordial invitation to be present has been extended by the General Secretary in Scotland, Mrs. J. R. Bindley, to American members who may be in Great Britain at that time.

There seems to have been some misunderstanding about Dr. Besant's political position in India resulting from the item in this column last month about her spinning each day to help Mr. Gandhi with his work among the peasants. We understand that, while Dr. Besant and Mr. Gandhi are friends, nevertheless she does not and never has

Theosophy in India notes that the Council of the Indian Section at its meeting held during the last Convention at Bombay decided to pub-

(Continued on page 18)

Theosophical Science Series



W. SCOTT LEWIS, F. T. S.

FEW of us have enough scientific knowledge to balance our occult studies and we are therefore apt to go off on a tangent, geometrically speaking, and get fantastic ideas that would not be possible if we had a fundamental knowledge of the various sciences. In the hope of doing a real service to our members along this line, Mr. W. Scott Lewis of Los Angeles, whose life has been devoted to scientific research, has volunteered to write for publication

by The Theosophical Press, a series of booklets dealing with the phenomena of geology, biology, chemistry, physics, astronomy and psychical research. Few studies have a greater tendency to broaden the mind and lift one above the pettiness of ordinary life than geology, for instance. As we contemplate the vast periods of time involved, and visualize the rising and sinking of continents through age-long cycles, we come to sense the insignificance of the petty worries and trials that usually occupy such a large place in our minds. We see how a great world plan of amazing complexity has been worked out so skillfully that movements of rock made hundreds of millions of years ago are proving of the utmost value to our present humanity, and we gain a better understanding of the true wonder of the incomprehensible Intelligence that is back of it all. Surely the study of such sciences as geology and astronomy must help us to grow both mentally

and spiritually. Especially is this true when the author, wherever possible, links to proved scientific facts our own occult teachings.

These booklets will not be "dry" reading. Those who have read the manuscripts say that they deal in a popular, unusually interesting and even fascinating way with the subjects. The science is not that of the Sunday supplement order nor that of out-of-date textbooks, but is the latest and most authoritative on record at the present time. For years Mr. Lewis has been a member of the American Association for the Advancement of Science and the Astronomical Society of the Pacific and is in touch with the work done on Mt. Wilson and Mt. Hamilton, the former being the largest observatory in the world.

The booklets will follow the orderly course of evolution, beginning with *The Moon—The Land of the Great Silence*. Theosophists will be interested in what Mr. Lewis says about the moon, our former home, and will be glad to know where science confirms theosophical teaching and just where it disagrees.

The second booklet, entitled *The Building of Our World*, traces the physical history of the earth from a dust-cloud through the great geological periods covering billions of years, and brings us up to the present time. The third and fourth booklets will describe the evolution of the plant and animal life of the earth, followed by the coming of man and his evolution. Later booklets will deal with astronomy, chemistry and physics and psychical science. And they will all be so *inexpensive* that every member, not only in America, but throughout the theosophical world, can own a copy of every booklet and be able to give some to his friends. The price will be 25 cents each.

The first two booklets, viz., *The Moon—The Land of the Great Silence*, and *The Building of Our World*, will be ready within a few weeks and orders may now be filed with The Theosophical Press, 826 Oakdale Avenue, Chicago, for mailing as soon as finished.

Notice to Subscribers

To all subscribers to *The Theosophist* and *The Adyar Bulletin*: The publishers of these two magazines desire that more American subscribers place themselves on record as wishing their subscriptions *automatically renewed*. The advantages to the subscriber are these:

He does not need to bother with an expiration notice.

His subscription is permanent until canceled by him.

There is no lapse of subscription; copies come without a break.

Three months prior to expiration date, a bill for renewal will be automatically sent to each subscriber. If cancellation, instead of renewal, is desired, immediate notice should be sent to The

Theosophical Press upon receipt of that annual bill, thus allowing sufficient time for notification to go to Adyar before the new subscription year is started.

Subscribers wishing to take advantage of this plan should notify The Theosophical Press, 826 Oakdale Avenue, Chicago, Illinois, without delay.

Do you take *The Theosophist*? It is edited by our International President, Dr. Annie Besant, and is the official organ of the Masters' Society throughout the world. It is replete with articles on science, philosophy, religion and art.

Subscription price per year is \$3.75, through The Theosophical Press.

BOOK REVIEWS



To Have—JUST THE BOOK ONE WANTS when one wants it, is and must remain the supreme luxury of the cultivated life

The Original Christianity, by the Rev. E. Francis Udny. Published by Edson Ltd., London. Price, Heavy paper, \$1.00, through The Theosophical Press.

It is a little difficult to say for exactly what public this book was intended. The author, a priest in the Liberal Catholic Church, draws heavily upon theosophical literature, Liberal Catholic references and a previous publication of his own: *The Gospel of the Holy Twelve*, which last purports to be a full and untampered version of the Four Gospels received automatically by the late Rev. G. J. Ouseley. Such sources preclude popular acceptance.

In this, *The Original Christianity*, the author undertakes to expound various parables and incidents in the Gospel story of Jesus Christ. He is a symbolist who sees things in the material world as having their accordances in higher worlds. That this is a legitimate method of understanding God and His universe no one will deny, but it is not a means of understanding that will readily appeal to society at large, or even the small section of it most open to such things: Theosophists, spiritualists, orientalist, and so on.

The author is a sincere and tireless student, evidently; his faith in his own logic and conclusions can hardly be questioned. There are spots here and there in the book that are like little points of light—they show he has not only studied but thought and meditated a great deal on his subject. As a whole, however, the book asks too much of the reader—that he accept on their face value the proofs the author brings forward to sustain his argument, something the average reader is certainly not prepared to do. The Reverend Udny shows courage in bringing forth this book and doubtless is quite prepared to meet the objections put forward by others whose faith is not equal to his own. A. E. D.

The Gnostic John the Baptizer, by G. R. S. Mead. Published by John M. Watkins, London. Price, Cloth, \$1.75, through The Theosophical Press.

This is not a book to be taken up lightly by the casual book reviewer. Mr. G. R. S. Mead is known as a student of ancient religions and Gnostic Christianity; with him, this is not a fad but a life work. His newest publication, *The Gnostic John the Baptizer*, is in train with what has gone before; it is a compilation of fragments preserved by the Mandaean, that practically unknown tribe, estimated at ten thousand in number, who inhabit a region near Kut. They are not Christians but they preserve certain teachings

which formed part of the Gnostic teachings and which they have retained to this day.

John the Baptist has always been an immensely interesting and mystifying figure; he is described as follows: "Now his disposition was extraordinary and his mode of life not that of a man; indeed just like a bodiless spirit, thus did this one too continue. His lips knew no bread; not even at passover did he taste unleavened bread. * * * To wine and intoxicating drink he let himself not even draw near. And every animal he abhorred (as food), and every wrong he rebuked, and tree-produce served him for use." Such was the prophet of the Son of Man who was slain at Herod's order because of his prophesying.

Only a student, familiar with the subject in general and with some of the sources upon which Mr. Mead has drawn, can rightly pass upon this book. It demands knowledge which the average man does not possess. Nevertheless, it will surely be of great interest to clergymen and students of Gnostic Christianity, for it bears the hallmark of scholarship. A. E. D.

Avernus, by Mary Bligh Bond. Published by Basil Blackwell, London, England. Price, Cloth, \$2.00, through The Theosophical Press.

A fallen angel, materialized by an infernal use of *kriya-shakti* in ages past, idolized and defiled by Atlantean Magi, and condemned to undergo human incarnations until expiation and release can come—release and return to its "Perpetual People"—such is the story of Avernus. Added to the psychic tragedy, as the close of every earth life the Magi would reclaim the entity for its own, so that there seemed no escape from the foul circle of existence.

Two girls meeting in an English boarding school are strangely drawn together, each recognizing that the other is a bit "fey." One, Amelia Smeddon, is very feminine, and the other, Ignacia Muir, is boyish and protective. Both are troubled by strange psychic disturbances which reach their height at the autumn equinox, the full moon lending much to the diabolic effect.

After some years of separation Amelia calls Ignacia (who tells the story) to be with her during the approaching equinox. And then come the frightful visions of the black Atlantean magic, for Amelia is the fallen angel, Sarsael, while Ignacia is Hypolyte, the avenging brother angel who has voluntarily undergone a series of human lives trying to find and to redeem its lost counterpart. The author has culled the English language for words with which to picture the happenings of those two nights, the ceremonial horrors, the foulness, the deadly fascination of

the witches' sabbath when the dark forces of the anti-Christ struggled to retain possession of the entity they had held so long.

If one might offer a criticism here it is that too much is told. That is, one obscene horror after another is described until the senses of the reader are cloyed. He is no longer horrified.

Love, of course, is the great redeemer through all the ages, and the pure and selfless love of the brother angel finds augmentation in the great strength of one of the black ones, turned to the light through personal attraction for Sarael, the "pale immortal sinner."

Avernus is not for reading late at night, nor near the full moon, nor near the equinox. You will want sunshine and fresh air to wash away the stygian blackness. But there is a lot to learn from the reading of it, and the world needs a better understanding of the people who are "fey."
G.W.

Teaching and Worship of the Liberal Catholic Church, by the Rev. Edmund Sheehan. Published by St. Alban Press, Los Angeles. Price, Paper, 25 cents, through *The Theosophical Press*.

Here is a handsome little publication designed for the busy world of to-day, giving concisely the work that the Liberal Catholic Church is performing and the field of activity it is opening for the new race. The importance of this new yet ancient religion to the modern world cannot as yet be estimated because it has so far confined its activities to the cognoscenti and has barely scraped the surface of popular appeal. That the Liberal Catholic Church is preparing to open its doors to the vast public is evidenced by just such a brochure as this of the Rev. Edmund Sheehan's, a priest of the movement, who is looking more to the future than harking back to the past.

The booklet outlines briefly the various sacraments of the Church, explaining their purpose and function in life and indicates to some extent the actual use to the world that sacramental worship is intended to become.

The format of the book is unusually attractive, and the illustrations by Miss Laura Brey meet the requirements admirably.
A. E. D.

Prometheus Bound, by James Morgan Pryse. Published by John M. Pryse, Los Angeles, Calif. Price, Cloth, \$2.00; Leather, \$3.00, through *The Theosophical Press*.

To those for whom the occult interpretations of classical literature have an attraction, *Prometheus Bound* will be found of unique interest.

Devoid of technical terms and in simple but dignified language, the author explains the principles of evolution, the origin of man and the universe, as held by the ancients. The psychic and spiritual truths hidden in the myth are revealed in an original way and those who find the incentive to higher truths along the way of as-

trology, should not fail to read and study the book. To students of *The Secret Doctrine*—with its teaching of the correlations of the Elements, Ether, Fire, Air, Water and Earth with great spiritual beings, the seven bodies of man and the nerve centers of the physical body—the interpretation of the myth of *Prometheus* as Mr. Pryse states it, will help to an intuitive grasp of what otherwise would remain an intellectual hypothesis. The author's metrical translation of the great drama of Aeschylus is the work of a scholar, and must appeal to all students of classical literature in its clarity, its beauty, and its simple charm.
M. L. T.

A Small Town Man, by Mary Austin. Published by Alfred A. Knopf Co., New York. Price, Cloth, \$2.00, through *The Theosophical Press*.

A Small Town Man was first published in 1915 as *The Man Jesus*, but because of the feeling that the title would be little appreciated by the public and would prejudice them against the material of the book, the publishers advised against its use, and the author was constrained to agree with them. The author also held in abeyance a final chapter as at that time it was thought by her advisors that the very terms of mysticism and genius were so little understood by American readers that the point of her real conclusions would be entirely missed. Now she and her publishers feel that an estimate of Jesus as a mystic will be appreciated.

The date of the first publication was only ten years ago, and while one may feel that the publishers were overly cautious, as there is nothing in the author's chapter on mysticism that is very startling or revolutionary, still the very change in attitude is significant of the effectiveness of the work of *The Theosophical Society*, since it is felt that the terms of mysticism and genius can be understood now. We are very apt to forget that our work counts for far more than that part of it which can be labeled and cataloged. Notice in everyday articles, even in newspapers, how all of the new terms given to the western world by Theosophy have become a part of the vocabulary almost as much as some of the well-worn Anglo-Saxon terms.

Mrs. Austin began to be interested in the man Jesus many years ago. She looked for him in Italy, but for her he could not be found in "Roman art, nor in the pomp of ritual nor in the bemused Greco-Roman mysticism"; so then and there, in the catacombs, in the library of the Vatican and later in other great libraries, wherever there were original texts and confirming material, she began to look for the plain man (the "small town" man) who was the vehicle of his revelation. She looked for him "by the one method in the technique of which she had some mastery, the method of the folklorist, with precisely the same frame of mind in which she approached any other collection of hero tales."

And she has been honest in her use of this method. Perhaps its very consistency accounts for the feeling of disappointment, of inadequacy,

when one has reached the final word in that last sentence for which her very interesting preface tells us the whole book was written.

A *Small Town Man* is, in spite of this, well worth reading. One rather believes that the frustrated feeling of hopeful expectancy might have been avoided if the contents of a very promising preface had been included as an *epilogue*. It is interesting to see how the strict methods of the folklorist are utterly inadequate to interpret this two-thousand-year-old revelation. Mrs. Austin writes beautifully, and there are pictures in this book that one would not miss. One does not feel, somehow, as if she has told all her conclusions. Perhaps she feels the public still cannot understand all the terms. There is, however, a feeling of anti-climax since the preface seems to promise a new insight as a result of her feminine method of approach to "that burning bush within which there is God," there being no place in which the woman is "so much at home as in the midst of that bush at whose burning she would not hesitate to boil the family kettle." M. K.

Thirty Years Among the Dead, by Carl A. Wickland, M.D. Published by the National Psychological Institute, Los Angeles. Price, Cloth, \$3.00, through The Theosophical Press.

Here is a truly helpful book, filled with accounts of obsessions and their cure. The author, who was formerly a practicing physician in Chicago, is now in Los Angeles where with his medicumistic wife he carries on a great healing work. *Thirty Years Among the Dead* is the story of the freeing of earth-bound spirits who bother people, the method being to transfer the obsessing entity from the patient to the psychic intermediary,

Mrs. Wickland, by the aid of static electricity applied to the patient, frequently in the presence of the psychic. The electricity is harmless to the patient but the obsessing spirit cannot resist the treatment and is dislodged. Then the invisible helpers induce the spirit to enter the psychic and Dr. Wickland endeavors to bring him to a realization of his true condition and of his higher possibilities. He is then removed and cared for by advanced spirits and Mrs. Wickland returns to her normal self.

The preface tells many interesting details of the after-death conditions, corroborating the theosophical teachings regarding the astral plane. Then come the descriptions of particular cases—one of the Chicago car-barn bandits; the father of one of Stanford White's girl victims, who had incited Thaw, a sensitive, to murder; and many, many others, all earth-bound and brought to this spiritualistic circle for release. Good lessons they all are in the workings of the invisible helpers.

As you go through the book you begin to feel that here, at last, is a spiritualistic teacher who has grasped the whole scheme. But when he reports spirit visits from Mary Baker Eddy and from Madame Blavatsky, each repudiating their earthly teachings and accepting the teachings of spiritualism wholly, you really doubt a little. In some of the visits of earth-bound T. S. members, however, it could easily be seen why they were in need of help, for they had gathered in very meager and crooked ideas of reincarnation and karma, often with selfish thoughts of their own advancement.

The chief value of such a book as *Thirty Years Among the Dead* is in its picture of service rendered the unhappy ones who do not know they are dead and who force themselves, all unconscious of the wrong, into the bodies of the living, causing insanity and ill-health. G. W.

Krotona Drama

Mr. A. Eugene Deaderick, who has been good enough to hold the post of Chief Director of Ceremonies for the U.S.A. of the Krotona Drama for many months, now finds that he must give up the work, and so has resigned. Mr. William M. Mayes has kindly consented to take over the work. Correspondence, therefore, between Groups and Headquarters will hereafter be addressed to Mr. Mayes, Krotona, Ojai, California. A. P. WARRINGTON.

The Herald of the Star in the April number announces the date of the Star Congress as August 10 to 15, to be held at Ommen, Holland, on the Besthmer Berg. The congress will be a camp similar to the one held last summer. Most of those attending will be housed in tents made to accommodate one, two or four persons as only a limited number of hotel rooms will be available. All meals will be taken in the camp.

Deaths

Frank E. Gerrish, Grand Forks Lodge.
Webster G. Shepard, Lodge of the Inner Light.
John Van Zyl, Muscatine Lodge.

FOODS FOR THINKERS

The moral and ethical side of your diet is catered to here with foods that are biologically correct and which RETAIN all their natural mineral elements. Their nutritional value will mean much to you—

A Small Sample Order Will Convince You:

100 per cent Whole Wheat Bread, 1½ lb. loaf.	\$.17
5 lb. can Tropical Honey	1.00
1 doz. Whole Wheat Cookies	.35
1 lb. Black Mission Figs	.35

This trial order shipped, including postage in the United States, for \$2.00.

Also write for complete catalog to

The Healtheries Natural Foods Company
365 West Madison St., Chicago, Ill.

The American Theosophical Society

Notice of Thirty-Ninth Convention

The convention of 1924 ordered that the time and place of the annual meeting of the Section for 1925 should be fixed by the Board of Directors, therefore the following notice is given:

The Thirty-Ninth Annual Convention of the American Theosophical Society is hereby called to convene in the City of Chicago, State of Illinois, on Monday the 24th day of August, 1925, at 10:00 o'clock A. M. in the Midway Masonic Temple, 6115 Cottage Grove Avenue, for the transaction of such business as may properly come before it. This annual convention will adjourn from time to time until its business is finally finished and may hold any of its subsequent meetings as it shall elect.

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

IMPORTANT TO MEMBERS

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

1. Sign the proxy on the form below, inserting therein the name of any person whom you may desire to act for you at said convention.

2. Cut off the said proxy and mail the same immediately to the Secretary-Treasurer of the Section at 826 Oakdale Avenue, Chicago, Ill., and with the word "Proxy" marked on the envelope. *Put the proxy alone in the envelope.*

3. Notify by letter the person whom you may choose as proxy, of your action in so doing.

You are asked to comply with the above immediately, whether you expect to be present or not. This will in no way prevent your voting in person if you are present at the convention, and will insure the necessary quorum.

Fraternally,

MAUDE N. COUCH, *Secretary-Treasurer.*

By order of the National President.

PROXY

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

..... with full power of substitution in the premises, to be my proxy, to vote in my name in the thirty-ninth annual convention of the said Section to be convened in the year 1925 and in any adjournment or adjournments thereof, and to act for me in said convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof.

All previous proxies are hereby revoked.

Given under my hand and seal this.....day of....., 1925.

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

Member of.....Lodge located at

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

Theosophy Abroad

(Continued from page 12)

approved of his non-cooperative plan against the English, as she believes India should work for Home Rule "without engaging in any secret conspiracy or using any but peaceful and law-abiding means."

In a clipping from *The Hongkong Telegraph*, China, we find a splendid account of a public meeting in Hongkong on March 18 in celebration of the second anniversary of the local Lodge. A lecture on "What Theosophy Is" was delivered. A resume of the work done by the Lodge during the year was given, showing that the Lodge membership had doubled and that two new Lodges were established, one at Shanghai through the efforts of the Shanghai Lodge, and another at the Amoy University due to Hongkong Lodge, the latter being "headed by two university professors."

In the April issue of *Theosophy in Australia*, J. J. van der Leeuw tells how the theosophical community in Sydney, which centers around Bishop Leadbeater, started in 1922 with the renting of "The Manor" and culminated in its purchase on February 9 of this year. Bishop Leadbeater is the trustee, "while the appointment of trustees at any time is in the hands of Dr. Besant and her successors." The pur-

poses of the trust are "the formation of a spiritual center where people may be trained in religious matters, and the formation of a community based on theosophical ideals." The writer says: "We have been told that it is to be the greatest spiritual center of the southern hemisphere and Sydney is blessed in having such a home of the Masters in its midst."

Annual Dues

July first is the beginning of the new fiscal year of the American Theosophical Society, and on that date annual dues for all members are payable.

Lodge members must pay their \$3.00 dues through their own Lodge secretary, who will in turn forward the amount to National Headquarters, where the individual member will be credited on his record card, and a new membership card issued.

Section members will pay their \$6.00 annual dues direct to the National Secretary-Treasurer at 826 Oakdale Avenue, Chicago.

According to the By-Laws, members whose dues have not been received at Headquarters by July 1 are not entitled to receive THE MESSENGER.

Lodge officers will render a definite service to members and to Headquarters by calling the attention of members to this matter immediately and urging early remittances.

MAUDE N. COUCH,
National Secretary-Treasurer.

SPECIAL NOTE: DO NOT FILL IN THIS SIDE

PROXY BY SUBSTITUTION

(This side to be filled in by the holder of proxy in case he has to be absent from convention.)

I hereby appoint to represent me in 1925 convention and to exercise this vote thereat with full power of substitution.

(Signed)

Original Proxy

Your Greatest Asset

is your love for humanity. If correctly understood and rightly used it becomes a mighty power. You may increase it through advocating the practice of brotherhood without distinction of race, caste or color. Write to the BROTHERHOOD OF RACES, 700 Pittsburg Bldg., St. Paul, Minn., for a free assortment of pamphlets on this subject.

Publicity Fund for April

Mrs. Elsie Simson.....	\$ 1.00
Chicago Lodge	3.50
Oakland Lodge	3.25
New York Lodge	4.95
Royal G. Mathis	1.00
Miss V. M. Headland	5.00
Mrs. Jane Langley Watters	4.00
Kansas City Lodge	1.00
Oklahoma City Lodge	3.25
Mrs. Marie P. Morse	2.00
Mrs. Frances E. Cunningham	3.50
Gulfport Lodge	1.80
Glendive Lodge	5.00
Butte Lodge	3.00
Lansing Lodge	3.00
Atlanta Lodge	1.50
Mrs. L. M. Paterson	5.00
Dorothy E. Otis	5.00
Helena W. MacCloud	2.00
El Paso Lodge	3.00
St. Paul Lodge	5.00
Seattle Lodge	3.00
St. Petersburg Lodge	3.00
A Friend25
A Friend45
Total.....	\$73.45

New Territory and Advertising Fund

APRIL PAYMENTS

Mr. and Mrs. J. D. Moore, Jr.	\$ 15.00
Birmingham Lodge	2.16
Wilfred C. Sigerson	2.00
George H. Hess, Jr.	10.00
Col. T. E. Merrill	15.00
Miss Eva Minnich	5.00
Norfolk Lodge	50.00
Gustavus Anger	10.00
Service Lodge, Reno	1.00
Mrs. Alice A. Taylor	15.00
Milwaukee Lodge	50.00
Minneapolis Lodge	33.00
J. D. Houser	2.00
Mrs. Marie P. Morse	20.00
Mrs. Hannah B. Stephens	10.00
Mrs. Harriet P. Warner	10.00
Duluth Lodge	25.00
Mrs. Katherine M. Walker	2.00
Florence R. Van Bergen	10.00
Dorothy E. Otis	10.00
Superior North Star Lodge	5.00
Sam Bloomington	110.00
Omaha Lodge	50.00
Total.....	\$462.16

Among the many lessons, there is one which is of very great interest to us all. It is that human culture works like a pendulum, and moves between two points of realization. One point is the realization of the majesty of God, and the other point is the realization of the greatness of Man.—C. JINARAJADASA—*"The Vision of the God-Man."*

To see the World as Beauty is the whole end of living.—HAVELOCK ELLIS.

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