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BY

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AMERICAN PRISONS SEEN THROUGH GERMAN EYES

It is an old saying that "They that be whole need not a physician, but they that are sick." One is delighted to learn, as we are told in the 1927 annual report of the Prison Association of New York, that men and women of character, culture and humanitarian spirit are gradually coming to assume control of American prisons, and that the ignorant and brutal warden who has obtained and holds his position through political influence is rapidly disappearing. Rather we are concerned with the cases where this does not hold, and, likewise, with those where the personnel may be unexceptionable, but where a system still exists which is obsolete elsewhere, or where prison construction inspired by and inherited from the dark ages of penology still persists.

While it is relatively easy to persuade the public, which, after all, is responsible, that education, intelligence and training are prerequisites of those who conduct the penal institutions, it is far more difficult to arouse a sentiment for remodeling the system itself, and still more so to root out established plans of prison construction. The humane and intelligent officials have to contend with a press that is daily calling for greater severity, for less "coddling", for making the convict's life just as unpleasant as he is able to bear, insisting that steel and concrete cages are the only appropriate dwelling-places of each and every man who has broken some law, and that recreation, refreshment, amusements, so needful for the outsider if he would retain his physical and mental health, are out of place with sinners. Virtually it is claimed that that which is good for the outsider is a harmful luxury for the inmate, and that the fact that he was morally sick at the outset is a sound reason for burdening him with mental and physical illness as a preparation for resuming his place in society.

Another obstacle to progress is that the prison plant, built long ago, would be costly to scrap, and that even when this is done, when 8 x 8 x 7 foot cells are replaced by cells of ampler dimensions and with more sanitary fittings, it is thought that

they must still be of the burglar-proof vault construction, irrespective of whether the occupant is to be a harmless fellow who has sold a pint of whisky, or a ferocious savage intent on escaping and murdering everybody who gets in his way. New prison construction, as well as old, is based upon the preposterous notion that every prison guest is as bad as the worst, and thousands upon thousands of dollars are needlessly spent at the behest of prison architects and building contractors. After so many years of experience it should be simple enough to determine what percentage of the prison population is of the dangerous type and how many costly vaults must be built for their housing; yet who acts on this idea?

This is well illustrated in a recent description of the new cell block of the South Dakota State prison, which has 200 cells, each intended to hold one occupant, while the entire population does not exceed 400. The outfit cost the state \$175,000; the cells are the last word in sanitary construction—but, as is obvious from the published photographs, are all inside cells, without windows looking on the outside, and with open steel bar doors, affording not the least degree of that privacy which any self-respecting person desires. Such windowless steel and concrete boxes may be "the last word in prison construction;" if so, so much the worse; not even hot cakes three times a week for breakfast and the use of a private porcelain watercloset can compensate for loss of sunshine and that poor pleasure to be gained by looking through a barred window on the outer world. We are told that it "is an investment to which the citizens of South Dakota may look with pride." Rather, they should look on it with shame.

Dr. M. Liepmann, professor of criminology in the University of Hamburg, has been visiting America to study our prisons, and in a report published in the official organ of the National Committee for Mental Hygiene has indulged in some rather caustic criticisms, from which I quote:

"It is one of the strange contradictions of this country in which commercial and public enterprises develop at a pace that takes one's breath away that in the field of penal law and prisons a number of institutions have been preserved that are more in accord with mediaeval times than with present-day America.

"If public opinion, instead of tranquilly awaiting the results of lengthy experiments in new construction, would demand in justifiable indignation the closing of all American prisons ripe for the museum, the move would be hailed with joy by all humanitarians. Nay, more, society itself in fact would be better safeguarded if all these criminals were to be released at once than it is under the present system—a system that, year by year, slowly undermines their health, and by stupidly penning them together, and worst of all, enforcing idleness upon them, entirely unfits them for life in the community and so tends to make them much more dangerous after their release."

Dr. Liepmann especially pays his disrespects to the East-

ern State Penitentiary in Philadelphia, to the Charlestown prison in Massachusetts and to San Quentin in California. He mentions particularly the inside cell construction (also used in the new "pride of South Dakota"), a feature unknown in Europe, with no outside windows or regular doors, with gates of steel bars which remind one of the cages in a menagerie.

"In Europe the fact has long been recognized that restrictive measures of this sort do not prevent acts of violence—indeed, they occur more frequently in the oldest prisons, which are erected in this bastille style, than in the modern prisons—but that, first of all provision must be made for the individual care of especially dangerous psychopathic prisoners, and for the rest such living, working and sleeping quarters must be provided as will not tend to exaggerate to an abnormal degree feelings of hate and despair."

Dr. Liepmann considers lack of training of prison officials as one of the most serious defects of the American prison system:

"Only very rarely, even in the largest institutions, are the wardens professional men who had a prison experience of several years before they reached an executive position. There are wardens who have worked their way to the top from the position of keeper. Others are former army officers, and still others have worked on a police force or in some political position. For the rest, they come from the most varied professions—business men, lawyers, clergymen and teachers."

Worst of all is the custom of awarding prison positions for political reasons. Especially was he impressed with San Quentin in this respect. Of this institution he says:

"In San Quentin—a prison that contains more than three thousand inmates—an unusually capable warden, who had held his position for many years, was obliged to give it up solely because it was about to be awarded to the son-in-law of a new governor. I have spoken with both of these wardens. The present incumbent is a man who has not the slightest idea of the more subtle problems in the field of penology. He is evidently very well satisfied with his institution which he describes with pride as the 'biggest prison in the world' and, on account of the California climate, 'the most healthful prison in the world.' Meanwhile, in the matters of lighting and ventilation the cells of this prison are shockingly behind the times."

The gentleman referred to is probably the warden who, on assuming his duties, announced to the press that books, classes and education were to be treated as rewards of merit, to be awarded only to those prisoners who had proved themselves worthy of favors by good behavior. Probably Dr. Liepmann did not make the acquaintance of former Leavenworth Warden Biddle, who decreed that bad men were not to be allowed to read good books.

Lack of employment is regarded by Dr. Liepmann, as in fact it is universally recognized, as one of the most serious evils of the American prison system, an evil which is increased by the antagonism of the labor unions to the competition of prison labor. Germany is still far behind in developing a satisfactory prison labor system, but in America, with few exceptions, conditions are even further behind the times.

Penal Notes

The Mother of McNeil.—Mother's Day is the occasion of articles in every prison paper and magazine published. One reads much about the dear old mother who never fails to write to her son in prison and who knits socks to keep his feet warm in winter in that cold stone cell, much of which may be true, but probably more mere sentimentality written to make copy. *The Island Lantern*, the monthly published by the inmates of the United States Penitentiary at McNeil Island, Washington, proves to be an exception. The May issue gives but a page to Mother's Day, but it does much more. It is dedicated to "The Mother of McNeil, Mrs. Finch R. Archer". As a frontispiece it presents a photograph of Mrs. Archer, who, by the way, is the wife of the warden, which carries in itself the explanation of the excellent morale existing among the prisoners, and, possibly, in the warden, Finch R. Archer himself. The *Carrio* has always been of the opinion that one of the important qualifications of a successful warden is the possession of a wife who is able to infuse that subtle mother spirit throughout the prison. If I can judge from what I have heard, Mrs. Archer has done as much as her husband to make the body of nearly one thousand men at McNeil tractable and fairly satisfied with their lot. Any reader of the *Carrio* who would like to know what a real prison mother looks like might write to Box 500, Steilacoom, Washington, for a copy of the May *Island Lantern*. It is quite useless to write to me, for that picture is going up on the wall of my office.

Maryland Penitentiary a Penal Paradise?—When one reads in the Sunday paper an elaborate article lauding to the skies the management of some penitentiary, be prepared for an approaching scandal—such articles are often published in order to disarm suspicion and avert an investigation. In 1920 Warden Leonard of Maryland Penitentiary died, and the papers were filled with pathetic accounts of the tears shed at his funeral by the sorrowing convicts, who had lost their friend and benefactor. Shortly thereafter there was a disastrous riot, followed by a huge scandal over this institution, in which the late lamented warden played a most unenviable part, and it developed that such brutality had existed that the United States Department of Justice had been compelled to withdraw the federal prisoners housed there in order to save their skulls and ribs from the attentions of the late lamented and his assistants. According to an elaborate article in the *Baltimore Sun* of July 15th last, the state hotel on Jones' Falls is now a penal paradise. There is a variety of workshops and the prisoners are so enthusiastic about their labor that they fairly run to it, like hounds starting on the hunt, and can hardly await the sound of the gong. In the foundry they just rush for the molten metal as if it were terrapin soup. Now comes the *Baltimore Post* and in an editorial (July 25th) tells us that for a year past it has been receiving accounts from ex-convicts, through underground and from other sources, of brutalities to which the inmates are subjected by Warden Brady, active with his fists, and Deputy Warden Kennedy, expert with the blackjack, and demands an official investigation. Brady, by the way, is the man who told a reporter that he favors capital punishment because his prison is such a delightful place, and the food is so lovely, that if life imprisonment for murder were the law, the prison would be crowded with men who had committed murders just for the chance of spending their lives there (*Brooklyn Daily Eagle*, December 4th, 1927). His name is Patrick.

As Others See Us.—From an editorial in *The Ottawa (Canada) Evening Citizen* of June 12th I learn that the British government is undertaking an inquiry into London police methods, following complaints that certain individuals had been subjected to third degree methods. The editorial continues: "At once it ought to be stated that in Britain such excesses as those from time to time reported in United States are un-

known. The action taken by the government at Westminster will nip the third degree in the bud. Indeed, it would be practically impossible for British police to develop the third degree to the high level of refined brutality which it has attained in some cities of the United States. The public outcry would be so overwhelming that a national scandal would ensue." And further, after referring to the bastinadoing of a Florida negro for an hour and a half in order to force him to confess to the theft of an automobile, it continues: "What such ruthless tactics imply is plain incompetence on the part of the police. Detectives who fail to detect resort to bullying, then frightening, beating and finally torturing, to cover up their own incapacity. It has become a police habit in many United States cities." Indeed, the third degree might well be a subject for congressional investigation, as it is in plain defiance of the constitutional provision that no person "shall be compelled in any Criminal Case to be a witness against himself."

The Fourth Amendment and the Eighteenth.—There is nothing in the Eighteenth Amendment to indicate that it was intended to nullify or repeal the Fourth, yet it is constantly so interpreted by prohibition officials and the police. On June 26th a policeman went over the roofs of the houses in a certain block in this city, snuffing down the chimneys. Noticing a suspicious odor escaping from one chimney he entered a window, called in his associates and arrested a person on the premises without a warrant, as required by the Fourth Amendment. Some of my friends will say I am again hitting at prohibition. Not so. What I want to see is either that the police are required to obey the law to the limit—and they rarely do—or that we adopt a Twentieth Amendment to the effect that there is no provision of the United States Constitution which the rum-hounding department of the government is bound to respect.

Steals Ten Cents Worth Candy.—Just Three Months.—Compare the following with the British probation system. In this city of just judges a negro was sentenced July 20th to ninety days in the District Jail for stealing a package of lime drops and a package of mints—total value ten cents. In jail he will have the worst sort of companionship and will probably emerge worse than before; besides, he will lose time valued, at \$2 a day, at \$180, while the city, having no employment for jail prisoners, will pay his board for that length of time. The man, quite possibly, will enjoy his ninety days' vacation during the hot season, with nothing to do but eat and sleep and play cards. As the judge remarked in sentencing him, it is the principle that is involved—a pretty damned poor principle, in my profane estimation.

Erratum

In the July *Curric*, in line 4 from bottom of page 13, the date 1889 should read 1899.

Blavatsky Theosophy and Neo-Theosophy Contrasted

The claim is often made that there is no contradiction between the Theosophy taught by H. P. Blavatsky and the Masters, and the teachings of the leaders of the Theosophical Society today. In order to enable open-minded students to satisfy themselves on this point, the *Curric* will shortly begin the publication of an elaborate comparison in parallel columns of extracts from the writings of H. P. Blavatsky and the *Mahatma Letters* with extracts from the books of Mrs. Besant, Mr. Leadbeater and others. This will be continued through many months, and is intended for *thinkers* only. Those who fear to have their peaceful dreams disturbed are strongly advised to let it alone; it is not for the lambs. Receipt of this unique series in its entirety can be assured by subscribing for the *Curric* now. Fifty cents a year; two shillings in *blank* (unfilled) British postal orders or British postage stamps.

Mrs. Besant Introduces the World Mother

In the editorial section of *The Theosophist* for June we have the first official announcement from the pen of Annie Besant, P. T. S., of the cult of the World Mother. Mrs. Besant had just been talking with the World Mother (page 278a) and gives us in several pages some results of her interview as well as some ideas of her own, which I summarize as best I can.

The World Mother is the female member of the Holy Trinity (or is one-half of each of the three male members, which is not made clear). Her name is Lakshmi Devi. She presides over motherhood and everything to do with it. Years ago Lakshmi Devi picked out Mrs. Shrimati Rukmini Arundale, then a child, as her earthly representative, and reared her with this object in view, much as the little Krishnamurti was selected as the vehicle of the World Teacher. The Divine Lady was more secretive than the Lord Maitreya, however, and told no one, not even Mrs. Besant, until just recently, not even breathing of her own existence. Now, however, her determination to help womankind has overcome her feminine shyness and she has revealed the whole scheme to Mrs. Besant, with permission to publish.

Mrs. Shrimati Rukmini Arundale, wife of George S. Arundale, is to be known as Rukmini Devi. She is exquisitely brown and beautiful, sings like a lark and has a Buddha quite befitting such a charming creature. Mrs. Rukmini Devi has now been commissioned by the World Mother to run the motherhood department of the human race, both in India and elsewhere. To aid her in so doing she has started a magazine entitled "The World-Mother," an exquisite production in blue printed at Adyar, the first issue of which contains a picture of Lakshmi Devi sitting in a lotus flower, which is quite appropriate, seeing that Mr. Leadbeater has described the World Father as similarly seated (*Man: Whence, How and Whither*, page 378). The same issue contains a "Call," said to be given by the World Mother, also an authorized official invocation, as follows:

We bow in homage and adoration
To the mighty and glorious Hierarchy,
The Inner Government of the world;
And to its exquisite Jewel,
The Star of the Sea,
The World Mother.

Just why the World Mother is called "The Star of the Sea", Mrs. Besant does not explain, but possibly she is associated with Aphrodite. If so, let us hope she is more virtuous.

The World Mother, Mrs. Besant tells us, desires that everything having to do with women shall be in exquisite taste, so presumably she will be the presiding goddess of ladies' tailoring establishments and beauty shoppes.

Mrs. Besant has appointed March 25th as "World Mother's Day", and on this day, identical with the Catholic feast of the Annunciation, Mrs. Besant preached a sermon in the Liberal Catholic Church at Adyar, which is also printed in this *Theosophist* and gives her views more fully. A review of Mrs. Rukmini Arundale Devi's new magazine appears on page 399 of the same issue. This magazine will contain official communications from the World Mother right off the bat.

In the same section (page 278c) Mrs. Besant prints a letter from Archd Leadbeater from which it appears that of course he knew all about the World Mother long ago, even if he too remained entirely mum on the subject; this announcement had to be made to save his reputation as All-Knower. Mr. Leadbeater also informs us that George Arundale—or as he should be known in future, Mr. Shrimati Rukmini Devi—has gotten busy and has already begun to find new functions for the World Mother to fill. The particular one Mr. Arundale lays down for her at this time is thus described in his own words (page 278c): "The World-Mother, as

the Queen of the Angels, the Head of that great Kingdom of evolution, will draw that kingdom into harmonious relationship with the human kingdom, so that She thus co-operates with the advent of the Seventh Ray, during the reign of which bridges will be built between these two kingdoms." That is very interesting indeed, and while I don't wish to be obtrusive, or to interfere with Mr. Arundale's role of adviser to the World Mother, I humbly suggest to this August Lady, the Star of the Sea, that if Mrs. Arundale has her hands too full in conducting the motherhood and fashions departments Mr. Geoffrey Hodson would be just the one to manage the angel department and to supervise the building of the bridges. The angels seem to like him and he would make it a grand success.

Mrs. Besant waxes wroth and denounces the *Madras Mail* for alluding to the World Mother as "Mrs. Besant's New Fad." No such thing, she says: H. P. B. also believed in the World Mother, in evidence of which she reprints on another page a music vision experienced by some contributor and printed in *Lucifer* (January, 1889), probably because H. P. B. was short of better copy at the time. In fact, Mrs. Besant, if we can accept her own statements, is getting "Back to Blavatsky" so fast that soon there will be but one thing lacking—smoking cigarettes.

What is the meaning of all this? Why is it that Annie Besant, having been, so she claims, for many years in intimate contact with the Great Ones, never breathed a word about this momentous subject until April, 1928? Why is it that Leadbeater, who is supposed to know everything and more, should never have referred to it in any of his writings, and only now comes out with an announcement to the effect that of course he knew all about it, but just didn't mention it? Why is it that the World Mother, Lakshmi Devi, has held herself in the background, much as the world has needed her aid, and only now comes forward, through the mouth of Annie Besant, just at the moment when her twenty-year long hobby, Krishnamurti, has upset her schemes by denouncing the Liberal Catholic Church which Mrs. Besant has said in the most unmistakable terms is the institution of the Masters, of which Krishnamurti was to be the chief pillar?

Three theories have been advanced as to Mrs. Besant and the World Mother cult. Probably all are right. Krishnamurti's attitude has made it imperative that something new be provided to distract attention from his doings. She will continue to say nice things about him when she must, will possibly continue to be present at enough Star camp meetings to distract suspicion, will speak of him as the World Teacher, in an attempt to pull the wool over the eyes of those who are disposed to be suspicious. But it will be the World Mother who will get the benefit of her negation. The second theory is that it is a move to gather into her own fold the various women's movements of the world. That would be most characteristic, in fact she makes no effort to conceal it. Co-Masonry existed long before Mrs. Besant. She grabbed it and diverted it to her own purposes, making it appear that she was its originator, acting on the authority of the Masters. The Fellowship of Faiths, the endeavor of various religious groups to get together on a common basis, did not originate with Mrs. Besant; probably those who started it had barely heard of her. Seeing its possibilities she grabbed it also and is even now, either directly or through her agents, attempting to make it appear that it originated with her. In her haste to absorb the credit she made the blunder of proposing a "World Religion"; giving out that it was by order of her Master, then had to retire in confusion, repudiate the Master's purported orders and change the name to "Fellowship of Faiths", in imitation of an independent group, actually going so far as to direct that fraudulent entries be made on the minutes of the General Council T. S. (March *News and Notes*, page 3). Now, within a month, she is making efforts to divert the Back to Blavatsky Movement, which she has so often denounced, to her own purposes (May *Theosophist*, pages 135-6). The third theory is

that it is a scheme for annexing the women of India to her political movements.

I am forced to accept all of these conclusions and to regard the World Mother movement, as far as Mrs. Besant is concerned, as a huge swindle and humbug, unless I adopt the alternative that she is insane. As for Mr. Leadbeater and Mr. Arundale, these gentlemen have long since exposed their spiritual rottenness—they will do anything which will enhance their personal prestige. I don't for a moment believe that a member of the Holy Trinity has communicated with Mrs. Besant and appointed an insignificant Hindu girl as her representative. That she could find nobody but the childless wife of George Arundale to bear the world standard of Motherhood is enough to make Olympus ring with laughter. There are thousands of women of far greater ability, who do know what Motherhood is, and who are today working to raise its ideals. But they are not of the sort to bite at Annie Besant's bait. They will work for the good of the world, but not for the glory of Mrs. Besant; they will work for the elevation of Motherhood because it is right to do so, not because some invisible lady sitting on a lotus blossom has so directed through the mouth of the President of the Theosophical Society.

Fake Bishops and a Fake Church

The fraudulent nature of the claims of the Liberal Catholic Church, the disreputable character of its founders, its repudiation by the officials of the Old Catholic Church of Holland with which it claims relationship, its efforts to deceive theosophists and the public as to its true nature, the efforts of Annie Besant and C. W. Leadbeater to force it on the Theosophical Society and its incompatibility with the teachings of H. P. Blavatsky and the Masters, are fully exposed in a series of twenty-five issues of the CURIO. Every true theosophist should read them. A set of these can be obtained from this office for 25 cents in stamps.

Mrs. Besant Grabs the "Back to Blavatsky Movement"

The Theosophist, published at Adyar, while it is the personal property of Mrs. Annie Besant, private citizen, is not edited by plain Annie Besant, as is her political paper, *New India*, but states distinctly that it is "Edited by Annie Besant, P. T. S."—President of the Theosophical Society. Every editorial utterance therein, therefore, is the utterance of the President of the Theosophical Society, and as such carries an official weight. It is therefore of interest to quote some recent editorial remarks of a political nature printed by "Annie Besant, P. T. S.", in *The Theosophist* for May, 1928, which are characterized not only by gross misrepresentation of the purposes of the Back to Blavatsky Movement, but also of H. P. Blavatsky herself.

On page 135 we read:

I sometimes wish that those who are in the "Back to Blavatsky Movement" would go far enough back, and study it as it was in India, soon after H. P. B. and Colonel Olcott reached these Indian shores. They made, under the immediate direction of the Chohan Maurya—the Guru of H. P. B. and of myself—a strong effort to start a political movement in India, and to lift her to her right place among the Nations of the world. An attempt was made to start a paper, the *Phoenix*, in Bengal, and appeals were sent out to place it on a sure footing. These were all frustrated by the apathy and indifference of the Bengalis, and in deep displeasure, the Chohan retired from the scene.

And again, page 136:

As the standard of this part of the Back to Blavatsky Movement, the *Daily New India* has been revived, after a year's suspension, when a Weekly took its place. If it had had, by the help of English Theosophists, a wide circulation in Britain, Britain would not have walked blindfolded into a catastrophe, brought about by ignorance of what is really going on

in India.

H. P. Blavatsky and Colonel H. S. Olcott arrived in India February 15th, 1879. Very soon they came under police observation under the suspicion of being political agents, a suspicion which they succeeded in dispelling, but only after an experience which surely should have prevented them from engaging in any acts whatever so remote from the theosophical objects which brought them to India. The attempt to found the Phoenix newspaper is fully described in the *Mahatma Letters* (pages 376-396) in a series of letters from the Master K. H. to A. P. Slanetti. These were written between March and October, 1883, and it does not appear that the proposed paper was to have the same objects as Mrs. Besant's *New India*. Colonel Olcott is hardly mentioned, and H. P. B. not at all, as being active in the effort. Further, at this very time, under date of June 27th, 1883, an official T. S. document was issued by Colonel Olcott and H. P. Blavatsky, which is of historic interest and worthy of being reprinted *verbatim* and entire. It prohibits every officer and fellow of the Society, AS SUCH, under pain of suspension or expulsion, from doing exactly what Annie Besant, as *President*, is doing today in *The Theosophist*. The document follows:

(From *The Theosophist*, Vol. IV, supplement, page 14, July, 1883)
Politics and Theosophy

By H. S. Olcott, President of the Theosophical Society

The tenacious observance by the Founders of our Society of the principle of absolute neutrality, on its behalf, in all questions which lie outside the limits of its declared "objects", ought to have obviated the necessity to say that there is a natural and perpetual divorce between Theosophy and Politics. Upon an hundred platforms I have announced this fact, and in every other practicable way, public and private, it has been affirmed and reiterated. Before we came to India, the word Politics had never been pronounced in connection with our names; for the idea was too absurd to be even entertained, much less expressed. But in this country, affairs are in such an exceptional state, that every foreigner, of whatsoever nationality, comes under Police surveillance, more or less; and it was natural that we should be looked after until the real purpose of our Society's movements had been thoroughly well shown by the developments of time. That end was reached in due course; and in the year 1880, the Government of India, after an examination of our papers and other evidence, became convinced of our political neutrality, and issued all the necessary orders to relieve us from further annoying surveillance. Since then, we have gone our ways without troubling ourselves more than any other law-abiding persons, about the existence of policemen or detective bureaux. I would not have reverted to so stale a topic if I had not been forced to do so by recent events. I am informed that in Upper India, some unwise members of the Society have been talking about the political questions of the hour, as though authorized to speak for our organisation itself, or at least to give to this or that view of current agitations the imprimatur of its approval or disapproval. At a European capital, the other day, an Asiatic, whom I suspect to be a political agent, was invited to a social gathering of local Theosophists, where, certainly, philosophy and not politics was the theme of discussion, but where this mysterious unknown's presence was calculated to throw suspicion over the meeting. Again, it was but a fortnight or so ago that one of the most respectable and able of our Hindu fellows strongly importuned me to allow the Theosophical Society's influence—such as it may be—to be thrown in favor of Bills to promote religious instruction for Hindu children, and other "non-political" measures. That our members, and others whom it interests, may make no mistake as to the Society's attitude as regards Politics, I take this occasion to say that our Rules, and traditional policy alike, prohibit every officer and fellow of the Society, AS SUCH, to meddle with political questions in the slightest degree, and to compromise

the Society by saying that it has, AS SUCH, any opinion upon those or any other questions. The Presidents of Branches, in all countries, will be good enough to read this protest to their members, and in every instance when initiating a candidate to give him to understand—as I invariably do—the fact of our corporate neutrality. So convinced am I that the perpetuity of our Society—at least in countries under despotic or to any degree arbitrary Governments—depends upon our keeping closely to our legitimate province, and leaving Politics “severely alone,” I shall use the full power permitted me as President-Founder to suspend or expel every member, or even discipline or discharge any Branch which shall, by offending in this respect, imperil the work now so prosperously going on in various parts of the world.

H. S. OLCOTT, P. T. S.

Official:

H. P. BLAVATSKY,
Corr. Secy, Theos. Socy.

Head Quarters,
 Adyar, 27-6-1893.

Quite apart from the above considerations of expediency it would appear that Mrs. Besant is trying to start the impression that the Back to Blavatsky Movement has something to do with her particular brand of Indian politics rather than, as is the fact, that it has nothing whatever to do with politics and is concerned solely with a return to the theosophical teachings of H. P. Blavatsky. It is to be hoped that this latest attempt of Annie Besant, P. T. S., to make her opponents play her political fiddle for her will meet with the contempt it deserves.

Another Book by Lieut.-Colonel A. E. Powell

The Causal Body and the Ego; by Lieut.-Colonel Arthur E. Powell, pp. xiv, 355. The Theosophical Publishing House, Limited, London, 1928. Price, 15/-.

In the December, 1927, *Courier* I had the honor and the pleasure of reviewing the preceding work of Colonel Powell on *The Mental Body*, and what was then said applies equally to the present volume, *The Causal Body and the Ego*. Considered merely as a piece of bookmaking the volume is a credit to both author and publisher. Colonel Powell has shown indefatigable perseverance in delving into the secrets of the human soul as they exist in the imaginations of Annie Besant and C. W. Leadbeater, and has apparently survived without nausea. He tells us that he has thoroughly searched about forty volumes, mostly by these writers, and in fact lists in his bibliography (page xi):

By Annie Besant 17 books
 By C. W. Leadbeater 17 books
 By Besant and Leadbeater, ... 2 books
 By J. J. Van der Leeuw, 1 book
 By George S. Arundale 1 book

But

By H. P. Blavatsky NONE!
 By the Masters of Wisdom, ... NONE!

As a sort of psycho-medical museum—mental monstrosities pickled in alcohol—, therefore, the book could hardly be surpassed. Everything that Besant and Leadbeater tell us is taken as gospel truth, and without criticism, which, to be sure, he modestly disclaims. The god and goddess have spoken, so why should he question?

In *The Mental Body* Colonel Powell told us that he had not looked into any of the works of H. P. Blavatsky and that a search through *The Secret Doctrine* would have been “a task beyond the powers of the compiler”—why, it is hard to see, as a man who has the patience to wade through nearly forty books by Mrs. Besant and Mr. Leadbeater should hardly be confounded by so well-indexed a work as *The Secret Doctrine*.

Accordingly one did not find the name of Blavatsky listed in the copious index. In this new volume, however, possibly because of comments, he has made no less than seventeen references to H. P. B. and has honored her with that many mentions in his index. "Ah," thought I, "the Colonel is beginning to see that the books of Blavatsky are worth looking into." What then was my surprise and disappointment to discover, after looking up each and every one of these references, that he has merely copied them out of certain Besant and Leadbeater books; taken, in short, what these writers permit him to have of Blavatsky, and has not looked up the original sources at all. Consequently he has copied errors both of text and of reference; sure evidence that his Blavatsky Theosophy is obtained second-hand.

Aside from neglecting to read H. P. B. on his own account, he has wholly ignored that mine of information on this subject, *The Mahatma Letters to A. P. Sinnett*. This indeed would be unpardonable, yet it is to be hoped that the Masters who gave out this information for the world will not take offense at the Colonel for the slight, for has he not ignored even the great Jinarajadasa?

It is almost needless to add that Colonel Powell has swallowed entire the colossal absurdities of Mr. Leadbeater's *Science of the Sacraments*. This, perhaps, accounts for his absence of nausea; it reminds one of that old-fashioned preventive of seasickness—swallow a piece of fat pork; if you can keep that down the rest will take care of itself. Belief in sanctified grease (chrism, page 237), like fat pork, enables one to retain anything else put out by Mr. Leadbeater without gagging.

Colonel Powell tells us in the Preface (page xiv) that this work brings to an end his series of books on the principles of man, but that he hopes to compile a volume dealing with globes, rounds, chains, races, sub-races and so forth. Before he sets out on producing another folly like the work under notice it is suggested that in the intervals he can spare from reading the Besant-Leadbeater *Man; Whence, How and Whether* he read what is said by a Master in *The Secret Doctrine* (original ed., I, pages 163-166; revised ed., I, pages 186-190) on the planetary chain. He can then undertake the task of defending Leadbeater's assertion that Mars and Mercury are members of the Earth chain against the clear and emphatic declaration of H. P. B.'s Master that they are not. He will have the opportunity of telling us whether he does, or does not, believe that the Master knew what he was talking about. And as a brave and honest man he will not shirk the responsibility.

To the general reader in search of authoritative information on the higher principles it may be said that while by no means as pretentious a work, H. P. Blavatsky's *Key to Theosophy* at least contains what was taught by the Masters as true, instead of this huge hodgepodge of stuff ground out by the wheels in the heads of Annie Besant and C. W. Leadbeater.

At the Periscope

Nutson's What-meat.—It is stated that Mr. Nutson, inventor and manufacturer of the celebrated Nutson's What-meat, which created such a sensation a few years ago among American theosophists who believe that food makes the theosophist and that they can gratify their taste for beefsteak without eating beef, has retired from this business and has donated all his rights and recipes to the American Theosophical Society. Mr. Rogers announces (*Theosophical Messenger*, July, page 29) that the American Theosophical Society will soon start a factory for making theosophical foods. This is just grand and will make it both cheaper and easier to be a theosophist. I hope he will not only promptly carry out the plan, but will also add a theosophical bottling establishment wherein Scotch whisky and bock beer minus the alcohol will be prepared for those theosophists who desire to gratify the lusts of the flesh without violating the Eighteenth

Amendment. In due time a farm will also be necessary, with a dairy for producing peanut butter and vegetable milk. Good luck to dear Mr. Rogers; how could we be theosophists without him? He is going to convert the lodges into sanitary groceries (page 40).

Stampede to Oh-High.—In an interesting article in *The Theosophical Messenger* for July (page 31), Mr. Rogers says that there is a regular stampede of theosophists to Ojai. He warns against this; tells them that there is no work to be had there and no place for workers to live, and that the notion that one can profitably engage in fruit raising is a fallacy. As for Mrs. Besant's Happy Valley Foundation, he quotes Mr. Warrington as saying that it is "a hundred year proposition." In fact, it looks as if the Ojai hubbly is about to burst, leaving what cash fanatical theosophists took there with them in the hands of the (Theosophical) real estate clique which engineered the boom. Frank Girard, who edited *The Ojai* paper and was otherwise instrumental in inducing theosophists to locate or invest there, has resigned his job for reasons not stated. Now if Mr. Rogers would but start his what-meat factory there, he could give employment to impecunious theosophists, who might, at odd hours, be occupied with breeding the new sixth race. So far the Happy Valley tract is available only for coyotes and gophers.

Growth of the T. S. in 1927.—Despite the optimistic sectional reports Mrs. Besant's annual report for 1927 (*The Theosophist*, June, page 283) is far from encouraging. The Society shows a total membership of 44,217 against 43,301 in 1926, an increase of 916. 6,538 new members were added, from which it appears that 5,622 old members dropped out, or 12.7%. The gain is almost entirely due to the growth of the American Section, which alone shows a large increase, from 7,511 to 8,520, or 1,009, but losing 998 old members, or 11.7%, the best showing it has made for several years. Other sections show but trivial gains and often notable losses. India shows a net loss of 535 members despite the acquisition of 835 new members, meaning that 1,370 old members have dropped out, or 20.3%. Notwithstanding the enormous efforts of Mr. Arundale to "theosophize Australia" the Australian Section shrank from 1,688 to 1,562, took in 177 new members and lost 303, or nearly 26%. With Mr. Arundale's theosophical broadcasting station, his *Advance! Australia*, his circulars by the million, still the members departed. This probably, may be attributed to three things, the misfortune of having the disreputable Mr. Leadbeater in their midst, the foolish talk of Mr. Arundale himself and the Star Amphitheater fiasco. Burma has decreased from 387 to 235, getting 43 new members and losing 152 old members, a loss of old membership of 50%! Curiously Brazil, while taking in only 22 new members, grew from 360 to 500, which beats the miracle of the loaves and fishes. The whole presidential report is saturated with deception. Nothing is said of the numbers of old members who have wearied of the Besantine hokum and departed, yet this is an important factor. Anybody having *The Theosophist* of December, 1927, and June, 1928, can easily make instructive comparisons. The chief losses are Australia, swayed by Leadbeater and Arundale, and India, swayed by Auntie Besant. In India, where Mrs. Besant is attempting to align the T. S. against the government, it has become a precarious matter for an Indian civil servant to be associated with it. To belong to the T. S. means much the same as saying "I am agn in the Government," and this is hardly to be regarded as a recommendation for advancement.

Convention of British Section, T. S.—The annual convention of the Theosophical Society in England was held in London, May 26th-28th. As Mrs. Besant did not arrive in England until June 17th the convention was presided over by the Right Reverend and Right Notorious James I. Wedgwood, inventor of the Liberal Catholic Church. Mr. Wedgwood was the chief feature of the convention, if one can judge from the report in *News and Notes* for July. He gave the opening, intermediate and closing ad-

dresses and his flattering talk about theosophists must have made the bosoms of his hearers swell with pride. The opening and closing speeches are given in full in this issue of *Notes and Notes*. We learn that "we [theosophists] are much more important people in the higher worlds than in the physical world;" that the last time Mrs. Besant was in England "her very presence quite enormously changed the atmosphere of the whole country;" that the World Mother is an established fact, and that "it is the Mary of the Christian religion who has succeeded to that office, though she belongs to the Catholic Hierarchy;" that Mrs. Rukmini Arundale has been appointed by the Virgin Mary through the mouth of Annie Besant as her special representative, and that she is to proceed not so much on religious lines as by putting herself at the head of the various women's movements, social and political. This is a confirmation of the view suggested elsewhere that Mrs. Besant is about to attempt to gobble and put herself at the head of such movements. There is not the least evidence of the existence of this World Mother other than Mrs. Besant's *ipse dixit*. Whatever she chooses to give out as coming from the World Mother, *à la* the Virgin Mary, will be confirmed by Leadbeater, swallowed by Arundale and his Hindu wife, propagated by men of the stamp of Wedgwood and Jinarajadasa, and accepted by neo-theosophists. A more transparent swindle could hardly be imagined.

New Job for Leadbeater.—The *International Star Bulletin* for July (page 23) announces that Mr. Leadbeater has accepted the position of National Star Organizer for Australia, the position recently held by Miss Marcella Clarke. The *Bulletin* chortles over this new move, the reason for which is not apparent. As chief squire of the Liberal Catholic Church and grand master of ecclesiastical hocus-poens it will be his duty to work in behalf of Mr. Krishnamurti, who has both renounced and denounced all these things. As well appoint Beelzebub as head of the church. Leadbeater has proved a traitor to H. P. Blavatsky and the Masters, and is quite equal to playing Judas to Krishnamurti. What is the Second Object of the Order of the Star? "To work with him [Krishnamurti] for the establishment of his ideals." He has made his ideals abundantly clear—the abandonment of ceremonial, priestcraft and religions. Leadbeater stands for these things most unqualifiedly; he cannot honestly work for Krishnamurti, and one is disposed to suspect that there is some sinister motive behind his appointment.

Whimsical Krishnamurti.—The *International Star Bulletin* for July (page 22) informs us that on June 23d Mr. Krishnamurti addressed a French audience of 3,000 in Paris in *English*, his talk being translated by Prof. Marcault. The next day he addressed another French audience in French, while on the 27th he talked over the radio for fifteen minutes "in polished French." Why a man who can speak "polished French" should address a French audience in English is puzzling, and quite in line with his being photographed in his nightgown on the deck of the Leviathan (see photographic supplement to *May Theosophist*). Whether he addressed his London audience of the 18th in French is not stated.

"Theosophizing the Home."—From the *Madras Weekly Mail* of April 12th I learn that a beginning has been made towards "theosophizing the home." The Federation of Young Theosophists has set up a model home near Adyar, "furnished with simple and pretty household requisites and decorated with pictures and other works of art, and an atmosphere of simplicity, beauty and reverence is produced. Grass mats, carpets and chawkiees or low, broad benches with quilts and bolsters are provided for sitting, and low desks, to be used by sitting on the floor for writing. Chairs and tables are excluded." The last are apparently untheosophical. This movement is an excellent one, but the reason for calling it theosophical is unapparent, unless it be for advertising purposes. What we next need is a theosophical garage.

About Dr. Mary E. Rocke.—It has now leaked out that the body of Dr. Mary E. Rocke, the able and generous supporter of the Order of the Star in the East, and builder of the Balmoral Beach amphitheater, who died at sea, was simply thrown overboard. Mrs. Besant and Mr. and Mrs. Jinarajadasa were traveling on the same ship, *de luce*, while Dr. Rocke, who had spent all her money on Mrs. Besant's schemes, was perforce compelled to go second-class, and could not associate with the arhats. After Dr. Rocke's sudden death she was wrapped in a sheet and "buried at sea", the engines being stopped a few minutes as is the custom. The arhat group, on inquiring what was the matter, were told that a second-class passenger had died and been buried. Some time later, when Mrs. J. went down to call on Dr. Rocke in her humble cabin she found the door locked and was told that she had died and been buried that day. This is another illustration of the fact that gratitude is not among Mrs. Besant's virtues. Dr. Rocke had saved Mrs. Besant's Star order years before, when it was on the point of perishing, had stood by it in its prosperity and had built the amphitheater for welcoming the Lord. But she had spent her cash and exhausted her influence, and that was enough. That this party of arhats, who knew Dr. Rocke was on board, could not have managed to have her brought up on the top deck with them is inconceivable.

Wedgwood on the Star Amphitheater.—The Rt. Rev. J. I. Wedgwood of the Liberal Catholic Church gives us the "I told you so" in *The Theosophist*, May, 1928 (page 250). He says: "I do not wish to justify the action of those who erected the Star Amphitheatre at Sydney. The idea did not appeal to many of us. That Bishop Leadbeater should be thought responsible for it is most unfair, for it is well known that he considered that the money could have been spent to better advantage." Really? Then why didn't he say so openly? Dr. Mary E. Rocke was the one to get the money together and do the work. She was a fanatical worshiper of Leadbeater, living in the same house and performing every sort of service for him, and a word from him at the time would have stopped her. Yet he allowed her to proceed with the scheme, ruining herself financially, doubtless hoping that there would be some glory for himself. In fact, the cornerstone of the amphitheater bears his name, and *not* that of Dr. Rocke (see picture in *Star in the East*, Sydney, October 1923, page 3). Further the tablet states that he is "Protector of the Order of the Star in the East." What's a protector for, any way, unless to protect from follies? Now it stands there, a record in bronze that he has taken to himself the credit for the work of others, work which we are now told he disapproved of.

Progress of the Dutch Section, T. S.—The annual report of the Dutch Section for 1927 (*Theosophische Bevestiging*, April, 1928) indicates that it is progressing backward, having a net loss of ten members. It is, however, probably the largest section in proportion to population—2747 in a population of about seven millions. The General Secretary says naively, yet with much truth: "It is my impression that the T. S. ought maintain consciously and purposely its position in the world according to its old traditions by emphasizing, more strongly than it has done during the last few years, the specific theosophical teachings, as they are found in the *Secret Doctrine* and the works of Mrs. Besant, Mr. Leadbeater, Mr. Jinarajadasa and others." With the general sentiment I agree. The T. S. in recent years has been teaching everything but Theosophy; has been running after new saviors, the I. C. C., all the way to sockless healing. But to expect harmony between the *Secret Doctrine* and the works of Leadbeater would be like looking for a reconciliation of Luther and the Pope. It can't be done. If the Dutch Section wants "the specific theosophical teachings" it will stick to those teachings authorized by the Masters, instead of following after fake clairvoyants.

New Home of "The Canadian Theosophist."—As previously stated, Mr. Albert E. S. Smythe, editor of *The Canadian Theosophist*, has removed from Toronto to Hamilton (Ontario), where his address is 71 Sanford Avenue South. *The Canadian Theosophist*, the only sectional T. S. organ devoted to the Blavatsky Theosophy, has moved with him, and subscriptions, at one dollar a year, and other correspondence, should be sent to that address. Since changing printers the magazine shows some decided improvements, which, however, do not include the elimination of Mr. Pryse's efforts to prove H. P. B. a dunce, and his success in proving himself one.

Krishnamurti Speech Cancelled.—In the June *Star Review* (page viii) a conspicuous notice was given that Mr. Krishnamurti would speak in Queen's Hall, London, on October 13th. Four months' advance notice is unusual enough, but now the July *Star Review* (page viii) announces that the meeting has been abandoned. No reason is given. One wonders whether this was done at the instigation of Mrs. Besant, now in London, who, say what one will, has every reason to dread the public statements of this obstreperous young gentleman about her dear Liberal Catholic Church. One must remember that Mrs. Besant is still all-powerful in the E. S., and that a hint given to an E. S. member—and this pernicious secret organization spreads its roots through both *Star* and *L. C. C.*—would be equivalent to God thundering from the heavens; no one would dare to disobey lest their progress be delayed for many incarnations.

Krishnamurti on Behavior.—Mr. Krishnamurti has devised a new phrase; "Behaviour dwelleth with righteousness," which occurs in a poem and a speech found in the July *Star Review*. Sorry, but I haven't the most remote idea as to what it means.

A New Book by Mrs. A. L. Cleather and Basil Crump

Buddhism, the Science of Life. By Alice Leighton Cleather and Basil Crump. Pp. 182, with twelve illustrations including portrait of the Tashi Lama. Peking, 1928. \$1.50, from the O. E. LIBRARY.

This is just a brief announcement of this interesting book by the editors of the new Peking reprint of *The Voice of the Silence*. Pending a more extended review it may be said that it contains information about Tibetan initiates confirming the statements of H. P. Blavatsky, and a photograph of the celebrated Tashi Lama of Tibet, the head of the Mahayana school of Buddhism. As it is understood that the edition is limited, better order one now.

H. P. Blavatsky as Revealed by Herself

The Letters of H. P. Blavatsky to A. P. Sinnett—1880-1888

Transcribed from the originals by A. Trevor Barker, F.T.S., editor of *The Mahatma Letters*, xv, 404 pages. Price, \$7.50.

This volume of intimate letters comprises all the communications from H. P. B. found in Mr. Sinnett's files. Not only are they an invaluable contribution to the history of the Theosophical Movement, but they show H. P. B. in her various moods, and most of all betray her intense earnestness in behalf of Theosophy, her devotion to her Masters, her sufferings and self-sacrifice verging on martyrdom. Throughout the work her heroic character is unconsciously portrayed in her own words. No one, after reading this collection, could suspect H. P. B. of fraud, duplicity or self-seeking.

The volume also contains some letters relating to H. P. B. from Col. Olcott, Countess Wachtmeister, T. Subba Row and others, a few hitherto unpublished Mahatma letters, a fine photograph of H. P. B., and a good index and analytical table of contents.

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Podmore, Frank—The Newer Spiritualism, \$1.25 (from \$3.50).

Powell, Capt. A. E.—The Work of a Theosophical Lodge, 15 cents (from 30 cents).

Schwarz, A.—Vade-Mecum to Man: Whence, How and Whither, ppr., \$0.15 (from \$0.30).

Ramakrishnananda, Swami—The Soul of Man, \$0.70 (from \$1.25).

Sinnett, A. P.—Expanded Theosophical Knowledge, ppr., 20 cents (from 30 cents).

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Nature's Mysteries (Riddle of Life Series), 15 cents (from 25 cents).

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THE WALL-LESS PRISON

"It can't be done." That is probably the reply which most people, even those who have had experience in prison management, would make to the proposal to do away with the outer walls of our prisons. "Why, don't you know, in a few days there wouldn't be a man left. The wall is the great essential in making a prison a place of confinement."

How do they know this? The fact is, they don't know it; they just imagine it. We build prison walls because our grandparents did, just as we hang men because our grandparents did. Everybody is afraid to try something new. Prison walls are the result of habit. Men don't run away when high walls restrain them, so we assume that they don't run away *because* of the walls. Hence, build walls.

Years ago, when prison discipline was more cruel than it is today, when there were all sorts of perfectly needless and aggravating rules, when men were brutally punished for violating them, when prisoners were kept locked up in coffin-sized cells most of the time, were allowed little exercise, no diversion, were fed on brown beans and soup three times a day, were kept from communicating in a perfectly harmless manner with their friends, there was every incentive to escape if possible. There had to be a high wall to keep them, but it was not so much the place itself as the system that they wanted to escape. It was the brutal or stupid warden and guards, the physical tortures, the wretched food, the close confinement without exercise, the enforced rotting of all their faculties.

Even today, if you maintain a barbarous system, a wall will be necessary. Where do you find riots and attempted wholesale escapes? Invariably where there are abuses, and almost always in walled prisons. A prison riot is a proof complete that something is wrong with the working of the prison; a high wall is the outward and visible sign that the inmates are distrusted and feared. It is the opinion of some penologists that the wall has a lowering effect on the morale of the prisoners. Quite likely; you can't tell any man that you distrust him without a corresponding reaction, and the wall is the continual reminder of your distrust.

Gradually, as we know, the conception of putting prisoners on their honor has developed. It was by slow beginnings. Men who had proved themselves tractable were allowed to work outside the walls; farms were established for these; road building work was undertaken. The results have been astoundingly satisfactory. Escapes of such men have occurred, it is true, but very rarely. Nevertheless a good record is regarded as essential before such men are trusted outside. It has rarely occurred to any one that an intractable prisoner may often be such just because of the conditions, and that the remedy would be to place him on his honor.

Gradually the honor theory has received more and more attention until at last there were brave persons who have had the courage to build a prison entirely without walls, or with only a small walled enclosure intended for the few who could not be trusted under any circumstances. The result has been entirely satisfactory, at least to those who feel that the occasional escape of a convict—almost invariably recaptured—is not worth counting against the benefits accruing to the rest. We have a few such prisons in addition to the now numerous honor farms. The District of Columbia penitentiary at Lorton, Virginia, established a few years ago, is without a wall, though all grades of prisoners are confined there. There is a lock-up, but otherwise no cells. The men go out to their work and return at night as surely as the cows come home. There have been escapes, but no more than from any walled prison of the same size. The federal penitentiary at McNeil Island, harboring nearly a thousand men, has no wall. This is replaced by a common fence, so common and small that it is hardly to be discerned from a distance. Dr. A. H. McCormick, a penologist now making a survey of American prisons for the National Society for Penal Information, was an official at the Portsmouth (N. H.) naval prison under Thomas Mott Osborne. He tells us that the commandant of the Navy Yard wanted to build a high wall about the prison. Mr. Osborne built instead a six-foot woven wire fence which any man could scale, yet not one prisoner went over it.

With increasing population, more crime and more criminal laws, prisons are everywhere becoming overcrowded. What is to be done? The natural reply is to enlarge the old plants and build new ones. Now and then it is suggested that most of these prisoners really do not need a wall around them, and that the problem can be solved by putting more of them outside the walls. But the authorities are conservative, and more than that, they are afraid. They are responsible for the safe-keeping of those sent to them by the courts. If prisoners escaped in any number they would lose their jobs. What happens? Old-time penologists are consulted who would be at sea in

a wall-less prison; architects and builders who scent the contracts afar off are called in, combinations of sanitary toilet rooms with steel and concrete burglar-proof vaults, in number enough to give each expected prisoner, or pair of prisoners, a vault, are planned, and around the whole descends a strong wall, impossible to scale or to tunnel under, with a parade for guards and emplacements for machine guns. And the prison commission falls for it. A million dollars is the cost estimated for the wall around the proposed new Eastern State Penitentiary in Pennsylvania!

Sheer folly, I say. Getting away is no easy matter in these days. Runaways are almost always captured. Telephones, universal communication between police, fingerprints, photographs, and other means of identification make it hardly worth while for an inmate to run the risk, with the prospect of being caught and losing all "good time" he has earned, to say nothing of such incidental trivialities as being kept locked up for an indefinite period. Probably there is no real necessity for erecting another prison wall in America, multiply the prisons as we will, unless as small enclosures for the incorrigibles.

As the editor of *The Island Lantern* of McNeil Island Penitentiary remarks: "It requires courage to operate a wall-less prison; it requires the fostering of a morale which implies mutual respect between prisoner and warden. Wardens who cannot foster such morale and such mutual trust need walls and much else to insure not only their personal safety but the security of the institution." The warden who looks on his work as a "job", as a mere means of livelihood, to be exchanged at any time for another offering a few more dollars, is the one who needs a wall. The warden who regards his duties as a trust, not only to the public but to the prisoners, will be the one who will bring about the success of the wall-less prison.

Annual Congress of the American Prison Association

The Fifty-eighth Annual Congress of the American Prison Association will be held in Kansas City, Missouri, October 5th to 11th. An unusually interesting program is promised. There will be addresses and discussions by prominent specialists in every phase of the crime question, criminology, penology, psychiatry, criminal law and jurisprudence, prevention, reformation, probation and parole and others. Headquarters at Hotel President. All meetings are open to the public.

For fuller information address *The Secretary, 195 East 15th Street, New York City.*

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Inmates having correspondents are particularly requested to interest their friends in the LEAGUE.

Penal Notes

British Justice.—Oscar Slater, England's most celebrated convict, who has finally been exonerated after serving eighteen years in prison upon conviction for murder, his sentence having been commuted from the death penalty, is to receive a large indemnity from the government. The award is to be decided by Parliament and may be anywhere between \$30,000 and \$100,000. Slater was a petty crook who was unjustly detained for eighteen years from following his calling. This is simple justice, a sort of justice not to be found in the United States, where an apology is the utmost that a wrongly imprisoned person can secure. Nevertheless we are not wholly unkind. A federal prisoner who has been sentenced to pay a fine of \$10,000 has only to swear before a notary that he is a pauper and he will be excused from paying it on condition of sitting thirty days more in prison as a free government boarder.

General Mess at San Quentin.—In the June San Quentin *Bulletin* (page 7) an inmate describes what he appropriately calls "General Mess." It contains the menu of the meals served to prisoners. There are three meals a day except Sunday, when the prisoners go without supper, in all twenty meals a week. At each meal, with a single exception, brown beans are served—three times a day brown beans! The exception is made up by feeding two kinds of beans at Friday dinner. Stewed fruit is served only four times a week, and of fresh fruit there is none, and that in the great fruit-growing state, California. "Vegetables," whatever that may mean, are served but five times weekly, not counting potatoes. As for beans, which the writer describes as "the chief article of our diet," San Quentin would be a paradise for a Bostonian. Each prisoner gets over a pound of brown beans daily, over two pounds of potatoes and bread galore. The menu is a remarkably ill-balanced one, almost devoid of vitamin carrying foods, and one wonders how the men retain their health—probably they don't.

Obnoxious Police Women.—It was the Head of the Women's Bureau of the police department of this city who some time ago proposed to station good-looking women along the street to flirt with men, and then to arrest the men and run them in. This same obnoxious lady has now devised a new plan, which she has already put into operation. When a man in an automobile is seen loitering along and apparently looking at or for some one (possibly for his wife, or daughter, yea, even his son, for all the female police agent knows), his car number is taken and his address looked up and a letter written to his family warning it of his misconduct. A more infernal scheme for fomenting domestic discord and starting suspicious could hardly be devised. This police lady even brings of the domestic broils which it has caused, due to nothing but her impertinent intrusion into private affairs. The lady richly deserves to be given another assignment. I suggest that of police station charwoman—she'd keep the place clean.

Virtuous Birmingham.—Birmingham, England, with a population of about one million, had, in 1926, but one murder, one manslaughter, three attempts at murder and twenty-five burglaries. Of other forms of robbery and assault to rob there were none. Minor offenses, tried by justices of the peace, have shrunk in thirteen years from 23,000 to 18,000, and prosecutions for drunkenness from 6,000 to 2,800. And yet there is no Eighteenth Amendment and no Volstead law, no bootlegging, no home brewing and no difficulty in getting liquor. Saloons exist, but they are under severe restrictions. Compare that with the 13,000 or so murders annually in the United States, and explain it if you can.

Probation in Great Britain.—In America the mention of probation inevitably calls up the thought of a very young offender. Only in Massachusetts, I think, has the plan of placing offenders of more mature years on probation or suspended sentence been given a fair trial—fifty years—with excellent results. Several years ago Texas courts tried it, with a resultant howl from those who believe in the impossibility of reforming an offender. In 1907 England adopted a "Probation of Offenders Act," and at that time about 8,000 persons a year came under its provisions. Today 80,000 defendants a year are placed on probation, which is said to be about one-half of those found guilty. It is stated that only seven per cent. of those placed on probation have had to be summoned to serve the suspended sentence. That may seem to be a large number, but it means that ninety-three per cent. give no further cause for complaint. Had they been imprisoned they would have been subjected to all the disastrous effects of confinement. Being placed on probation does not of necessity relieve from imposed fines, but it gives those fined a chance to pay them. Instead of sending a poor man to prison if he cannot pay his fine, as is done here, a system exists by which the fine may be paid in installments.

Back to Blavatsky in England and Holland

Note.—This is just a preliminary notice of the addresses of some associations and lodges pronouncing or in sympathy with the original Theosophy of H. P. Blavatsky. Details of activities during the coming season will be published later, provided they are supplied by the associations named. The Editor will be pleased to mention others if requested.

The Blavatsky Association. Independent, 26, Bedford Gardens, Camden Hill, London, W. 8.

United Lodge of Theosophists. 52, Baker Street, London, W. 1.

The Judge Lodge, Theosophical Society. 37, Great Russell Street, London, W. C. 1 (entrance Willoughby Street). Apply to C. H. Collings, Esq., 3, Tollington Place, London, N. 4.

The Society of the Divine Wisdom. "The Porchway," 26, West Kensington Gardens, London, N. W. 4.

The Buddhist Lodge. Independent. Apply to Secretary, Mrs. Christmas Humphreys, 121, St. George's Road, Westminster, London, S. W. 1. Telephone, Victoria 4977.

Gruppe van Vereenigde Theosophen. 178 Valeriusstraat, Amsterdam, Secretary, Miss A. Waller.

What the Editor Thinks

Many are the letters the Editor receives, to the effect that he is fighting a hopeless fight, that the members of the Theosophical Society are determined, like the herd of swine into which the devils entered, to run violently down a steep place into the sea of psychic delusions. True it is, the battle is a hard one, funds are lacking to fight it as it should be fought. Yet when confronted with unpayable bills, with the indifference of those who could help even in a small way, if they would, he often thinks of those words of Krishna to Arjuna in the *Bhagavad Gita* (II. 31-38):

Having regard to thy duty, deign not to shrink back! for nothing is better for a warrior than a righteous battle.

And such a battle has come to thee of its own accord, a very door of heaven wide opened; happy the warriors, son of Pritha, who find such a light as this!

But if thou shalt not fight this righteous fight, then failing in duty and honor, thou wilt incur sin;

And men will tell of thy lasting dishonor, and for one who has stood in honor, ill-fame is worse than death.

The warriors in their chariots will think thou hast retreated from the battle through fear, and thou shalt come to light esteem among those who held thee high.

Many unspeakable words will thy enemies speak of thee, impeaching thy manhood. What fate could be more grievous than that?

Either slain, thou wilt gain heaven, or, conquering, thou wilt enjoy the earth; therefore, arise, O son of Kunti, determined to do battle!

Making equal good and ill fortune, gain and loss, victory and defeat; gird thyself for the fight, for thus thou shalt not fall into sin!

Blavatsky Theosophy and Neo-Theosophy Contrasted

It has often been stated in the *Curric* and elsewhere that there are great and irreconcilable differences between the Theosophy given out by the Masters of the Wisdom, either directly in the *Mahatma Letters to A. P. Sinnett*, or through their messenger H. P. Blavatsky, and the teachings of the present leaders of the Theosophical Society. That this is the case can best be demonstrated by placing the two side by side in their own words. The student can then see for himself that such incompatibilities exist, and it remains with him to decide whether he will accept what the Masters and their messenger have taught, or will prefer what Mrs. Besant, Mr. Leadbeater and others of their school have substituted.

We owe to a British student of many years standing such a comparison, arranged in parallel columns, and this will be published in the *Curric*, under the title "Theosophy or Neo-Theosophy," beginning with this issue and continuing thereafter as often as space is available. The entire publication will probably extend through twelve to fifteen issues. Unquestionably the citations might be multiplied indefinitely, but it is hoped that those given will suffice to show clearly what are the differences between Blavatsky Theosophy and Besant-Leadbeater Theosophy, and that the Back to Blavatsky Movement is abundantly justified.

With regard to the references, it is the policy of the *Curric* to give exact references whenever possible, in order that the reader may, if he wishes, confirm the accuracy of the citations or follow the context. Here arises the difficulty that several of the works quoted have appeared in different editions, with varying pagination and, in the case of the works of H. P. Blavatsky, with alterations of the original text itself. The books of Mrs. Besant and Mr. Leadbeater have been printed in India, in England and in America, and the pages do not always correspond. *Isis Unveiled* is to be found not only in the original, now out of print, but in the current London edition, which is a reprint of the original, with identical pagination, and with occasional printer's errors corrected, also in the Tingley edition, which follows the text and pagination of the original quite closely. The original *Secret Doctrine* exists in a photographic reproduction published by the Theosophy Company, and which is therefore exact; in the "third and revised" London edition of Annie Besant and G. R. S. Mead, in which endless and unpardonable liberties have been taken with the text, and in the Tingley edition, which does not differ much from the original, so that the same references apply. The only reproductions of *The Key to Theosophy* are the United Lodge of Theosophists reprint, agreeing in text but not in pagination with the original, the grossly altered current London edition revised by G. R. S. Mead, and a Tingley edition, also unreliable. Of editions of *The Voice of the Silence* we have the original 1889 edition (out of print), the 1927 Peking reprint of the same with identical text and pagination, several American editions based upon

a revision by W. Q. Judge, with differing pagination, the unparadoxically altered and corrupted London revision, reprinted in America and sold by T. S. book concerns, and a Tingley edition. *The Mahatma Letters* have been issued in a first and a second revised edition. The differences are slight and the pages correspond with but few exceptions, so that double reference is given only when necessary, the citations being from the first edition.

It must be understood that the Blavatsky quotations are from original texts, published under the eye of H. P. B. herself, or reprints of the same.

Careful readers who do not wish to wait for the completion of the publication of the entire compilation, may borrow from this office a mimeographed copy of the whole work, for not more than one month, by remitting 15 cents in stamps to cover expressage and returning express prepaid (printed matter rate, 15 cents). If residing outside the United States suitable arrangements will be made.

Theosophy or Neo-Theosophy—I

Compiled by a British student with the object of comparing the teachings of the Masters and H. P. Blavatsky with the teachings current in the Theosophical Society today.

*To H. P. B. and W. Q. J.
In Their Cause, which is the Cause of
True Theosophists the World Over.*

The Theosophical Society is dead. But there are many Theosophists in it who are yet alive. Not knowing the history of the years since 1893-4 that led to its downfall, and not realising the wide divergence between Theosophy and the present-day versions, they may go the way of the Society unless something be done to prevent it.

It is because an opportunity must be given the earnest student to see the differences between the teachings of Theosophy as re-stated in the 19th century by H. P. B. and those given today; it is because an opportunity must be given the true seeker to know previously obscured facts concerning the great wrong that brought about the Society's eclipse, that this work of compilation has been undertaken. Those who prefer blind belief to knowledge will have no interest in these pages. But those who seek to know will study them, using the references to find out the facts for themselves and be satisfied whether they are not truths that are here presented.

The book is written in all sincerity. It is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. . . .
Throned, high-seated upon its rock of adamant, is alone eternal and supreme.

—Preface to *Isis Unveiled*, I, p. xi.

I dread the appearance in print of our philosophy as expounded by Mr. H. . . . He makes of us *Agnostics!* We do not believe in God because so far, we have no proof, etc. This is preposterously ridiculous; if he publishes what I read, I will have H. P. B. or Bijaal Khoul deny the whole thing; as I cannot permit our sacred philosophy to be so disfigured. He says that people will not accept the whole truth; that unless we humour them with a hope that there may be a "loving Father and creator of All in heaven" our philosophy will be rejected *a priori*. In such a case the less such fillets hear of our doctrines the better for both. If they do not want the whole truth and nothing but the truth, they are welcome. But never will they find us—(at any rate)—compromising with, and pandering to public prejudices.

—*Mahatma Letters*, pp. 304-5

However it may be, let rather our ranks be made thinner, than the Theosophical Society go on being made a spectacle to the world through the exaggerations of some fanatics, and the attempts of various charlatans to profit by a ready-made programme. Those, by disfiguring and adapting Occultism to their own filthy and immoral ends, bring disgrace upon the whole movement. Some writer remarked that if one would know the enemy against whom he has to guard himself the most, the looking-glass will give him the best likeness of his face. This is quite true. If the first object of our Society be not to study one's own self, but to find fault with all except that self, then, indeed, the T. S. is doomed to become—and it already has in certain centers—a Society for mutual *admiration*.

—“On Pseudo-Theosophy”, *Lectures*, March, 1889, Vol. IV, p. 3

Theosophy is the accumulated wisdom of the ages. Mark well that it is no fancy of one or several isolated individuals. Its uninterrupted record extends over thousands of generations of seers. It was only formulated after traditions from exalted beings, passed on age by age, had been tested and verified by the independent visions of great adepts, themselves checked and rechecked by other adepts and by centuries of experiences, during something like eighteen million years. (See *Secret Doctrine*, orig., I, pp. 272-3; rev. ed., I, 293).

Any teaching that fits in with this Ancient Wisdom is truly Theosophy. It must stand or fall by the test of comparison with all that has gone before. Earliest students of today, by comparative religion and comparative philosophy, can trace an unbroken line of dovetailed teaching within the last five thousand years from Krishna, Buddha, Confucius and Lao Tse, Pythagoras and Plato, Jeshu (or Jesus), Apollonius of Tyana, the Alexandrian School, teachers of the 15th, 16th, 17th and 18th centuries to the 19th century when Madame H. P. Blavatsky once more restated part of the neo-old truths for the western world. (See *Key to Theosophy*, orig., p. 306; D. L. T. ed., p. 243; rev. ed., p. 194)

By the Masters' test, as by their words, H. P. B. stands, one of a long line of Messengers, acceptable because of the other links in the chain before her. She herself followed the Occult Law and substantiated statements in *The Secret Doctrine*, and her other works, by historic, archeological and scientific data, showing the teaching rooted in earlier systems of theosophic thought. It is obviously futile, therefore, to talk of improving and expanding the philosophy given out by her. Can later-day *soi-disant* Theosophical teachers stand this same test? You are invited to judge for yourself.

The Teaching on Logos or Deity or God

We say and affirm that that motion—the universal perpetual motion which never ceases never slackens nor increases its speed not even during the interludes between the pralayas, or “night of Brahma” but goes on like a mill set in motion, whether it has anything to grind or not . . . we say this perpetual motion is the only eternal and uncreated Deity we are able to recognise. To regard God as an intelligent spirit, and accept at the same time his absolute immateriality is to conceive of a nonentity, a blank void; to regard God as a Being, an Ego and to place his in-

We have in the Logos of our solar system as near an approach to a personal (or rather, perhaps, individual) God as any reasonable man can desire, for of Him is true everything good that has even been predicated of a personal deity. We cannot ascribe to Him partiality, injustice, jealousy, cruelty; those who desire these attributes in their deity must go elsewhere. But so far as His system is concerned He possesses omniscience, omnipresence, omnipotence; the love, the power, the wisdom, the glory, all are there in fullest measure. Yet He is a mighty Individual—a trinity in

telligence under a bushel for some mysterious reason is the most consummate nonsense; to endow him with intelligence in the face of blind brutal Evil is to make of him a hero—a most fascally God. A being however gigantic, occupying space and having length breadth and thickness is most certainly a Mosaic deity.

—*Mahatma Letters*, pp. 138-9

(1) The Secret Doctrine teaches no *atheism*, except in the Hindu sense of the word *nastika*, or the rejection of *idols*, including every anthropomorphic god . . .

(2) It admits a Logos or a collective "Creator" of the Universe; a *Demiurgos*—in the sense implied when one speaks of an "Architect" as the "Creator" of an edifice, whereas that Architect has never touched one stone of it, but, while furnishing the plan, left all the manual labour to the masons; in our case the plan was furnished by the Ideation of the Universe, and the constructive labour was left to the hosts of intelligent Powers and Forces. But that *Demiurgos* is no personal deity,—i.e., an imperfect *extra-cosmic* god,—but only the aggregate of the Dhyana-Chohans and the other forces.

—*Secret Doctrine*, orig., I, pp. 279-80; rev. ed., I, p. 300

The *Logos* . . . "This highest consciousness"; answer the Occultists, "is only a *synthetic unit* in the world of the manifested Logos—or on the *plane of illusion*; for it is the sum total of Dhyana-Chohanic consciousnesses" . . . *Isvara* or *Jagat* is Spirit; or, as Occultism explains, it is a compound unity of manifested living Spirits, the parent-source and nursery of all the mundane and terrestrial monads, plus their *divine reflection*, which emanate from, and return into, the Logos, each in the culmination of its time.

—*Secret Doctrine*, orig., I, p. 573; rev. ed., I, p. 626

When we speak of the Deity and make it identical, hence coeval, with Nature, the eternal and un-

ality, and God in very truth, though removed by we know not how many stages from the Absolute, the Unknowable before which even solar systems are but as specks of cosmic dust . . . The sun is His chief manifestation on the physical plane, and that may help us a little to realise some of His qualities, and to see how everything comes from Him . . . I myself who speak to you have once seen Him in a form which is not the form of His system. This is something which utterly transcends all ordinary experience, which has nothing to do with any of the lower planes. The thing became possible for me only through a very daring experiment—the utter blending for a moment of two distinct rays or types, so that by means of this blending a level could for a moment be touched enormously higher than any to which either of the egos concerned could have attained alone. He exists far above His system; he sits upon it as on a lotus throne. He is as it were the apotheosis of humanity, yet infinitely greater than humanity.

—C. W. Leadbeater, *The Inner Life*, Amer. ed., I, pp. 93-95; Adyar ed., I, pp. 143-45

Man, the individual, evolving soul, is in truth in the image of his Maker, and what He is in His fullness now, that man will be some day. Hence it is that, by a certain development of faculties latent in the human consciousness, men can touch even now the fringe, as it were, of the Consciousness of the Logos, and so, with Him, see the past as happening even now.

—C. Jinarajadasa, *First Principles of Theosophy*, p. 29

In it [this music temple] he is hearing his share in a concert which comes from all the worlds of the system, and these streams from all the worlds make somehow the mighty twelve-stringed lyre upon which the Logos Himself plays as he sits upon the Lotus of His system. It is impossible to put this into words; but the writer has seen it, and knows that it is true.

create nature is meant, and not your aggregate of flitting shadows and finite unrealities. We leave it to the hymn-makers to call the visible sky or heaven, God's throne, and our earth of mud His footstool. Our *Déjà* is neither in a paradise, nor in a particular tree, building, or mountain: it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creative potentiality.

—*Key to Theosophy*, orig., p. 64; U. L. T. reprint, p. 49; rev. ed., p. 44

He hears, He responds, and He Himself plays upon His system. Thus for the first time we have one brief glimpse of the stupendous life which He lives among the other *Logoi* who are His peers.

Annie Besant and C. W. Leadbeater—*Man: Whence, How and Whither*, p. 378

The Masters' Theosophy As Miss Codd Sees It

Theosophy as the Masters See It. By *Clara M. Codd*. viii, 369 pages. Adyar, 1926. \$1.75.

Masters and Disciples. By *Clara M. Codd*. 34 pages. Theosophical Publishing House, Ltd., London, 1928. Two shillings.

Theosophy as the Masters See It was taken up with great anticipations. The author is a well-known English writer and lecturer of the neo-theosophical school, and the expectation of finding a presentation of Theosophy "as the Masters see it," coming from such a source, filled me with joy. The volume is absolutely unique in that the very numerous quotations—which, as a guess, make up fully one-third—are with but few exceptions taken from *The Mahatma Letters to A. P. Sinnett*, most of the few others being from *Letters from the Masters of the Wisdom*. This is the more remarkable, because *The Mahatma Letters*, the most important theosophical book published in this century, the very words of the Masters themselves, was wholly ignored by Annie Besant, who did not give it so much as a line's notice in *The Theosophist*, and because one of the persons responsible for its publication was summarily dismissed from Mrs. Besant's E. S.

But my joy was short-lived. That the book bears the imprint of Adyar was in itself suspicious; it suggested that the Masters' words were to be used for some purpose for which they were not intended. Adyar does not ignore a work of such stupendous importance as *The Mahatma Letters* and then suddenly rush into print with page after page of citations unless it is Adyar that is to profit thereby.

It was my desire to give every possible credit to Miss Codd, to assume that she really intended to present Theosophy as it is found in the Masters' teachings. But what do I find? Not only are Miss Codd's comments a deliberate attempt to distort and twist the application of the *Letters* in support of Leadbeaterian vagaries which are in reality absolutely confuted by them, but in one case at least to put them to what can only be designated a dishonest use with the object of discrediting H. P. B.'s *Secret Doctrine*. Let me cite a few instances.

On pages 64-74 the Masters' words are used in defense and justification of the Liberal Catholic Church and of Leadbeater's preposterous *Science of the Sacraments*, notwithstanding the fact that they were written more than thirty years before that church was heard of, and despite the most emphatic declaration of the Master K. H. (*Mahatma Letters*, page 57) to the effect that:

I will point out the greatest, the chief cause of nearly two-thirds of

the evils that pursue humanity ever since that cause became a power, it is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches. It is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind.

Yet Miss Codd attempts to apply the words of this same Master in defense of a church which is the *ne plus ultra* of sacerdotalism and credulity!

Citations—wholly irrelevant—are likewise made to justify the Coming World Teacher idea (pages 74-81).

The author never wearies of denouncing the "foolish and wicked things" said today of Mrs. Besant and Mr. Leadbeater—naturally without specifying them—and of quoting profusely in support of her thesis passages from *The Mahatma Letters* having reference to H. P. B. only. Her idea seems to be the foolish one so often advanced by neo-theosophists that because H. P. B. was unjustly attacked, therefore criticisms of anybody else, for instance Mrs. Besant and Mr. Leadbeater, are thereby proved to be unjust. As well apply *The Mahatma Letters* to defending Judas Iscariot, Pontius Pilate, Satan or Bluebeard.

Pages 246-299 are devoted to a consideration of the "Dark Forces." Her citations here, as well as her comments, are directed largely against those who, today, exercise their right of freedom of speech in the Society in criticizing the actions, policies and teachings of Mrs. Besant and Mr. Leadbeater, and the Liberal Catholic Church. All of these critics are under the influence of the Dark Forces, the enemies of the Masters and of mankind, as are such organizations as the T. S. Loyalty League, which do not take dictations from Adyar; all, both individually and collectively, are of their father the devil. In this Miss Codd seems to be obsessed with a sort of mania which, perhaps, will in part explain her lack of logic and her sometimes more questionable methods. Besant and Leadbeater are sacrosanct; to doubt them, or to lead others to do so, is the work of the collective Satan, the Dark Forces.

To doubt H. P. B., however, is quite another matter; this is not only permissible but praiseworthy, and in her attempts to belittle her work she sets the Mahatmas themselves on her (pages 314-316). She says:

And now concerning a tendency in some quarters to exalt the *Secret Doctrine* into an infallible scripture, likewise all the writings of the early days, . . .

To prove that *The Secret Doctrine* is not to be trusted implicitly she cites five passages from *The Mahatma Letters* written by Master K. H., referring to *Isis Unveiled*, Sinnett's *Occult World* and *Esoteric Buddhism*, and *Man, a Fragment of Forgotten History*, but containing not one word about *The Secret Doctrine*. That, of course, is distinctly dishonest. And it is all the more so in view of the direct statement of the same Master K. H. in a letter given in *Letters from the Masters of the Wisdom* (1st series, page 54)—a letter which Miss Codd must have read, as she quotes from it elsewhere—which is as follows:

I have also noted your thoughts about the "Secret Doctrine." Be assured that what she has not annotated from scientific and other works, we have given or suggested to her. Every mistake or erroneous notion, corrected and explained by her from the works of other theosophists was corrected by me, or under my instruction. It is a more valuable work than its predecessor, an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come.

Yet Miss Codd applies Master K. H.'s comments on "its predecessor," *Isis Unveiled*, to *The Secret Doctrine* itself, and completes her astounding performance with these words (page 316):

Another fifty years hence we shall probably be seeing a "Back to Besant" movement, and H. P. B. will have become mythical.

Like other neo-theosophical writers Miss Codd is weak on history. She tells us (pages 25, 27):

The chief link between the Hierarchy of Adepts and the Inner Body of the T. S. after H. P. B.'s death, was, and is, as we all know, Annie Besant. She was given this position by H. P. B. acting on the Master's order When H. P. B. died, the teaching and administration of the Inner Body passed, as stated, into the hands of Dr. Annie Besant.

No, we do not all know it. On the contrary, those of us who do know, who possess the original official E. S. T. documents of that time, know that the statement is absolutely, unqualifiedly and demonstrably a falsehood. Miss Codd is challenged to produce one written or printed word from that period substantiating it. No such claim was made by Annie Besant at the time of H. P. B.'s death nor for years after. Here are the facts: H. P. B. had appointed in writing Mr. Judge as her sole American representative in the E. S. T., and Mrs. Besant, also in writing, as "Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the Teachings," in short, merely as a scribe, to write down what was said and done at the meetings, a position usually assigned to some industrious and accurate person with little wit or initiative. This "Inner Group" was merely a small group of twelve persons residing in London who were under H. P. B.'s personal instruction, and is sharply to be distinguished from the much larger Esoteric Section, or E. S. T., of which it was a part.

When H. P. B. died, May 8th, 1891, having left no specific directions as to the headship of the E. S. T., the E. S. T. council met in London, May 27th, 1891, in a quandary, and being unable to fall back on any authoritative document or statement of H. P. B., but having the two letters referring to Judge and Besant respectively, it appointed these as co-heads of the E. S. T. Mrs. Besant, who was present, did not even put in a claim to having been appointed by H. P. B. as her successor. This arrangement continued for about three years, when Mrs. Besant and Mr. Judge, by mutual agreement, divided the work of the Eastern and Western portions of the E. S. T. between them, so far as routine work was concerned, he taking the American and she the European and Indian part, but working together on a parity in matters of common interest.

These facts in full detail are presented in the private E. S. T. documents now before me, dated May 27, 1891, and July 18th, 1894, both signed jointly by Mr. Judge and Mrs. Besant (summarized in the CURIE, December, 1926). For three years at least, after H. P. B.'s death, there was not even a hint that Mrs. Besant had been appointed by H. P. B. as her successor to the E. S. T. headship, or that any Master had so appointed her. The claim is absolutely mythical, is disproved by the fact that Mrs. Besant herself made no such claim at that time or for years after, and has never produced a single written word of H. P. B. to that effect. That she has made such claim in recent times is due either to defective memory or to deliberate deception. I concede that Miss Codd has been misinformed; but she could easily have ascertained the facts as recorded at the time instead of accepting the much later assertions of Mrs. Besant and the statements of Mr. Jinarajadasa in his largely spurious history, *The Golden Book of the Theosophical Society*.

The book ends with the so-called "Message to the Members of the Theosophical Society from an Elder Brother," published in 1925, which bears strong internal evidence of being spurious.

One can only regret that a person so obviously sincere as Miss Codd should have written such a volume. Those who wish to see "Theosophy as the Masters see it" should read *The Mahatma Letters* themselves and compare them with the teachings of Mrs. Besant and Mr. Leadbeater. As for Miss Codd's book, it serves only to demonstrate the demoralizing effect of too close association with Neo-theosophy and its leaders.

Master's and Disciples is a small book, presenting these subjects from the neo-theosophical standpoint. It may be described as a sort of condensed soup, to be diluted for use with the contents of numerous text books listed, especially C. W. Leadbeater's *The Masters and the Path*, which Miss Codd describes as "the great book *par excellence* on this subject" (page 16). *The Mahatma Letters* is mentioned as "a wonderful and helpful book," not to be used, however, until a preliminary dilution with the contents of the Besant-Leadbeater-Jinarajadasa volumes. Besterman's ridiculous *Dictionary of Theosophy* (Curry, November, 1927) is recommended, as is H. P. D.'s *Theosophical Glossary*, which we are erroneously told is out of print.

At the Periscope

John W. Lovell Still on Hand.—The recent convention of the American Section, T. S., in Chicago, adopted a resolution regarding the death of John W. Lovell, of New York, the well-known theosophist. A personal letter from Mr. Lovell to the Currie dated New York, August 23d, states that he is still alive and well and that the report of his passing is "greatly exaggerated."

No Strikes in America, Says A. B.—Our American readers will be pleased to learn on no less authority than Annie Besant that there are no labor strikes in America. In an address to laborers at Perambur, India, reported in the *Madras Weekly Mail* of May 17th, she informed her hearers that "she had spent several months in America studying to a considerable extent the labour movement in that country . . . There they had entirely given up the idea of strikes and had done so in a remarkable way . . . Now they saved up their money as for a strike fund and when they had accumulated a sufficient amount they looked out for any business that was on the market, bought it and ran it on a co-operative basis." That is interesting and since Mrs. Besant says so it must be true. Those unpleasant manifestations at present existing in the Pittsburgh coal district and among the New Bedford textile workers are not strikes—they are just Maya.

Dr. Besant on Dr. Roewe, and Dr. Roewe on Dr. Besant.—Dr. Mary E. Roewe, whose services in behalf of Mrs. Besant's one-time hobby, the Order of the Star in the East, were far greater than anything Mrs. Besant did for it, died last fall, traveling second-class and alone on the same ship on which Mrs. Besant was disporting herself first-class. It was not until the January *Theosophist* (page 392) that Mrs. Besant gave a perfunctory forty-line notice of Dr. Roewe's death. Since that time Mrs. Besant has not condescended to mention Dr. Roewe or her work. Now, however, in the May *Theosophist* (pages 177-181) she returns to the subject of Dr. Roewe, but it is not Mrs. Besant on Dr. Roewe, but Dr. Roewe on Mrs. Besant. She prints an article of three-and-a-half pages written by Dr. Roewe in May, 1927, entitled "Annie Besant; An Appreciation," filled with the most fulsome flattery of the President of the Theosophical Society. We are told, among other things, of "her Irish humour . . . her statesmanship, legal acumen [manifested, I suppose, by her losing every law suit she has engaged in during the last fifteen years—*Ed.*], her extraordinary prophecies [*v.g.*, that Krishnamurti would preach the Liberal Catholic church and that the war would never be won until England gave home rule to India?—*Ed.*] . . . her gentleness, tenderness, and uttermost loyalty to friends but most especially to foes [Judge? Steiner? Martyn?—*Ed.*]; the beauty of her voice, her compelling and unfathomable eyes, and the holy atmosphere and love she always radiates." And so through three-and-a-half pages ad nauseam. To publish such an effusion about herself would be vulgar enough in itself. But here is the Besantine fly which causes Dr. Roewe's ointment "to send forth a stinking savour." Mrs. Besant appends a footnote to the effect that "We print this because the writer has passed away, and we do not like to refuse her a hearing. She

was an intimate friend, and saw me through glasses of love—A. B." Dr. Locke who, dead, was not thought worth more than a ten-line obituary, blooms forth at once when a paper praising Mrs. Besant turns up. A. B. "does not like to refuse her a hearing"! But Mrs. Besant has not shown the modesty on other occasions to wait for the death of her flatterers and sycophants before publishing. He who will take the trouble to look through the files of *The Theosophist* will see abundant reason for thinking that anybody who will write a sufficiently flattering article about her may hope to see it printed at her expense without wading for his demise to release it. They are there by the dozen, letters, articles, poems, resolutions of lodges, testimonials, extracts from the press, to say nothing of photographs galore. One cannot forget the words of Christ about the Pharisees who sound a trumpet before them.

Geoffrey Hodson on Cause and Cure of Cancer.—In *The Theosophical Messenger* for August (page 50) Mr. Geoffrey Hodson, inspired by an angel, tells us that cancer, among other afflictions, is due to elementals which "constitute intelligent collectors and distributors of adverse karma and operate under the direction of the Lords of Karma." The remedy is simple. "Groups of students might attack the cancer elemental deliberately, by regularly projecting powerful currents of spiritual power and by concentrating devic forces and intelligencies upon it. The group, which should consist of trained students, would first meditate itself into mental contact with the cancer elemental and then direct into it a force similar to that employed in the exorcism." "Regular work of this kind," he thinks, "would be of great value in lessening the evil of cancer." That is delightfully easy, but it might be worth while to try Mr. Leadbeater's recipe for getting rid of obnoxious thought-forms. He advises to get inside the thought-form and then to expand suddenly (*The Messenger*, February, 1916, page 282). Now if the students would only get inside the cancer elemental and expand suddenly it would be forever incapacitated from obeying the behests of the Lords of Karma; it would simply be busted. As chickens are subject to cancer, a committee of old hens might attempt the job of attacking the chicken cancer elemental. Incidentally Mr. Rogers tells us in the same issue (page 50) that he may start next year raising tobacco at Wheaton. This is not a part of his theosophical pure food plan, but in order to use the weed for exterminating insects. One wonders why a so eminently practical man as Mr. Rogers, who prints Mr. Hodson's cancer remedy, does not try the effect of spraying the bug elemental with powerful streams of spiritual-power generated by his office force sitting in meditation, rather than using sprays of insecticides. This would cost nothing and would get at the root of the evil—bug elementals acting under the direction of the Lords of Karma. The fact is, this elemental stuff is simply hokum intended for the delocation of the old hens in the T. S. When it comes down to business even Mr. Hodson would run to a doctor, just as Mr. Rogers takes refuge in tobacco juice.

Invisible Helpers.—The Rt. Rev. J. I. Wedgwood informed his hearers in his London convention address (*News and Notes*, July, page 6) that the work of invisibly helping was formerly done by the angels, but that when Mr. Leadbeater appeared it was turned over to him. What will become of us when Mr. Leadbeater dies and the invisible help department loses its head, who can tell? If the angels do not wish to take it up again perhaps Geoffrey Hodson might be persuaded. Another fact Mr. Wedgwood tells us is worth remembering. It is that "if you look at the Society out of the body you will find it to be a much more important body than any other in the world." Now if those 44,000 members could all be converted into invisible helpers and set to work washing dishes left overnight, like an Irish pouka, this might be true.

Final Results of U. S. Presidential Election.—The final figures of the late voting for president of the U. S. are officially reported in *The Theosophist*, August, pages 543-545, and are interesting. Of 42,673 members

entitled to vote, 20,880 voted for Mrs. Besant, 178 against her, 128 votes were thrown out as defective, while 21,787 did not vote. In percentage, the result is 48.94% in her favor, 0.42% against her, and 50.65% not voting. Ten sections showed votes of less than 50% of their members, namely: United States (17.1%); England (29.1%); Sweden (27.5%); Holland (41.8%); Dutch East Indies (45.06%); Norway (19.5%); Denmark (43.01%); Brazil (46.1%); Wales (43.1%); Ceylon (12.2%). Most surprising is the low vote in the United States, the largest section by far, only 17.1% voting. No wonder Mr. Rogers limited his report to three lines on a back page of *The Theosophical Messenger* (June, page 20) and did not give the number voting, stating only that it was unanimous for Mrs. Besant.

Remittances from British Lands

Readers of the *Chitric* residing in Great Britain or other countries using the British system of money, who desire to send remittances to this office, may, if more convenient, send us checks drawn on London banks, blank (not filled in) British postal orders, or British paper currency, British postage stamps in good condition and well protected will be accepted up to two shillings. One dollar equals approximately four shillings twopence.

A blank two shilling postal order or two shillings in British postage stamps will bring you the *Chitric* for one year.

Canadian paper currency, and Canadian postage stamps up to 25 cents in good condition and well protected will be accepted.

Canadian bank checks, unless specifying payable in New York, must carry 25 cents additional to cover collection cost.

Have You Read "The Mahatma Letters to A. P. Sinnett"?

Unless it be *The Secret Doctrine* I know of no theosophical book worth more than these famous letters, written by the Masters M. and K. H. to Mr. Sinnett. They are authoritative teachings right from the source, unpolished by the ideas of leaders who think they know better. If you are willing to invest \$7.50 in getting genuine theosophical teachings you cannot do better than to secure this book. They are worth a barrel, yes, a truck load of the theosophical literature of today.

If you really cannot afford the price, \$7.50, you can borrow a copy from the O. E. LIBRARY by depositing \$2.00, subject to a charge of 15 cents a week and the postage. Loaned in the U. S. only.

A New Book by Mrs. A. L. Cleather and Basil Crump

Buddhism, the Science of Life. By Alice Leighton Cleather and Basil Crump. Pp. 183, with twelve illustrations including portrait of the Tashi Lama. Peking, 1928. \$1.50, from the O. E. LIBRARY.

This is just a brief announcement of this interesting book by the editors of the new Peking reprint of *The Voice of the Silence*. Pending a more extended review it may be said that it contains information about Tibetan initiates confirming the statements of H. P. Blavatsky, and a photograph of the celebrated Tashi Lama of Tibet, the head of the Mahayana school of Buddhism. As it is understood that the edition is limited, better order one now.

Index to the Magazine "Theosophy"

THE O. E. LIBRARY has for sale a few copies of an index to the magazine *Theosophy*, which contains in one all the annual indices to vols. I-XIII. This is multigraphed and in loose sheets, permitting the insertion of additional sheets as the magazine continues. The convenience of having all the articles in the thirteen volumes listed in one index is obvious. Price, \$2.50.

Why Mr. Wadia Left the Theosophical Society

Copies of Mr. H. P. Wadia's statement "To All Fellow Theosophists and Members of the Theosophical Society," giving his reasons for resigning can be obtained from this office for 5 cents in U. S., Canadian or British stamps. A classical document.

The Famous Martyn Letter to Mrs. Besant

A copy of the famous letter of Mr. T. H. Martyn to Mrs. Besant can be had from this office for four cents in U. S. or Canadian stamps, or twopence in British stamps. A copy of the report on the damning Sydney police investigation of Leadbeater will be included if requested.

Mr. Martyn, then the leading Australian theosophist, and long a co-worker with Mrs. Besant, wrote to her in despair when the evidence against Leadbeater became too strong to resist, asking her to aid him in solving his difficulties. It was printed in several languages, circulated by thousands, and is one of the classics of theosophical historic literature.

Corruption of Original Blavatsky Texts

A set of **CARRIC** containing an exposure of the unscrupulous tampering by Mrs. Besant and others under her direction with the original texts of *The Secret Doctrine*, *The Voice of the Silence* and *The Key to Theosophy*, with parallel quotations and other examples, can be had from this office for 15 cents in stamps, (U. S., Canadian and British stamps accepted.) Don't believe what others tell you. Get the facts for yourself by reading these.

Periodicals

- THE O. E. LIBRARY** takes subscriptions for the following periodicals. *Sample copies can be supplied only if so stated:*
- Buddhism in England*. Published monthly except Aug., Sept., by the Buddhist Lodge, T. S., London. \$2.00 a year; single copies, 25 cents; a few copies for 4 cts. postage.
 - The Canadian Theosophist*. Monthly official journal of the Canadian Section, T. S. The only official T. S. journal supporting the Back to Blavatsky Movement. \$1.00 a year.
 - The Path*. Published every two months by the Independent Theosophical Society in Australia. Thoroughly "Back to Blavatsky". \$1.00 a year.
 - Theosophy*. Monthly organ of the United Lodge of Theosophists. The leading "Back to Blavatsky" magazine. \$3.00 a year; sample copy, 4 cents; single copies, specified date, 35 cents, current volume only; if back volumes, 50 cents.
 - The Theosophical Quarterly*. The Theosophy of H. P. B. and W. Q. J. \$1.00 a year.
 - Theosophic*. Published monthly in Paris. Devoted exclusively to publishing French translations of original articles by the Masters, by H. P. Blavatsky, W. Q. Judge and a few other early writers. Now in its fourth year. American subscription, \$0.80. Subscriptions begin with September.
 - Occult Science*. Monthly, Mobile, Alabama. \$1.50 a year. Back to Blavatsky.
 - The Occult Review*. Monthly. London. By far the best of all general occult periodicals. \$3.00 a year; sample, 4 cents; single copies, specified date, 30 cents. Much information on current theosophical events.
 - The Quest*. Quarterly. London. Ed. G. B. S. Mead. Comparative religion, philosophy and science. High class. \$2.50 a year.
 - The British Journal of Astrology*. Monthly, London. \$1.75 a year.
 - Moderne Astrology*. Monthly, London. Founded by Alan Leo. \$3.50 a year.
 - The Astrological Bulletin*. Quarterly. Ed. Llewellyn George. \$2.00 a year.
- THE O. E. LIBRARY CARRIC**. Monthly, 50 cents a year. "Back to Blavatsky."

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FRACAS IN MARYLAND STATE PENITENTIARY

When the Baltimore *Sun* of July 15th published nearly a full page lauding the administration of the Maryland State Penitentiary in Baltimore, evidently inspired by the chairman of the Board of Welfare, it became tolerably clear that all was not well in this institution. It is a well-known trick of wardens and other officials governing a prison to issue such articles in order to prepare public sentiment against impending troubles. Such press whitewashing occurred in 1920 in the case of this institution, and a huge scandal followed almost immediately in the steps of highly laudatory articles concerning a deceased warden and his administration. He was praised as a philanthropist over whose grave selected prisoners shed tears, but was later proved to have been a brute.

The appearance of the recent *Sun* article foreboded trouble, and the trouble is already here. The Baltimore *Daily Post* had for a year or more been receiving charges of cruelty from a variety of sources. Finally one of the prisoners serving a life sentence succeeded in getting an interview with Governor Ritchie and made complaints of ill-treatment by Warden Pat Brady and other officials. The Governor received the complaints rather coolly, but finally concluded to have the charges looked into.

His way of doing it was this. He turned the whole matter over to Col. Stuart S. Janney, chairman of the Board of Welfare, which has charge of the state penal institutions, with the request to investigate and report. Janney proceeded to "investigate" by going to the prison, and asking the warden, physician, dentist, chaplain and guards if there was any basis for a charge of cruelty on their part, which, of course, they denied. The records in the office didn't show it, ergo, it simply couldn't be so. Janney then talked with 41 out of 1,200 prisoners, all of whom denied that they knew of any ill-treatment. Fortified with these statements and equipped with a large supply of equivocation and whitewash, Janney submitted to the Governor an elaborate report completely exonerating all

the officials from charges of brutality and incompetence.

This satisfied the simple-minded Governor Ritchie, and that would perhaps have been the end of the matter but for two reasons. Citizens who had reason to know that the facts were not as Janney had represented them called a mass meeting which was held by over 3,000 people to which the Governor was invited, but which he superciliously refused to attend. The process of hanging up a prisoner by his wrists, as practised in the prison, was performed on the stage, and ex-guards and an ex-chaplain testified to the occurrence of brutality and to the existence of dark, insanitary underground dungeons of which Janney apparently knew nothing. It was shown that owing to inferior medical inspection prisoners with poor eyesight were given work which they could not perform efficiently and were then punished for not doing their quotas. In fact, evidence a-plenty was forthcoming to the fact that Janney was not trying to get at the truth, but to whitewash his own administration.

Secondly, and following shortly upon this meeting, a semi-riot broke out among the prisoners, who threatened to strike, and accompanied their threat with a long continuing noisy demonstration, but with no violence. Their demand was for an impartial and public investigation of the conditions in the prison. So great was the disturbance that the neighborhood for blocks around was aroused by the noise. It is interesting to note that many of the prisoners called loudly "Give us Swezey back," Col. Swezey being the warden who succeeded the infamous Leonard, and who through his broad-minded methods had won the hearts of the prisoners.

We are not concerned here with further details, but with principles. It is a well-established fact that in properly conducted penal institutions serious disturbances do not occur. This is not because of the absence of an incorrigible and disorderly element, but because most of the prisoners know a good thing when they have it; they are amenable to good treatment and quickly discourage and suppress efforts on the part of the worse element to make trouble. The occurrence of a disorderly demonstration of any magnitude is therefore proof that something is wrong with the administration of the prison. In the present instance the warden, Pat Brady, betrays his incompetence, shows that the only rule he knows is the rule of force, exhibiting, whenever he gets into the papers, alternately the spirit of a braggart, a bully and a coward.

But the root of the trouble lies deeper. Governor Ritchie, in handing the investigation over to Janney, instead of having it conducted by a disinterested and impartial commission, proves either that he does not care how the prison is conducted, or that he is lacking in knowledge of the simplest rules on

which such an investigation should be conducted. Janney is and has been for some time chairman of the Board of Welfare. It is his duty to keep himself informed of the actual conditions in the penitentiary and without fear or favor to employ every possible means of doing this. Going around the prison now and then in company of the warden, being allowed to see only what the warden wants him to see, is not enough. As well expect a national bank examiner to take the word of the cashier of the bank, or to be satisfied with the display of piles of greenbacks.

When finally forced to look into matters what does Janney do? He talks with the warden, who is interested in keeping his job, inspects records which for aught he knows may be false, interviews the chaplain and physician, who hold their places at the good will of the warden, and 14 guards, to whom the same applies. Then he interviews 41 prisoners, possibly picked out for him by the warden, who know well enough that should they make any complaints they would be subjected, if not to brutal treatment, at least to unfair discrimination. No guarantee here of immunity for any of the witnesses. And on the basis of this cooked-up testimony he proceeds to whitewash his own administration. It is not Janney carrying out honestly the duties of his office, but Janney sitting as judge in the trial of Janney. With the defendant acting as his own judge, who can doubt the result?

One cannot speak better of Governor Ritchie's action in the matter. He is responsible for Janney. As a man of affairs he should know that an investigation conducted in such a fashion is nothing but a farce. Yet he appoints Janney, whose administration is as much in question as that of Warden Brady, as his own judge. Having accepted the verdict of the defendant in favor of himself and dismissed the matter he refuses to give a hearing to those who see that the whole matter is a farce by refusing to accept an invitation to attend a public meeting calling for an impartial investigation. Janney has been on the job long enough to know his responsibilities; he has shown himself indifferent and incompetent and should be fired without delay. As for the Governor, it is enough to mention that at the time of the Leonard scandal, which involved a federal investigation of the way in which United States prisoners placed in the Maryland penitentiary were maltreated, and which resulted in their transfer, Mr. Ritchie was not so much concerned over the abuses themselves as with the feeling that the withdrawal of federal prisoners would reflect on the good name of the State of Maryland; it was not the desire to have a decent prison system, but the fear of what more progressive states would think of Maryland. Naturally, with such ideas, with politics in the saddle, Maryland is bound to have one rotten prison administration after another.

Something Else the Editor Thinks

One of the greatest difficulties the Editor has is in getting new members for the League, who will volunteer to write to prisoners. This summer the number of new volunteers has so fallen off that in two months there has been but one single enrollment. We have piles of applications from prisoners which it is impossible to meet and which have to be held for a long time. Neither appeals to old members, nor reproaches, seem to stir them to activity.

Now that the lazy season is over, it is hoped that members will realize that the only way we have of getting more correspondents is through their own efforts. Personally interesting friends, or letters written to newspapers, these contribute to the success of our work.

Further we should be glad to receive offers for more prison correspondence from members who have been on our list for some time, but who either have time for more, or who have for one or another reason become inactive.

Penal Notes

A Wet White House?—The *Carric* has no sympathy with the scandalous stories being circulated as to the intemperate habits of presidential candidate Smith. It thinks it no one's business but his own if Governor Smith, as Governor Smith, or as just private Mr. Smith, likes an occasional nip. Further, it shares his antipathy for the Volstead act. But what bothers it is this: Is a person who takes an oath to defend the constitution and laws of the United States aware of the fact that for him, at least, during his term of office, it means total abstinence, seeing that even the most moderate indulgence, a tiny drop now and then, would mean a violation of a sacred oath? The White House is supposed to be dry at present; if there is anything in the cellar Mr. Coolidge's ideas of economy would hardly permit him to leave it behind. Any liquor brought into it in future would be in direct violation of the eighteenth amendment. The acceptance of a single drink, unaccompanied by a certificate of being a pre-war stock, would be palliating in another a violation of a law which the President has sworn to defend. Is the confessedly "wet" candidate prepared to make such a personal sacrifice for the sake of consistency? If so, good; if not, how is one to know that there might not be other evasions on occasion?

Walker vs. Willebrandt.—The *New York Times* of September 18th publishes some interesting correspondence between Mayor Walker of New York and Mrs. Mabel Walker Willebrandt, chief rum-bound of the U. S. Department of Justice. Mrs. Willebrandt charges the New York police with not cooperating with the Federal Government in suppressing night clubs in which liquor is sold. Mayor Walker, in his reply, points out that the 17,500 policemen of New York City have to enforce the state penal laws, with 2,500 sections, and all of the ordinances of the city of New York. In addition they have to look after the traffic congestion and traffic law violations, which alone requires 3,000 men. Besides, says Mayor Walker, the primary duty of the police is to protect life and property, and that his entire force, working 24 hours a day on the Volstead act, to the exclusion of everything else, could not bring about real prohibitive enforcement in New York without much better cooperation from the Department of Justice. What kind of cooperation it is receiving is shown by the fact that out of 1,598 complaints lodged with the Department of Justice since the beginning of 1926, in only 22 cases did the Department take the necessary action. Mayor Walker politely suggests that if Mrs. Willebrandt could spare a little more time from her political activities to attend to the duties of her office, this condition might be bettered. He points out that the recent addition of 3,500 policemen has been directly rendered necessary by the increase of crime due to prohibition. In calling on Mayor Walker to revoke the licenses of such offending

places, Mrs. Willebrandt forgets that licenses cannot properly be revoked until the suspected persons are convicted in court, and this is just what the Government is neglecting to do. In fact, since the Federal Government has appropriated \$36,000,000 this year for prohibition enforcement and is securing such meager results, one wonders what would be the cost of real enforcement. Probably nothing short of placing large portions of the country under practically martial law, and at a cost which would go far towards paying for a first-class foreign war. Are we really ready to accede to a condition which would involve stopping every automobile and truck crossing a state or city boundary, searching the occupants for hidden bottles, overturning their effects and throwing their freight out on the ground in search for liquor, and shooting to death those who object? That is just what absolute enforcement means, to say nothing of increasing the police forces and the judiciary to the size of an army.

New Theory of Crime.—In the September *Vegetarian and Prohibition* (page 7) William Howard Hay, M.D., director of the East Aurora San-diet Sanatorium, tells us that "Crime is merely the mental expression in each of the physical aberrations that result from wrong habits of eating, for is it not true that we are made out of what we eat, wholly and all the time?" He says further: "Wouldn't it be wonderful if the diets of our jails and penitentiaries were so changed that every criminal would be reformed?" The same doctor warns us in this magazine against starch as a food, claiming it is good only for paste. Now at last the problem which is vexing the National Crime Commission is solved. Crime is caused by starch. Let us have a constitutional amendment forbidding starch, and crime will largely disappear—that is, if we can prevent boot-legging. Feed the sinners on prunes, raisins, cabbage and spinach, and sin will be eliminated.

To Every Open-Minded Theosophist

The newer generation of theosophists in the Theosophical Society is as a rule quite unfamiliar with the nature of the early teachings, as given by H. P. Blavatsky and the Masters. In entire good faith it has accepted the often widely different statements of later leaders, which have culminated in the recent attempts to commit the Society to a church which is fundamentally opposed to what H. P. B. taught.

It is the aim of the *CRITIC* to encourage a return to the original teachings as set forth in the writings of H. P. B. and in the letters of the Masters of Wisdom, and to expose the fallacy of later developments. For this reason we earnestly solicit the support of every open-minded theosophist who believes in the message brought by H. P. B. and that the Masters who gave it cannot have changed their aims in the meantime. We want more subscribers, and shall be pleased to receive donations in support of its publication and for increasing its distribution among theosophists. We need your help.

Theosophy or Neo-Theosophy—II

(Continued from September *CRITIC*)

Compiled by a British student with the object of comparing the teachings of the Masters and H. P. Blavatsky with the teachings current in the Theosophical Society today.

On Religion

I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches.

—Mahatma Letters, p. 57

THEOSOPIY. As the origin and basis of all religions, it cannot be the antagonist of any; it is indeed their purifier, revealing the valuable inner meaning of much that has become mischievous in its external presentation by the perverseness of ignorance and the secretions of superstition; but it recognizes and de-

Ignorance created Gods and cunning took advantage of opportunity. Look at India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man; it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them . . . The Irish, Italian and Slavonian peasant will starve himself and see his family starving and naked to feed and clothe his padre and pope. For two thousand years India groaned under the weight of caste, Brahmins alone feeding on the fat of the land, and to-day the followers of Christ and those of Mahomet are cutting each other's throats in the names of and for the greater glory of their respective myths. Remember the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality, and universal charity, the altars of these false gods.

—*Mahatma Letters*, p. 58

The Bible, from *Genesis to Revelations*, is but a series of historical records of the great struggle between white and black Magic, between the Adepts of the right path, the Prophets, and those of the left, the Levites, the clergy of the brutal masses . . . That there were two schools of Magic, and the orthodox Levites did not belong to the holy one, is shown in the words pronounced by the dying Jacob.

—*Secret Doctrine*, orig., II, p. 211; rev. ed., II, pp. 221-222

The struggle of Bel and then of Merodach the Sun-God, with *Tiamat*, the Sea and its Dragon, a "war" which ended in the defeat of the latter, has a purely cosmic and geological meaning, as well as an historical one. It is a page torn out of the History of the Secret and Sacred Sciences, their evolution,

feuds itself in each, and seeks in each to unveil its hidden wisdom. No man in becoming a Theosophist need cease to be a Christian, a Buddhist, a Hindu; he will but acquire a deeper insight into his own faith.

—Annie Besant, *Ancient Wisdom*, p. 5

If he is on God's side he is one of us, and it does not matter in the least whether he calls himself a Hindu, or a Buddhist, a Christian or a Muhammadan . . .

—J. Krishnamurti, *At the Feet of the Master*, chap. 1

What is the object of religions? They are given to the world by men wiser than the masses of the people on whom they are bestowed, and are intended to quicken human evolution . . . all the types need religion, so that each may reach upward to a life higher than that which he is leading . . . Religions seek to evolve the moral and intellectual natures, and to aid the spiritual nature to unfold itself.

—Annie Besant, *Esoteric Christianity*, pp. 3, 4

growth and DEATH—for the profane masses. It relates . . . to the as systematic persecution of the Prophets of the Right Path by those of the Left. The latter, having inaugurated the birth and evolution of the sacerdotal castes, have finally led the world into all these exoteric religions, invented to satisfy the depraved tastes of the "hot poltro" and the ignorant for ritualistic pomp and the materialization of the over-immaterial and Unknowable Principle.

—*Secret Doctrine*, orig., II, p. 503;
rev. ed., II, pp. 538-529

H. P. B. on Mrs. Besant

But, it is quite correct to say that "having for long done the will (i.e., put in practice the first of the Theosophical principles) she is now beginning to know of the doctrine." But this doctrine, let us hope, will never lead her to make again "her communion at a Christian altar" (Italics ours), in other words to renounce the whole and the absolute for the part and the finite . . . This, Christianity *per se*, cannot, in the nature of things, offer—neither, for that matter, can any other so-called religion—as it now stands; for all unduly exaggerate the personality of their Founders, Christianity more than others, as it makes Jesus very God of very God, and of his brother-teachers in Christ (or CHRISTOS) false prophets. We speak here of modern church Christianity, not of the mystic religion of Christus, the Logos, the Western aspect of the one religious philosophy, which can bind all men together as brothers.

—*Lucifer*, Vol. IV, 1889, pp. 448-449

(To be Continued)

The Brother XII Bursts into Billingsgate

Something over two years ago an association calling itself "The Aquarian Foundation" was started by one E. A. Wilson, now known as The Brother XII, who claimed to have received messages from the White Lodge setting forth a new dispensation modeled somewhat along theosophical lines, and, in fact, purporting to be an extension of the teachings handed out by H. P. Blavatsky. Mr. Wilson, or The Brother XII, asserts that he has been appointed as the Messenger of the Lodge to the world of today. Being familiar with several new gospels claiming to have the original theosophical teachings as a basis, but which seem to have their origin in some sort of psychic hallucination, and not being impressed with any of them, I had given the Aquarian Foundation only a superficial consideration. Recent occurrences, however, have led me to consider what manner of man this Brother XII may be, and whether he is a likely subject for selection by the White Lodge to present a new message to the world. It is the Brother XII himself who has given the occasion.

The Aquarian Foundation publishes an official monthly organ, *The Chalice*. In the February, 1928, issue appeared an article, "Canada's Peril," which is an impassioned indictment of the Roman Catholic Hierarchy. With its general tenor I am in sympathy, even though it may be exaggerated and at times mistaken as to facts. This article was severely criticized in an editorial in *The Canadian Theosophist* for April (page 57) entitled "Blind Leaders of the Blind." It is not my intention here to review the argumentation in either article, but to show the spirit in which the Brother XII met it, the same Brother XII who, writing in the September, 1927, issue of *The Glass Hive* (page 9) says, speaking of his critics:

Therefore we let the lap-dogs grip and will make not one single reply to any of their mouthings; Karma will deal with them and out of their own mouths they will be condemned. One word to you is—quarrel with none, oppose none, bandy no words. Our Work is the building of the new Order, and we will leave the squabbling to that whirling froth which spins upon the surface of the old, passing downwards and outwards upon the Spiral of Descent.

How far the Brother XII has kept his promise thus expressed in choice language will be seen by his reply in *The Chalice* of June (pages 27-35) to the editorial in *The Canadian Theosophist*. The argument is beside my purpose; I aim to present the language in which this new Messenger of the White Lodge expresses himself. Here are some of his choice phrases, as applied to the editor of *The Canadian Theosophist*:

A virulent and lying attack upon The Aquarian Foundation; it is full of the spirit of hatred, of venom, and of baffled fury . . . It contains statements which are deliberate lies . . . It might have been penned by the "Father of Lies" himself—it was actually written by Albert E. S. Smythe.

This man Smythe is a self-convicted traitor to the principles he is supposed to represent; in this article he has besmirched and betrayed—not our honor or good name—but the honor and the good name of the Society which is so unfortunate as to be represented (we hope misrepresented) by him.

. . . this hate inspired misanthrope . . .
. . . this man will die, choked by the lies he utters.
. . . we see clearly enough to recognize hypocrisy and a tendency to slanderous lying in this infamous attack upon our Work. In his diseased imagination . . . There is little doubt that this Jesuitical prevaricator knew this but would not forego a stab for the sake of a little misrepresentation. If he did not know it he is a fool.

Those who have vision know that the lower astral worlds already yawn for him. In signing this lying and untheosophical diatribe he signed his own passport to that "outer darkness" which even now commences to enshroud him. Already unseen hands prepare his official winding-sheet.

We have something better to do than to fiddle the out-worn tunes of Reincarnation and Karma . . .

The man is ignorant as well as rabid . . . Truly spite maketh a fool.

This ancient and ensoumed "leader" . . .
. . . the lies circulated about this Work by Albert E. S. Smythe. He is in the T. S. for what he can get out of it; either of power or of self-satisfaction.

Unwittingly this wolf in sheep's clothing has been led on . . . prima facie evidence of his lupine nature . . . It is true that the members of the T. S. stripped away these trappings from this creature of poisoned fangs.

It is this devil's work of Albert E. S. Smythe . . . Yet this brazen and cowardly calumniator would make our Order the scapegoat of his own misdeeds. It is that fact which calls forth this exposure of a hypocritical slanderer.

On page 58 this liar attributes . . . It is a deliberate lie—another of Smythe's lies we suspect . . . this cowardly traitor . . . It is to be found only in the loathsome maggots which infest his own brain. . . a black and indefensible lie . . . a monster of hatred and slander . . . the brand of infamy which so deeply sears his blackened and calloused conscience.

Such words are the froth of hate and fury dripping from the fangs of this old "theosophical" wolf . . . His studied campaign of hatred and lies.

The doubletongued twister is self convicted. He is a pusillanimous mouther of empty words, a traitor with a foot in both camps . . . a typical Mr. Facing-both-ways.

. . . this article of monumental wickedness . . . this whole soul-destroying and soul-revealing concoction.

. . . this venom-infected creature.

Albert E. S. Smythe has made the Theosophical Society in Canada a house of lies.

Remember, these terms are not due to the impulse of a moment; they are printed after deliberate consideration in the official organ of the Aquarian Foundation. And because of this deliberate nature I can only conclude either that his claim to communion with the White Lodge is a delusion—I do not say a conscious fraud—or that the Members of that Lodge of Masters have been singularly unfortunate in their choice of a Messenger. Is the above the sort of language which is to be handed out to the disciples? Is returning evil for evil one of the principles of that Lodge, a Lodge which is supposed to include the Buddha and the Christ? If so, may the gods spare us from such a Lodge and from such a Messenger. It is too much to look for perfection in a leader, but one has the right to expect something more than an exhibit of bar-room language in lieu of argument.

Mr. Krishnamurti at Ommen

"Though this be madness, yet there's method in it." Mr. Krishnamurti's answers to questions at the Ommen Camp this year are so highly important and so deeply significant for the Theosophical Society and the Liberal Catholic Church that I aim to devote one or two articles to them in the near future. These articles will be of a sympathetic nature and will avoid trivial criticisms and discussion of the question of a World Teacher.

It is clear that the Theosophical Society, so far as the influence of Mrs. Besant, Mr. Leadbeater and the Liberal Catholic Church is concerned, is facing a crisis. In a feeble address to members of the Theosophical Society, delivered in London, July 7th (September *News and Notes*), an "The World Teacher and the Theosophical Society," Mrs. Besant attempts to reconcile the attitude of Mr. Krishnamurti with her own present teachings. This address, which must have been known to Mr. Krishnamurti, is coolly knocked in the face by him nearly a month later at Ommen, even though he does not refer to it. Either Mr. Krishnamurti will have to be thrown overboard and his authority as a World Teacher challenged, and with him the predictions and claims made by Mrs. Besant and Mr. Leadbeater, for which they will have to make due explanation and apology, or the advice of Mr. Krishnamurti will prevail and the belief in the inspiration and authority of these leaders will have to be scrapped. There is no half-way course, no honest compromise.

Meanwhile, those interested in the trend of events are advised to read the following:

Let Understanding be the Law. Krishnamurti's answers to questions at Ommen, August, 1928; 25 cents.

Who Bring the Truth? Krishnamurti's talk at Eerde, August, 1927; 25 cents.

Both from the O. E. LIBRARY.

Mrs. Besant's Mountain Gives Birth to a Mouse

In *The Theosophist* for May (page 137) Mrs. Besant charges the Government with interfering with her mail and stealing her money. She says:

Our letters are censored; our cables are delayed; since an Englishman has been made Law Member, money sent for the Public Services Fund is stopped—and kept.

Further similar charges are made in her paper, *New India*, April 24th, 27th, May 4th.

Mrs. Besant's charges were made the subject of an inquiry by the Government of Madras, and I quote the following from a statement issued to the press by the Madras Government and published in *The Madras Weekly Mail* of May 24th under the heading "Government and Mrs. Besant: Unfounded Accusations."

The attention of Government having been drawn to articles in "New India" in which Mrs. Besant accuses the Madras Government of interfering with her correspondence through the police, Mrs. Besant was invited to give the Government particulars of such interference and the grounds on which she based her accusation. Copies of the Chief Secretary's letter to Mrs. Besant and of Mrs. Besant's reply are appended.

It appears that the grounds for Mrs. Besant's allegations against the Government are (1) that a Mussalman gentleman stated he had sent her a cheque (date not given) which she did not receive and (2) that last February a letter or letters sent from Mrs. Besant at Delhi were delivered at Adyar, Madras, by a later post than the first.

The Government can find in these circumstances no ground at all for an allegation that the police are interfering with Mrs. Besant's correspondence and accordingly do not propose to take any further notice of the unfounded accusations made by Mrs. Besant in "New India".

Copy of letter from the Chief Secretary to the Government of Madras to Mrs. Annie Besant, Adyar, Madras, dated Ootacamund, May 8, 1928.

Interception of Correspondence—Articles in "New India" of April 24 and 27 and May 4, 1928. I am directed to state that the Government have no knowledge of the acts of interception of and interference with correspondence and remittances alleged or referred to in the articles from "New India" above quoted. The Government are prepared to make inquiries if you will give them a statement of the exact facts of each case and of the grounds on which you allege that letters posted to your address have been intercepted or interfered with by the police.

The appended reply of Mrs. Besant is too long to quote, but is fully summarized above. It appears from her own statement (1) that there is no evidence that the Mussalman gentleman had actually mailed the alleged check himself, and (2) that the delayed letters of Mrs. Besant from New Delhi to Adyar were not mailed by herself, but were entrusted to the watchmen of a Mr. Rama Rao to mail. On such slender grounds Mrs. Besant did not hesitate, without further investigation, to rush into print charging the Government with opening her mail and stealing the contents!

A New Book by Mrs. Cleather and Mr. Crump

Buddhism the Science of Life. By Alice Leighton Cleather and Basil Crump. 183 pages; illustrated by portraits of H. P. Blavatsky and the Tashi Lama, pictures of the Buddha, etc. China Booksellers, Ltd., Peking, 1928. Price, \$1.50, from the O. E. LIBRARY.

In reviewing the recent reprint of the original edition of *The Voice of the Silence*, edited by Mrs. Cleather and Mr. Crump and published under the auspices of the Chinese Buddhist Research Society (CARRIS, March, 1928), I stated that the value of the *addenda* contributed by the editors "is largely in indicating that the reprint has the cooperation and endorsement of the Tashi Lama, and as affording incontrovertible evidence that *The Voice of the Silence* is not a work of H. P. B.'s imagination, but is taken from documents known to exist and which represent the actual ethical teachings of the Tibetan Masters."

The same may be said of *Buddhism the Science of Life*, in the sense of applying to H. P. B.'s *Secret Doctrine*. It has been charged that this work is the invention of H. P. B. herself, or that it is a hodgepodge of doctrines collected from various sources, and that H. P. B. had never studied in Tibet as she claimed, but had secured the information she gives at second-hand.

Of books on Buddhism there is no end, and if one expects to find in this volume an elaborate and detailed account of Buddhist doctrines he will be disappointed. The first impression the book gives is that of being rather scrappy. Mrs. Cleather contributes two essays. The first, "Why I Believe in Buddhism," gives her reasons for being a Buddhist, but tells us little about Buddhism other than in pointing out the close relation of the original Theosophy to Mahāyāna Buddhism. Her second essay, "Some Thoughts on Buddhism," might equally well have been designated "Some Thoughts on Theosophy."

So much by way of criticism. Closer examination shows—and this applies both to Mrs. Cleather's portion, to Mr. Crump's essay on "Tibetan Initiates on the Buddha," and to the *addenda* and appendix—the intimate connection between the teachings of H. P. B. and the esoteric doctrines of the Tibetan Initiates. Here we find presented for the first time, I think, the direct evidence that H. P. B. did not invent *The Secret Doctrine*, but that she gathered its teachings directly from the fountain head, the Masters and the books to be found in Tibet alone. We see confirmed from an independent source the claim that the Bodhidharma, the Wisdom Religion, is really what she has said of it, and that the original Theosophy, including *The Voice of the Silence*, is the esoteric doctrine of Mahāyāna Buddhism.

It would probably be impossible to find writers who are familiar with the teachings of H. P. Blavatsky who have had the opportunity of coming into direct contact with the original sources from which she obtained her learning. Most of those who have penetrated into Tibet have had other objects in view. Sven Hedin, whose enthusiastic admiration of the Tashi Lama is quoted in his own words in this volume (pages 64-65), was an explorer merely. Dr. McGovern, whose authoritative *Introduction to Mahāyāna Buddhism* is well-known, penetrated to Lhasa and described his adventures in *To Lhasa in Disguise*, but is not, as far as I know, a student of H. P. B. Here we have for the first time two persons, formerly members of the Theosophical Society and still theosophists, Mrs. Cleather having been one of H. P. B.'s "Inner Group", and both being members of the Tibetan Geluhka Order, or Order of Yellow Caps, who, even if they have not visited Tibet, have been in close association in Peking with the Tashi Lama, the authority *par excellence* on Mahāyāna Buddhism, and with various Tibetan and Chinese scholars who belong to the same discipline. The fact that they have found the teachings of H. P. B. accepted and confirmed as authentic in not only something new, but a fact which gives their book an extraordinarily high value for students of Theosophy—and by Theosophy I mean the teachings of H. P. B. and of *The Mahatma Letters*, not the hodgepodge of Hinduism, Buddhism, Catholic Christianity, clairvoyance and claptrap which passes as such in the Theosophical Society today.

In his contributions to the volume Mr. Crump presents much information about the Buddha, the Masters M. and K. H., and the history of their families, and the Tashi Lama, which could otherwise be found only by patient searching. The book has no index, but contains a brief but useful glossary of Sanskrit and Tibetan terms.

Summing up, the volume's special value lies in its corroboration of the authenticity of *The Secret Doctrine*, its confirmation of the bona fides of H. P. B., and its affording a glimpse into the oriental atmosphere in which she studied. It should be read by all serious students.

At the Periscope

Latest News in Brief.—Elementals in form of lightning destroy Wedgwood's Liberal Catholic church at Huizen, while Wedgwood at Vichy with sick liver.—Pryse says H. P. B. fibbed about *Voice of the Silence*.—Rogers starts chain of sanitary grocery lodges.—Arundale goes in for the Ultra-violet; won't be left out of any new fad, but desires to "live alone in the

Eternal." Poor Rakmini.—A. P. Warrington appointed by A. R. Vice-president of the T. S.; C. J. steps out. Why?—A. B. well again, sailed for India August 10th; cut Ommen and Brussels Convention.—World Theosophical Congress in America, 1929; turbans and robes expected by Rogers to make many new converts.—Leadbeater takes over moribund Australian *Theosophist*; Arundale cables threat of "monthly chats" therein.—Mrs. L. W. Rogers goes to Adyar as secretary to A. B.; L. W., absorbed in pure food problems, stays at home.—Australian Section starts official *Australian Notes and News*.—Australian Section fell off 7.4% last year, but expects to double this year.—J. R. Aria, Recording Secretary, T. S., dead, to reincarnate soon, so says Arundale.—Leadbeater spent 2,300 years in heaven on last visit; Besant only 247. Why?—Rogers starts pure food factory in headquarters basement.—Krishnamurti gush now being diverted to Virgin Mary.—Race on between Lakshmi Devi and Virgin Mary for World-Motherhood, with Mary leading; Lakshmi's picture shows charming little flapper.—Another Annie Besant discovered in Florida; she colored.—Peter Freeman says A. B., 82 years old, "completes 82 years' active service to the world." Was she born with teeth?—Krishnamurti at Ommen, Besant absent, knocks E. S.—Wedgwood appeals to L. C. communicants to stick out tongues; sacred wafer mustn't be "manducated" (chewed); It's irreverent.—Arundale says Mrs. Besant's illness caused by her taking on herself the sins of the world.—J. M. Pryse reported as saying his writing days are over. Hallelujah!

Kernels from Ommen Nuts.—In the Ommen Camp number of *The International Star Bulletin* (September, October) are various comments on the meeting. Here are a few. R. L. C. says of Krishnaji's "work": "It is formless, yet dynamic. It is charged with every possibility for good that one has ever dreamed of." Quite so, and so is the alphabet; it expresses nothing, yet may be made to express anything. Lady Emily Luyens says: "Perhaps the day will come when at our Camps we shall sit in perfect silence and Krishnaji will speak to our minds without the medium of words." This is the lady who used to sleep next room to Leadbeater and bathe in his aura, so she said (*Herald of the Star*, October, 1926, page 364). Her next bath will be in Krishnaji's aura. Ada Barnett says: "Yes, I could tell of lovely things. But I am not going to." And she keeps her word. R. M. G. says, speaking of Krishnaji's talks: "All with whom I came into touch, direct or indirect, appeared to be deeply though differently impressed." These, presumably, included the snorers who, he says, infested the camp, and for whom he suggests segregation. Dr. J. J. van der Leeuw tells the following incident: "There was a Star member, a lady who had been expecting the coming of the Teacher for many years. One day someone told her the Teacher had come. She said, quite tearfully, 'I wish they had let me keep my expectation. I was so happy in it.'" This, I imagine, is the present attitude of the Liberal Catholic Church, which the "Teacher" has walloped, and of which Dr. van der Leeuw is a member. Esther Bright, head of the British E. S., who seems to have less brains and more kindness of heart than any of the other writers, indulges in a scrambled panegyric on Annie Besant and Krishnaji. She says: "Krishnaji has been so splendidly honest and true; he would accept nothing others far older than himself told him of; he would not believe anything built up on the theories and on the traditional thought of his elders . . ." Yet Miss Bright swallows both Krishnamurti, who denounces the Liberal Catholic Church, and Annie Besant, who upholds it and predicted that Krishnaji would be its chief pillar, with the same facility that the whale swallowed Jonah, and has entertained these two incompatible tidbits in her stomach for much more than three days and nights without nausea. As E. S. head in England she is encouraging others to do exactly what she admires Krishnaji for not doing.

Note from the Antipodes.—In *The Theosophist*, July, page 525, Mr. J. L. Davidge gives an optimistic report of the late Sydney convention and of conditions in the Australian Section, T. S. He says: "Through concentrated efforts of the Lodges, through the Theosophical press, and through broadcasting, the heroic efforts of Bishop Arundale in 1926 and 1927 changed the tone of Australian thought . . . It would be truer to say, as Bishop Arundale admits, that he was the medium for discharging forces which had been generated by Bishop Leadbeater . . . The whole future destiny of the Commonwealth depends on the high and noble standards which we set up as the immediate agents of the Hierarchy." Possibly, but that does not account for the failure of *The Australian Theosophist* to continue publication, and for the fact, attested by the last annual report of Mrs. Besant, that the Australian Section is dwindling and that nearly 20% of the old members withdrew in 1927. It may well be conceded that this is due to the "discharge of forces generated by Bishop Leadbeater," forces the nature of which are well-known to the Australian police, to say nothing of the public at large.

The Theosophical Society and Indian Politics.—The opinion of Colonel H. S. Olcott and H. P. Blavatsky in regard to the T. S. meddling in politics was given in the August Carric. Even at the most stormy period of her political activities in India, in 1916, Mrs. Besant was careful to prohibit any political activities on the part of the Indian lodges. In her political paper, *New India*, July 28th, 1916 (quoted in *The Vahan*, September 1st, 1916, under the heading "Theosophical Lodges", page 24) may be found the following official edict:

No Theosophical Lodge must pass any resolution with regard to my exclusion from the Bombay Presidency, nor in support of me in my political difficulties with the Government.

The T. S. has no politics, and a large number of our fellows are government servants.

Any such resolution passed by a Lodge is unconstitutional and wholly against my wishes.

ANNIE BESANT, P. T. S.

How is it today? In *The Theosophist* for July (page 414) appears the following notice:

"Dr. Besant acknowledges with grateful thanks the telegrams received from the following, bidding her God-speed on her mission for India."

This is followed by the names of fourteen T. S. Lodges in India, as such, and therefore official, with as many more signed "members of — Lodge, perhaps official. Clearly then, resolutions of a political nature, declared by Mrs. Besant in 1916 to be unconstitutional, are today "acknowledged with grateful thanks." Whether the T. S. should be kept out of politics may be a matter of opinion, but it may be safely said that the president of any society who should thank its members for committing an unconstitutional act is guilty of malfeasance in office. In the same *Theosophist* (page 415) Mr. Arundale rejoices over the fact in the late presidential election only three out of the 5,196 Indian members voted against Mrs. Besant. He neglects to tell us that in 1927 535 members left the Indian Section, and to suggest that these withdrawing members, excluding the few who died, should be regarded as votes against her. Members who are given the chance of voting for but one candidate, as in this case, frequently prefer to express their disapproval by withdrawing.

"*The Secret Doctrine*" in England.—It is encouraging to note that the Theosophical Publishing House in London, which lately has been publishing mostly L. C. C. stuff, has reissued H. P. B.'s *Secret Doctrine* at two guineas, two-thirds the former price, and is offering it to T. S. members on payment of seven shillings down and five shillings monthly. Perhaps Lt. Col. Powell may now be able to have a set at his elbow when writing his proposed book on the planetary chain.

Anthroposophical Ballet.—Dancing is becoming an important function of Theosophical societies. T. S. activities are frequently supplemented by dances, usually of the Greek variety. Katherine Tingley keeps her pupils constantly on the dance, and now it appears from the program of the World-Conference on Spiritual Science, held in London July 20th-August 1st under the auspices of the Rudolf Steiner Anthroposophical Society, that demonstrations of "eurhythmy" will be given at every meeting. The anthroposophists appear to be going in for medicine also, as there is advertised in connection with the Congress "an exhibition of medical appliances and preparations including various new forms of Musical Instruments used in therapy." Whether the eurhythymists wear fluffy garments or tight is not stated; it is hoped the latter, for how can one perceive eurhythmic movements through a cloud of calico?

Waning Popularity of Mrs. Besant in England.—In the July Curric attention was called to the official report that at the recent T. S. presidential election Mrs. Besant received only 29.1 per cent. of the votes of the British Section. A correspondent writes from London that five years ago she attended a lecture by Mrs. Besant in Queen's Hall, and the place was full to overflowing. This year, when lecturing on "a Federation of Free Peoples", the hall was only half-filled. The lectures were abundantly advertised, even in the "tubes", along with Pear's Soap and the latest breakfast foods.

A Mad Krishnamurti.—The Curric has sympathized with Mr. Krishnamurti's revolt against ceremonial and churches, but what do you think of the following statements by him, culled from three official articles in the official *International Star Bulletin* for August? 1, "I hold that there can be only one World-Teacher at any time" (page 20); 2, "The reality is that I am the Teacher" (page 9); 3, "When I said that I am the Buddha, the Christ, the Lord Maitreya, and more, it was not a question of superiority or inferiority. I added that phrase "and more" very carefully"

That is rather a big program for the young man and suggests incipient paranoia and possible candidacy for a lunatic asylum. "Work", says Krishnaji on page 18 of the same issue, "is a kind of drug . . . Most people work or serve in order to forget themselves and their problems." If so, Krishnaji cannot be suspected of being a drug addict. He has never done a stroke of real work, and his message seems to simmer down to "save yourselves, seek your own happiness." If he is a Buddha, he is one of the Pratyeka variety.

Failure of Simon Commission Boycott.—According to the *Madras Weekly Mail* of July 12th, the Bengal Legislative Council has voted to cooperate with the Simon Commission as against the boycott so furiously urged by Annie Besant. Burma, Assam and the Punjab have taken the same course and similar action is expected in the Bombay Presidency. Madras, the United Provinces and the Central Provinces are still on the side of the boycott, but the *Weekly Mail* says that "it is to be hoped that Madras will before long be on the side of the angels," which is not the side of Mrs. Besant.

Fifty-third T. S. Anniversary.—Mr. Rogers very properly suggests (*The Theosophical Messenger* for September, page 82) celebrating the coming fifty-third anniversary of the founding of the Theosophical Society on November 17th. One of the ways he suggests is by eating and dancing. "Don't lose a chance," says Mr. Rogers, "to impress the fact that we are engaged in a great work for the world."

"The Way to Happiness".—Rajadharma-pravina Dewan Bahadur K. S. Chandrasekhara Aiyar contributes an article with this title to the August *Star Review*. One way to happiness would be to choose parents who would give one a name short enough to write with one dipping of the pen.

Course in Public Speaking for Theosophists

If you want to teach Theosophy, it is not enough to know it; you must be able to present it. The Blavatsky Institute of Theosophy in Canada publishes a series of twelve lessons in *Group Work in Public Speaking*, the aim of which is to train would-be theosophical speakers and to remedy the deplorable lack of competent lecturers. The lessons are prepared by Roy Mitchell, a prominent member of the Canadian Section, T.S., well-known expounder of *The Secret Doctrine*, and are based on an experience of over twenty years as a public speaker. They enter into all details of the art of public presentation, giving the methods and the reasons, occult and otherwise, underlying them.

The subscription to the course of twelve lessons is \$3.00, and they may be obtained through the O. E. LIBRARY.

What Do You Think of This?

Creation by Evolution! This is the latest popular exposition of Evolution, and consists of twenty-four specially written articles, covering the various phases of evolution, vegetable and animal, up to and including man. The articles are written by twenty-four scientists of the highest standing, each a specialist in his field, including such well-known names as Henry Fairfield Osborn, David Starr Jordan, J. Arthur Thompson. Nine leading American colleges and universities, and eight British, are represented; eight of the authors are Fellows of the Royal Society; the Foreword is by Henry Fairfield Osborn, President of the American Museum of Natural History, the Introduction by Sir Charles Scott Sherrington, retiring President of the Royal Society. The book is abundantly illustrated, is the latest word of science on Evolution, and the name of the publishers, The Macmillan Company, is itself a guarantee that it is the very best that it is possible to produce.

Price, from the O. E. LIBRARY, \$5.00.

H. P. Blavatsky—The Voice of the Silence

The Voice of the Silence; being Chosen Fragments from "The Book of the Golden Precepts." For the Daily Use of Lanpos (Disciples). Translated and Annotated by "H. P. B." *Reprint of the original edition with notes and comments by Alice Leighton Cleather and Basil Crump.* Published under the auspices of the Chinese Buddhist Research Society; Peking, 1927. Price, limp cloth, \$1.00.

The Voice of the Silence; as corrected by W. Q. Judge. Published by the Theosophy Company, 1928. Price, fabrikoid, \$1.00.

Both from the O. E. LIBRARY.

The Blavatsky Pamphlet Series

From THE O. E. LIBRARY, 15 cents each, as follows:

1. H. P. Blavatsky to the Archbishop of Canterbury—an Open Letter.
2. *The Secret Doctrine* on the Problem and Evolution of Sex.
3. The Signs of the Times and Our Cycle and the Next, by H. P. B.
4. Practical Occultism and Occultism vs. the Occult Arts, by H. P. B.
5. Introduction to Study of *The Secret Doctrine*, by W. B. Pense.
6. A Tibetan Initiate on World Problems.
7. H. P. Blavatsky on Dreams.

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THE O. E. LIBRARY is headquarters for all books by and on H. P. Blavatsky, and supporting the original Theosophy taught by her and by the Masters. The lists constantly published in the *CARRIC* are unsurpassed in completeness. Write to us for lists, and subscribe for the *CARRIC*, 50 cents a year.

A New Curtiss Book

The Truth about Evolution and the Bible, By Dr. and Mrs. P. Homer Curtiss. xvi, 228 pages. Curtiss Philosophic Book Company, 1928. Price, from the O. E. LIBRARY, \$2.50.

As a review of this latest work from the pens of Dr. and Mrs. Curtiss, of the Order of Christian Mystics, would be beyond the scope and purposes of the CURTIS, I must content myself with commending it to those who have in the past been interested by their other writings, especially *The Voice of Isis*, now in its tenth edition, *The Message of Aquaria*, *Realms of the Living Dead*, *Letters from the Teacher*, and others. To those who have read these books with interest and approval it goes without saying that the present work will be found both interesting and acceptable, that is, if they will get it and read it.

Back to Blavatsky!—Read Blavatsky Books!

Those who earnestly desire to learn what Theosophy, as taught by the Masters, really is, will not concern themselves with the various spurious, perverted and adulterated versions to be found in recent books which are being forced on the public as real Theosophy, but which are largely based upon the unproved assertions of self-proclaimed psychics and leaders; neither will they seek it in the claims of mediums.

The following are genuine theosophical books, by H. P. Blavatsky, and are authorized and unadorned versions, as far as such exist. Books marked (L) will also be loaned.

Blavatsky, H. P.—*Isis Unveiled*. London edition in 2 volumes (L), \$10.25; Point Loma edition in 4 volumes, \$12.00.

The Secret Doctrine; photographically reproduced reprint of the original and *only authorized* edition; 2 volumes on India paper bound in one volume, (L), \$7.50.

A Key to Theosophy; reprint of the original and *only authentic* edition, (L), \$2.00.

A Modern Panarion; a collection of miscellaneous papers by H. P. B. (L), \$3.00.

A Theosophical Glossary, \$2.00.

The only reliable glossary, and an indispensable companion to *The Secret Doctrine*.

Transactions of the Blavatsky Lodge (London), (L), \$2.00.

H. P. B.'s answers to questions on *The Secret Doctrine*. It elucidates many difficult points.

The Voice of the Silence, Peking edition, 1927; *only authentic reprint* of the original H. P. B. edition of 1889. Limp cloth (L), \$1.00.

Practical Occultism, and Occultism versus the Occult Arts (L), \$0.50.

Nightmare Tales (L), \$1.25.

Five Messages to the American Theosophists, paper, \$0.25.

Five years of Theosophy (L), out of print.

Papers by H. P. B. and others from the first five years of *The Theosophist*. Important for *Secret Doctrine* students.

Blavatsky Quotation Book; paper, \$0.50; cloth, \$1.00.

A quotation from H. P. B. for each day of the year.

The Letters of H. P. Blavatsky to A. P. Sinnett (L), \$7.50.

Transcribed by A. Trevor Barker from the originals in Mr. Sinnett's files. H. P. B. as revealed by herself.

Au Pays des Montagnes Bleues, paper, \$0.40.

In French only; translated from the Russian of H. P. B. A book of travel and adventure.

Students of H. P. Blavatsky should also read:

The Mahatma Letters to A. P. Sinnett (L), \$7.50.

The letters of Masters M. and K. H., transcribed by A. Trevor Barker from the originals in Mr. Sinnett's files. The most important theosophical book of this century.

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VANZETTI RE-TRIED

Re-trying a dead man might seem a most needless waste of time, but this is not so. History is a record of facts. To place on that record the statement that a crime was committed by some person when, in fact, he was innocent, is a falsification of history, an injustice to his memory, whatever that may be worth, and to his family. There is no such thing as a strictly "closed case" where history is concerned. Its court is, or should be, always open for new evidence. To ignore favorable facts, equally with concealing prejudicial ones, is a perversion of truth, and in so far as this is done the history ceases to be such and partakes of the nature of fiction. Quite apart from this question of truth and abstract justice the re-examination of so-called facts may throw important light on our social habits and conventions, on our ways of thinking and on our methods of criminal justice. To think that it matters little whether a dead man was innocent or guilty, was justly or unjustly made to suffer, is to pave the way to cultivating the same attitude towards the living. Turning over events long past with the view of amending the records may be a matter rather for historical specialists and somewhat removed from the affairs of the present. But when the participators in these events are still living and playing an important and responsible part in public life, the duty becomes still more imperative. This with compliments to the infallibles, Messrs. Alvin Fuller, Webster Thayer, Lowell, Stratton and Grant.

Those who followed closely the famous trial of Sacco and Vanzetti, culminating in their being legally put to death in August, 1927, for the killing of a paymaster in a hold-up at South Braintree, Mass., on April 15, 1920, will remember that Vanzetti was really tried twice on two different charges, the first being his alleged participation in an unsuccessful attempt to rob the truck carrying the payroll of the L. Q. White Shoe Company at Bridgewater early in the morning of December 24th, 1919. The trial, held under the same Judge Webster Thayer who acquired such notoriety in connection with the joint trial of Sacco and Vanzetti, resulted in Vanzetti being

sentenced to fifteen years in prison. Vanzetti had been arrested on suspicion of having been concerned in these two hold-ups, and although it was abundantly shown on the testimony of many witnesses that his entire time during the day on which the Bridgewater hold-up occurred had been spent in Plymouth, selling eels, the jury thought fit to disregard the alibi and found him guilty.

It has generally been considered that the Bridgewater incident and Vanzetti's conviction for participation therein prejudiced his case in his later trial for the murder of the South Braintree paymaster. He was being tried, not as a man who should be regarded as innocent until indisputable proof to the contrary was presented, but as one already convicted of a serious crime of like nature. In the eyes of the jury he was not a simple fish peddler, but a professional criminal.

Convinced of the unfairness of the first trial, that for the Bridgewater hold-up, *The Outlook and Independent* quietly undertook an investigation of its own with the object of discovering, if possible, the persons concerned in that affair. The investigation was a most elaborate one, covering many months, the report filling by far the greater part of the issue of October 31st. With the assistance of Silas Bent, a well-known writer, and of Jack Callahan, a writer and newspaper man with wide underworld acquaintance, it was finally possible to get into touch with the persons who were actually concerned in the planning and execution of the Bridgewater hold-up, to get a detailed confession from two of them, to check up the information so received and to prove its correctness. The fascinating story would consume far more space than the *CRITIC* has to spare; neither is it its desire at this late date to advertise the names of the actual criminals. Suffice it to say that everybody concerned was accounted for and that Vanzetti was not among them.

Everybody knows the fashion in which Governor Fuller and his assistants, Messrs. Lowell, Stratton and Grant, treated with contempt every effort to introduce new evidence favoring Sacco and Vanzetti. An incident here related emphasizes his biased attitude. Four days before he gave his final decision that they were guilty, he was interviewed by two members of the Sacco-Vanzetti Defense Committee, before whom he contemptuously dismissed the evidence that Vanzetti sold eels, saying that there was no documentary proof to the effect that that was his occupation, and that he had no reason for believing the testimony of those witnesses who had sworn to buying eels from him at the very time of the attack on the paymaster, seeing that they were his personal friends who would swear to anything to get him off. These two members of the Defense Committee then succeeded in locating an old

American Express Company's receipt in the possession of the wholesaler in Boston from whom Vanzetti purchased his supplies, proving completely that the barrel of eels had actually been shipped to Vanzetti shortly before the date when all witnesses were agreed that he was selling them in Plymouth. This express receipt was submitted to Governor Fuller, who ignored it.

The full account of the investigation of *The Outlook and Independent* was submitted to Governor Fuller, who replied that he was "not any more impressed with this confession than he was with the confession of Madeiros."

The facts developed by *The Outlook and Independent* clear Vanzetti beyond reasonable doubt of all complicity in the Bridgewater hold-up of which a jury convicted him and for which Judge Thayer sentenced him to fifteen years in prison. They do not clear him of the later hold-up and murder for which he and Sacco were convicted and executed. What they do show is that juries may be mistaken and may reject perfectly valid evidence of innocence in favor of a false theory presented by an energetic and unscrupulous state's attorney. If this occurred in the first case, how can one be sure that it did not occur in the second trial also, seeing that here too the evidence of guilt was circumstantial? The outstanding value of the investigation lies in the demonstration of the danger of irreversible sentences, that is to say, of sentences to death. Had it happened, as might easily have been the case, that someone had been killed in the shooting accompanying the attempted Bridgewater robbery, Vanzetti would have been sentenced to death despite the fact that he was at the time miles away peddling eels. Given a police determined to set up somebody as the criminal, a prejudice based solely on a previous false conviction, a biased and imprudent judge, a bullying state's attorney, a jury unskilled in that most difficult task, the weighing of evidence, and it does not take much to convict an innocent person.

One must regret that *The Outlook and Independent* saw fit to publish its findings in the midst of a presidential campaign when people are fully occupied with other matters. Still, they will help to keep the memory of the Sacco-Vanzetti case alive, a result which is most earnestly to be desired. Should evidence be secured to prove beyond doubt the innocence of these men we shall have a study of the psychology of the type of mind possessed by Webster Thayer and Alvin Fuller even more interesting than we have today.

Implement of Torture in Maryland Penitentiary.—The *Baltimore Daily Post* of September 12th publishes illustrations of implements of torture alleged to be used by Warden Pat Brady. One of them is a tight-fitting strait-jacket, covering the body from head to foot, and laced tightly.

Mrs. Widmayer's Christmas Request

Many readers of the *Carric* are acquainted with Mrs. Elsa L. Widmayer's work in assisting prisoners to sell the articles which they have made in their spare time for the purpose of earning a little money for their families, or to aid them upon their release. Many of these articles are not only beautifully made, but are sold at very moderate prices.

I gladly accede to Mrs. Widmayer's request to call attention to the fact that she has a stock of these prison-made articles for sale for her prison friends, and that she would be glad to hear from *Carric* readers who are pondering on what to buy for Christmas gifts. She would also be pleased to hear from any who are willing to assist prisoners by undertaking to sell some of these things.

The address is: Mrs. Elsa L. Widmayer, Route 2, Box 658 A, Edge-water, Colorado.

What the Editor Thinks

The Editor has occasionally received kindly protests that too large a portion of the space in the *Carric* is being devoted to theosophical matters and that the prison section seems in danger of being forced to the wall. Now these are the facts. Three-fourths, if not more, of the *Carric* subscribers are interested in the theosophical section; more than three-fourths of the financial aid which the *Carric* gets comes from its theosophical readers. In fact, it has become a maxim in this office that unless otherwise specified, a new subscriber is interested in the theosophical section.

This being the case, it becomes a serious question whether it is fair to these readers to devote as much as one-half of its pages to penal affairs. Our prison work necessarily requires clerical help, the payment of office rent and other overhead expenses; further it demands much correspondence. Yet appeals for help to non-theosophical readers produce so little result that in consequence this work is being carried on in part with the assistance of those who are not specially interested in it.

The Editor has no intention of giving up the penal section or the prison work, but it seems clear that as far as making up the *Carric* is concerned, those who contribute most should receive most.

Penal Notes

Ossining World Oust Sing Sing.—The citizens of Ossining, New York, are up in arms in the attempt to secure the removal of the State Abattoir—otherwise known as Sing Sing Prison—from that village. If that is impossible, they want the famous electric cooker loaded on a truck and carted to some unfrequented part of the state. No wonder. There are as many, if not more, people within the Sing Sing walls than without. When Ossining is spoken of in the papers, Sing Sing is meant, and a letter post-marked Ossining creates a presumption of being from a prisoner. You just can't help thinking that anybody in Ossining is either a convict, or a relative of one. Then, too, it gets on their nerves to look at the big walls and to think, "well, some fellow is being slaughtered in there," or to get occasional whiffs of roasting human flesh. Going to live in Ossining is as bad as marrying an undertaker, even if he calls himself a "mortician", and killing is killing, even if it is reported in the papers as "execution." Once rid of Sing Sing, "Ossining-on-Hudson" could pose as a summer resort, and could be patronized by the Four Hundred instead of by aristocratic criminals.

Dry Violator Gets Life.—An Associated Press despatch from Ionia, Michigan, states that a second person has been sent to prison for life for a liquor law violation. The offender had been convicted three times previously for larceny. Michigan has a Baumes law, and he would have gone up for life all the same, even if his three previous offenses had been being caught with a bottle of beer.

Prohibition Murders.—Betty Heywood, aged 22, of Elyria, Ohio, was shot in the neck by prohibition officers September 27th, while riding with her family and friends in an automobile. Charles Edwards, who was driving the car, was ordered to stop by the un-uniformed rum-hounds. Thinking they were hold-up men he disobeyed and the shooting was the result. Two men were shot to death near Deming, New Mexico, September 28th, by rum-hounds when they disobeyed an order to stop. If brought to court for murder these men will doubtless be defended at public expense. How many lives will be sacrificed when we have "real enforcement," and hordes of government agents, stupid or criminal, are turned loose on the motoring public, who can say?

Australia Turns Down Prohibition.—The recent referendum on prohibition held in Australia resulted in its overwhelming defeat. New South Wales turned it down by a vote of two to one, while in the Federal Territory of Canberra the dries polled only 200 votes out of 4,000. Voting was compulsory, so it cannot be said that it did not represent popular opinion. The horrible example of America is supposed to have contributed to the result.

British Anti-Capital-Punishment Headquarters.—*The National Council for the Abolition of the Death Penalty, 23, Charing Cross, Whitehall, London, S. W. 1.*

Krishnamurti at Ommen; 1928—1

Let Understanding Be the Law. By J. Krishnamurti, 30 pages;

Star Publishing Trust, 1928. Price, 25 cents, from the O. E. LARKIN.

This is the official report of a series of questions put to Mr. Krishnamurti at the Star Camp at Ommen, 1928, and his replies thereto. It is a most important document and is well worth reading if one would size up the present situation—I might call it the present crisis—in the Theosophical Society, in the E. S., and and in the Liberal Catholic Church.

I must postpone to a later occasion quoting some of these questions and answers, and I limit myself here to a summary of the situation as it appears to me. It would be quite possible to pick flaws, to point out some apparent contradictions in Mr. Krishnamurti's statements. But this is not my purpose. Rather let us see at what he is aiming, overlooking any possible defects in his way of presenting his views. We shall see that it contains what is for many a most salutary lesson.

Mr. Krishnamurti talks without end about "Truth". It may be objected that he does not tell us what Truth is, but keeps commending it over and over. If so, it is because of a failure to grasp what he means by the term. Now what is Truth? There are two sorts of Truth. One kind of truth is fact about the world, fact about the Universe, including our own nature, origin and destiny, if we have any. It is truth that hens lay eggs, that bees gather honey, that water tends to run down hill, that the earth turns on its axis and moves around the sun, that death is inevitable; it is probably truth that atoms exist, that these atoms can be resolved into smaller parts; it is possibly truth that we really do not come to an end at death, but reincarnate, and so on. Still further and deeper is a reservoir of possible knowledge into which investigation is slowly penetrating, which philosophers speculate upon and about which mystics and theologians dogmatize. Truth is fact about that which exists, has existed, or will exist, whether we know it or not.

But there is another kind of Truth. It is the proper way in which we should think or act, in which we should approach the problems of life or the other problems which the Universe presents to us. We may speak of the right way of thinking or acting as the true way, and of other ways, the wrong ways, as the false or untrue ways. This is Truth of action, or of method.

Now when Krishnamurti speaks of Truth, it is this last kind of truth

that he means. He is, apparently, not much interested in truth as facts; he cares but little about how the Universe is built and how it works, or, if he does, he thinks it quite secondary to the fashion in which we approach it. In fact, we might think that he despises such knowledge, did we not remember that this is not his province. What concerns him is the method. He is fascinated by one ideal, and in my view it is a right one, even if not the exclusive one. There is a true way of thinking and an untrue way of thinking. One way, and the easiest by far for most people, is simply to believe what some supposed authority tells them, is fact, to act or think as some supposedly illuminated individual tells them to act or think. That is the life of faith, or more often, the life of lazy credulity; it is what Krishnamurti, and many another before him, has called resting on crutches.

Now, says Krishnamurti, throw all that aside. Think independently. Do not think or act on authority alone, without convincing yourself that the authority is worthy of being regarded as such, but on the ground of what appeals to your reason and your good sense. That is to say, adopt the attitude of the freethinker—and I mean a real freethinker, not the person who thinks it a sign of superiority to disbelieve. Find out for yourself if you can; don't accept the statement of another without making sure that he is competent to speak; develop your own conclusions instead of subserviently accepting those of another. That is the one thing worth while. Better for your intellectual and spiritual development is your own idea, worked out for yourself, even though it may be wrong, than a right idea slavishly adopted upon authority and without effort on your own part.

All that is excellent. It is a lesson taught us by many a thinker and teacher. There is nothing whatever new in it, nothing which can entitle the person proclaiming it to set himself up, or to be set up by others, as a World Teacher, as the incarnation of some mighty soul; nothing more than the viewpoint of an intelligent human being who knows the dangers of dogma and credulity and who desires to think for himself. Krishnamurti is no more a World Teacher than was Whitman, or Browning, or Emerson, or Ingersoll, or many another familiar name. Read Emerson's essay on "Self-Reliance". You will find in it all that Krishnamurti has said, and more. Try to depend on yourself; walk on your own legs and not on crutches; see in yourself the Great SELF. All the rest is secondary and counts for little in your evolution if this is disregarded. Your ceremonials, your creeds, your thinking that you can get nearer to the Divine SELF which is within you by swallowing morsels of consecrated bread, or eating a particular kind of food and avoiding others, or repeating formulas—these are useless; you are simply trying a devious way of reaching that at which you should aim directly, and with the great danger that you may become so fascinated with the method that you forget the goal, that you may mistake the vessel for the water of life. Nobody can do your thinking for you. Parrotlike repetition of formulas, or creeds, or philosophies, even though these be true, is not thinking. The act of realization must be performed by yourself alone, and the most that a teacher can do is to make the suggestion to you. To be free you must free yourself.

These ideas are as old as the hills; they are found in books available to everybody. What then is the present great importance of Krishnamurti, and why have his recent utterances created such a furor? Simply this: his disciples—though he dislikes the term—are people who, whether they admit it or not, have all their lives been accustomed to accept authority, to lean on crutches, to follow some "leader", most of them Mrs. Besant and Mr. Leadbeater; they have lived by faith in these people, have sunk into the mire of abject credulity, and have been encouraged in it. It is folly to say that Mrs. Besant and Mr. Leadbeater have told them to think for themselves. Anybody knowing the T. S. knows that the speeches, the books, the ideas, of these two have literally been rammed into the members to the exclusion of everything else, that to question them has meant

insult and ostracism, and that this has been done openly and without a word of protest from these "leaders". Mrs. Besant claims to be the agent on earth of the Lord of the World, and therefore, presumably, the vehicle of divinely inspired truth. From her closer pupils, those of the P. S., she has exacted absolute obedience both in thought and act; she has forced on them the preposterous so-called clairvoyance of Leadbeater, and finally his Liberal Catholic Church, his *Lives of Aeyone*, his *Science of the Sacraments*, and what not. To refuse obedience has been met with a threat of retarded evolution. They have been spiritually and intellectually drugged, stupefied, kept from exercising the least freedom of thought, and made to feel proud of their degradation. "We follow our dear leaders" that is a phrase one hears almost daily.

Witness how they all followed like a flock of sheep when the coming of a World Teacher, to be incarnated in Krishnamurti, was announced; then how they swarmed into the Liberal Catholic Church, crossing and prostrating themselves on command, and getting their twisted ethers adjusted, and how now, today, there is a stampede to the Virgin Mary, announced to be the World Mother, just because these two people have suggested to them to do so. It may be safely said that there is not an absurdity, no matter how grotesque, which is propounded by Mr. Leadbeater, that is not eagerly swallowed and regarded as divine truth—witness the wearing of a special kind of hat to keep one's spirituality from leaking out through the top of one's head (*Science of the Sacraments*, page 464), or the smearing of a special sort of grease on the scalp to purify the soul (chrisam).

And still others have gone through much the same process in their respective orthodox Christian churches.

These have been herded through an act of faith into the Order of the Star; they have assembled at Onimen, and before them appears this young man, whom they have been taught by these very same "leaders" to regard as a god incarnate, and tells them that they are being misled, that they should throw over these things which they have blindly accepted, should disregard ceremonials and creeds and use their own minds, seeking within rather than without for the Truth. And they are perplexed and confounded at being told to tear down their idols, and scarcely know what to do. It is as if a blind person is suddenly given vision, as if a caged bird, long captive, sees the door of its cage open, or a lifetime convict hears the song of freedom. Some understand, are awakened; others are dazed, cannot tell what it means and do not know which way to turn, for all their pet theories, their ways of thinking, have been rudely assaulted. How is it, ask some, that this young man who we were told is a god, who is to be the chief pillar of the Liberal Catholic Church, admonishes us to disregard that church and to disobey those very leaders and their teachings? And still others, finding the light too much for them, go back to their ceremonials, their cages, their crutches.

Krishnamurti, then, while speaking age-old truths, and often not too clearly, is in just the right place; he speaks with an authority with which those whom he opposes have invested him. I think it a great and a glorious thing, a manifestation of Karma, if you wish, that Annie Besant and Charles W. Leadbeater have reared this young man—quite unintentionally, as they expected him to be their servant—to find him showing the way out of the mire into which they have led their followers. Karma, like God, sometimes moves in a mysterious way; and here is one of them. May he, in his obvious sincerity, complete their downfall!

There is the risk that Krishnamurti may be so impressed with the importance of his mission, and by the adulation heaped on him that he may lose his equilibrium and think himself much greater than he is. At times we see this, while at others we see nothing but the humility of the true spiritual leader who hides his personality behind his message.

In a future article I hope to present some quotations from this booklet and the questions to which they are his answers.

Let Understanding be the Law. Krishnaji's answers to questions at Om-men, August, 1928; 25 cents.

Who Brings the Truth? Krishnaji's talk at Ferde, August, 1927; 25 cents.

Both from the O. E. LITERARY.

Mr. Pryse Bites More Fleas

In *The Canadian Theosophist* for July Mr. James Morgan Pryse abandons, for the time at least, his poetical version of *The Secret Doctrine* and returns to his favorite occupation of biting the (imaginary) fleas in the works of H. P. Blavatsky. In the September, 1927, issue of *The Canadian Theosophist* (page 147) Mr. Pryse indulged in a series of mostly ridiculous quibblings over the English of *The Voice of the Silence* (see comments in *CRITIC*, November, 1927). At that time he left enough of that famous work to enable him to give a further exhibition of his skill as a critic and his prowess as a warrior in the cause of Truth—real Truth as it is in Pryse. This time it is the teachings themselves which receive reading for students of *The Voice of the Silence* he simply disembowels his attention. Under the pretext of affording helpful and instructive reading for students of *The Voice of the Silence* he simply disembowels the book and deprives it, or thinks he does, of some of its choicest and most vital portions. It would be quite impossible to go into his criticisms in detail and reference can be made to but two points.

This time we learn, not that H. P. B. muddled her English, but that she fraudulently inserted material under the pretense that it was translated from *The Book of the Golden Precepts*. In her original preface H. P. B. says:

The following pages are derived from "The Book of the Golden Precepts," one of the works put into the hands of mystic students in the East. The knowledge of them is obligatory in that school, the teachings of which are accepted by many Theosophists. . . . The work from which I here translate forms part of the same series as that from which the "Stanzas" of the *Book of Dzyan* were taken, on which the *Secret Doctrine* is based. Together with the great mystic work called *Paramârtha*, which, the legend of *Nâgârjuna* tells us, was delivered to the great Arhat by the Nagas or "Serpents" (in truth a name given to the ancient Initiates), the "Book of the Golden Precepts" claims the same origin.

Now comes Mr. Pryse and tells us (page 139):

Certain passages in the *Voice* are evidently of so late a date that they are not even truly Buddhistic; for they enunciate doctrines that are neither orthodox nor esoteric. As these pessimistic passages, derived from decadent Buddhism, and sharply discordant from the esoteric doctrines, surely were not included in any book of esoteric instructions, there is more than a suspicion that in translating the Golden Precepts H. P. B. did not tie herself down to the text, but exercised the same freedom that Fitzgerald used in translating the quatrains of Omar Khayyam. The English poet added a few quatrains of his own to those he translated but, since these interpolations are in no way inferior to Omar's epigrams, no injustice was done the Text-Maker, and the world was enriched by so much more good poetry—if an agnostic, hedonistic poem really adds anything to the world's literary wealth. However, after the *Voice* had been published, H. P. B. wisely directed that the objectionable passages should be expunged from future editions.

This, plainly, is a direct charge of fraud against H. P. B. One does not usually make charges of fraud without presenting a certain amount of evidence. Has Mr. Pryse been in Tibet and has he seen the original "Precepts", written in Tibetan and in ideographs as described by H. P. B. in her preface, and could he read them? Where did he get the informa-

tion that "H. P. B. wisely directed that the objectionable passages should be expunged from future editions"? And what are these objectionable passages? A comparison of the original edition with the "revised" edition published after H. P. B.'s death by the Theosophical Publishing Society under the direction of Annie Besant will show that only two paragraphs have been deleted, to wit, in "The Two Paths" (original, page 43):

He who becomes Pratyēka-Buddha, makes his obeisance but to his Self.

And the note to the same (original, page 86):

Pratyēka Buddhas are those Dōhīsattvas who strive after and often reach the Dharmakāya robe after a series of lives. Caring nothing for the woes of mankind or to help it, but only for their own bliss, they enter Nirvāna and—disappear from the sight and the hearts of men. In Northern Buddhism a "Pratyēka Buddha" is a synonym of spiritual Selfishness.

William Q. Judge was probably as closely in touch with H. P. B. as anyone else at the time of the writing of *The Voice of the Silence* in 1889 and thence in her death in 1891, seeing that she appointed him in December, 1888, as her sole E. S. T. representative in America, and was afterwards closely associated with Mrs. Besant as co-head of the E. S. T. Mr. Judge seems not to have known of any such directions, for 1893—two years after H. P. B.'s death—he published an American edition of *The Voice* in which not one sentence of the original was omitted. Has Mr. Pryse seen any written order of H. P. B. to that effect? If so, he is challenged to produce it or to state where it can be found.

The only evidence—such as it is, and I do not regard it as such, seeing that it is dated six years after H. P. B.'s death and is not substantiated by any documentary proof—is to be found in a footnote to page 416 of the so-called third volume of *The Secret Doctrine*, written and signed by Annie Besant and first published by her in 1897. It reads:

[The Pratyēka Buddha stands on the level of the Buddha, but His work for the world has nothing to do with its teaching, and His office has always been surrounded with mystery. The preposterous view that He, at such superhuman height of power, wisdom and love could be selfish, is found in the exoteric books, though it is hard to see how it can have arisen. H. P. B. charged me to correct the mistake, as she had, in a careless moment, copied such a statement elsewhere.—A. B.]

Here Annie Besant, too, politely charges H. P. B. with fraud in passing off the two passages above quoted as part of the original *Book of the Golden Precepts* which she had seen and studied, and to the antiquity and authority of which she testifies. Apparently Mr. Pryse has accepted this assertion of Mrs. Besant, made with the object of justifying her own notion of a Pratyēka Buddha. But Mr. Pryse, while accepting Mrs. Besant's slander of H. P. B. and making it his own, does not follow Mrs. Besant in her view of the Pratyēka Buddha. Mrs. Besant regards a Pratyēka Buddha as a most sublime, and, indeed, a most useful being. Mr. Pryse, however, will have nothing to do with him. There ain't no such animal. If he is a Pratyēka he is no Buddha, and if he is a Buddha he is no Pratyēka; H. P. B. and A. B. are both wrong; only Mr. Pryse is right.

A further evidence that Mrs. Besant invented the statement that "H. P. B. charged me to correct the mistake" about the Pratyēka Buddha is found in the fact that in 1892, eighteen months after H. P. B.'s death, she issued through her Theosophical Publishing Society a second edition of *The Voice of the Silence* in which there are some typographical corrections and minor changes, proving that it was a revision, not a simple reprint, but which contains every word of the original! Clearly, then, eighteen months after the passing of H. P. B. Mrs. Besant had no knowledge of such instructions, or, if she had, coolly ignored them. As the

latter supposition is most improbable we are driven to the conclusion that the supposed instructions are the invention of Mrs. Besant, long after H. P. B. had passed away.

That H. P. B. did not make the statement "In a careless moment" is shown by the following from her *Theosophical Glossary* (page 243), which, in fact, Mr. Pryse quotes without perceiving its significance:

Pratyeka Buddha. The same as "Pasi-Buddha." The Pratyeka Buddha is a degree which belongs exclusively to the Yogacharya school, yet it is only one of high intellectual development with no true spirituality. It is the *dead-letter* of the Yoga laws, in which intellect and comprehension play the greatest part, added to the strict carrying out of the rules of the inner development. It is one of the three paths to Nirvana, and the lowest, in which a Yogi—"without teacher and without saving others"—by the mere force of will and technical observances, attains to a kind of nominal Buddhahood individually; doing no good to anyone, but working selfishly for his own salvation and himself alone. The Pratyekas are respected outwardly but are despised inwardly by those of keen or spiritual appreciation. . . . He is far below a true "Buddha of Compassion." He strives only for the reaching of Nirvana.

That the doctrine taught in the eliminated passages of *The Voice of the Silence* and condemned by Mr. Pryse as absurd is the recognized teaching of Mahayana Buddhism may be seen in Dr. W. M. McGovern's *Introduction to Mahayana Buddhism*, a book which secured for its author an honorary ordination as a Buddhist priest, and which may therefore be regarded as authoritative. We read (page 100):

The Pratyeka Buddha Stage. One who has understood the chain of causality (the 12 Nidanas). This state is one of enlightenment as contrasted with the mere salvation of the Arhat, but enlightenment for oneself alone, no attempt being made to influence or assist mankind.

The Bodhisattva Stage. The Bodhisattva is he who renounces the attainment of Arhatship and Pratyeka Buddhahood, and having become a candidate for complete Buddhahood strives for the welfare of all sentient beings, making the four great vows, and practising the six transcendent virtues (paramitas).

The Buddha Stage. He who has attained the goal, achieving supreme and final enlightenment and emancipation, possessing the three bodies of Nirmanakaya, Sambhogakaya, and Dharmakaya.

Dr. McGovern says further (page 18):

Mahayana, appealing as it does to the emotional and devotional elements, regarded the Arhat ideal as selfish. It was enamoured of the idea of self-sacrifice and proclaimed that those who were content with self-salvation or self-enlightenment might aim only at Arhatship or Pratyeka Buddhahood, but insisted that its own followers preferred to abandon those lower aspirations in order that they might become all saving Buddhas. Once this doctrine had been formulated great emphasis was laid upon it, and we find many passages breathing the noblest altruism.

From the above it will be seen that the passages to which Mr. Pryse objects, and which were eliminated by Annie Besant after H. P. B.'s death, are strictly orthodox and in accordance with the doctrines of Mahayana Buddhism, which is precisely what H. P. B. states (original, preface, page vii), a point which will be made more clear by studying H. P. B.'s note on pages 95-97 of the original. Yet Mr. Pryse chooses to designate them as "bogus Buddhistic ones [teachings] which were injudiciously included" (page 130), as being "neither orthodox nor esoteric" (page 130), and as fraudulently introduced by H. P. B. as part of the *Book of the Golden Precepts*, and claims that she later retracted them! What Mr. Pryse personally accepts as true is of course beside the question—and his definition of "esoteric" seems to be "What I, Pryse, believe"—but his charges against H. P. B. are scandalous and betray his own

ignorance of matters on which he presumes to enlighten students.

The Doctrine of the "Guardian Wall," stated in *The Voice of the Silence* (original, page 68 and note, page 94)—which constitutes a passage in "The Seven Portals", although Mr. Pryse erroneously refers it to "The Two Paths"—according to which those who have finally won Nirvāna only to renounce it in order to help mankind, constitute a "Wall of Protection around mankind" is regarded by Mr. Pryse as "a baseless sentimental teaching", as "only a sentimental flight of unbridled fancy" interpolated by H. P. B., and is treated with contempt (pages 135-136). He says:

As the evils which afflict mankind are only those which men have brought upon themselves, and are therefore karmic, as would also be any "further and far greater misery and sorrow" which the future might hold for them, the doctrine of the "Guardian Wall" nullifies the doctrine of Karma. Indeed, this figment of the Wall is flatly contradicted elsewhere in the *Voice*, according to which the Arhat can only indulge in "helpless pity for the men of karmic sorrow; the fruit of Karma Sages dare not still . . ." So the Wall could serve no useful purpose.

That settles it! The Buddha who renounces Nirvāna in order to remain with mankind and to help it is simply a silly sentimentalist, he can accomplish nothing and might as well turn Pratyéka and step at once into Nirvāna. Avatars, Buddhas, Christs, Masters, yes, anybody who aims to serve mankind, are simply making fools of themselves by butting against inexorable Karma. "Pointing out the Path" amounts to nothing. Why then all this talk by Mr. Pryse, this attempt to save would-be students from the errors and frauds of H. P. B.? Karma has them in its grip, and Mr. Pryse's discourses are as futile as the Guardian Wall itself.

Says the Maha-Chohan (*Letters from the Masters of the Wisdom*, pt. I, page 4):

It is not the individual determined purpose of attaining oneself Nirvāna (the culmination of all knowledge and absolute wisdom)—which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbor, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true Theosophist.

This, if we accept Mr. Pryse's idea, is sheer nonsense. We cannot lead our neighbor on the right path; Karma has him, and the "true Theosophist" is simply wasting his time. Mr. Pryse appears not to have grasped the difference between Karma and Kismet, inexorable destiny. He does admit, however, that the Initiates have some use, for he says (page 136):

The Initiates do indeed "shield mankind invisibly from still worse evils" by withholding from the profane all knowledge of practical Occultism; but this is not interfering with Karma, since the profane are not entitled to that knowledge and are totally unfit to receive it.

Just so. The Initiates have the pins, and save the lives of us poor karma-ridden mortals by not letting us swallow them. They don't guard mankind—they guard the pin-cushion.

Notwithstanding Mr. Pryse's contemptuous remarks (page 132) about Mrs. Cleather and Mr. Crump, the editors of the recent reprint of the original *Voice of the Silence*, whom he designates as "sectarians in the T. S. [although they do not belong to the T. S.—Ed.], whose zeal exceeds their learning" and "who have waxed rancorous because Mrs. Besant, obeying H. P. B.'s direction, attempted to free the text from these spurious doctrines," I accept their statement in their editorial foreword that "part of the work we undertook at his [the Tashi Lama's] request for Buddhism was the present reprint, as the only true exposition in English of the Heart Doctrine of the *Mahayana* and its noble ideal of self-sacrifice for humanity." I have not the least doubt that the Tashi Lama, the spiritual

head of Mahāyāna Buddhism, knows the accepted teachings far better than Mr. Pryse and that he would not have lent his name, as he did, to a work containing false teachings. Mr. Pryse's slur must be construed as aimed at the Tashi Lama likewise.

One must not think, as would appear superficially, that it is Mr. Pryse's deliberate intention to parade an exalted self-conceit at the expense of the honor and veracity of H. P. B., and to set himself above the Tashi Lama as an authority. On the contrary, I am sure, he is prompted solely by the noble desire to do us all good, to help us to reach Nirvāna, or, if you wish, to land us safe in the arms of Jesus. He has a peculiar way of showing it, to be sure, that is, by showing that a work like *The Voice of the Silence* can be read by a person of profound learning—that's what they say of him—without grasping its spiritual significance. It is a lesson and a warning and we should perhaps be thankful to him. One must regret, however, that the editor of *The Canadian Theosophist* has seen fit to fill eight pages with Mr. Pryse's self-betrayal when the same amount of paper and ink devoted to citations from *The Voice of the Silence* would have helped to bring this incomparable classic before the world, instead of leading his readers to think that it is the work of a none too honest or truthful woman, deliberately indulging in frauds which it is left to Mr. Pryse to expose. As a sample of Going Back on Blavatsky it can hardly be excelled.

Back to Blavatsky in Europe

The *CARTO* will be pleased to publish from time to time under the above title information as to the activities of associations and lodges in Great Britain and on the Continent which aim to promulgate the original *Theosophy* of H. P. Blavatsky and the Masters. Details and notices of change of program, etc., are invited. Telephone number should be given if possible. The *CARTO* is probably more widely read than any other unofficial theosophical journal, and it publishes the following list in the hope of securing friendly co-operation between all interested in the original Theosophy, irrespective of affiliations.

The Blavatsky Association, 26, Bedford Gardens, Campden Hill, London, W. 8. Strictly Back to Blavatsky. Information about study classes, library, membership, etc., from the Hon. Secretary, above address.

United Lodge of Theosophists, 62, Baker Street, London, W. 1. Telephone, Ambassador 9882. Public lectures with questions and answers, Sundays, 8.15 P. M. Study class in *Epitome of Theosophy* (Judge), Wednesdays, 8.15 P. M. Public invited.

Loge Unie des Théosophes, 14, Rue de l'Abbé-de-l'Épée, Paris (Ve). Des Réunions publiques se poursuivent régulièrement à 20h. 45: Tous les Dimanches, Conférence; tous les Mercredis, Questions et Réponses; tous les Vendredis, Classe de Théosophie. Toute personne désireuse d'assister aux Réunions est cordialement invitée. Entrée libre.

Judge Lodge, T. S., 37, Great Russell Street, London, W. C. 1, entrance on Willoughby Street. Back to Blavatsky. Mondays, 7 P. M., *Secret Doctrine*. Information from corresponding secretary, Miss Amalia de Alberti, 306 Scott Ellis Gardens, London, N. W. 8.

Group van Vereenigde Theosophen, 188 Valeriusstraat, Amsterdam, Holland. Back to Blavatsky. For information apply to secretary, Miss A. Waller, at this address.

The Society of the Divine Wisdom, "The Porchway," 26, West Kensington Gardens, London, W. 14. Strictly Back to Blavatsky. Free public lectures alternate Saturdays, 3 P. M. from November 10th on. *Secret Doctrine* Study Group, Mondays, 8 P. M. Reading room and lending library. Information from secretary, Miss M. C. Debenham, above address, or telephone Maida Vale 1518.

The Buddhist Lodge (independent), 121, St. George's Road, Westminster, London, S. W. 1 (on 24 Bus Route). Telephone, Victoria 4977. In sympathy with Back to Blavatsky Movement. Meetings; alternate Mon-

days, 7.15 P. M., November 19th on. Visitors welcomed. For information apply to secretary, Mrs. Christmas Humphreys, as above.

Those interested in Christian Mysticism, uncontaminated by Leadbeaterism or Liberal Catholicism, should communicate with the "Community of the Inner Light" (Western Esoteric Tradition), 3, Queensborough Terrace, Bayswater, London, W. 2; telephone, Park 7217. Warden, Dion Fortune. Public lectures, Mondays, 8.15 P. M., Wednesdays, 3 P. M.; special study classes, correspondence courses, lending library, etc. Monthly magazine, *The Inner Light*, 6/6 a year. No charges.

At the Periscope

Latest News in Brief.—United Lodge of Theosophists started in Paris.—Besant leases Ojai "Happy Valley" to farmer; pigs to pave way for sixth race; "Lieutenant Mann" gone on vacation.—C. Jinarajadasa, en route from Chicago to Brazil via Ojai, California, stops off at London and St. Moritz in Switzerland.—3,000 Rudolf-Steinerites open new Goetheanum at Dornach near Basel; new temple stated to have cost \$500,000.—Jean Delville, Belgian National Star Organizer, bumps Besant and says L. C. C. incompatible with Krishnamurti; tips hat to Besant but sticks to Krishnamurti.—Krishnamurtilytes jump out L. C. C. windows in haste to escape; stock of sacramental bread likely to go stale.—Father Irving Cooper says "NO" to Krishnamurti.—Annie Besant, George Arundale and Rukmini Arundale with World Mother (*née* Virgin Mary) in handbag, to visit Chicago turban show next July.—A. B. arrives at Madras and re-opens fiction factory; says T. S. founded by Rishis to liberate India.—Fracas in Brother XII's Aquarian Foundation; Brother XII and Secretary-Treasurer have each other arrested for embezzlement; both out on heavy bond; lurid "love-cult" yarns started; Brother XII, as incarnation of Osiris, to have son by pick-up lady on train who will be world teacher; new colony as love-nest for producing same.—Magazine *Theosophy* starts fiercest campaign against Neo-Theosophy; first blood drawn in November issue.

Liberal Catholic Church Destroyed.—The Amsterdam *De Telegraaf* and *Algemeen Handelsblad* of August 25th report that Wedgwood's new Liberal Catholic Church of St. Michael, at Huizen, Holland, which had just been consecrated on August 10th, was struck by lightning between 3.30 and 4 o'clock on the morning of August 25th, and burned to the ground. Church members residing near-by were able to save some of the vestments and altar paraphernalia, but the building, including the fine new organ, was a total loss. Mr. Wedgwood was absent in France at the time. It is surmised that the priest officiating in Wedgwood's absence forgot to take down the astral pipe run up into the higher planes for bringing down the grace of God, and that some wicked elementals, inspired perhaps by Mr. Krishnamurti's talks at Ommen, took advantage of this during the night to pour a lot of electricity down it. This is the second Liberal Catholic church to be attacked in recent times, the other being Leadbeater's church in Sydney, which has been struck three times, but being of stone, it was not seriously damaged.

The New Way to the Masters.—Selling food as a source of income for the T. S. is quite as legitimate as selling anything else, but turning lodge rooms into sanitary grocery shops, as Mr. Rogers is persuading members to do, is to say the least undignified and its influence most questionable. In *The Theosophical Messenger* for September (page 90), Mr. Rogers quotes with approval a letter which says: "I have a nice little display table already in the lodge room here and shall make it into a regular set of shelves and show case." For the members it probably makes little difference, for most of them have already come to think that the way to the Masters lies through the stomach, but what is the influence on visitors who have not become so degenerate? What would you think should you see groceries on sale in any church during or following the service?

Warrington as Vice-President of the T. S.—An official letter from Mrs. Besant, published in *The Theosophical Messenger* for September (page 92), announces that she has appointed Mr. A. P. Warrington, of Ojai, Vice-President of the Theosophical Society, in place of Mr. Jinrajadasa, who has ceased to hold this office for reasons not made public. Every older member of the American Section remembers Mr. Warrington as once General Secretary, or President, of the Section and the multitude of scandals connected with his regime, including the effort to turn the control of the Section over to Liberal Catholic priests. Many will also recall how he succeeded in inducing them to contribute money to pay off the mortgages on the Krotina property in order to make it "a home for the American Section," and then, after the funds had been secured and the mortgages were canceled, coolly thumbed his nose and told them that the property belonged to the E. S. and that the Section had no claim whatever on it. His appointment is an astounding insult to the Theosophical Society. Fortunately the office of vice-president is ordinarily of no importance whatever, this official having no duties and no powers.

Meteorological Note.—The Right Reverend Wedgwood, chairman of the convention of the British Section, T. S., addressed the convention on May 26th. Speaking of Annie Besant's visit to England last year he said (*News and Notes*, July, page 6): "I was able to gain a little knowledge of what was taking place when she was here, and I realized that her very presence quite enormously changed the atmosphere of the whole country." This year, however, the atmosphere had its innings. Mrs. Besant caught a severe cold, went to bed July 14th and had to cancel all her English engagements. Thereafter she was unable to preside at the European Congress of the T. S. at Brussels, July 28th-August 2d, missed the Krishnamurti love feast at Ommen, August 2d-10th, and sailed for India August 10th, having made the trip mostly for nothing. This gave Mr. Krishnamurti a chance to whack the I. C. C. in a series of answers to questions which will be reviewed later in the *Caric*.

"Thrilling News."—It is thus that Mr. Rogers speaks of the news that Mr. Leadbeater will henceforth edit *The Australian Theosophist* (*The Theosophical Messenger*, October, page 101). "Under the editorial direction of Bishop Leadbeater," says Mr. Rogers, "it must necessarily be a wholly different thing from the original magazine." Quite so. When Dr. Arundale edited it there was room for little but talk about himself. Now Mr. Leadbeater has his innings and is using the opportunity to publish his personal memoirs. We learn that he was born of a well-to-do Athenian family and traveled much, visiting Pythagoras in 504 B. C.; that he spent 2,300 years in heaven, and came back to this world about 82 years ago, landing in England and having forgotten all that he had learned; that he used to sail in a balloon and hunt ghosts; that recently he flew in an airplane to Toowoomba and was accompanied by air spirits who "hailed him with riotous joy," and much more, to be continued. All this is indeed thrilling. Mr. Leadbeater, who is as fond of talking about himself as is Dr. Arundale, will revel in the new opportunity to spread himself wide open. Unfortunately, however, Dr. Arundale, learning of the new venture and determined not to be left out, at once cabled: "I request the honour of becoming a regular contributor, in which hope I am sending by next mail the first of a series of monthly chats." Limited by lack of funds from spreading in his own magazine, *Theosophy in India*, he invites himself to flow over at the expense of the Australians. Mr. Rogers tells us that "if it were known that either of them [Besant or Leadbeater] would have even one article each month in any particular magazine that fact would assure its success." That, doubtless, accounts for the surprising success of Mrs. Besant's paper, *New India*, which not long ago went bankrupt, and of *The Theosophist*, each of which is now going begging for subscribers.

Happenings. Florida press item "Fort Myers, Florida, August 30, 1928. After an absence of two weeks from the city, Municipal Judge Philip A. Roll returned to his duties at the city hall, Friday, trying six cases for various offenses, one of whom, Annie Besant, a colored woman, he appointed of the charge of disturbing the peace." The *Houston Chronicle* publishes the following: "London, July 14.—Mrs. Annie Besant, eighty-year old theosophist, was confined to bed today at Wimbledon. A severe cold forced her to cancel all lecture engagements." A correspondent inquires "Could this have been by any chance Jeddusky?"

Theosophical World Congress.—The septennial Theosophical World Congress is to be held in America next summer. As Mr. Rogers says (*Theosophical Messenger*, September, page 73): "The coming of the Theosophical World Congress will be such an advertisement for Theosophy as we have never before had in this nation—a news event of the type that reporters love to write about. The inner things of Theosophy they do not get. But what appeals to their outer senses, particularly that which is picturesque, which is foreign, which is novel, is their very bread of life, Turbans, eye paint, flowing robes, oriental costumes, contrast of Indian, Mongolian and European faces are more to the newsmen than all the philosophy of Christ or Buddha! In short, the Theosophical World Congress will be the *kind* of Theosophy that the public can understand." Did you ever hear such hokum? These things are ranked as "a kind of Theosophy"! This reminds me of George Arundale's wanting to give 'em yellow, green or blue Theosophy, anything they call for. There is a popular impression that one becomes an occultist by wearing a turban and an embroidered coat, a superstition made use of by fortune tellers. If Mr. Rogers would only start selling turbans and nightgowns in the lodges, along with raw sugar, he would have the society jammed with suckers thinking themselves theosophists, each paying three dollars a year into his treasury for the privilege of making fools of themselves.

Remittances from British Lands

Readers of the *Carric* residing in Great Britain or other countries using the British system of money, who desire to send remittances to this office, may, if more convenient, send us checks drawn on *British banks, blank* (not filled in) *British postal orders, or British paper currency. British postage stamps in good condition and well protected will be accepted up to two shillings. One dollar equals approximately four shillings twopence.*

A blank two shilling postal order or two shillings in British postage stamps will bring you the *Carric* for one year.

Canadian paper currency, and Canadian postage stamps up to 25 cents in good condition and well protected will be accepted.

Canadian bank checks, unless specifying payable in New York, must carry 25 cents additional to cover collection cost.

"What Is Buddhism?"

What is Buddhism? An Answer from the Western Point of View. Compiled and published by The Buddhist Lodge, London, 1928. xv, 240 pages. Price, from the O. E. LIBRARY, \$1.00.

Pending a more extended review it may be stated that this book is an exposition of Buddhism, almost free from technical Pali terms and abstruse metaphysics, written in clear language intended to meet the requirements and difficulties of the Western mind. Much of it is in the form of questions and answers. Those who have been puzzled by the differences between Mahayana and Hinayana Buddhism will find them discussed in a sympathetic and unsectarian spirit, while the numerous references to theosophical literature afford a connecting link between Buddhism and Theosophy.

Christmas Books

CRITIC readers who contemplate buying books for Christmas are earnestly invited to order them through the O. E. LIBRARY. In doing so they will not only get them at the current price and as promptly, but will contribute to the publication of the CRITIC. To avoid the Christmas rush, please order as promptly as possible.

Why Mr. Wadia Left the Theosophical Society

Copies of Mr. H. P. Wadia's statement "To All Fellow Theosophists and Members of the Theosophical Society," giving his reasons for resigning, can be obtained from this office for 5 cents in U. S., Canadian or British stamps. A classical document.

Magazine "Theosophy" to Jump on Neo-Theosophy

The magazine *Theosophy* announces that beginning with November (Volume 17) it will address a series of articles to every open-minded theosophist. These articles will deal with modern vagaries in the Theosophical Movement and nobody worth noticing will be spared. Judging from the introductory announcement in October *Theosophy* there will be full to the brim with "pep."

Without committing itself in advance to everything that *Theosophy* will have to say, the CRITIC has no doubt that it will be along much the same line that it itself has followed for the past eleven years. It therefore looks forward with sympathetic interest to this proposition to handle Neo-Theosophy without gloves, and commends the study of the expected articles to its readers.

Subscription to *Theosophy*, through the O. E. LIBRARY, \$3.00 a year; sample copy, if of no specified date, for 4 cents in stamps (U. S. or Canadian) or twopence in British stamps.

H. P. B.'s Five Addresses to American Theosophists

Five addresses written by H. P. Blavatsky to the conventions of the American theosophists. No Blavatsky student should miss these. 25 cents, from the O. E. LIBRARY.

Some Books on Buddhism

From the O. E. LIBRARY.

Arnold, Sir Edwin—The Light of Asia, pocket edition, cloth, \$1.00; red leather, \$1.65. Poetical version of the life and teachings of the Buddha. The most widely read book on Buddhism ever published and a favorite of H. P. Blavatsky.

Carpenter, J. Estlin—Buddhism and Christianity; a Parallel and a Contrast, \$1.50.

Carus, Paul—The Gospel of Buddha, \$1.10. Published over 35 years ago, this is still widely read.

Cleather (Alice L.) and Crump (Basil)—Buddhism the Science of Life, illustrated, \$1.50. Chiefly valuable in showing the relations of Theosophy and Buddhism.

Dahike, Paul—Buddhism and Science, \$1.00.

Buddhism and its Place in the Mental Life of Manhood, \$4.25.

Müller, F. Max (editor)—The Dhammapadam, \$3.65.

The Buddhist Suttas, \$1.65.

Both of the famous "Sacred Books of the East" series.

Olcott, H. S.—The Buddhist Catechism, boards, \$0.50.

What is Buddhism? An Answer from the Western Point of View, \$1.00.

Buddhism in England (periodical, monthly), \$2.00 a year. Published by the Buddhist Lodge, London.

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WHO WILL WRITE TO A PRISONER?

"The time is out of joint." That certainly is the case so far as our efforts to get persons to correspond with prisoners is concerned. Even at the height of the war, when everybody was occupied with pressing affairs, it was far easier. Now, every one seems to be occupied with his own concerns, is too busy, too interested in business or amusement to give a thought to the men who are friendless and lonely. It is the day of the ever repeated "NO!" Once upon a time it was only necessary to state that we needed more correspondents and our members aroused themselves, interested their friends, got letters published in newspapers, offered to stretch matters and do a little more writing themselves. Now, one might almost as well talk up the chimney for the result it produces.

I don't think this by any means a good sign. If it is the result of the "prosperity" of which we have heard so much of late, so much the worse for the prosperity, if it makes people forget others. Still, this is a large land, and after all we are not needing so very many more helpers. Certainly there must be many who are not overworked, who would be willing to spend a little time each week, time which, possibly, would either be wasted, or actually spent in wondering what to do, or in being unhappy, in writing to some man in prison whose former friends have forgotten him, and who is longing for a glimpse into the other world of freedom and happiness. Admitting that these men have been sent to prison for not being as good as they should be—what of that? Are they not human nevertheless? Are they not, or at least most of them, open to influences on a higher level than those to which they have been accustomed and which have led to their downfall?

Yet many of these never get a word from the outside. They are limited in their associations to those who are in prison like themselves. Never a ray of any higher ideal comes to them. Many of them never get a letter; many of them watch the passing of the letter carrier as you may have watched the postman pass when you have been looking for a letter, and nothing comes, week after week, month after month, yes, with

some of them, year after year. You blame them that they leave the prison sullen, at odds with the world. Why not? Has the world shown any interest in them? Why, then, should they show interest in it? Why not continue to be an enemy of society, as society has been their enemy?

That is just the way you would feel were you in the place of the outgoing prisoner. The way to make him feel that society is not his enemy is to show him that you are his friend. And that means *you*, not some other person. It means that at the cost of just a little time which you might otherwise have wasted, you can make a contribution to the salvage of human wrecks; you can help not only the individual himself, but you can thereby contribute to the safety of society, to the diminution of the huge crime bill of the nation, and that by words which will help those who are at the point where a mere trifle may lead to momentous decisions.

And then, too, think how much you will gain by a glimpse into the other side of life, learning to see into the minds of people whose viewpoints are so different from yours.

Perhaps you are one of those who have heard the precept "Kill out all sense of separateness." Many of our readers know it. Can you destroy the sense of separateness by associating day in and day out with those who look at the world through the same glass as your own? In your church, your lodge, your study class? Is it not rather to be done by contacting those with whom you think—wrofully—that you have nothing in common? Why this solicitude for animals of which you almost make a religion, when you are unwilling to be solicitous for your fellow men? If you really want to understand the meaning of killing out separateness, I know of no better way than this.

I am no orator, I cannot melt people to tears, I can scold much better than I can persuade, but if I could make you see this as I see it, after years of experience in this work, you would be tumbling over each other to get the chance to participate.

The O. E. Library League

Membership in the O. E. LIBRARY LEAGUE with a view of corresponding with friendless prisoners, may be had by sending in your name with ten cents registration fee and fifty cents for a subscription to the *CURIO* if you are not already a subscriber. Voluntary donations in support of the LEAGUE are invited, but not insisted upon. Persons enrolling as members would help us by giving a little personal information, which will enable us to make a more satisfactory selection of prisoners for them.

Against Capital Punishment.—The League to Abolish Capital Punishment, 104 Fifth Avenue, New York City. Annual dues, \$1 up.

Sending the "Critic" to Prisoners

For fourteen years it has been our custom to mail the *Critic* to prisoners who are on our correspondence list. Until this year there has never been a day's delay. But in the past few months members have been so reluctant to render any assistance that we have been unable to pay the postage on these *Critics*, and the issues of four months are stored under a table, all wrapped and addressed, but with nary a cent to mail them forth.

A few days ago we received a letter from a disgruntled member who had disobeyed our repeated injunctions not to *lend* money to prisoners, but to give it outright if they really want to part with it forever. This member holds us responsible for her doing what we warned her not to do, says we are no good, the *Critic* is no good, and prisoners should not be allowed to read it anyway and are better off without it. By the same mail we received a letter from a prisoner, which is but one of many of similar import, and from which I quote:

"In conclusion I wish to thank the League for the *Critics* I received. And here's hoping that half a hundred persons or so will get together and make a rope of money, strong enough at least to lift those other *Critics* out from under the table. God knows their money won't be wasted, because every member here reads his *Critic* from cover to cover and sometimes twice, and then passes it on, for they all like to read it. And I am sure that if they all could help, there wouldn't be any under the table, not over, waiting the cost of postage. Well, I am just one of a few who are praying that a change for the better will soon take place."

Recently the best prison magazine in the country referred to the *Critic* as containing the sanest and soundest articles on prisons to be found in America.

It is not going to take so many dollars to clear those stored *Critics* up to date, say about twenty dollars. That ought to be forthcoming from somewhere, and enable us to start being unhappy over a new lot.

Penal Notes

The Pound of Flesh.—John Cameron escaped from a North Carolina prison farm fourteen years ago, where he was serving a twenty year sentence for second degree murder, went into the lumber and turpentine business in Alabama under an assumed name, and prospered greatly. He is now fifty-eight years old. A few days ago his identity was discovered and he was arrested and sent back to serve the remaining nineteen years of his sentence. The net result of this preposterous exhibition of "justice" is that Cameron will be valued as a worthy citizen, will be once more converted into a convict and will probably die in prison, his family disgraced. I don't credit North Carolina with having more fools than any other state, but it certainly has the biggest, or it would simply forget all about him. One might as well include Alabama, whose governor must have signed the extradition papers, thus ridding the state of a valuable citizen.

Just Another Jail!—Bladensburg, a small and ancient suburb of Washington just across the line in Maryland, has a jail which is located on such low ground that whenever the adjacent creek rises it is flooded and the prisoners have to walk about in the water. When there are heavy rains they have to sleep standing up. There is but one room, divided by bars into three compartments and men and women are herded here without the least possibility of privacy. This condition would probably have continued till the millennium had not a Washington paper investigated the conditions during a recent flood. The county commissioners of Prince George County, which owns the hole, say they have no money to improve it, but doubtless the cash would be forthcoming were they to be locked up there for a time, which they deserve. Now comes the Director of the State Department of Health and orders an investigation. What is really needed is an investigation of the Department of Health itself. What's

its director, Dr. Hilley, 107, unless to discover such things before being driven to it by the press? Penal institutions of whatever kind, large or small, should be visited and periodical sanitary examinations and reports made compulsory by law.

A New Prohibition Rascality.—The climax of the federal rum-hound tyranny would seem to be capped by the decision of U. S. District Attorney Gifford in Minneapolis that the law padlocking a place of business where liquor is found may be applied to homes likewise. Gifford seeks to close twenty-six homes in Minneapolis for a year and to throw the owners or families into the street. In Peoria already twelve homes are under padlock. Probably there is no feature of the Volstead Act more utterly outrageous than the padlocking provision, which enables the officers of the law to ruin a man's legitimate business and to throw him out of his home into the street, with his wife and children, because of some violation of the law which might appropriately be subject to a severe fine. Sooner or later there will be a revolt against this law, or we might as well renounce our claim to being "the land of the free." Another abuse is the confiscation of vehicles in which liquor is found. An illustration was the confiscation by our honorable government of a private railway car, worth perhaps \$30,000, because the steward was found in possession of a pint of liquor. Mrs. Mabel Willebrandt, Assistant Attorney General in charge of liquor prosecutions, has expressed herself in a statement to the Associated Press as thinking that the law distinguishes between a man's home and his place of business. Amendment IV of the Constitution says: "The right of the people to be secure in their persons, houses, papers and effects against unreasonable searches and seizures shall not be violated, and no Warrants shall issue, but upon probable cause" etc. A person's "effects" are equally his effects, whether kept in a home or a shop or office, and a law disregarding that fact is clearly unconstitutional. But what's the Constitution in face of the Volstead act and of the pious hypocrites who declaim against "nullification" and yet wail at the daily nullification of the Bill of Rights?

Prison Chaplains in the Front Row.—Last year the prison chaplains attending the congress of the American Prison Association were decidedly miffed because they were not asked to open the sessions with prayer. This year, if one can judge from the preliminary program, they had everything their own way, and the first half-hour of each day's session was set aside for "devotional exercises." While conceding that it is highly appropriate that the religious education of prisoners should receive full consideration at the congress, opening what is a strictly business congress with religious exercises seems to me nothing short of ludicrous. As well open a meeting of bank directors with prayer or utter an invocation to the Lord before starting a railway train. Yes, I would say more; it is a concession to American love of cant and hypocrisy and a waste of time.

Last Word in Prohibition Iniquity.—The Georgia Supreme Court has upheld a state law which makes it a penal offense to manufacture or sell any non-alcoholic beverage which imitates an alcoholic drink. It is a crime to make or sell any non-alcoholic drink containing malt, for example, and the Court upheld the conviction and fine of \$25 of Dewey Young, for making such a beverage in his home. This is not enough. Georgia should prohibit the manufacture of plum pudding and mince-pie, which have been known to contain brandy.

Clairvoyant Detection of Crime.—According to a despatch from Berlin to the New York Times, June 28th, the possibility of the employment of clairvoyants in ferreting out criminals has begun to receive attention. Frau Gnoether-Geffers, a clairvoyant, was sent with Dr. Thoma, a noted psychologist, to the scene of a double murder. Being placed in a trance by Dr. Thoma, the clairvoyant described the details of the murder and gave the full name of a man who she alleged was the slayer, a man already

under arrest on suspicion. The fact that the man had already been arrested and that the clairvoyant may have had knowledge of this fact militates against the value of her evidence. Nevertheless astonishing feats are occasionally performed by clairvoyants and experiments in using them to secure possible clues might be well worth while, provided they are not treated as evidential without further confirmation.

The Inefficient Baumes Law.—Shortly following the enactment of the Baumes law there was a notable diminution of crime in New York, and this caused much jubilation among the advocates of this measure. "Didn't we tell you so?" they declared, "the crooks are already leaving the state." Now comes New York City Police Commissioner Warren, and points out that crime is more rampant than ever. Clearly the Baumes law is not so efficient in scaring away the rogues, after all. This is just what might have been expected. Extreme punishments do not deter criminals; on the contrary, they encourage serious offenses. When the punishment for a light offense is almost as severe as for a serious one, the temptation is naturally to go to an extreme, and also, as one writer puts it, "to shoot one's way out" when threatened with arrest. To illustrate. A Michigan man was recently sent to prison for life for a liquor law violation. Michigan has abolished capital punishment. Had the man shot and killed the prohibition officer he would have received no worse punishment, at most, and might have had a chance of escaping.

(Continued from October CHIEF)

Theosophy or Neo-Theosophy—III

Compiled by a British student with the object of comparing the teachings of the Masters and H. P. Blavatsky with the teachings current in the Theosophical Society today.

"Founders" of Religion

Gautama is qualified the "Divine Teacher" and at the same time "God's messenger"!!

Buddha has now become the messenger of one whom He, Sankia K'houtchoo, the precious wisdom, has dethroned 2,500 years back, by unveiling the Tabernacle and showing its emptiness.

—*Mahatma Letters*, pp. 281-2

But we must resume the thread of our narrative with Buddha.

Neither he nor Jesus ever wrote one word of their doctrines.

—*Isis Unveiled*, II, p. 559

Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source . . . Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection.

—*Isis Unveiled*, II, p. 639

According to this view, the Founders of the great religions are members of the one Brotherhood

As Theosophy of old gave birth to religions, so in modern times does it justify and defend them.

—Annie Besant, *Ancient Wisdom*, pp. 3, 5

the Guardians of humanity . . . From time to time, one of them comes forth into the world of men, as a great religious teacher, to carry on the task of spreading a new form of the Eternal Verities, a form suitable to a new race or civilisation. Their ranks include all the greatest Prophets of the Faiths of the world, and while a religion lives one of these great Ones is ever at its head, watching over it as His special charge.

—Annie Besant, *The Masters*, Adyar ed., p. 52; Krotona ed., p. 79

Let these unfortunate, deluded Christians know that the real Christ of every Christian is the *Yâch*, the "mystical Voice", while the man *Jesus* was but a mortal like any of us, an adept more by his inherent purity and ignorance of real Evil, than by what he had learned with his initiated Rabbis and the already (at that period) fast degenerating Egyptian Hierophants and priests.

—*Mahatma Letters*, p. 344

neither knew the other John the Baptist never having heard of Jesus who is a spiritual abstraction and no living man of that epoch.

—*Mahatma Letters*, p. 415

Take Paul, read the little of original that is left of him in the writings attributed to this brave, honest, sincere man, and see whether any one can find a word therein to show that Paul meant by the word Christ anything more than the abstract ideal of the personal divinity indwelling in man. For Paul, Christ is not a person, but an embodied idea. "If any man is in Christ he is a new creation," he is reborn, as after initiation, for the Lord is spirit—the spirit of man. Paul was the only one of the apostles who had understood the secret ideas underlying the teachings of Jesus, although he had never met him. But Paul had been initiated himself; and, bent upon inaugurating a new and broad reform, one embracing the whole of humanity, he sincerely set his own doctrines far above the wisdom of the ages, above the ancient Mysteries and final revelation to the epoptae. As Professor A. Wilder well proves in a series of able articles, it was not Jesus, but Paul who was the real founder of Christianity.

—*Isis Unveiled*, II, p. 574

Do they affirm that Jesus gave himself as a voluntary sacrifice? On

Again, in these researches into the remote past we have frequently found the disciple Jesus, who in Palestine had the privilege of yielding up His body to the Christ. As a result of that act He received the incarnation of Apollonius of Tyana

the one who was once the disciple Jesus stands ready especially to guide the various activities of the Christian Churches.

—C. W. Leadbeater, *The Inner Life*, Amer. ed., I, pp. 13, 14; Adyar ed., pp. 19, 20

I believe with many of the early Christians, that the World Teacher, named by them the Christ, assumed at the stage of the Gospel story called the Baptism, the body of a disciple, Jesus, to carry on his earthly work at that time.

—Annie Besant, interviewed Jan. 13, 1926, by the Associated Press of India

The historical Christ, then, is a glorious Being belonging to the great spiritual hierarchy that guides the spiritual evolution of humanity, who used for some three years the human body of the disciple Jesus . . . That mighty One who had used the body of Jesus as His vehicle, and whose guardian care extends over the whole spiritual evolution of the fifth race of humanity, gave into the strong hands of the holy disciple who had surrendered to Him his body the care of the infant Church, perfecting his human evolution Jesus became one of the Masters of Wisdom, and took Christianity under His special charge, ever seeking to guide it to the right lines, to protect, to guard and nourish it.

—Annie Besant, *Esoteric Christianity*, London ed., pp. 140, 142; Krontonn ed., pp. 139, 140

We have seen how the man Jesus, the Hebrew disciple, laid down His

the contrary, there is not a word to sustain the idea. They make it clear that he would rather have lived to continue what he considered his mission, and that he died because he could not help it, and only when betrayed When, finally, he saw that his time had come, he succumbed to the inevitable, but see him in the garden, on the Mount of Olives, writhing in agony until "his sweat was, as it were, great drops of blood," praying with fervid supplication that the cup might be removed from him; exhausted by his struggle to such a degree that an angel from heaven had to come and strengthen him; and say if the picture is that of a self-immolating hostage and martyr.

—*Isis Unveiled*, II, p. 545

If we do not accept Jesus as God, we revere him as a man. Such a feeling honors him more than if we were to attribute to him the powers and personality of the Supreme, and credit him at the same time with having played a useless comedy with mankind, as, after all, his mission proves scarcely less than a complete failure; 2,000 years have passed, and Christians do not reckon one-fifth part of the population of the globe, nor is Christianity likely to progress any better in the future.

—*Isis Unveiled*, II, p. 530

body in glad surrender that a higher Life might descend and become embodied in the form. He thus willingly sacrificed, and how by that act He became a Christ of full stature, to be the Guardian of Christianity triumphing over death.

—Annie Besant, *Esoteric Christianity*, London ed., p. 217; Krotona ed., pp. 215, 216

"Let us pray,

"Guide us, O Almighty Father, in all our doings, and from Thy heavenly throne send down Thy holy Angel to be with Thy people who have met together to serve and to worship Thee. Through Christ our Lord."

The phrase "Let us pray" is a signal given by the celebrant to the people when he is about to say a prayer, and it is therefore time for them to kneel . . . for a considerable time there was no written liturgy, and each celebrant filled in extemporaneously the outline of the ceremony as given by the Christ.

That Christ did give such an outline is certain from clairvoyant investigation.

—C. W. Leadbeater, *Science of the Sacraments*, p. 47

(To be Continued)

The Brother XII Bubble Bursts

The Aquarian Foundation bubble seems to have burst even sooner than was to be expected.

When the October Carric called attention to certain utterances of the Brother XII, the founder and prophet of the Aquarian Foundation, and questioned whether the extravagant and vulgar language he used was consistent with his being a Messenger of the Lodge of Masters, there was, outwardly at least, no sign that anything was wrong in the manner in which the Foundation was being conducted. It is true, certain statements of the Brother XII, published in his organ *The Challenge* for September, led to the very general comment that he was advocating sex relations which differed little, if at all, from promiscuity.

Late in October, however, the storm broke. Mutual recriminations between the Brother XII, i. e., Edward A. Wilson, and Robert England,

Secretary-Treasurer of the Foundation, over the disposal of certain funds, led to each having the other arrested and brought into court on charges of embezzlement. It appears that a Mrs. Connolly had donated \$25,000 to the Brother XII and there is a dispute as to whether the money was an out-and-out gift to him, or was intended for the use of the Foundation. She herself has later testified that it was a gift to him, but whether it was at the time so intended seems to be a matter for difference of opinion and one which must be settled by the court.

However that may be, the Brother XII used a portion of the money to purchase a new property in British Columbia and to establish another colony thereon. This was to be limited to the very few and everybody was to mind his own business. That, perhaps, is a good principle, but the particular business of the Brother XII was revealed in a sworn statement of Mr. England in court. He alleges that the Brother XII, on his own admission, had met a woman on the train from Seattle to Chicago, had gone through some sort of "initiation" with her, that he claims to be an incarnation of the Egyptian god Osiris, while the train lady, or let us say, the "affinity", is the incarnation of Isis, and that the twin would produce a son who is to be the incarnation of Horus and who will be the world teacher in 1976. Whether the proposed son, Horus, had already been "initiated", and whether there was an effectual guarantee that the son would not be a daughter, does not appear. Certain it is, however, that the Brother XII brought the proposed mother of Horus to the Foundation colony at Cedar Island near Nanaimo and created much scandal thereby, seducing himself with her and taking her into the Mystery House, or Holy of Holies, from which others with more claim to respectability and regard for the conventions were excluded. Finally the lady, variously described as "the Magdalene from Chicago" and as the wife of an eastern professional man, left, but the effect she produced did not. Members—and be it understood, despite rumors to the contrary, they are entirely respectable people—objected to the infusion of free love ideas, even when their practice was limited to the Messenger of the Masters himself. Hence the uproar.

It will remain for the court to settle the financial imbroglio and to wind up the affairs of the Foundation, if that is desired, and in fact it is stated that application has already been made to the court to distribute the property. Meanwhile it appears certain that the Brother XII has signed his own death warrant; and, as he alone was the supposed link between the Masters and the White Lodge, the affair will go to pieces and leave not a rack behind. Some of the members may have learned a salutary lesson; others, being born suckers, will continue to be such and will bite at the next bait offering. There are many who cannot resist the allurements of persons, be they men or women, possessed of self-assurance and of a commanding or persuasive mien, who think, or pretend to think, that they are in communication with beings on a higher plane, and this especially when they clothe themselves in garments of light, back up their assertions with ancient truths, but always implying "I am a new Messenger." It is worth thinking over by others than those of the Aquarian Foundation. The Brother XII used a modicum of real theosophical teaching as a bait and added to it an appeal to the vanity of the individual. He reaped a plentiful harvest, upwards of 2,000 members, it is said, some of them wealthy, induced many to come to live in his colony, and had branches even as distant as New Zealand—fairly good work for a retired sea captain.

It is not my business to diagnose the character of the Brother XII. Was he simply a shrewd impostor who finally over-played his part? Was he really convinced, as many another is, of the reality of his mission and of his psychic revelations, and did he finally fall a victim to them, finding an excuse in the idea that he was the god Osiris incarnated? Was he, as has been maintained, the victim of the "Dark Forces"? Was he simply

a fool beguiled by a woman? These are interesting questions which may be left to his followers to settle.

It may not be amiss to say that the colony idea carries in itself certain dangers. Mrs. Annie Besant has started to establish a colony at Ojai, "the Happy Valley Foundation," the object of which she has stated to be to form "a cradle for the new sixth race." While not in the least intending to reflect on Mrs. Besant, whose schemes are clean even if visionary, it is conceivable that enthusiastic and less scrupulous followers, persons who have an inflated idea of their own spiritual superiority, might in time associate themselves with the Happy Valley Foundation and undertake, "on superior orders," to be themselves the instruments in rearing children for the new race, and the more the merrier. The rearing of a new race of superior children is a matter of sex. Normal people may be trusted to limit themselves to the usual social conventions and in the plans of the eugenicists, but given those infected with the psychic bug, who dabble in matters relating to kundalini and what not, and there is no assurance that someone might not follow the example of the Brother XII, even though he might not exploit it so publicly.

Krishnamurti at Ommen; 1928—II

In the November CURIE I gave my impression of the utterances of Mr. Krishnamurti at the Star Camp at Ommen in 1928, as stated in the authorized pamphlet *Let Understanding be the Law*. It is perhaps needless to repeat that this was done, not with the idea of giving a full presentation of his philosophy, if such it may be called, but rather to point out his attitude towards the Liberal Catholic Church, the E. S. and the exorbitant claims to leadership of Annie Besant and C. W. Leadbeater. It may be left to others to trace out, if they can, its relation to Buddhism and to the philosophy of the *Bhagavad Gita* and the *Upanishads*, and to decide whether we have here anything really new, or something based upon already well known teachings; whether it can be designated as a full-fledged philosophy of life, or rather, as it would seem to me, a philosophy gradually taking shape in Mr. Krishnamurti's mind and perhaps not even yet perfected. My conviction is that there is not a single new idea in what Mr. Krishnamurti says, nothing which cannot be found in books old or new, nothing which might not have been expressed by any person of intelligence and intellectual independence who has been in touch with oriental philosophy and who has determined to think for himself rather than to allow himself to be led by others. The evidence of the growth of his ideas during the past three years is patent enough; they have indications of having been progressively evolved, not of being preformed as one should expect of a great teacher reincarnated, or even of one acting as the accredited mouthpiece of such. That they appear new and wonderful to his followers is simply because they are new to them, for they have been encouraged to follow rather than to act in their own initiative. This, of course, in no way detracts from their value; it does not controvert what I have said before, that thanks to the position accorded to him by Mrs. Besant, and to the class of his hearers, he is the right person in the right place.

I shall now make a few excerpts, questions and answers, from *Let Understanding be the Law*, these being selected for their bearing on the church, especially the Liberal Catholic Church, and on the teachings and policies of Mrs. Besant and Mr. Leadbeater.

QUESTION (page 9): . . . In 1925 you selected seven Apostles, the remaining five not yet having attained the necessary Arhat level. Now you say that you have no disciples.

KRISHNAMURTI: I say again that I have no disciples. Everyone of you is a disciple of the Truth if you understand the Truth and do not follow individuals. I have no followers. I hope you do not consider yourselves as my followers, for if you do you will be perverting and

betraying the Truth which I maintain. I have no disciples; I have no followers . . . I hold that to be disciples of an individual is to betray the Truth. The only manner of attaining Truth is to become disciples of the Truth itself without a mediator . . . Do not become followers or disciples of individuals but become the tabernacle of Truth without beginning or end, and then these questions as to who is an apostle, who is a disciple, who is an Ariat, will all fade away, for they are of no value.

This question refers to the astounding address of Annie Besant at the Ommen Star Camp, August 11th, 1925 (*Herald of the Star*, September, 1925, page 304), in which she announced that the following "Apostles" had been already chosen; Annie Besant, C. W. Leadbeater, C. Jinarajadasa, George Arundale, Oscar Köllerström, Rukmini Arundale, J. I. Weltwood. There is no evidence in Mrs. Besant's address that these "Apostles" were chosen by or with the consent of Mr. Krishnamurti. She says that they were selected by "the Lord of Love Himself," to wit, "the Lord Maitreya", who commanded her to make the announcement (page 307). Evidently then, Mr. Krishnamurti, if he is the incarnation or the mouth-piece of this Lord Maitreya, is giving the lie direct to Annie Besant.

QUESTION (page 11): The Liberal Catholic Church and the Co-Masonic Order were said to be two organizations specially chosen by the Lord Maitreya to carry out your work. Now you tell us that all ritual and ceremonial are unessential and step down the Truth.

KRISHNAMURTI: I still maintain that all ceremonies are unnecessary for spiritual growth . . . I say that all ceremonies are unessential for the fulfilment of life . . . These difficulties only arise when you are frightened, frightened that you may lose the spiritual manna which you think exists in your particular organization. No organization, however well reasoned in tradition, however well established, contains the Truth. If you would seek the Truth you must go out, far away from the limitations of the human mind and heart and there discover it—and that Truth is within yourself. Is it not much simpler to make Life itself the goal—Life itself the guide, the Master and the God—than to have mediators, *gurus*, who must inevitably step down the Truth, and hence betray it?

This has special reference to Mrs. Besant's same Ommen address in which she says (page 310):

Some years ago the Lord said to the School of which I am the Outer Head, that three lines of activity were especially wanted in the preparation for His Coming. One of them was a special form of Christianity that you know as the Liberal Catholic Church . . . and the third was that form of Free Masonry which admits women . . . We call it in French *Maconnerie mixte*; in England we call it Co-Masonry.

It also refers to a passage in her closing address at the same Camp (page 339) where she says:

And the Liberal Catholic Church should be the very heart of the teaching that the Christ will give . . .

And now comes this "Lord", this "Christ," if we are to accept Mrs. Besant's most positive statements about Krishnamurti, and says that these things are not only needless but detrimental—quite a sudden change of opinion in the Lord, one would say, unless Mrs. Besant has grossly deceived herself.

QUESTION (page 15): We have been told that the World-Mother will manifest in order to complete your work, and that the disciple through whom She will work has already been selected. You tell us that distinctions of male and female do not exist in Truth because Life is one.

KRISHNAMURTI: . . . In Truth there is neither male nor female; how can there be? . . . No one is going to complete my work except you. You can either pervert it, corrupt it, or keep it pure. No one is necessary to complete my work except yourselves. Perhaps what I say does not suit you and so you want another image to worship; and you

will have that image, of your own making, whether it be this or another. As long as you do not want the Truth in its absolute sense; as long as you do not want freedom, you will invent for yourselves many phrases, many images, many labels, and lose yourselves in the complications of philosophica and creeds. If you desire the Truth, as a drowning man desires air, then you will not want all these complications.

So does the "Lord Maitreya" incarnate dispose of Mrs. Besant's World Mother and her representative, the young Rukmini Arundale!

QUESTION (page 18): Some people hold that while the World-Teacher has no concern with the founding of a new religion, yet the Bodhisattva Maitreya in His larger Cosmic consciousness is concerned with and supports all religions and creeds.

KRISHNAMURTI: Oh, what a comfortable idea! How you worship words. You are in love with labels and not with Truth . . . How can you divide Life into the World-Teacher and the Bodhisattva? Oh, you people of little understanding! . . . That which you like you will attribute to the Bodhisattva; that which you do not like to the World-Teacher—or perhaps to Krishnamurti . . . If you are carried away by my authority now, you will be carried away by some other authority later. You will obey by authority and disobey by authority. You have no understanding in the matter. You want comfort all the time, and you find that comfort, in words, in authority, in gods and in dogmas.

Here we have Krishnaji's answer to those many Star members who adhere to the Liberal Catholic Church, and who attempt to justify its ceremonial by claiming that when Krishnamurti condemns ceremonial he is speaking, not as the Lord Maitreya, but as just plain little Jiddu Krishnamurti.

QUESTION (page 19): It has been said that the Christ works essentially through the Liberal Catholic Church and but a portion of his consciousness manifests through Krishnaji. May we have your opinion on both these points?

KRISHNAMURTI: . . . Truth, which is life, has nothing to do with any person, with any organization. Friend, you are playing with these things. . . . I am concerned with Truth and with the awakening of the desire in each one of you to discover that Truth. You are concerned with the consciousness of Krishnamurti. How can you tell when you know neither Krishnamurti nor the Christ? I do not know who tells you these things, but how you are all caught up in the lovely designs of words! I am not concerned with organizations. I am not concerned with societies, with religions, with dogmas, but I am concerned with life, because I am Life. You do not want life and the fulfilment of life which is the Truth, but a passing shade of comfort either in this organization or in another, and sweet words and smooth ideas are sufficient for your small understanding. So, friend, by these things you are held, because you place organizations before life, the sayings of another before life, you are caught and strangled . . . A man who wishes to be free from all limitations must put aside all crutches.

QUESTION (page 22): Are we to take it that we should not fear to carry the implications of your words to their ultimate conclusions?

KRISHNAMURTI: Why have you fear? What are you afraid of? Afraid that what I say may be the Truth? Afraid to give up those things that you have clung to for so long? How do you think to find anything in life if you are afraid to carry your thoughts and feelings to their ultimate conclusion? Friend, you acquire Truth by putting away these things which you have gained, and not by clinging to them . . .

QUESTION (page 25): Krishnamurti says we should not follow or obey any authority whatsoever. How far should this principle be applied to members of the Theosophical Society, who are very much governed by authority? Or even to the authority of Krishnamurti himself?

KRISHNAMURTI: Shall I tell you? Do not obey. Why should you obey? Why should you subjugate yourself to others? Because you want to accept, you create authority and that is the root of poison, that is the seed which you must destroy. You desire to seek comfort in obedience. Do not think that I am antagonistic to the Theosophical Society. I am not. It takes too much energy to be antagonistic to anything. . . . I do not know that in the Theosophical Society you are urged to obey, I do not know; it may be, but I am not concerned with the matter. If it is not in the Theosophical Society that you obey it will be in some other organization. . . . Have not all my friends urged me all the time to follow one thing or another? Have they not always said: Be careful of what you do, of what you say. Be careful of your position. You must say this and you must not say that. Patience is a divine gift! Had I obeyed any one of them, I should never have found that eternal, absolute, happiness. Because I doubted the very things they maintained, because I would not accept anything that was put before me, I have found that Kingdom which is eternal and without variance; I have fulfilled life. . . . And I would say to you, do likewise. . . .

In this reply, quoted in part, we have the essence of Krishnamurti's gospel of revolt, a bit of personal history not before vouchsafed us. Here we see the pressure that has been brought to bear on him to make him conform to those who would make him their servant. One cannot help thinking of the temptation of Christ by the devil, who "taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them: And saith unto him, All these things will I give thee, if thou wilt fall down and worship me." Knowing as we do these tempters, whom I need not name, the allurements of wealth and power held out to him, one cannot but admire his resistance, be his shortcomings what they may. Compare his injunction: "DO NOT OBEY", with the pledge exacted of E. S. members by Annie Besant—a pledge, not to seek Truth alone, but a pledge of subservience to Annie Besant, a pledge "to obey, without cavil or delay, the orders of the Head of the Esoteric Section in all that concerns my relation with the Theosophical Movement; to work with her on the lines she shall lay down," etc.

Concluding, it is hoped that these few citations will suffice to prove the utter and absolute incompatibility of the teachings of Mr. Krishnamurti with those of the Liberal Catholic Church and of its great exponents, Annie Besant and C. W. Leadbeater, as well as with the discipline of the Esoteric Section. If Mr. Krishnamurti is regarded as in fact the incarnation of the great Lord Maitreya: or at least his mouthpiece, then those assertions of Mrs. Besant about the "Apostles", and about the Liberal Catholic Church, as quoted above must be rejected. If he is not, but is just plain Mr. Krishnamurti, her claim that he is Maitreya, is equally false. In either event she is irretrievably discredited as a seeress and as the agent of the Higher Powers. If he is at one time speaking as Maitreya but at others as Krishnamurti, we must assume that the Lord has selected a vehicle who is disposed to deny his commands to Annie Besant whenever he is not kept strictly under control. Mr. Jean Delville, the Belgian Star Organizer, is right in saying that it is logically impossible to follow Krishnamurti as the World Teacher, and to affiliate oneself with the ceremonial of the Liberal Catholic Church. To follow Krishnamurti's injunctions to their ultimate conclusion (see question page 22, above), must involve the casting out of the Besant-Leadbeater combination, bag and baggage, either as self-deluded dupes of psychism, or as impostors. How many will go to this limit?

Let Understanding be the Law. Krishnamurti's answers to questions at Ommen, August, 1928; 25 cents.

Who Brings the Truth? Krishnamurti's talk at Eerde, August, 1927; 25 cents. Both from the O. E. LIBRARY.

Correction

October CHURCH, page 12. The address of *Group van Vereenigde Theosophen*, Amsterdam, should read 178 Valeriusstraat. Classes Fridays, 8-10 P. M., alternately *Secret Doctrine* and *Occult of Theosophy*.

At the Periscope

Latest News in Brief.—Esther Bright, in admirable letter, wants to reorganize British E. S. on Krishnamurtian lines.—New L. C. church near Sydney: name, St. Charles; that means St. Charles Leadbeater.—C. Jinarajadasa, too busy glibtrotting to study *Secret Doctrine*, says in flap-doodle speech that Besant invented idea of Monad.—Krishnamurti goes to India for three months, thence to America; D. Rajagopal, Krishnamurtian John the Baptist, tours America, hiring big halls for small audiences.—Arundale says only men with French blood are gentlemen; how about Krishnamurti? Jinarajadasa? Leadbeater?—H. P. B. in pants in Himalayas satisfied with T. S.; so says Arundale.—Besant, busy with politics, lets Arundale loose on *Theosophist*; result, all about Arundale.—Aquarian Foundation Governors dissolving the Corporation; dividends to be divided; Bro. XII's "apostles" seek new jobs.—Angels now follow Arundale in worshipping "Our Lord the Sun," says Geoffrey Hodson.—Back to Blavatsky Group in Amsterdam starts classes in *Secret Doctrine* and *Voice of the Silence*; also S. D. class in The Hague.

New T. S. Center in Wales.—Mr. Peter Freeman, General Secretary of the Welsh Section, T. S., informs us in *News and Notes* for September (page 13), that a new center may be formed at

Llanfairpwllgwyngyllgogerychwyrndrobwllllantysiliogogoch.

I am, however, authoritatively informed that this was wrongly spelled and should be

Llanfairpwylgwyngillgogerwychwndrobocllantysiliogogoch.

This is important, for, as Mr. Freeman says, in Welsh "every letter is always pronounced." Life being short, the inhabitants of this town usually call it Llanfair P. G.

Theosophical World Congress.—It is announced in *The Theosophical Messenger* for October (page 113) that the World Congress of theosophists will be held in Chicago next summer and that "It is definitely settled that Dr. Besant, Mr. Jinarajadasa and Dr. and Mrs. Arundale will attend the Congress." An abundant supply of bunkum is therefore assured. Doubts are expressed about Mr. Leadbeater, as his tummy won't stand a protracted sea trip. One may question whether he has the insolence to return to the scenes of his former rascalities with his male pupils, but the tummy is a convenient excuse.

Mrs. Besant Leases "Happy Valley."—Recently Mr. Rogers issued a strong warning to theosophists against going to Ojai (*The Theosophical Messenger*, July, page 31). Now comes *The Ojai* newspaper and announces that Mrs. Besant has leased the Happy Valley property to a farmer. Pigs and cattle will roam over the sacred land and prepare the way for the coming sixth race. Nevertheless in the August *Theosophist* (pages 611-620) Mrs. Besant gives a roseate view of its future. The "Lieutenant Manu" of the Fifth Race is the Inner Head of the Foundation, she herself, of course, being the Outer Head. "The fellowship of Angels and of Men" is beginning to form and will gradually be active in the Valley. There will be "a Temple, a School, a Library, a Club, a Co-Masonic Lodge, a Theatre, a Public Hall, a Gymnasium, a Cafeteria," flower gardens, play grounds, and, let us hope, a Liberal Catholic Church, a Krishnamurtianium, a Baseball Field, a Beauty Shoppe and a Soft Drink Bar. Carpenters, plumbers, masons, writers, musicians, painters, sculptors, actors, will also be needed, she says. All these things are calculated to alarm the poor farmer with his pigs as to the duration of his lease, but as the Lieutenant Manu has seemingly declined to come forward with the cash for immediate operations, this was the best that could be done.

Why Mrs. Besant Got Ill.—Mrs. Besant's recent illness in London, profanely attributed to a chill, is thus explained by George S. Arundale in the August *Theosophy in India* (page 209). Mr. Arundale says: "I should not be at all surprised, if this illness were the preparation for the new cycle of seven years service which comes to her on her re-election as President of the Theosophical Society for the fourth term in succession, though part of the illness may well be due to her function of transmuting evil into good in her own person . . . Her body suffers, but the evil is thereby neutralized." The physicians were wrong; it was not a chill, but the birth-pangs of a new cycle, combined with filling the role attributed to Christ by Christian orthodoxy. It is a merit of Dr. Arundale that he is always willing to write for the amusement of his readers, and to give good measure, pressed down, and shaken together, and running over, only stopping when the printer appears at the door with overdue bills. The pleasure of reading his opinions adds much to the joy of being a theosophist.

What She Looks Like.—Having received the first number of Rukmini Devi's (Mrs. Arundale's) new magazine, *The World-Mother*, I now have the blessed privilege of gazing on that sublime Lady's picture. She is sitting in a big white lotus, presided over by an owl and two elephants each holding a wine glass, has four arms, wears a tightly laced bodice, has a small waist and is very young and frisky looking, a regular flapper, rather the sort to flirt with than to regard with veneration. No wonder the Holy Ghost fell for her. As this lady is now being identified with the Virgin Mary, of whom we have almost as many pictures as of Mrs. Besant, there must be some mistake, or the picture must have been taken much earlier. Many of the pictures of the Madonna are exceedingly beautiful, but the attempt to substitute this nice little Hindu vamp is not pleasing.

How to Swallow the Lord.—Taking the Holy Communion in a Liberal Catholic church is not so simple a matter as it might seem, if we may judge from the entertaining detailed directions given by the Right Reverend Wedgwood in *The Liberal Catholic* for August (pages 294-5). So elaborate is it that a rehearsal with tea and cookies for novices would seem to be in place. The communicant is to stick out the tongue at the priest to receive the Host, and ladies with broad-brimmed hats must hold the head erect, so that the priest may not perchance miss the tongue and poke it up the nose. It must not be chewed, or as Mr. Wedgwood states it, "it should be swallowed without mastication of any kind," as "there is a possibility of Particles lodging in the interstices of the teeth." That must be as hard as swallowing a dry pill. From this it is to be inferred that the absorption of the Lord occurs in the stomach, or, perhaps, in the duodenum. A photograph of the aged Annie Besant protruding her tongue at a priest to receive the sanctified wafer might be added to the present Besant gallery.

High Cost of Salvage.—At the recent Lutheran Church convention at Erie it was stated that the cost to the missionary section of that Church of converting one native Indian to Christianity is \$40, one Chinaman, \$150; one Japanese \$550, and one native African, \$35,000! It would seem that a "Jim Crow" annex to heaven would hardly be worth asking for.

Neo-Theosophical Zigzagging.—Mrs. Besant traveled from India to London, made two speeches before half-empty houses and went back whence she came. Mr. C. Jinarajadasa journeyed from Australia to Chicago to make a speech or two, then started for Brazil via Ojai in California, stopping off at London and St. Moritz in Switzerland. Thence he goes to Brazil and other South and Central American countries and Porto Rico, thence back to Australia, only to return to the Chicago theosophical turban display next summer. Next year the whole "Adyar Gang," including Mrs. Besant, Dr. and Mrs. Arundale and the World-Mother, are expected to

travel from India to Chicago for the same purpose. One wonders how many converts are made, at what *per capita* cost, and who pays for it. One is reminded of the saying of Christ: "Ye compass sea and land to make one proselyte" (continued in Matt. xxiii, 15).

Important—The Mahatma Letters to A. P. Sinnett

We are advised that *The Mahatma Letters to A. P. Sinnett* is now out of print and that no immediate reprinting is contemplated. There is, however, a small stock of this precious volume, ranking with *The Secret Doctrine* in importance, still available, and we advise those who desire to own it, but who have postponed purchasing, to order *immediately*, lest the opportunity be lost. The work will undoubtedly command a large premium in the near future.

Price from the O. E. LIBRARY, \$7.50.

Hartmann's "Who's Who in Occultism"

Do you want to know the address of any society devoted to theosophy, rosicrucianism, spiritualism, astrology, new thought, or other occult, mystical or psychical subject? Are you looking for vegetarians, anti-vivisectionists, anti-serumites, bone-punchers, raw food eaters, faddists in this, that and the other? Do you want the address of any person distinguished in such fields, the names of publishers of such books? the titles of the best books? Do you want a brief notice of those most active in such lines? There is but one book in the world where you can find all such information assembled for ready reference, and just as complete as the compiler's years of experience can make it. This book is Hartmann's *Who's Who in Occultism, New Thought, Psychism and Spiritualism*. Recommended by the O. E. LIBRARY.

Second, greatly enlarged edition, 350 pages, now \$3.00, from the O. E. LIBRARY.

In Defense of H. P. Blavatsky

Was She a Charlatan? A Critical Analysis of the 1885 Report of the Society for Psychical Research on the Phenomena connected with Mme. H. P. Blavatsky. By William Kingsland. Paper, 60 pages. The Blavatsky Association, London, 1927. Price, 50 cents, from the O. E. LIBRARY.

As the Hodgson report to the Society for Psychical Research is still often referred to as being positive proof that H. P. B. was an impostor, Mr. William Kingsland of the Blavatsky Association, and author of *Scientific Idealism*, has undertaken a critical analysis of the report and of M. Solovoyoff's book, *A Modern Priestess of Isis*. The brochure should be in the hands of everybody who has occasion to defend the memory of H. P. B. against still current slanders. It may also be obtained for 1/8 from the Blavatsky Association, 26, Bedford Gardens, London, W. 8.

Why Mr. Wadia Left the Theosophical Society

Copies of Mr. B. P. Wadia's statement "To All Fellow Theosophists and Members of the Theosophical Society," giving his reasons for resigning can be obtained from this office for 5 cents in U. S., Canadian or British stamps. A classical document.

Headquarters for "Back to Blavatsky" Literature

THE O. E. LIBRARY is headquarters for all books by and on H. P. Blavatsky, and supporting the original Theosophy taught by her and by the Masters. The lists constantly published in the *CARRIE* are unsurpassed in completeness. Write to us for lists, and subscribe for the *CARRIE*, 50 cents a year.

Fake Bishops and a Fake Church

The fraudulent nature of the claims of the Liberal Catholic Church, the disreputable character of its founders, its repudiation by the officials of the Old Catholic Church of Holland with which it claims relationship, its efforts to deceive theosophists and the public as to its true nature, the efforts of Annie Besant and C. W. Leadbeater to force it on the Theosophical Society and its incompatibility with the teachings of H. P. Blavatsky and the Masters, are fully exposed in a series of twenty-five issues of the CURRIC. Every true theosophist should read them. A set of these can be obtained from this office for 25 cents in stamps.

Some Old-Timers Still in Demand

- Donnelly, Ignatius*—Atlantis, the Antediluvian World, \$2.50.
Arnold, Sir Edwin—The Light of Asia, pocket edition, cloth, \$1.00; red leather, \$1.65. Postical account of the life of Buddha.
Hartmann Dr. Franz—Magic, White and Black, \$2.75.
The Life of Paracelsus, \$2.75.
Hinton, C. H.—The Fourth Dimension, \$3.00.
Walker, E. D.—Reincarnation; a Study of Forgotten Truth, \$1.75.
Carpenter, Edward—Towards Democracy, small edition, \$2.00.
Row, T. Subba—Lectures on the Philosophy of the Bhagavad Gita, \$1.25.
The best treatise on the Gita that we know.
Kingsford, Anna—The Perfect Way, or the Finding of Christ, \$2.90.
All from the O. E. LIBRARY.

Theosophy—Historical, Biographical, Controversial

- Blavatsky, H. P.*—The Letters of H. P. Blavatsky to A. P. Sinnett, \$7.50.
Transcribed from the originals in Mr. Sinnett's file by A. Trevor Barker. Nothing written about H. P. B. by others gives such an insight into her character as these letters. They should be read by all who love her memory and her teachings.
Besant, Annie—H. P. Blavatsky and the Masters of the Wisdom (L), paper, \$0.50.
Rutt, G. Baseden—Madame Blavatsky (L), \$3.65.
The fullest biography extant, but which, while sympathetically written, does not enter into her teachings to any extent.
Jinnrajadasa, C.—The Golden Book of the Theosophical Society, \$5.75.
The value of this work consists in its collection of original documents, photographs and data about the T. S. It is therefore to be recommended to students of theosophical history, although the historical treatment is unreliable, unardonably biased and in some cases false and misleading.
The Theosophical Movement (L), \$5.00.
The best history of the Movement up to 1896, with abundant documentary evidence.
The Theosophic Voice; a reprint of the three issues of this periodical, containing a full exposure of the famous Leadbeater scandal of 1906 (L), \$1.25.
Cleather, Alice Leighton—H. P. Blavatsky as I Knew Her (L), \$1.00.
H. P. Blavatsky; A Great Betrayal, paper (L), \$0.50.
A keen exposure of the vagaries and scandals of the later Theosophy.
Dax, Bhagavan—The Central Hindu College and Mrs. Besant, paper, \$0.10.
An exposure of Mrs. Besant's dishonorable dealings in this connection.
Sinnett, A. P.—Incidents in the Life of Madame Blavatsky (L), \$1.25.
Wadia, B. P.—To All Fellow Theosophists and Members of the Theosophical Society, 5 cents postage.
A statement of his reasons for leaving the Society.

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ONE MILLION STARVING IN WALES TERRIBLE PLIGHT OF THE WELSH COAL MINERS

Two hundred and sixty thousand men are out of work in the coal mining district in Wales. These, with their families, amount to about one million persons whose last resources are exhausted and who are now dependent on charity. Children are starving, without shoes, stockings, underclothing or even bedcovers in the midst of a terribly cold winter, and with absolutely nothing in prospect, as the mining industry is paralyzed. Great Britain is otherwise in a depressed condition, so that work elsewhere cannot be supplied, and they cannot be sent out of the country in time to save them. Nothing so terrible has happened in Great Britain within the memory of any one living.

The Lord Mayor of London is in charge of collecting a relief fund, and the British Government has announced that it will give a pound for every pound donated to this fund from private sources.

The CRITIC appeals to its kind readers in behalf of these starving and freezing men, women and children, our Welsh brothers and sisters. NOW is the time to act. Any amounts, large or small, that you can give or collect for this purpose, if sent to the CRITIC, will be acknowledged and promptly forwarded to the proper authorities in England.

Remember; every dollar contributed will draw another dollar from the British Government.

The Editor

Industries Managed by Ex-convicts.—Everybody has heard of the wood-working factory of Jacob Pesenderfer, the head and employes of which are ex-convicts. The Marshall Stillman Movement in New York has established a successful factory in which the greater part of the employes are men from prison, and is about to start a leather goods company for employing discharged convicts. While the industries in general look askance on these men, the corporation managers not being willing to assume the responsibility, it is the aim of the Marshall Stillman Movement to take them in and give them work. Others are employed only when necessary. In order to secure the needed capital the leather goods industry will be regularly organized as a stock company.

The Revolt Against Capital Punishment

From the Third Annual Report of the National Council for the Abolition of the Death Penalty one learns of the increasing sentiment against capital punishment in England. Many meetings were held in various parts of the country, presided over or addressed by persons of eminence. An increasing reluctance to serve on juries when capital cases are concerned is observed. Much literature has been distributed, and in this connection it is noted that the Theosophical Order of Service has rendered much assistance. Colored posters have been displayed in certain places, although the Underground Railway Company refused to permit them in its stations. This is natural enough. When public cleanliness is concerned Peas Soap posters are far less likely to give offense than an exhibition of public immorality. Nobody objects to the removal of physical dirt, but social dirt—that depends on whether it is one of the dirty ones who is faced with the evidence of his impurity. The final liberation of Oscar Slater after an imprisonment of eighteen years, when the court of appeals decided that the evidence on which he was convicted of murder was unconvincing, is stated to have produced a profound impression as to the risk of imposing the death sentence on circumstantial evidence.

Attention is also called to the growing disposition of the authorities to observe secrecy with regard to inquests following executions. As a result of this the National Council issued a pamphlet containing detailed information regarding recent bungled hangings, proving that hanging as at present performed is by no means always the quick and certain method that it is claimed to be. In other words, the authorities aim to conceal the facts. This pamphlet was not publicly circulated, which we think should have been done. It is well-known that there is a grave question whether electrocution really kills beyond the possibility of resuscitation, and our English friends will be interested to know that by the law of the State of New York, execution consists of two stages: the first, stunning the victim as far as may be done by a powerful electric current manipulated by the public executioner; the second, ripping up the body by the official physician so as to make sure of death and to prevent possible attempts at resuscitation by friends who claim the corpse. In fact, legal killing in New York differs little from the old-fashioned "drawing and quartering". The public should know it.

A further step in England is the preparation of a public petition to Parliament to abolish the death penalty. Blanks, with space for twenty signatures, can be obtained from the Secretary of the National Council for the Abolition of the Death Penalty, 23, Charing Cross, Whitehall, London, S. W. 1, and must be returned not later than March 31st.

The Carrs look forward with keen interest to the ultimate and inevitable abolition of legal killing in Great Britain, believing that the example of that country will produce a profound effect, not only in the British dominions, but in the United States likewise.

The somewhat informal annual report of the League to Abolish Capital Punishment, which is the national organization for the United States, shows continued activity and progress, although the year 1928 does not record any state which has gone so far as to do away with this social monstrosity. There are various state organizations with which the League is cooperating, and special assaults on the legislature during 1929 are in prospect in Ohio, Indiana, Colorado, California and Washington. It is interesting to note that the California movement is headed by Frank J. Smith, former warden of San Quentin, and that it has experienced a setback, thanks to the notorious Dickman murder case.

Here it may be mentioned that in the District of Columbia electric frying has been substituted for hanging, but all attempts to replace this with life imprisonment have failed to pass Congress. The District prides itself, however, on having arranged to have private electrocutions, in-

stead of conducting them in a corridor in view of the jail inmates. This shows that we live in a humane age. We insist on killing as an example to others, and then, out of considerations of decency, refuse to allow these others to witness it.

The Caric thinks that there are many people who are opposed to capital punishment, but who do not know how to give expression to their disapproval. One way is to affiliate with one of the above named organizations, according to the land in which one lives. To receive their literature will help one to know what to do and what is going on. The minimum annual dues of the British National Council for the Abolition of the Death Penalty are two shillings sixpence, and the address is given above. The minimum annual dues of the American Association, the League to Abolish Capital Punishment, are \$1.00, and the address is 104 Fifth Avenue, New York City.

One word more on capital punishment. Why do otherwise humane people insist on a method of treating murderers which makes impossible the reversal of a sentence when a mistake has been made, and which does no good to any one? Why do they think that the death of one person can be atoned for by the death of another? Why will sensible people who know well enough that you cannot replace a knocked-out tooth or mend a broken nose by knocking out the offender's tooth or smashing his face, think that there can be reparation in adding another murder to the first? Why do they think that an inherently barbarous act can be justified by votes of a legislature? Why do they keep insisting that the death penalty prevents murder when it is precisely those states which have the highest murder rate which have the death penalty, and when statistics available to all show that nowhere has the doing away with legal killing resulted in an increased homicide rate?

They do so for precisely the same reason that they wear useless buttons on their coat cuffs, wear neckties that do not tie anything, and start their dinners with soup and end with dessert, and for the same reason that a dog turns around before lying down—just because their parents and grandparents did these things. The dog which should lie down without first wheeling about would feel uncomfortable for having omitted a very necessary—to him—part of the process of lying down—it is his duty and he does it. So also the good, kind, humane person who suffers when he reads the horrible account of an execution for which he, as one of the community, is responsible, would be prompted, should a murderer escape death, to exclaim: "Have mercy on us, Oh Lord, we have left undone that which we ought to have done." Legal murder is a social convention, like a luxedo at dinner. We are miserable if not properly dressed, be the dinner as good as it may; we are wretched if we are not killing somebody; society is going to the devil because we have omitted a necessary function—neck-breaking, electric frying, or be it what it may, and all because our ancestors did it and we think we must imitate them, just as they did it because *their* ancestors did it, all the way back to the savage and the cannibal.

State Branches of the League to Abolish Capital Punishment:

California.—639 New Call Building, San Francisco, Calif. Mrs. Louise Wakefield Stretton, Ex. Sec. *Southern California*, 1022 California Building, Los Angeles, Calif. Miss Charlotte Dantzig, Sec.

Washington.—2205 East Howe Street, Seattle, Wash. Harry W. Collins, Chairman.

Colorado.—1419 Stout Street, Denver, Colo. Dr. Pearl Wheeler Dorr, Ex. Sec.

Indiana.—Versailles, Indiana. Miss Emma Stockinger, Ex. Sec.

Ohio.—322 Euclid Avenue, Cleveland, Ohio. Mrs. Wm. M. Sexton, Temp. Chairman.

Other associations:

New Jersey.—League to Abolish Capital Punishment, 76 Montgomery

Street, Jersey City, N. J. Miss Anna H. Hogan, Chairman.

Massachusetts.--Mass. Council for the Abolition of the Death Penalty, 6 Lyron Street, Boston, Mass. Dr. Zechariah Chafee, Chairman.

Pennsylvania.--Now organizing, % Mrs. Walter Cope, 200 East Johnson Street, Germantown, Philadelphia, Pa.

A Request of New Members

We frequently get new members who give us not the least information about themselves. To these we would say that in arranging correspondence with prisoners it is highly desirable that we should know something of the member. Matters of education, special acquirements or proclivities, occupation, age, religion, if any, all of these and others count in making satisfactory arrangements.

We do not insist on members telling us these things, but they do very materially contribute to the success of our work, and many failures are directly attributable to our being compelled to go forward in the dark.

All information given us is strictly confidential, and while we know that ladies are frequently reluctant to give their age, we assure them that we will not give them away, and that even an approximate figure would be helpful.

We therefore appeal to recent new members to send us such information as they are willing to give, which will be made a part of our confidential records.

Penal Notes

The Advancing "Messenger".--The September *Messenger*, of the South Dakota State Penitentiary, is the best I have seen from that source, both in contents and appearance. Among other good things it contains an interesting and optimistic article by Prisoner No. 4538 on "The Diminishing Crime Wave." The writer says he is getting his fill of odious comparisons, but at the risk of causing him to spill over I would ask him why, when Massachusetts is congratulating itself on not having added a single cell to its prisons for twenty-five years, thanks to its very efficient system of adult probation, South Dakota recently rejoiced on having added a new \$175,000 sanitary cell block with 200 burglarproof vaults for confining convicts, when the total prison population is not over 400. Cannot South Dakota learn a lesson from Massachusetts? Incidentally, the subscription to *The Messenger* is \$1 a year, and its address is Sioux Falls, South Dakota.

Canada Calls for Fingerprinting.--The Canadian Chiefs of Police are trying to get authority to fingerprint all immigrants. While this is mainly for the purpose of detecting criminals, the hope is expressed that fingerprinting may become universal. I sympathize with this. There is a prejudice against fingerprinting because it is supposed to be associated with criminals. Yet there is no reason why an honest person should object to having such a permanent means of identification go on record. Signatures may be forged, photographs are not always reliable, as features change with age and many people look alike. But fingerprints are absolutely characteristic, never change and never lie, so the experts tell us. Further, they can be used as a means of clearing those wrongly suspected of crimes, and for identifying the unknown dead and victims of those rare cases of loss of memory. Ultimately, I believe, every person will be thus recorded as a matter of course.

Utility of Capital Punishment.--It is the popular superstition that the death penalty should be maintained because it acts as nothing else would as a deterrent. It is next to impossible to eradicate this notion because its advocates simply refuse to look at the evidence to the contrary. That those countries and states which have abolished capital punishment have experienced no increase of capital offenses simply means

nothing to them; their theory is right, and if the facts do not conform to it, so much the worse for the facts. They are in love with the idea much as many good people are in love with the idea of hell. That capital punishment does not discourage crime is shown by the experience of two English chaplains under the old regime. Rev. W. Roberts, chaplain of Bristol jail, reported that out of 167 persons under sentence of death with whom he had conferred, 164 had attended hangings, while Rev. G. H. Lyford stated that out of 40 persons whom he had seen executed, all but two had witnessed hangings.

Texas Murder King Again.—The Texas State Bankers' Association, besides having to its charge several cold-blooded murders of innocent men, perpetrated by a gang of sheriffs in order to secure corpses to exhibit so as to claim the \$5,000 reward offered by the Association for each dead bank burglar, has now been sued by Mrs. Mary Hansen, widow of one of the murdered men, for \$100,000 damages. It is just poor Mary Hansen against a wealthy and powerful association, but it is to be hoped that she will get it, as \$100,000 is not too high a price to pay for the privilege of instigating to murder *ad libitum*, as the Texas State Bankers' Association has been doing.

Finger-Printing for Pistol Owners.—The New York Merchants' Association endorses a proposition to fingerprint all persons to whom pistol permits are granted. Then if anybody steals your gun and shoots somebody with it, you run a fair chance of being electrocized for it.

"Qui faut-il écouter?"

Qui faut-il écouter? (Allocution prononcée à propos de l'Enseignement de Krishnamurti, en mai 1928) par Jean Delville (2^e édition). 20pp. Bruxelles, 1928.

Prof. Jean Delville, National Organizer for the Order of the Star in Belgium, has stated his views of the crisis precipitated by Mr. Krishnamurti in this address, "To Whom Shall We Listen?", in no uncertain terms. Limiting himself almost exclusively to the declaration of Mr. Krishnamurti against religions and creeds in general, and especially against ceremonials, rituals and the Liberal Catholic Church, he decides without the least hesitation that since Krishnamurti is the World Teacher we must accept his attitude without qualification, evasion or equivocation, and that the position of those who attempt to compromise must be rejected. These things, says Krishnamurti, are useless and merely stand in the way of liberation; hence, away with them.

The address, from start to finish, is most refreshingly frank and honest and in the most striking contrast to the labored arguments of those who would at one and the same time accept Krishnamurti as an inspired teacher, the incarnation or spokesman of the Lord, and retain their ritualistic practices and beliefs. It points out the inconsistencies of "Arhat Besant" and the priests and bishops of the Liberal Catholic Church, the folly of their argument that Krishnamurti, the World Teacher, is not speaking as such when he denounces ritualism, but as plain Krishnamurti, and even their treachery in attempting to force their practices on Star members when Krishnamurti has denounced them. While treating these straddlers with almost indecent respect, he in fact shows that they are spiritually dishonest, that they will not abandon their idols, their spiritually intoxicating but pleasant practices and leaving all, follow the one whom they profess to regard as the Supreme Authority. It is in showing up these people that Prof. Delville manifests his greatest strength. His address should be translated into all of the thirteen languages in which Star literature is issued; it should be in the hands of every Star member, yes, every member of the Theosophical Society and the Liberal Catholic Church.

I do not wish to be misunderstood in commending it. I am in entire sympathy with Krishnamurti's denunciation of ritualism in every form

and under whatever pretext as an impediment to reaching the truth, to real spiritual progress. I admire his courage in taking the stand he has against the views and practices of those who have set him up in the position he now holds. He is a warrior against all forms of spiritual corruption, intoxication and drugging. He, alone in the circle in which he has been feared, has had the courage to stand up and denounce his colleagues, even if not by name. When one compares him with the lime-solting and sycophantic Arundale, Jinarajadasa, Wedgwood, Marcoult and many another, and with the ambitious and unscrupulous Besant, one could almost think that he has something of the divine nature in him. I am, then, thus far with Prof. Delville.

And yet—he tells us nothing that many of us have not heard before, nothing that cannot be found in the scriptures and the books of the wise all down the ages to the present day. Place side by side his denunciation of religion and ceremonial, for example, with the now familiar words of the Master K. H. in *The Mahatma Letters* (page 57), or the saying of Christ: "But thou, when thou prayest, enter into thy closet"; they are almost identical. That they should appear new and original to his followers would be surprising did not one remember the influences under which they have been brought up.

But even Prof. Delville falls into one of the errors against which Krishnamurti warns; he is carried away by Krishnaji's personality; he worships the man rather than what he says. For example, in his concluding words, he says, caps and all (page 20):

As for myself, who speak to you, all unworthy as I am, I have received the reflection of the Light of His Soul. A spark of the great and pure flame of His Love has kindled my heart. To Him I give my poor being. I have laid at His adorable Feet the best of my poor being. Nothing in the world could detach me completely from Him.

What gush! What hypertrophied hero worship! How inconsistent with the injunctions of Krishnamurti himself that they are not to regard him, but what he says! And on what does Prof. Delville base his belief in the Divinity of Krishnamurti, his idea that his feet are more "adorable" than the feet of another, that he should write them "Feet"? Apparently on two things:

First, because Mrs. Besant has declared him to be the World Teacher, the incarnation of Krishna and Christ—the very same Mrs. Besant who on the one hand says: "I efface myself completely before Him," and on the other loses an opportunity of taking part in the ritual and the sacraments of the Liberal Catholic Church, showing thereby that she herself does not believe what he says.

Second, because Krishnamurti at times claims that he is the World Teacher and that there is no other. Yet Prof. Delville must know that others have made the same claim, fortified by naught but their ready command of language and boundless self-assertion. Krishnamurti has said (*Let Understanding be the Law*, page 21): "Friend, do not concern yourself with whom I am; you will never know." Yet Prof. Delville and hosts of others, ignoring what Krishnamurti says, claim that they do know and forthwith proceed to worship him, exalting his personality (including his "Feet") when he begs them to attend to his words alone. Such is the inconsistency of human nature.

Prof. Delville speaks with modest reverence of Annie Besant, as if he were unconscious of her duplicity. How can he help seeing that it is she who is responsible for the orgy of ritualism which has overtaken the Theosophical Society? How can he help seeing that it is she who has led the Society away from the plain and simple teachings of the Masters and their Messenger H. P. B. into the psychic insanities of Leadbeater, not as a matter of conviction only, which could be pardoned, but under the pretense that she has been directly ordered to do so by some exalted beings with whom she claims to be in touch and whose agent among

men she is? Can he not see that having announced Krishnamurti as the World Teacher who would be the pillar of the Liberal Catholic Church, and having asserted that the Lord directed her to announce the appointment of seven "apostles" to work with him, most of whom are committed to the idolatries of that church, and having heard him denounce both them and it, she is placed in a position where common decency demands that she either state that she has been mistaken in Krishnamurti or that she has been deceived in the supposed beings with whom she has been in communication? This facing two ways might be condoned in people of feeble mind and of no importance, but in one of the ability and standing of Annie Besant it is wholly unpardonable. Thinking herself secure in the blind admiration of her followers, she has neither the honesty nor the courage to admit publicly that she has been grossly deceived about her supposed spiritual superiors of the Hierarchy. Such an exhibition of spiritual cowardice in a great leader is enough to make the gods weep. Cost what it may in self-humiliation, the example of openly admitting a mistake would be productive of far greater spiritual results than any attempt to maintain one's prestige by evasion.

And what will Prof. Delville have to say of the recent appointment of that arch-ceremonialist, arch-hypocrite and arch-impostor Leadbeater as Star organizer for Australia, "to work with Krishnamurti for the establishment of his ideals," while running a Liberal Catholic Church and acting as its presiding bishop?

"To whom shall we listen?" That is a question which each Star member and neo-theosophist should ask himself. He may be honestly on one side or on the other—he cannot honestly be on both.

Signs of Revolt in British E. S. T.

The wave of reform initiated by Mr. Krishnamurti appears to have reached the English Division of the E. S., of which Miss Esther Bright is the Corresponding Secretary. As shown in her article in *The International Star Bulletin* (September-October, page 28; quoted in *October Civic*) Miss Bright is a devoted admirer of both Mr. Krishnamurti and Mrs. Besant, and has been attempting the impossible in following both.

In a circular letter issued by Miss Bright "To the Members of the E. S. T. in Great Britain" and dated October 1st, 1928, she suggests various reforms which I cannot indicate better than by a few citations, with the regret that space does not permit of quoting it in full. The letter says:

We are at the beginning of a new age, and many of us feel that a change from old to new methods would be well . . .

I suggest also that the character of the meetings should be somewhat changed, that members should rely more on their own intuition, on their own power of gaining knowledge, on the life which is in the heart of each one, however humble, however ignorant he be. . .

Remember the E. S. is not here to push teachings into you so much as to awaken within yourselves the power to reach the Truth.

And now Krishnaji has come amongst us full of fire and inspiration—full of Life. The E. S. has been "looking for his coming" for years. Now he is here, surely those of us who know him to be the Teacher must open up our hearts to his Teaching, clear our vision and endeavour to strike the new note he is sounding across the world. It is new in the way he expresses it, but also very ancient, surely! . . .

But also it is possible we have sometimes relied too much on authority. But our O. H. has again and again told us to search for ourselves, not to "accept" until our own intuition lights the way [O.H.—E.S.].

But it is terribly easy for many to be very willing and even eager to let others think for them. This is what Krishnaji is fighting against . . .

Friends, I am eager that the Masters' School should come into line with the ideals of the World Teacher, and I shall do my utmost to work towards this end . . .

Rely on the God within your hearts and He will not fail you.
Find the Master within yourselves and you will know the great harmony of Life.

This is indeed an entirely new note of independence for the E. S., which hitherto has literally crawled on its belly before Annie Besant, and allowed itself to become her tool for T. S. politics and intrigue. Compare, for instance, the answer of A. P. Warrington to an inquirer (*American E. S. T. Bulletin*, February, 1927, page 23):

As to the E. S. In that the O. H. is the teacher, and as long as you are in her school, which the E. S. is, her teaching is to be followed, else why should one come into it?

Compare the E. S. T. pledge in which the member promises "to obey, without cavil or delay, the orders of the Head of the Esoteric Section in all that concerns my relation with the Theosophical Movement; to work with her on the lines she shall lay down," etc.

Compare Mrs. Besant's letter to an American E. S. member who had dared to express his doubts of the Liberal Catholic Church, which is worth quoting entire:

1 Robert Street, Adelphi Terrace,
London, W. C. 2

July 8, 1921

Dear Dr. Robins,

No member of the E. S. can attack the Liberal Catholic Church and remain in the E. S. To attack a religious form which helps large numbers of people can only be justified by overwhelming necessity. Attack in this case means also that you challenge my own direct statement as to the World Teacher in relation to it. This you cannot do within the E. S.

Sincerely yours

ANNIE BESANT

Is not the appeal to follow one's own intuition setting up a rival to the authority of Annie Besant, something which she declares cannot be done in the E. S.? Is not declaring that forms, ceremonials and creeds are useless, attacking the Liberal Catholic Church? Surely it is, and Krishnamurti, on this basis, would not be eligible to membership in "the Master's School," incarnation of the Lord Maitreya or of Krishna though he be. Between the independence of Krishnamurti and subservience to Besant and Besantism there can be no compromise. One or the other must go in the E. S.

Miss Bright's letter, I repeat, strikes a wholly new note for the E. S. Despite her professed fealty to Annie Besant and her methods, she is above all for independence. It is my sincere hope that she may succeed, and my belief that in time she will see the irreconcilable conflict and take sides without fear with the spirit of intellectual and spiritual freedom. Yet she is doing it at great risk. Many a time the Lady of Adyar has vented her wrath on those who have opposed her. Do not forget Judge; do not forget Rudolf Steiner; do not forget Martyn of Sydney and his associates; do not forget the lady who dared to give the *Mahatma Letters* to the world. What other American E. S. member has forgotten Mrs. Besant's letter of March 31st, 1921, closing the entire American division of the E. S. for a whole year because some members dared to doubt her infallibility and that of Charles W. Leadbeater, and ventured to express it? (See *Current* of November 23, 1921, obtainable for a stamp).

"Can the Ethiopian change his skin, or the leopard his spots?" Then may one expect the O. H. to tolerate freedom of thought in the Esoteric Section. Opposed, no devil could surpass her in vindictiveness. May Miss Bright escape a similar fate! Things are not as they were; a new star has arisen and bids fair to eclipse the once all-powerful Besant, be that star what it may.

Next to getting out of the E. S. voluntarily, nothing better could happen to a member than to be put out. He would then find himself in a position where he would have to use his powers of discrimination, his own will, where he would fall back on the "Inner Ruler" as a guide rather than on any self-proclaimed leader. Instead of seeking initiation in some mysterious, and, as it happens, questionable fashion, he would come to learn that the only real initiation is the initiation which comes through gradual growth in the school of experience, through helping his fellows and by practising assiduously those virtues which the sages have openly proclaimed. He would not be bound to silence when he sees corruption and delusion. It has been said "The truth shall make you free." It is worth remembering that only through freedom can you learn the truth. (Carric,

To Avoid Misapprehensions

the Carric feels it necessary to state in the most unequivocal terms that it is neither controlled, subsidized, nor influenced by any theosophical society, organization, association or group whatever, nor by any private individual or individuals in the interest of such. The space in the Carric is not for sale on any terms and it does not accept paid advertisements. It aims to encourage the Movement back to the teachings of H. P. Blavatsky and the Masters, and to cooperate impartially with associations or persons faithfully doing this, but does not thereby commit itself to each and every opinion or policy that these may entertain. Having no such affiliations it is entirely free to comment favorably or unfavorably in the interest of truth and common-sense. Favorable comment on any one association is therefore not to be construed as reflecting on other and perhaps rival associations professing the same objects.

Theosophy or Neo-Theosophy—IV

(Continued from December Carric)

Compiled by a British student with the object of comparing the teachings of the Masters and H. P. Blavatsky with the teachings current in the Theosophical Society today.

Churches and Priests

The ever unknowable and incognizable *Karuna* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever unbroken ground of our heart—lavish, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the Presence.

—*Secret Doctrine*, orig. I, p. 280;
rev. ed., I, pp. 300-301

If both Church and priest could but pass out of the sight of the

The clergy exist for the benefit of the world; they are intended to act as channels for the distribution of God's grace . . . In him also is vested the power to bless, and to offer the sacrifice of the Holy Eucharist. The strength which the priest brings down is not for himself, but for the flock which is committed to his care . . . So there are two aspects of ordination—the gift of the Holy Ghost, which provides the key to the reservoir, and the personal link of the Christ Himself with His Minister. The former of these is the official connection which enables a priest, for example, to consecrate the Host and to dispense absolution and blessing.

—C. W. Leadbeater, *Science of the Sacraments*, pp. 301, 309

Good news comes from Australia
. . . The three movements

world as easily as their names do now from the eye of our reader, it would be a happy day for humanity. New York and London might then soon become as moral as a heathen city unoccupied by Christians; Paris be cleaner than the ancient Sodom.

—*Isis Unveiled*, II, p. 586

there, which I commended to the special service of our members—the Educational, the Co-Masonic and the Old Catholic Church—are growing beyond expectation . . . A church, "one of the old landmarks of Sydney, a fine looking pile in stone, which has the appearance outside of a Cathedral," has been purchased for the Old Catholic Church.

—Annie Besant, *The Theosophist*, October, 1918, p. 7

"Absolution" and "Confession" through "Apostolic Succession"

An outcry has just been made in England over the discovery that Anglican priests are largely introducing auricular confession and granting absolution after enforcing penances . . . The bishop, questioned, points to *Matthew* xvi, 19, for the source of his authority to bind and loose on earth those who are to be blessed or damned in heaven; and to the apostolic succession for proof of its transmission from Simon Barjona to himself. The present volumes have been written to small purpose if they have not shown,

1, that Jesus, the Christ-God, is a myth concocted two centuries after the real Hebrew Jesus died;

2, that, therefore, he never had any authority to give Peter, or any one else, plenary power;

3, that even if he had given such authority, the word Petra (rock) referred to the revealed truths of the Petroma, not to him who thrice denied him; and that besides, the apostolic succession is a gross and palpable fraud;

4, that the *Gospel according to Matthew* is a fabrication based upon a wholly different manuscript.

—*Isis Unveiled*, II, p. 544

Among students of Church history widely divergent views are held about the origin of Holy Orders. The Roman Church has always maintained that the three Orders (bishop, priest and deacon) were instituted by Christ Himself, and that the first bishops were consecrated by the apostles. Presbyterians and others, not themselves possessing the apostolic succession, contend that in the earliest times bishop and presbyters were synonymous terms . . . Clairvoyant investigation into those early periods absolutely confirms the contention of the Roman Church . . . They know that there has been no break in the apostolic succession.

—C. W. Leadbeater, *Science of the Sacraments*, pp. 282, 286

But let no one suppose that the public absolution given to the whole flock is in any way less effective than private absolution, if the desire for rectification on the part of the wrong-doer is equally earnest and sincere . . . In the Liberal Catholic Church auricular confession is entirely optional . . . Its frequent and systematic practice is not encouraged, since it is felt that under such conditions the detailed confession is apt to become a matter of routine, and its spiritual value in the life of the individual thereby defeated. For all ordinary purposes the general confession in the Holy Eucharist should suffice.

—C. W. Leadbeater, *Science of the Sacraments*, p. 84

(To be Continued)

Back to Blavatsky in Europe

The Blavatsky Association, 26, Bedford Gardens, Campden Hill, London, W. 8. Strictly Back to Blavatsky. Tuesdays, 5.30 P. M., *Key to Theosophy*; Wednesdays, 7.30 P. M., *Mahatma Letters*; Thursdays, 5 P. M., *Secret Doctrine*. Information about study classes, library, membership, etc., from the Hon. Secretary, above address.

United Lodge of Theosophists, 62, Baser Street, London, W. 1. Telephone, Ambassador 9882. Public lectures with questions and answers, Sundays, 8.15 P. M. Study class in *Epitome of Theosophy (Judge)*, Wednesdays, 8.15 P. M. Public invited.

Ligue Unie des Théosophes, 14, Rue de l'Abbé-de-l'Épée, Paris (Ve). Des Réunions publiques se poursuivent régulièrement à 20h. 45: Tous les Dimanches, Conférence; tous les Mercredis, Questions et Réponses; tous les Vendredis, Classe de Théosophie. Toute personne désireuse d'assister aux Réunions est cordialement invitée. Entrée libre.

Judge Lodge, T. S., 37, Great Russell Street, London, W. C. 1, entrance on Wiltoughby Street. Back to Blavatsky. Mondays, 7 P. M., *Secret Doctrine*. Information from corresponding secretary, Miss Amalia de Alberti, 308 Scott Ellis Gardens, London, N. W. 8.

Groep van Vereenigde Theosophen, 178 Valeriusstraat, Amsterdam, Holland. Classes Fridays, 8 to 10 P. M., alternately *Secret Doctrine* and *Occult of Theosophy*. For information apply to secretary, Miss A. Waller, above address.

The Society of the Divine Wisdom, "The Porchway," 26, West Kensington Gardens, London, W. 14. Strictly Back to Blavatsky. Free public lectures alternate Saturdays, 3 P. M. from November 10th on. *Secret Doctrine* Study Group, Mondays, 8 P. M. Reading room and lending library. Information from secretary, Miss M. C. Debenham, above address, or telephone Malda Vale 1518.

The Buddhist Lodge (Independent), 121, St. George's Road, Westminster, London, S. W. 1 (on 24 Bus Route). Telephone, Victoria 4977. In sympathy with Back to Blavatsky Movement. Meetings; alternate Mondays, 7.15 P. M., November 19th on. Visitors welcomed. For information apply to secretary, Mrs. Christina Humphreys, as above.

Those interested in Christian Mysticism, uncontaminated by Leadbeaterism or Liberal Catholicism, should communicate with the "Community of the Inner Light" (Western Esoteric Tradition), 3, Queensborough Terrace, Bayswater, London, W. 2; telephone, Park 7217. Warden, Dion Fortune. Public lectures, Mondays, 8.15 P. M., Wednesdays, 3 P. M.; special study classes, correspondence courses, lending library, etc. Monthly magazine, *The Inner Light*, 6/6 a year. No charges.

Blavatsky Texts and Mahatma Letters in Europe

The Blavatsky Association has classes in *The Mahatma Letters*, *The Secret Doctrine* and *The Key to Theosophy*. The Judge Lodge, T. S., and The Society of the Divine Wisdom have classes in *The Secret Doctrine*. The Groep van Vereenigde Theosophen (Amsterdam) has a class in *The Secret Doctrine*. For details see under "Back to Blavatsky in Europe." We understand that a *Secret Doctrine* class is held in The Hague; for information ask Mr. Th. F. Vreede, Emmalaan 1, Wassenaar, Holland.

At the Periscope

Latest News in Brief.—Charles A. Lazenby, Canadian Back to Blavatsky lecturer, died December 24, aged 50 years.—Krishnamurthyites in Holland scampering from L. C. C. at top speed; L. C. C.'ites leaving Star; general stampede; both sides scared over shrinkage.—Burnt L. C. church at Huizen to stay burnt; marble altar now quicklime; worshipers to use shack; Karma, says Leadbeater; big iron cross drew lightning, says Vreede.—Wedgwood to move to England, nearer the cash and the credulous;

Mahachohan must now focus on London.—Plans for L. C. church building at The Hague scrapped; too much Krishnamurti.—Rukmin, failure as World Mother touter, makes great hit as danseuse; cuts capers on Besant's birthday; music vs. maternity, dancing vs. diapers; she's for "Art."—Provisional six days' program of Benares T. S. convention lists L. C. G. Lord's breakfast daily at 7.45 A. M.; who says L. C. G. not part of T. S.?—Arundale says Annie Besant only hope for world peace.—American Section, T. S., reports \$239,024 surplus, \$30 to each member; can now start own oatmeal factory.—What is a "World Teacher?" A teaching globetrotter, says Krishna-gee; that cuts out Christ.—"Zeitgeist" gets best of Mrs. Besant; she suspends E. S.; Neo-Masters in a mess; no use for E. S. now the Lord is here.—Pryse's plumage plucked by correspondents in November *Canadian Theosophist*.—Besant, peeved at small vote for her at last election, thought of resigning; also wanted to resign to follow Krishna-gee, but Guru says "No."—Jinarajadasa asked not to be V. P. again, says A. H. Did she invite him?—Krishnamurti stamps on World Mother in Mrs. Besant's *New India*; says it's nonsense; no she-god for him.

What is a "World-Teacher"?—Mr. Krishnamurti has at last given a concise definition of the term "World-Teacher". He says (*International Star Bulletin*, December, page 9): "It is very simple. The World-Teacher is one who goes round the world teaching. If you put it that way they will understand. There are no better words to express this in the English language." In that sense Mr. Krishnamurti is certainly a World-Teacher. So is anybody else—Annie Besant, C. Jinarajadasa, George Arundale, Ernest Wood, Mephistopheles Wedgwood—who circumnavigates the world, talking unceasingly. On the contrary, Krishna, Buddha, Christ, who, as far as is known never left their native lands on a teaching trip, were not World-Teachers. Mr. Krishnamurti has stated that there is but one World-Teacher, to wit, himself. The others just mentioned are just talking globe-trotters. Isn't it about time to scrap so ambiguous a term?

Vegetable Shrimps.—The Planters Packing Corporation, of 64 Oxford Street, Cambridge, Mass., specializes in dehydrated vegetables for vegetarians and vitamins for valetudinarians, and sends us an appetizing list and samples that should make Mr. Rogers green with envy. Under "dehydrated vegetables" I find listed "shrimps." I never was quite sure that shrimps were vegetables, but it appears to be even so, and we must add this to the triumph of transmutation which enabled Mr. Rogers to announce Childs' turkey dinners and ham sandwiches as "strictly vegetarian." Send to the above for their catalog and you'll live to a green old age, as green as their spinach.

His Writing Days Over.—I learn from the September *Canadian Theosophist* (page 209) of the death of Mrs. James Morgan Pryse, August 27th, and join with its editor in expressing my sympathy with Mr. Pryse in his bereavement, especially as she is stated to have been "her husband's close companion and colleague in his literary work." In the same item *The Canadian Theosophist* quotes a mutual friend as writing: "Mr. Pryse tells me that his writing days are over, that phase of his work, undertaken by request of H. P. B., having been completed. In my estimation, his books and articles have done more than anything else written to clear up the mass of foolish ideas that have passed current among Theosophical students." The editor adds that "There are few of the older students of the Movement who will not agree with this estimate." Perhaps, but among my numerous correspondents I have failed to find one who takes this view. One of these "older students of the Movement", whose interest goes back to the days of Mr. Judge, writes to the *Carric*: "J. M. P. reminds me of the frog in the fable who wanted to rival the ox, and to do so puffed himself out with wind, swelling and swelling until, as was inevitable, he burst." Without intending in the least to reflect on Mr. Pryse's books, his recent articles in *The Canadian Theoso-*

quist have been largely devoted to trivial quibblings about H. P. B.'s English, to demonstrating his own lack of insight into her writings, to circulating demonstrably spurious gossip and finally to the attempt to prove that she was a self-confessed liar. Can anybody imagine that H. P. B. would have asked Mr. Pryse to do such things? One can only congratulate *The Canadian Theosophist* that Mr. Pryse has decided to shut down his gossip mill, if, indeed, he has done so, although that magazine will lose an amusing feature, the like of which we may not see soon again.

"Over-lectured".—Lt.-Col. Powell, Treasurer of the British T. S., says in *November News and Notes* (page 9): "Everywhere the opinion seems to be gaining ground that both we and the public are over-lectured, and that we should do well to curtail the number of our lectures considerably." After reading Rt. Rev. Wedgwood's two lectures before the Convention, and Mrs. Besant's address on "The World Teacher and the Theosophical Society" (*News and Notes*, July, September) I am reluctantly forced to agree with Lt.-Col. Powell.

Racial Manu.—There is an interesting and extraordinary resemblance between the colonial schemes of Annie Besant and of Edward A. Wilson, or The Brother XII of the Aquarian Foundation. Mrs. Besant, in her statement about the Happy Valley Foundation at Ojai, California, in *The Theosophist* for August (page 618), says that "The Mand of the Sixth Mother-Race—the Lieutenant Mann of the Fifth—is the Inner Head of the Foundation." This being the case, one must suppose that Ojai was selected, or at least approved by him, as the "cradle of the new sixth race." The Brother XII, on the contrary, tells us in his letter of January 15th, 1927, that "The Center chosen by the Manu (Valvasvatu) to be the cradle of the coming sixth sub-race is neither Mexico nor California, but Southern British Columbia . . . This locality has been actually and definitely selected—it is His choice alone . . ." What are we to think of this contradiction? Which, if either, of these prophets are we to believe? I'll tell you—neither. I do not like to use the word "impostor", but there is absolutely not the slightest reason for believing either of them. Both are hallucinated. The claims of Annie Besant and of the now notorious Brother XII rest solely upon their own *ipse dixit*. Not one lone fact has either of them produced as a sufficient ground for belief. There is but one difference; while Annie Besant has met with obstacles of a financial nature and has had to lease the Ojai property to a farmer, Brother XII not only succeeded in getting his colony under way, but actually started, or was about to start, with the assistance of a lady of questionable character, the nucleus of the new race in the form of a son, incarnation of Horus. Place the twaddle of these two "Messengers of the White Lodge" side by side and there is little choice. While the Brother XII has furnished the indecencies in his own person, Mrs. Besant has supplied them in the disreputables Leadbeater and Wedgwood. The career of the Brother XII has been more meteoric, but the sooner Annie Besant follows him into oblivion, the better it will be for the progress of a sane, safe and practical Theosophy.

"What Am I?"—So asks George Arundale on page 70 of the October *Theosophist*. He isn't quite sure, but thinks of himself as a "Messenger of our Lord, the Sun," working on all of the different rays, "concerned with no special work of His, but just His Messenger, one of Those who flash like lightning hither and thither, mouthpieces of His Will," in short, a sort of winged Hermes of the neo-theosophical Hierarchy. To the outside observer, however, it is clear from this issue what he is. As Chief Barker for Besant, who has returned from England, somewhat the worse for wear, and pending her resumption of her editorial functions, he has made the best use of his opportunity to spread his egotism at her ex-

pense through page after page of her journal. It would be impossible to summarize here all his silly egotistic talk, which rambles on, page after page, and I must limit myself to one highly characteristic and accurate statement on page 6: "Winds may come and winds may go, but I go on forever." Quite true, unless Mrs. Besant objects to the printer's bill. Mrs. Besant, so she informs us on page 100, was for much of the time out of her head during her recent illness in London. Apparently she hasn't quite returned yet, else she would never permit Mr. Arundale to make such a spectacle of himself and of her magazine. As a self-booster he even exceeds Al Smith. Other interesting features are to be found in this issue of *The Theosophist*. Theresa M. McLean tells us that she "saw a golden sunset, over a sapphire sea, melt into rose and orchid," and knew that it was Annie Besant, whose picture at the top of the page, however, looks much more like a thunderstorm. The portrait facing page 24 is not Mephistopheles, though it might pass as such, but the "Rt. Rev. Bishop J. J. Wedgwood." It illustrates an article on Hulken, the Liberal Catholic center in Holland, of which we are told that this "is our third Theosophical Centre, not only of the Liberal Catholic Church, but the focus in our world of the power of that great Being we call the Mahachohan, under whose direction are the activities of the Five Rays." Perhaps it was this focussing of the Mahachohan which burned down the Huizen Liberal Catholic Church last August.

George Arundale on Gentlemen.—George Arundale, speaking of A. P. Warrington in *The Theosophist* for October (page 4), says: "There is in him just the right blend, including, of course, the French ingredient without which no true gentlemanliness is possible." Now, George, let us have the pedigrees of C. W. Leadbeater, James I. Wedgwood, C. Anarajadasa and J. Krishnamurti, and while you are about it, don't forget to give us your own. Accurate, sworn information on this point would help some of us immensely in determining whether the males you are boasting sky-high (including yourself) are gentlemen, or just plain men. Jinarajadasa and Krishnamurti Frenchmen? Oh, George!

Boasting "New India."—George S. Arundale, who conducted Mrs. Besant's political newspaper, *New India*, during her absence in Europe, has started a scheme for increasing its circulation by organizing "New India Study Circles." A group of not more than seven subscribes for and studies the paper. He has further started a "New India Campaign Fund", and tells us that "Day by day you will feel the inspiration of her genius, her soul-stirring leadership, and your personal life will thereby become more purposeful, more peaceful, happier . . ." Not only that, "Fill in the subscription form, make out your money order. You will reap a fine reward." I am told that Mrs. Besant is not meeting with great success with her paper, which is not selling exactly like hot cakes. Hence the study circles.

Remittances from British Lands

Readers of the *Carriv* residing in Great Britain or other countries using the British system of money, who desire to send remittances to this office, may, if more convenient, send us checks drawn on British banks; blank (not filled in) British postal orders, or British paper currency. British postage stamps in good condition and well protected will be accepted up to two shillings. One dollar equals approximately four shillings twopence.

A blank two shilling postal order or two shillings in British postage stamps will bring you the *Carriv* for one year.

Canadian paper currency, and Canadian postage stamps up to 25 cents in good condition and well protected will be accepted.

Canadian bank checks, unless specifying payable in New York, must carry 25 cents additional to cover collection cost.

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The two volumes are printed in thin India paper, and bound together into one handy volume. Price, from the O. E. LIBRARY, \$7.50.

Supplements to Peking "Voice of the Silence"

The O. E. LIBRARY has received a supply of an eight page "Postscript and Errata" to the Cleather-Crump reprint of the original *Voice of the Silence*, and also photographs of the Tashi Lama, by whose direction this edition was issued. Both of these are adapted to pasting into the volume. While the supply lasts one or both of these, as requested, will be mailed to those who have purchased this edition from the O. E. LIBRARY upon receipt of four cents in U. S. or Canadian stamps, or twopence in British stamps. The current edition already contains them. These will be supplied only to those who have purchased their copies from the LIBRARY.

The price of this, the only actual reprint of the original, is \$1.00, including the above supplements.

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THE O. E. LIBRARY CRITIC

Published monthly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XVIII

February, 1929

No. 7

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FIGHTING CRIME WITH CRIME

Reference has frequently been made to the reward of \$5,000 offered by the Texas State Bankers' Association for every body of a dead bank burglar. It has also been shown that as a result of this offer a murder ring was formed among certain officers of the law, to wit, sheriffs, to murder innocent persons, submit their corpses, together with framed up evidence, and claim the reward. Several persons are known to have been deliberately murdered for this purpose. Nevertheless the officers of the State Bankers' Association responsible for offering this incentive to crime are still at large, and have renewed the offer, instead of being lodged in jail awaiting trial for inciting to murder. Texas, by the way, as might be expected from the above, has a law imposing the death penalty on bank burglars, and at this time two men are under sentence of death for this reason.

The city of Detroit is located in the state of Michigan, a state which has recently distinguished itself by sentencing a poor woman, the sole support of a family of small children, to prison for life for having on four separate and distinct occasions sold a small quantity of liquor in the effort to add to her meager income as scrub-and washerwoman, and thereby to rear her children instead of turning them loose on the community. I mention Detroit because the police commissioner of that city, one Rutledge, has recently joined the ranks of those who would fight crime with crime, and who would regard the United States constitution and the laws made for the protection of life as mere scraps of paper. Mr. Rutledge, as announced in a special to the *New York Times*, January 5th, has offered a reward of \$10 to every Detroit policeman who kills a criminal caught in the commission of a crime. Already one policeman has been made happy with a \$10 gold-piece for shooting to death a man who was trying to break into a flat—at least so the policeman says, and the victim is not in a position to deny it or to put up a defense, and the word of a policeman always goes in court or with his chief.

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One might well remember that in Detroit, as a city of Michigan, selling a pint of whisky or a bottle of beer is a felony, and that a fourth offense calls for life imprisonment, while if the scrub-lady above mentioned had been living in Detroit the policeman who detected her passing a bottle of liquor out the back door might have shot her to death, claimed the reward and put up the excuse that the scrub-lady had resisted arrest.

Mr. Rutledge, so the *New York Times* special says, was planning to ask the Mayor of Detroit to establish an annual fund of \$2,000, to be doled out in \$10-gold pieces to policemen who kill supposed criminals. That would mean that he counts on having a yearly average of 200 police killings!

\$10 is a mere bagatelle compared with the \$5,000 reward offered in Texas, but it must be remembered that in Detroit the harvest is more plentiful. It takes some time and skill to manoeuvre an unsuspecting person into an apparently compromising position in the vicinity of a bank, and \$5,000 may not be too much to be expected for the time and trouble required in securing the corpse. But in Detroit, where attempted crimes are more numerous, and considering the absolute faith placed in a policeman's word, the officer doing the killing should expect less, and be left to make up in the number of his collections what he lacks in the size of the reward in each case.

Now what is one to think of these things? In my opinion they are far more dangerous symptoms than is the supposed increase of crime. They indicate that the disregard of law has invaded the circles of those very persons who are selected to protect the community against crime. There are times, no doubt, when a policeman or sheriff making an arrest must shoot. Resisting arrest, even when innocent, is an offense against the law; the arrested person has the right of trial by jury. But resistance may be of various degrees. The officer may have to shoot in extreme cases, but it is justified only when the person attempts to escape, or in self-defense. But the object is to accomplish the arrest, not to kill the suspected offender. The offer of a reward in the two cases mentioned is not for a wounded criminal, but for a *dead* one. The policeman is authorized to appoint himself judge and jury, to carry out the whole trial, which in court might last days, in the twinkling of an eye, to sentence the individual to death without the formality of a trial which the United States Constitution guarantees to him, and to perform the execution, and that, too, in Michigan, where capital punishment has been abolished. And for that he gets a reward!

The Texas Bankers' Association is a wealthy organization and would probably be in a position to thwart any legislative

proceeding against its criminal tactics. Probably, also, it would be able to thwart any attempt to secure a reward for shooting or otherwise executing according to Texas law a bank official who has embezzled the funds of the bank, though this is quite as serious a matter as opening the vault with the aid of dynamite, now a capital offense. Probably, also, a state like Michigan, which is in such a mental condition as to permit the life imprisonment of a person for selling a pint of liquor is none too intelligent or upright to put a stop to persons like Police Commissioner Rutledge, who becomes a criminal himself by offering a reward for a criminal act on the part of his subordinates. If so, the whole matter of provoking the murder of unconvicted persons in the name of the law by means of rewards might well be made the subject of a congressional investigation. It is certainly a degree worse than lynching. Why does Mr. Rutledge offer the police a reward for killing a criminal? Simply because he knows that even a Detroit policeman will not deliberately kill a person unless he expects to be rewarded for so doing. In other words, he is inciting to murder and as such should be subject to any state law which would make him an accomplice in such a case.

The idea that crime can be suppressed or diminished by such bloodthirsty tactics is illusory. What we are doing is removing the criminal, or as may well be only the suspected criminal, and transferring the crime to those who are appointed under the law to suppress crime. We kill a possible criminal at the expense of making a criminal in higher places. It would be interesting to consider that Commissioner Rutledge, by asking an annual appropriation of \$2,000 for rewards, is expecting to get 200 killings annually. Certainly in this lot there would be at least four mistakes, and one may ask whether he is not rendering himself liable for life imprisonment for a fourth offense under the habitual criminal act. The fact is that men of his degree of intelligence and morality are a menace to the community and would far better be lodged in prison for life, or, at least, in the state asylum for the insane.

To Prisoners Who Want Correspondents

The O. E. LIBRARY LEAGUE will attempt to supply a reliable correspondent for any prisoner who applies to us in good faith, who does not make unreasonable requirements and who is not influenced by a desire to carry on a flirtation or to make exorbitant demands on his correspondent for money or supplies. Our aim is to furnish interesting and heartening correspondents, but the LEAGUE is neither a matrimonial bureau, a bank nor a general commissary, and such small donations as our members are willing to give to their inmate correspondents must not be forced by begging or importuning.

All applicants should state age, race, nationality and color, and length of unexpired sentence. Further information may be of help in getting the right correspondent, but is not demanded. The CARD is sent

every two months to prisoners whose applications have been accepted. There is no charge for enrollment.

All prisoners on our list are registered as LEAGUE members and are expected to be loyal to its aims and ideals, and to discourage any attempt to abuse them. They are expected to reply to letters from correspondents, and to make apologies if they do not wish to continue the correspondence. In this case another correspondent will be furnished on request.

Inmates having correspondents are particularly requested to interest their friends in the LEAGUE.

Penal Notes

Wicked Washington. Washington, D. C., is probably no worse than other cities, yet in 1928 119,763 arrests were made, equivalent to one-fifth of the entire population. This showing is regarded by the police department as "satisfactory". There were 34,214 arrests for intoxication and 6,132 arrests for prohibition violations, probably not one-tenth of the actual offenders, while our little town had only 41 murders.

Out from the Madding Crowd. The editor of the Leavenworth *New Era*, which, by the way, has changed from a newspaper to a magazine, tells us of the advantages of living at the Leavenworth penitentiary, chief of which is the absence of the innumerable noises which bombard the ears of the city dwellers. It takes about five years, he says, to learn to appreciate it, and then one finds prison life—at least at Leavenworth—delightful and conducive to philosophizing. That explains what has been puzzling me. Its reputation has spread abroad. The demand for reservations at Leavenworth is so great that the place is already overcrowded and there is a long waiting list, and guests are willing to put up with accommodations resembling those at some country boarding houses; two in a room, others lodged in cellars, attics and outhouses, or sleeping in the corridors. In fact, the popularity of Leavenworth is so great that the Government is asked to build two more large hotels like it to accommodate the demand. These people want to get away from the hustle of civilization, the hustle for cash, and to repose at ease in a place where the landlord, tailor and grocer send no bills, and where board, lodging and clothes are free. And honor bright, I believe it. There are no autos, no fire engines, no barking dogs or howling radios, and thank God, no churchbells to disturb the sacred everlasting calm. You are free from the slavery of civilization; all you have to do is to observe certain hours, to be courteous and not to spit on the floor, and all your ways are pleasantness and all your paths are peace. The editor of *The New Era*, I understand, tried hard to get a parole and failed. Now he is glad he was turned down.

Federal Plant Activities to be Increased.—Congress is to be asked by the House Prisons Investigating Committee to authorize the construction of two new penitentiaries, a narcotic institution, a hospital for the criminal insane, and a chain of federal jails or workhouses to accommodate persons awaiting trial, starting with Boston, New York, Philadelphia, Baltimore, Cleveland, Cincinnati, Chicago, St. Louis and San Francisco. Atlanta penitentiary was built to hold 1,712, and now has 3,107 prisoners, while Leavenworth now holds twice the number built for. This is a grand country, which can afford and should be well supplied with prisons.

Beauties of Prohibition.—The federal ram-hound at Elyria, Ohio, who shot Miss Betty Heywood in the neck, nearly costing her life, because the driver of the car in which she was riding suspected a hold-up and refused to stop, has been let off with a five dollar fine. The two ununiformed coast guardsmen who shot Jacob Hanson to death because he refused to stop at their demand, thinking them to be robbers, have had nothing done to them. Last month ram-hounds fired on a launch in the Detroit River and killed one of the occupants. No liquor was found, but the men

have not even been arrested, the government claiming that the "shooting was done in the line of their duty." Between ununiformed highwaymen and ununiformed government agents no one's life will be safe when we get "real enforcement."

"Critic" Fund For Starving Welsh Miners

The *Critic* has received up to February 3d the following donations for the relief of the freezing and starving families of Welsh miners:

L. E. C., \$1; B. M-W., \$5; I. S., \$1; A. H. K., \$4; S. M. K. G., \$50; J. O., \$10; E. Q., \$2; C. P. G., \$1; E. A. V., \$26; E. A. S., \$5; Mrs. F. G. W., \$5; B. R., \$5; M. M. J., \$1; J. D. C., \$5; H. B., \$3; S. B. C., \$10; J. F. A., \$1; M. E. K., \$3; R. W., \$1; B. K. S., \$3; W. H. B. J., \$2.50; S. F., \$5; W. M. S., \$25; M. R. G., \$1; E. W. P., \$10; F. H. B. M., \$10; J. P. H., \$4.68; H. C. A., \$5; Mrs. F. M., \$5; Mrs. A. W., \$1; M. M., \$2; Mrs. L. A. C., \$2; M. J., \$1. Total, \$216.18. Forwarded to Lord Mayor's Fund, \$185.50; waiting to be forwarded, \$30.68.

The destitution among the Welsh miners' families, as described in the January *Critic*, is becoming constantly worse. This is not a time for discussing theories of unemployment, but a matter of saving lives by immediate assistance. Will you add your mite, if no more, to the above?

What the Editor Thinks

Recently the Editor took occasion to write to a number of *Critic* subscribers inviting them to cooperate with it in increasing its circulation, either by securing new subscribers, or, at the very least, by supplying some names of theosophically disposed persons to whom it might be of interest.

Now the Editor well knows that many readers are either not sufficiently interested, or are otherwise not in a position to comply with this request. But he also knows that many of them are both interested, and have a considerable theosophical acquaintance. Yet even from these last the response has been so utterly insignificant that one might have thought that he was asking each of them for a \$1,000 check. They are interested, they are quite ready to write compliments, but they will not make a little effort in the way of cooperation.

Nobody can possibly conceive the difficulties and the labor, and at times real personal suffering involved in issuing the *Critic*. The Editor has his own personal views on the subjects treated, and might well be satisfied with possessing them without endeavoring to enlighten others. If he is willing to toil to present these views to others who are being misled as to what Theosophy is, he feels that he should have the cooperation of those who share his opinions, at least to the extent of helping in increasing the circulation of the *Critic*. Both praise and blame, cooperation and actual hostility, are stimulating, but of all things indifference is the most paralyzing.

Theosophy or Neo-Theosophy—V

(Continued from January *Critic*)

Compiled by a British student with the object of comparing the teachings of the Masters and H. P. Blavatsky with the teachings current in the Theosophical Society today.

Vicarious Atonement

We have often wondered at the extraordinary ideas of God and His Justice that seem to be honestly held by those Christians who blindly rely upon the clergy for their religion, and never upon their own reason. How strangely illogical is

None the less, as we look backwards over the effects produced by this doctrine [The Atonement], we find that belief in it, even in its legal—and to us crude exoteric—form, is connected with some of the very highest developments of Chris-

this doctrine of the Atonement. We propose to discuss it with the Christians from the Buddhist standpoint, and show at once by what a series of sophistries, directed toward the one object of lightening the ecclesiastical yoke upon the popular neck, its acceptance as a divine command has been finally effected; also, that it has proved one of the most pernicious and demoralising of doctrines . . . But if we step outside the little circle of creed and consider the universe as a whole balanced by the exquisite adjustment of parts, how all sound logic, how the faintest glimmering sense of Justice revolts against this Vicarious Atonement!

Lays Unveiled, II, p. 542

rian conduct, and that some of the noblest examples of Christian manhood and womanhood have drawn from it their strength, their inspiration, and their comfort. It would be unjust not to recognize this fact. And whenever we come upon a fact that seems to us startling and incongruous, we do well to pause upon that fact, and to endeavour to understand it. For if this doctrine contained nothing more than is seen in it by its assailants inside and outside the churches, if it were in its true meaning as repellent to the conscience and the intellect as it is found to be by many thoughtful Christians, then it could not possibly have exercised over the minds and hearts of men a compelling fascination, nor could it have been the root of heroic self-surrenders, of touching and pathetic examples of self-sacrifice in the service of man.

—Annie Besant, *Esoteric Christianity*, London ed., pp. 199-209; Krotona ed., pp. 198-199

The Sacraments

With the races of our Fifth Race it became in symbology the *sacra*, and in Hebrew *me'ubab*, of the first formed races.

Footnote See that suggestive work, "The Source of Measures," where the author explains the real meaning of the word "sacra", from which "sacred", "sacrament", are derived, which have now become synonymous of "holiness"; though purely phallic!

—*Secret Doctrine*, Proem, orig., I, p. 5; rev. ed., I, p. 35

The Seven Sacraments of Christianity cover the whole of life, from the welcome of Baptism to the farewell of Extreme Unction. They were established by Occultists, by men who knew the invisible worlds; and the materials used, the words spoken, the signs made, were all deliberately chosen and arranged with a view to bringing about certain results.

—Annie Besant, *Esoteric Christianity*, London ed., pp. 327-8; Krotona ed., pp. 325-326

On Ceremonial

Practical theory or "ceremonial magic", so often resorted to in their exercises by the Roman Catholic clergy, was discarded by the Theosophists . . . When ignorant of the true meaning of the esoteric divine symbols of Nature, man is apt to miscalculate the powers of his soul, and, instead of communing spiritually and mentally with the higher celestial beings, the good spirits (the gods of the theurgists of the Platonic school), he will unconsciously call forth the evil, dark powers which lurk around humanity, the undying, grim creations of

That [Co-Masonry] again bringing back the occult use of ceremonial, is to many non-religious people a veritable religion, and prepares them to understand the value of ceremonies, a preparation, as every Occultist will see, for the coming changes . . .

—Annie Besant, *Adyar Bulletin*, March, 1920, p. 74

human crimes and vices, and thus fall from *theurgin* (white magic) into *goetia* (or black magic, sorcery) . . . Purity of deed and thought can alone raise us to an intercourse "with the gods" and attain for us the goal we desire.

—*The Theosophist*, Oct., 1879, p. 4.
Five Years of Theosophy, 1st ed., pp. 440-441; rev. ed., p. 278. "What is Theosophy?"

The Suras, who win their intellectual independence, fight the Suras who are devoid thereof, who are shown as passing their lives in profitless ceremonial worship based on blind faith . . .

—*Secret Doctrines*, orig., II, p. 93; rev. ed., II, pp. 97-98

The ceremonies of each [great religion] interest me profoundly, and I have studied them all with keen pleasure, and can take part in any of them will full earnestness and sympathy.

—Annie Besant, *Atyar Bulletin*, March, 1920, p. 69-70

(To be Continued)

The E. S. T. Closed for Repairs

The rumors coming from various parts of the world to the effect that Mrs. Besant has closed the E. S. T. are definitely confirmed in an official statement by A. P. Warrington, Corresponding Secretary of the E. S. T. in America, published in *The Ojai* of December 28th. Mr. Warrington refers to it as a "suspension", and as he speaks of "the period of uncertainty as to the probable reorganization of the E. S. T." it would appear that it is questionable whether it will be started again or not.

The reason generally ascribed, but for which there is no official confirmation available, is that since the E. S. T. was started to prepare for the coming of the World Teacher, and as the World Teacher is now here, it has fulfilled its function and is dismissed. That is not to be accepted for a moment. The E. S. T. was established by H. P. Blavatsky in the year 1888 to provide a means of giving more than a merely superficial knowledge of Theosophy to those who desired and were fitted to receive and profit by it. In the "First Preliminary Memorandum" issued by H. P. B. at the time of the founding of the school she stated that "No Master of Wisdom from the East will himself appear or send anyone to Europe or America after that period [December 31st, 1899], and the sluggards will have to renounce every chance of advancement in their present incarnation—until the year 1975." This is reprinted in the "Book of Rules" issued and signed by Annie Besant and William Q. Judge in 1892, no mention of any World Teacher soon to come being found therein. The pledge required of members, also published therein, does not mention it.

It was about 1909 that Mrs. Besant began to talk of a coming World Teacher, and in her E. S. T. private bulletin, *The Link*, AUGUST, 1911, she published the following new form of pledge:

I pledge myself to support before the world the Theosophical Society, and in particular to obey, without cavil or delay, the orders of the Head of the Esoteric Section in all that concerns my relation with the Theosophical Movement; to work with her, on the lines she shall lay down, in preparation for the Coming of the World Teacher; and to give what support I can to the Society in time, money and work.

Although later somewhat revised, this pledge has remained essentially the same. Since that time Mrs. Besant has been constantly harping on the theme of a World Teacher, has forced it, together with the Liberal

Catholic Church, on E. S. members (see letter to Dr. Robins, December 1925), has made belief in both a prerequisite to membership, and has been giving out purported messages from the hierarchical chieftains regarding both. And always, because of this pledge of unquestioning obedience to her, the members of the E. S. T. have been most useful tools in molding the T. S. to her heart's desire, securing the election of officers and the adoption of policies which would best subserve her purposes. For a long time no T. S. member has received any consideration whatever unless he first sold himself, soul and body, to Mrs. Besant.

Seeing that it has been thus, nothing could be more improbable than that she would dispense with it, unless most stringent reasons had developed for her so doing. What are these reasons? In all probability the following:

Mrs. Besant has gotten herself into an inextricable mess with her E. S. T. and her alleged Masters and Lords of the World with whom she has professed to be in communication and whose orders she has received and transmitted. On their authority she proclaimed:

1. The Coming of a World-Teacher, the great Lord Maitreya, supposed to be identical with Krishna and Christ, who would occupy as his vehicle the body of Jiddu Krishnamurti, (the said Krishnamurti vacating it to make room for him).

2. That, on the authority of the same hierarchical chieftains, the Liberal Catholic Church would be the religion of the future, and that the World Teacher, incarnated as Krishnamurti, would preach it (*Herald of the Star*, September, 1925, pages 316, 339).

3. That the "Lord" had directed her to announce the appointment of seven apostles to Krishnamurti, three of whom were Liberal Catholic bishops, one a priest, and the remainder in sympathy with that church (*Herald of the Star*, September, 1925, page 307).

All of these were stated in the clearest English, broadcasted in about thirteen languages and made a part of the creed of the E. S., of the Order of the Star in the East, and to a great extent of the T. S. itself. The Lord thundering from heaven could not have made it clearer.

Now comes this same Jiddu Krishnamurti, having arrived at what may be regarded as years of discretion, speaking by virtue of the authority imposed on him as the World Teacher, and declares that while it is true that he is the World Teacher—a term which he has recently defined as meaning "one who goes round the world teaching" (*International Star Bulletin*, December, page 9), quite a different matter from a "Lord Maitreya"—he has no use whatever for the Liberal Catholic Church or any other church, or for their dogmas and ceremonies, which he regards as but an obstacle to progress. Further, he distinctly repudiates those apostles whom the hierarchical chieftain had ordered Mrs. Besant to announce. In the face of the E. S. T. pledge "to obey, without cavil or delay" the orders of Mrs. Besant as Outer Head of the E. S. T., he says in so many words: "Do not obey. Why should you obey? Why should you subjugate yourself to others?" His statements are to be found in his replies to inquiries published under the title *Let Understanding Be the Law*. Finally, after Mrs. Besant had announced the World Mother, Lakshmi Devi, the wife of one or all of the members of the Holy Trinity, and had actually given out messages purporting to come from her, Mr. Krishnamurti, supposed to be the incarnation or at the very least the mouthpiece of the "Lord," simply throws the World Mother idea on the ground and tramples on it. No such thing, says he; there are no he-gods or she-gods (*Let Understanding Be the Law*, page 15). Even more emphatic is he in an interview reported in Mrs. Besant's own paper *New India* (November 15th, page 19) in which he says: Could one imagine people having a Woman-God and a Man-God. Was it rational? It was nonsense to talk of a woman deity and a man deity."

This much is clear. If Mr. Krishnamurti is in very truth the World Teacher, the incarnation of the Lord Maitreya, proclaimed through Mrs. Besant, or even his spokesman, then we must believe that the other statements which the Lord has given out through Mrs. Besant are false. If it be attempted to evade this conclusion by asserting, as is being done, that Krishnamurti sometimes speaks as the mouthpiece or incarnation of Maitreya, at others just as plain Jiddu Krishnamurti, then we must assume that the Lord has chosen a vehicle who *never* supports what Mrs. Besant has asserted, but always the direct opposite, denounces his church, scorns to accept the apostles chosen by him, and finally goes so far as to deny the World Mother, whom Mrs. Besant claims as a personal acquaintance with whom she has talked, and with whom, one would think, the "Lord" would also be acquainted.

If on the other hand, Mrs. Besant's claims about the Liberal Catholic Church, the apostles and the World Mother are true, then Krishnamurti as the incarnation or mouthpiece of the Lord is false. He is simply an independent young gentleman expressing his personal views in contradiction to those announced by Mrs. Besant, and doing it *all the time*, and the Lord has made a bad break in announcing him as his vehicle.

In other words, the claims made by Mrs. Besant are conflicting and mutually exclusive. Explain it as you will, either she and the Lord are mistaken, she has been hallucinated in thinking that the Lord had communicated with her, or she has been attempting to carry out a huge scheme of deceit and has become so entangled in the web she has spun that in sheer desperation, unable to reconcile the contradictions or to answer the queries of her disciples satisfactorily, she has closed the E. S. T. in order to escape and perhaps save herself.

To close the E. S. T. is not going to close the mouths or the minds of its members. Thinking people—and doubtless there are many in the E. S. T. who have been inspired by Krishnamurti's call to freedom (see *JANUARY CHURCH*)—will see that Mrs. Besant is simply running away from an impossible situation in order to save herself if possible. Questions are not answered by refusing to answer them or by locking the members out. Krishnamurti tells them to doubt, to question, to disobey. Mrs. Besant demands unquestioning obedience and belief. Her attitude, on which the whole E. S. T. is built up, will not fit in with the spirit of the age, the "Zeitgeist." She has reached the end of her tether. One could sympathize with her did she frankly admit her mistakes, did she concede that she has been deceived, yes, even that she had practised deceit. But she is not the one to do that, so one can only watch the working out of the karma which she has been bringing on herself ever since she left the narrow path laid down by the Masters and H. P. B., attacked Judge, took up with the sex-pervert Leadbeater after having denounced his sex teachings as "earthly, sensual, devilish," welcomed back to the T. S. the reprobate Wedgwood, whom she had also denounced, and proclaimed the will of the Lord which has come to naught. Her present action, her loudly protesting her allegiance to Krishnamurti as World Teacher, are simply attempts to throw dust in the eyes of her followers.

There appears to be but one course for theosophists who have followed the neo-theosophical teachings—get back to those teachings which were given by H. P. B. with the authority of the Masters back of them, study these and the words of the Masters themselves, and scrap every bit which has been put forward by Mrs. Besant and her protege Leadbeater, unless it is confirmed as part of the original Theosophy; study the Ancient Wisdom, not as an infallible gospel, but as a set of rational propositions handed to us by those whom we may reasonably regard as further advanced than ourselves, but always keeping in mind the admonition of Krishnamurti, which, in fact, was often enough declared by H. P. B., not to accept simply because it is written in a book, but because it appeals to the reason.

Books by Alice Leighton Cleather and Basil Crump

In view of the unfair and unwarranted attack on the character of Mrs. Alice Leighton Cleather by an anonymous writer in the magazine *Theosophy*, January, 1929, under the title "To Every Open-Minded Theosophist," and in the interest of harmony in essentials among Back to Blavatsky students, the *Carrie* feels it imperative to call attention once more to the valuable books published by this sincere, devoted and courageous defender of the character and teachings of H. P. Blavatsky, and opponent of the later neo-theosophical vagaries. A careful study of these books, as well as a personal correspondence extending over several years, have convinced the Editor not only of the absolutely unimpeachable motives of the author, but also of the general accuracy of her narratives. Apart from some matters of secondary importance on which there may be a perfectly justifiable difference of opinion, nothing has been published for many years on the same scale which better shows the important features of the life and work of H. P. Blavatsky, her virtual rejection by present leaders of the Theosophical Society, and the wave of immoral sex teachings to which the latter have been sponsors.

The same remarks apply without qualification to the work of Basil Crump, Mrs. Cleather's co-worker and joint writer or editor of some of the books. The Back to Blavatsky Movement knows no more earnest, sincere and unselfish defenders of Theosophy as it was taught by the Masters and H. P. B. Every Theosophical reader of the *Carrie* and "every open-minded theosophist" is therefore urged to procure these books and to judge for himself whether or not any personal motive lies behind their publication. All are supplied by the O. E. Library.

H. P. Blavatsky, a Great Betrayal. By *Alice Leighton Cleather*. Calcutta, 1922. Paper, 50 cents.

Stirred to renewed activity by the echoes of the Back to Blavatsky Movement, Mrs. Cleather, one of H. P. B.'s "Inner Group" of students, then resident in India and studying Hinduism, has presented us with one of the best statements of the conflict between the original Theosophy of H. P. B. and the perverted theosophy of Annie Besant and C. W. Leadbeater, the immoral sex teachings of the latter and the inception of the Krishnamurti cult and of the Liberal Catholic Church. The material presented in the *Carrie* between 1917 and 1932 on these topics is ably summarized in this invaluable publication.

H. P. Blavatsky; Her Life and Work for Humanity. By *Alice Leighton Cleather*. Calcutta, 1922. Boards, 1.25.

This presentation of the life and work of the chief founder of the Theosophical Movement, as seen by a close and loyal associate who never turned her back on her teacher, is not only excellent, but is devoid of any attempt to force the personality of the writer on the reader, such personal details as are given being but few (less than six pages out of 125), and only such as are necessary for a complete understanding of her motives in writing the book, and being justified in the case of a close associate speaking of a teacher. It is characterized by entire modesty throughout, while such controversial questions regarding other theosophists of the old days as are brought in briefly simply present a personal viewpoint from which one may differ, but which is by no means incapable of defense.

H. P. Blavatsky as I Knew Her. By *Alice Leighton Cleather*, with an addendum by *Basil Crump*. Calcutta, 1923. Boards, \$1.25.

This book consists mainly of Mrs. Cleather's personal reminiscences of H. P. Blavatsky, such as were published shortly after her death by Countess Wachtmeister and other pupils, and as such, the personal, autobiographical element is unavoidable, but is presented in an entirely modest fashion by the author, and evidently without the least desire to draw

attention or credit to herself. The *addendum* contributed by Mr. Crump consists of a review and criticism of A. P. Sinnett's posthumous book, *Early Days of Theosophy in Europe*, which at the time of its publication was described as having been written for the glorification of Mr. Sinnett and the belittlement of H. P. Blavatsky. Mr. Crump defends H. P. B. against the charges made by Mr. Sinnett, and presents an analysis of the relations of the two.

Buddhism: The Science of Life. By Alice Leighton Cleather and Basil Crump. Peking, 1928. Boards, \$1.50.

Mrs. Cleather contributes two essays which are not to be regarded as a detailed exposition of Buddhism, but rather as showing the intimate relation of the Theosophy of H. P. B. to Mahayana Buddhism. Mr. Crump contributes valuable information regarding the Masters, their families and histories. This was reviewed in the *Curric* of October, 1928, and, as there stated, its chief value is in showing that H. P. B. received her training under Masters of the Mahayana school and that the so-called "Secret Doctrine", or "Ancient Wisdom", is not her own invention, but the accepted doctrine of that school. In this respect the book is quite unique.

The Voice of the Silence: Being Chosen Fragments from "The Book of the Golden Precepts." Translated and Annotated by "H. P. B." Reprint of the original edition of 1889, with notes and comments by Alice Leighton Cleather and Basil Crump. Published at the request of the Tashi Lama and under the auspices of the Chinese Buddhist Research Society. Peking, 1927. Limp cloth, \$1.00.

Mrs. Cleather and Mr. Crump have done a great service in making available a *verbatim* reprint of the original, 1889, edition of *The Voice of the Silence*, issued by H. P. B. herself. The publication of this reprint was undertaken directly at the request of the Tashi Lama, the spiritual head of Mahayana Buddhism, and under the auspices of the Chinese Buddhist Research Society of Peking. The cover, text and paging of the original have been preserved, there is an introductory page written by the Tashi Lama in his private script (with translation) especially for this edition. There is an editorial introduction and some editorial notes elucidating the text, a table of errata in the original, and photographs of H. P. B. and the Tashi Lama. All of the editorial matter is scrupulously kept apart from the text, and serves, among other things, to show clearly that H. P. B. did not invent *The Voice of the Silence*, but derived it from ancient documents or scripts, as claimed by her, to which she had access as a student in Tibet. To those who prefer original Blavatsky texts to revisions, and to students of the origins of her information, this edition is to be commended above all others.

Unpublished Letters in Reply to a Theosophical Attack on Mrs. A. J. Cleather's Books. 18 page pamphlet; sent for 4 cents postage (U. S., Canadian or British stamps).

This pamphlet consists of a series of replies to an anonymous attack on Mrs. Cleather published in the magazine *Theosophy* in October, 1923. William Kingsland's reply is of the greatest value, is written in a dignified and not unfriendly spirit, and is a complete refutation of the insinuation that Mrs. Cleather is an unscrupulous person seeking only her own glory. "Every open-minded theosophist" who has followed the strange vindictiveness with which *Theosophy* continues to pursue Mrs. Cleather should read this admirable defense of a devoted and unselfish defender of H. P. Blavatsky and her Theosophy. There are also communications from the Victoria Theosophical Society (Independent) and from Basil Crump, one of which, a reprint from the *Maha-Bodhi Journal*, December, 1923, is erroneously cited to the discredit of Mr. Crump in the recent *Theosophy* article. All of these apply as well to the article in the January, 1929, *Theosophy*.

Note.—Copies of the otherwise excellent issue of *Theosophy*, January, 1929, containing the article objected to, can be supplied for 35 cents. The article on "Self-Righteousness" is worth many times the price of the issue.

At the Periscope

Latest News in Brief.—United Lodges of Theosophists making great hit in London and Paris; had to hire big halls to accommodate audiences; even then jammed.—Oklahomites start hot waffle crusade for "Theosophy."—London T. S. (Besantites) went off half-cocked; fired off all ammunition before enemy (Blavatskyites) were in sight; U. L. T. then looms into view with heavy cannon when no powder left.—Leadbeater declines invitation to Chicago World Theosophical Meet; no time, says he, but too well known in Chicago.—A. B. skips Benares Convention; puts Judas Krishnamurti in charge; says it's a joy to stand aside; L. C. C. must stay outside gates, says she; Arundale promises eucharistic side-show on lot.—W. S. maharaj, flinging clappaudle, adopted by Smythe in place of Fryse, retired.—Besant says (in *New India*) Co-Masonry needs "drastic readjustment"; forgets to mention T. S.—L. C. C. in Washington in pralaya.—Besant-ridden British Section, T. S., in despair; last farthing spent, no pounds sterling for propaganda.—Wedgwood says Krishnamurti is World Teacher, but doesn't believe him; can't part with his petticoats, which are great help on the heavenward way.—Arundale, already tired of job as Indian T. S. Sec., wants to resign; grip packed for world journey, to visit Australia, America.

Krishnamurti Starts Rumpus in Holland—It is reported that thanks to the attitude taken by Mr. Krishnamurti in his Ommen address swarms of Star members who were members of the Liberal Catholic Church are abandoning the Church and adhering to Krishnamurti. On the other hand many Liberal Catholics, unwilling to give up their ritualistic practices, are leaving the Star; consequently there is consternation in both parties over the ensuing shrinkage of membership. One result is that the project of building a Liberal Catholic church at the Hague has been abandoned. Another is that the church at Huizen, which was burned last August, will not be rebuilt and the faithful will try to content themselves with humbler quarters. This will be good for them. Is the Lord really more pleased by a handsome marble altar than by one rigged out on a drygoods box? Apparently not, as he allowed the marble one to be burned to quicklime. Meanwhile the Rt. Rev. Mephistopheles Wedgwood, who had established himself at Huizen, is expected to abandon it to its fate and to establish himself in England, where cash is more abundant and where the Krishnamurti reform wave has not as yet made itself felt to the same extent, and consequently there is a better prospect of saving souls via the L. C. C. route and the bishop's pocketbook at the same time. We are told (October *Theosophist*, page 22) that the Mahachohan is the patron of Huizen, where he focuses his attention. Now, presumably, he will focus on London. I have no sympathy for Mr. Wedgwood, but my heart goes out to the Mahachohan, for being compelled to move about so much. The Mahachohan, be it remembered, like the Manu, is one of those handy individuals who can be put at any job that Annie Besant sees fit to assign to him.

American Section: Financial Report.—The annual balance sheet of the American Section, T. S., for the year ending June 30, 1928, shows an actual surplus over indebtedness of \$238,024.39, being an increase from \$22,312 five years ago. This reflects much credit on Mr. L. W. Rogers. When one considers that the British Section is spending £700 a year over its income, and that the Australian Section is virtually bankrupt, one wonders whether Mr. Rogers would not be the best candidate for the presidency of the T. S. He would keep the treasury full despite the efforts of Besant, Jinarajadasa and Arundale to empty it.

Genus from Jinarajadasa.—Mr. C. Jinarajadasa is positively delightful in his way of putting forth fiction as fact. In his eulogy of Annie Besant, delivered in London, October 1st, on the occasion of her birthday, he said (*News and Notes*, November, page 4): "Then, though we know there is really nothing new that is not in the 'Secret Doctrine', you will find that a great thought which helps to mould the T. S. knowledge of today is due to Dr. Besant—I refer to the idea of the Monad. If you read the early writings, for instance H. P. B.'s 'Key to Theosophy', you get the conception that beyond the personality there is the Ego—and that is all. That conception has been lifted a plane higher, and Dr. Besant has shown us that beyond the Ego is the Monad. This conception, which is given so brilliantly in her 'Study in Consciousness', is one of the most significant of Theosophical ideas, and that wonderful conception of the fragment of the Divine which is one always with the Divine we owe to Dr. Besant." What utter nonsense! Had Mr. Jinarajadasa taken the trouble to refer to the index to *The Secret Doctrine* (revised edition) he would have found 348 references to the Monad. Further, he would have found it referred to several times in *The Key to Theosophy*, and precisely in the sense which he credits Annie Besant as originating. Such talk is only to be expected of a person who tells us that "There is really nothing new that is not in *The Secret Doctrine*," and with the same breath that the conception of the Monad was invented later by Mrs. Besant.

Mr. Jinarajadasa deserves credit for two statements about Mrs. Besant. He said: "Much as many people have objected to the statements she has made, she has gone on definitely making her assertions." This, perhaps, refers to her claim that H. P. B. appointed her as her successor and head of the E. S. Further, that "watching many of her schemes fail" "she has always stood ready with a new scheme, a new attempt." Strictly true. When her scheme to foist the Liberal Catholic Church and a set of "Apostles" on Krishnamurti failed, she stood ready with the World Mother scheme, and now that Krishnamurti has put his foot on that, and it has apparently failed to prove catching, she will hatch another.

Rukmini Finds a Job.—Mrs. George S. Arundale, selected by the World Mother as her general agent, according to Mrs. Besant, does not appear to be making a great success of the job. She issued the first number of the magazine *The World Mother* last May and no further issues have appeared. One is glad, therefore, to learn that at Mrs. Besant's birthday celebration at Adyar—a feast lasting three days—she made a great hit as a danseuse. This, according to Mrs. L. W. Rogers, who was present, "was the supreme climax of the evening" (*Theosophical Messenger*, December, page 153). Mrs. Rogers continues: "The work she will do will be through art in music and drama . . . This must be one of the ways in which the World Mother will influence and lift the ideals of the youth of today." Seemingly the World Mother must select another agent to supervise the suckling department—dancing first, nursing bottles and diapers afterwards; that's ideal motherhood for you! With George working his tongue and Rukmini working her legs we shall soon have an ideal society.

Nol Quie so Mud.—In *The Canadian Theosophist* for December (page 310), W. S. maharaj, claiming to be a physician, diagnoses the case of the editor of the *CATH* as one of *dementia precox*, the symptom being his daring to criticize James M. Fryse for declaring H. P. B. to be a liar. Possibly, but still not crazy enough to attempt to conceal his identity, when abusing another, by the flimsy expedient of spelling his name backwards.

Mrs. Besant Back on "The Theosophist."—In the December *Theosophist* Mrs. Besant announces that she has resealed herself in the editorial chair; consequently Dr. Arundale retires to tear up "copy." From the editorial section we learn some interesting facts. Mrs. Besant does not

conceal her chagrin at having received the votes of less than one-half of the members of the T. S. at the recent presidential election, and states that she "thought of resigning". She says (page 231): "If they prefer another, they should vote for that person; if they do not, they should have given me the support of their votes." Yet Mrs. Besant knows that voting for another was out of the question, as the sole nominee is selected by the General Council, and the utmost one can do is to vote against that nominee, a privilege which the members of the American Section were cheated out of by Mr. Rogers. Further on (page 234), speaking of Krishnamurti she says: "When I knew that the World-Teacher would soon take possession of His vehicle, I asked permission of my Guru to resign the presidency of the Society, so that I might go with him everywhere. The request was refused, and I was told to go on with my own work." Apparently she forgot to consult the Guru about resigning after the election, and decided not to do so because, after all, "it did not seem right to put the Society to the trouble and expense of a second election." One also learns (page 232) that Mr. Jinarajadasa asked her not to reappoint him as Vice-President. This is followed by the rather amusing remark: "I doubt if there are any other pair of members of the T. S. who understand each other better than O. Jinarajadasa and myself." Quite likely, and quite likely also, Mr. C. J. understood her well enough to anticipate her request to vacate the office to make place for Mr. Warrington, her most obsequious tool, who was soon to be out of the job of corresponding secretary of the E. S. T., and had to be given some sort of decoration in view of past "services."

Plight of the Australian Section, T. S.—From the pathetic letter of Father Harold Morton, General Secretary of the Australian Section, in the November *Australian Theosophist* (supplement) it appears that the greatest difficulty is being experienced in arousing members to contribute the funds needed to continue the publication of *Advanced Australia*, and that this magazine may have to be abandoned likewise. The collections are realizing little more than one-fourth of the required sum. Father Morton tells us that the publication of this magazine is part of the "Plan" of the Masters and that Sydney has been established as a "World-Centre." It is respectfully suggested that the Father get Mr. Leadbeater to present the case to these "Masters", and ask them what they propose to do about it, for evidently the members will, or can, do little, as they have already been blest white and have seen former projects, the Morven School and the Lord's Amphitheater, come to naught.

Joyous News from Oklahoma.—Bulletin No. 1 of the Oklahoma Theosophical Federation informs us that the Besant-Pulaa Lodge has just moved into new and beautiful quarters equipped with coffee percolators and a half-dozen waffle irons. It has also a very active pure food department which is making many converts to Theosophy. That is encouraging for until recently all one could get to eat and drink in a T. S. lodge has been sacramental bread and grape juice.

No World Mother for Krishnamurti.—Mrs. Besant's political organ, *New India* (November 15, page 19), reports Mr. Krishnamurti as saying in an Associated Press interview: "Could one imagine people having a Woman-God and a Man-God? Was it rational? It was nonsense to talk of a woman deity and a man deity." That's natural enough, but why should Mrs. Besant, who has been boosting the World Mother nation, print this in her newspaper? Has the World Grandmother gone back on her offspring already?

Why Mr. Wadia Left the Theosophical Society

Copies of Mr. B. P. Wadia's statement "To All Fellow Theosophists and Members of the Theosophical Society," giving his reasons for resigning, can be obtained from this office for 5 cents in U. S., Canadian or British stamps. A classical document.

Mr. Kingsland's "The Real H. P. Blavatsky"

The Real H. P. Blavatsky; A Study in Theosophy and a Memoir of a Great Soul. By William Kingsland. xiv, 322 pages. London, 1928. Price, from the O. E. LIBRARY, \$5.75.

We are glad to announce the appearance of this excellent work on H. P. Blavatsky, and agree fully with the publisher's announcement, which reads:

"The Author of this work was personally acquainted with Madame Blavatsky, and took an active part in the original Theosophical Movement. He discloses here the immense labour, the inflexible tenacity of purpose, the enormous sacrifices, and the great sufferings which H. P. Blavatsky exhibited and endured in carrying out the mission entrusted to her by 'the Elder Brothers of the Race.' All this is set out in contrast with the popular and vulgar misrepresentations and slanders with which the personality of this great Pioneer has been assailed, while at the same time the defects of that personality are freely acknowledged. It was the Great Soul behind that personality who was the Real H. P. Blavatsky, and what matters is not the personality but the teachings which she gave to the world, and which have found their justification in an enormous literature arising out of them, as well as in the hearts and lives of thousands."

It is hoped to give on a later occasion a fuller review of this work. Meanwhile we recommend as collateral reading *The Letters of H. P. Blavatsky to A. P. Sinnett* (Price, \$7.50).

"Notes on the Bhagavad-Gita" Reprinted

We are glad to announce a new edition of the excellent *Notes on the Bhagavad-Gita*, by Wm. Q. Judge and Robert Crosbie, which has been out of print for some time. Price, fabricoid, \$1.00.

We also recommend *Four Lectures on the Philosophy of the Bhagavad Gita*, by T. Subba Row. This is frequently quoted by H. P. B. in *The Secret Doctrine*. Second edition with sketch and photograph of the author, \$1.25.

Both from the O. E. LIBRARY.

"What Is Buddhism?"

What is Buddhism? An Answer from the Western Point of View. Compiled and published by The Buddhist Lodge, London, 1928. xv, 240 pages. Price, from the O. E. LIBRARY, \$1.00.

Pending a more extended review it may be stated that this book is an exposition of Buddhism, almost free from technical Pali terms and abstruse metaphysics, written in clear language intended to meet the requirements and difficulties of the Western mind. Much of it is in the form of questions and answers. Those who have been puzzled by the differences between Mahayana and Hinayana Buddhism will find them discussed in a sympathetic and unsectarian spirit, while the numerous references to theosophical literature afford a connecting link between Buddhism and Theosophy.

Some Old-Timers Still in Demand

Blavatsky, H. P.—*Isis Unveiled*; London ed., 2 vols., \$10.25; Point Loma edition, 4 vols., \$12.00.

The Theosophical Glossary; \$2.00.

Absolutely indispensable to students of *The Secret Doctrine*.

Transactions of the Blavatsky Lodge (London), \$2.00.

H. P. B.'s answers to questions on *The Secret Doctrine*. It elucidates many difficult points.

A Key to Theosophy, \$2.00. Reprint of the original and only authentic edition. The best introductory text-book.

- Boehme, Jacob*—The Aurora (tr. by Sparrow), \$8.00.
 The Forty Questions of the Soul and the Clavis, \$4.90.
 The Three Principles of the Divine Essence, \$8.00.
 The Way to Christ (L), \$1.75.
 Prerequisites to the Study of Boehme, by C. J. Barker, paper, \$0.50.
Bucke, Dr. Richard—Cosmic Consciousness; reprint; \$6.00.
Müller, F. Max—The Upanishads; Sacred Books of the East series; the two volumes in one, \$6.50. Still the standard collection of the Upanishads.
 Tarot Cards—Set of 78 Tarot Cards with Key by A. E. Waite, in a box, \$2.65. This is the standard set.
 The Theosophic Voice; a reprint of the three issues of this periodical, containing a full exposure of the famous Leadbeater scandal of 1906, \$1.25.
Westcott, W. Wynn—Introduction to the Study of the Kabbalah (new edition), \$1.30.

Periodicals

THE O. E. LIBRARY takes subscriptions for the following periodicals. *Sample copies can be supplied only if so stated.* The LIBRARY acts only as agent in placing subscriptions and is not responsible for losses in transit or for notices of changes of address, which must be sent direct to the publishers.

- Buddhism in England.* Monthly except Aug., Sept., by the Buddhist Lodge, London. \$2.00 a year; sample, 4 cts. postage.
The Canadian Theosophist. Monthly organ of the Canadian Section, T. S. Only official T. S. journal supporting the Back to Blavatsky Movement. \$1.00 a year.
The Path. Bi-monthly organ of the Independent Theosophical Society in Australia. Back to Blavatsky. \$1.00 a year.
The Theosophical Path. Monthly organ of Katherine Tingley's "Universal Brotherhood and Theosophical Society." A Blavatsky-Judge publication. \$3.00 a year; foreign, \$3.50; sample, 5 cts. postage.
The Theosophical Quarterly. Organ of the Theosophical Society (in New York). A Blavatsky-Judge publication of high quality. \$1.00 a year.
Theosophie. Monthly in Paris. Publishes exclusively French translations of original articles by Blavatsky, Judge and a few early writers. 80 cents a year. Subscriptions begin with September.
Theosophy. Monthly organ of the United Lodge of Theosophists. A Blavatsky-Judge publication. \$3.00 a year; sample, 4 cts. postage; specified date, if current volume, 35 cts.; if back of November, 50 cts.
The Occult Review. Monthly, London. By far the best general occult periodical. Much information on current theosophical events. \$3.00 a year; sample, 4 cts. postage; single copies, specified date, 30 cts.
 THE O. E. LIBRARY Carries. Monthly. Back to Blavatsky. 50 cents a year.
The Astrological Bulletin. Quarterly. Ed. Llewellyn George. \$2.00 a year.
Astrology. Quarterly. Issued by the Astrological Lodge, T. S., London. Ed. Chas. E. O. Carter. March, June, Sept., Dec. \$1.25 a year.
The British Journal of Astrology. Monthly, London. \$1.75 a year.
Modern Astrology. Monthly, London. Founded by Alan Leo. \$3.50 a year.
Science and Astrology. Bi-monthly, Seattle. \$2.00 a year.

THE O. E. LIBRARY CRITIC

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THE AUTOBIOGRAPHY OF A LIFER

It is not often that prisoners have the opportunity of speaking for themselves in the CRITIC. I have found the document which follows so interesting, so human and so illustrative of the possible effects of wrong treatment in childhood that I give it just as received. It is the sworn statement of Jack Wilmont, otherwise known as Gerald Gray, now serving a life sentence in San Quentin Prison for murder, written as an application for executive clemency. Jack Wilmont was at one time a frequent contributor to, as well as illustrator of the San Quentin *Bulletin*, was in charge of the print shop, and without any instruction whatever has produced paintings which are said to have attracted the favorable attention of competent judges.

This application for executive clemency in its essential nature is somewhat extraordinary and singular in this—I make no plea for mercy and relief from the rigor of the law from any legal standpoint. My life prior to my commitment to a state penal institution for the crime heretofore mentioned, was characteristic of one who at all times has been devoid of any knowledge of his parentage or who any of his relatives may be or their whereabouts. As near as I can ascertain, at the age of two weeks, I was given to a young couple who had no children of their own, and two years afterwards was given to another family in which there were three children. This family was of Holland descent and as I grew older it gradually developed that there was and could be no mutual understanding between them and myself. This may have been due in part, perhaps to my own disposition, but be this as it may, their failure to understand my nature and temperament brought about this irreconcilable situation. In general, the environment was, as I grew older, of a most conflicting and disagreeable nature which increased and kept pace with time. Being the youngest one of the family to whom I was nothing more, in reality, than a stranger, entirely helpless and free from any of those bonds of nature which make for kindness and affection, all the mental tasks fell my way. My duties when at home were as many and varied as could be demanded of me. My evenings after school were devoted to selling papers, the proceeds of which contributed to my keep. In this way I first made my contact with the world at large at the tender age of six years. Many an evening when it had become dark and was time for me to go home and had I been unable to sell all my papers, I feared to do so, as I dreaded the whip which I knew would inevitably be applied to me for my supposed negligence and laxitude in not selling all of them and bringing home the nightly average. At other

times some-admiring sweetmeats (of which I was deprived) on display in a most enticing fashion in some show-window would tempt me even beyond the fear and dread of the whip and would cause me to hesitantly lower the nightly profits from paper sales by making a small investment in such luxuries to childish minds.

As time rolled on and I grew older my desire to play ball and enjoy other sports and games generally characteristic of youths of my age caused me many painful and depressing moments. On such occasions as I was able to remain away from the house after school to participate in such games so dear to the hearts of children, my menial duties would of course, fall to the two girls of the family. They disliked the work as much as I did. As night advanced and the other boys went home then came the time when I would have to choose which of two evils was the worst, that of sleeping out under some porch or lumber pile, thereby postponing the whipping, or getting whipped and put to bed without supper. This sort of life continued until I was about ten or eleven years of age, at which time I began to leave home for longer periods of time, often remaining away from four to five days at a time and the local police called upon to find me. The ultimate result of all this was that I was sent to an industrial school for boys. While I was well treated during the three years I was there, still it was but an unenviable existence. I responded accordingly to this treatment, as it was the first semblance of human treatment during my early childhood, and I acquitted myself by obedience to my superiors and diligence in my studies, graduating from the eighth grade at the age of twelve years, but it did not do me much practical good however because of a seemingly irrepressible bitterness and resentment, the natural and inevitable consequences of the inhuman treatment forced upon me in my younger days, which asserted itself within me, and which broken spirit, try as I may, I could not suppress nor overcome. With such an infancy and youthhood behind me, at the age of fourteen years, I made my debut into the world at large as a most unhappy and embittered youth, after having been paroled from the school to a farmer with whom I remained for one year.

Shortly afterwards I joined the navy but could not stand the life. I wanted to do something but could not ascertain what it was, so I quit the navy and joined the army, but I found this to be still further from that which I was seeking. I quit the army and went into the hills of Mendocino County where I lived close to nature and the great open spaces. This sort of living seemed to harmonize with my inward emotions but it only lasted for about two years when the irony of fate interposed the most inexplicable and regrettable incident of my life—the crime for which I now stand convicted.

Without either friends or known relations, I cared naught what the future might hold for me. What caused me to kill the man, he who had done me no wrong and against whom I had no malevolence (having only known him a scant week) is more than I have ever been capable of ascertaining. To this very day I do not know nor have I ever been able to conceive any reason for having done so. This dejected state of mind continued until about a year after my incarceration, when my mind seemed to awaken as from under a subconscious state or dilemma. I became suddenly active and alert and wanted to do something, yet incapable of ascertaining exactly what it was I wanted to do. This led me to study and look into the classics, as well as into the works of modern authors. I became attracted to the Greek philosophers and was fascinated with their eloquent oratory. Later, I became interested in the ancient civilizations, reading and absorbing as much as I could of their arts, understanding and philosophies, and the underlying principles and forms of their government and observing its effect upon their and subsequent peoples. All this tended to develop a profound depth of thought, and gradually a philosophy of life from a modern scientific point of view

took form and established itself in my mind. As an incident to this, a temperament for art and music developed and asserted itself within me, and with brush and palette, I painted some pictures on canvas portraying landscapes and other subjects, this being done without any tutelage in such art, at the same time taking up the playing of the violin as a means of pastime in moments of relaxation. In addition, I now have a fair knowledge and understanding of French, Spanish, German and the Dutch languages, and at present I am studying Greek in preparation for the study of Hebrew. All this I have accomplished during the last five years and a half.

It is well worth mentioning that I have not absorbed or been affected in any way by any of the prison environment. I have not looked upon this place as a prison, or as a place of punishment, but as a school in which I could better myself. While it is regrettable indeed, that my state of being caused the life of a human being and brought me to a place of this nature, but by the irony of fate, it would seem it was destined that my latent abilities would be brought forth and developed, and for this reason I have felt that it is my duty to make the best of my stay here, so that when the time comes for me to leave this place and again become a member of society, that I could and would be a better man; one more valuable to the society than the embittered, uncouth youth I was when I entered here. It is to this form of reciprocation that I have devoted every moment of my stay while here since being relieved from a nescent condition.

In fact so successful have I been in this endeavor, that my activities, particularly in the line of art, have attracted people on the outside to notice and observe them. They have corresponded with me, and are fully satisfied with the fact that I have been successful in my endeavor. Some of them have gone so far as to extend to me, should I leave this place, the opportunity to go to Germany for the purpose of studying and perfecting my ideas under proper instructors, so that I can put them to practical use, which they firmly believe will be of benefit to the society in which I may come in contact.

This, Honorable Sir, constitutes and concludes my plea for mercy at your hand; which I trust you will give due consideration and that it may find favor in your sight.

Note by the Editor.—Any reader of the *Critic* desiring further information regarding the case of Jack Wilmont may write to Miss Rozine Harsch, 3959 Clay Street, San Francisco, Calif.

"Critic" Fund for Starving Welsh Miners

The *Critic* has received up to March 4th the following donations for the relief of the freezing and starving families of Welsh miners:

Mrs. H. S. S., \$10; I. E. B., \$0.50; Mrs. A. H., \$13; Mrs. O. H. L., \$25; F. S. H., \$2; H. D. B., \$2; Vulcan Lodge, T. S., \$15; H. B., \$10; Mrs. O. W., \$0.50; Mrs. E. S. J., \$10; Miss A. L. M., \$2; Mrs. H. J. D., \$5; Miss V. S., \$5; W. H. B. J., \$10; H. C. W., \$2; Miss R. J. H., \$1; J. R., \$2. Previously reported, \$216.18. Total, \$325.18. Forwarded to Lord Mayor's Fund, \$325.18.

The Editor wishes again to thank the kind donors, and to state that as the distress among the miners almost surpasses conception, he will still be glad to hear from any *Critic* readers with such sums as they can spare, and to forward them promptly.

Penal Notes

League to Abolish Capital Punishment.—The League to Abolish Capital Punishment is to be congratulated on having elected Clarence Darrow as chairman of its national executive committee. It is the opinion of Mr. Darrow that the moral effect of inducing even a single state to abolish the death penalty is more important than creating a more wide-spread.

but ineffectual, opposition in many states. The League therefore proposes to concentrate the greater part of its efforts this year in New England, especially Vermont and New Hampshire, Maine having abolished it already many years ago. The address of the League is 104 Fifth Avenue, New York City.

Forging Ahead.—About the time that the League to Abolish Capital Punishment succeeds in getting the death penalty for murder abolished everywhere in the United States, the Anti-Saloon League will have had it introduced for violators of the dry laws. Why not? When Michigan sends a woman to prison for life for selling a pint of liquor it is but a short step to the electric chair for the same offense. Already in Michigan the penalties for first degree murder and for a fourth liquor law violation, no matter how trivial, are absolutely identical. That must mean that they are to be regarded as offenses of comparable heinousness. Volstead, to whom we owe the whole of the national dry law and a great part of the national crime wave, is sponsoring a bill in the Minnesota legislature making it a felony to possess liquor in any form or amount, and for any reason whatever. No excuses accepted; to jail you go. Now that the Anti-Saloon League is in control, God may retire for a well-earned vacation.

Importing Criminal Aliens.—Illinois has devised a scheme for getting rid of alien convicts by passing them to the federal immigration authorities on the expiration of their minimum sentence, whereupon they will be deported. One may wonder why it is that the states as well as the federal government, require alien convicts to serve a prison term at public expense and then deport them, rather than deporting them immediately upon conviction. It appears that it is thought that such a measure would be an incentive to crime, as some aliens desirous of returning to their native land would commit a crime in order to get free passage home.

Can't Face His Victims.—Asa Keyes, for twenty years district attorney of Los Angeles County, having been convicted of accepting a large bribe in an oil case, has been sentenced to one to fourteen years in San Quentin Prison. Keyes is reported to be responsible for the presence in San Quentin of about one-half its population, and Warden Holohan has announced that it will be necessary to isolate him in order to save him from the wrath of his victims. He is said to have been a past master in getting himself advertised in the press as an efficient public official, while he was making it easy for criminals who were able to offer a consideration.

French Idea of a "Model Prison."—The French prison at Fresnes-les-Rungis has 1250 inmates, all sentenced to solitary confinement. They eat alone, sleep alone, work alone and even exercise alone and in absolute silence. Speech is forbidden at all times, except with the officers when strictly necessary. When attending chapel each occupies a closed box from which no one but the chaplain is visible, and to prevent his recognizing or being recognized, each wears a mask when compelled to meet his fellows. This is the devilish invention of a country which regards itself as the most civilized nation in the world.

Federal Jail System Endorsed.—Because of the wretched condition and management of many prisons and county jails where federal prisoners are held awaiting trial, the Prison Association recommends that the Federal Government establish its own jail system. If prohibition is to be made "effective," it might be worth while to make this an annex to the postoffice department. Appoint the local postmaster a federal jailer, build a lockup in the postoffice where the postmaster can look after the prisoners when not sorting letters, and place the proper treatment of the prisoners under the supervision of postoffice inspectors. In this way, perhaps, the host of guests may be accommodated at a moderate cost. Already federal courts and postoffices are often located in the same building; why not the jail likewise?

Some Fruits of Anonymity

One of the advantages claimed for anonymity is that it prevents an individual member of a society from taking credit to himself which rightly belongs to his society or to the cause which he represents. That is right, if such a result is produced. There is another side to the matter, however. It enables an individual member to violate any or all of the principles of brotherhood and allow the discredit to fall on the whole body whose name he uses. Further, it permits him to ventiliate in print idiotic notions of his own and to cause the whole society to be regarded as a set of nincompoops. Where a name is signed or otherwise unquestionably indicated, blame for any exceptionable word or act rests upon the person himself; otherwise perfectly innocent individuals, if not the whole group of associates, fall under suspicion. We are all ready enough to share in the glory of some anonymous leader, but are we equally willing to take his follies to ourselves?

On the whole I prefer the policy of the T. S., which, although not preventing certain persons from setting themselves up by name as gods or goddesses, or setting themselves down as fools—both being almost identical—makes it perfectly clear that it is not the society as a whole which is to be charged with their follies. George Arundale is quite right in signing his name to what he writes—otherwise the reputation of the Theosophical Society would be irretrievably ruined. Now we know that it is just George.

Having observed for some years the working of the principle of ultra-anonymity, I have failed to find that it realizes what it professes: The leaders are always ultimately known by name—how could it be otherwise?—they receive as much adoration as had their names been shouted from the housetops; others hide themselves behind it and enforce policies which quite rightly should be subject to discussion and criticism, while a certain excellent society of Anonymites has managed to get itself very generally disliked outside, and quite unjustly, thanks to certain Anonymites who have sheltered themselves under this convenient cloak. If it is right to disclaim credit for our virtues, it is equally just to protect our fellows from getting the credit for our faults.

A "Defense of Those Who are Unjustly Attacked"

I pledge myself never to listen, without protest, to any evil thing spoken falsely, or as yet unproven, of a brother Theosophist, and to abstain from condemning others.

From an old E. S. T. Pledge

When I called attention in last November's *Circle* to a forthcoming series of articles entitled "To Every Open-Minded Theosophist," announced to appear in the magazine *Theosophy*, in commending the expected articles to my readers it was expressly stated that I did not commit myself in advance to everything that might be said. It is well that such reservation was made, for now I find myself compelled to protest most strongly against certain statements and insinuations appearing under that title in the January *Theosophy*. In doing this it is not my desire to condemn my esteemed and respected colleague, but it is necessary to speak out in defense of certain brother theosophists who, I believe, are most unparagonably and unjustly attacked. To decline to do so would be to refuse to perform a sacred duty.

The United Lodge of Theosophists expressly states in its declaration of principles that it "does not concern itself with dissensions or differences of individual opinion." The magazine *Theosophy*, in turn, states that it is "an independent Journal, unconnected with any theosophical society or other organization." Clearly, then, what I have to say has no reference whatever to, and carries no reflection upon the United Lodge of Theosophists. It refers only to an anonymous writer who has succeeded in getting his virulent and often historically inaccurate article printed

in this otherwise estimable magazine.

In the October, 1923, issue of *Theosophy* (pages 536-539) was an article which cannot be described otherwise than as an attack upon the personal character of Mrs. Alice Leighton Cleather, a student of H. P. Blavatsky, a member of her "Inner Group" and of her E. S. T. council, and the author of several books in her defense and in defense of Theosophy as she taught it. I was shown this article in proof and protested against its publication, as being beneath the high standard of that magazine. Nevertheless it was published, and called forth vigorous protests from several friends of Mrs. Cleather, including William Kingstand and Basil Crump, which protests were printed in late 1923 in a pamphlet entitled *Unpublished Letters in Reply to a Theosophical Attack on Mrs. A. L. Cleather's Books*, which is still obtainable.

Whether the writer of the present article in the January *Theosophy* is the same who was responsible for the former one one cannot say with certainty, as both articles are anonymous. If so, time has not served to mellow him, or to cool his wrath that such a person as Mrs. Cleather should dare to exist and to open her mouth, even in defense of H. P. Blavatsky. About one-and-a-half page (pages 101-102) is devoted to Mrs. Cleather and her co-worker Basil Crump. In this short space the anonymous writer has crowded together more misstatements of facts, more innuenda and even more really base insinuation than I have ever seen in the same space elsewhere in a theosophical magazine. Every artifice is employed, veiled insinuation, sarcasm, the use of familiar words in quotation marks, "facts" which are falsehoods, quotations which are not quotations, to cast a slur upon Mrs. Cleather and her associate Mr. Crump. It would be quite impossible in my limited space to cover them all.

Not only Mrs. Cleather, but nearly every one of the close associates of H. P. B. in her E. S. T. council is described, yes, often deliberately lampooned, till one wonders what sort of person this Blavatsky could have been to have taken such knaves to herself. The fourteen apostles were nearly all Judases. Even for the returning prodigals the anonymous writer has no fatted calf; naught but jeers.

One has a right to expect that those who criticize others shall be accurate in their presentation of facts, and shall not twist, distort, or make false statements with the view of discrediting them. He who is careless in presenting facts opens himself to the charge of being equally careless in drawing his deductions. Let us consider some of the statements given as facts:

The writer says:

"After the death of H. P. B., and of her husband, Col. Cleather, Mrs. Cleather associated herself with Basil Crump, a London barrister (page 101)

Quite the contrary. Col. Cleather died in the winter of 1918-1919. Mr. Crump, who succeeded his father as editor of the London *Evening Times*, was already acquainted with the Cleathers as a youth, and as a theosophist knew Mrs. Cleather intimately since 1892. He visited Italy during the war with the Cleather family, father, mother and son, Graham Cleather, Mrs. Cleather, her son and Mr. Crump then going to India in 1918, where it was expected that Col. Cleather would join them, but this was prevented by his death. Since that time the trio have lived in India, and later, as at present, in Peking, Graham Cleather assisting the other two in their work.

Says the writer:

"From having been one of Madam Tingley's most laudatory panegyrists, she retired to 'secrecy and silence' within three years along with so many others who had heralded that 'Leader,' leaving the misguided multitude who had accepted their championship to make the best of the 'impasse.'"

The "secrecy and silence," so *Theosophy* tells us, consisted in giving in conjunction with Mr. Crump "Wagner concerts and occult interpretations,"—rather a noisy silence and public secrecy, one should say. Further, as she tells us in one of her books (*H. P. B., Life and Work*, page 4), being unable to work with either of the two then extant theosophical societies, she had to content herself with private work and propaganda of H. P. B.'s teachings. The same words apply to Robert Crosbie, founder of *Theosophy*, also at one time one of Mrs. Tingley's most laudatory panegyrists. Each did the best that was humanly possible under the circumstances.

The writer continues:

"Soon after *Theosophy* was established in 1912 Mrs. Cleather, then living in Italy, began a correspondence with its Editors, commending the undertaking and proffering advice as to its conduct."

It appears that in the course of this correspondence Mrs. Cleather said things about Mr. Judge which were objected to. With regard to the advice proffered to *Theosophy* I am in no position to speak, but the article in question is evidence enough that advice of some sort was, and still is needed. Neither can I speak for the correspondence regarding Mr. Judge. But having read what she has stated in her books, and having had not only a considerable correspondence with her, but having seen various letters to others which she passed through my hands, referring to Mr. Judge, I can see nothing at which offense can be taken. Some of her points seemed to be well taken, others to lack logical foundation. That Mr. Judge had in her opinion "fallen victim to the psychological powers of Madam Tingley soon after H. P. B.'s death," to quote *Theosophy*, is a view which may or may not be true, but which is supported by sundry E. S. T. documents in my possession, substantiated by eight reputable theosophists who had access to Mr. Judge's papers after his death. Whether eight hitherto honorable persons should have entered into a conspiracy to tell deliberate lies, whether the facts were as stated by them, need not concern us. But there is ample room for honest difference of opinion, and none whatever, as far as my study of Mrs. Cleather's books and correspondence is concerned, which entitles an ardent admirer of Mr. Judge to lose his temper and deliberately to lampoon one who thinks differently. And it is quite obvious that it is this which lies at the bottom of the various attacks on Mrs. Cleather's sincerity and honesty which have appeared in *Theosophy*. That Mrs. Cleather does not accord to Mr. Judge the high and lofty position assumed for him by the writer is quite sufficient reason in his eyes for accusing her and perverting actual facts. One must bear in mind that personal correspondence such as is referred to is quite a different matter from published statements. And in Mrs. Cleather's printed books I can find nothing on this point to which serious exception can be taken, considered as matters of opinion, however much one may be disposed to disagree with them. Certainly attacking a person publicly on the basis of unpublished private correspondence, as is done here, is scarcely to be regarded as ethical. We are asked, on the basis of unpublished letters, to regard the writer as a pretender and worse. But of that later.

The anonymous writer continues:

"Following the uproar in the Australian section of Mrs. Besant's society, Mrs. Cleather once more invited publicity by writing her own theosophical autobiography in the guise of a 'defense' of H. P. Blavatsky."

In other words, it is claimed that the books which Mrs. Cleather wrote were in fact written, not to defend H. P. Blavatsky, but to publish her own autobiography. Such an assertion is scandalous and defamatory, unless substantiated by the facts. That statement may go down with the lambs who meekly follow the leadership of anonymous detractors, but who will not read for themselves. Having read Mrs. Cleather's three

books, *H. P. Blavatsky: A Great Betrayal*, *H. P. Blavatsky: Her Life and Work for Humanity*, and *H. P. Blavatsky as I Knew Her*, I can find nothing whatever to substantiate such an opinion. On the contrary, every page shows that her only object is the defense of her old teacher and of what she taught against the corruptions of the neo-theosophists. Hardly a dozen lines in *A Great Betrayal* refer to herself and the context makes the reason for these sufficiently clear. The book is an arraignment of modern leaders and their fads, and to Mrs. Cleather's honor be it said, she accepts the responsibility by signing her name and does not take refuge behind anonymity as does the person who makes this unbrotherly charge against her.

The second book, of 125 pages, *H. P. Blavatsky: Her Life and Work for Humanity*, contains five pages of "Introductory," which are of a personal nature, clearly rendered necessary in explaining the reason for the book and the evidence that the writer is in a position to treat of the subject from actual first-hand acquaintance with H. P. B. In her introductory she states:

"This little book is an expansion of a series of articles [on the *Buddhi Dharma*, or Wisdom Religion.—*Ed.*] written for the *Journal of the Maha Bodhi Society* (Calcutta), a Buddhist monthly, at the request of the Editor, the Venerable the Anagarika Dharmapala, who also asked me to preface them with a short account of myself and the nature of my connection with the wonderful woman who forms the subject of this book . . ."

Comparison with my file of the *Maha Bodhi* (June, 1922, *n.*) substantiates this statement, and the charge of *Theosophy* resolves itself into the fact that the autobiographical part was written at the request of and published by the Anagarika Dharmapala in his own journal. The wording is essentially identical. Evidently the Venerable Dharmapala, one of the most eminent and best known living Buddhists, a pupil of H. P. B., has not as keen a scent for base motives as has the anonymous writer in *Theosophy*. It was he, not Mrs. Cleather, who was responsible—he was the serpent who beguiled her.

The third volume, *H. P. Blavatsky as I Knew Her*, consists of personal reminiscences of H. P. B., such as were issued about the time of her death by Countess Wachenmeister and others, and like these are personal and quite properly and unavoidably so. Having read all of these books carefully I am convinced that the charge above quoted could be made only by a person bent upon hunting for evil and upon deliberately closing his eyes to the real motive, the defense of H. P. B.

Further, we read:

"Her 'occultism' and her charges were reviewed in *Theosophy* for October, 1923—and to the information there conveyed of her two-faced 'occultism', Mrs. Cleather has never replied though Mr. Crump contributed an article to the *Maha Bodhi Journal* in which he naively suggested, on Mrs. Cleather's behalf, that if *Theosophy* would first submit to Mrs. Cleather her self-incriminating documents she would then say if she were willing to have them published!"

Fortunately I have before me Mr. Crump's *Maha Bodhi* article. He says nothing of the sort; the statement of the anonymous writer is a pure invention. What Mr. Crump did say was this:

"In the face of the sort of 'construction' *Theosophy's* peculiar cast of mind puts upon her printed statements, it is hardly likely that Mrs. Cleather will request them to publish documents of which she has no knowledge, and which may be private communications still more open to misconstruction, unless she is furnished with copies [italics mine—*Ed.*]

first and given an opportunity to give her own explanation of their contents."

Some difference there. To suggest that Mrs. Cleather would probably want to see *copies* of what it is proposed to publish is wholly different from asking for the originals, as *Theosophy* states, seemingly intending to insinuate that she might want to get them back in order to suppress them. Otherwise why the word "naïve"? Further the statement that Mr. Crump was speaking in Mrs. Cleather's behalf is an assumption—he was merely talking common-sense. The mere fact that the anonymous writer perverts the facts and misquotes in order to carry his point sufficiently brands with a huge question mark any "fact" that he may give, as far as Mrs. Cleather is concerned, or, indeed, any other person mentioned in his article.

Why Mrs. Cleather "never replied" to the 1923 article in *Theosophy* is clear enough, and to her credit. Questions of fact may be discussed, but questions of motive cannot be, and it is far better to ignore a detractor than to risk being called a liar by replying.

The anonymous writer continues:

"In her earlier booklets Mrs. Cleather made much of a new book she was writing in collaboration with Mrs. Laura Langford, a 'fellow Chela of the Masters of H. P. B.' Mrs. Langford is the Mrs. Laura C. Holloway of 1884-5, dealt with very clearly in the *Mahatma Letters to A. P. Sinnett*. After the publication of those Letters Mrs. Cleather seems to have changed her mind, as the promised book has not been published."

Nothing could better illustrate than this passage the disregard of the anonymous writer for facts. In the Foreword to Mrs. Cleather's *H. P. Blavatsky as I Knew Her* we read:

"Exactly a year ago—in May 1922—I wrote the substance of my part of this book as a contribution to Mrs. Laura Langford's *Helena Petrovna Blavatsky: Personal Recollection by Old Friends*. We had hoped that her book would have been in the hands of the public about the same time as two books of my own, designed to justify H. P. B. and her Works, which were published last November. Owing, however, to unforeseen and unavoidable delays, Mrs. Langford's book is not yet in the hands of the publishers. . . ."

Referring then to the publication of A. P. Sinnett's posthumous book, *The Early Days of Theosophy in Europe*, which was virtually an attack on the character of H. P. B., she continues:

"It has, however, been thought advisable, in these circumstances, to issue my contribution to her book in advance, in a modified and curtailed form. For it will at once be seen that much that I wrote, a year ago, has a direct bearing on the numerous malicious and untrue statements made by Mr. Sinnett about H. P. B. . . ."

Apparently the anonymous writer has never even read this book, else he would have learned that it is, in fact, with some curtailment, exactly Mrs. Cleather's portion of the proposed Cleather-Langford book, the publication of which was prevented for reasons which need not concern us, but which I happen to know positively had nothing whatever to do with the appearance of *The Mahatma Letters*, which is made responsible for Mrs. Cleather's not publishing a book which she had already published, for so far from Mrs. Cleather having changed her mind after the publication of *The Mahatma Letters, H. P. Blavatsky as I Knew Her* was dated May, 1923, four months before the date of *The Mahatma Letters*, September, 1923.

In saying that "In her earlier booklets Mrs. Cleather made much of a new book she was writing in collaboration with Laura Langford, a 'fel-

low Chela of the Masters of H. P. B.," our anonymous writer makes it appear that Mrs. Cleather uses the words quoted, whereas they are not to be found in her books and are an invention of his own, while the "making much in her earlier booklets" turns out to be two lines at the end of the Introductory to *H. P. Blavatsky; Her Life and Work for Humanity*, aside from two advance advertisements of not over three lines each, giving the title only!

Says the anonymous writer:

"Recently, from Peking, she has issued a *facsimile* reproduction of 'The Voice of the Silence'—plus pretentious Notes by Mrs. Cleather, and plus an *alleged* [italics mine—Ed.] autograph 'message' from the Tashi Lama. Her varied activities in recent years have thus attracted much attention—to Mrs. Cleather."

That Mrs. Cleather and Mr. Crump have done a great service in making accessible a *facsimile* reproduction of the original *Voice of the Silence*—a similar service having been performed not long ago for *The Secret Doctrine* by the company which publishes the magazine *Theosophy*—would, one might think, have met with some recognition. But what do we find? Nothing but a very clear insinuation in the use of the word "alleged" that the lines claimed to have been written by the Tashi Lama, especially for this reprint are fraudulent! It is distinctly stated in the reprint that these sentences were "written by H. H. the Tashi Lama with his own hand specially for this reprint," and that the work was undertaken at his request. Certain it is that the editors were in close touch with the Tashi Lama and members of his suite, that the book was issued under the auspices of the Chinese Buddhist Research Society, and that, to say nothing of Mrs. Cleather, her co-editor, Mr. Crump, is a reputable journalist of eleven years standing as editor of the *London Law Times*, at present engaged in journalistic work in Peking. Putting over a fraud of the kind insinuated would be an impossibility even had there been any incentive thereto. As for the sneer in the final lines quoted it is quite sufficient to retort that it works both ways. One might with equal justification make the same statement about H. P. Blavatsky or W. Q. Judge—their varied activities drew much attention to themselves! This remark borders on the obscene.

Mr. William Kingsland receives no more consideration than does Mrs. Cleather. Our anonym makes as much of his editing *A Child's Story of Atlantis*—a book of considerable interest from a psychical standpoint, it must be said—as a child's history of George Washington makes of the cherry tree story. The space and emphasis given to this incident simply border on the ludicrous. More serious is the following:

"Mr. Kingsland later became 'impressed' with the 'occult' value of Mrs. Alice L. Cleather, and joined with her in the formation of the 'Blavatsky Association,' ostensibly 'to perpetuate the memory and work of H. P. Blavatsky,' but whose major activities consist in the circulation of Mrs. Cleather's own writings."

The last statement is a distinct falsehood. From the last (fifth) Annual Report of the Blavatsky Association one learns that the chief activities consist in holding weekly classes in *The Key to Theosophy*, *The Secret Doctrine* and *The Mahatma Letters*. Without wishing to reflect on other associations which, while professing, and indeed entertaining, high regard for H. P. Blavatsky, practically ignore her books in class work and content themselves with epitomes and summaries by other persons, the Blavatsky Association is going direct to the original sources. As far as I can learn it is the only association devoting attention to *The Mahatma Letters*. Further, its "H. P. B. Defense Committee" has published elaborate defenses of H. P. Blavatsky against the slanders of the Society for Psychical Research, Sir Arthur Conan Doyle and others.

The books which the Blavatsky Association specially offers include,

besides the three of Mrs. Cleather in defense of H. P. B., *The Voice of the Silence*, *The Letters of H. P. Blavatsky to A. P. Sinarti*, *The Mahatma Letters*, and the reprints of *The Key to Theosophy* and *The Secret Doctrine* issued by the publishers of *Theosophy*. To our lampooner, to whom the very mention of Mrs. Cleather is like waving a red flag before an enraged bull, all this counts for nothing. Further, from the first *Proceedings of the Blavatsky Association*, containing a full account of its organization, we learn that it was organized by thirty persons meeting in London, November 13, 1923; that the Constitution and Rules contain no mention of Mrs. Cleather, and that a motion to recognize Mrs. Cleather and Mr. Kingsland as "Founders of the Association" was rejected by a large majority including Mr. Kingsland himself, Mrs. Cleather being absent in India.

Our lampooner has no use for prodigal sons, as he blames Mr. Kingsland for having remained silent when H. P. B. was attacked by the Society for Psychical Research in 1885, although in fact he never met her till June, 1888, and had only shortly before become acquainted with *Theosophy* (*The Real H. P. Blavatsky*, page 18)! He then abandons Mr. Kingsland with the remark that:

"Mr. Kingsland's latest activity is his just published book on 'The Real H. P. Blavatsky'—a subject on which he, like so many others, doubtless feels amply qualified to inform and instruct the world."

And this sneer, or shall I say snarl, was printed *before* Mr. Kingsland's book had been released by the publisher, and when the writer could not by any means have been in a position to comment on it. Mr. Kingsland is wrong both ways; wrong when silent and wrong when he speaks out for H. P. B. That's what he gets for being a friend of Mrs. Cleather.

The introduction of the private family difficulties of an early theosophist (page 99) into what purports to be a history of the theosophical movement is in shockingly bad taste, especially when it has no bearing on the subject and is obviously done to create prejudice. On this I have no further comment than to call to the mind of the anonymous writer that familiar caution to people who live in glass houses, and to remind him that chickens are not the only things that come home to roost.

Finally, I can only repeat my regret that *Theosophy* should have on two occasions published articles so far beneath its usual standard of excellence, and which are tissues of vindictiveness, unbrotherliness and misrepresentation, and should assail those who are working just as earnestly as it is for the cause of real Theosophy, simply because they will not agree to accept all of its own pet idols. It is not with the desire to condemn, but to defend brother theosophists who are unjustly attacked that I have written as I have done, and so it gives me real pleasure to call attention to the next following excellent article in the same issue of *Theosophy*, on "Self-Righteousness," from which I quote the concluding paragraph (page 105):

"If you find friction between yourself and another or others never stop to think where they are wrong. Everybody is always wrong somewhere; and, apart from that, it would be easy enough to find their errors in your own imagination. Their errors real or imaginary are no concern of yours, are not your duty, need not and should not be considered by you. For you to do so is for you to make 'an occult break.' What concerns you and what is your duty, is to discover wherein you have been at fault. If, on finding friction of any sort, you will look back over your past thoughts and words and deeds, you will surely find you have erred either directly or indirectly, by leaving something undone or unsaid. By lying that way you will learn a great deal about yourself, while by looking for and noting the possible faults of others—no matter how greatly they have sinned in your opinion—you will learn nothing and merely prove yourself an ass."

H. N. STOKES

Books Referred to in the Preceding Article

Unpublished Letters in Reply to a Theosophical Attack on Mrs. A. L. Cleather's Books. By *William Kingstand*, *W. D. Pease*, *Basil Crump* and others. Pamphlet; sent on receipt of four cents stamps (U. S., Canadian, British).

H. P. Blavatsky: A Great Betrayal. By *Alice Leighton Cleather*. Calcutta, 1922. Paper, 50 cents.

H. P. Blavatsky: Her Life and Work for Humanity. By *Alice Leighton Cleather*. Calcutta, 1922. Boards, \$1.25.

H. P. Blavatsky as I Knew Her. By *Alice Leighton Cleather*, with Addendum by *Basil Crump*. Calcutta, 1923. Boards, \$1.25.

The Voice of the Silence: Being Chosen Fragments from "The Book of the Golden Precepts." Translated and Annotated by "H. P. B." Only extant reprint of the original edition of 1889, with notes by *Alice Leighton Cleather* and *Basil Crump*. Published by request of the Tashi Lama. Peking, 1927. Limp cloth, \$1.00.

The Real H. P. Blavatsky: A Study in Theosophy and a Memoir of a Great Soul. By *William Kingstand*. London, 1928. \$5.75.

Was She a Charlatan? By *William Kingstand*. A defense of H. P. B. against the Charges of the Psychological Research Society. Paper, 50 cents.

The Mahatma Letters to A. P. Sinnett. Containing the letters from Mahatmas K. H. and M. in Mr. Sinnett's file. Edited by *A. Trevor Barker*, \$7.50.

The Letters of H. P. Blavatsky to A. P. Sinnett. From Mr. Sinnett's file. Edited by *A. Trevor Barker*, \$7.50.

The Key to Theosophy. By *H. P. Blavatsky*. Reprint of the original and only authorized edition. Published by The Theosophy Company. \$2.00.

The Secret Doctrine. By *H. P. Blavatsky*. Photographic reproduction of the original and only authorized edition. The two volumes in one. Published by The Theosophy Company. \$7.50.

Also

Buddhism the Science of Life. By *Alice Leighton Cleather* and *Basil Crump*. Peking, 1928. Boards, \$1.50.

All from the O. E. LIBRARY.

Back to Blavatsky in Europe

The *Blavatsky Association*, 26, Bedford Gardens, Camden Hill, London, W. 8. Strictly Back to Blavatsky. Tuesdays, 5.30 P. M., *Key to Theosophy*; Wednesdays, 7.30 P. M., *Mahatma Letters*; Thursdays, 5 P. M., *Secret Doctrine*. Information about study classes, library, membership, etc., from the Hon. Secretary, above address.

United Lodge of Theosophists, 62 Baker Street, London, W. 1. Telephone, Ambassador 9882. Wednesdays, 8:15 P. M. study class in *The Ocean of Theosophy* (Judge); Fridays, 8:15 P. M., question-answer meeting; Saturdays, 2 P. M., *Secret Doctrine* class. Free public lectures Sundays, 8:15 P. M. at Victoria Hall, Bloomsbury Square, off Southampton Row, near British Museum.

Loge Unie des Théosophes, 14, Rue de l'Abbé-de-l'Épée, Paris (Ve). Des Réunions publiques se poursuivent régulièrement à 20h. 45; Tous les Dimanches, Conférence; tous les Mercredis, Questions et Réponses; tous les Vendredis, Classe de Théosophie. Toute personne désireuse d'assister aux Réunions est cordialement invitée. Entrée libre.

Judge Lodge, T. 8., 37, Great Russell Street, London, W. C. 1, entrance on Willoughby Street. Mondays, 7 P. M., *Secret Doctrine*. Information from corresponding secretary, Miss Amalia de Alberti, 306 Scott Ellis Gardens, London, N. W. 8.

Groep van Vereenigde Theosofen, 178 Valeriusstraat, Amsterdam, Holland. Classes Fridays, 8 to 10 P. M., alternately *Secret Doctrine* and *Ocean of Theosophy*. For information apply to secretary, Miss A. Waller, above address.

Huugsch's Vereenigde Theosophen, Frankenstraat 52, The Hague, Holland. Strictly Back to Blavatsky. Thursdays, 2.30 P. M., *Key to Theosophy*. Further information from Th. P. Vreede, Eemalaan 1, Wassenaar.

The Society of the Divine Wisdom, "The Parkway," 26, West Kensington Gardens, London, W. 14. Strictly Back to Blavatsky. Free public lectures alternate Saturdays, 3 P. M. from November 10th on. *Secret Doctrine* Study Group, Mondays, 8 P. M. Reading room and lending library. Information from secretary, Miss M. C. Debenham, above address, or telephone Malda Vale 1518.

The Buddhist Lodge (Independent), 121, St. George's Road, Westminster, London, S. W. 1 (on 24 Bus Route). Telephone, Victoria 4377. In sympathy with Back to Blavatsky Movement. Meetings; alternate Mondays, 7.15 P. M., November 19th on. Visitors welcomed. For information apply to secretary, Mrs. Christmas Humphreys, as above.

Those interested in Christian Mysticism, uncontaminated by Leadbeaterism or Liberal Catholicism, should communicate with the "Community of the Inner Light" (Western Esoteric Tradition), 3, Queensborough Terrace, Bayswater, London, W. 2; telephone, Park 7217. Warden, Dion Fortune. Public lectures, Mondays, 8.15 P. M., Wednesdays, 3 P. M.; special study classes, correspondence courses, lending library, etc. Monthly magazine, *The Inner Light*, 6/6 a year. No charges.

At the Periscope

Latest News in Brief.—Tempest in Hungarian Section, T. S.; in fine book translators of *Secret Doctrine* Hay Besant, Leadbeater, E. S., L. C. C.; call L. C. C. "humbugs"; Budapest papers take big notice; Mrs. Anthony wrally, says it's all lies.—Great growth of Back to Blavatsky Movement in London; U. L. T. attendance grows from 25 to 250; adds *Secret Doctrine* to repertoire.—Rogers starts savings bank for spendthrift theosophists; movie and candy money to be saved to pay way to Chicago theosophical dress show.—Rogers calls closing of E. S. T. "cause for congratulation".—Shri Krishnamurti arrives Ojai March 10th for four months; Star Camp at Ojai May 27th-June 3d; declines invitation to Chicago affair end of August as has summer school at Ojima during July.—Krishnaji and Besant run Star convention at Adyar seated on dinner table; other saints not in evidence.—Many rumors that Jinarajadasa will revive E. S. T.; good chance to mount presidential throne after A. B. crosses bar.—Rishis tell A. B. to hustle with *New India*, but won't put up cash; A. B. peevish, reproaches T. S. as tightwads.—Gentleman angel, boss of Mt. Sullary, accepts invitation to L. C. C. in Sydney; comes with retinue; whole neighborhood and atmosphere jammed; greatly tickled, becomes convert; may become bishop; support of L. C. C. by Australian angelic hosts assured.—World Mother stock weak; no support by the Bulls except Leadbeater; Krishnaji leads bears.—Movement on foot to unite Canadian Section (Back to Blavatsky) and Canadian Federation (Besant-Leadbeaterite); preparing for more fireworks.—Northern California Theosophical Federation directors would dissolve all lodges in Federation for one year, give up lodge rooms and turn members out as missionaries.

British Section, T. S., in Trouble.—One regrets to learn from January *News and Notes* (page 3) that the British Section, T. S., has used up all its cash reserve and "has nothing left to fall back on." The actual cost per member in 1927 was \$7.08, while the annual dues of lodge members were but \$2.67. It is stated (page 5), that there was an increase of membership last year of 184, obtained at a cost of \$15.73 for each new member. Wouldn't it be cheaper to cut out the propaganda and to offer a bonus of \$5 to anybody who would join, with a prize for regular attendance? Lots of labor would be saved, and the subsequent work of conversion could be done *gratis* in the lodge rooms, aided by tea and hot waffles, as is the practice in some American lodges.

Rt. Rev. Wedgwood Laments.—In *A Tract for the Times* (Huizen, October, 1928) the Rt. Rev. J. I. Wedgwood addresses the Liberal Catholic clergy on the continent of Europe in a rambling way, but especially in regard to the ominous disturbance caused by the utterances of Mr. Krishnamurti. It appears that seven out of 97 priests have withdrawn, not very alarming, it would seem, but what Mr. Wedgwood protests against, and rightly, is the discourteous fashion in which they took their departure, which is described as being in one case rude and cynical, and in the others characterized by a spirit of indifference. While having no sympathy with the Liberal Catholic Church, it appears to me to be clear that one who joins it, and especially one who takes on himself the pledges of priesthood or any other obligation, and who wishes to withdraw, should do so in a courteous and considerate manner, no matter how great his feeling of opposition may be. The disposition to feel anger at having been, as he imagines, misled should be replaced by a due state of penitence for having been himself so gullible—he should sympathize with his ecclesiastical superior as a fellow-dupe, a comrade in delusion. Mr. Wedgwood says that he regards Mr. Krishnamurti as the World Teacher, but that he is contacting the Lord at only a few points—we are not to expect omniscience. That is a most convenient hypothesis and one which permits the bishop to differ from Mr. Krishnamurti on any convenient subject, which happens to be in this case the value of ceremonial. He appoints himself a judge as to whether the Lord is speaking or not—generally not, it would seem. The stock argument is that ceremonial “helps” people. Quite likely, so does a glass of whisky, and ceremonial is nothing but a stimulant, making its advocates feel good and strong for the moment, giving a false sense of righteousness, but utterly destroying that power of self-reliance which is necessary to real progress. The theory that a priest clad in certain vestments and muttering certain formulas or incantations can upset the canals of Divine Grace and bring the contents showering down on the congregation may be consoling, but it is insulting to both human and divine nature. And that’s just what they claim—a “ptpe” is pushed up and the stuff comes running down it. I am quoting Leadbeater. The conflict between this outlandish theory and the teaching of all the World Teachers that salvation is to be sought within is obvious. That Krishnamurti, raised under the influence of those two anti-theosophists, Besant and Leadbeater, should be taking his present course is most fortunate. May he be instrumental in sending the whole kit and bundle of priests to their own place.

“Divigations.”—Readers of *The Theosophical Messenger* should keep a lookout for the products of the fertile imagination of Albert R. de Pina, whose address is not Kankakee, though one might expect it. In the October issue (page 111) Mr. de Pina addresses some “Divigations” to Annie Besant. What a “divigation” is the dictionary does not tell us, but Mr. de Pina illustrates by telling Mrs. Besant that she was born in the Moon, and that he thinks that when she dies “the Spirit of the Moon shall carry you to the Fields of Wonder in palanquin of Fire drawn by Melodies.” Mr. de Pina’s contributions to the *Messenger* are worth a year’s subscription, if one is seeking entertainment.

A Teozófal Társulat Csátje.—Under this title Dr. Vilmos Hennyey and Miss Maria von Szlemenics, of Budapest, Hungary, known to readers of *The Caric* (September, 1927; February, 1928) as translators of *The Secret Doctrine* into Hungarian, and for the persecutions which they have suffered in behalf of the Back to Blavatsky Movement, have just published a book of 61 pages, exposing Neo-theosophy, the E. S. Leadbeater and Wedgwood and the Liberal Catholic Church, which last is described as a “bumbujga”, presumably Hungarian for humbug. The book is the most complete thing of the kind I have seen since the publication in 1922 of Mrs. Cleather’s *H. P. Blavatsky; A Great Betrayal*, and is quite up to date, even paying its respects to the World Mother. The scholarly

lashion in which it is written, giving documentary evidence and references for the charges it makes, renders it of inestimable value to those who can read Hungarian. The book immediately attracted the attention of the Budapest press, two leading newspapers publishing nearly full page reviews, the one favourable, the other, inspired by Mrs. Ráthonyi, the president of the Hungarian Section, opposing it. Mrs. Ráthonyi is a theosophical parvenu who visited Adyar, drank deep of its sacred waters and thereby became competent to deny even the best authenticated facts of theosophical history, a worthy candidate, indeed, for membership in the Ananias Club. An English translation of this book is greatly to be desired.

"If They Won't, They Won't."—In the January *Theosophist* Mrs. Besant tells us (page 244), that "*The Theosophist* is not a political journal," and then proceeds to fill most of the editorial section with politics. It seems that Morya, Kool Hooni and Agastya have been getting after her again to get busy and do something for India. Notwithstanding H. P. B.'s and Olcott's warning to the T. S. to keep out of politics—and these two probably knew the Mahatmas far better than Mrs. Besant, notwithstanding her claim to have been to Shamballa and received instructions—she says: "Now, in 1928, the Theosophical Society sits with folded hands, indifferent, while *New India* struggles for its life, though it was started at the wish of the Guru of one of the Inner Founders of the Theosophical Society. Well, if people won't help they won't, and that is all we can say." But where is the winged and windy George all this time? If she would but put him at the megaphone all would be well; he would certainly fix things up for the Mahatmas, who seem helpless by themselves. Meanwhile she might take consolation in the words of Sri Krishnamurti at Adyar: "Sacrifice is waste of time."

Remittances from British Lands

Readers of the *CARRO* residing in Great Britain or other countries using the British system of money, who desire to send remittances to this office, may, if more convenient, send us checks drawn on British banks, blank (not filled in) British postal orders, or British paper currency. British postage stamps in good condition and well protected will be accepted up to two shillings. One dollar equals approximately four shillings twopence.

A blank two shilling postal order or two shillings in British postage stamps will bring you the *CARRO* for one year.

Canadian paper currency, and Canadian postage stamps up to 25 cents in good condition and well protected will be accepted.

Canadian bank checks, unless specifying payable in New York, must carry 25 cents additional to cover collection cost.

Mr. Kingsland's "The Real H. P. Blavatsky".

The Real H. P. Blavatsky: A Study in Theosophy and a Memoir of a Great Soul. By William Kingsland. xiv, 322 pages, London, 1928. Price, from the O. E. LIBRARY, \$5.75.

Of this just published work a valued correspondent writes: "I couldn't leave *The Real H. P. Blavatsky* alone until I finished it. If it means to other theosophists what it means to me, it will take away all the Besant ripples from the H. P. B. sea, and start all the mariners out with fresh insight and courage. I think it is the finest book along theosophic lines since H. P. B. herself, and comes, it seems to me, when everybody is ready for it. Kingsland outlines the truth as he sees and knows it, and to any fair-minded student finishes for all time the third volume *Secret Doctrine* affair, as well as the other things since done, and he abuses no one, while condemning them in a masterly fashion . . ."

For collateral reading we recommend *The Letters of H. P. Blavatsky to A. P. Sinnett*. Price, \$7.50.

Reprint of "The Theosophic Voice"

The three issues of *The Theosophic Voice*, published in 1908, showed all the details of the infamous Leadbeater scandal of 1906, his abominable corruption of young boys, Mrs. Besant's denunciation of him and how she changed face and forced him on the T. S. when she discovered he could serve her purposes, and much more material bearing on this episode of neo-theosophical history. This has been reprinted in full and may be had from the O. E. LIBRARY for \$1.25. Here are the plain facts for those who are open-minded enough to read them.

Headquarters for "Back to Blavatsky" Literature

THE O. E. LIBRARY is headquarters for all books by and on H. P. Blavatsky, and supporting the original Theosophy taught by her and by the Masters. The lists constantly published in the *Caric* are unsurpassed in completeness. Write to us for lists, and subscribe for the *Caric*, 50 cents a year.

Corruption of Original Blavatsky Texts

A set of *Carics* containing an exposure of the unscrupulous tampering by Mrs. Besant and others under her direction with the original texts of *The Secret Doctrine*, *The Voice of the Silence* and *The Key to Theosophy*, with parallel quotations and other examples, can be had from this office for 15 cents in stamps. Don't believe what others tell you. Get the facts for yourself by reading these.

Besant Books at Half-Price!

The following, by Annie Besant, P. T. S., all unused, are offered by the O. E. LIBRARY at *one-half* the regular prices. Cash or C. O. D. only. *Mention substitutes if possible.* Subject to withdrawal without notice.

- Ancient Ideals in Modern Life, \$0.63 (from \$1.25).
- Autobiography, \$1.38 (from \$2.75).
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- Britain's Place in the Great Plan, \$0.63 (from \$1.25).
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- Dharma, cloth, \$0.50 (from \$1.00); leather, \$0.70 (from \$1.40).
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- In the Outer Court, \$0.63 (from \$1.25).
- An Introduction to the Science of Peace, paper, \$0.25 (from \$0.50).
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- Legends and Tales (for children), \$0.30 (from \$0.60).
- London Lectures, 1907, \$0.75 (from \$1.50).
- Man's Life in Three Worlds, paper, \$0.38 (from \$0.75).

THE O. E. LIBRARY CRITIC

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BY

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WHAT'S THE MATTER WITH CALIFORNIA?

The late Governor Fuller of Massachusetts will doubtless be known to posterity, if at all, by his shamefully biased conduct in the case of Sacco and Vanzetti. California seems to be equally unfortunate in its selection of governors. Sacco and Vanzetti are dead; nothing can be done for them. But Tom Mooney and Warren K. Billings are not dead; they can be and will be saved from life imprisonment as soon as public conscience in California is sufficiently aroused to react on the chief executive of that state.

Probably you know the story. Over twelve years ago, July 22, 1916, a bomb was exploded during a preparedness parade in San Francisco, and some people were killed. Tom Mooney and Warren K. Billings were arrested in connection therewith and after a protracted trial were convicted and sentenced to life imprisonment, Mooney being now in San Quentin and Billings in Folsom. Had it not been for the able defense conducted by Clarence Darrow both men would undoubtedly have been hung.

Gradually since the trial the evidence against them has been completely upset. It has been proved that one of the chief witnesses, F. C. Oxman, an Oregon cattleman, who swore to seeing them alight from an automobile with a suitcase supposed to contain the bomb, was miles away at the time. It has been proved that Mooney, at the time of the explosion, was with his wife on top of a building watching the parade. It is needless to go into these details. Suffice it to say that the prosecuting attorney, the chief of police concerned, the jurors, and finally the judge presiding at the trial, have all admitted that the conviction was an error. Space permits only to present a letter of this judge, Franklin A. Griffin, addressed to the governor over a year ago. It is as follows:

SUPERIOR COURT

Department Five

Franklin A. Griffin, Judge

City Hall, San Francisco.

Honorable U. C. Young,
Governor of California,
Sacramento, Calif.
MY DEAR GOVERNOR:

January 20, 1924.

I have intended for some time to write to you briefly concerning the case of Thomas J. Mooney. So far as the facts are concerned, I cannot add anything to what I have already written to your predecessors in office, Governor Stephens and Governor Richardson.

There is, however, one aspect of the case which, with the greatest respect for your good judgment and opinion, I would discuss with you, and that is, that Mooney should be paroled before his application for pardon is considered. I cannot agree with this position for the reason that, in my opinion, Mooney's case is no different from any other man who has been wrongfully and upon perjured testimony convicted of a crime of which subsequent developments absolutely demonstrate his innocence.

Speaking very frankly, it seems to me that the great obstacle in the way of Mooney's pardon has been his alleged bad reputation. In other words, he has been denied real justice because the opinion seems to be prevalent, that he is a dangerous man to be at large and therefore should be, innocent or guilty, kept in prison.

Conceding for the sake of argument that Mooney has been all that he is painted, it is, to say the least, most specious reasoning; indeed, no reason at all, why Mooney should be denied the justice which, under our system, is due even the most degraded. Moreover, such a doctrine is more dangerous and pernicious than any Mooney has been accused of preaching.

I hope and trust that the great wrong done Mooney, of which I was unwittingly a part, will now without delay, in so far as this State may accomplish it, be remedied.

Very sincerely yours,

FRANKLIN A. GREEN,
Judge.

Notwithstanding the protests and the evidence submitted to him Governor Young has taken no action. They have been pigeonholed or laid on the table with the promise to consider them when it suits his convenience. Two preceding governors have likewise ignored them. Even the appeal of the judge has not been sufficient to disturb their sacred everlasting calm.

Why is it that a governor who is ready enough to sign a death warrant when an offender has been found guilty by a jury and sentenced to death by a judge ignores the protests of a judge and jury when they declare that they were mistaken and that they were the means of sending two innocent men to prison? Perhaps one may find the answer in what happened during the long imprisonment of Sacco and Vanzetti preceding their execution. There were many people, supposed to be possessed of consciences and a fair degree of intelligence, who deliberately maintained that even if perchance Sacco and Vanzetti were innocent, still it would be good ridance to put an end to them, as they were bold, bad anarchists, a menace to society, and any pretext might properly be used to get them out of the way—the end justifies the means, in short.

One does not like to compare Governor Young with Gov-

ernor Fuller. But what else can one do? His own conduct invites the comparison; it even invites one to place him still lower in the moral scale. Judge Thayer never stated that in his opinion the conviction of Sacco and Vanzetti was unjust; Judge Griffin has done that very thing in the case of Mooney. The jurors and the prosecuting attorney in the Sacco-Vanzetti case did not say that they were mistaken; but they have done so in the case of Mooney and Billings. Governor Young knows this well enough, therefore there is no reason why he should procrastinate other than complete indifference to justice. Quite probably he counts on a certain sentiment to the effect that since these men are too dangerous to be at large they should be kept in prison just as long as possible.

The Mooney-Billings case has been subject to spasmodic agitation for years with no result. Now an effort is being made to collect funds to print the entire evidence in their favor and to send it to every California voter, with the view of bringing pressure to bear on the governor. Clarence Darrow heads the list with a donation of \$500. The collection of funds for this purpose is in the hands of the Tom Mooney Molders Defense Committee, Box 1475, San Francisco.

Newspaper Clippings Wanted

Readers of the *CRIC* can render us a great service by sending us press clippings relating to criminal and penal affairs which may be of general interest. We do not care for current police court news.

Some of our friends who have formerly been exceedingly helpful in this respect seem to have forgotten us. We suppose that they still read the papers and we ask them to bear us in mind once more.

Penal Notes

Capital Punishment in Great Britain.—The National Council for the Abolition of the Death Penalty (in Great Britain) is vigorously pushing its campaign to secure signatures to its petition, to be presented after the convening of the new Parliament. Judging from recent literature received, I infer that the chief obstacle encountered is inertia. There are many who are really opposed to legalized killing and who would gladly sign such a petition if placed before them, but who do not know how to secure the blanks, or who cannot or will not take the trouble to make inquiry. It is hoped that British readers of the *CRIC* will exert themselves to secure signatures. Blanks, for twenty signatures each, can be secured from the National Council for the Abolition of the Death Penalty, Parliament Mansions, Victoria Street, S. W. 1 (new address). Any British citizen over sixteen years of age may sign the petition.

Thompsonist on Trial.—The impeachment trial of Superior Judge Carlos S. Hardy, of Los Angeles, before the state legislature, began March 18th. Judge Hardy is charged with misdemeanors in office in accepting \$2,500 from Mrs. Alice McPherson, the evangelist, while the grand jury was investigating her purported abduction some time back. The acceptance of the money is not denied, but Judge Hardy claims it was a "gift", and not received for legal advice or as a bribe. While it is for the legislature to probe the case, it is obvious that a judge should not accept presents from a person who might eventually come before him for trial. If there is any sympathy to be felt for Judge

Hardy upon these circumstances it is for his lack of impartiality, a quality essential in a judge, and one may well ask whether even without criminal intent he has not permanently destroyed his usefulness. Judge Hardy, by the way, was at one time prominent in theosophical circles, having been head of the Krotova Institute of Theosophy and one of its instructors.

Snook Case. There is a certain mystery about the dismissal, under guise of resignation, of Warden Snook of the Federal Penitentiary at Atlanta. It is understood that Mr. Snook objected vehemently to the placing in the penitentiary by the Department of Justice of "undercover men," otherwise spies, who, under the pretense of being convicts, were to investigate the management of the institution. Mr. Snook may or may not have been an efficient warden; if not, it is not much to the credit of the Department which placed him there, and which brought him with much acclaim from Montana, where he had had many years' experience as a warden. But it is quite evident that the presence of spies of any kind in the prison, if known, must have a disorganizing influence on good discipline, and should their presence be imagined by the convicts to be with the consent of the warden, a disastrous effect on his influence. Coming just at this time, with a change of administration, one can but suspect that the real reason of his dismissal is his place is wanted for some political favorite, or that Mrs. Mabel Walker Wilderford, who runs both the penal and the run-around divisions of the Department, resented his protest against her spy tactics.

Michigan Comes to its Senses.—The Michigan legislature has repealed the law calling for life imprisonment for selling a drop of liquor if it is a fourth offense. About 120 minor felons are now exempted from the life imprisonment provision, only those for which there is a maximum penalty of five years or more for a first offense being retained. The maximum sentence for a first liquor offense is four years. Another exemption is the crime of wearing a lodge pin without authority, for which, until now, one was subject to life imprisonment if a fourth offense.

Save the Men from the Jones Law. I am wholly in sympathy with the group of eminent lawyers in New York City who have associated themselves together to aid persons being tried for liquor offenses under the new Jones Law. Some of the comments of the dry press have been quite laud. The Washington *Evening Star* of March 16th describes it editorially as "Aiding and Abetting Lawbreaking," and Clinton N. Howard, chairman of the National United Committee for Law Enforcement, at a mass meeting held in Washington March 17th, demanded that these lawyers should not only be disbarred, but tried for treason. These dry fanatics take no account of the fact that every person charged with an offense is entitled under the U. S. Constitution (Amendment VI) "to have the Assistance of Counsel for his defense." Further, he is entitled to the best counsel he can afford or induce to act in his behalf. The more unreasonable or severe the prospective penalties, so much the greater is the need for skilled assistance in seeing that the maximum penalties are not unduly imposed by ignorant or fanatical juries or judges. When a man like Mr. Howard demands disbarment and trial for treason of a lawyer who aims to see that the law is not too severely executed and that the accused is guaranteed his constitutional rights, he is a hundred times more a menace to the freedom and to the welfare of society than the biggest bootlegger. To defend an accused person is not treason and he who maintains it is is a fit subject for the treatment meted out to the mentally and morally irresponsible. It is the very fact that men of this type exist and that a majority of one percent, or even a noisy and energetic minority, can force on the rest their peculiar notions of what a man may or may not take into his own stomach, which has led more than anything else to the contempt for law in general which prevails.

An Acknowledgement

The Editor desires to express his grateful thanks to four anonymous British theosophists who recently sent five pounds to pay for fifty *Carric* subscriptions.

Theosophy or Neo-Theosophy—VI

(Continued from February *Carric*)

Compiled by a British student with the object of comparing the teachings of the Masters and H. P. Blavatsky with the teachings current in the Theosophical Society today.

The "Coming" Messiah or Lord Maitreya or World Teacher

Far from our thoughts may it ever be to erect a new hierarchy for the future oppression of a priest-ridden world.

—*Mahatma Letters*, p. 407

And now, when so many of your sisters have died; and others still are dying, while the few of the old survivors, now in their second infancy, wait but for their Messiah—the sixth race—to resurrect to a new life and start anew with the coming stronger along the path of a new cycle.

—*Mahatma Letters*, p. 150

The spirit of "King Messiah" is, therefore, shown as washing his garments in *the wine* from above, from the creation of the world. And King *Messiah* is the Ego purified by *washing his garments* (i. e., his personalities in re-birth), in *the wine from above* or *BONDUR*. . . . Noah also plants a vineyard—the allegorical hot-bed of future humanity.

. . . . Seven vines are procreated—which seven vines are our Seven Races with their seven Saviours or *Buddhas*.

—*Key to Theosophy*, orig., pp. 187-

188; U. L. T. reprint, p. 147; rev.

ed., p. 127

There is slowly growing up in Europe, silently but steadily, with its strongest centre perhaps in Holland, but with members scattered in other European countries, the little known movement called the Old Catholic, with the ancient ritual, with unchallenged Orders, yet holding itself aloof from the Papal Obedience. This is a living, Christian, Church which will grow and multiply as the years go on, and which has a great future before it, small as it yet is. It is likely to become the future Church of Christendom "when He comes".

—Annie Besant, *The Theosophist*, Editorial, October, 1916, p. 5

The great purpose of this drawing together is to prepare the way for the coming of the new Messiah, or, as we should say in Theosophical circles, the next advent of the Lord Maitreya, as a great spiritual teacher, bringing a new religion. The time is rapidly approaching when this call shall be launched—a teaching which shall unify the other religions, and compared with them shall stand upon a broader basis and keep its purity longer.

—C. W. Leadbeater, *The Inner Life*, Amer. ed., I, p. 151; Adv. ed.,

I, p. 231

MAITREYA is the secret name of the Fifth Buddha, and the Kalki Avatar of the Brahmans—the last MESSIAH who will come at the culmination of the Great Cycle.

—*Secret Doctrine*, orig., I, p. 384;
rev. ed., I, p. 412

He will appear as Maitreya Buddha, the last of the Avatars and Buddhas, in the seventh Race. . . . Only it is not in the *Kali yug*, our present terrifically materialistic age of Darkness, the "Black Age", that a new Saviour of Humanity can ever appear.

—*Secret Doctrine*, orig., I, p. 470;
rev. ed., I, p. 510

No Master of Wisdom from the East will himself appear or send anyone to Europe or America . . . until the year 1975.

—H. P. B., Preliminary Memorandum; see *Theosophy*, I, p. 455

And now I have to give to you, by command of the King, I have to give to you, His message, and some of the messages of the Lord Maitreya and His great Brothers

. . . So that what I am saying, as to matter of announcement, is definitely at the command of the King whom I serve . . . Our hope is, that many, very very many from the Theosophical and the Star organisations, and the growing Co-Masonry, and the great fellowship of teachers may recognise their Lord when He comes, so that we may keep Him with us for many years, and not make His own world impossible for Him save in seclusion, as was done on His last coming.

—Annie Besant, *The Theosophist*, November, 1925, pp. 150 and 160

As to the approaching advent of the Christ and the work which He has to do, you cannot do better than read Mrs. Besant's book on *The Changing World*. The time of His advent is not far distant, and the very body which He will take is even already born among us.

—C. W. Leadbeater, *The Inner Life*, Amer. ed., I, pp. 20-21; Adyar ed., I, pp. 30-31

(To be Continued)

A "Defense of Those Who are Unjustly Attacked"—II

After the article in the March *Critic* controverting the assertions of an anonymous writer in the January *Theosophy* (pages 101-102) attacking Mrs. A. L. Cleather and Mr. Basil Crump was already in print, I received a communication from Mr. Crump, dated Peking, February 3d, 1929, containing further details, from which I quote some points not already covered.

Says *Theosophy*:

"After the death of H. P. B., and of her husband, Col. Cleather, Mrs. Cleather associated herself with Basil Crump, a London barrister . . ."

Says Mr. Crump:

"I became a member of Colonel Cleather's household by his request in December, 1892. He had known H. P. B. personally, we were Brother Masons, and had other things in common, including musical studies. Having just been investigating Spiritualism, I was glad of H. P. B.'s teachings thereon from Mrs. Cleather, and I joined the T. S. and E. S. in 1893. Far from dying at that time, Colonel Cleather took an active part with us in the Judge Defence, and accompanied us to the inaugural Convention at Point Loma in 1889. He did not die until 1919, aged 81."

Says *Theosophy*:

"Mrs. Cleather and Mr. Crump gave Wagner concerts and occult in-

interpretations, and began a magazine to expound their views. This, however, soon died from lack of appreciation."

Says Mr. Crump:

"In addition to private and group study, Mrs. Cleather and I did do some lecturing on Wagnerian Music Drama, a branch in which Mrs. Tingley had featured us on lecture tours in U. S. A. There was no 'occult interpretation,' but the symbolism was explained from Wagner's writings. We did *not* begin any magazine, but we wrote up our lectures in a set of four books which are now standard authorities. So that branch of our work has not 'died from lack of appreciation.'"

In this connection it is only fair to add that this series of four volumes on "Richard Wagner's Music Dramas; Interpretations, Embodying Wagner's Own Explanations", and consisting of *The Ring of the Niebelung*, *Lohengrin and Parsifal*, *Tristan and Isolde*, and *Tannhäuser and the Mastersingers of Nuremberg*, is still listed in the 1929 catalog of the publisher, Methuen and Company, London, and that as far back as 1920 the first, published in 1904, was in its sixth edition, the second in its third and the third in its second edition (1920 Methuen catalog): surely a peculiar indication of "lack of appreciation."

Says *Theosophy*:

"Asked to supply evidence, Mrs. Cleather intimated her own 'occult' knowledge of Judge's lapses. Pressed once more for *mundane* corroboration of her charges, and asked to reconcile them with her own recorded statements to the contrary in 1896 and 1899, Mrs. Cleather dropped the correspondence."

Mr. Crump replies:

"Mrs. Cleather 'dropped the correspondence' with the DLT because of the impossible attitude they assumed when she ventured to correct errors of fact from her own firsthand knowledge, not 'occult' as *Theosophy* continually suggests."

Theosophy continues:

"From Italy Mrs. Cleather and Mr. Crump went to India in search of a 'Swami of Almora' of her own."

Mr. Crump retorts:

"We did *not* go to India in search of a 'Swami of Almora'. That person died on Dec. 31st, 1883 (see *Theosophist*, Feb. 1884, page 123), but we did live at Almora and other Hill stations mainly for the health of Mrs. Cleather's son, who had delicate lungs and was rejected for the War. He has always been with her since 1911, and is an invaluable helper in the work . . . *Theosophy* pointedly omits mention of his presence in our party for obvious reasons."

Says *Theosophy*:

"To Mrs. Besant's 'occult' dictum that 'H. P. B. had reincarnated,' Mrs. Cleather replied with an 'occult' dictum of her own: 'H. P. B. has *not* reincarnated.'"

Mr. Crump replies:

"Mrs. Cleather gave no 'occult dictum' denying H. P. B.'s reincarnation. Anticipating such claims, H. P. B. had told the Inner Group that she had no intention of reincarnating immediately, and it was on that warning that Mrs. Cleather made the statement without any thought of suggesting that she knew it 'occultly.'"

Theosophy states:

"From India and her associations there, Mrs. Cleather went to Tibet, and thence to China."

Mr. Crump replies:

"Mrs. Cleather did *not* go to Tibet from India. Our party spent the summers of 1924, 1925 at Leh in Ladak (Little Tibet) which is now a part of Kashmir."

Any one who will refer to the map of India in the Century Atlas of 1897 will see that Ladak is in Kashmir, a part of British India, not in Tibet.

In the short space of a page-and-a-half the anonymous writer in *Theosophy* has made no less than *twisting actually false statements of facts*, including fabricated quotations, to say nothing of other charges which are to be regarded as matters of opinion, with the object of discrediting Mrs. Cleather and Mr. Crump. It is needless to use epithets—the matter may be left to the judgment of every really "open-minded theosophist" who is willing to distinguish between truth and falsehood. The publishers of *Theosophy* state that they "assume full responsibility for all unsigned articles herein." So be it, but they themselves are anonymous. Unfortunately it has become evident that the reproach will rest upon the United Lodge of Theosophists, instead of upon the anonymous writer alone—one of the "Fruits of Anonymity," as I have pointed out in the March Curric.

H. N. SWANES

"Hastard Theosophy"

Under the title "A Dish of Herbs" an interesting discussion has been carried on in the columns of *The Canadian Theosophist* (September, October, November) between the editor and a T. S. member signing himself "W. M. W.", as to the extent to which the Society may properly go in inviting lecturers to its platform. It would seem that the editor holds that the T. S. has no established belief, that it is an open forum, where anybody can mount the rostrum and expound his views, calling them "Theosophy", no matter whether they agree with what was given to us as such by the Masters or not. On the other hand "W. M. W." is disposed to insist that what lecturers have to say must conform to the authoritative teachings, and that while persons with contrary views are to be welcomed in the Society they should not be allowed to exploit them.

While there is no doubt whatever that anybody who professes a nominal belief in Universal Brotherhood, whatever that may mean, is eligible for membership in the T. S. irrespective of his other opinions, it is a serious question whether some limit should not be placed to the public enunciation of views from the platform which do not harmonize with the original Theosophy, and which might tend to mislead both the public and members, especially those who are not sufficiently advanced in their studies to distinguish the genuine from the spurious. This, be it understood, is quite a different matter from discussion in meetings, or talks before advanced students who desire to inform themselves, and rightly, on what others are thinking. Neither does it refer to minor differences in interpreting authoritative texts, resulting as these do from the imperfections of language itself.

Whatever the "Objects" of the Theosophical Society, the fact remains that it is a *Theosophical* Society, which means, if it means anything, that it is devoted primarily to *Theosophy*, not to general debates, or as a place where anything whatever, from Roman Catholicism to Voodooism, may be set forth in a fashion to mislead those who have entered it with the object of gaining a knowledge of Theosophy. We may ask:

1. For what purpose was the Society authorized by the Masters?
2. Is it the aim of the Society to carry out that purpose or to defeat it?
3. What policy will best conduce thereto?

In an admirably explicit letter of the Master M. to Mr. Sinnett (*M-t-*

Isis Unveiled, page 262) we are told that the Society was started to "preach us." That certainly means to preach what the Masters teach, and consequently it cannot by any stretch of imagination mean to preach what is directly contradicted by what they teach. As far as I know there has been no retraction of this, no statement to the effect that the Masters have changed their minds and that anything whatever may be handed out to the innocent and inquiring members as Theosophy when it is patently in flagrant contradiction of their teachings. As I understand it, it is not implied that other subjects, having a bearing on Theosophy, but not usually classed under that head, are to be excluded, for example, science, comparative religion.

Take the case of a lecturer who has been brought up under the influence of neo-theosophical teachings. Let me refer to the excellent comparison in parallel columns between the original Theosophy and the Theosophy of Annie Besant and C. W. Leadbeater, which *The Communist Theosophist* has been publishing for several months and which is now being printed in the *Current*. One could hardly talk for ten minutes without betraying to which school he belongs. Those who attend theosophical lectures usually want to know something about after-death conditions, and this would be one of the first topics mentioned. The views of the old Theosophy, as given in the writings of H. P. B. and in *The Mahatma Letters*, are absolutely irreconcilable with those of Neo-theosophy. The one teaches that for the average individual there is practically no conscious interval between death and what is known as Devachan; the other assumes an active and conscious life of years on the astral plane. Or Karma: that surely would come to the front at once. What a contrast between the old teaching that Karma, as the Master K. H. says (*Mahatma Letters*, page 206) cannot be untied "by millions of Gods, demons and men combined", and the doctrine taught by the chief exponent of Neo-theosophy, C. W. Leadbeater, that sin consists in "a twist in the ether", and that this twist can be straightened out only by a priest, a man, a mind you, who is a priest not because of any divine power or special virtue, but because some bishop has conferred on him the astounding power of re-arranging things!

Or take the case of a person who comes before the lodge with the pretense of teaching Theosophy, and who may, in fact, talk learnedly about *The Secret Doctrine*, but who in reality is there for the sake of disseminating psychic vagaries of his or her own, using *The Secret Doctrine* as a bait for winning converts to his own ideas, for gaining followers, and thereby weakening the lodge by so much as an exponent of real Theosophy.

It is a practical question. Either the T. S. is the appointed guardian of the Ancient Wisdom, or it is not. If it is, it should guard it, and should guide those inquirers who come to it for help by not placing before them what professes to be the Ancient Wisdom, but is in reality modern fiction. How are they to distinguish between the true and the false Theosophy if deliberately and knowingly those who have the responsibility of their instruction give them the false, the spurious?

Why has the Theosophical Society become what it is today? Why are its members burning candles, seeking salvation in bits of bread and gulps of grape juice, mumbling responses and crossing and prostrating themselves before altars at the command of purple-petticoated priests, and running after World Teachers, World Mothers and what not? For no reason in the world but this: that under the plea of tolerance anybody with a new fad, a new psychic "revelation", an inordinate self-conceit or the desire to outshine the founders of the Society as a leader, yes, even the most preposterous swindler and reprobate, has been permitted to use the platform and give out his twaddle without restraint. Consequently a society of pseudo-theosophists has been engendered, who know not Blavatsky, who revel in those very things which she and the

Masters have denounced. And this has been done in the name of tolerance and brotherhood. It is this false tolerance, nothing else, which has brought about this condition. The practical question is: Is the Society to be restored to what it was intended to be, an exponent and an instrument of the Masters? Or is it to be an organization in which anybody calling himself an occultist, prompted by ambition or the desire of gain, or of making himself conspicuous, can get a following? If the former, a line must be drawn somewhere, and that line should be, I think, the line which separates the Ancient Wisdom from the modern inventions of psychics. Disregard it, and ultimately the original Theosophy will no longer have a home; the Society will be simply a place for Brother Xlism, Catholicism, Neo-tibetanism, and anything else.

This is by no means intended to discourage freedom of thought and of speech in the T. S. On the contrary, these should be encouraged. Nothing is more pitiable than the mental condition of those who, having absorbed a certain creed, adapted a certain book, person or group of persons as their authority, thereafter and for all time remain closed to other ideas, fearing lest what they hold as truth may suffer by comparison. But as one does not feed plum pudding to babes, these things are for more advanced students who may be supposed to have acquired some degree of discrimination. The T. S. has followed precisely the opposite course. It has offered the product of fake clairvoyants to the members at large, has invented fake Masters as a proof of its truth, and then, having segregated these members in the E. S., has put them under pledge of obedience and rammed the nonsense down their throats.

Theosophical News Clippings Wanted

Readers of the *Curie* are earnestly requested to send us newspaper clippings on all matters relating to Theosophy, Occultism, Order of the Star and Krishnamurti, the Liberal Catholic Church and allied subjects. Both domestic and foreign items are desired. Please bear this in mind; it will help us greatly.

At the Periscope

Latest News in Brief.—Besant, pocket empty, stops daily *New India* for second time; weekly edition to continue; threatens Lightwad India Section with bad karma.—A. D., hard up for cash, again charges Madras government with stealing money from her mail.—Rogers, chortling, announces vegetarianism forced Penna, R. R. to spend one hundred millions electrifying lines.—Arundale, defying Besant, in bad with Wodehouse; ran mass mill at Benares despite forbiddance.—Chicago going strong as rival of Shambhalla.—Ernest Wood appointed Hon. Sec. T. S. at Adyar, replacing Arya, dead.—Father Robert Walton takes off L. C. C. frocks for good.—L. C. C. at Santa Clara, Cuba, hears Rajagopal and puts up shutters; nice new church to let.—Australian Section, T. S., victim of marasmus.—Rogers, rattled over Krishnamurtian rumpus in T. S., adopts Wedgwoodian hypothesis; now he's World Teacher, now he isn't; you to decide when.—Miracle at Atlantic City; fire elementals save T. S. Lodge room from fire; books and draperies soaked, yet perfectly dry.—Central Theosophical Federation (T. S., U. S. A.), scared over impending crisis, calls in Father Cooper to save T. S.!—India Section, T. S., elects D. T. Telang as Gen. Sec.; Jobless George begins world tour.—C. J., in South America, gives lectures and takes massage.—Ray W. Hardon, new-hatch'd, but cock-sure on Theosophy, helps run *Messenger*.—Besant, boosting Krishnamurti, sticks to L. C. C.; says it's "one of my jobs."—Clara Codd, specialist on L. C. C. Mahatmas, to spend year lecturing American Section.—Budapest Congress, T. S., May 17-21; Besant or Wedgwood to preside.—Geoffrey Hodson, companion of angels, now health specialist; cancer elementals killed by thought-forms.—Welsh Section now "on the rocks," says Gen. Sec. Peter Freeman.—Back to Blavatsky Group started

in The Hague, Holland; studies *Key to Theosophy*.—Katherine Tingey increases size of *The Theosophical Path* and cuts price to one-half; is writing life of Blavatsky. World Mother gone into seclusion; will it be a boy or girl?—Australian Section to stop *Advance! Australia!* vacuum in exchequer. *Australian Theosophist* goes back as sectional organ.—Discussion in Australian Section over Krishnajee; Leadbeater, disgusted, to quaff milk for year at Adyar.—*Sydney Path*, re Cleather, goes for *Theosophy* with sawed-off shotgun.—Father Couper says T. S. faces worst crisis in its history; advocates Besant, Leadbeater, I. C. C. and divorce; says Emerson better than Krishnamurti.—*Past mortem* in prospect for I. C. C.

Wanted; a Proof or an Apology.—Beginning with the April issue (Foreign edition; March, British edition) *The Occult Review* adds a new editorial department, "Tactical Brevities." In this we read: "Insinuations such as that in the January issue of *Theosophy* (Los Angeles) against the authenticity of the autograph message from the Tashi Lama in the 'Peking edition of the *Voice of the Silence*, by the use of the word 'alleged,' amount almost to a charge of fraud. Any grounds? If not, an apology would be in order. Meanwhile, the demand for this facsimile edition has made a second impression necessary, as is also the case with *Buddhism the Science of Life*, a second edition of which is now available." In the sentiment thus expressed the *Choric* heartily concurs.

London U. L. T. Starts Embryo Magazine. Bulletin No. 4 of the London United Lodge of Theosophists has grown from a folder to an eight page pamphlet which, judging from the contents, is the beginning of a magazine, with articles by H. P. B. and Judge and quotations from the Masters K. H. and M. With regard to the last one could wish that exact references were given. The London U. L. T. has a class in *The Secret Doctrine*, the only United Lodge, so far as I am aware, which pays any attention to H. P. B.'s books for class work, most of them being satisfied to get her second-hand through books of W. Q. Judge.

Sitting on a Table.—*The Madras Weekly Mail* of January 17th publishes an interesting photograph of Sri Krishnamurti and Mrs. Besant jointly presiding at the Star Convention at Adyar. Both are seated tailor-fashion on a huge table in front of the congregation, and Mrs. Besant, at least, looks decidedly uncomfortable. One misses the other six apostles whom the King of the World directed her to proclaim (*Herald of the Star*, September, 1925, page 307). With a little crowding at least four of these could have squeezed upon the table, and with legs hanging over, all seven. But where are they?

Leadbeater Complimented.—At the Christmas celebration of the Lawton (Oklahoma) Lodge (*Theosophical Messenger*, February, page 32) a poem by Mr. Krishnamurti entitled "I am All" was read. He wasn't, however. Each member wore a picture suggestive of the name of a theosophical book, which was to be guessed. Leadbeater's *Inner Life* was represented by "an assortment of magnified germs." Now wasn't that downright blasphemy.

Benares T. S. Convention.—The meat in Helen Veale's report of the Benares convention (*The Theosophist*, February, page 495) is that Krishnaji presided and talked in his usual fashion, and that "the Convention was for most people an occasion for shedding old skins." One of the old skins shed was George S. Arundale, who is replaced by D. T. Telang as General Secretary, although George recommended B. P. Baljnath for the job. George, however, "lectured magnificently" on "The Life Magnificent," covering everything from Byron, Beethoven and Besant to dogs and atoms. Another old skin shed, to judge from the report, was "The Ancient Wisdom," one speaker going so far as to want to throw it over and "get to work on living ideals, out of which a Society might again formulate in time."

Commended to the Parrots.—Mr. Krishnamurti says: "If you do not understand, do not just repeat the words which I use, which mean nothing to you, for then you will create another barrier to be overcome; you will create another set of beliefs. I want you first to understand, otherwise you will be wearing my mask which will fit you ill." While addressed to Star members this applies as well to theosophists, of whatever school. Have you never attended a lodge meeting where passages from books were quoted or summarized and where it was obvious enough that the speaker had as much comprehension of their meaning as a parrot has of what he says? As Mephistopheles said to the student in *Faust*:

Prepare beforehand for your part,

With paragraphs all got by heart,

So you can better watch, and look

That naught is said but what is in the book.

And they don't understand even that.

Father Cooper as T. S. Messiah.—There could be no better illustration of the fact that the Theosophical Society is wandering in the wilderness than the recent letter of the president of the Central Theosophical Federation (U. S. A.) to its members, calling a meeting to be held in Chicago, March 17th. She says: "Do you know that our beloved T. S. is approaching a crisis, and a grave one? It is therefore time that we receive the proper words, renewing our understanding of the fundamentals for which our Society stands . . . So it is true we have a friendly gathering; and one of our most able elder brothers, Bishop Irving S. Cooper, has come to us with a most timely message . . . The subject of the talk will be 'The Present Crisis in the Theosophical Society.'" Just what sort of brazen serpent Father Cooper will set up for the adoration of the wanderers in order that they may be healed of their perplexities should be clear enough. He is Presiding Bishop of the Liberal Catholic Church for the Province of North America, a confessed opponent of Krishnamurti and an advocate of pretty much everything which the Founders of the T. S. condemned. He is a defender of the sex-pervert Leadbeater and has not hesitated to pervert facts in pursuit of this, is an opponent of the Back to Blavatsky Movement (*Charge*, February 16th, 1921; *Messenger*, January, 1921), and, in short, about as much of a theosophist as Billy Sunday or Almes McPherson, yet without a delightful gentleman. It would hardly have been possible to find a person better fitted to lead the Central Theosophical Federation into the ditch.

New Liberal Catholic Church "To Let".—It doesn't take Shri Krishnamurti to close a Liberal Catholic church. Even talking about him may be enough. We are informed by Mr. Rogers (*The Theosophical Messenger*, March, page 62) on the authority of the priest in charge that after listening to Mr. Rajagopal, Mr. Krishnamurti's advance agent, the congregation of the Liberal Catholic church at Santa Clara, Cuba, decided to close the church permanently. The building had but recently been erected. At this rate there won't be any Liberal Catholic Churches left for Krishnamurti himself to demolish.

Mr. Rogers on Mr. Krishnamurti.—In *The Theosophical Messenger* for March (pages 62-64) Mr. L. W. Rogers discourses on "The World Teacher and Mr. Krishnamurti." Briefly stated, Mr. Rogers admits that "there is growing uneasiness in the Society and by no means any indication of a modification on the part of Mr. Krishnamurti of dynamic declarations." After some discussion he takes refuge in the hypothesis already advanced by the Rt. Rev. Wedgwood in *A Tract for the Times*, and by other dodgers, that sometimes Mr. Krishnamurti is the World Teacher and sometimes he isn't. When he is and when he isn't is to be left for you to decide according to your proclivities and your prejudices. When he says what you like, he is speaking as the World Teacher; when his utterances displease you, he is just talking as plain Mr. Krishnamurti. That is delightful, one might almost say naive. Probably he seldom

puts his mouth without saying something which is approved by some of his hearers and objected to by others. Consequently he is at one and the same time the World Teacher and not the World Teacher; he is speaking on the authority of the Lord and doing the opposite at one and the same moment. Of just what use such a representative of the Lord can be, when no one can be sure of him, it is hard to say, and the Lord Maitreya is certainly to be consoled with for having selected such a refractory agent. And then, too, dear Mrs. Besant has distinctly stated time and again (e. g., *The Theosophist*, June, 1927, supplementary leaflet) that he is a manifestation of Krishna and of Christ. Further, Mr. Krishnamurti, or rather, let us say, Mr. Krishnamurti-Krishna-Christ, constantly and invariably decries those very things which Mrs. Besant has proclaimed on the authority of the Masters; it is by no means an occasional slip; it comes round just as regularly as dinner. If you reject his denunciation of ceremonial, of L. C. U., of World Mother, because your pet idols, Besant and Leadbeater, have stood for them, you will have very little left on which to hang the World Teacher tag. The dilemma is not to be solved by any such hokum as Mr. Rogers and Mr. Wedgwood put forth. It is only those who cannot purge themselves of the notion of the infallibility and inspiration of Annie Besant and her dark shadow, C. W. Leadbeater, who have trouble. Krishnamurti seems to be acting as a powerful cathartic, albeit often with much griping. Throw out of the window the idea of the sacrosanctity of all three of these, Krishnamurti, Besant and Leadbeater; regard them as common, even if exceptional, mortals, but with no closer communion with the gods than you or I have, and all difficulty vanishes. It is Besant and Leadbeater, with their preposterous claims, who have brought the T. S. to this impasse. Dump them, go back to the teachings which were given by H. P. B. and her Masters, and you will not care a tinker's dam whether Krishnamurti is this or that; you will take what appeals to you without entangling yourself in inconsistencies. But if you try to shut your eyes to patent contradictions, to deny their existence, you will be following the path which ends in spiritual imbecility or downright hypocrisy.

Gentlemanly Angel.—Those interested in neo-theosophical hokum should read the account by Paula Hamerster in the December *Australian Theosophist* of her visit to Mount Solitary, in New South Wales, in company with three members of the White Lodge. Here they met the presiding angel of the mountain, and found him to be a "gentleman" unacquainted with the ways of the world. Being invited to come down to town and attend a Liberal Catholic Church service, and bring his friends, he came, bringing all of his sub-angels who could be excused for a holiday, and the whole neighborhood of the church was literally jammed for miles around; the air was thick with them. After the service he came forward and personally thanked Paula and the others for having invited him, and stated that humans were after all better than he had thought. He declared his intention of going back and telling all the angels he could call up to attend the Liberal Catholic Church. Paula, by the way, seems to be another victim of Leadbeater's uncanny influence, he having recently, in his dotage, taken to girls.

World Mother News.—Careful examination of the recent neo-theosophical journals indicates that thus far the sphere of influence of the World Mother is almost exclusively limited to the imaginations of Mr. Leadbeater, Mr. Wedgwood, Mr. Ernest Wood, Mr. Arundale, and a few of Leadbeater's retinue. England and America are carefully avoiding the subject, even Mr. Rogers holding off. Mrs. Besant, having decided that her bread is buttered on the Shri Krishnamurti side, has suddenly become silent on "Our Lady," the Shri having emphatically pronounced against her. As for Rukmini Arundale, having been made a fool of by Mrs. Besant for the second time, she has taken refuge in dancing.

Restless George.—In *Theosophy in India* for December (page 304a) Dr. Arundale states his desire to be relieved of the secretaryship of the India Section. As compared with his career as General Secretary of the Australian Section, which was one constant display of fireworks, followed by financial prostration, his conduct of the India Section has been quite modest. Now he has left India en route to America, leaving the India Section also with a deficit, although not a serious one. If you should see him carrying a hatbox, know that it is not a silk hat, but a bishop's mitre that it contains. A patent collapsible mitre that could be rolled up and stuck in the pocket would be a boon to the whole tribe of errant L. C. C. right reverends.

Mrs. Besant in the Dumps.—In the weekly *New India*, January 24th, Mrs. Besant gives expression to her feelings in a depressed tone greatly in contrast with her usual defiant and fighting spirit. No wonder. In the first place she has found it necessary to discontinue for the second time the publication of *New India* as a daily newspaper, owing to lack of funds to continue it. The weekly edition will be continued, as it yields a small profit. Evidently the Rishis and the Chohans who put her up to this work are unable or unwilling to help her out, and as for the T. S., that has failed her also. Further, her political troubles are on the increase, owing to her inability to sway the National Congress in favor of her plan for securing "Dominion Status" for India. Absolutely opposed to any effort to secure complete independence, she finds the majority unwilling to side with her. Then, too, owing to her late illness in London she was prevented from earning by her lectures the money she had hoped for, and now finds herself compelled to cut out certain Indian charities to which she had been in the habit of contributing (*New India*, January 24th). In her despair she again allows herself to charge the Madras Government with opening her mail and confiscating remittances, though she once before made the same charge, and when invited by the Government to present some tangible evidence which they could use as a basis for investigation she was unable to do so (see *Caric*, October, 1928). Without intending to express approval of Mrs. Besant's ideas, one can but sympathize with her in her difficulties and compare her strenuous life with that of Leadbeater in his Sydney palace.

Krishnaji at Adyar.—The January *Theosophist* devotes three pages (347-9) to telling us about Mr. Krishnamurti at Adyar, and tells us nothing, unless his quoted remark that "Sacrifice is waste of time" be something. Everything he says, wise or foolish, is eagerly swallowed by his hearers, who go to their beds confident that they have heard the word of the Lord. One must agree with the writer of the article, however, when he says: "'Jargon,' as Krishnaji points out, is a treacherous foe to understanding and a new jargon threatens to eclipse the old." Perhaps that's why they don't understand him. Personally, I should prefer my spiritual fish with less bones in it.

"Her Lotus Feet."—Mrs. Besant has favored us with innumerable pictures of her face, but for the first time we are permitted to gaze on her bare feet in a photograph published in the January *Theosophist*. This is positive proof that they are not hoofs. Next to her stands Krishnaji, also barefoot, his patanjalis seem to be slipping down.

Besant and Leadbeater Books at Half-Price!

The following, by Annie Besant, P. T. S., and C. W. Leadbeater, all unused, are offered by the O. E. LAMAR at one-half the regular prices—Cash or C. O. D. only. *Mention substitutes if possible.* Subject to withdrawal without notice.

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 The Voice of the Silence: Being Chosen Fragments from "The Book of the Golden Precepts." Translated and annotated by "H. P. B." Only extant reprint of the original edition of 1889, with notes by *Alice L. Cleather* and *Basil Crump*. Published by request of the Tashi Lama, Peking, 1927. Limp cloth, \$1.00.
 Buddhism the Science of Life. By *Alice L. Cleather* and *Basil Crump*. Second, revised edition, boards, \$1.50.

An important contribution to the knowledge of the relations of H. P. B. to Mahayana Buddhism; the sources of her teachings and data on the Masters. Recently published in Peking.

Unpublished Letters in Reply to a Theosophical Attack on Mrs. A. L. Cleather's Books. By William Kingsland, W. B. Pease, Basil Crump and others. 18 page pamphlet; sent on receipt of four cents stamps (U. S., Canadian, British).

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These books are still regarded as standard and have passed through several editions.

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Books by Krishnamurti

The following contain the gist of Mr. Krishnamurti's philosophy and his revolt against L. C. Cism, Besantism and Leadbeaterism. From the O. E. LIBRARY.

Who Brings the Truth? Krishnaji's talk at Ferle, August, 1927, 25 cents.

Let Understanding be the Law. Krishnaji's answers to questions at Ommen, August, 1928, 25 cents.

Life in Freedom. \$2.00.

Falsification of Theosophical History

The substitution of fiction for fact made by C. Jinarajadasa in his so-called history, *The Golden Book of the Theosophical Society*, for the purpose of white-washing the character of C. W. Leadbeater, as well as other misrepresentations, is set forth in a series of six Currie articles which will be sent upon receipt of 15 cents in stamps. These show clearly the desperate methods which have to be resorted to to support the present regime in the Theosophical Society and the lax code of sexual ethics which is being insidiously endorsed.

H. P. B.'s Five Addresses to American Theosophists

Five addresses written by H. P. Blavatsky to the conventions of the American theosophists. No Blavatsky student should miss these. 25 cents, from the O. E. LIBRARY.

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THE PRISON ASSOCIATION OF NEW YORK

The Prison Association of New York was incorporated in 1846 by act of the state legislature, although it originated somewhat earlier, its first annual report being in 1845. Although composed of private citizens it has a semi-official status, for in the act of incorporation one reads that "the said executive committee [of the Prison Association] by such committees as they shall from time to time appoint, shall have power, and it shall be their duty to visit, inspect and examine all the prisons of the State, and annually report to the Legislature their state and condition and all such other things in regard to them as may enable the Legislature to perfect their government and discipline." The present report for 1928, which is the eighty-fourth, is the annual report to the legislature, as called for in the act of incorporation. It is a document of 120 pages which gives a bird's-eye view of what is going on in the State of New York in the way of prison reform, what has been done during the past year, what it is hoped to accomplish. Further, it not only covers the subject of the administration of the penal institutions, but goes into questions of desired reforms in criminal legislation, the reform of judicial procedure and of various abuses or antiquated customs connected therewith which may have been appropriate at one time, but which an ever increasingly complex society has outgrown. The Association, further, is concerned with the problems of parole, of aiding discharged prisoners and alleviating want in their families.

New York is not only the largest state in point of population, but it contains the largest number of active brains working on the problem of the delinquent from every aspect. For this reason the advance which has been made in the past few years is most striking. It was not so long ago that the whole penal system of New York was in the grasp of politicians; its most famous prison, Sing Sing, used to have on an average a new warden every year, sometimes oftener—one of them was the town plumber—scandals of all sorts were rife, incompetence reigned, and there was no proper coordination be-

tween the various governmental agencies and private associations with philanthropic aims in view. That is now largely changed. For the first time in its history the state has, in Dr. R. F. C. Kieb, head of the state department of correction, a man of discernment, education and independence, who has to a great extent eliminated political factors. Then, too, there is the famous "Baumes Commission", which is extended from year to year, which concerns itself with reforming criminal procedure and advising new laws, and which, while perhaps going to an extreme in some directions, as in the so-called "Baumes" Law, imposing life sentences on fourth offenders, is nevertheless on the whole a witness to the intelligence of the state and the desire to have a really scientific penal system.

New York has at last a new Sing Sing, which is illustrated in several pictures in the report. I note with pleasure that the abominable locomotive round-house system, such as was adopted by Illinois, does not exist here, but it is to be regretted that the new buildings contain, besides outside cells, tiers of inside cells, making it impossible for the occupant to get either direct sunshine or a view of the outside world. It is to be hoped that this inside system, for which there does not seem to be any very good reason apart from a possible trifling economy in construction, and for the disadvantages of which running water, sanitary plumbing and spring beds are but a partial compensation, will not be permitted in the new prison de luxe at Attica, the erection of which is in contemplation. Architects, no matter how pig-headed, should be required to consider the now well-known physical and psychological value of sunlight, especially for those leading the restricted life of a prisoner, and arrange *every* cell so as to get direct sunlight for a portion of the day.

The report discusses the proposed plan of making Sing Sing simply a receiving prison and place for observation of the new comer to the ranks of convicts, with a view of determining his mentality and aptitudes, classifying him and then transferring him to another institution where he can be given appropriate employment and treatment. For this purpose it is desired to establish a very complete psychiatric clinic at Sing Sing, but so far both of these plans have met with but partial realization.

The report again attacks the state system of lunacy commissions which is still in force. Quite apart from the fact that no suitable provision is made for competent and disinterested experts, other abuses exist. The case of "Red Moran" is cited, who was examined by three physicians, who attempted to mulct the state of \$12,000 for their services. The city comptroller having refused to approve the bill, and the "experts" being insistent, the matter got into the courts, and

after somewhat complicated proceedings—the cost of which to the state is not mentioned—the doctors had to be satisfied with \$2,400 for the whole gang.

Much space is given to those extensive bodies of social parasites who make their living out of the criminal. Just as we had "ambulance chasers", so now we have those who supply bail for persons awaiting trial, and who, thanks to loose laws, constantly take the grossest advantage of their clients. In New York, which has not adopted the public defender system, every person brought before a court, who cannot pay for counsel of his own choosing, is entitled to have counsel appointed for him by the court, but such counsel is not paid for by the state except in the case of capital charges. The consequence is that often the worst sort of shysters get the job, and as they do not work for love, all sorts of advantages are taken of the defendant and his family or friends, and woe to the delinquent who cannot show, or get his friends to show, a roll of sufficient size. His defense, pitted against the expert state's attorneys, is often but a mere farce. The courts are surrounded by bail sharks, legal sharks, and sharks too numerous to mention, who prey upon the unfortunate person who has not the knowledge or means to protect himself, and, apparently, the courts wink at it.

It would be delightful to go further into this highly valuable report, but as space forbids, I have reserved to the last the great pleasure of stating that it is largely the product of Mr. E. R. Cass, the Corresponding and General Secretary of the Prison Association of New York, who, in addition to his work in that Association, filled the position last year of president of the American Prison Association. It goes without saying that any document put forth under his supervision is not only as accurate as to facts as it is possible to make it, but is characterized by his experience, broad and moderate attitude and optimism as to the future of penology in New York as elsewhere.

Copies of the report may be had from The Prison Association of New York, 135 East 15th Street, New York City.

Penal Notes

Porto Rico Abolishes Capital Punishment.—Porto Rico has just abolished the death penalty. This was done after a temporary experimental suspension for three years, during which it transpired that there were fewer first and second degree murders than in the preceding three year period. The experiment is well worth trying elsewhere.

J. Doble Joery.—The National Council for the Abolition of the Death Penalty (in Great Britain) has just started an "occasional bulletin" with the title "News of the Campaign," which may be had for twopence and is the best thing of the kind I have seen. The comic section in No. 1 is supplied by one J. Doble Joery, whose correspondence is published. Mr. Joery appealed to the readers of a certain English newspaper to use every effort to dissuade people from signing the petition for abolishing

the death penalty. The Secretary of the National Council having pointed out to him that Norway, Sweden, Denmark, Holland, Belgium, Austria, Switzerland, Portugal (and there are others) have long since abolished capital punishment without experiencing any increase in homicide, Mr. Joery replied by repeating his assertion that it *does* prevent it. On being asked how he explained the experience of the countries named he said he was not interested, but that it **DOES** prevent it. Having reached the full caps stage in his assertion he seems to have retired to chew the end of his conviction. Another correspondent asks Mr. Joery whether Englishmen are so much nearer savagery than Swedes, Norwegians and the others that they alone have to be controlled by fear of death, but Mr. Joery remains silent. Mr. Joery is a bit funnier, but not different from that large body of people to whom theories are everything and facts nothing. I suggest that Mr. Joery, with his contempt for facts, should come to America, join the Methodist church and speak for prohibition, enforced by murder. The National Council has started a training school for speakers against the death penalty, and by April 3d had secured 52,000 signatures to its petition. The address of the National Council is Parliament Mansions, Victoria Street, London, S. W. 1.

Where Does Disregard for Law Originate?—The Methodist church maintains a "Board of Temperance, Prohibition and Public Morals", the secretary of which is one Dr. Clarence True Wilson. In an address in Washington, April 5th, before a prohibition meeting, this gentleman declared that the rumbound who broke into the de King house on false evidence and shot Mrs. de King to death, should be given a medal (*Washington Evening Star*, April 6th). Whether the Methodist church is out to endorse murder I do not know; if not, it should put a muzzle on this man, who is a dangerous fanatic. Whether it is part of "public morals" to endorse murder may be an open question, but many a man has been arrested and jailed for inciting to violence under other circumstances. On April 24th a youth was shot to death by a policeman in Washington, D. C., because he refused to stop his automobile on demand. It is true that he carried a load of the forbidden nectar, but even the Jones law does not go so far as prescribing the death penalty and does not appoint the police as judge, jury and executioner. This killing is justified by that exponent of civic purity, the *Washington Evening Star*, in an editorial the next day. He was a policeman and the representative of the law, don't you know. Hardly a week passes in this little town that someone is not shot by the police, while the police commissioner in Detroit has actually offered a reward of \$10 to every policeman who kills a man "in pursuit of his duty," and has asked for an appropriation of \$2,000 annually on the assumption that there are to be 200 police murders every year. When the Methodist church, through its appointed representative, Wilson, and a supposedly reputable newspaper justify killing in pursuance of enforcing a law which demands no such penalty, one is disposed to suspect that a large part of the contempt for law originates, not in the underworld, but with the very people who are raising the greatest hullabaloo about the failure of others to be virtuous; the source of the contempt for law is to be sought in the pulpit and the pew, in the horde of respectable busybodies who are determined to make others good and to shoot them if they are not.

Methodists Favor Capital Punishment.—The Methodist conference at Asbury Park, N. J., on March 7th, voted down a recommendation of its social service commission favoring the abolition of capital punishment. What else is to be expected of a church which believes in a God who instituted and maintains a hell? They are just following the example of their Lord and Master.

Firemen as Police.—Cincinnati has hit on a plan of swearing in firemen as policemen. When not engaged in putting out fires they may be set to hunting for fire-water.

What the Editor Thinks

In the February *Curric* the Editor thought that more persons who are really interested in the aims of the *Curric* might, perhaps, pay a little attention to his appeal to get more subscribers, or, in the event that they cannot do that, at least to send us some addresses of theosophically- or neo-theosophically-inclined people to whom we might send a few copies.

He still thinks so.

In fact, he is so busy thinking about it that he could easily write enough on the subject to budge the *Curric* out to several pages more. But that would not be fair to the readers, nor as interesting as what the *Curric* already presents, so he limits himself to these few lines, with grateful thanks to the few who have responded, to say nothing of those who intend to do so.

An Acknowledgement

The Editor acknowledges, with grateful appreciation, the receipt on May 2nd of five pounds from four anonymous British theosophists, to pay for fifty *Curric* subscriptions.

Theosophy or Neo-Theosophy—VII

(Continued from April *Curric*)

Compiled by a British student with the object of comparing the teachings of the Masters and H. P. Blavatsky with the teachings current in the Theosophical Society today.

Cosmogony

Believing in seven planes of Kosmic being and states of Consciousness, with regard to the Universe or the Macrocosm, we stop at the fourth plane, finding it impossible to go with any degree of certainty beyond.

—*Key to Theosophy*, orig., p. 90; U.

L. T. reprint, p. 63; rev. ed., pp. 61-62

See Diagram, *Secret Doctrine*, orig., I, p. 200; rev. ed., I, p. 221 on four Cosmic planes (after reading the note on the preceding page "The reader is reminded that Kosmos often means in our Sanzas on only our own Solar System, not the infinite Universe"), to which footnote reads: "These are the four planes of Cosmic Consciousness, the three higher planes being inaccessible to human intellect as developed at present."

—*Secret Doctrine*, orig., I, pp. 199-200; rev. ed., I, pp. 210-221

Atman or Atma*

The *Atman* or seventh principle ridged of its *mythic* distinction from its Universal Source—which becomes the object of perception for, and by the *individuality* centered in *Buddhī*, the sixth princi-

We have thus the seven planes of a universe, a solar system, which as we see by this brief description, may be regarded as making up three groups:

- | | |
|---------------|--|
| i. Adi | I. The field of |
| ii. Anupadaka | logic manifestation only |
| iii. *Atmic | II. The field of |
| iv. Buddhic | supernormal human evolution |
| v. Mental | III. The field of |
| vi. Emotional | elemental, |
| vii. Physical | mineral, vegetable, animal and normal human evolution. |

—Annie Besant, *A Study in Consciousness*, pp. 3, 4

The fifth plane, the *nirvāṇic*, is the plane of the highest human aspect of the God within us, and this aspect is named by Theosophists *Atmā*, or the Self. It is the plane of pure existence, of divine powers

ide . . . Nor is it "the Spirit of Buddhas present in the Church", but the Omnipresent Universal Spirit in the temple of nature—in one case; and the seventh Principle—the *Human* in the temple—man—in the other.

—*Mahatma Letters*, pp. 313-4

First of all, Spirit (in the sense of the Absolute, and therefore, i.e. visible All), or Alma.

—*Key to Theosophy*, orig., p. 119;

U. L. T. reprint, p. 93;

rev. ed., p. 80

(To be Continued)

White Lotus Day; May Eighth—How to Study H. P. B.

The Real H. P. Blavatsky; A Study in Theosophy and a Memoir of a Great Soul. By *William Kingsland*. Pp. x, 323. London, 1928. \$5.75, from the O. E. Library.

Some Observations on the Study of The Secret Doctrine of H. P. Blavatsky. By *H. P. Wadia*. Paper, pp. 21. 25 cents, from the O. E. Library.

As all real theosophists know, and as would-be theosophists should know, "White Lotus Day" is the anniversary of the death of H. P. Blavatsky. It was her wish that this day should be celebrated by her followers in simple fashion, not by eulogies, but by recalling her life and work, and this wish has been observed by theosophical societies ever since her passing, May 8th, 1891, although, thanks to new influences and to the unfaithfulness of some of those on whom she counted to perpetuate her teachings, this occasion has often been almost the only one in the year in many groups when members either thought of her, or heard her name mentioned. In recent years, however, more attention has been aroused through the Back to Blavatsky Movement; there has been a revival of interest, so that White Lotus Day has become the Good Friday of theosophists the world over.

The anniversary of H. P. B.'s death, however, should not be the occasion for flowers, for eulogies, so much as for asking oneself whether one is really doing what one can to learn the message which she brought from the Masters, and for encouraging others to do so, and while as a very obscure and humble student of that message and that teacher, with no qualifications for guiding others, it would be unbecoming for me to expatiate in detail upon methods of teaching, nevertheless it may be worth while to use this occasion to present the opinion of one of our leading Blavatsky students, and at the same time to call attention to the most recent book from which some idea of the personality, life and work of this great woman may be gathered.

In his valuable pamphlet, *Some Observations on the Study of The Secret Doctrine of H. P. Blavatsky*, Mr. H. P. Wadia says, speaking of the student (page 18): "He should not try to read in terms of knowledge gained from other sources; he should try to get at H. P. B.'s meaning, not to impose his own meaning upon her teachings. He should allow H. P. B. to speak, not to speak for her. And in order to understand what she does mean, it is necessary to see what she herself has said, to let her writings speak, and not use books written by other people in order to understand H. P. B.; rather it is wise to use what H. P. B. herself has written, *The Secret Doctrine*, *Isis Unveiled*, *A Modern Panarion*, *Five Years of Theosophy*—all of these books can be studied to get a clearer idea of her teachings."

In this sentiment I heartily concur, while adding to the above list

in their fullest manifestation in our fivefold universe—what lies beyond on the sixth and seventh planes is hidden in the unmingable light of God.

—Annie Besant, *Ancient Wisdom*, p. 168

H. P. B.'s more elementary book, *The Key to Theosophy*. For this reason I am in sympathy with those groups, or call them what you will, who go "Back to Blavatsky" by actually going Back to Blavatsky rather than making much talk about H. P. B., and while ignoring her books for class study, follow the practice of getting "Back to Somebody Else." I know of one group of the latter variety in which references to the books of H. P. B. in classes are discouraged, if not actually forbidden—you may read H. P. B. in private, but must not quote her publicly, at least in a class! It is even interesting to note, as an outcome of this spirit, a certain magazine which is associated with the "Back to Somebody Else" method actually using grossly insulting language towards another association which really follows the Back to Blavatsky principle as enunciated above by Mr. Wadia (*Theosophy* for January, 1929, page 100).

Even *The Secret Doctrine*, difficult as it is, too detailed for continuous reading, too deep for the beginning student to master, is literally jammed with paragraphs, sections and summaries which present her teachings far more lucidly than they can be found elsewhere. A class leader who knows his *Secret Doctrine* can pick these out, especially with the aid of *The Key to Theosophy*, without imposing his own interpretation. If you propose to adopt the books written by Somebody Else you must either know by actual comparison that Somebody Else presents the teachings of H. P. B. with absolute fidelity and as well as she herself does, in which case you might as well go to the original source at once, or you must accept some person's say-so that this is verily the case and—well, we know the story of Neo-theosophy, accepting the authority of another. The "just as good" principle may do for breakfast foods and cosmetics, but it should have no place if you want Theosophy as H. P. B. taught it.

In conjunction with the works of H. P. B. herself, all serious students should study that wonderful collection of documents, *The Mahatma Letters to A. P. Sinnett*, which consists of the letters written by the Masters M. and K. H. to Mr. Sinnett, and found in his files after his death. This volume, to be sure, is not H. P. B., but it is much more; it contains the words of H. P. B.'s teachers themselves, and therefore must even outrank her own writings, as the teacher stands above the pupil in authority. While it is in no sense a text book and does not present the theosophical system in logical sequence, being rather largely a series of replies to more or less haphazard questions addressed to the Masters by Mr. Sinnett, what it does give is to be regarded as final, as far as the views of the Masters are concerned. As an adjunct to the study of H. P. B.'s works it is of surpassing value, as well as an antidote to the late departures promulgated by the Theosophical Society (Adyar).

There has been a tendency in certain quarters to ignore *The Mahatma Letters* entirely, or at any rate, to keep silent about them, and in some cases, so it is said, deliberately to exclude them from the books offered for sale. This is perhaps due to the feeling that questions may be raised as to the standing of their own views, or of their pet heroes—embarrassing questions might be asked, you know, which it would be difficult to answer. Rather than let the Masters show you up, you hide them away. This, in my opinion, is a thoroughly dishonest procedure. To talk glibly about Masters while consciously acting so as to keep the words of the Masters in the background should be a warning to the prospective student to move in another direction without delay, and before he has contracted the infection. Ultimately, if he be true to himself, he will seek the words of the Masters themselves, and discovering that this precious treasury of theosophical knowledge has been virtually kept from him, he will conclude, and rightly, that his guides have been more interested in pushing their own hobbies than in gaining a hearing for the Truth. Such leaders can no more be expected to inculcate the true spirit of Theosophy, the doctrine that "There is no Religion higher than Truth," than a thistle can be looked to to yield figs.

The number of books relating to H. P. Blavatsky as an individual, and including more or less pretentious biographies, reminiscences, attacks and defenses, is quite considerable. The more important of these will be found in the bibliography in Mr. Kingsland's book, *The Real H. P. Blavatsky* (pages 253-254). Some of these were published during her lifetime, notably A. P. Sinnett's *Incidents in the Life of Madame Blavatsky*, which is still current, and in the writing of which Mr. Sinnett had the advantage of securing many details of her early wandering life from H. P. B. herself, even though many of these were extracted from her under protest, as she regarded her private and earlier life a matter of no concern to any but herself (See *Letters of H. P. Blavatsky to A. P. Sinnett*, page 145).

Mr. Kingsland had also the great advantage of knowing H. P. B. personally, having met her in London, June 2d, 1888, and having for about two months before been attending Mr. Sinnett's gatherings at his own house, and having read his *Occult World* and *Esoteric Buddhism* (page 18). As he tells us, he had studied much in philosophy without getting anywhere, and was practically an agnostic. His seeking out H. P. B. was due, not to the attraction of her personality, but of her teachings (page 19). From then on he was a member of the Theosophical Society, leaving it only in 1909, owing to the scandal created by the notorious Leadbeater which caused so many others to withdraw at that time. As he tells us (*Unpublished Letters in Reply to a Theosophical Attack on Mrs. A. C. Cleather's Books*, page 4), he thereafter took little interest in the Theosophical Movement, although writing several books of a theosophical character, until about 1923, when he accidentally, as it were, came across two books by Mrs. Cleather. These, and the consequent resumption of friendship with her, brought him back into the Theosophical Movement in real earnest. He took part in the defense of Mrs. Cleather against the onslaught of the magazine *Theosophy* (October, 1923, pages 536-539), and was one of the founders of the Blavatsky Association, November 13, 1923. Since then, his most important volume has been *Rational Mysticism*, which aimed to harmonize mystical with scientific thought and which is virtually a defense of H. P. B.'s *Theosophy* on a rational basis. In behalf of the Blavatsky Association he later wrote a defense of H. P. B. against the attacks by the Society for Psychical Research, and by others, which was published under the title *Was She a Charlatan?* This pamphlet forms an appendix to the work under consideration.

Mr. Kingsland's qualifications for writing *The Real H. P. Blavatsky* have been somewhat exceptional, and in compiling this work he has had the great advantage of access both to *The Mahatma Letters to A. P. Sinnett*, in which the outer and inner, or "real H. P. Blavatsky," are presented from the viewpoint of her Masters, and to what is the nearest approach to an autobiography, *The Letters of H. P. Blavatsky to A. P. Sinnett*, in which one who reads between the lines can perceive, if he has any vision, the real H. P. B., human, suffering, struggling, and intensely heroic and with unlimited devotion to her teachers and to her task of presenting Theosophy to the world. Here, then, we have what no other biographer has possessed; H. P. B. as seen by the Masters, and H. P. B. as more or less unconsciously revealed by herself in intimate letters. Mr. Kingsland's book contains a very full collection of this original material, directly quoted, and with exact references, and this makes it invaluable to students of her life and character, quite apart from his own analysis and presentation.

Mr. Kingsland makes no effort to present all of the known details of H. P. B.'s life, which would have expanded the work beyond all reasonable scope, but he does give the more important facts, beginning with her birth, her earlier life, her "Wanderjahre" in search of knowledge, her coming to America and the founding of the Theosophical Society,

her relation to spiritualism, the writing of *Isis Unveiled* and later of *The Secret Doctrine*, her work in India and sojourn in Europe, each of which receives a special chapter. Naturally any biography, if it does not limit itself to bare facts, must be more or less colored by the attitude of the writer; it may be disparaging; it may be an eulogy which has for its aim the glorification of its subject, the concealing of matters which might tend to diminish that lustre. Such biographies, being one-sided, do not conform to truth, for the truth about any human being must be a mixture of goodness and frailty. Mr. Kingsland has succeeded admirably in keeping to the middle path—in fact even the Mahatmas in their Letters have shown that she was in her personality far from perfection—while he has shown his appreciation of the glorious inner Self to which the Master K. H. has paid such a tribute (*Mahatma Letters*, page 214 and elsewhere).

On the whole, then, I would say that Mr. Kingsland has done his work excellently, even if that is not perfection, for how could it be? It is by far the best book on H. P. B. that can be found. The chapter on "The Higher and the Lower Self" might perhaps have been omitted as belonging rather to a treatise on Theosophy than to a biographical work. Yet perhaps this is necessary for the casual non-theosophical reader in order to perceive the better how such apparent contradictions could exist encased in one body. It is a pleasure to recognize that the work is the product of a member of the Blavatsky Association and that in a way it owes its writing to the influence of that much abused student and defender of H. P. B., Mrs. Alice L. Cleather. If Mr. Kingsland is indeed a prodigal son of the Theosophical Movement, he deserves all credit for making good upon his return to the Back to Blavatsky fold.

The Brother XII in Rebuttal

Note by the Editor.—Having given considerable space in the *Critic* to the Brother XII affair from the side of his opponents, it is but fair that he should be allowed to be heard in his own defense. The following letter is therefore published, it being understood that the *Critic* in no way commits itself to any of his views, nor expresses any opinion thereon. The Editor declines in advance to answer any communications regarding it.

Nanaimo, B. C., Canada.
January 24, 1929.

Editor, The O. E. L. *Critic*
Dear Sir:

In the December issue of your little paper you have been led to do a very grave injustice to the Cause we represent. I say "led" advisedly because certain persons bent upon the utter destruction of this Work have written many scores of letters and spent many hundreds of dollars in a newspaper campaign of public slander against us. It is regrettable that you do not seem to make it a rule of conduct to ascertain the truth of such reports before publishing them broadcast. It is not ethical.

This "free-love" cry is one of the favorite ruses of the enemy; sooner or later it is used to befoul every attempt to better conditions in this world. I would like to correct some of these misstatements and I hope that when you see how grossly the facts have been distorted you will make the only amend possible by giving that explanation to your readers.

The Osiris-Isis Story. This was deliberately invented and spread by the erstwhile Secretary of our outer organization. To our own members I have stated that only one who is entirely ignorant of such matters could have conceived the idea. Osiris-Isis are not personal god and goddess but *living principles in Nature*, a fact well understood by all who had the esoteric meaning of the Egyptian Mysteries. The principles are exemplified (or incarnated if you will) in every human being, one or the other being predominant in each individual case. The "divine child"

horus was the realization of these truths in the reasoning mind, corresponding to the birth of the Christos in esoteric christianity.

Sex Relations. You state that certain of my comments in the September issue of the *Choice* "led to the very general comment that he was advocating sex relations which differed little, if at all, from promiscuity." Then, further on, comparing our work with the Ojai Valley scheme of Mrs. Besant you say that her schemes are "clean even if visionary" the implication being that ours are not. What are you going on? Hearsay and "general comment." For your own information I enclose a copy of what I have written in reply to these statements. It is too long for your publication but you might at least make room for the following sentences;

"Some of you have thought—'What would be the result if everyone ignored conventional ties and relations.' There is only one answer—the result would be disastrous. I have said that while existing marriage laws are faulty and bear unequally, (true marriage is under divine law, Hasty and unthinking people have assumed that we advocate the non-observance of existing laws (man-made laws) by all and sundry. Nothing is further from the truth. Existing laws as they affect marriage in civilized countries are necessary and salutary; they are quite as good as the average run of people deserve. The masses are both sensual and selfish, so it is just and necessary that these undesirable traits be restrained, if need be with a strong hand."

How we actually view this whole question will be clear in you if you will read what I have written—they are views which no thoughtful person will disagree with.

We have a small school for the training of a few and this has been the basis of all this talk about a "free-love" colony. Here are the facts. We have reason to believe that many advanced souls will be born into the world in the near future—some are already born and are now children of eight or nine or ten years of age. They are of the new type, spiritually and psychologically and our hope is to give them such training as is fitted to them. These children are (and will be) born to parents who are already serving this Cause. Such parents are in many parts of the world and are just as "respectable" and as legally married as your readers. To spread the lie that we expect such children to be our own physically is just the kind of filthy conceptions which are born in the minds of the enemies of this work.

Furthermore, you are in error when you say that "The rearing of a new race of superior children is a matter of sex." It is precisely not that. It is a matter of knowledge—knowledge of how to use certain psychic and spiritual forces which is now quite unknown either to the masses or to "scientists." Classical Greece reached its highest physical development at a period when it was *far declined* in spiritual knowledge. Sponsoring souls is a different matter to the breeding of rabbits—human or otherwise.

The truth of the whole matter is that we are actively opposing *systematized evil*—an evil which is using the spiritual aspirations of men as a means of making money. The result is that the hand of every man is against us because, in exposing the system we incur the enmity of all who live by it. But we did not expect that the O. E. L. C. would be among the number of our active opponents as we understood that your paper was nothing if not an "exposer". But in that work, as in all else, one needs discrimination, and there are those who are honest in their effort and intention. Whether your paper is also honest and well-intentioned or not, will be proven by your willingness or otherwise to correct these false ideas you have been instrumental in spreading.

Yours truly,

THE BROTHER, XII

Correction

The date 1889, sixth page of April Current, third line from bottom, should read 1899.

Back to Blavatsky in Europe

The Blavatsky Association, 26, Bedford Gardens, Camden Hill, London, W. 8. Strictly Back to Blavatsky. Tuesdays, 5.30 P. M., H. P. B.'s *Esoteric Character of the Gospels*; Wednesdays, 7.30 P. M. *Secret Doctrine*; Thursdays, 5 P. M., *Secret Doctrine*. Information about study classes, library, membership, etc., from the Hon. Secretary, above address.

United Lodge of Theosophists, 62 Baker Street, London, W. 1. Telephone, Ambassador 9882. Wednesdays, 8.15 P. M. study class in *The Ocean of Theosophy* (Judge); Fridays, 8.15 P. M., question-answer meeting; Saturdays, 2 P. M., *Secret Doctrine* class. Free public lectures Sundays, 8.15 P. M. at Victoria Hall, Bloomsbury Square, off Southampton Row, near British Museum.

Loge Unie des Théosophes, 14, Rue de l'Abbé-de-l'Épée, Paris (V*). Des Réunions publiques se poursuivent régulièrement à 20h. 45: Tous les Dimanches, Conférence; tous les Mercredis, Questions et Réponses; tous les Vendredis, Classe de Théosophie. Toute personne désireuse d'assister aux Réunions est cordialement invitée. Entrée libre.

Judge Lodge, T. 8., 37, Great Russell Street, London, W. C. 1, entrance on Willoughby Street. Mondays, 7 P. M., *Secret Doctrine*. Information from corresponding secretary, Miss Amalia de Alberti, 306 Scott Ellis Gardens, London, N. W. 8.

Groep van Vereenigde Theosofen, 178 Valeriusstraat, Amsterdam, Holland. Classes Fridays, 8 to 10 P. M., alternately *Secret Doctrine* and *Ocean of Theosophy*. For information apply to secretary, Miss A. Waller, above address.

Hoopsche Vereenigde Theosofen, Frankenstraat 52, The Hague, Holland. Thursdays, 2.30 P. M., *Key to Theosophy*. Further information from Th. F. Vreede, Emmalaan 1, Wassenaar.

The Society of the Divine Wisdom, "The Porchway," 26, West Kensington Gardens, London, W. 14. Strictly Back to Blavatsky. Free public lectures alternate Saturdays, 3 P. M. from November 10th on. *Secret Doctrine* Study Group, Mondays, 8 P. M. Reading room and lending library. Information from secretary, Miss M. C. Debenham, above address, or telephone Malda Vale 1518.

The Buddhist Lodge (Independent), 121, St. George's Road, Westminster, London, S. W. 1 (on 24 Bus Route). Telephone, Victoria 4977. In sympathy with Back to Blavatsky Movement. Meetings, alternate Mondays, 7.15 P. M. April 29th on. Visitors welcomed. For information apply to secretary, Mrs. Christmas Humphreys, as above.

Those interested in Christian Mysticism, uncontaminated by Leadbeaterism or Liberal Catholicism, should communicate with the "Community of the Inner Light" (Western Esoteric Tradition), 3, Queensborough Terrace, Bayswater, London, W. 2; telephone, Park 7217. Warden, Dion Fortune. Public lectures, Mondays, 8.15 P. M., Wednesdays, 3 P. M.; special study classes, correspondence courses, lending library, etc. Monthly magazine, *The Inner Light*, 6/6 a year. No charges.

At the Periscope

Latest News in Brief.—New Krishnamurti, age 16, poet and philosopher, makes debut in India; did A. B. pick out wrong boy?—Triple tragedy at Adyar; Malay servant, mad over discharge of son-in-law, cuts throats of girl and J. Srinayasa Rao, patriarch of Adyar in charge of mess hall, then hangs self.—World Mother last seen by Harry van Gelder lurking about Mosman Manor; possibly looking for Poppa Leadbeater.—A. B.,

again lively, to run British T. S. convention June 1; gives five lectures on "Life After Death" in June.—British Section, T. S., suffers net loss of 220 members Jan. 18-Feb. 28; search for theosophical adrenalectomy so far futile.—British Broadcasting Corporation declines to broadcast T. S. talks.—Judge Carlos S. Hardy, Los Angeles theosophist, cleared in impeachment trial.—Krishnamurti, (through wife May Ojai pow-wow, to give four lectures in London middle of June.—Mara Codd says T. S. "Open Road to Masters"; used to be Path, now Boulevard, thanks to A. B. and C. W. L.—India Section, T. S., loses Arundale but gets gift of typewriter; talking machine now needed as substitute.—*Theosophy in India*, Jan.-Feb., Arundallian zephyrs squeezed out, says needful in 16 pages.—*Theosophy*, sporting anonymous Ananias, sticks to falsehoods about Cleather and Crump; poison gas factory to remain open; might get C. W. L. or Wedgwood to untwist its ether, else hopeless case.—Desant, declaiming for Krishnamurti, still makes eyes at L. C. C.—Relations between Krishnamurti and Arundale reported strained; Krishnamurti avoids Chicago world pow-wow in August, which features Wedgwood and Arundale.—British T. S. to have one day "Life After Death" campaign Oct. 27.—Cooper out to crush Krishnamurti; prerogatives of purple-gatticoated priests to be preserved; poker in pickle for pre-Desantites.—Mrs. Tingley's *Theosophical Path* for April increased in size as promised; when read will do as blanket for baby.

"*The Minor Angel*."—Harry van Gelder, in *The Australian Theosophist* for February (page 225), gives us a vivid description of the angel who is majordomo of Leadbeater's Sydney palace. He is fifteen feet high, with flaming eyes, an aquiline nose, square chin, big hands and long brown hair, and wears white robes with wide sleeves. What is beneath these robes Harry does not tell us, which we regret, having long wanted to know if there is a difference between a he-angel and a she-angel, and if so, why.

London U. L. T.—The March Bulletin of the London United Lodge of Theosophists contains among other interesting material an article on "Is Theosophy for All?" which it answers by saying "Of course it is," and gives various reasons, some of which remind us strongly of Mr. Krishnamurti. It is interesting to compare this with a statement in the April *Theosophical Quarterly* (page 267) that "Theosophy is for the few." Where the latter sentiment prevails a lodge is apt to consist of a few select old ladies and gentlemen, getting older and fewer every year. I entirely sympathize with the opening paragraph of this Bulletin, which reads: "The day of the Spring Equinox is the anniversary of the passing of W. Q. Judge. Many students of Theosophy will think of him with gratitude for his noble sacrifices, and renew their resolve to serve the Cause for which he laboured so righteously." It is to be regretted that some of his followers endeavor to promulgate this sentiment by suspecting and publicly abusing those who are not prepared to go to the same extent in this direction that they are. In so doing they not only demonstrate how little they have actually absorbed of Mr. Judge's spirit, but they create a feeling of disgust which tends to make the very mention of Mr. Judge a cause for irritation. With some, doubtless, the endless repetition of "H. P. B. and W. Q. J." acts by force of suggestion; with others it acts as an emetic. The credentials of Mr. Judge exist in his work and his writings. To attempt to bolster them up by publishing falsehoods about others after the manner of *Theosophy* has a precisely opposite effect from that which was intended. It antagonizes those who believe that a false statement is never justifiable, no matter how worthy the cause in which it is made, and if inadvertently made should be withdrawn with the same publicity. When this is not done it convinces one that the writers, however loudly they may shout for "W. Q. J.", are impervious to his teachings. The London U. L. T. Bulletin is so far entirely free from this spirit.

Help Wanted!—Wanted, an official "announcer" to tell the audience just when Mr. Krishnamurti is going to talk as the World Teacher and when as plain Mr. Krishnamurti. Remuneration: ten extra years in Devachan for each speech; absolution from all sins guaranteed.

Wodehouse vs. Arundale.—When Mrs. Besant prohibited the performance of any ceremonials at the Benares Theosophical convention last December, George Arundale declared his intention of celebrating mass nearby during the session of the convention (*Theosophy in India*, December, page 304b), and actually carried on his eucharistic performance within sixty feet of the T. S. premises. This defiance of the wishes of Mrs. Besant and doubtless of Mr. Krishnamurti, who was presiding, excited the wrath of the well-known Krishnamurtiite, Prof. E. A. Wodehouse, who went for George in no uncertain terms in the Star organ, *Ananda*. Now Mr. N. B. Deobhankar lets loose at Prof. Wodehouse in an open letter to *Ananda* which Mrs. Besant publishes in the February *Theosophist* (pages 455-458) "in defence of the right of my dear son, G. S. Arundale, to hold his own opinions and to choose his own line of action." This is very kind of Mrs. Besant, but it must be said that George has made a bad break. When Mrs. Besant prohibited ceremonial at the convention, her authority, naturally, extended only to the limits of the India Section property, no further. George had a right to do what he pleased outside; he could have started anything from a bar-room to a brothel to attract the members. But there was a definite reason for the prohibition, presumably that the convention, presided over by Mr. Krishnamurti, who disapproves of ceremonials, was not to be interfered with. To start up a mass mill next door, or nearly so, during the sessions of the convention, and where members could easily attend it, was a clear evasion and defiance of the wishes of Mrs. Besant, a real interference, and this all the more if, as the Liberal Catholics claim, the influence of the mass is felt "for miles around." Further, it was clearly intended to attract the attending delegates whom Mrs. Besant did not wish disturbed. It is to be hoped that Prof. Wodehouse will not bear a grudge against Simple George who, as he has abundantly shown, means well, but never considers for a moment what he is saying or doing, and says, or does, anything that comes into his head without in the least considering its import.

Mixing Oil and Water.—Some years back several Canadian lodges, devoted to the Truth as it is in Besant and Leadbeater, withdrew from the Canadian Section and associated themselves directly with Adyar. Later these lodges formed the Canadian Theosophical Federation. Now one learns from *The Canadian Theosophist* (February, page 370) that a movement has been started to bring about reunion, and a joint committee has been, or is about to be formed, to consider terms and conditions. While doubtless much may be said on both sides, one can but regard with trepidation the assimilation by the Canadian Section, which is the only section of the Theosophical Society which overwhelmingly supports the Theosophy of H. P. B., of a body of theosophists who stand for the pseudo-theosophy of Adyar, and who originally left the Section for this very reason. Heartly co-operation on matters on which there can be mutual agreement is desirable, but votes—that is a different matter. The Canadian Section has been a lone and brilliant example to the rest of the Society of real loyalty to H. P. B.'s teachings, not of chin-music of the Besant variety, and the infusion of blood tainted with Leadbeaterism and Liberal Catholicism is not to be regarded with equanimity. I predict—though I hope my prediction will not be realized—that after the first gust of brotherhood and fellowship is over and the ardor cooled, there will be endless fracas, ending either in a weakening of the Section as a back to Blavatsky agency, or in a new secession. In the end you cannot mix oil and water.

World Turban Show News.—In addition to the pure food factory in the basement of the American Section headquarters Mr. Rogers has started a savings bank on the first floor in which members intending to attend the convention, and who are afraid of spending their money on candy and movies, may deposit their dollars against the great day, where they can't be spent, lost or stolen. As a further aid toward getting people to the convention it is suggested that Mr. Rogers start a pawn shop.

The Truth about Tibet—and America.—In an interesting article on "The Truth about Tibet" in *The Theosophist* for February (page 634), the English Buddhist monk, Dorje Prajnanada, tells us that in the Tibetan nunneries the women "rub red paint on their faces to destroy beauty and vanity." The same method is successfully employed by American women of the younger—and occasionally of the older—sort.

Circulation of "The Theosophist."—I am much surprised to learn from an official statement in *The Theosophist* for February (page 590), that there are not more than 2,000 subscribers to that magazine. Yet the membership of the Theosophical Society is put down at about 40,000.

H. P. B. and J. A. E.—Attention is called to a pamphlet just published under the auspices of "The H. P. B. Defense Committee" of The Blavatsky Association on *The Pseudo-Occultism of Mrs. A. Bailey*, by Mrs. A. L. Cleather and Basil Crump, two well-known defenders of H. P. B. and of her teachings as given in *The Secret Doctrine*. From the standpoint of comicality I have always placed Mrs. Bailey's books, *Initiation, Human and Solar* and *A Treatise on Cosmic Fire* side by side with Besant and Leadbeater's *Man; Where, How and Whither*. As exponents of a twisted universe they beat Einstein. I have no more use for Mrs. Bailey's "Tibetan" than for the various "Masters" who send down communications through Annie Besant, C. W. Leadbeater, Brother XII, the Temple of the People and others. The woods are literally full of "Mahatmas" who regale their believers with talk of varying degrees of insipidity and ineffectuality, communicated through psychic means of one sort or another, and some of whom would almost seem to be operating from a fourth grade of a public school, or even from a madhouse. Further there are "H. P. Blavatskys" galore, also communicating through psychic means. One does not question the sincerity of those who give these purported teachings to the world. Doubtless some of what they give is helpful, even as cold mush is to a starving man. But one could wish that these various "Mahatmas" and "Blavatskys" could be brought together into one room and set to comparing notes. There would be little left in the end but bones and feathers, unless a gentleman's agreement could be entered into permitting each to pull the legs of his devotees in his peculiar fashion. I know one H. P. B. who demonstrates her identity by swearing; most of the Mahatmas talk sentimental tommyrot, couched in archaic English, while another seems to have swallowed, and indigested, a dictionary. Mrs. Bailey's Tibetan has a scheme which would have shamed Jehovah. Whether her *Cosmic Fire* is a confirmation and amplification of *The Secret Doctrine*, or whether it is filled with glaring contradictions and absurdities, with high-sounding phrases with no idea back of them, based upon a self-assumed authority, the readers of *The Pseudo-Occultism of Mrs. A. Bailey* must judge for themselves. It is well worth reading.

In Defense of Mrs. Cleather and Mr. Crump

The articles in the March and April *Critic*, defending Mrs. Cleather, Mr. Crump, Mr. Kingsland and the Blavatsky Association against an attack by an anonymous writer in the magazine *Theosophy* for January, 1929, have been reprinted in pamphlet form. Copies of this pamphlet may be had free on request from the O. E. LIBRARY *Critic*. State number wanted.

Remittances from British Lands

Readers of the *CRATIC* residing in Great Britain or other countries using the British system of money, who desire to send remittances to this office, may, if more convenient, send us checks drawn on British banks, blank (not filled in) British postal orders, or British paper currency. British postage stamps in good condition and well protected will be accepted up to two shillings. One dollar equals approximately four shillings twopence.

A blank two shilling postal order or two shillings in British postage stamps will bring you the *CRATIC* for one year.

Canadian paper currency, and Canadian postage stamps up to 25 cents in good condition and well protected will be accepted.

Canadian bank checks, unless specifying payable in New York, must carry 25 cents additional to cover collection cost.

Why Mr. Wadia Left the Theosophical Society

Copies of Mr. H. P. Wadia's statement "To All Fellow Theosophists and Members of the Theosophical Society," giving his reasons for resigning, can be obtained from this office for 5 cents in U. S. Canadian or British stamps. A classical document.

Mrs. Alice A. Bailey and "The Secret Doctrine"

The Pseudo-Occultism of Mrs. A. Bailey. By *Alice Leighton Weather* and *Basil Crump*, with Introductory Note by *J. C. Miller*. Paper, pp. ii, 34. Manila, P. I., 1929. From the O. E. LIBRARY, 25 cents.

This consists chiefly of a criticism of Mrs. Bailey's *Cosmic Fire and Initiation, Human and Solar*, and a comparison of some of her teachings with H. P. Blavatsky's *Secret Doctrine*. It forms part of the work of "The H. P. B. Defense Committee" of The Blavatsky Association.

For comparison we list the following current books by Mrs. Bailey, also obtainable from the O. E. LIBRARY:

Light of the Soul, fabrikoid, \$5.00.

Letters on Occult Meditation, cloth, \$3.00.

Initiation, Human and Solar, cloth, \$3.00.

Consciousness of the Atom, cloth, \$1.50; paper, \$1.00.

Back to Blavatsky!—Read Blavatsky Books!

Those who earnestly desire to learn what Theosophy, as taught by the Masters, really is, will not concern themselves with the various spurious, perverted and adulterated versions to be found in recent books which are being forced on the public as real Theosophy, but which are largely based upon the unproved assertions of self-proclaimed psychics and leaders; neither will they seek it in the claims of mediums.

The following are *genuine* theosophical books, by H. P. Blavatsky: *Blavatsky, H. P.*—Isis Unveiled. London edition in 2 volumes (L), \$10.25; Point Loma edition in 4 volumes, \$12.00.

The Secret Doctrine; photographically reproduced reprint of the original and *only authorized* edition; 2 volumes on India paper bound in one volume, (L), \$7.50.

A Key to Theosophy; reprint of the original and *only authentic* edition, (L), \$2.00.

A Modern Panarion; a collection of miscellaneous papers by H. P. B. (L), \$3.00.

A Theosophical Glossary, \$2.00.

The only reliable glossary, and an indispensable companion to *The Secret Doctrine*.

Transactions of the Blavatsky Lodge (London), (L), \$2.00.

H. P. B.'s answers to questions on *The Secret Doctrine*. It elucidates many difficult points.

- The Voice of the Silence, Peking edition, 1927; *only authentic reprint* of the original H. P. B. edition of 1889. Limp cloth (L), \$1.00.
- Practical Occultism, and Occultism versus the Occult Arts (L), \$0.50, also in pamphlet form, \$0.15.
- Nightmare Tales (L), \$1.25.
- Five Messages to the American Theosophists, paper, \$0.25.
- The Esoteric Character of the Gospels, \$1.25.
- Five years of Theosophy (L), out of print.
- Papers by H. P. B. and others from the first five years of *The Theosophist*. Important for *Secret Doctrine* students.
- Blavatsky Quotation Book; paper, \$0.60; cloth, \$1.00.
- The Letters of H. P. Blavatsky to A. P. Sinnett (L), \$7.50.
- Transcribed by A. Trevor Barker from the originals in Mr. Sinnett's files. H. P. B. as revealed by herself.
- Au Pays des Montagnes Bleues, paper, \$0.90.
- In French only; translated from the Russian of H. P. B. A book of travel and adventure.
- Articles by H. P. B. reprinted in the Adyar Pamphlet series, \$0.12 each, as follows: No. 39, Ancient Egyptian Magic. No. 49, "Spirits" of Various Kinds. No. 68, The Fall of Ideals. No. 71, Spiritual Progress. No. 77, My Books. No. 78, The Origin of Evil. No. 81, Star Angel Worship in the Roman Catholic Church. No. 105, The Kabbalah and the Kabalists. Nos. 109, 110, Roots of Ritualism in Church and Masonry, pts. 1 and 2. No. 116, Kosmic Mind. No. 121, The Substantial Nature of Magnetism. No. 126, The Tidal Wave.
- An Open Letter to the Archbishop of Canterbury, paper, \$0.15.

Some Books on H. P. Blavatsky

- Besant, Annie*—H. P. Blavatsky and the Masters of Wisdom, paper, \$0.50.
- Hutt, G. Baseden*—Madame Blavatsky, \$3.65.
- An excellent and sympathetically written biography by a non-theosophist.
- Cleether, Alice Leighton*—H. P. Blavatsky: Her Life and Work for Humanity, boards, \$1.25.
- H. P. Blavatsky as I Knew Her, boards, \$1.25.
- H. P. Blavatsky; a Great Betrayal, paper, \$0.50.
- By a close associate of H. P. B. and a member of her "Inner Group". The last deals with the vagaries of "Neo-Theosophy" in comparison with the original teachings.
- Kingsland, William*—The Real H. P. Blavatsky; a Study in Theosophy and a Memoir of a Great Soul, \$6.75.
- The latest and best biography and estimate of H. P. B.
- Was She a Charlatan? paper, \$0.50.
- A defense of H. P. B. against the charges of the Society for Psychical Research, etc. Also reprinted as appendix to *The Real H. P. Blavatsky*.
- Sinnett, A. P.*—Incidents in the Life of Madame Blavatsky, \$1.25.
- Contains a wealth of information about H. P. B. from childhood on.
- The Occult World, \$2.50.
- Full of information about H. P. B.
- The Early Days of Theosophy in Europe, \$1.25.
- Something about H. P. B. and more about Mr. Sinnett. A post-humous work usually regarded as the product of a sorehead.
- Pease, W. B.*—An Introduction to the Study of "The Secret Doctrine", paper, \$0.15.
- Wadia, B. P.*—Some Observations on the Study of the Secret Doctrine of H. P. Blavatsky, paper, \$0.25.

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WHAT MAKES A CRIMINAL?

It may not be amiss to suggest that apart from the defects, mental, moral, social, physical, environmental or otherwise, which go to constitute a criminal, one great cause of crime lies outside the individual delinquent and his environment and is to be laid at the door of the legislative bodies themselves which are occupied with trying to suppress crime. These busy themselves with making new crimes and new laws to suppress them. To take a single instance: twelve years ago any respectable citizen might buy, sell, or possess a bottle of beer. Today it is a crime even to have a bottle of beer in one's house or car. April 16th last a young man in this city was sentenced to \$100 fine or 60 days in jail for having in his possession 17 bottles of beer, not for sale. To have that which, in other lands which certainly rank as high in civilization, and much higher in morality if criminal statistics count for anything, any one from the king or president down may have and use with propriety, in America constitutes one a criminal, the prey of the police, the lawyers, the bondsmen, the subject for fine or imprisonment, or being shot, the object of the fulminations of the representatives of the Lord—the same Lord, by the way, who is said to have provided a bountiful supply of wine when the stock ran short—all this simply because Congress has declared it a crime to possess a bottle of beer. The man who twelve years ago was, and rightly, considered a highly reputable citizen, today is classed with that body of outcasts called "criminals". Nothing has happened to him; what has happened is a new law. Some meddlesome people have decided that he has not the right to that bottle of beer.

And these things of which the above is but a sample, greatly increase the complexity of the problem of the treatment of "criminals", of law enforcement. By constituting every little thing we happen not to like a "crime" we tend to make crime considered a less serious affair, a word of less abhorrence, and consequently produce a tendency to think violation of the law a small matter. And it is just those who shout the loudest about the duty of obeying the law who are the most lawless.

Here in Washington an officer of a National Committee on Law Enforcement publicly stated before a meeting that a Carnegie medal should be given to the policeman who shot a run-runner to death, firing into a smoke screen at the imminent risk of killing some innocent passer by in the fog—a mad tiger who lets his tongue loose because he has the endorsement of some church. As long as we have those who insist on making crimes out of what has been done from time immemorial, and is done today, by reputable and well-behaved people in other lands, we shall have contempt for such laws.

You have heard of the "blue laws", which are just as much laws and just as sacred as any others. In New Jersey it is a crime to deliver milk on Sunday, and within a year a driver was arrested for so doing. In Virginia it is today a crime to sell ice cream on Sunday, and a crime to possess malt on any day of the week, while in Georgia even the possession of non-alcoholic malt extract is a crime, and not long ago a young man was sent to prison for having some in his possession, not because it contains alcohol, for it does not, but because it is under some circumstances associated with alcohol, just as are sugar, ginger ale, plum pudding, mince pies, and bottles or stoppers. In a certain New Jersey town it is a crime for a woman to appear in the streets dressed in knickers, and should she dare to do so she would be locked up, although she may properly wear short frocks with legs bare to the knees. A certain association of fanatical clerical busybodies known as the Lord's Day Alliance is persistently trying to impose on this city a law whereby it becomes a crime to sell a monthly magazine or a Holy Bible on Sunday, or to deliver a telegram or special delivery letter.

The statute books are loaded with old laws, and others not so old, which nobody obeys because they are regarded as absurd. Yet if law is something sacred, *as law*, why do not the sermonizers from the President of the United States down to the Washington Grand Jury tell us why some laws are to be enforced and conscientiously obeyed by good citizens, while others may be ignored? Does any one today speak of those who aided the escape of fugitive slaves as criminals? Yet there was a fugitive slave law and under that law such persons were committing a crime, and a serious one, for aiding in depriving a slave owner of his slave, worth hundreds of dollars, in what way did that differ from helping a burglar to rob him of a similar sum? Yet in the North it was considered a meritorious act, despite the law. Today we are denounced because we desire to aid the people in regaining their freedom.

Clearly then, the mere fact that a law exists will not secure it respect, say what you will. A law derives its virtue, not from the fact that a body of men sitting in the capitol enacted

it and the governor or president signed it, but from the great consensus of public opinion that it is just and reasonable, and is not based upon the desire of a fraction of the people to impose on others their ideas as to how they should behave themselves. You may talk yourself blue in the face about the sanctity of law and it will have no effect if the law itself is not reasonable; further you will write yourself a hypocrite when you demand that others shall obey the laws you make for their regulation, when you yourself ignore and disobey the laws others have made for your regulation. If you insist upon enforcing your laws with police and guns, and shooting wildly at any suspected person, you are sowing the seeds of rebellion; you are fostering a resentment which will lead to disregard for other and more reasonable laws.

The long and short of it is that the power of respect for law is something just as limited as the power of digestion. Demand too much of the stomach and nausea is the result; the good is ejected with the bad. The more laws you make, the less respect will they receive, and that means, with most, the less obedience. The point is inevitably reached where you will hear: "Oh, it's just another of those pesky laws; pay no attention to it!" And so the good suffers with the bad. I suppose I am a fairly respectable fellow; I am not even one of those twenty percent of the citizens of Washington who have been arrested during the past year. But I know something of the working of my own mind, and I know it must be the same with millions of others, who also have a sense of justice, both in their behavior to others and in the behavior of others to them. They will do right when it is obviously right and just, but they resent being treated as dumb, driven cattle, and asked to thank God and obey. It simply cannot be done in this way, and appeals are just so many wasted words.

One way to enforce a bad law is not to enact it, or to repeal it swiftly if already enacted. One way to reduce criminality is to stop declaring people to be criminals for doing just what people in other lands as progressed as our own do with impunity and without loss of respect or prestige. You cannot convert men into angels under any circumstances, but in your efforts to do so by compulsion you may destroy whatever good they have in them. In this country we have some hundreds of thousands of persons engaged in the illicit liquor business, manufacture, distribution and sale, who have either escaped the rum-hounds or bought them off. Under ordinary circumstances some of these would still be occupied as vendors of alcohol, but they would not be carrying in addition the feeling that as long as they are "criminals", anyway, they might as well go to any extreme that the successful operation of their business makes necessary.

Have these sumptuary laws diminished crime? No; there is more crime than ever; less of some kinds, perhaps, but more of the kinds which can be traced directly to the effects of the laws themselves.

American Prison Association—Annual Congress

The 29th annual congress of the American Prison Association will be held in Toronto, September 20th to 26th, at the Royal York Hotel. Those interested are invited to attend, whether members of the Association or not. Full information can be obtained from the Headquarters, 135 East 15th Street, New York City.

Penal Notes

Capital Punishment Fallacies.—The New York *Spectator*, an insurance journal, has just published the homicide statistics for 1928, which offer little encouragement to the advocates of the death penalty. Some of the figures are as follows, showing the number of homicides per 100,000 population. The ten cities with the highest rates are:

Memphis, Tenn.	60.5	Macon, Ga.	35.9
Birmingham, Ala.	54.9	Savannah, Ga.	31.0
Jacksonville, Fla.	52.6	Nashville, Tenn.	27.9
Atlanta, Ga.	45.1	Houston, Tex.	26.1
Little Rock, Ark.	37.9	New Orleans, La.	25.9

Cities with 1,000,000 or over show the following:

Detroit	16.5	Philadelphia	8.8
Chicago	15.8	New York	6.7
Cleveland	13.3	Los Angeles	4.7

All of the states concerned have capital punishment except Michigan, and yet Detroit has a rate differing but little from Chicago and Cleveland, both in capital punishment states. Compare the extremes, Memphis with 60.5 and Los Angeles, with 4.7, both of them in capital punishment states, and it is obvious that the homicide rate has little or no connection with the death penalty.

Recommended to Mr. Ramsay MacDonald.—According to Prohibition Commissioner Doran's recent report, during the past ten months in the Baltimore-Washington district alone dry agents have raided 840 stills, and seized 61,682 gallons of whisky, 2,258,357 gallons of mash, and 519 automobiles. In addition 3,155 prohibition prosecutions have been instituted in the district. Now isn't that a glorious sign of prosperity? If Great Britain would but adopt prohibition, one-half of the more than a million unemployed might be set to distilling and bootlegging, wholesale and retail, and earn a decent support for their families, and, if arrested, might be kept in prison at public expense. Another half-million could be utilized as spies, run-hounds, judges, jurors, prosecuting attorneys, court clerks, newspaper reporters, jailers, coroners, undertakers, padlock makers, dealers in confiscated automobiles and chairmen of law enforcement societies and commissions, while those left over could work at building new prisons and making firearms for the use of dry agents and coffins for those slain by them. And with it all, no Britisher need to go without his daily toddy.

Leant (?) Traffic Obstruction.—The Washington, D. C., police propose to stretch chains across two bridges leading into the city with the idea of intercepting cars bearing nectar to the thirsty inhabitants. If you want to come into the city you may do so after the police have stopped you and satisfied themselves that you and your car are dry. This is but a foretaste of what is likely to be done everywhere, as the Caric has long predicted.

Assistant Wanted

WANTED—An assistant editor for the *Currier*. Must be ready and anxious to work 24 hours a day, and in emergencies 25 hours; must write three good articles for the *Currier* each month and several not so good; must read proof; make up the dunnery; peer (through the Periscope); peruse prison periodicals; digest current (theosophical) and would-be theosophical literature; swear at the clerks; sweep the floor; stoke the furnace and carry out the ashes; empty the waste baskets; feed the office rat; go without dinner when the cash is short; write begging letters; answer all questions from one inch to one yard long for a two cent stamp if the inquirer thinks to enclose one; receive bill collectors and send them away empty and smiling; entertain visitors who are trying to kill their time and his; take all abuse from indignant readers, and maintain a sweet temper under all circumstances.

Pay, none, and must help pay the bills when necessary, which is always and oftener.

Note. While the above represent some of the usual duties of the Editor, he would add a less usual one, that of writing grateful acknowledgements for cash donations sent in by readers who are interested in the *Currier* and who are able and willing to take that way of showing it. In that one respect, at least, he is not overburdened.

To Four Unwashed Canines

"Another of the Same Kind" acknowledges with grateful thanks the receipt on June 5th of five pounds sterling for the support of the *Currier*. Whether his cynicism and his dogged pertinacity are due to his being

Both mangrel, puppy, whelp, and hound,
And cur of low degree

he will leave to the above mentioned kind friends to determine.

The Internment of Mrs. Besant

At the time of Mrs. Annie Besant's internment in India, in 1917, theosophists the world over were fully fed up on the subject from her point of view, and the impression still prevails that she was a greatly abused woman. There was, however, another side, that of the Madras Government, which has never been presented in any journal read by members of the Theosophical Society. Inasmuch as Mrs. Besant is again active in politics and is still disposed to refer to this event of past history, it may be of interest to look at that other side as it was presented in a discussion in Parliament at the time. The following are excerpts from the Official Reports, House of Lords, October 24, 1917, Vol. 26, No. 79. Lord Sydenham, to whom I owe the citations, was at one time Governor of Bombay Presidency. Space permits presenting only a small portion of the discussion. The italics are mine.

LORD SYDENHAM—"In India it is absolutely necessary that restrictions of this kind should be enforced [i. e., on freedom of speech or writing - *Ed.*]. The mass of the people are ignorant and perfectly ready to believe any false statements that may be made to them; they are credulous to a degree that can hardly be conceived here. I should like to give one instance of that, of which your Lordships may not have heard. When we first started plague inoculation in India, a story was widely circulated in the Bombay Presidency that a holy man had said that an Indian with white blood would drive the English into the sea, and that we were pricking the arms of Indians in order to find the Indian with white blood and kill him off in good time. Besides that, the peoples of India are very easily excited and serious disturbances often occur through the passing around of some obvious fiction which in Western countries would not attract a moment's attention. Every one who has lived in India must know many cases of that kind, and when disorders, thus promoted, occur, then the most hateful duty of Government comes into play, and

you have to put them down by force, with the end result that, in most cases, some perfectly harmless people may lose their lives."

"Mrs. Besant, who was formerly a student of Theosophy, joined the ranks of the extremists, and started a *harmful* movement of her own. She wrote a book, which contains more reckless defiance of facts than I have ever seen compressed into the same small space, and in her paper, *New India*, she appeared anxious to imitate the most dangerous language in which the Indian Press has indulged. She told excitable young Indians that India was a perfect paradise for 5,000 years before our advent, and that it had become a perfect hell owing to the brutal British bureaucracy. These are her expressions, not mine. She said that India had been converted into a land of permanent famine and pestilence and its children into a race of effeminate weaklings. She accused the British Government of denying a weaker people of their liberty, and retaining them under her rule in perpetual slavery under the plea of civilising them and bettering their lot. There are no freer people in the world than the Indians under our rule, and such oppression as exists is that of Indians by Indians, and it would be increased a hundredfold if we handed over the reins to the small body of Brahmins and lawyers whom Mrs. Besant is trying to lead. Surely language of that kind is exactly calculated to arouse an excitable people to rebellion. And would not rebellion be fully justified and even become a public duty if the British Government were really inflicting a permanent famine and pestilence on India and holding Indians in perpetual slavery?"

"To those of us who have been called upon to play a part in governing India, and whose only thought has been to do the best we could for the people of India, such expressions, of course, seem the wildest possible nonsense, but there are millions of people in India who are perfectly ready to believe them. In olden days, pestilence and famine were attributed to the wrath of the gods. It is an English woman who tells Indians that they are due to a Government which has done its utmost with great success to combat both pestilence and famine.

"But Mrs. Besant's libels on our countrymen do not end with false assertions of that kind. In a book which is now about to be published in India to keep the advantage of her fresh access to notoriety, she states that for every wrong done to a white woman in Africa 'tens of thousands of Kaffir women are outraged.' I think the noble Earl and the noble Viscount who filled with great distinction the office of High Commissioner in South Africa would warmly repudiate that statement.

"Mrs. Besant then goes on to generalize. She says that—

"It is there that lies one of our greatest sins; the utter disregard of morality where coloured women are concerned; the shameful disregard of womanhood in every country where into Britain has entered and where Britain rules."

"That is a specimen of the mental food Mrs. Besant provides for excitable young Indian students in a country where the treatment of women is one of the great bars to progress . . ."

"Since Mrs. Besant combined theosophy with politics her language and activities and speech and writings have taken a peculiarly dangerous form. These activities were first brought to my mind by a very distinguished Mahomedan who wrote to me that he could not understand why the Government permitted a propaganda which was having a disastrous effect upon Indian minds. At length the Government of Madras decided to enforce the provisions of the Press Act, and Mrs. Besant was ordered to give security for the good conduct of her paper. As the violence of that paper, *New India*, continued quite unabated, the security was sequestered. That gave her a right of appeal to the High Court of Madras. The case was heard by three Judges, two of whom were Indians, and the action of the Madras Government was confirmed. I will quote some fragmentary passages adduced at the trial which may

have had an effect in influencing the decision of the High Court—

"When crimes are committed legally; when innocence is no protection; when we live in a state of anarchy, we should be better off in a state of savagery, for then we should carry arms and protect ourselves. We are helpless. We pay taxes to be wronged."

"There has been no more tranquil province in India than Madras until Mrs. Besant took up residence there."

"One passage in *New India*, quoted at the trial, was written by a notorious extremist who commented on the recent assassination of a very valuable Indian officer in Calcutta. He said—

"No reasonable Indian has ever publicly encouraged these crimes. There was quiet and even courteous determination in the conduct of the assassins. They are idealists, though heroism may, according to some people, be too noble a word to apply to them. In consequence, people are not even moved by a spirit of retributive justice towards them. We must recognize them as political offenders."

"Well might one of the Judges point out that this was pernicious writing which must tend to encourage assassination by rendering public detestation of such a crime."

"The decision of the High Court and the sequestration of the security given produced no effect whatever upon the editor of *New India*, and after further considerable delay the Madras Government resorted to the Defense of India Act, which gives powers of internment. Lord Pentland explained his action in a speech which was calculated to allay any kind of public misunderstanding. It was a most excellent speech, and I am informed that it had the full approval of all real Indian opinion in Madras. It has been suggested that Mrs. Besant was doomed to languish in prison and in a very mischievous manifesto addressed to her 'Brothers and sisters in India,' she announced that she was about to be dropped into the modern equivalent of the Middle Ages oubliette. There is a very considerable difference between an oubliette and a comfortable residence in the delightful climate of Ootacamund, which Mrs. Besant selected for her internment. At Ootacamund she was free to walk about and see her friends and help in working up a violent agitation for her release, but she was prevented by the 'brutal British bureaucracy' from continuing to fly the Home Rule flag over her residence."

[Lord Sydenham proceeded to point out the dangers of laxity in times of stress as shown in Ireland and Russia, the abusive and threatening attitude assumed towards the Government by some of Mrs. Besant's adherents and said that a study by Parliament of the Viceroy's address to a press deputation would enable them and the public to "understand the kind of language which the Indian papers controlled by the Indian Bolsheviks have used, and also the necessity for the maintenance of the Press Act."—*Ed.*]

THE MARQUIS OF LANSDOVNE—"Let me say one word as to the question of the release of Mrs. Besant. That release would have been unworthy under any circumstances. At this moment, taking place as it does when the Empire is in the throes of a great war, it is of quite exceptional significance. There is no controversy as to the facts in the case; at least I think not. Mrs. Besant, as a personality, has for a long time past occupied a conspicuous place in public life. She is a lady of great ability, immense industry, and has spent the whole of her long life in a career of agitation—social, political, or religious. Wherever she has been she has always been the focus, and more or less a dangerous focus, of agitation, and I must say I think the episodes quoted by the noble Lord below the gangway show conclusively that in India her sinister activities could not fail but to have the most disastrous effect. What are we to think of an English woman who goes about the country accusing her own fellow-citizens with the kind of atrocious libels which the noble Lord

read to us just now? Those of us who have had anything to do with India know how intensely ignorant and how intensely superstitious is the great mass of the people. I am quoting from memory, but I think that only one or ten of the Indian population is what is called 'literate', and only one in one hundred has any knowledge of the English language. These people are always on the lookout for some new superstition, for some new form of religion, or for a new manifestation of an old religion, and there can be no doubt that a lady like Mrs. Besant, with her record of successful agitation in many parts of the world, would be, in the eyes of the common people of India, a very attractive personality.

Mrs. Besant, as we know, started a newspaper. The position of the Press in India is very interesting. We have always endeavoured, true to our traditions, to give that Press the maximum of liberty, but there is no use disguising the fact that that liberty has been, and is abused with the most unfortunate circumstances. It is a matter of common knowledge that the influence exerted by an Indian newspaper is not measured by its circulation. You may have a perfectly obscure rag, issuing perhaps only a few hundred copies, which nevertheless pass from hand to hand, doing an incalculable amount of harm in the villages of India. Mrs. Besant's newspaper was regarded with so much suspicion that she was required to give a guarantee for its good behaviour. The newspaper was conducted in such a way that the guarantee was forfeited, and the noble Lord below the gangway has told how, when Mrs. Besant appealed to the High Court, her appeal was refused, and how the learned Judge, who gave the findings of the Court, expressed his opinion that the writing was most pernicious and *must lead to encourage political assassination*. These political assassinations are probably by far the most dangerous feature of modern India. The Viceroy, commenting upon the finding of the Court, expressed his opinion that this newspaper had been stirring up hatred and turmoil. The late Secretary of State (Mr. Austen Chamberlain) spoke of it as a political agitation which might become highly dangerous and even disastrous in India. The Madras Government endeavoured to obtain from Mrs. Besant some kind of undertaking that she would mend her ways. The undertaking was refused. What happened next? I believe that there are few countries in the world where a person carrying on a practice of this kind and refusing to abandon it *would not be more or less politely invited to leave the country*. I was struck by what was said by the noble Lord to the effect that the Government of Bombay has since refused to admit Mrs. Besant to the Presidency.

Lord SIMON: "No; the Government of Bombay had issued an order that she should never enter the Presidency, but they must have been overruled, because she has entered the Presidency."

[The rest of the discussion is mostly taken up with a consideration of the reasons for the release of Mrs. Besant. It appears that the Secretary of State was about to visit India, and Mrs. Besant telegraphed the Viceroy that if he would release her she would cooperate in maintaining quiet during the Secretary's visit. It is hinted that the Viceroy wanted to make a good impression on the Secretary as to his efficient government, and so let Mrs. Besant out to help him do it!—*Ed J*]

The H. P. B. Lending Library

Some confusion having arisen as to the address of "The H. P. B. Lending Library" owing to other persons having appropriated the name, I am requested to state that the only correct address is 478 Pout Bay Road, Victoria, B. C., Canada. The Library was founded in 1917 by Mrs. Alice L. Cleather and has since been conducted by Mrs. H. Henderson. Having long been in communication with Mrs. Cleather and Mrs. Henderson I know this to be a fact.

Theosophy or Neo-Theosophy—VIII

(Continued from May CHAIN)

Compiled by a British student with the object of comparing the teachings of the Masters and H. P. Blavatsky with the teachings current in the Theosophical Society today.

Nebular Theory

The nebulae exist; yet the nebular theory is wrong. A nebula exists in a state of entire elemental dissociation. It is gaseous and—something else besides, which can hardly be connected with gases, as known to physical science; and it is self-luminous. But that is all, . . . we may, we maintain, define our position with regard to the modern nebular theory and its evident incorrectness, by simply pointing out facts diametrically opposed to it in its present form.

—*Secret Doctrine*, I, orig., pp. 588, 591; rev. ed., I, pp. 643, 647

Therefore do they [the Adepts] say that the great men of science of the West, knowing nothing or next to nothing either about conetary matter, centrifugal and centripetal forces, the nature of the nebulae, or the physical constitution of the Sun, stars, or even the moon, are imprudent to speak so confidently as they do about the "central mass of the sun" whirling out into space planets, comets, and what not. Our humble opinion being wanted, we maintain: that it evolves out, but the life principle, the soul of these bodies, giving and receiving it back in our little solar system, as the "Universal Life-giver," the ONE LIFE gives and receives it in the Infinitude and Eternity . . .

—*The Theosophist*, Sept., 1883, p. 295; *Five Years of Theosophy*, 1st ed., pp. 250-251; rev. ed., p. 160

"Do The Adepts Deny the Nebular Theory?"

Eventually, there comes a point at which He sends through it a kind of electrical shock, which precipitates it into a lower condition of matter, so that instead of being a mere aggregation of atoms it becomes definitely a combination of them, usually a mass of glowing hydrogen. Here we have the nebular stage, through which various systems in our universe are at this moment passing . . . As our nebula revolved round its axis it gradually cooled, contracted and flattened down, so that eventually it became rather a huge revolving disc than a sphere. Presently fissures appeared in this disc and it broke into rings, presenting somewhat the appearance of the planet Saturn and its surroundings, but on a gigantic scale. At a chosen point in each of these rings a subsidiary vortex was set up, and gradually much of the matter of the ring was gathered into this. The concussion of the fragments generated an amount of heat which reduced them to a gaseous condition and thus formed a huge glowing ball, which gradually, as it cooled, condensed into a planet.

—C. W. Leadbeater, *The Inner Life*, Amer. ed., II, p. 182; Adyar ed., pp. 269-70

Let us consider first the great nebula in Orion. It is a chaotic mass of matter, in an intensely heated condition, millions and millions of miles in diameter . . . The probable change, its next step, we can construct in imagination as we look at the nebula in Canes Venatici.

The nebula now has taken on a spiral motion. It revolves, and its matter tends to aggregate round a nucleus. In course of time, the spherical mass will flatten as it contracts, ring after ring of matter will break off from the cooling central nucleus. As millions of years

pass, these rings of matter too will break; each will aggregate round some nucleus, and instead of a ring we shall have a planet, retaining the original motion of the nebula, and revolving now round a central sun. Or it may be that, without breaking into rings, the nebula will throw off, as it whirls, outlying parts of itself, which then condense and become the planets; but in either process, the original chaotic nebula will have become an orderly solar system, with a central sun and planets circling round it like the solar system in which we live.

—C. Jinarajadasa, *First Principles of Theosophy*, pp. 5, 6

(To be Continued)

A "Defense of Those Who are Unjustly Attacked"—III

Note by the Editor.—The following letter, which I have permission to publish, is from a prominent British theosophist, member of the Judge Lodge (London) of the Theosophical Society. I print it because the writer is at the same time a devoted admirer of Mr. Judge and for many years a personal friend of Mrs. Cleather, Mr. Crump and Mr. Kingsland, and also because the editors of *Theosophy* positively refuse to withdraw one jot or one tittle of the scandalous charges and falsehoods about Mrs. Cleather, Mr. Crump and the Blavatsky Association which they published and for which they are sponsors.

3, Tollington Place, London, N. 4
April 6th, 1929

Dear Dr. Stokes:—

So it appears that the U. L. T. Magazine *Theosophy* has sponsored an anonymous attack upon the *bona fides* of Mrs. Alice Leighton Cleather and Basil Crump, including in the back-lash of its wrath her friend and defender William Kingsland: the inspiring motive behind the affair being that *Theosophy* stands as the champion of W. Q. Judge and therefore (it seems) can find little good to say for those who attack him or have attacked him in the past. Behold thereby the work of Karma: those who attack are naturally enough attacked in their turn. Yet such counterattack, if it must be made, can only be justified on the ground of fairness and impartiality; virtues not too conspicuous in the present instance, I fear. The Master enjoins "a valiant defense of those unjustly attacked"—an injunction that cuts both ways. Allow me, then, as friendly to both the High Contending Parties, to say a few words on the case at issue.

First, let me make my own position with regard to Mr. Judge unmistakably clear. I stood solidly by him in the past, in the thick of the "Judge Row" in the 'nineties, and I stand in precisely the same position today. My belief in him, my regard, my loyalty, have no more changed or deteriorated with the passage of years than they have for H. P. B. With the position taken up by the Editors of *Theosophy* (or the writer of the article) as regards the *bona fides* and competency of Mr. Judge I wholeheartedly associate myself. W. Q. J., the spiritual foundation (according to H. P. B., who ought to know) of the Movement in the U. S. A., is in their and my own opinion a greatly wronged and misjudged man, and the designed oblivion in which his very name has been so unjustifiably buried these last 30 years alone constitutes a heavy score against his enemies and traducers. Let there be no mistake: a day of reckoning has yet to come, and the heavy debt contracted against one of the Masters'

greatest chieftains will have to be discharged by those concerned, to the uttermost farthing.

In the present instance Mrs. Cleather's loyalty to Mr. Judge has weakened, it seems, for reasons connected with Mrs. Tingley, whom I also followed for a time. Those reasons, excellent as they may appear to Mrs. Cleather personally, have never (to my knowledge) been lucidly explained, although she has quoted very forcibly as her foremost witness against Mr. Judge a person already and in anticipation wholly discredited by herself—to wit, Mrs. Tingley! I leave Mrs. Cleather's position at that, and content myself with making the perfectly obvious comment that even this final, microscopic "Case against Judge" cannot amount to a row of pins unless and until we have heard what Mr. Judge himself might have to say in regard to it. And as, thanks to Mrs. Besant's persecution of the "idioties," death regrettably intervened, the case for that final defence will never be heard on this plane of affairs. And I would add that that species of attack or belittlement made in the full awareness of personal security (for evident reasons) against effective rejoinder, tends to leave an unpleasant taste in the mouth.

A word now as to Mr. Kingsland. He opposed Judge from the beginning, doubtless for what appeared to him reasons of the soundest. Yet here again that affair seems—or seemed—to have bequeathed a kind of mental taint. I still recall with a sort of stunned amazement an afternoon of some time ago, whilst still a Member of the Blavatsky Association in good standing, that I spent with Mr. Kingsland in seeking to convince him of the simple fact that Judge was one of the three Founders of the Theosophical Society! The seance ended with a rather reluctant, grudging admission of the validity of my evidence and a promise to do justice to W. Q. J. in this matter in the article (for an Encyclopaedia) then on the stocks. (Amongst a quantity of material a simple statement of the fact is given, as a case in point, in the Declaration at the end of the Booklet on H. P. B. published in 1891 and signed by 10 well-known names, beginning with Annie Besant and ending with W. Wynn Westcott.)

I mention this incident as illustrative of the sort of thing—probably at its best—that *Theosophy*, I imagine, finds itself up against. If so, I extend them my very cordial sympathy.

Now, however, we come to the other side of the story. With *Theosophy's* attack on the personal character of Mrs. Cleather and Basil Crump I can have no sympathy whatever. I knew them both very well in the old days, and as a member in recent years, for some considerable time, of the Blavatsky Association I was in a position to renew or modify my good impression of them both. I found every good reason to maintain the high esteem in which, personally, I had always held them. To attack or even question their sincerity or *bona fides* is to do a most grave injustice to two of our worthiest and most dependable English members. Knowing them as I do I assert without hesitation or reservation that whatever mistakes they may make—which are not my affair—their genuineness lies beyond all discussion. Further, I flatly contradict the assertion or implication that the Blavatsky Association was used as a means for the dissemination of Mrs. Cleather's books. I say this because I know. I was one of the Executive Council of the B. A. from beginning to end of my membership of the Association. I attended (to the best of my recollection) every meeting of that Executive; I was *au fait* all that was going on in the Association and took an active part in its affairs. I therefore urge *Theosophy* to adopt the very proper course of withdrawing this and any like imputations against Mrs. Cleather, and equally Basil Crump. Regarding Mr. Kingsland I take a similar line. Differing from him as I do on certain matters, profoundly, I beg leave to observe that for his personal character I have the highest respect and esteem. To question his sincerity or to sneer at him evinces a *gaucherie* that can only be excused on the ground of strong party feeling complemented by

a complete ignorance of his personality. I ask *Theosophy* (for what it may count with them) to accept my word that in Mr. Kingsland they will find—if they look—a good Theosophist, an honorable man and one of H. P. B.'s most eloquent and forcible defenders. I have not yet had the pleasure of reading his latest book, but trust to do so eventually, wherein I expect with perfect confidence to find the amende honorable as regards that little injustice to Mr. Judge talked about previously.

Pray excuse, my dear Dr. Stokes, the length of this letter. But defence seems a little less common than attack, and I felt it a duty—more, a pleasure—to rally to your support in your truly excellent and impartial resumé of the Case against Cleather and Co., and the answer thereto, set out by you in the current *Caric*. Doubtless much more could be said, and will be offered, but I trust I have made a sufficiently useful contribution to this regrettable affair in the shape of definite fact and personal knowledge of such parties at least whose names have been forthcoming.

Sincerely and fraternally,

C. H. COLLINGS

At the Periscope

Latest News in Brief.—Order of the Star to be dissolved, says report from Hollywood headquarters.—Wedgwood and Malachoban to stay at Huizen.—Esther Bright summons British E. S. T. members to wake over corpse.—British Section, T. S., all investments sold, deficit £291, sends out SOS.—Mrs. Besant, arriving in London at last moment, forces London T. S. to observe forgotten White Lotus Day.—Will of late Dr. Mary B. Röcke leaves little all, £2,479, to now defunct Star Amphitheater; bequeathes £10 stone seats to nephews and nieces.—Leadbeater, en route to Adyar via Java with female attendants and 200 pieces of baggage; Australian cow milked dry, to try Adyar dairy.—Adyar Hall, bankrupt Australian T. S. headquarters, with receiver but no receipts, turned into theater to raise cash.—Australian Section, T. S., on its uppers, dumps *Advance! Australia*, progeny of Arundale, having lost \$10,000 on it without theosophizing Australia; takes over *Australian Theosophist* from Leadbeater; J. L. Davidge to be editor.—Methodist church and Hobart T. S. hold joint pow-wow with glory to God and H. P. B.—Arundale to spend year in Australia; finds Commonwealth in deplorable condition, but will reform it; Rukmini to boost World Mother.—Leadbeater's copper-sheathed bedroom at Mosman now temple.—Katherine Tingley badly damaged in auto smash in Germany June 1st; right thigh and left ankle broken.—London U. L. T., quarters outgrown, moves to Marcol House, 293 Regent Street.

The Setting of the Star.—One has hardly recovered from the astonishment caused by Mrs. Besant's assassination of the E. S. when the report comes from the headquarters at Hollywood that the Order of the Star is soon to be dissolved, the reason given being Mr. Krishnamurti's teaching that organizations are unnecessary for progress. In its place there is to be a purely business organization to handle publishing, and details of his tours and camp meetings, these details to be arranged at the coming Occult congress. At first sight this step would seem a wild one. The Order has a membership of about 40,000 and to it his success has been largely due. There are at present 47 national organizers in as many different countries, while local groups exist everywhere, often loosely associated with T. S. lodges. At this writing one can only ask questions. Will Krishnamurti be able to carry on as effectively without it? Will he be able to combat the powerful influence of the Liberal Catholic Church which is arrayed against his teachings? Will the innumerable local groups consent to disband? How can he attract the attention of the public without them? Is he dominated by some powerful influence opposed to his teachings? What will the founder of the Order, Mrs. Besant, say? Is it the step of an unpractical visionary? Better to wait and see.

Lost, Strayed or Stolen!—One World Mother; answers to name of Lakshmi Devi; age about twenty; black hair and coffee-colored complexion; has four arms; may be identified by specks of luteous pollen adhering to bustle side. Last seen in vicinity of Mosman Manor, Sydney. Liberal reward if returned in good condition in office of *The Theosophist*, Adyar, Madras, India, and no questions asked—or answered.

Communion of the Saints.—From the tentative program of the World T. S. Congress in Chicago (*Theosophical Messenger*, April, page 88) one learns that visitors will be permitted to gaze upon the notorious Bishop Wedgwood. Among other curios will be George S. Arundale and Geoffrey Hodson. Mr. Hodson will give a public lecture, while Dr. Arundale will talk whenever he gets a chance.

Still "In."—At his lecture in Chicago, March 11th, Mr. Krishnamurti stated in reply to a question that he is a member of the Theosophical Society. He added that "it doesn't make a great deal of difference one way or the other" (*Theosophical Messenger*, April, page 76). No one seems to have taken the opportunity to ask him whether he is Mr. Krishnamurti or the World Teacher, or both, and how one is to decide when he is one and when the other.

May "Canadian Theosophist."—Brother Smythe is to be congratulated on this unusually interesting and valuable issue. One of the most acceptable features, and one long needed, is the collection by Mrs. Edith Fielding and by Mr. R. A. V. Morris of quotations on the "Pratyeka Buddha", all of which fully bear out the statement of H. P. B. that the Pratyeka Buddha presents but a case of exalted spiritual selfishness. It will be remembered that this view was violently attacked by Mr. Pryse in *The Canadian Theosophist* (July, 1928; see also *CHRIC*, November, 1928), who went so far as to charge H. P. B. with fraud in the matter, while Mrs. Besant (*Secret Doctrine*, Vol. III, page 416, note) regards the Pratyeka Buddhas as peculiarly exalted beings, and Mrs. Alice A. Bailey (*Cosmic Fire*, page 47) presents a similar, albeit badly muddled view. Against these two authorities, if one may use the word, both of whom make claims to personal inspiration, we have the consensus of writers on the Mahayana doctrine of Buddhahood, supporting H. P. B. "W. M. W.", a frequent contributor, and an ardent advocate of the Back to Blavatsky Movement, presents in strong terms an appeal to learn Theosophy from the writings of H. P. B. and the Masters, and not to depend on the more or less distorted versions of others. The editor contributes an exceedingly interesting and sympathetic review of *Buddhism the Science of Life*, by Alice L. Cleather and Basil Crump, which is commended to those who, following the example of *Theosophy* (January, 1929, pages 101-102), regard these writers as persons of somewhat soiled character, influenced by personal motives. Wm. C. Clark, a vigorous hitter for H. P. B., and opponent of theosophical milkopism, describes his Canadian tour and incidentally says that he is inclined to think that *The Mahatma Letters* is "the most valuable book in the language for the ordinary student." These represent but a few of the interesting features of this issue.

Stripping for Action.—In his recent pamphlet, *A Tract for the Times* (page 6), the Rt. Rev. Wedgwood calls attention to the theological "kenotic theory," of which he says: "It presupposes that our Lord voluntarily emptied Himself of His Divine knowledge on taking human flesh." This is applied as a possible explanation of Mr. Krishnamurti who, while in reality the Lord, may have left his knowledge behind him on incarnating—presumably his knowledge of the virtue of the practices of the Liberal Catholic Church, which he is said to have endorsed from On High. This is a highly ingenious way of circumventing difficulties. A professor of chemistry or mathematics who imperfectly knows his subject may plead before his class that he has left his knowledge at home—he aims to put himself on a level with his pupils. Anybody can pose as a god if he

can get a Besant or a Leadbeater to endorse him, yet excuse himself by saying that he has left his knowledge behind him in heaven, or in the Himalayas, as the case may be. Even Mr. Wedgwood may be a god entirely divested of his divinity. It is not generally known, however, that this is a neo-theosophical theory. Those who have followed closely the Leadbeater rascalities with boys will remember that those of his followers who could not deny the facts made the excuse that although a person on the threshold of divinity he had, on incarnating, left his morality behind him. He not only stripped for action, but stripped the boys too. We owe much to the Rt. Rev. Wedgwood; he has saved us from an unpleasant dilemma.

Mr. Rogers' New-Hatch'd Editor.—The *Theosophical Messenger* has recently acquired an (apparently) associate editor in the person of Ray W. Harden, who takes up several pages of the March issue and whose ignorance of theosophical matters seems surpassed only by his self-assurance. After devoting two pages to discussing whether "Harry Houdini Still Lives," after drawing a parallel between Chicago and Shambhala, he attempts to settle definitely those correspondents who ask perplexing questions about Krishnamurti or about the attitude which the T. S. should adopt towards him and towards the Order of the Star. That he opposes the view of the president of the Besant Lodge (Houston) that the Star and the T. S. should be kept apart is of course an expression of a different opinion, but when he tells us that "we cannot, like an ostrich with its head in the sand, ignore the announcement by the International President of the Society, that the World Teacher has become a present reality in the person of Mr. Krishnamurti," we must ask why not? Is there anything in the Objects of the Society, or in its Rules and Regulations, to prevent our ignoring it, or giving said International President the right to require us to take cognizance of it? If this be a fact, then we also cannot ignore the equally clear statement of the President that the Lord has endorsed the Liberal Catholic Church, and also that this Church will be the foundation of the new teaching (*Herald of the Star*, September, 1925, pages 310, 339); nor can we ignore the seven Apostles the King of the World commanded her to proclaim (*Herald of the Star*, September, 1925, page 307), nor the World Mother of later date. Mr. Harden should read that issue of the *Herald of the Star* from beginning to end, and match it up with Mrs. Besant's and Mr. Krishnamurti's talk today. It is the clearest evidence that she is, or was, crazy. And Mr. Harden should read the supplementary leaflet to *The Theosophist*, June, 1927, in which Mrs. Besant states over her own signature that Krishnaji is Christ, before he talks about her having denied that he is a Messiah. It reads: "Shri Krishna and the Lord Christ were and are manifestations of the same Great Being, and our Krishnaji is a manifestation once more of that same Being. To the East he will be Shri Krishna; to the West he will be the Lord Christ in the future, even if he be despised and rejected now as in Palestine." If Christ was a Messiah, and Krishnaji is Christ, surely he is a Messiah, and so says the great A. B. Mr. Harden gives promise of much that will be entertaining, and he may even supplant Mr. de Pina in our affections.

Westwoodian Movements.—It is reported that Rt. Rev. Wedgwood has given up moving the L. C. C. headquarters from Huzen to England, and will remain on the Continent. Both the British public and the Mahachon, who would otherwise have had to pack his trunk, are to be congratulated.

In Defense of Mrs. Cleather and Mr. Crump

The articles in the March and April Currio, defending Mrs. Cleather, Mr. Crump, Mr. Kingsland and the Blavatsky Association against an attack by an anonymous writer in the magazine *Theosophy* for January,

1929, have been reprinted in pamphlet form. Copies of this pamphlet may be had free on request from the O. E. LIBRARY CRITIC. State number wanted.

Another Defense of Mrs. Cleather

Unpublished Letters in Reply to a Theosophical Attack on Mrs. A. L. Cleather's Books. By William Kingstand, W. B. Prace, Basil Crump and others.

This is a reply to a virulent attack on Mrs. Cleather in the magazine *Theosophy*, October, 1923. Only a few left of this valuable pamphlet. Get one before it is too late. From the O. E. LIBRARY CRITIC, for four cents in stamps (U. S., Canadian, British).

The Famous Martyn Letter to Mrs. Besant

A copy of the famous letter of Mr. T. H. Martyn to Mrs. Besant can be had from this office for four cents in U. S. or Canadian stamps, or twopence in British stamps. A copy of the report on the damning Sydney police investigation of Leadbeater will be included if requested.

Mr. Martyn, then the leading Australian theosophist, and long a co-worker with Mrs. Besant, wrote to her in despair when the evidence against Leadbeater became too strong to resist, asking her to aid him in solving his difficulties. It was printed in several languages, circulated by thousands, and is one of the classics of theosophical historic literature.

H. P. Blavatsky—The Voice of the Silence

The Voice of the Silence; being Chosen Fragments from "The Book of the Golden Precepts." For the Daily Use of LANCOS (Disciples). Translated and Annotated by "H. P. B." Reprint of the original edition with notes and comments by Alice Leighton Cleather and Basil Crump. Published under the auspices of the Chinese Buddhist Research Society; Peking, 1927. Price, Hmp cloth, \$1.00.

The Voice of the Silence; as corrected by W. Q. Judge. Published by the Theosophy Company, 1928. Price, fairskoid, \$1.00.

An Exact Reprint of the Original "Secret Doctrine"

If you intend to buy H. P. Blavatsky's *Secret Doctrine*, why not get the original edition, the only edition authorized by H. P. B. herself?

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Get a Back File of the "Critic"

We can still supply sets of the *Critic* from October, 1917, to May, 1929, lacking a very few exhausted issues, for \$4.00, or sixteen shillings sixpence, sent to any part of the world. These issues contain invaluable information not otherwise accessible to T. S. members, and all carefully verified. They point out both the pathetic and humorous side of the later neo-theosophical developments, the fraudulent origin of the Liberal Catholic Church, and the disloyalty of the present leaders to H. P. Blavatsky and the Masters. Edited by an F. T. S.

How About That "Critic" Subscription?

Many letters of inquiry coming to this office of late indicate that the *Critic* is being widely read by persons who are not on our list of subscribers. This is of course highly gratifying, but it would be much more

so if these readers would help us by sending in a year's subscription—fifty cents—at the same time, and thus become members of our family.

The Best Text Book—"The Key to Theosophy"

Of the various text books of Theosophy offered to the public, our decided preference is for H. P. Blavatsky's *Key to Theosophy*, both for private and class study. Here you may be sure of having Theosophy as H. P. B. herself taught it; not H. P. B. Theosophy as it has filtered through another mind. It is, therefore, the nearest approach in a book of the same compass to the *Theosophy of the Masters*. In conjunction with it one might read W. Q. Judge's *Epitome of Theosophy*, a much smaller work. One should read the original edition of the *Key*, not the garbled revised edition.

The Key to Theosophy, reprint of the original edition, \$2.00.

An Epitome of Theosophy, paper, 25 cents.

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"What Is Buddhism?"

Those who desire to inform themselves on the essential principles of Buddhism, free from difficult Pali terms, should read *What is Buddhism?*, a compendium of Buddhist philosophy and ethics issued by the Buddhist Lodge, London, for the use of Western readers. Cloth, 240 pages, \$1.00, from the O. E. LIBRARY.

Fake Bishops and a Fake Church

The fraudulent nature of the claims of the Liberal Catholic Church, the disreputable character of its founders, its repudiation by the officials of the Old Catholic Church of Holland with which it claims relationship, its efforts to deceive theosophists and the public as to its true nature, the efforts of Annie Besant and C. W. Leadbeater to force it on the Theosophical Society and its incompatibility with the teachings of H. P. Blavatsky and the Masters, are fully exposed in a series of twenty-five issues of the *CRUIX*. Every true theosophist should read them. A set of these can be obtained from this office for 25 cents in stamps.

Books by William Q. Judge

The Ocean of Theosophy, \$1.00. Favorite book of the United Lodge of Theosophists.

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Patanjali's Yoga Aphorisms, edited, with comments, cloth, \$0.75; leather, \$1.00.

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Do You Read "The Canadian Theosophist"?

If not, send to the O. E. LIBRARY a dollar for a year's subscription and you'll not be sorry. It is the only official T. S. organ devoted to the Back to Blavatsky Movement. Editor, A. E. S. Smythe, General Secretary of the Canadian Section, an old-time Blavatskyite.

H. P. B.'s Five Addresses to American Theosophists

Five addresses written by H. P. Blavatsky to the conventions of the American theosophists. No Blavatsky student should miss these. 25 cents, from the O. E. LIBRARY.

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FOR THE EARNEST CONSIDERATION OF OUR MEMBERS

Years ago, when the CRITIC first started, nothing was further from the thoughts of the Editor than a correspondence bureau for prisoners. But gradually prisoners began to write in for correspondents and there was a fine response on the part of our readers. For some time past, however, the tide has been setting in the opposite direction. In 1921 there were 105 new volunteers. This number, despite our urgent appeals, sank to 33 in 1926. From July 1st to December 31st, 1928, there were but 19 enrollments, and from January 1st to June 30th, 1929, but 12, or in all for the past twelve months but 31. In the past two months there has been but one. At that rate, the next year would see but six new volunteers!

Not only that. Even the old members who still remain on our list show, with some exceptions, increasing indifference to our work, however active they still may be in writing to prisoners. Those who are appealed to to take more prisoners on their list either do not vouchsafe us a reply, or, if they do, say they are too busy, or are interested in other matters. Of those to whom we appealed at the beginning of June to inform us if they were, or were not, still corresponding with the prisoners assigned to them at their own request not more than one in three has taken the trouble to reply by filling in a form with "yes" or "no." I do not say they intentionally decline to reply, and I believe that a pencil, an envelope and a two cent stamp are at the disposition of nearly all of them. It isn't that. For one reason or another they simply put off replying, and ultimately the matter is forgotten.

This is perhaps enough to dampen the enthusiasm of the Editor, or rather let us say the General Manager, whose business it is to do what he can towards interesting people in prisoners who have no friends. He might even think that the fault in some way lies in himself. But others have the same experience. Mrs. Elsa L. Widmayer, for example, who

has been giving much time to obtaining purchasers for articles made by prisoners in their spare time, informs me that of late the demand for these articles has fallen off enormously. It has become simply impossible to dispose of the various fancy articles which poor prisoners make with the object of getting a little money to help their families or to tide them over the difficult days following their release, when a few dollars may make all the difference between going straight or being forced by hunger back to a life of crime. Whatever the shortcomings of the General Manager they are hardly likely to be those attributable to Mrs. Widmayer. The only explanation I can think of is that people are being more and more distracted from philanthropic activities by the ever increasing complexity of life, the more numerous diversions and the need of getting the means to gratify them. Even at the height of the war it was far easier to interest them than it is today. Today everybody must have a car, or more cars, and often become their slave.

The *CRITIC* has other objects besides the interest of prisoners, and if the Editor devotes ever more time to these and gives less space to prison matters it is not his fault. There is constant pressure to cut out the prison section entirely, but this he is unwilling to do. But if that part is to be maintained more support must come from that side. It is for this reason as well as in behalf of the prisoners that he appeals to those members who are still interested in this work to bestir themselves, and to interest some of their friends to undertake the spare-time work of writing to a few of these men. Doubtless there are other readers of the *CRITIC* who would be interested enough, did they once begin it.

This appeal is also made in behalf of Mrs. Widmayer's work. She is carrying it on at much sacrifice of time; she does not, as one of our correspondents hinted, get a commission on the articles she sells for the prisoners, and it is impossible for her to go out into the byways and hedges in search of customers. She deserves your co-operation; it is one of the ways in which prisoners may be helped towards reform. Write to her and she will be glad to tell you of her work. Her address is: *Mrs. Elsa L. Widmayer, Route 2, Box 638 A, Edgewater, Colorado.*

The O. E. Library League

Membership in the O. E. LIBRARY LEAGUE, with a view of corresponding with friendless prisoners, may be had by sending in your name with ten cents registration fee and fifty cents for a subscription to the *CRITIC* if you are not already a subscriber. Voluntary donations in support of the LEAGUE are invited, but not insisted upon. Persons enrolling as members would help us by giving a little personal information, which will enable us to make a more satisfactory selection of prisoners for them.

Penal Notes

Improvement in Federal Penal System.—The appointment of Sanford Bates, for ten years commissioner of correction in Massachusetts, as superintendent of Federal prisons marks a great advance indeed since the day when President Harding appointed his brother-in-law, a retired missionary, to this important post. Rev. Votaw knew no more about prisons than his laundress and had spent the active part of his life in preaching the gospel of hell and damnation to the heathen. His successor was not much better. Ten years' experience in practical penology, even in as saintly a state as Massachusetts, should afford a good foundation. It is said that Mr. Bates was the choice of Mrs. Mabel Walker Willebrandt, who entertains advanced views on prison administration, even though she has done her best to put many useful citizens, to wit, the bootleggers behind the bars.

Capital Punishment.—The League to Abolish Capital Punishment advises us that bills for abolishing the death penalty have been introduced this year in the legislatures of fifteen states, namely, New York, New Jersey, Pennsylvania, Massachusetts, Indiana, Missouri, Maryland, West Virginia, North Carolina, South Carolina, Georgia, Arkansas, Colorado, California and Washington. The campaign in these states is largely due to the efforts of the League to Abolish Capital Punishment, 104 Fifth Avenue, New York City. If you want to be kept posted on what is doing, send it a dollar for membership. I don't own a dollar and so cannot be a member, but I am always glad to call the attention of those who do to this national organization.

Movement against Death Penalty in Canada.—I am pleased to note that "The Anti-Capital Punishment Association of Canada" is in process of formation and applications for membership are now being received. The annual dues are \$1.00, which should be sent to Edon Peshall Rees, Secretary-Treasurer pro tem., 531 Markham Street, Toronto 4, Canada. Further information on request from the same address.

Wants Capital Punishment.—In an editorial of March 5th the *Pater-son Morning Call* cites, as an argument for capital punishment, that Great Britain, with 38,000,000 people, has only 100 homicides a year. It forgets to mention that the United States, also with capital punishment except in eight states, has 13,000 homicides a year. In another article it notes that New York State has four times as many convicts in prison as the whole of England, and that ten times as many automobiles are stolen in Cleveland as in London, which is ten times the size. As we are not informed that felonies in England, apart from homicide, are capital offenses, no, not even stealing an automobile, the inevitable conclusion is, that automobile theft should be punished by death and that capital punishment for homicide should be abolished. A daily writer in the same paper (Feb. 8, 12) wants to turn convicts over to doctors for use in experiments. He proposes that those under death sentence should be given the choice between death and being experimented on. The use of convicts in dietary experiments, provided it is voluntary and is done in exchange for certain privileges or concessions, is not objectionable, provided the proposed experiments are such as any free man might be willing to submit to. But it should be strictly voluntary, as being experimented on is not a part of the sentence. The experiment of feeding a group of San Quentin prisoners on something other than beans, for example, would probably secure a host of enthusiastic volunteers who would consider the opportunity in itself a sufficient reward.

Lutherans Endorse Capital Punishment.—The recent Lutheran synod at River Forest, Illinois, has endorsed capital punishment and deprecated organized efforts to abolish it. In this it follows the example of the late Methodist conference at Asbury Park.

Death Averted for Bootlegger.—State's Attorney Swanson in Chicago announced that he would ask the death penalty for the bootlegger who sold a bottle of nectar to two auto drivers who subsequently ran over three children. He would hang the drivers likewise. That isn't enough; he should hang the maker or seller of the car for supplying dangerous weapons to irresponsible people, to say nothing of the person who commits the criminal act of throwing a banana skin on the pavement, thereby causing a pedestrian to slip and fracture his skull.

Massachusetts Asylums.—In the past the *Carrie* has had occasion to refer in some detail to abuses in Massachusetts insane asylums, especially that at Westboro. *The Boston Herald* of May 20th publishes a statement by Dr. L. Vernon Briggs, of Boston, psychiatrist and penitentiologist, from which I quote the following: "The Irishwater State Hospital still has its solitary cells and even a cage where prisoners may be permanently incarcerated, owing to the inability of those in charge to care for them more humanely. Only recently one man died after he had been confined for many years in an iron cage with only a blanket to sleep on; and although he was locked in this cage with his food passed through a small opening, the state was obliged to pay a guard \$1,200 a year to sit outside with a gun to awe this poor individual. And still we are told by many people that the administration of the prisons has been most efficient." Appropriate comment here is impossible. What else is one to expect of a state whose chief form of righteousness is self-righteousness?

Saint Elizabeth's Once More.—The American Equity Association has recently secured the release of an old man, William J. O'Brien, from Saint Elizabeth's Hospital for the Insane in this city. Thirty-four years ago O'Brien, then in the army, had a dispute with a superior officer, and the latter, out of revenge, had him committed to the asylum, where he has been held ever since in the department for the criminal insane. No evidence has ever been forthcoming that he was insane at any time, nor was he convicted of any criminal charge. This is but another illustration of the way they do things in this notorious model and much white-washed madhouse. Other cases have been described in the *Carrie*. Through the efforts of Mrs. de Montis and Mr. Savage, of the American Equity Association, the Superintendent was finally forced to show cause why he was detaining O'Brien, and being unable to do so, the court ordered him discharged; a life wrecked to gratify the animosity of an officer.

As They Do It in Georgia.—Two items from the *Atlanta Constitution*: "A plea of guilty to an indictment charging embezzlement of \$53,459 from the estate of the late Woodson H. Hudson brought George H. Gillon, attorney, a term of two and a half to four years at the State Prison farm." "Theft of a purse containing fifteen cents cost Albert Bussey a heavy toll when he pleaded guilty before Judge Virlyn B. Moore to a charge of robbing Ora Bell Hasty, of 304 Williams Street, N. W. Judge Moore sentenced Bussey to serve from five to seven years."

Moral: The more you steal the less your sentence.

Is "Stripping Up" Inhuman?—During an investigation of the treatment of prisoners in the Illinois State Penitentiary, ordered by Judge David of Chicago, Warden Elmer J. Green admitted that he has the habit of punishing inmates by causing them to stand with outstretched arms manacled to the cell bars, for nine hours a day, for three to fifteen days. He denies, however, that this is cruel or inhuman. This punishment is inflicted for even trivial offenses, one case being that of a man who had cut off the sleeves of his undershirt on a hot day, in order to make himself more comfortable. One would think that a sufficient retribution would have been to make him wear the abbreviated garment when it was cold. Evidently little progress has been made since the days of the notorious Warden Murphy.

Theosophy or Neo-Theosophy--IX

(Continued from *Jour. Chiro.*)

Compiled by a British student with the object of comparing the teachings of the Masters and H. P. Blavatsky with the teachings current in the Theosophical Society today.

Formation of Earth Chain

Again, in the Seventh Round on the Lunar chain, when Class 7, the last, quits Globe A, that Globe, instead of falling asleep, as it had done in previous Rounds, begins to die (to go into its planetary pralaya); and in dying it transfers successively, as just said, its "principles or life-elements and energy, etc., one after the other to a new "faya-centre", which commences the formation of Globe A of the Earth Chain. A similar process takes place for each of the globes of the "lunar chain" one after the other, each forming a fresh Globe of the "earth-chain" . . . But Globe A of the lunar chain is not fully "dead" till the first Monads of the first class have passed from Globe G or Z, the last of the "lunar chain", into the Nirvana which awaits them between the two chains; and similarly for all the other Globes as stated, each giving birth to the corresponding globe of the "earth-chain."

Further, when Globe A of the new chain is ready, the first class or Hierarchy of Monads from the Lunar chain incarnate upon it in the lowest kingdom, and so on successively.

—*Secret Doctrine*, orig., I, pp. 171-3; rev. ed., I, pp. 195-196

Now the life impulse reaches "A" or rather that which is destined to become "A" and which so far is but cosmic dust. A centre is formed in the nebulous matter of the condensation of the solar dust decimated through space and a series of three evolutions invisible to the eye of flesh occur in succession, viz., three kingdoms of elementals or nature forces are evolved: in other words the animal soul of the future globe is formed; or as a Kabalist will express it, the gnomes, the salamanders, and the undines are created. The correspondence between a mother-globe and her child-man

Globe A of the terrene Chain began to form as the life wave left Globe A of the lunar chain. The Spirit of a globe, when its life is over, takes a new incarnation, and, as it were, transfers the life with himself to the corresponding globe of the next Chain. The inhabitants, after leaving the Chain, have long to wait ere their new home is ready for them, but the preparation of that home begins when the Spirit of the first globe leaves it and it becomes a dead body, while he enters on a new cycle of life and a new globe begins to form around him. Molecules are built up under the direction of Devas, humanity not being at all involved. The spirit of a globe is probably on the line of this class of Devas, and members of it perform the work of building globes all through the system. A great wave of life from the Lemos builds up atoms in a system by the intermediary of such a Deva; then molecules are built, then cells, and so on. Living creatures are like parasites on the surface of the Spirit of the earth . . . Our physical Earth was formed when the inhabitants left Globe D of the Moon Chain . . . but our Earth could not go far in its formation till its congener, Globe D of the lunar Chain, the Moon, had died.

—Annie Besant and C. W. Leadbeater, *Mun; Whincer, How and Whites*, pp. 60-62.

may be thus worked out. Both have their seven principles. In the Globe, the elementals (of which there are in all seven species) form (a) a gross body, (b) her fluidic double (*linga sariram*), (c) the life principle (*jiva*); (d) her fourth principle *kama rupa* is formed by her creative impulse working from centre to circumference; (e) her fifth principle (animal soul or *Manas*, physical intelligence) is embodied in the vegetable (in germ) and animal kingdoms; (f) her sixth principle (or spiritual soul *buddhi*) is man (g) and her seventh principle (*atma*) is in a film of spiritualized akasa that surrounds her.

—*Mahatma Letters*, p. 94

(To be Continued)

In Defense of H. P. Blavatsky

H. P. B. on W. Q. Judge

April, 1890

Ingratitude is a crime in Occultism, and I shall illustrate the point by citing the case of W. Q. Judge. He is one of the three founders of the Theosophical Society, the only three who have remained as true as a rock to the cause. While others have all turned deserters or enemies, he has ever remained faithful to his original pledge. . . . He is the Resuscitator of Theosophy in the United States, and is working to the best of his means and ability, and at a great sacrifice, for the spread of the movement. . . . Brother Judge refuses to defend himself. . . . But is that a reason why we should let him go undefended? It is our bounden duty to support him, in every way, with our sympathy and influence, energetically, not in a half-hearted, timid way. . . .

(Further quotations of similar import may be found in *Theosophy*, March, 1923, page 201-204—*Ed.*)

The above words of H. P. B. are not placed in juxtaposition with the object either of endorsing or reflecting upon Mr. Judge or Mrs. Besant. The language used in both cases is admirably clear and emphatic. The words referring to Mr. Judge, and others to be found in the place mentioned, are frequently quoted as being an endorsement or guarantee of his acts after the death of H. P. B. until his own. If this view is valid, on what grounds can one say that the endorsement of Mrs. Besant does not carry the same weight?

The anonymous writer of the article "To Every Open-Minded Theosophist" in the Magazine *Theosophy* for February, 1929 (page 151), in quoting the above letter about Mrs. Besant, comments on it as follows:

H. P. B. on Annie Besant

From a letter to Judge, March 27,

1891:

UNSELFISHNESS AND ALTRUISM is Annie Besant's name, but with me and for me she is Heliodore, a name given to her by a Master, and that I use with her, it has a *deep meaning*. It is only a few months she studies occultism with me in the *innermost* group of the E. S., yet she has passed far beyond all others. She is not psychic nor spiritual in the least—all intellect, and yet she hears Master's voice when alone, sees His Light, and recognizes his voice from that of D—. Judge, she is a *most wonderful woman*, my right hand, my successor, when I will be forced to leave you, my sole hope in England, as you are my sole hope in America.

"Was this letter a Warrant by H. P. B., or was it a statement of facts as they existed, carrying in it an Occult, a prophetic message and warning with a *deep meaning* indeed? H. P. B. always wrote in a way as to arouse inquiry, to stir questioning, to awaken intuition, and therefore she always left *room for choice*—something Mrs. Besant has never learned to do. '*Not psychic nor spiritual in the least— all intellect.*' Is there no hint, no clue here, as to what has befallen Mrs. Besant?"

From this position I must utterly dissent. Without doubt the writer is earnestly endeavoring to escape from an unpleasant dilemma, for H. P. B.'s hopes of Mrs. Besant can hardly be said to have been realized. But what do his words imply? One of the most striking characteristics of H. P. B.—and it is nowhere clearer than in her letters to A. P. Sinnett—is that she always meant exactly what she said and said exactly what she meant, and in the clearest English which she had at her command. So far as I am aware, there is nothing which she has written which could be regarded as conveying, at least intentionally, a double or concealed meaning. When she says of Annie Besant: "... she is ... my right hand, my successor, when I will be forced to leave you, my sole hope in England, as you [Judge] are my sole hope in America," either she meant exactly that, which is just as emphatic as anything she wrote about Judge, or she was intentionally hiding something to be read between the lines controverting her clear statement; in other words she was purposely using deceit, or, as the writer in *Theosophy* might have said, was "winking" at the reader. In either case in what way is the interpretation of the writer in *Theosophy* better than the charge of Mr. Fryse that she deliberately fabricated passages in *The Voice of the Silent*, passing them off for what she knew them not to be?

I cannot see such a reflection—however well-meant—made on the straightforwardness of H. P. B. without protesting. It is far more important that we recognize that H. P. B. was entirely sincere and would not say one thing while meaning another, than that we should regard her as an infallible prophetess, and be forced to maintain when her prophecies did not materialize that she did not mean what she said. It may seem a trivial matter, but it is not, for on her complete honesty—and saying one thing and meaning another is *not* honesty—depends her *bona fides* in large degree. To claim that H. P. B. would write a testimonial, depending on the intuition of the reader to discover that she did not mean what she said, is the veriest humbug. To give half a truth, leaving it to the intuition to discover the rest, that is common enough; but to hint that in saying what she did of Annie Besant she expected one to discern intuitively that she would or might be a Judas, that is carrying the idea to the point of absurdity, and worse.

I must therefore draw the following conclusions from the above quotations: (1), H. P. B. was equally sincere and direct in both cases; (2), her conclusions, so frankly expressed, were based upon her experience so far with the two persons mentioned; (3), they afford no guarantee that the persons named would not lapse at some time in the future; (4), her hearty endorsement of Mr. Judge can no more be taken into account in deciding upon his actions after her death than can her endorsement of Mrs. Besant be considered as a proof that she has ever since followed the straight path; the subsequent loyalty of both Mr. Judge and Mrs. Besant are equally open to discussion as matters of fact. Did Mr. Judge fall a victim to the enticements or the psychism of Mrs. Tingley? Did Mrs. Besant become the prey of the psychism of Mr. Leadbeater? These are matters which cannot by any possibility be decided by quoting H. P. B.'s estimates of years before. Those who want to solve these questions must have recourse to the records of the time, and such records must be taken at their face value and critically considered irrespective of anything that H. P. B. may have said or thought.

These remarks may, perhaps, be taken as a covert attack on Mr. Judge, or even as a defense of Mrs. Besant. They are neither. They are simply designed as a defense of H. P. B. against the insinuation that she did not mean what she said, and at the same time as a suggestion to use common-sense and impartiality, and not to accept her words literally and as prophetic when it suits one's preconceptions to do so, and to attempt to read a double meaning into them when it is inconvenient to accept them literally, and when later events have not borne them out. Unless one is resolutely determined to be impartial, to aspire to the attitude of the judge rather than of the attorney, one should ask oneself whether one has not abandoned the motto: "There is no Religion higher than Truth," and substituted "There is no Religion higher than believing what I want to believe." To base the theory on the facts, rather than twisting or mutilating or suppressing the facts to fit the theory—how many theosophists do God? Let each answer for himself. To be prepared to see one's idols shattered, to rejoice that they have gone if one is not brought nearer the truth or further from error is worth more than all the creeds, theosophical included.

Mrs. Jinarajadasa Protests

Under date of April 17th, 1929, Mrs. Jinarajadasa has addressed a letter to the members of the General Council of the Theosophical Society which is one of the most encouraging documents of recent times. Some excerpts are printed in *The Theosophical Messenger* for June (page 120), but the entire letter is given in *The Canadian Theosophist* for June (pages 108-110). Although holding no official position in the Theosophical Society, the writer is a close associate of Mrs. Besant and the wife of G. Jinarajadasa, vice-president of the Society, a lover for Mrs. Besant and Mr. Leadbeater and one of the "apostles" who were expected to aid Krishnamurti in passing over the Liberal Catholic Church. The obviously independent spirit of the letter is therefore all the more commendable. I make as many quotations as space permits, noting that the writer had talked the subject over with Mrs. Besant without receiving a favorable response.

Mrs. Jinarajadasa says in part:

"The statement that is printed each month at the end of *The Theosophist* makes quite clear the absolute freedom of thought, belief and action of every member, and also indicates the direction of our study and trend of thought. But to a certain extent in the Society that freedom does not really exist and in the eyes of the public who are not members, the T. S. is largely labelled with beliefs, creeds and dogmatism, and not without reason. And when a seeker after Truth, who has probably with pain and struggle left his orthodoxy, and who is trying to find the Ancient Wisdom, comes to a Lodge of the Theosophical Society to find that teaching . . . Theosophy is handed to him wrapped up in a creed, he is told that Mass, Freemasonry, ceremonies of various kinds, are the methods now wanted by the Great White Lodge for the helping of the world, that all kinds of beliefs and authorities are put before him for his acceptance; he is told of a World Religion, a World University, a World Mother,—not as future dreams, but here and now.

" . . . What I want to emphasize is that any organization with a creed, form, dogma should not be an integral part of any T. S. Lodge. Theoretically and on paper the T. S. is free, actually and in many Lodges (not all), it is not. There are Lodges where if a member is not in real sympathy with the L. O. O. for instance, he is rather outside the pale, Lodges where the seeker for freedom from Theology and forms most certainly would not come, and would not find his freedom if he did!

"I personally feel that in the T. S. the chief officials, such as the President, Vice-President, Recording Secretary, Treasurer and Secretaries of Sections, etc., should not be *officially* associated with any sects, de-

nominations, creeds, dogmatic cults as leaders thereof. It would hardly be possible to lay this principle down as a dictum or to formulate a Resolution on those lines . . . it even may well be said that if members want a Catholic Church, or a Bishop or anything else in their Lodges . . . why should they not have it? True. But I cannot help feeling that the atmosphere of a theological Church smothers the clear Light of Theosophy. And though the Church may be splendid in its own place, that place is not the Theosophical Lodge.

"I suggest this freedom from all limitations for officials of the T. S., because while realizing the fact that every T. S. member is and must be free to do, think and act exactly as he or she wishes, for a prominent official of the T. S. to be at the same time *officially* and publicly bound to a particular and limited line of thought or expression,—however much we may assert that it should not be so, that people are foolish if they misunderstand our attitude,—the fact remains, that if a General Secretary is a Catholic Priest (L. C. C. or otherwise) or an ordained Baptist Minister, or a Buddhist Monk, etc., the work in that country is definitely labelled by the persuasion of the General Secretary, and while the T. S. there may attract to it men and women whose temperament is on a similar line, it does not attract those souls who are seeking for some solution of the problems of life that they cannot find in the various founts of orthodoxy."

In this connection it is interesting to quote some words of H. P. B. in *The Key to Theosophy* (U. I. T. reprint of original, page 38) under Sec. III:

"It is not lawful for any officer of the Parent Society to express in public, by word or act, any hostility to, or preference for, any one section, religious or philosophical, more than another. All have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world. And no officer of the Society, in his capacity as an officer, has the right to preach his own sectarian views and beliefs to members assembled, except when the meeting consists of his co-religionists. After due warning, violation of this rule shall be punished by suspension or expulsion." This is one of the offenses in the Society at large."

These words of H. P. B. are obviously taken from the rules regulating the T. S. in her time. After her death, G. R. S. Mead, revising *The Key to Theosophy* under the direction of Annie Besant, cut them out, and they are not to be found in the later edition used by members of the Adyar Theosophical Society. They have been constantly violated ever since. Mrs. Besant, for example, has not hesitated to use both press and platform, in her capacity as president, to declare her sympathy with the Liberal Catholic Church; further, she openly threatened to discipline the American Section some years ago, when there was still left a shred of independence in its members, if any effort were made to prevent Liberal Catholic priests from holding important offices, whether sectional or in lodges. Her contempt for the principles laid down by H. P. B. in this respect has been one of the numerous scandals of her long administration.

Mrs. Jinarajadasa says that "many of us . . . feel that the position is becoming more and more difficult and that it is time to stop talking and do something to solve problems confronting us." She therefore proposes that the question be brought up at the coming theosophical congress at Chicago.

What Mrs. Jinarajadasa's ideas of Theosophy are I have no means of ascertaining. She speaks of it as "the Ancient Wisdom", but her close association with those who have corrupted the Theosophy of H. P. B. and the Masters and substituted their own very modern "Wisdom" does not encourage one. But this at least is heartening; she demands that the Theosophical Society shall concern itself with Theosophy. When the members insist upon this, when they decline to allow officers and lecturers to exploit the lodges in favor of their various hobbies which are

unrelated to or antagonistic to Theosophy, there will be some chance that they will have a little time to inquire what Theosophy really is. When this is made feasible there is some hope that they may be brought to understand, that they will study it as it was given out by H. P. Blavatsky by direction of the Masters, and will cease to be deluded by the Besants, Leadbeaters and others who have been misleading them.

Is there any hope that such a discussion of Chicago will bear fruit? It is questionable. Who are the "leaders" already announced to be present at the Congress? Besant, with her Sunday and Wednesday rumpus; Wedgwood, whose interest is to force the corrupt Liberal Catholic Church on the Society; Arundale, a bishop of that church; Hodson, with his kit of angels; Jinarajadasa, who sweats magnetism from every pore, but whose ignorance of Theosophy is only surpassed by his self-assurance; Peter Freeman, who crawled on his belly when Mrs. Besant reproved him for telling the truth about Krishnamurti at Ommen—everybody of any note who has had a hand or a tongue or a pen in corrupting, emasculating, nullifying the Theosophy of *The Mahatma Letters* and *The Secret Doctrine*, Neo-theosophical saxophones and bagpipes, wind instruments of every kind, will constitute the orchestra which will play paeans to Besant and Leadbeater and the Liberal Catholic Church.

The condition of the U. S. is almost hopeless, but not wholly so when one like Mrs. Jinarajadasa, brought up in the mess of Adyar corruption, calls for reform.

Sunday Besant vs. Wednesday Besant—London, 1929

On her arrival in London, May 4th, 1929, Mrs. Besant declared her intention of addressing a White Lotus Day meeting on the 8th. It then transpired that the London lodges of the Besant Theosophical Society—with a single honorable exception, the Judge Lodge—had entirely forgotten the anniversary of the death of H. P. Blavatsky, or, if they had remembered it, were too indifferent to put themselves to the trouble of meeting. As Mrs. Besant was insistent an SOS call was sent out and on the 8th a crowded house listened to an eloquent oration upon the greatness of the chief founder of the Theosophical Movement. It is reported that many of the audience were moved to tears.

Possibly, although the quotations from the address published in *June News and Notes* seem hardly calculated to produce that effect. Nevertheless there were other quite sufficient reasons why the audience should weep. If for no other reason they should have wept for very shame, for while *News and Notes* had given ample notice of the approach of White Lotus Day and had suggested that it should be appropriately observed, not one of the lodges, with the exception noted, cared enough for the memory of H. P. B. to call its members together.

There was, however, another equally cogent reason for tears. Mrs. Besant gave a thrilling eulogy on H. P. B., so they say. But on the preceding Sunday, May 5th, the very day after her arrival, she had attended the celebration of the Mass at the Liberal Catholic pro-Cathedral and had gone through the whole locus-locus at the hands of the notorious Bishop Wedgwood (*June News and Notes*). Now no one who has studied the writings of H. P. B. with any seriousness but knows that she was inexorably opposed to the ceremonials of the church, especially of the Roman Catholic Church, now imitated by the Liberal Catholic Church. It would be quite impossible to imagine H. P. B. countenancing such things as are done in the Theosophical Society with the direct connivance of Mrs. Besant. What did H. P. B. write of Mrs. Besant? In *Lucifer* (Vol. IV, 1889, page 448) she said:

But, it is quite correct to say that "having for long done the will (i. e., put in practice the first of the Theosophical principles) she is now beginning to know of the doctrine." But this doctrine, let us hope, will

never lead her to make again "her communion at a Christmas altar", in other words to renounce the whole and the absolute for the part and the finite.

Mrs. Besant is, or is said to be, a person of intellect. Yet she can do the most incompatible and contradictory things. Today she can speak of H. P. B. as the Light-Bringer, and profess fealty to the Masters who taught her, Masters who have in the most emphatic terms condemned the church and the priesthood (*Mahatma Letters*, page 57); tomorrow she can tell us that these same Masters have established the Liberal Catholic Church. Today she can speak of the great law of Karma, a law which one of these Masters declared to be so absolute that it "cannot be unmade, or its effects crossed in their progress—by millions of Gods, demons, and men combined" (*Mahatma Letters*, page 206); tomorrow she can endorse by word and example the Liberal Catholic Church which teaches that a priest can remit sins and absolve the sinner. Today she can tell us that the Lord has appointed a corps of "apostles" for Krishnamurti, mentioning them by name (*Herald of the Star*, September, 1925, page 307); she can say that Krishnamurti is the incarnation of Christ and that he will teach the doctrines of the Liberal Catholic Church (*Herald of the Star*, September, 1925, page 339); tomorrow she can hear him denounce the ceremonials of the church and repudiate the "apostles", and yet at one and the same time declare for him and for the church which he repudiates. She can accept H. P. B., who declared the apostolic succession to be a "gross and palpable fraud", and yet accept the apostolic succession itself. She can threaten with expulsion from her—now defunct—E. S. any person saying or doing exactly what H. P. B. did. She can sign a resolution demanding the expulsion of W. Q. Judge from the Theosophical Society (*The Case Against W. Q. Judge*, page 88) and then declare that she had always opposed expulsion (*Chicago Theosophical Lectures*, 1907, page 122). According to her mood she calls on her disciples to follow Krishnamurti as the World Teacher, or to accept the very things which he opposes.

How can one accept such a weathercock as a leader? If there is anything that the members of the T. S. should weep over it is that they have allowed this lady to fascinate them to such a degree with her eloquence and plausible manners that they do not know which way to turn. Is it any wonder that their hearts should be filled with doubts and perplexities? How could it be otherwise with a "leader" so erratic and so self-contradictory? Shall they choose the Sunday Besant, kneeling and with her tongue protruded to receive the blessed bit of bread, the body of the Lord, from the priest, or the Wednesday Besant who extols H. P. B. as the Light-Bringer? Shall they follow the Besant who declares in clear words that Krishnamurti is the incarnation of Christ, or the Besant who does the very things which he denounces?

I do not see how there can be any harmony or unity in the Theosophical Society as long as such conditions exist. There will be discord and indifference until the Society reverts to the teachings of H. P. Blavatsky and the Masters, as plainly set forth in their writings, or else openly repudiates both Masters and Messenger, and frankly admits itself to be done with Theosophy for good and all. But in either case it will have to repudiate either the Sunday or the Wednesday Besant.

At the Periscope

Latest News in Brief.—About 700 attended Star camp at Oh-High, mostly Californians.—Krishnamurti, near Oh-High, smashes two cars, damages two children and cuts own head; sued for \$8,000 damages leaves for Europe without fighting claim.—Krishnamurti's doctor orders complete rest; all lecture engagements canceled.—Peter Freeman, gen. sec. Welsh Section, and Graham Pole, ex-gen. sec. British Section, now M. P.s for socialist labor party.—A. B. ate God in London, May 5th, Wedgwood

assisting—Another L. C. C. priest, protege of Wedgwood, too fond of boys, fired from Holland by Government.—Terpsichorean high-kickers give leg interpretation of Krishnaji and H. P. B.—Mrs. Jinarajadasa, bearding the lioness, in front with protest against prostitution of T. S.—Peter Freeman, at Chicago pow-wow, to move establishment of theosophical Noah's Ark.—Ulg Melbourne (Australia) Lodge, T. S., issues circular letter demanding more lodge and less headquarters; L. C. C. priests on T. S. platform asked to button collars in front.—Leadbeater likely to stay at Adyar; will "energize Sydney from inner planes."—Katherine Tingley dies at Vistogsv, Sweden.—Jinarajadasa howling success in S. America; brothers hug, sisters weep in "limitless happiness"; kisses for everybody.—Ernest Wood, Masters laid away on top shelf, runs lectures in Sydney on "The New Theosophy"; Arundale shows slides of "Our Lord, the Sun."—Besant, lecturing in London, talks bored audience out front door.—Quetzalcoatl lodge T. S., chartered in Los Angeles.

London United Lodge of Theosophists.—Owing to increased attendance the London United Lodge of Theosophists has outgrown its old quarters in Baker Street and has moved to more commodious and more centrally located quarters at Marcol House, 293, Regent Street, where all activities, including Sunday lectures, are carried on.

A. B. Forces London T. S. to Observe White Lotus Day.—When Mrs. Besant arrived in London early in May she announced her intention of presiding at the White Lotus Day celebration. She was told that it was not to be observed at Headquarters, but was to be kept in the lodge. Well, she would address a lodge meeting. Diligent inquiry by telephone, however, failed to discover any lodge which intended to celebrate it. Mrs. Besant persisted, however, help was impressed, post cards were sent to all London members, and as a result a crowded meeting was held at Murtimer Hall at which Mrs. Besant made a brilliant and impressive address in memory of H. P. B. (Private advice from London.) Such is the indifference of the London theosophists to the memory of the founder of the Society and the messenger of the Masters! But what is to be expected of a Society which, in its *Year Book* (1929, page 66) places the books of H. P. B. at the end of a long list by Besant, Leadbeater and Jinarajadasa, and recommends the student to ignore *The Secret Doctrine* until fully fed up on the others? It must be stated, however, that *News and Notes* for May did make an appeal for its celebration, and that the Judge Lodge alone acted on its own initiative, holding its meeting on May 6th, the room not being available on the 8th.

Esther Bright Replies the British E. S. Sers.—There is something pathetic in the circular letter to British E. S. members issued by the corresponding secretary Esther Bright, and dated April 28, 1929. Miss Bright invited the still faithful to meet with her at the Friends' Meeting House June 22d, at 5:30 P. M., to talk over old times. The date is timed to enable them to attend the Krishnamurti talks. Miss Bright resolutely declines to look on the case of the E. S. as more than one of suspended animation, and is keeping a mausoleum or mortuary chapel where the records are to be held until Annie Besant, in her wisdom, recalls it to life. One wonders how Miss Bright, as a great admirer of Mr. Krishnamurti, will regard his assassination of the Order of the Star.

What is Paganism?—A writer in the April *Theosophy* (page 241) defines Paganism thus: "By Paganism we mean religion professed in all ages by the great mass of mankind based on the suppositions: (1) that the universe is ruled by a God, or Gods, who, like human autocrats, have to be appeased and kept in good humor by various devices; (2) that a particular man, or class of men, have special influence with this capricious deity and serve as mediators between him and ordinary men." This is taken from the first of a series of articles on "The Paganisation of Theosophy." As the Liberal Catholic Church claims to be theosophical, presumably the writer will deal with it in due course, for this church

predicates a God who, like a capricious cow, will not let down the milk unless humored. The L. C. C. cow, however, is even more exacting. Not only does it demand to be entertained with elaborate formalities and dress, but it stubbornly objects to she-milkmaids, it insists upon a he-milkmaid, one on whom the apostolic succession of he-milkmaids has been conferred, or, if you prefer, one who has been inoculated with spiritual cowpox. Another pagan practice which we hope the writer will handle is the one stressed by the L. C. C., that you can acquire virtue by eating God.

Krishnamurti in Auto Smash.—On June 3d Mr. Krishnamurti lost control of an auto driven by him near Ojai and collided with a car carrying Mr. and Mrs. G. McReynolds and their two young children. Both cars were badly damaged, the children were scratched and Mr. Krishnamurti suffered a cut in the face. Thereupon McReynolds sued Krishnamurti for \$8,000 damages. The latter did not postpone his departure for Europe and it is said that he will not contest the claim.

Why Krishnamurti's Lectures were Cancelled.—The following official notice of the New York Star Committee explains, in part at least, why Krishnamurti's appointments in London and elsewhere were canceled: "New York, May 29, 1929. To Friends of Krishnamurti. Mr. D. Rajagopal, on physician's urgent insistence, has been obliged to cancel all engagements for Jiddu Krishnamurti following the Ojai Camp, in order that Krishnamurti may take a complete rest. Accordingly the meetings scheduled for June 10th and 11th at Pythian Temple and Cooper Union respectively will not be held." This would seem a sufficient explanation of the abandonment of his London addresses. Seemingly the persons having these meetings in charge were advised by cable and may not have been informed of the reason. Whether this will interfere with his Ommen activities has not yet been stated. Rumors have been rife for some time that his health was not of the best, and one cannot forget the unfortunate decline and death of his brother Nityananda.

Theosophy in India.—This, the official organ of the India Section, T. S., has been reduced to eight pages monthly without cover. Mr. D. Telang, the new general secretary, tells us on page 3 of the combined January and February issues that "the foundations of the Society were laid for the definite purpose of preparing the way for the great Advent"! That, of course, is pure bunk, as any student of *The Mahatma Letters to A. P. Sinnett* knows. The Mahatmas told Mr. Sinnett not a little about the founding and objects of the Society, but unfortunately forgot to mention this. If they perchance read *Theosophy in India* they will now have learned what their intentions really were, and should be grateful to Mr. Telang.

Trying with the T. S. "Objects."—We are informed in the June *Theosophical Messenger* (pages 124, 133) that Mr. Peter Freeman, general secretary of the Welsh Section, T. S., will be present at the great Chicago pow-wow and will move to substitute for the present three "Objects" of the Theosophical Society a single one, "To form a Nucleus of Universal Brotherhood." The words "of Humanity, without distinction of race, creed, sex, caste or color" are to be omitted, as Mr. Freeman thinks these are a matter of course and that the time has now come to include both animals and invisible entities. The job which the Lord assigned to Noah was but a small one compared with that which Mr. Freeman proposes to shoulder on T. S. members. What is to be our attitude to tigers, rats, mice, skunks, rattlesnakes, bedbugs, Japanese beetles, tapeworms and a host of other pests? Are we to allow ourselves to be eaten, bitten, or stung out? Perhaps Mr. Freeman may have a solution which will do away with the necessity of rough-on-rats, mouse-traps and insecticides, or a scheme by which these "younger brothers" can be persuaded to except T. S. members from their attention. The "First Object" is already vague enough in its meaning. Would it not

be better to limit it strictly and extend it gradually, for instance thus: "A nucleus of the Universal Brotherhood of Humanity and Apes", gradually applying it to pesiferous animals as fast as these have learned birth control or a consideration for the comfort of their brothers, mankind? To pretend a feeling of brotherhood for animals which we do not hesitate to destroy in self-defense, and in defense of our gardens and cheese-boxes, is not that a long step towards hypocrisy? Our view is that the "Objects" should be left as they are at present as historical relics, somewhat like the motto "There is no Religion higher than Truth." Mr. Freeman, by the way, who has always been known for his delightfully humorous remarks in *News and Notes*, has been elected to Parliament.

Spectacular Shrinkage in British T. S.—The executive committee reports (April *News and Notes*, page 11) that the membership of the British Section suffered a net loss of 220 in the period January 18th-February 28th. From the fact that 254 are noted as "lapsed", one is led to suppose that the above horrifying figure is due to the annual housecleaning. From the general secretary's report in the May issue (page 6), however, we learn that the Section suffered a net loss of 74 members in 1928, while 230 less new members were enrolled. The treasurer speaks of a deficit of 294 pounds, even worse than the year before, and tells us that all investments have now been sold and that the Section is at the end of its resources. Fortunately a generous lady member presented it with the lease of headquarters and two other buildings for several years. *News and Notes* seems to have given up the conundrum "What's the matter with us?" and chosen as a remedy "a hair of the dog that bit you," reprinting articles by Besant and Leadbeater and newspaper testimonials about "The World's Most Remarkable Woman." Further evidence of decay is to be found in the list of books for students printed in the *Year Book*. Blavatsky books have been removed from the top to the bottom, and *The Secret Doctrine* given a black eye.

Spdncy "Path."—One always welcomes *The Path*, which is the bi-monthly official organ of the Independent Theosophical Society in Australia and the only Back to Blavatsky publication in the Orient. From the March-April issue I learn that the Independent Society is in flourishing condition, financially and otherwise. This is in striking contrast with the state of the Australian Section, T. S. (Adyar), which has long been on its uppers. In this issue I miss "The Mirror of the Theosophical Movement," edited by "St. Germain," which was perhaps the best general review of theosophical—and neo-theosophical—doings to be found, and which gave *The Path* its peculiar value to news-seekers. I earnestly beseech the editor to prod the noble Saint on to further efforts of the same kind, if he would avoid lapsing into theosophical milkopium.

Another Blavatsky Biography.—*The Theosophical Path* (Point Lonia) announces the publication in its columns of a serial, "H. P. Blavatsky; The Mystery," by Katherine Tingley and G. von Furucker. Upon completion of the series it will be reprinted in book form. Dr. von Furucker is the author of the interesting series of lectures on "Theosophy and Modern Science" which has been running in *The Theosophical Path* for many months. Incidentally, it is announced that beginning with April *The Theosophical Path* will be increased in size and the subscription reduced from \$3.00 to \$1.50 a year (foreign, \$1.80). While *The Theosophical Path* presents too much of the personality of Mrs. Tingley to suit my taste, it is no worse in this respect than the journals controlled by Mrs. Besant, it avoids controversy, does not lambast everybody who does not belong to Mrs. Tingley's Society, or who ventures to form his own opinion about Mr. Judge, does not carry on a warfare against medical science, and is sufficiently untechnical for popular reading; in fact, is intended to be such. It is a magazine for the public rather than for deeper students.

Remittances from British Lands

Readers of the *Carric* residing in Great Britain or other countries using the British system of money, who desire to send remittances to this office, may, if more convenient, send us checks drawn on British banks, blank (not filled in) British postal orders, or British paper currency, British postage stamps in good condition and well protected will be accepted up to two shillings. One dollar equals approximately four shillings twopence.

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6. A Tibetan Initiate on World Problems.
7. H. P. Blavatsky on Dreams.
8. A Turkish Effendi on Christendom and Islam.

Falsification of Theosophical History

The substitution of fiction for fact made by C. Jinarajadasa in his so-called history, *The Golden Book of the Theosophical Society*, for the purpose of white-washing the character of C. W. Leadbeater, as well as other misrepresentations, is set forth in a series of six *Carric* articles which will be sent upon receipt of 15 cents in stamps. These show clearly the desperate methods which have to be resorted to to support the present regime in the Theosophical Society and the lax code of sexual ethics which is being insidiously endorsed.

Books by William Kingsland

The following, by William Kingsland, of the Blavatsky Association, are supplied by the O. E. LIBRARY.

The Physics of *The Secret Doctrine*, \$2.00.

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