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## Christianity and Its Needs

BY ELAINE SCRIBNER

THERE is a growing tendency on the part of students and thinkers to feel that the Christianity of the present day as it is taught in the churches is incapable of satisfying the needs of the thinking person.

Current magazines are stressing this aspect of Christianity as never before. In *The Atlantic Monthly* for January, an article on "Can Christianity Survive?" voices a common sentiment when the author says that not only orthodox Christianity fails to satisfy the common spiritual need, but so-called liberal Christianity as well. "Liberalism," he says, "has lacked spiritual passion. In its hands, the heroic vigor of the Gospel has frequently been reduced to a few amiable ethical precepts which have no power to match the social iniquities of our day."

The Dean of St. Paul's, W. R. Inge, says in the February *Atlantic*, commenting on "The Religion of the Future": "It is not surprising that many observers have predicted the gradual disappearance of all the historical religions, not excluding Christianity. It is a plausible view that Christianity will languish till a new religion captivates the imagination of men, and sweeps victoriously over the world. The Gospel is unworldly, disenchanted, ascetic—it loves contemplation, poverty and solitude. Protestantism, on

the other hand, is convinced of the importance of success; it abominates what is disreputable; contemplation seems to it idleness, solitude—selfishness, and poverty a sort of dishonorable punishment. It lacks the notes of humility, disillusion and detachment. It is the religion of a healthy child with pure but unchastened energies."

Rupert Hughes in the *Cosmopolitan* magazine for November has written an article on "Why I Quit Going to Church," in which he makes the remark, "I quit because I came to believe that what is preached in the churches is mainly untrue, or unimportant, or tiresome or hostile to genuine progress and in general not worth while. Staying away from church puts me with such an enormous majority that it carries no distinction. Nowhere does the increase of Christianity keep anything like pace with the population. As for those who are affiliated I cannot believe that a very large percentage is sincerely convinced. Recently in New York, a pastor read the Apostles' Creed through to a large congregation and asked everybody who believed it to stand up. Not one person arose."

*The American Mercury* for February contains an article by Herbert Asbury, "Up from Methodism," where the statement is made that



although the author comes of a long line of preachers, "instead of going the way of my forbears, I now look upon churches with contempt and on religious forms with disgust." He adds the comment that he is not an atheist.

This universal sentiment among students and thinkers—of distaste for present-day Christianity and their common avowal of its inability to meet their spiritual or mental needs has become so overwhelming that it can no longer be ignored.

What is the answer or is there none?

Can Christianity survive?

There are two organizations at the present time, each containing both public and secret teachings, which are capable of answering this question in the affirmative, and giving reasons for their answers.

These two orders are the Masonic fraternity and the Theosophical Society.

Both offer the same answer, but the reply of Theosophy on this subject is fuller and more explicit, because the main purpose of the founding of this society was for propaganda purposes.

The answer in both cases is this: Christianity contains a hidden teaching which never was given out to the masses, but the existence of which was common knowledge in the days of early Christianity as it is not today.

This hidden teaching is able to meet to the full the requirements, whether mental or spiritual, of the thinker, the student and the philosopher of the present time.

This instruction is divided into two parts—the Greater Mysteries and the Lesser Mysteries. The

Lesser Mysteries contain an explanation of evolution, of cosmic processes, of the aspects of life after death, of the classification and gradation of the orders of beings above man. This teaching was not given out to the masses because two thousand years ago they were too simple-minded and ignorant to be capable of comprehending such complex studies.

The world is improved since then but even now the majority take no interest in these teachings freely given forth to the world at large by the Theosophical Society.

"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third Heaven."

What does Paul mean by the phrase "in the body or out of the body"? What does he mean by the "third heaven"?

Answers to such questions are contained in the Lesser Mysteries.

The Greater Mysteries are those which pertain to the laws of nature as yet undiscovered by the average man. This knowledge is held absolutely secret and is dependent upon character development for its divulging. Only the unselfish and the pure are permitted to receive the knowledge contained in the Greater Mysteries.

The bringing back of this knowledge to the churches is what will also bring back to them the intellectual and thoughtful of the western world, who are advanced beyond the dead letter and the outer form of the Biblical parables which Christ said He gave to "those without."

## Quarterly Letter from the Vice President

I WRITE from New Zealand. Though it was my plan to stay in India this year, I found this plan had to be modified, and I left Adyar in March, with Mr. J. Krishnamurti and Lady Emily Lutyens for Australia. Arriving in Sydney, I presided over the Australian Convention, and afterwards have come for two weeks to New Zealand to lecture in Auckland and Wellington. I return to Australia, and after lectures at Sydney, Melbourne, Adelaide and Perth, return to India before the President leaves for Europe in July.

The work of the principal Lodges in Australia and New Zealand is developing most satisfactorily. Blavatsky Lodge, Sydney, has completed its eight-story building, "Adyar House," costing 100,000 pounds, and the Convention was held in its "Adyar Hall," which seats nearly 600. At the public lecture in connection with Convention, the Lodge Hall, below Adyar Hall, and seating 300, was connected by "loud speakers," and a large audience was present in both halls to hear the speakers—Bishop Leadbeater, Lady Emily Lutyens, Mrs. J. Ransom (General Secretary), Mr.

Krishnamurti and myself on "Fifty Years of Theosophy." Melbourne Lodge has a building in the center of the city, for which 45,000 pounds has been offered and refused, as the Lodge desires to remain in its excellent strategic center. Brisbane has acquired a building, and Adelaide and Perth already own their premises. In New Zealand, Auckland has now a handsome building and hall, accommodating 500. Wellington owns its building. Five other Lodges in New Zealand already own their buildings or are in the course of constructing them. With proper advertising, it is not at all difficult in the principal Australian and New Zealand cities to gather audiences of from five to nine hundred, which are large when we consider that the population of all Australia is under six millions, and that of New Zealand is only one million and a half.

Bishop Leadbeater will be at Adyar for the Jubilee Convention, and many members from Australia and New Zealand will accompany him.

C. JINARAJADASA.

Wellington, New Zealand,  
May 12, 1925.



## About Dr. Besant

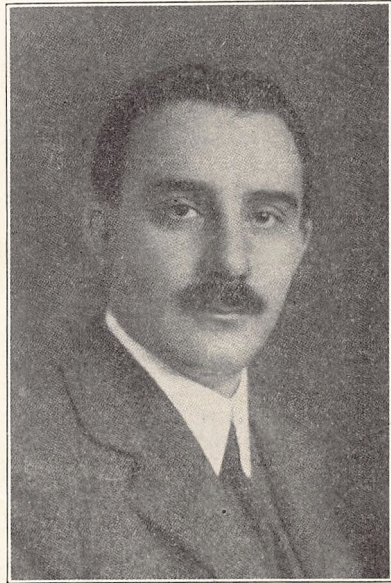
THE following editorial, entitled "India's Woman Reformer," appeared in the *Boston Sunday Herald* on May 10. It is interesting to get a non-theosophist's viewpoint, and to note what one of the leading newspapers in the country thinks about Mrs. Besant's work in India.

Exit Mahatma Gandhi, with his non-cooperation policy, enter Mrs. Annie Besant at the head of a movement for making India over into a "commonwealth." The lady has long been qualifying herself for some such venture into the field of statesmanship. As a theosophist, sympathetic toward the doctrines of the Hindu sages, she was early attracted to the "land of castes and creeds," and from the first showed herself eager to champion the right of its people to be "self-governed." In Madras, during the early years of the war, she founded a "home-rule league," ordained a "home-rule day," issued a home-rule newspaper, the *New India*, and carried on successful propaganda among the impressionable Hindu and Mohammedan youths. Finally the authorities found it necessary to send her into retirement, with complete suspension of her speaking and writing privileges. Yet she emerged from that experience as eager for home-rule as ever, though with more conciliatory plans for its realization than were hers when she and the radical Tilak captured the national congress in 1916.

In India, since that year, there has been considerable advance toward what Secretary Montagu called "self-governing institutions under the British Empire." The Morley-Minto constitution had made the legislatures partially representative, but had left them with little more than the functions of advisory bodies. Under the new system, the Montagu-Chelmsford constitution, these bodies have acquired real representation and genuine parliamentary character; along with the increase of the members selected by the constituencies has gone a decrease of the members appointed by the government. But for racial and other reasons the voting population had to be split up into separate constituencies, involving electorates for land owners and chambers of commerce, for Mohammedans and Sikhs, for Mahrattas in Bombay and non-Brahmans in Madras. Strong objections, moreover, are offered by both moderates and radicals to dualism in government, the so-called "dyarchy," for while in the central administration the governor-general may resort to "extraordinary powers" when his policy is challenged by Parliament, there is a division in the provincial governments between subjects "transferred" to the legislatures and subjects "reserved" to their official members.

It was to meet this situation, as well as to hasten the coming of "swaraj," that Mrs. Besant organized a national convention for the drafting

of what she calls a "Commonwealth of India bill," the details of which have just been announced. Its purpose is "the establishment in India of a free commonwealth, with the King-Emperor as head, having central and provincial governments each to consist of the King's representatives, who will form a cabinet responsible to the elected Legislature and a judiciary, with provision for amendment of the constitution similar to that possessed by the self-governing dominions." In commenting on the measure Mrs. Besant asserts that, while it may be found difficult to pilot it through the British Parliament, agitation must go on "until England grants freedom to India." On the other hand, she is with the convention in demanding that those who join the movement, already begun on a country-wide scale, "shall take a pledge to support the bill without engaging in any secret conspiracy or using any but peaceful and law-abiding means." Her scheme thus implies cooperation and rejects violence, plainly as it also forecasts a radical modification of the constitution. How soon such a program can be adopted in a country where 6 per cent of the population can read and write is sure to rest for decision with the British government.



DR. GEORGE S. ARUNDALE

Our distinguished Convention guest

Dr. Besant says of him: "He is a delightful speaker and will be very much liked"



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### *Dr. and Mrs. Arundale*

**DR. AND MRS. GEORGE S. ARUNDALE** will be in attendance at the Convention next month. A cable received soon after the June MESSENGER was printed said that passage has been booked. This guarantees a most interesting and instructive time at our great annual gathering of members. It is always refreshing to hear Theosophy put in a new way by one who is profoundly versed in the philosophy. Most of our distinguished visitor's life has been spent in the Orient and in theosophical activities very closely associated with Dr. Besant. That means much. Dr. Arundale is said by those who know him to be particularly happy in convention work and to be a source of perpetual sunshine and genial good humor. Mrs. Arundale is one of the Hindus who is ardently working for the improvement of conditions for women in her native land. At our past Conventions Indian men have frequently been present but Indian women never. It is a novelty to look forward to with much pleasure. It had been thought at one time that Dr. and Mrs. Arundale might come over in the spring and visit many of the Lodges, but his time has been too fully occupied and the cable brings the information that the best he can do is to arrive in Chicago on the day the Convention opens.

### *Fundamentalists vs. Evolution*

**T**HE truth that history repeats itself is once more being demonstrated in the prosecution of the young Tennessee professor who will come to trial this month charged with the crime of teaching evolution. For many months the enmity of the opposing church factions known as the modernists and fundamentalists has been growing and it comes now to a legal test in the courts to determine whether science or dogma shall be supreme. It is the same old warfare that has always been waged by ignorance against progress. A few hundred years ago Professor Scopes would have been burned at the stake, as Bruno was. His prosecutors, if they can win, must now be satisfied with sending him to prison.

It is a bit difficult to understand determined opposition to the scientific teaching unanimously accepted by the intellectual world—very difficult to explain why a person who is familiar with the history of civilization and the achievements of science is apparently unable to mentally grasp the evolutionary idea. Yet that seems to be just the difficulty with the distinguished leader of the opponents of the evolutionary hypothesis.

It is always well to know at first hand what a champion of a cause has to say and last month I went to hear Mr. Bryan speak before the seventh annual convention of the World's Christian Fundamentals Association in Memphis, Tennessee. Often, in referring to the Modernists-Fundamentalists controversy, I had said that, of course, Mr. Bryan must believe in evolution in a general way, must believe that the solar system slowly became what it now is in form, but merely did not agree with the popular conception of some of Darwin's conclusions—that all intelligent people believed in *some* kind of evolution. But I had not listened long to the eloquent leader of the Fundamentalists until I found that I was utterly wrong! Mr. Bryan believes absolutely in miraculous creation—in a "supernatural Christ," to use his own words and in a literal interpretation of the scriptures. No evolutionary creation by the Supreme Being for him! He looks his audience straight in the face and says that scientists write foolish books while "the Bible is the one book in the world."



A sample of Mr. Bryan's logic will be interesting. Arguing the literal resurrection of Jesus he referred to the impression that such a miracle would make and asked, "How could this story live nineteen hundred years if not true? It would not have outlived a generation if He did not rise from the dead." Yet the Pagan myths that Mr. Bryan scorns are very much older. An Oriental version of creation—doubtless the original of the story in Genesis—is not only very much older than that in Genesis but far more beautiful. This is a sample of his treatment of the subject: "If we are brother to the ape we are related to the whole brute creation. It won't do to tell a young woman that she is merely sister to the butterfly for, if that is so, she is also sister to the mosquito, the bedbug and the louse!" [great applause].

Probably six thousand people were in the audience. The class of songs were "The Old-Time Religion Is Good Enough for Me," and "Saved by the Blood of the Lamb." Mr. Bryan's subject was "They Have Taken Away My Lord." He left us in no doubt about his idea of God. It was very concrete and definite and as he talked I would not have been surprised if he had at any moment mentioned His height and weight—it would not have seemed inconsistent with his idea of things miraculous and supernatural and with his astounding anthropomorphic conceptions. After listening about two hours to Bryan's antiquated and narrow view of the Supreme Being I left with the reflection that if the scientists have really "taken away his Lord" they could only be accused of petty larceny at the worst!

### *Not Unanimous*

IT must not be supposed that Tennessee is without its evolutionists. Dean Israel H. Noe, of St. Mary's Episcopal Cathedral, Memphis, is one of the stout defenders of the idea that "evolution is simply the history of development, of a process—the process of a continuous progressive growth, an account of God's way of doing things."

The words are quoted from a report of his sermon in *The Memphis Commercial Appeal* of May 5, which prints the discourse in full. Various other daily papers in that state, and of course thousands of its

intellectual citizens, are staunch advocates of freedom of thought for teachers and are consequently opposed to the statute on the subject by their legislature.

### *The Devil Also*

THERE is a real devil in Tennessee. No less a personage than Noah W. Cooper, who was a candidate for United States Senator and who is head of the Nashville Peace Society, says so. "There is a Devil and nothing would please him better than to throw the Bible truths out of the school," says this Tennessee lawyer.

Will Mr. Bryan's God be pitted against Mr. Cooper's Devil in the coming trial of Professor Scopes? If the case against evolution is finally lost, as it certainly will be, will that prove that Mr. Cooper's Devil is more powerful than Mr. Bryan's God?

### *He Leads the Way*

THE honor—and it is that—of being the first to buy a tree on the new Headquarters site goes to Walla Walla Lodge on the Pacific Coast. Although very far away the gift of A. Robson of that city was first to arrive in Chicago.

Photographs have been made of the site before and after the planting of the grove. As the place changes a photographic record will be kept with dates showing the various stages of development—a record of evolution that ought to interest even Mr. Bryan—a pictorial story beginning with bare ground and ending with a perfectly equipped workshop for theosophizing a nation, and surrounded by ideal conditions for efficiency.

It is to be hoped that Walla Walla's example of prompt action in furnishing the money for one of the trees in our "outdoor temple" will be followed by other Lodges. Some of our Lodges adopted a child in France during the war. Why not "adopt" a tree?

### *A Long Journey*

THE journey to Adyar—half way around the earth—is so long that it is not surprising that no large number of members from America will undertake it. The few who have registered their intention of



going are being furnished with the information they need. In the May number of *THE MESSENGER* a steamship line was mentioned, direct from New York to Bombay, with low fares. It has since been learned that the time required from the American to the Indian port by that line is seven weeks!

### *To Our Travelers*

**T**RAVELING theosophists—and some of our eight thousand members are always going abroad—will be interested in learning of the establishment of the Fellowship Club in London, the advertisement of which appears in this issue of *THE MESSENGER*. The prospectus shows one of the objects to be “To bring together members of The Theosophical Society and other progressive movements to work for the ideals of the coming age in religion, art, economics, international relations, diet, etc., and to realize the community spirit.” The fact that Mrs. Isabel Scott, formerly of Los Angeles, is one of the founders is sufficient recommendation for Americans.

### *Our Free Literature*

**A** WISE man once said that it is harder to give money away than to make it. He meant, of course, to give it wisely, helpfully. To stand on a street corner and hand it to all who pass would be a foolish waste. It is even so with our free public literature. After many years of experience we have learned that there is a very small percentage of people in any community that can be interested in Theosophy. The vast majority are simply not ready for it and to give them theosophical literature is as useless as giving a blind man a ticket to a picture show. It is always a mistake to distribute our free literature even to those who come to lectures. It should be put on a table which contains nothing else whatever and then announcement should be made that it is there. If people are not sufficiently interested in it to pick it up, it is quite useless to hand it to them.

It is only in cases where people have some slight interest in Theosophy that our leaflets or pamphlets can be of real service. If a pamphlet on the subject were put into every home in a city of a million inhabi-

tants only a few hundred would read them and the rest would throw them into the waste-paper basket as you would do with free literature from any one of the fantastic religious organizations which occasionally send a circular to solemnly warn you that the end of the world is near and to earnestly ask if you are yet “saved.” Don’t waste our literature but use it with careful discrimination. One who travels about among the Lodges frequently has visible evidence that it is not always being wisely used.

### *Mr. Wheeler’s Tour*

**T**HE following note has been received from Mr. Eugene S. Wheeler:

Dear Mr. Rogers:

In reference to the card in *THE MESSENGER* regarding national lecturers, I would also like to add that while quite a few Lodges had their cards printed announcing me as a national lecturer, I am not responsible for their mistakes; however, I think that the error may have been through the wording of my letters when booking my tour which read as follows: “I am going to make a national tour lecturing for Theosophy.”

That explains clearly enough how the erroneous announcements originated. Of course nobody would suppose that Mr. Wheeler had intentionally misrepresented the matter.

### *All Is Well*

**A**S the fiscal year draws to a close it becomes clear that the reports to the coming Convention will be gratifying. The American Section of the Society has long enjoyed the honor of the largest membership among all the nations and its vigor is keeping step with its growth. A note from the Secretary-Treasurer, who is our record keeper, says:

The number of new members for April and May is 302, the largest, I believe, we have yet had. During the past two quarters we had over four hundred new members in each quarter but the indications are that for the final quarter of the year the number will be close to five hundred.

She adds that some “small, old and apparently ossified Lodges are beginning to grow” and that “there seems also to be a new friendly spirit and generosity, with very little complaint about anything.” Within the last few months we have organ-



ized eight Lodges in the southern states—Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Louisiana and Florida—with good charter members, running in one case to forty-two.

In a "Supplemental Sales Letter" sent to traveling salesmen by a business firm is

this: "You owe it to yourself to systematically and consistently give enough time and thought to develop the three sides of the perfect triangle, your body, mind and spirit." One cannot imagine such a letter to salesmen a few years ago.

L. W. R.

## The Masters and the Path---the Book of this Decade

By FRITZ KUNZ

THIS book, by The Rt. Rev. C. W. Leadbeater, will open up a wholly new world to many readers. It will supplant the speculations of ill-informed writers and complete to a remarkable extent the thin outlines of previous exoteric knowledge. In America especially there is a nearly incredible amount of misinformation about the Occult Hierarchy. Persons almost wholly devoid of true touch have attributed weird and unreal character to the life of the Adepts. That garish artificiality of stage light upon masquerading puppets will melt away before this simple, healthy sunlight of definite information, for the features always notable about the writings of Bishop Leadbeater are exactness, rationality and clarity. As Count Herman Keyserling has said, this author's observations bear the inward stamp of their own actuality and objectiveness. It is not only that they are reasonable and do no violence to that rare and precious faculty, common sense, but that they are patently the records of an eyewitness. On the other hand, I can recall several accounts of the supposed life of the Masters which agree only in their being unrecognizably different and fantastic, from authors whose *bona fides* may be as unquestioned as their facts are few. One (we will suppose) describes Them as watching the world from Alpha Centauri and gives imaginary accounts of Their life and work. Another attributes to Them the use of magic, incantations and tests as endless and dull as they are senseless and futile. A third, perhaps, with a sort of solar keyhole peeping, tells us of what purport to be Cosmic Conferences. What an immense relief to turn away from such vain imaginings to the healthy sanity of this clear account! How it all makes part—and what a glorious part—of an integrated philosophy! With what enthusiasm and gratitude this book will be welcomed!

Bishop Leadbeater's purpose is as simple as his style and as important as his substance. It is no less than to marshal evidence, for the benefit of the blind, that the Masters exist; then to describe Their physical appearance and daily life; next to show the way to reach Their consciousness, detailing the steps of probationary discipline and acceptance by exact accounts and analyses; then to reveal to the world (for the first time, I suppose, for millennia) the exact

nature and consequences of stages of Initiations; and to analyze the organizations of the Hierarchy in successive important concluding chapters. The book, thus conceived, has been in process of writing at intervals for some years. Various factors delayed its completion. At one time, for instance, it was debated whether such sacred matters should be exposed to the curious gaze of the uninformed, amongst whom a few commercially-minded individuals can always be found to make capital out of what is truly holy. There was also an idea of publishing some portions privately. Again the suggestion was mooted and weighed doubtfully, of printing the illustrations of the Masters' valley and of the Wesak ceremony. But finally it was agreed to publish the whole work intact and risk the curious and idle comment of those to whom nothing is sacred. We who know at least something of occultism will find the following passage of immense interest, but what will the world make of it?

"The bodies of the Adepts being such as we have described, They are usually able to hold possession of them much longer than an ordinary man can, and the consequence is that we find on inquiry that the age of any such body is usually much greater than from appearances we had supposed it to be. The Master Morya, for example, appears to be a man absolutely in the prime of life—possibly thirty-five or forty years of age; yet many of the stories which His pupils tell of Him assign to Him an age four or five times greater than that, and Madame Blavatsky herself told us that when she first saw Him in her childhood He appeared to her exactly the same as at the present time. Again the Master Kuthumi has the appearance of being about the same age as His constant friend and companion, the Master Morya; yet it has been said that He took a university degree in Europe just before the middle of the last century, which would certainly make Him something very like a centenarian. We have at present no means of knowing what is the limit of prolongation, though there is evidence to show that it may easily extend to more than double the threescore years and ten of the Psalmist."

Many books by this unequaled writer are on the shelves of every one of us—and this is indeed



his greatest but not, we hope, his last work. We shall all have it and all pore over it.

To Bishop Leadbeater I would express the gratitude of a public of many hundreds of thousands of readers whom, with this volume above all in the long series of his writings since his first book, *The Astral Plane*, he lays under a debt

they can never repay—save by reading, by pondering and especially by living as he has written, thought and lived, in the spirit of service to Those to Whom we of the Theosophical Society owe all: the invisible, gentle-strong Watchers and Lovers of men, the Masters of the Ancient Wisdom Themselves.

## Children's Story---Thoughtless Invaders

By CATHERINE G. ROSS

NED and Orville Baker were spending a month on the old Baker homestead, down among the pretty, rounded hills of the Hoosier state. It was a rare treat to spend their vacation in the country where they could yell as loud as they pleased, send stones sailing skyward and climb trees without the troublesome interference of a park policeman.

There were so many new kinds of fun to be found in the country, fun they had never dreamed of in their city home. They built a dam across the creek with a waterfall on one side. Uncle Robert gave a couple of hours of his precious plowing time showing them how to make it run a tiny water wheel. They did Indian scout work in the pasture to the astonishment of the sheep, and chased the cows for buffalo until Uncle Cy had to come to their rescue.

In spite of Uncle Cy's warning, their Uncle Robert gave them the freedom of the big barn, and he was promptly rewarded for his kindness by the spectacle of two reckless boys balancing themselves with outstretched arms, carefully setting one foot before the other on one of the highest beams. They investigated every barn swallow's nest within climbing distance. They routed staid old hens from their favorite nesting places, rummaging around through the hay, and stepped into a brooding hen's nest, smashing her thirteen treasures with careless feet. They had yet to learn sympathy and the courteous consideration due the animal life about them. In one of the big mows a window opened directly over a haystack and the boys made a long toboggan slide down its slippery, golden sides, scattering the dozing pigs.

Then there were the wonderful meals that their Aunt Sarah prepared. Although her boys had long since grown to be men, she had not forgotten what delighted small, active visitors like Ned and Orville. The amount of delicious cakes, pies and puddings they managed to devour was astonishing. As if she had not done enough, she supplied mounds of cookies for between-meal treats. The farm possessed an old-fashioned spring house near the kitchen door. Across its smooth, flat, rock floor the cold water from a natural spring had been trained to flow in two deep streams with a walk between. Here stood jars of golden butter and other good things, and always there was to be found a big motherly pitcher of milk up to its waist in the icy stream

for the special use of the boys. On the swinging shelf above was their bowl of doughnuts and plate of jelly tarts, renewed daily by the busy hands in the kitchen.

It was Aunt Sarah who planned picnics, mended torn trousers, stopped in the midst of her busy morning work to hunt string for kites, tied up cut fingers and swept up mud tracked across her clean floors. Did the boys appreciate the kind labor in their behalf or the generous spirit of the gracious hostess whose busy hands and tireless feet made the home center of the farm and spread comfort and cheer like sunshine through the house? Perhaps in later years they did, but not then. Uncle Cy, with a twinkle in his eye, would hint loudly that small boys had been known to lend a helping hand in the doing of dishes in his day. A full wood box was a great help in the making of the best of pies, he would remark. For the most part these suggestions fell on deaf ears, the boys were too absorbed in their own plans to hear. Sometimes Ned, with a dim sense of what was due from him, would make a dash for the wood house and return with a few sticks, but before he could make a second trip he was sure to be waylaid by Orville, possessed of an idea which took them both to the farther end of the farm.

As a rule it was at meal time that the household saw most of its guests and tried to get acquainted with them. They were encouraged to talk of their life in the city which was so different from the quiet round of events in the country. Uncle Robert pretended to be densely ignorant of everything outside of his county and asked droll questions with a perfectly serious face. Ned and Orville, nothing loath, were soon explaining the mysteries of the big metropolis. They even paused in the serious business of eating to relate experiences.

But the love of commanding attention and creating astonishment is a passion that grows rapidly. The boys had found a new game. The stories grew in thrilling interest from day to day. Perhaps Uncle Robert was partly to blame for this, and Aunt Sarah shook her head at him reprovingly. Uncle Cy would lay down his knife and fork and stare in open-eyed amazement. Uncle Robert marveled and asked funny questions and flashed his sister an occasional lightning-like wink from under his shaggy eyebrows, begging her not to interfere. Ned and Orville thus encouraged stretched their imaginations and



told of hair-breadth escapes from robbers, of daring adventures in riots and fires and of the courage they had displayed on this and that occasion. It was to be hoped that in thinking of it afterwards they were heartily ashamed of themselves.

One afternoon as they were lying on their backs up in the haymow, breathing the fragrant incense and lazily watching the barn swallows flitting in and out of the windows, Orville sprang to his feet excitedly with:

"I've got it. Let's play ghost and scare Uncle Cy. You know he comes out here every night to look at the horses—"

But Ned was already wildly turning somersaults and yelling like a Sioux.

"Just the thing!" he cried as soon as he lit right side up again. "And, you know how they believed that story about the haunted house you told—"

"Sh! What was that?"

Silence for a moment.

"It was only old Dolly."

Then they put their heads together and planned it all out. Soon hammering might have been heard. Two pairs of stilts were being overhauled. They made many trips back and forth from their bedroom to the barn, with bulging pockets and mysterious bundles carried under cover of scant coat tails. There were whispered consultations and sounds of suppressed laughter that would have warned any but a deaf and blind man that something very unusual was on hand. By supper time they had all their arrangements completed. Two sheets were to be hidden with two pairs of stilts at a certain place under the hay. They knocked two boards loose between the main barn and a shed and swung them in place again with leather hinges. Through this trap door they practiced "disappearing" until they could manage the act fairly well. It was no easy thing to walk on stilts with long, trailing sheets and get through the narrow exit. The sheets would get under the stilts and in one rehearsal there was a sound of tearing muslin that was anything but ghost-like. And, too, the thumping of the stilts on the floor did not quite suit their fancy. At last they overcame these defects. The sheets were draped and pinned to the proper length and the stilts were padded.

They arranged to make their entrance from the bin room. Orville was to lead the way, when their uncle came into the barn, and do the groaning, and Ned was to follow at a distance of five or six feet and throw in mournful sighs whenever they seemed to be needed. They would move slowly with long strides, for which the stilts were admirably suited. Then with weird shrieks, they were to disappear through what in the dark would look like a solid partition.

It was a good plan but required many arguments as to details and several rehearsals. Orville was a bit uncertain on his props and fell headlong over a nail keg they had neglected to move out of the way, and Ned's sheet caught on a nail just as he was getting through the door and was torn almost in two. Barring these in-

terruptions the third performance went smoothly, however, and, as the men were bringing the horses to the barn, they had to hide their ghostly raiment, slip out the shed door and make for the house without attracting attention.

At the supper table they were two nervous, fidgety boys. Aunt Sarah had to remind them twice of the plate of their favorite hot cakes in front of them.

"I see by the paper they're having some barn robberies over by Oakdale," remarked Uncle Cy.

"Yes—took all the horses in one place," replied Uncle Robert. "Cut up the hired man pretty badly, too," he added, replenishing Ned's plate with potatoes. "Where's your appetite, boy?"

"Yes, they're a desperate lot. Kill everybody in their way."

"Why, I didn't see that," said Aunt Sarah.

Orville choked on the milk he was drinking and required her attention for a moment. Presently Ned sidled from his chair and asked to be excused. Soon the conspirators were holding a gloomy consultation in the wood house. Ned with his hands thrust deep in his pockets kicked his toes against a stick while he argued that it might be well to wait a few nights, or maybe they could think of some other plan that could be carried out in the day time.

"What's the matter with you?" stormed Orville. "We've got to do it to-night. They'll find the loose boards to-morrow. What y' 'fraid of?"

"Who said I was afraid! I'm no more afraid than you are. You wouldn't want to run into a lot of horse thieves without a gun, would you?"

"No danger. They're miles out of this country by now. Say, but Uncle Cy'll be scared stiff. We'll get out and be back to the house before he can move. Come on. You're not going to back out, are you? We've got to get this ladder around the house while nobody's looking."

"Say," stopping suddenly. "You don't suppose he'd carry a gun to-night, do you?"

"Naw! Go on there. This thing's heavy. He hasn't got one. Heard him say so the other day."

They watched the big red sun go slowly down behind the distant woods with unpleasant qualms. Though neither would admit it, the hazards of the night's undertaking loomed larger as the evening shadows settled like a mantle over the woods and hills.

"If any horse thieves dare to come here to-night, I want to be on the reception committee," was Orville's flourish of bravado.

*(To be continued next month)*

A person who has love and sympathy, even if he has many, many faults, is nearer to the higher world than a hard and rigid and unsympathetic person, whose life may be absolutely pure from the physical standpoint, but who is not responsive to the feelings of others, and who holds himself apart from the lower because, in his ignorance, he fears that they can pollute him.

—ANNIE BESANT, *The Real and the Unreal*.



## What Lodges Are Doing

The Seattle Lodges gave up one of their lecture dates with Mr. Heyting recently to the newly organized Everett Lodge and many of them planned to attend the meeting, which was to be held out of doors, weather permitting. With the assistance given by Seattle members Everett Lodge is growing quite rapidly.

Mr. Frank Spicker, Secretary of Service Lodge, New York, painted the design shown on this page for the background of the Lodge platform. He explains the symbology, as it came to him, as follows:

"The border is divided into small oblongs and squares, which are each divided into an equal number of light and dark mosaics. These are meant to represent Karma, whose action is equal and opposite. The name of the Lodge is across the top of the border. The waves at the bottom represent matter, and they are darkest at the bottom where matter is densest, and the blue sky above them, which separates matter from the golden sun of spirit, is the lovely blue of spirituality and devotion, which is the bridge, as it were, between matter and spirit, or between the dense physical body and the ego itself.

"The two hands reaching, in an attitude of both prayer and service, are meant to symbolize the particular activity of the Lodge in which the painting hangs, 'Service.' They are stretching out of the darkness into the light, out of the lower toward the higher.

"The sun, upon which is set the seal of the Theosophical Society, represents, of course, spirit; the Logos on the physical plane; the Golden Sun which animates and sustains us all.

"And over all these, on a white banner unfurled to the air, are the wonderful and inspiring words, 'There is no religion higher than truth.'

On the platform are two chairs and a rug, while to the right is a small table with a vase on it. This large, beautiful painting helps to raise the atmosphere from the commonplace into the artistic and undoubtedly adds much to the Lodge meetings.

*Seattle Lodge Life-Wave* notes that the activities of its Round Table closed for the year "with a picnic and outing at the summer home of Mr. Collins." Early next fall the work will be resumed again.

Their Sunday afternoon class "made their

social dinner hour on May 17 a festivity in honor of Mr. Yerex's birthday" to show its appreciation of his work as the leader of their weekly class.

*Besant Lodge Bulletin* (Seattle) for May reports that "Mrs. Bush and Mrs. Parker have given Mrs. Bush's talk on 'Ancient and Modern Mysticism' twice recently on invitation, once at the University Open Forum and last Sunday at the Forum at First and Madison."

Genesee Lodge, Rochester, has paid off almost half of the second mortgage on the house which it bought two years ago "in spite of the fact that many of its members have removed to other cities." This is largely due to the efforts of its able finance committee. The report states: "The ladies of our Lodge who are not engaged in business organized a service club three years ago, and carry on money-making enterprises, besides looking after the repair and furnishing of the Lodge House, where we have a resident member who acts as housekeeper and hostess. The Lodge held sixteen public meetings this past season, at which out-of-town lecturers spoke. These included a series of seven lectures by Mr. Rogers, at the close of which a beginners' class of about forty members was formed under the leadership of Miss Alice Scranton. We conducted Sunday night meetings through the winter for the public; once a month the Krotona service was given under the direction of Miss Marguerite Myers."

Tacoma Lodge had on its June program four lectures by members from Seattle and Tacoma in addition to the three lectures given by Mr. Heyting on June 10, 11 and 12.

During May one of the subjects of the "Open Forum" at St. Louis was "Is Clairvoyance Possible or Probable?" Before starting the preliminary talk Mr. Chas. E. Luntz called for a vote of the people present on whether they believed that clairvoyance is a fact in nature or not. He reports that there were exactly fifty people present, eleven of whom were T.S. members. "Of this mixed audience, most of whom had very little occult knowledge, thirty-two voted yes, four voted no, five undecided; two, disregarding instructions, voted 'seeking' and one 'likely.'" Four did not vote at all. In percentages he





figures it out as follows: 64 per cent believed in clairvoyance, 16 per cent undecided, 8 per cent disbelieved while the remaining 12 per cent evidently had no opinion on the subject. Mr. Luntz thinks that the same vote among the same group of people ten years ago would have been overwhelmingly against the affirmative.

A meeting combining both pleasure and business was arranged by Washington Lodges at Woodlawn Park, Seattle, on June 28, for the purpose of discussing the reorganization and extension of the Northwest Federation, providing lectures for the smaller Lodges in the territory, establishing a permanent camp site on the Sound for annual conventions of the Northwest Federation and establishing a monthly publication containing news of each Lodge in that territory.

Dinner was served at two o'clock, the business meeting was at half-past five, and an entertainment was to be given in one of the Lodge rooms in the evening.

Besant Lodge, Hollywood, has an attractive four-page announcement folder for distribution among the public. On the front page, in large letters, are the words "Is Religion Higher than Truth?" The inside pages are devoted to general information and a list of their activities, which include a question class, both an elementary and an advanced class in Theosophy, public study classes in Theosophy and allied subjects and a League of Nations class, as well as the Junior Theosophical Fraternity and, of course, the regular Lodge meeting for members only.

## News Items

A member who has made a study of diet has volunteered to answer any questions on food that may be sent to THE MESSENGER through its Question Column.

Dr. Ernest Stone sends notice that the address of the office of the United States Adyar Committee, of which he is Secretary-Treasurer, has been changed to 2123 Beachwood Drive, Hollywood, Calif.

Headquarters acknowledges with thanks eight packages of hollyhock seeds ranging in color from white and pink to crimson, sent by an unknown donor in the South. The seeds are already in the ground on our new site.

Arrangements have been made with the Hotel Association to have two day beds and an attendant installed in the ladies' rest room at the Midway Masonic Temple, where our Convention will be held August 22-26.

One of our members writes that he would like to "do something in the way of getting more T. S. lectures broadcast." Anyone interested in getting "Theosophy on the air" please write to Walter E. Buckley, 57 Hamilton avenue, Groton, Conn.

The *St. Louis Post-Dispatch* of May 13 had a photograph of "Annie Besant, president of the Theosophical Society, who is now working to fund the University of India, photographed during a recent parade of Girl Scouts which she organized."

While lecturing in Davenport recently Dr. Pickett gave a ten-minute talk over the radio. In Johnstown, Pa., Miss Scribner talked to the Kiwanis Club on "The Power of Thought." She reports that they "lifted the roof with their songs and gave me polite and earnest attention."

A shipment of several hundred perennials from Miss M. Grace Osborne of Springfield, Ill., was

recently received at our new Headquarters site. In the package were hollyhocks, pyrethrum, which has a white, daisy type of blossom, and ageratum, which has a flower of lavender shade. These should make a beautiful showing when transplanted next year.

During "Music Week" in Boston (May 3-10) a sacred concert was given by the Ensemble Choir, composed "of greater Boston's choirs drawn from the Synagogue, the Roman Catholic and Protestant churches." On the program is a note explaining that "The directors and singers of these choirs are cooperating for the purpose of creating greater public interest in worthy religious music, and to sound a strong note of spiritual unity." The concert was dedicated to "Him who is 'Our Maker, Defender, Redeemer and Friend.'"

Publicity matter recently sent out from Headquarters brought most interesting results. After the first few pamphlets were sent the Secretary-Treasurer sent the names of the two inquirers to one of our members living in their vicinity. She, in turn, immediately wrote to them and for some time sent a letter once a week instructing them in Theosophy. On May 31 they invited her to be present at their initiation into the local Lodge of their city. A doctor near by also joined the Society through the same process and another person is considering sending in an application soon. This shows what a little personal help will do when the inquirers are really interested in Theosophy.

According to the *Chicago Daily News* of May 23, after a spirited debate by the congregation the action of the trustees of the Park Avenue Baptist Church of New York City in calling Rev. Harry Emerson Fosdick, Modernist, to its pulpit, was ratified. The three conditions laid down by Dr. Fosdick for acceptance were "that the church no longer insist on baptism by immersion, that its membership be open to all Christians regard-

less of creed, and that the congregation build a skyscraper church near Columbia University with living quarters, clubrooms and other institutional features."

At the International Council of Women, held in Washington from May 4 to 14, forty-two countries were represented by 250 foreign delegates, "each an outstanding woman of her country." The problems taken up were equal moral standards, trades and professions, public health, child welfare, laws and legal position of women, suffrage and rights of citizenship, peace and arbitration, emigration and education. A member who attended the Council writes that all "felt the refreshing spirit of tolerance and willingness to give heed." The work of these women for world betterment surely tends to promote universal brotherhood.

The *Chicago Daily Tribune* of June 3 printed a short article by Luther Burbank expressing his ideas on evolution. Among other things he said: "Every nation that does not believe in evolution will disappear from the earth. \* \* \* Evolution is truth and truth must and will prevail. All my work with plants here in Santa Rosa daily demonstrates evolution. All growth—all life is evolution. Ignorance always has and always will fight evolution, for evolution is growth. The groups who are combating the theory of evolution have not found the truth and do not believe in it. Evolution is contrary to theology, which may account for some of the animosity it has

aroused, but it is not contrary to religion. Theology is man-made; religion is not. Truth is supreme."

A letter from the *Theosophical Fraternity in Education* states that the Board of Trustees of the *School of the Open Gate* at Hollywood, Calif., has decided to close the school at the end of this school year and that the property has already been sold. The mortgage will be paid in full with the change of owners, and the bonds will be paid off gradually as the money comes in from the sale. After all debts are paid it is figured there will be a cash sum of between \$10,000 and \$15,000 on hand in addition to the school equipment, which is to be stored until such time as a "strictly theosophical school, free from debt" can be started.

On the new Headquarters site at Wheaton a portable cottage, 12'x18', for the caretaker, has been erected, near the northwest boundary line and west of the grove. Because of a strong wind on Saturday, June 13, the day set for completing the building of the cottage, the helpers could not put on the roof but agreed to come back Sunday to finish the work. When they did not appear on the next day our faithful Mr. Liebert wrote to Headquarters: "I will move to-morrow, roof or no roof." Luckily, the men came on Monday to complete the job and our first resident moved on the tract which will be the future home of our Headquarters. We are therefore in actual possession of the grounds.

## Theosophy Abroad

In the May number of *The Theosophist* Dr. Besant mentions the passing of Dr. Rudolf Steiner of Germany.

*The Message of Theosophy* in Burma makes note of the fact that Prof. R. K. Kulkarni, "who has been touring the world studying child problems," visited Rangoon and delivered two interesting lectures.

The May 6 number of *New India* gives an account of the Western Tamil Districts Theosophical Federation at Vellore, India, which Dr. Besant attended and addressed on "The Work of the Hierarchy."

The Theosophical Lodge at Leeds, England, has sent out its "Summer Syllabus, 1925" which includes weekly lectures from April 5 to June 24 by Mr. E. L. Gardner, Miss Clara Codd, Mr. Clifford S. Best and many others.

From *Theosophy in Australia* for May we learn of a most successful and harmonious convention held in Adyar Hall, Sydney, beginning April 10. Bishop Leadbeater's health has been restored so that he was able to address "some twelve meet-

ings." Mr. Jinarajadasa presided and Mr. Krishnamurti, Mr. Fritz Kunz, Mr. Ernest Wood and Lady Emily Lutyens were present.

*Theosophy in South Africa* for the first quarter of 1925 reports many activities in the way of lectures, classes and members' meetings held by the Lodges at Pretoria, Yeoville, Port Elizabeth and Johannesburg. There are twelve Lodges in this Section according to its directory.

In the editorials of a recent issue of *The Herald of the Star* an account is given by Mr. Krishnamurti of the proposed International University at Madanapalle in South India. The site has already been selected and it is planned to have "residential cottages, lecture halls, laboratories, playing grounds, power house, barns, dairy, gardens and fields for agricultural experiments, etc., \* \* \* where students can be trained to become teachers or professional men as well as engineers and up-to-date farmers." The theosophical school at Guindy, near Adyar, was to be moved in June to form the nucleus of students and faculty, and an appeal was made for books on every subject in all languages, a good library being one of the important needs for the proposed University.



## Question Column

[Answers to questions express the opinions of the writers, for which THE MESSENGER assumes no responsibility.]

**Question:** Are astrological readings of any value and do the events which they say are destined to occur come to pass?

**Answer:** An astrological reading is of value in proportion to the wisdom of the one who gives the reading and the ability of the one who receives it to understand what is said. All wisdom can be found in astrology properly understood—refer to H.P.B.'s *Secret Doctrine*, page 31, vol. II; and A.B.'s *A Study in Consciousness*, page 62.

When an event presents itself it is subject to modification by the "Creative Will"; however, it is possible to predict events that come to pass if the exact moment of birth is known.

MARIE L. HANCOCK.

**Question:** What is the "shorter and more difficult path" for purifying the body, referred to in *Man and His Bodies*.

**Answer:** The path that leads to discipleship and initiation. This is begun by taking all one's vehicles in hand for systematic training, purifying the physical body by eating and drinking only pure foods, in other words, the elimination of meat, alcohol and tobacco, and definitely starting to organize and train the astral and mental vehicles. Books giving detailed instructions for this training are *In the Outer Court, Initiation, The Path of Discipleship* by Dr. Annie Besant, and *The Masters and the Path* by C. W. Leadbeater.

H. K. C.

### New Headquarters Grove

The sizes and prices of the trees in our new Headquarters grove at Wheaton, Illinois, which are not yet sold are given below:

American Ash, from 2½" to 3¼" diam., 16' to 22' high, \$8 and \$10 each.

Elms, 3" to 6" diam., 16' to 23' high, \$9, \$11, \$15 and \$36.50 each.

Hackberry, 3" to 3½" diam., 12' to 13' high, \$11 and \$15 each.

Honey Locust, 3" to 3½" diam., 11' to 14' high, \$8 and \$10.50 each.

Linden, 3" to 4" diam., 10½' to 19' high, \$11 and \$19 each.

Norway Maple, 3½" to 4" diam., 12' to 20' high, \$15 and \$19 each.

Soft Silver Maple, 2¾" to 4" diam., 16' to 20' high, \$8, \$10 and \$14 each.

Magnolia, 1½" diam., 8½' high, \$7 each.

Pin Oak, 3½" to 4" diam., 12' to 15' high, \$18 and \$24 each.

Red Oak, 3" to 3½" diam., 10½' to 12' high, \$13 and \$18 each.

### Tree Owners

The following have purchased trees in the grove at Wheaton:

|  |          |
|--|----------|
| Mr. Albert Robson, Weir's Maple .....                    | \$ 10.00 |
| Mrs. Lenore W. Cooley, American Ash .....                | 10.00    |
| A Friend, Red-leaved Norway Maple .....                  | 25.00    |
| Miss Anna Brinker, Norway Maple .....                    | 20.00    |
| Mrs. Lillian B. Blalock, American Ash .....              | 5.00     |
| Mrs. Clara A. Borah, American Elm .....                  | 15.00    |
| Mr. John A. Campbell, Pin Oak .....                      | 25.10    |
| Miss Frances Maire, Pin Oak .....                        | 25.00    |
| Mrs. Elizabeth T. Ferrin, Silver Maple .....             | 10.00    |
| Miss Elizabeth E. Grigsby, Flowering Japanese Crab ..... | 5.00     |
| Mrs. Edward A. Grossman, American Elm .....              | 15.00    |
| Dr. O. F. E. von Hoya, American Elm, American Ash .....  | 50.00    |
| Mrs. Saphina A. Peck, American Ash .....                 | 10.00    |
| Miss Harriet E. McHethur, Silver Maple .....             | 10.00    |
| Mr. Jas. R. Randall, American Elm .....                  | 10.00    |
| Misses Christine and Elsie Walter, Silver Maple .....    | 10.00    |
| Miss Ellen M. Moede, Silver Maple .....                  | 10.00    |
| Mrs. J. R. Black, Magnolia .....                         | 5.00     |

|  |          |
|--|----------|
| A Friend, Hackberry .....                              | 15.83    |
| Annie Besant Round Table (Chicago), American Elm ..... | 10.00    |
| Oakland Lodge, Silver Maple .....                      | 5.00     |
| Miss Idah Gee Schiffling, American Ash .....           | 5.00     |
| Mrs. Maude M. Foote, Pin Oak .....                     | 25.00    |
| Total .....  | \$330.93 |

### Lodge Procedure Book

How to open and close Lodge meetings; How to initiate new members; How to conduct funerals. A complete guide for T.S. Lodge officers. A book of invaluable information on many subjects that all members should know. Model addresses for reception of members, for funeral services; lists of theosophical songs, music, etc. Price, 75 cents net.

MAUDE N. COUCH,

Secretary-Treasurer.

### Donations to the Children's Work

|   |         |
|---|---------|
| Lotus Group, Cleveland, Ohio .....        | \$ 6.00 |
| Mrs. Catherine Morison, Los Angeles ..... | 10.00   |
| Mrs. Cora Vreenegoor, Los Angeles .....   | 3.00    |

Total .....

\$19.00

In connection with the first object of our Society, the *St. Paul Volkszeitung* has the following to say: "We hear from Minneapolis that the blind musician and composer, Dr. Francis Richter, who only recently returned to make that city his home, composed for the occasion of the Centenary of the Norwegians a Jubilee March entitled 'Hail to Universal Brotherhood.' \* \* \* Those who have heard the opus claim it must have been inspired."

So long as you say that the voice of the people is the voice of God, you cannot bring about any kind of true reconstruction. But if you can arrange to find the hidden God in each individual, then the voice of the people is indeed the voice of God, and you have then a perfect democracy.

—C. JINARAJADASA, *The Vision of the God-Man*.





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

*The Lives of Alcyone*, by Annie Besant and C. W. Leadbeater. Published by The Theosophical Publishing House, Adyar, Madras, India. Price, Cloth, \$7.00 per set, through The Theosophical Press.

One is amazed on looking through these two volumes at the number of charts, portraying not the genealogy of the family, but that of the whole Band of Servers throughout a period of thousands of years, a work so stupendous as to represent to the ordinary mind, a life work in itself. But great as it is, it is balanced by the minute account of the history of the people, their government as well as the development of the individual, from life to life, his religion and the education of his children—for in this long-ago time, before the recorded history of man, there appears to have been much done for the advancement of mankind, that might well be applied to present-day systems.

Here is to be found the most thrilling adventure, accounts of races formed and territory fought for, high romance and wooings delicately told. And beginning those thousands of years ago, one figure stands out—the ego, Alcyone.

Usually he is in the body of a man, occasionally as a woman, and each time there appear certain other egos who come forth when he takes birth and age after age attend him as companions of some sort, a few as members of his family and, as the record proceeds, we are struck with the depth of love which is interchanged, growing stronger at each manifestation into the patriarchal life which was lived.

In some of the incarnations there are told just the ordinary happenings that might befall any boy, the life ending peacefully and the ego surrounded by those whom he loved. In some, as in the twenty-ninth, the most frightful experiences befall him, showing plainly that Karma must have its way.

Age after age there appear in close connection with him these others, bound to him by one relationship or another, all following a definite tendency towards something a little better than the life before. From the Akashic records there is held up to our view the lives of many old souls, and while it tells of the lives as worked out in action, those who think will read into the tale the deep emotion and thought that lies behind it.

Those who have read *Man: Whence, How and Whither* will find themselves renewing old acquaintances. The whole chronicle is told in the same beautiful language and lucid style which these writers always employ and time will be well spent in poring over the pages. V. B. H. D.

*The Ghosts in Shakespeare*, by L. W. Rogers. Published by The Theo Book Company, Chicago. Price, Cloth, \$1.50, through The Theosophical Press.

In *The Ghosts in Shakespeare*, Mr. Rogers makes a most valuable and unique contribution to Shakespeareana. Other writers have dwelt upon the religion, the poetry, the heroines, the tragic lovers, the philosophy, the astrology, the fools and jesters, the folk-lore and festivals, and even the criminal types delineated by the bard of Avon; and when it comes to the Bacon-Shakespeare controversy, there are volumes and volumes to be found. But it has been left for the senior lecturer and chief executive of the Theosophical Society in America to marshal for us the ghosts and the soothsayers. I doubt if a single reference to the occult in all the thirty-seven dramas has escaped his notice.

The present fine edition had a predecessor, a pamphlet published many years ago and known as *The Occultism in the Shakespeare Plays*. The greater part of that has been incorporated into the new book. There are many who have heard the author lecture on this subject, carrying his listeners with him from scene to scene, from play to play, calling vividly to mind Hamlet's father, the avengers of Richard III, Banquo, and all the other visitors from the unseen realm whom the great dramatist employs quite as readily as any solid flesh and blood character.

A whole chapter is devoted to each of six of the plays—*Hamlet*, *Macbeth*, *The Tragedy of King Richard III*, *Julius Caesar*, *Troilus and Cressida*, and *The Winter's Tale*. Other chapters are Soothsayers and Prophecies, Astrology, Ceremonial Magic, The Fairies, Dreams, and Premonitions. Then there is one on Joan of Arc. Somehow we never tire of hearing about La Pucelle, but many of her devotees forget that Shakespeare brings her on the stage in *King Henry VI* (first part) and shows forth her superphysical powers quite unmistakably.

Mr. Rogers has a definite purpose in giving us this careful study of the psychic phenomena found in Shakespeare's plays. He shows conclusively that the greatest genius of the stage looked upon the existence of subtler realms as a matter of unquestioned fact, and that he dealt with their inhabitants as readily and as artistically as with his other characters.

The many friends of Mr. Rogers' writings will welcome the news that *The Ghosts in Shakespeare* is now available. It is a pleasure indeed to announce its appearance. G. W.



*Immortality, Survival, edited by Sir James Marchant, K.B.E., LL.D. Published by G. P. Putnam's Sons, New York. Price, Cloth, each \$1.75, through The Theosophical Press.*

Of these two volumes of essays the one on *Survival* is much the more satisfactory, dealing as it does with experiments and facts of experience and not with abstract speculations. The contributions are by persons who have made a special study of psychic phenomena, some of them, such as Sir Oliver Lodge, the late M. Camille Flammarion, Sir A. Conan Doyle and Prof. Charles Richet, being internationally famous. Sir Oliver Lodge takes up survival from the point of view of physics and shows that there is nothing in modern science to preclude the possibility of conscious intelligence apart from a physical brain.

Stanley De Brath believes that the psychic facts authoritatively established by Crookes, Wallace, Myers, Zollner, Aksakoff, Maxwell, Hyslop, Boirac, Flammarion, Barrett, Lodge, Geley, Schrenck-Notzing and Richet, point overwhelmingly to a personal survival.

Camille Flammarion reminds us of a number of alleged spirit communications in tradition and history, as, for instance, Saul's evocation of Samuel, and then gives some striking and well-authenticated modern instances.

Sir A. Conan Doyle reviews the long struggle of Spiritualism against skepticism and scientific pride and then gives his own actual experiences in the seance room. He is convinced that his son and his brother both appeared to him after death and gave proofs of their identity which it would have been impossible for the medium to have furnished.

David Gow, the editor of *Light*, sees in Spiritualism the seeds of "a coming synthesis of Religion and Science—that blending of the human will with the Divine will which makes not only for Progress, but for Harmony and perfect freedom." A better definition of Theosophy, we venture to believe, than of Spiritualism.

The Rev. C. Drayton Thomas also gets a theosophical conception of the life beyond from the communications of his deceased father. "Life beyond death," he says, "is a continuance of this one. The character formed here decides the place and condition in which we begin there. Good will and service qualify for happiness; while hatred, revenge, cruelty and selfishness leave scars in the character as automatically as when fire burns the hand placed within it."

Prof. Charles Richet does not himself adopt the belief in human survival and thus only strengthens the proof by eliminating all possibility of bias on his part when he vouches for the actuality of all the facts of the trance state and seance room which in any mind but his own compel the belief in discarnate intelligences. Even he grudgingly admits that the spiritualistic theory is "a good working hypothesis."

Taken all together these essays give a sense of something more than mere argumentation; they carry a certain spirit of reasoned faith and intel-

lectual courage which is inspirational and they give us renewed evidence of the immense spread of theosophical thought which is lifting spiritualism to a much higher ethical and mental plane.

So much cannot be said for the companion volume *Immortality*, which leaves the reader with a certain sense of bewilderment and futility. In the first place it is marred by that pettiness of modern criticism which conceives of religions as the mere outgrowths of savage fears and superstitions and in the second place the attempt to prove or disprove immortality on intellectual grounds is doomed to failure, for as an intellectual conception it is both cold and self-contradictory and as a fact of intuitional experience it transcends the powers of language and logic which are but instruments of the concrete and mortal mind.

Egyptian conceptions of immortality are unsympathetically set forth by Sir Flinders Petrie, who seems to think that wisdom began but yesterday.

Greek ideas are more pleasingly explained by F. A. Cornford, M.A., of Trinity College, Cambridge, while "Immortality in Indian Thought" is twisted out of all reason by Prof. A. A. Macdonald, who looks upon reincarnation and Karma as "fantastic theories" derived by the Aryans from the half savage aborigines of India.

Hebrew conceptions of immortality are interestingly covered by Prof. Adam C. Welch, and the Christian idea is developed by Prof. Ronald C. MacIntyre, who thinks that St. Paul boldly invented the idea of a spiritual body of resurrection.

George Galloway, Principal of St. Mary's College, St. Andrews, shows that philosophy if it cannot prove the immortality of the soul can at least disprove all the arguments against it.

Prof. Rudolf Eucken in "The Ethical Basis of Immortality" asserts that the reality of life lies only in those very ideas and feelings of duty and loyalty and devotion which transcend the material world.

E. W. Barnes, Canon of Westminster, purports to treat of "Science and Immortality" but seems to indulge rather in metaphysics and ethics.

Maurice H. Hewlett in the last essay gives a review of "Immortality in the Poets" which is so tinged with the author's own materialism as to be a very untrustworthy Baedeker of the immortals.

R. R. L.

*The Mystery Teaching of the Bible, by Mrs. Daisy E. Grove. Published by The Theosophical Publishing House, London. Price, Cloth, \$1.00, through The Theosophical Press.*

*The Mystery Teaching of the Bible* is a survey of the Christian Scriptures running from Pentateuch to Apocalypse, which gives an interpretation of the Bible in terms of symbolism dealing with human experience at all levels.

Every great religion has its scriptures. The Hindus have their Vedas; the Buddhists, the Tripitaka; Parsees, the Zendavesta; Mohammed-

for students. It is a scientific analysis of the taboos and ceremonies of religion, and the basal meaning and cause of group religion from the standpoint of Social Psychology.

The material upon which the author has drawn is confined mainly to Protestant Christianity. But, as the author states, to gain a comprehensive view of religion as a whole, studies, similar in spirit to *The Mystery of Religion*, should be made with Catholicism, Judaism and other religious communities as a background.

In the first three chapters Mr. Martin has dealt at length with the symbolic significance of religious ideas, "because unless one sees that religion is not primarily a knowledge affair, it is impossible to come to a correct psychological valuation of it."

Chapter Four—The Function of the Father Image—is most interesting. It deals with the imagery and emotional fixations which have their origin in the relations of the child to the parents. "These play an important role in religious experience, and properly belong to Social Psychology. An understanding of these motives should aid us to the understanding of many social phenomena" which are not directly associated with religion.

The author believes "that man has had to invent fictions in order to live, in order to find the meaning and value of our world. He must find escape and compensation where other living things are content with reality. Religion is not the basis of morality, but is above it—an escape from the realities with which morality has to deal."

M. H. R.

## New Territory and Advertising Fund

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ans, the Koran and the Christians the Bible. All of these "bibles of humanity" have a common birthplace, Asia, and a common aim, that of placing before man the wonderful truths of his own being. The most ancient of these world scriptures are the Vedas. The word "veda" means knowledge. "Religion, to be truly satisfying, must not rest on blind faith alone, or on teaching imposed by authority, but must be the outcome of knowledge, experience and conviction."

In the study of the Bible one can take from it only that which one is able to bring to it. The most profound book containing the wisdom of the ages would mean little to one unequipped for the task of interpretation. So it is with the inner interpretation of the Christian scriptures; if the reader does not possess a mind illumined and a knowledge of the very involved system of symbolism employed therein, the *real* Bible remains a closed book.

Mrs. Grove, in deciphering the symbolic language of the Bible, has, with awakened intuition, searched beneath the surface and discovered the truth, "which the letter veils and yet reveals." The interpretation throughout is theosophical and the chief of the author is to apply the various symbols and narratives to stages and experiences in the process of the soul's unfoldment.

M. H. R.

*The Mystery of Religion, a Study in Social Psychology, by Everett Dean Martin. Published by Harper & Brothers, New York. Price, Cloth, \$3.00, through The Theosophical Press.*

The *Mystery of Religion* is essentially a book

## Publicity Donations for May

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## Are You Coming to Convention?

It should be borne in mind that a Convention of the Theosophical Society is a great channel through which a whole nation may be benefited. The greater the number of attendants, the greater the power of the gathering. Think what it will mean to *you* to be a part of this gathering.

This year we intend to secure in advance the necessary 250 certificates by asking each Lodge within several hundred miles of Chicago to pledge a certain number of delegates to the Convention. In this way our more distant members will be assured of half return fare.

Mr. Rogers has appointed Convention Agents in every city who will attend to all local details in connection with attendance at Convention. Your Convention Agent will explain to you the special features which we have planned, and distribute literature descriptive of the trip.

To accommodate those desiring reasonable hotel rates, Mr. Rogers has made arrangements with the Jackson Park Hotel Association so that

rates have been given us that are so moderate that it need not cost anyone much more than to stay at home. The hotel rates were printed in the June MESSENGER. Your Convention Agent will send you a booklet descriptive of the hotels. Rooms can be had from \$1.50 per day up.

I have personally inspected the rooms in all the hotels, and while those at the higher rates are more luxurious and command more pleasing views of the lake and surrounding scenery, those at \$1.50 per day are also clean, airy and comfortable, and have the use of four public baths to a floor. These are the older hotels, but they are kept in excellent repair, and have splendid service. They have a homelike atmosphere, and remind one of the best hotels in a smaller city.

Let us set our mark for attendance this year at one thousand members.

Yours for a great Convention,  
MAUDE N. COUCH,  
*Secretary-Treasurer.*

## Important to Members

Please, each of you, whether you intend to be present at the Convention 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.

Faternally,

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).....



## A Great Opportunity

ONE of our members writes as follows about the Correspondence Course in Elementary Theosophy:

"Having been an enthusiastic student of Theosophy for eighteen years and having been called on to act as President and leader of the members' study class much of the time, after a preliminary five years of plugging on alone, I thought myself quite well grounded in Elementary Theosophy, and yet realized that I was not equipped to give a systematic course of lessons to beginners, consequently was glad to improve the first opportunity for instruction. Quite often in reading over the earlier lessons I would think, 'Those questions are easily answered; I need to do scarcely any reading,' but being more or less conscientious in any undertaking, I faithfully did the required and as much of the optional reading as could be secured, and it was often voluminous. I was then rather daunted at times to find

that some catch in a question, some little point had escaped me and a rereading was necessary.

"\* \* \* Altogether unexpected opportunities for service in the way of lecturing and teaching have crowded in upon me, so that the knowledge gained could be put to immediate use; the enormous value of the training received was thus realized without delay. I find myself ready to answer questions with a clearness and certainty never possible before. I find myself possessed of a fund of material from which a dozen lectures may be evolved, with a variety of illustrations and suggestions for illustrations, with a rich supply of apt quotations from the world's best sacred, theosophical and other literature, all of which add to the clearness and interest of any subject."

If you have not already taken them, why not plan now to enroll this fall for either the Elementary or Intermediate Course? Surely no better investment of your time could be made!

### Attention Subscribers!

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

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

### Awarding of Prize

As the date for receiving the latest of the prize plans for financing our Headquarters building is July 1, the award will be announced in the August number of THE MESSENGER.

## 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



## Announcement

Mr. J. Krishnamurti, Head of The Order of the Star in the East, has appointed Mr. Fritz Kunz as National Representative for the United States. Under Mr. Kunz's editorship the first monthly number of the American Star service magazine, *The Server*, appeared on June 10th. It contains a message about Star work from Mr. Krishnamurti himself.

Many members of the Theosophical Society are profoundly interested in the work of The Order of the Star in the East. Some have been Star members previously but have allowed their membership to become inactive. Hence they are not on the register of members, and consequently have not received the first number of *The Server*. Are you in that predicament?

Anticipating this, a few extra copies of *The Server* were printed. Upon receiving two dollars with your correct address and declaration of adherence to the principles of The Order of the Star in the East, we shall put your name back on the list.

Membership in the Order is obtained by sending in a written acceptance of the following Declaration of Principles and dues of two dollars a year (\$2.00 will cover magazine and dues to September 1, 1926).

1. I believe that a Great Teacher will soon appear in the world, and I wish so to live now that I may be worthy to know Him when He comes.
2. I shall try, therefore, to keep Him in my mind always, and to do in His name, and therefore, to the best of my ability, all the work which comes to me in my daily occupations.
3. As far as my ordinary duties allow, I shall endeavor to devote a portion of my time each day to some definite work which may help to prepare for His coming.
4. I shall seek to make *Devotion, Steadfastness and Gentleness* prominent characteristics of my daily life.
5. I shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that I try to do for Him and in His name.
6. I regard it as my special duty to try to recognize and reverence greatness in whomsoever shown, and to strive to cooperate, as far as I can, with those whom I feel to be spiritually my superiors.

Please address all communications and remittances to

### The Order of the Star in the East

2123 Beachwood Drive, Hollywood, California

### Form of Bequest

For the benefit of those members who may wish to make a new will or an addition to their old one, we repeat below the simple clause which Mr. C. F. Holland, our National Vice President and attorney, drew after the Resolution passed at the 1923 Convention calling special attention "to the matter of death bequests and the desirability of making the proper addition to the wills of the members to assure some portion of their worldly goods being left to our beloved Theosophical Society."

I give, devise, and bequeath to The American

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