

THE O. E. LIBRARY CRITIC

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BY

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INNOCENT CRIMINALS AND CRIMINAL INNOCENTS

In the April CRITIC was published a letter to Hon. C. C. Young, Governor of California, from Judge Franklin A. Griffin, dated January 20, 1928, appealing for justice in the case of Mooney and Billings, convicted in 1917 on the basis of perjured evidence of participation in a bomb outrage in San Francisco in 1916. It was Judge Griffin himself who presided at the trial. Notwithstanding the appeals of those directly concerned in the convictions Governor Young took no action and in November, 1928, Judge Griffin wrote a still stronger appeal, which I give below:

San Francisco, Cal.,
November 14, 1928.

Honorable C. C. Young,
Governor of California,
Sacramento, California.

My dear Governor:

When you discussed the Mooney case some weeks ago with a group of citizens at Berkeley you told us that until then you had believed Mooney and Billings guilty of the Preparedness crime. Some days afterward when you sent a message to the State Federation of Labor at Sacramento you said again that you believed them guilty.

I believe that you are as anxious as any other citizen of California to see justice done to these two men and will give serious attention to the documents in behalf of their pardon. Because I believe that, Governor Young, I am asking you—before you make your final decision—to let me know what evidence has led you to believe that Mooney and Billings really committed the crime for which they were tried and convicted and are now in prison.

The thing that happened on Preparedness Day twelve years ago was a terrible crime, but I am sure you will consider it a terrible crime to keep in prison two human beings who were most unfairly, even criminally, convicted—and that you wish to give those who believe there has been a miscarriage of justice every opportunity to meet any doubt of their innocence that you may have.

Any fair-minded man who reads only the transcripts of the trials of Mooney and Billings would believe them guilty. If the testimony in these cases was honest and true then their guilt was conclusive. But subsequent revelations damned every witness who testified before me against them as perjurious or mistaken. Estelle Smith has admitted her testimony was false. The Edeaus were completely discredited. Oxman is completely out of the case as a perjurer who also tried to suborn perjury in another witness. John McDonald has since sworn to an affi-

swait that he knew nothing about the crime. The transcript evidence upon which Mooney and Billings were convicted no longer exists.

And because it does not exist, the trial judge (myself), the foreman of the Mooney jury, eleven members of the jury, the present district attorney, Captain Matheson, who had charge of the case, and every other official—except District Attorney Fickert—now believe the convicted men innocent and are earnest advocates of their pardon.

About these facts, Governor Young, there can be no two opinions, and I believe you must base your belief in the guilt of Mooney and Billings upon other evidence not known to me. At your earliest convenience will you let me know what that evidence is? I would like the privilege of considering it because I feel a deep sense of responsibility in this case and I may be able to help in this profoundly important matter. I urgently request you to give me whatever added information you may have in an early reply.

I am,

Very truly yours,

FRANKLIN A. GRIFFIN,
Judge, Superior Court, Department No. 5.

Notwithstanding this most forcible appeal to come forward with the evidence if he had any, eight months have elapsed and Mooney and Billings are still in prison because Governor Young does nothing.

In order to make the position of Governor Young clearer it must be explained that as was the case in the Sacco-Vanzetti affair in Massachusetts the California Supreme Court has not the power to order a release or a new trial, and can only pass upon the question whether the first trial was in good form—technically regular, so to say. If so, it matters nothing to the Supreme Court that the person sentenced to death, to life imprisonment or what not is absolutely and unquestionably innocent—to prison or to the gallows he goes. Nothing can save him but a purely voluntary pardon by the governor. There is no power in the state to compel the governor to grant a pardon.

To quote a few words from a letter of February 11, 1929, to Governor Young from Milton U'Ren, who acted for the District Attorney's office at the time of the petition for a new trial for Mooney:

... when a convicted person has exhausted his legal remedies in the courts and it thereafter develops that he is innocent, the pardoning power of the Governor becomes a part of the judicial machinery of the State to enable the person so unjustly convicted to obtain his freedom. In other words, I do not believe that under the peculiar facts of the Mooney case, an appeal for a pardon on behalf of Mooney is merely an appeal for mercy, but upon the contrary is an appeal to our Super-Supreme Tribunal established by the State Constitution for the purpose of setting aside judgments unjustly and unlawfully obtained in the Courts of Law.

Therefore I believe that the application in behalf of Mooney for a pardon now pending before you should be decided strictly upon the ground of his legal rights. . . . Everything that has been said in this letter applies likewise to Warren K. Billings.

Thanks, then, to the stupidity of the California law, which

does not permit the Supreme Court to order a new trial upon the basis of incontrovertible proof that the conviction followed from perjured testimony, but only on some technical irregularity, Governor Young is the only person who can cause justice to be done. Yet he does not do it. We may, if we wish, quibble about what constitutes a crime. Judge Griffin is explicit enough when he writes to Governor Young:

"I am sure you will consider it a terrible crime to keep in prison two human beings who were most unfairly, even criminally convicted. . ."

Who is keeping these men in prison? Nobody but the Governor, who has had the evidence of their innocence presented to him time and time again, not only in detail, but in the forcible words of Judge Griffin and others, which are so explicit that they remove any basis for his excuse that he wants to "study the evidence."

It is not the fault of the State of California that within its limits it is a "crime" to sell a bottle of beer or wine, but it surely is its fault that it is not a "crime" in the technical sense to hold two innocent men in prison because there is no way of forcing a man who, if we accept Judge Griffin's expression is in fact guilty of a "terrible crime", to set them at liberty. Everywhere it is a crime punishable with the most severe penalties to kidnap and hold in captivity any person. What is the difference in this case except that the Governor cannot be reached? These men have been proved innocent to the satisfaction of judge and jury who convicted them in the first place. Governor Young, simply because he has the power to do so, is setting himself above these; he is either appointing himself judge and jury and condemning Mooney and Billings on the ground of new evidence which he does not produce, in violation of the constitutional right of every person to a public trial, or else, knowing that he has no evidence, is keeping them in prison believing them to be innocent. As he has not so far even hinted that he has such evidence we can only draw the latter conclusion.

The Mooney-Billings Case.—Any person interested in the details of the Mooney-Billings case can obtain a booklet containing the principal documents by sending ten cents to *Tom Mooney Molders' Defense Committee, Box 1475, San Francisco, Calif.*

Penal Notes

Light on Boston Censorship.—In the city of Boston the police superintendent has the power to suppress any book or other publication containing isolated passages which he, the great Michael H. Crowley, considers as detrimental to public morals and as likely to corrupt little boys and girls, or even to touch the sensibilities of prudish and puritanical Pharisees. As a challenge to Mr. Crowley the *Boston Lantern* of April-June prints *verbatim* two pages of stories from the Holy Bible which one would hardly select to read in mixed company outside a Boston lawdy-house, and defies the police to bring it to account for so doing. *The Lantern* proposes to add to the collection in future, as a demonstration of the absurdities and contradictions of Boston censorship. The latest

feat of Mr. Crowley was to suppress the sale in that town of the July issue of that sedate magazine, *Scribner's*, because he regarded Ernest Hemingway's "A Farewell to Arms", highly objectionable. There won't be any Bostonians in hell if Mr. Crowley can help it.

Wants to Write Portuguese.—This office has a letter from a prisoner who wants a correspondent who can correspond with him in the Portuguese language. Who volunteers?

Old Time Convict Grabbed.—A man—I shall not mention his name—was sentenced in 1916 in Mississippi to four years for forging a \$25 draft on his brother. After serving four months on the prison farm he escaped and worked his way up to the position of locomotive engineer on the Rock Island lines, a job which he has filled for six years and therefore presumably satisfactorily. Being betrayed by his wife he has been arrested and will have to go back to prison. This incident is mentioned for the encouragement of Mr. Wickersham and his colleagues as showing that some laws are being enforced. Anybody who has not the Shylock streak in him will perceive the folly of ruining the life of a man who has made good, putting the state to further expense and in all probability turning him out in the end as an embittered and confirmed criminal.

Clarence Trug Wilson; Reformer.—This voluble gentleman, who is secretary of the Methodist Board of Temperance, Prohibition and Public Morals, and who recently recommended that a medal be given to the murderer of Mrs. de King, advocates in a late issue of *Collier's* making the purchaser of liquor equally guilty with the seller. He would send everybody to prison for a first offense, call out the army and navy to enforce prohibition and to "put the fear of God into the minds of those who fear neither God nor man." That, of course, means placing the whole nation under military rule and running a large portion of the most respectable and respected citizens into jail. Before that happens, I imagine, Dr. Wilson will be sent to some madhouse for observation as to his mental condition. Recommending medals for murderers is not a sign of sanity. Further, he is doing more than anything else to discredit his church which, by demanding drastic measures of this kind confesses itself a failure as a persuasive moral factor. Years ago the church tried to persuade people to pass through the golden gates; now it has abandoned this and proposes to kick them through and, in the event that will not work, to throw them into prison.

A Public Nuisance.—Rev. D. G. Wylie, president, and Rev. H. L. Bowlby, secretary of the Lull's Day Alliance, both of New York, and others of their sort, called upon President Hoover on July 10th in an effort to enlist his interest in forcing the code of blue laws known as the Lankford Bill on the people of the District of Columbia. As the President was politely non-committal they returned to the charge the next day, but without success. It is stated that they even had the impertinence to ask Mr. Hoover to commit himself in writing. They were accompanied by Bishop Cannon, best known for his efforts to run everybody into heaven by law, with prison as an alternative. The Lankford Bill prohibits nearly everything on Sunday, including amusements of all kinds, selling magazines, delivering telegrams or supplying food by grocers. For a second offense one is to go to jail. As the majority of these people are clergymen the pretense that they want to secure rest for the weary laborers is mere hypocrisy. What they are after is to drive people through sheer boredom into the church and the presence of the collection box. They want to eliminate competition. It would be entirely possible for these fanatics to work for a law guaranteeing everybody one day's rest in the week without making everybody uncomfortable, but this would not promote their own business.

Too Late for Last Critic

The Editor wishes to express his grateful thanks to four unknown British friends for sending five pounds for the assistance of the *Critic*, received July 10th, too late for acknowledgement in the July issue.

Kind Reader, Please Remember

1. That our work is carried on entirely by voluntary contributions.
2. That we have to pay office rent, and a big bill every month for printing the *Critic*.
3. That we have to employ several clerks to do the necessary work.
4. That while the editor's work is a work of love and he gets nothing for it, printer, stationer and clerk demand cash.
5. That there is no invisible source of supply, and that when our members and readers forget us and neglect to support us we shall simply be snuffed out. We sense the extinguisher hovering over us already.
6. That this the dull season—dull, *dull*, DULL.
7. That by sending subscriptions for your friends you are helping to support our work.
8. That while we are glad to receive \$100 checks, a dollar's a dollar and goes just so far, and we are grateful for it. We have never turned up our nose even at a dime.
9. That by ordering such books as you need from us you will help to support our work.
10. That the Editor has his hands full, and would be hugely relieved if his friends would come forward with some cash instead of leaving him to spend valuable time in begging.
11. That the best way to establish the habit of promptness is to be prompt, in renewing your *Critic* subscription, in remitting the monthly donation you have promised, and, if you have not promised one, to do so at once.
12. That if you really want to drop us it is kinder to say so, instead of leaving us under the impression that you still love us.

Melbourne Lodge, T. S., Demands Reforms

In view of the recent very important letter of Mrs. Jinarajadasa, published in part in the July *Critic* and in the June *Theosophical Messenger*, and in full in the June *Canadian Theosophist* and June *Theosophist*, in which closer attention of the lodges to Theosophy is called for, to the exclusion of such movements as the Liberal Catholic Church and the Order of the Star, the following from the Melbourne Lodge is especially significant. The Melbourne Lodge is one of the two largest lodges of the Australian Section. Especial attention is called to paragraph 4.

The Melbourne Theosophical Society (Inc.)

Queen's Hall, 181 Collins St.

Melbourne, Vic. (Aus.)

May 29, 1929.

To the President and Secretary,

Lodge, Theosophical Society,

Dear Colleagues,

As the Minutes of our recent Convention as published in the April number of the "Australian Theosophist" are considered most inadequate and misleading, giving absent members no idea of the efforts put forth, on behalf of this Lodge, in the endeavour to bring about a substantial reduction in the cost of the upkeep of the Sectional Headquarters; and we attribute our utter lack of success to the overwhelming preponderance of local delegates and proxies; and as, further, it is practically impossible at any Convention to secure a truly representative gathering of all the widely scattered Lodges in Australia, we take this means of communicating with every Lodge in the Section, in order to obtain the opinion

of each Lodge upon certain matters which we consider of vital importance to the movement, with a view to united action if thought desirable.

We, of course, recognise that, being bound by the determinations of the recent Convention, nothing can be done during the present year, but we wish, if sufficiently supported, to make preparations for concerted action in ample time for our next Convention.

Will you therefore be good enough to consult your members and, as soon as convenient, let me know their views upon the following subjects upon which we, at the same time, express our own views for your approval or otherwise.

1. *The Reason for the Establishment of Sectional Headquarters*

We believe that these were established solely for the benefit of the Lodges, in order to increase their power and efficiency by linking together in a common centre; whereas, the position now seems to be reversed, the Lodges being regarded as existing in order to maintain Headquarters, which acts as a constant drain upon their strength and vitality.

2. *The Cost of Upkeep of Sectional Headquarters*

We believe that the cost of upkeep is altogether excessive, being out of all proportion to the size of our organisation and the extent of membership, and quite unjustified by any benefit derived therefrom, seeing that the Annual Dues of 10/- per member form so large a proportion of the Lodge subscriptions, out of the balance of which each Lodge has to provide its own Lodge room, Library, Book Depot, etc. We believe that such dues should be sufficient to maintain Headquarters leaving appeals for voluntary donations to be made solely for such special purposes as providing for visiting or National lecturers, propaganda, etc., whereas, at present, the whole of the Annual Dues of the Section barely suffice to pay the salaries of two officers, viz., the General Secretary and his assistant, the latter being also Publicity Officer. Then, again, we consider the amount of £270 per annum, paid as rent (including cleaning) for the Sectional Offices, far too great, being more than most Lodges pay for greater accommodation and certainly more than this Lodge has ever paid.

3. *The Question of Salaries and Positions*

As indicated in the Minutes previously referred to, we are totally opposed to the creation of salaried positions with the vested interests which inevitably follow. We believe, that sooner or later, these positions will be sought for the sake of the emolument and not for the opportunity of rendering glad and willing service to the cause we have at heart. We believe that the strength of our movement in the past has been largely due to the fact that our work has been carried on almost entirely by voluntary labour, and that had we been in the habit of paying for services rendered our activities would have been greatly restricted and curtailed. For instance, in the case of Adyar; see the "Theosophist" for April, 1928, p. 117, where the Treasurer writes: "In reality the total expenditure for our Adyar Headquarters, comprising 262 acres of land with many buildings, is very moderate, and can only be kept at the present level owing to the fact that all chief workers give their services free, paying for their cost of living even at Adyar, or at the most paid a living wage."

We believe that with the exception of, perhaps, the one office of General Secretary, it is possible to carry on the work of the Section with voluntary labour, and that even in the one case, it should be possible, as in the past, to obtain the services of someone sufficiently interested in our movement to ask no more than a living wage.

4. *The Question of the Confusion in the Public Mind as to the Relationship between the Theosophical Society and the various Subsidiary Movements: such as the I. C. C. and the Star*

Whilst we are not opposed to any of these subsidiary movements, we believe that each should stand upon its feet, and that every effort should be made to keep them quite apart from the T. S., so that under no circumstances would it be possible, as it is now, for any member of the

T. S. to be made to feel that he ought, necessarily, to belong also to any one or other of these, regardless of any inclination in that direction. We believe also that no officer of the T. S. when appearing on the Theosophical Platform or when engaged in the work of the T. S. should appear in clerical garb, such practice having in the past done more to identify the L. C. C. with the T. S. than any other.

For and on behalf of the Melbourne Lodge Committee,
Yours fraternally,

— Smith, President

R. R. Pennfeather, Honorary Secretary.

N. B. A copy of this letter is being sent to the General Secretary.

Comment. Paragraph 4 is of interest to theosophical lodges and T. S. members everywhere; paragraphs 1, 2, and 3 refer especially to Australia. There are, however, other points of interest not specifically referred to, but related to the protest of the Melbourne Lodge. From the official Budget for 1929 one learns that the estimated cost of issuing *The Australian Theosophist* for the eight months following its resumed publication by the Section is £450, or £675 (\$3,280) for a year. This is said to be sent free to members, but of course they pay for it in the end. According to the last official report there are 1,518 members, so that these have to pay on an average 9 shillings (\$2.16) a year for the magazine. For a really good theosophical magazine even of small compass this may not be unreasonable, but for several years *The Australian Theosophist* has been probably the worst and most ridiculous publication gotten out by any Section. Look over the issues since George Arundale mounted the general-secretarial throne in April, 1926; what do you find? You find page after page of minute details by Dr. Arundale of his travels in Australia and abroad, of absolutely not the least theosophical or historical value, which might well have been left to the Akasha to take care of, and serving only to permit the benign bishop to talk about himself, his dinners and his teas, the charming ladies he met, when he went to bed, silly comments on America (likewise on Australia); twaddle, egotism and slop—nothing more. Not far behind in bulk are the articles in which the various persons controlling the magazine expatiate upon each other's virtues. Leadbeater writes pages extolling Arundale; Arundale reciprocates with articles on the greatness of Leadbeater, and Davidge lets himself loose in praise of both. Then, too, there are endless articles lauding Mrs. Besant which, even if true, and largely they are not, are forced on the members *ad nauseam* at their own expense. Finally not a little space is given to the psychic absurdities of Leadbeater's pot boys and girls, stories of angels and fairies which can only be regarded as jokes and are published to maintain the Leadbeater tradition. Cut out all these and there is very little left of theosophical value.

In fact, the Melbourne Lodge as well as the others are paying at the rate of 9 shillings or \$2.16 per member a year to witness a clique of individuals handing bouquets to each other; they are paying the cost of a magazine which is being used by a ring for self-advertising and reciprocal advertising at the expense of Theosophy and of the lodges. Further, the magazine is directly used by these schemers to force the Liberal Catholic Church and other non-theosophical stuff on the members.

The Melbourne Lodge seems to be waking up. When it is fully awake it will discover that its log is being pulled by a group of schemers who use its magazine, not so much for promoting Theosophy, as for promoting themselves and their church. It will then demand either that all such personal propaganda be excluded and the magazine devoted to Theosophy pure and simple, with the necessary sectional announcements, and that the Arundale-Leadbeater-Davidge combination either cease to use it for their personal purposes, or else pay the cost themselves at good advertising rates. The self-advertising of Arundale and Leadbeater ought to pay all the

Sectional expenses and yield a dividend. If it is right that the lodges devote their attention to Theosophy exclusively it is right that they should demand the same of the Sectional organ. In that event we shall be deprived of a huge amount of entertainment, perhaps, but Theosophy will be the gainer.

This, of course, is not intended as advice, but just to show how it strikes a student of the Theosophical Movement the world over.

Katherine Tingley

The death of Katherine Tingley at her theosophical headquarters at Visingsö, Sweden, July 11th, is said to have been the result of an automobile accident in Germany, May 30th. She was 79 years old.

The relation of Mrs. Tingley to the Theosophical Movement has been and will continue to be a subject of dispute. Certain it is that shortly after the death of Mr. Judge, March 21st, 1896, she was generally accepted by his followers in America as having been selected by him as his successor. Perusal of the magazine *Theosophy* (not the Los Angeles magazine of the same name) of that period makes this abundantly clear. The eight members of the council of the E. S. T. who went over Mr. Judge's papers immediately after his death, and who published extracts from his "Occult Diary", were certainly convinced of this, unless we adopt the incredible hypothesis advanced in some quarters that eight hitherto reputable persons, selected by Mr. Judge for the council of the E. S. T. because of his confidence in them, should suddenly have turned accountants and have entered into a hazardous conspiracy with no assignable motive and at imminent risk of exposure. Those who certified to Mr. Judge's selection of Mrs. Tingley were: E. T. Hargrove, James M. Pryso, Joseph H. Fussell, H. T. Patterson, Claude Falls Wright, Genevieve Ludlow Griscom, C. A. Griscom, Jr., and E. Aug. Neresheimer. Among others who placed themselves on record as ardent supporters of Mrs. Tingley was Robert Crosbie, who later founded the United Lodge of Theosophists in Los Angeles.

The history of events following the death of Mr. Judge and the accession to power of Mrs. Tingley is a complicated one and it should not be judged too hastily. It has long been the fashion for members of other theosophical societies to cast aspersions on her, to speak of her as an ambitious and unscrupulous woman. It is not the object of this brief notice to consider them. Dissensions and irreconcilable differences of opinion do not of necessity stamp either of the parties therein as dishonest or otherwise objectionable characters. While not sympathizing with the persistence with which Mrs. Tingley's personality was put forward in her magazine, with her claim to exclusive successorship, or with her distortion of theosophical history in omitting all mention of Colonel Olcott in her account of the founding of the Theosophical Society as given in her introduction to her edition of *The Secret Doctrine*, it must be said that her efforts have been directed to good purposes. Unlike Mrs. Besant, who has been a far greater offender in the matter of self-advertising and claims to successorship, Mrs. Tingley has held to the teachings of H. P. Blavatsky and the Masters, as well as of W. Q. Judge. Her frequent lecture tours in America and especially in Europe have doubtless done much to spread the knowledge of real Theosophy. As to the extent of her acknowledged following no complete details have been published and it is impossible to form an estimate regarding it. Apparently her largest foreign following is in Sweden.

Mrs. Tingley was largely devoted to problems of education from the theosophical standpoint, as manifested in her Raja Yoga School for young people at Point Loma. In her earlier days down to the present time she showed an interest in general philanthropic work, and I have time and again come across evidences of her solicitude for the welfare of prisoners

For her Theosophy, as Brotherhood, was something to be practised as well as talked about.

When one observes the tendency of theosophists to pull in opposite directions the management of an establishment like that at Point Loma, with its schools, buildings, grounds and publishing department, must have been a matter of considerable difficulty, demanding at times the exercise of autocratic powers and consequent antagonisms and bitterness. Without doubt we shall soon hear from Mrs. Tingley's chief supporters in her favor. It is likewise to be hoped that those who have opposed her policies and have broken with her will come forward dispassionately, so that in time we may have the material for a reasonably impartial biography of this remarkable woman and for an estimate of her true part in the Theosophical Movement.

As to the fate of her Universal Brotherhood and Theosophical Society and her establishment at Point Loma it would be useless to speculate. Before her death she appointed Dr. Gollfried von Furucker, resident at Point Loma since 1903, as her successor. Dr. von Furucker is an American, born in 1874, has been in the Movement since 1894 and is a scholar of wide attainments and apparently unobtrusive character. Whether he will have the administrative ability and persistence to continue Mrs. Tingley's world activities as she has done time alone will show.

A British Theosophical Grab-Bag

For several years the British Section, T. S., has published about three times annually a "Diary", or directory which, as far as lodge information is concerned, has been about the completest thing of the kind in the Society. Appended to this was a list of books suggested for study, but without comment. In reviewing the Diary for April-September, 1927, the CURIE (May, 1927) pointed out that while of the books mentioned 48 were by Mrs. Besant, 21 by Mr. Leadbeater and 17 by various authors, there was not one book by H. P. Blavatsky on the list, while the various volumes of letters from the Masters were equally missing.

In the Diary of the following winter, January-March, 1928, however, a decided change was noticed, for here the name of H. P. Blavatsky headed the list with *The Secret Doctrine*, *The Key to Theosophy*, *The Voice of the Silence* and *Practical Occultism*. This was an encouraging sign that the British theosophists, or at least the ones responsible for the publication, were beginning to wake up to the existence of H. P. B. Shortly thereafter a new edition of *The Secret Doctrine* was published and widely advertised.

For the present year the old plan has been replaced by publishing a "Year Book." This contains, besides the usual excellent lodge directory, "An Address to New Members" by Annie Besant, the Presidential Address, June, 1907, by the same, the fraudulent "Message to Members of the Theosophical Society from an Elder Brother," and finally, "A Course of Study in Theosophy," which contains a list of books, roughly classified. It is this which interests us.

Why? First, we find that the author or editor has stepped back quite a number of years. No longer do the books of the Founder of the Theosophical Society and Messenger of the Masters stand at the top of the list. On the contrary, 86 books are mentioned which the reader may be expected to read, or select from, and containing but two, *The Voice of the Silence* and *Letters from the Masters of the Wisdom* before we see H. P. B.'s name mentioned. At the very end of the article we read: "The greatest book of all, Madame Blavatsky's *Secret Doctrine*, might be left until later for the man who comes to it somewhat prepared will gain from it far more than is otherwise possible. Madame Blavatsky's other works, *Isis Unveiled*, *A Key to Theosophy*, etc. should on no account be omitted from his study by the earnest student."

This is, indeed, a step backward. For who will not take the books displayed on the counter rather than those hidden on a back shelf? What student will not select the books first offered rather than start with the tail of the list?

Of these 86 books 30 are by Mrs. Besant, 21 by Mr. Leadbeater, 2 by Besant and Leadbeater and the rest scattering.

Says the author: "No one can know how strong is the evidence for any one part of the Theosophical teaching until he knows the whole of that teaching, and sees how each separate portion is confirmed and strengthened by the rest, and is indeed a necessary part of the scheme as a whole."

We may admit this were the student to begin with the tail of the list—Blavatsky. He would at least learn what the Masters themselves taught as Theosophy. But as arranged the scheme of study is really delightful. In what state of mind will the student be when he reads Krishnamurti's *Life in Freedom* and compares it with Leadbeater's *Science of the Sacraments*, two books which are not only world-wide apart, but mutually exclusive? If he reads *Life in Freedom* and accepts what it says he will be prompted, if he has any sense of contradictions, to throw *The Science of the Sacraments* into the wastebasket, or to give it to some poor but deserving friend, or, if his sense of the ridiculous is developed and he is making a collection of curios, to place it on the crazy shelf.

Or, having gained some knowledge of Karma, suddenly he finds from the same Leadbeaterian book that this is all wrong, that a man clad in the gorgeous toggery which is described in such detail can pronounce a few words, run up an astral pipe (pleasure shown), draw down a bountiful sprinkling of divine grace and lo, his sins, though as scarlet, become as white as snow, his ether is untwisted and, in short, he is absolved.

And again, try reading Besant's *Esoteric Christianity* and Mead's *Fragment of a Faith Forgotten* together, as you probably will do, as they are listed in the same section. From the former you will learn that the much exploited idea that Christ descended at the baptism in Jordan and displaced the soul of Jesus the Carpenter, which was thereafter for a time bodiless, was the commonly accepted view of the Gnostics. Read Mead's book, probably the best extant collection of information on the Gnostics, and you will find that the Gnostics, with the exception of one obscure sect, entertained no such idea at all. Which shall you accept? Shall you conclude that Mr. Mead is falsifying history or that Mrs. Besant is indulging in fiction? Or compare Stanetti's *Occult World and Esoteric Buddhism*, or *The Secret Doctrine* with Leadbeater's *Man: Whence, How and Whither*, his *Lives of Aicyone*, and all the rest of the diarrhoea of words that has flowed from his prolific pen for the last thirty years. If you have any discrimination, any remembrance from one book to another, any sense of humor, you will see that apart from a few classical books, mostly written under the inspiration of the Masters, you have been fed up on piffle. "Jargon" is what Mr. Krishnamurti calls them in one of the recommended books, and the student should note it and treat them as such.

The student who goes through all of these recommended books and emerges with the belief that "each separate portion is confirmed and strengthened by the rest" must be dull indeed. Not only is there no system, but the contradictions are endless. If you do not believe this, read the comparisons in parallel columns of quotations taken from these very recommended books which is being published every month in the *CRITIC* under the title "Theosophy or Neo-Theosophy." No thinking person can follow this recommended course of study to the end without coming to the conclusion that there are two systems of Theosophy; the one, given out by H. P. Blavatsky as the teaching of the Masters; the other a hybrid of Catholic theology with the real Ancient Wisdom, the

product of the brains of Anthe Besant and C. W. Leadbeater. The witless author of this "Course of Study" is helping to precipitate the student into that quagmire of confusion in which the British Section, to say nothing of others, is wallowing today because it insists on listening to leaders who have no warrant but the noise they can make, and turns a deaf ear to those who point the way to the only Theosophy we have any real ground for accepting, that Theosophy which in the list has been relegated to a few lines at the end.

A Chemist on Mr. Jinarajadasa's "Occult Chemistry"

Mr. C. Jinarajadasa has written numerous articles on so-called "occult chemistry", which means briefly, Mr. Leadbeater's clairvoyant perceptions of the structure of atoms and molecules. In the June, 1926, *Theosophist*, page 362, Mr. J. D. Main Smith, an English chemist, goes for Mr. Jinarajadasa's expositions of chemistry as it is in Leadbeater, and in return, in the September, 1926, *Theosophist*, page 732, Mr. Jinarajadasa goes for Mr. Smith, his chief argument being that Mr. Leadbeater and Mrs. Besant saw these things, and hence that Mr. Smith is charging them with being "liars." His other argument is that scientists sometimes change their opinions and therefore Mr. Smith's criticisms are wrong. Mr. Smith seems quite capable of holding up his end of the discussion despite the wrath of Mr. Jinarajadasa, who is fond of parading his imagined knowledge of chemistry on every occasion, and who simply betrays to real chemists his ignorance of what he is talking about, and who loses his temper when he is exposed.

A brilliant illustration of the Leadbeater-Jinarajadasian chemistry has just come to my attention in the form of a photograph of a model of the benzene molecule, as perceived clairvoyantly, printed in *The Golden Book of the Theosophical Society*, page 175, and taken from *The Theosophist*, April, 1924, page 56. This represents the six carbon atoms of the benzene molecule symmetrically arranged at the six apices of an octahedron.

Mr. Jinarajadasa could hardly have selected a better example to prove that his occult chemistry is bunkum. I happen to have spent a considerable part of my life in the theoretical and experimental study of carbon compounds, including this very substance benzene and its derivatives. The subject is entirely too technical and too abstruse for presentation here, but I could easily cite thousands of perfectly well established facts—definite substances which have been prepared and studied, and their relations,—which prove beyond the shadow of a doubt that whatever the structure of the benzene molecule may be, it cannot by any possibility have the structure assigned to it by Mr. Jinarajadasa's clairvoyant, presumably Mr. Leadbeater.

To give but a single instance: Suppose that we replace two of the six hydrogen atoms in benzene by two atoms or groups of atoms which we may call X. On Mr. Jinarajadasa's model there are but two of these compounds possible, namely where the two X's are on adjacent and where they are on opposite carbon atoms. The fact is there are three such possible and known, which are designated as ortho-, meta-, and para-compounds, not exceptional cases, but numbering thousands, according to the nature of the X. There are three distinct series, all preserving their original distinction of ortho, meta and para compounds, all conforming to this rule and which are explained on the hypothesis that the six carbon atoms are arranged, *not* at the apices of an octahedron, but in a ring—the so-called Kekulé's formula. The work of thousands of chemists extending over more than sixty years has produced legions of benzene derivatives, all substantiating the ring formula while they as distinctly disprove that of Mr. Jinarajadasa. One could read for weeks in the great *Handbook of Bellstein* without getting to the end of them.

I have not the least desire to discuss the question of whether "Dr. Besant and Mr. Leadbeater are lying," to use Mr. Jinarajadasa's words, or whether they saw something of this sort. If they saw it they saw

something which does not tally with the facts and there is something wrong with their eyes. It is a clear case of "snakes."

I don't remember having seen anything which has so firmly convinced me that Mr. Leadbeater's clairvoyance is simply a delusion and that a theosophical hypothesis can be cooked up for the delectation of adoring but ignorant old ladies, which does not agree with the facts of nature, and which, in fact, is to be classed with the insanities of those persons who still try to prove that the earth is flat and that the sun goes around it every day. Mr. Jinarajadasa, with his occult chemistry, belongs distinctly in this class.

At the Periscope

Latest News in Brief.—L. W. Rogers not to lecture 1929-30; headquarters job enough.—Purchasing Service Bureau a failure, Rogers starts theosophical junkshop; second-hand clothing solicited.—Writer in July *Theos. Messenger* would include vitamins and electrons in Universal Brotherhood.—Six theosophists elected to Parliament; C. H. Charleton, Peter Freeman, George Lansbury, D. Graham Pole, John Scurr, B. Tillet; Lansbury as "H. M. First Commissioner of Works."—A. B. tells of Leadbeater's hell in London *Daily Telegraph*.—Wedgwood, oh-yes man to A. B., follows her like poodle; may be next P. T. S.—London U. L. T. *Ruffein* gives A. B.'s hell a black eye; not so, says H. P. B.—Besant makes jab at Back to Blavatsky Movement in convention address.—President of Wirral Lodge, Birkenhead, issues fine pamphlet demanding reform in T. S. and return to Blavatsky.—Charles Blech, gen. sec. French Section, in letter to Rogers, "seconds heartily" Mrs. Jinarajadasa; "may save T. S. from threatening secession," says he.—Wedgwood charges Mrs. Jinarajadasa with using "incendiary language"—Rogers predicts terrible turmoil at Chicago convention.—Hosts of angels expected at Chicago pow-wow; fairies to be photographed in sun-bath costume.—Rogers opposes changing T. S. Objects: too much attention to fairies and not enough to yellows, browns and blacks, says he.—Arundale to run theosophical summer school at Wheaton; much attention to be devoted to angels.—Two U. L. T. lodges started in Holland; will study *Key to Theosophy*.—Dutch U. L. T. monthly, *Theosof*, to start September.—Catholic archbishop of Lima lets episcopal bull loose on C. Jinarajadasa; those bearing him to be excommunicated; result, huge attendance, cheering crowds, jubilant C. J.—Rev. Ernest Hunt, leading Buddhist priest of Honolulu, publicly insulted at luncheon by Bishop Alencastre (Catholic) and Dean Ault (Episcopal); they "hate Buddhists;" clerics soundly scored in daily press.—Dr. Gottfried von Purucker appointed by Katherine Tingley as successor.

Plaint of Melbourne Lodge.—Melbourne Lodge, Australian Section, T. S., complains of excessive headquarters costs. No wonder. The 1929 Sectional budget shows £270 for office rent in its own building, now in the hands of receivers, and £116 for the "89 Years Young Fund," a fund which, I understand, is intended mainly for supplying milk and gasoline to C. W. Leadbeater. Traveling expenses for the General Secretary, Father Harold Morton, are put at £100. Wouldn't it be cheaper to box this youth and ship him by freight?

Mr. Wadia in India.—The *Madras Weekly Mail* of June 13th says: "Mr. B. P. Wadia, who was interned with Dr. Annie Besant in 1916 during the Home Rule agitation arrived in Madras on Sunday (June 9) from America via Bombay with Mrs. Wadia. Mr. Wadia has been absent from India for over ten years. As is well-known he has severed his connection with the Theosophical Society at Adyar of which at one time he was a prominent member. Mr. and Mrs. Wadia left Madras the same night for Ootacamund where they propose staying a few months."

Star Suppression Confirmed.—Dr. John Ingelman, National Star Organizer for the U. S., in a letter to *The Theosophical Messenger* (July, page 149) confirms the report that Krishnamurti is intent upon "dissolving the Star organization as it now stands." He insists on eliminating its two objects.

Canadian Section, T. S.—One regrets to learn from the Annual Report in *The Canadian Theosophist* for July (page 151) that the active membership of the Section has fallen off from 486 in 1928 to 430 in 1929, a loss of 56 members. The large Toronto Lodge, comprising nearly half the membership of the Section, shows the largest loss, 35 members. How far are general conditions responsible for this, and how far the policy of inviting lecturers who belong to other societies or movements, or who have private societies of their own and who are simply looking for fresh cows to milk? In two cases at least, I know that the opportunity of so lecturing has simply been used to recruit such a private society at the expense of the lodge offering the hospitality. In another case a Liberal Catholic bishop was brought over from the U. S. to lecture on theosophical topics exclusively, with the understanding that his church was not to be referred to. Notwithstanding this understanding he took advantage of the opportunity to contribute a column long interview to one of the local papers flamboyantly advertising his church. As well have poured forth his piffle direct from the theosophical platform, for doubtless every member read it. With such policies one must expect to see the Canadian Section ultimately reduced to skin and bones.

Mr. Rogers not to Lecture.—Mr. L. W. Rogers announces in the July *Theosophical Messenger* (page 152) that pressure of business at headquarters will prevent his lecturing during the season 1929-30. This is much to be regretted, as Mr. Rogers is the best lecturer the Section has. He says the sectional lecture business is in a sad mess and must be reorganized; but why worry? George Arundale will be here and might be engaged. All he needs is expenses paid, and those of Rukmini, to be put up at the best hotel in town, private vegetarian dining room, freedom to make impertinent remarks to impecunious lodges over poor accommodations, permission to talk of everything from Dan to Beersheba, from permanent atoms to prohibition, and to have A. P. Warrington travel with him as lady-in-waiting.

Besant on Hell.—Mrs. Besant, during her stay in London, contributed to "The Reality of Hell" in *The Daily Telegraph* of July 4th. Readers of that article, however, need not be dismayed. What she says is not in any sense the Theosophy of the Masters, three-fourths of it being only the invention of C. W. Leadbeater in his effort to engraft the Catholic idea of purgatory on the Theosophical Movement. If *The Mahatma Letters* are right much of Mrs. Besant's talk is pure hokum.

"The Australian Theosophist."—With the April issue *The Australian Theosophist* passed back into the hands of the Australian Section, with J. L. Davidge as editor. The Section suffers from the very serious burden of having to print the innumerable harrangues of Messrs. Leadbeater and Arundale. These amiable gentlemen are loquacious, not to say garrulous, and fill up the greater part of the space which might be used for Theosophy. The space in the April issue which they have kindly deigned to leave unfilled is mostly devoted to convention news, chiefly of local interest only. The editor has done well to print the minutes—they will do to check up Dr. Arundale in future. A brave face was put on the difficult financial situation, involving the abandonment of *Advance Australia*, and the substitution of a much less expensive "Literary Bureau and Press Agency," which may perhaps accomplish something if George and the Arbat can be kept from monopolizing it for the purpose of playing their individual bugles. The May issue makes no mention of the compulsory conversion of Adyar Hall into a theater, though this is con-

firmed in a lecture program. In *The Australian Theosophist* the best wine is usually kept till the last, accounts of angels and what-nots by youthful proteges of Leadbeater. These are generally delightful and a *reductio ad absurdum* of Neo-theosophy. In the May issue Harry van Gelder describes in great detail the personal appearance and dress of the Manu, the Bodhisattva and the Mahachohan, seemingly elaborated from Leadbeater's *The Masters and the Path*. One may be permitted to question whether the Mahachohan really has "a nose like an eagle's"; otherwise they are exquisitely handsome and impressive gentlemen, and Harry has exhausted the language in the effort to describe them.

A New Sort of "Theosophical Movement."—Dancing is becoming ever more popular as a means of "interpreting" Theosophy. In India Rukmin Arundale has been shimmying the World Mother into attention; *The Ojai* of May 21st announced that Ruth St. Denis was to give a leg interpretation of Krishnaamurti's poem, "The Immortal Friend"; and that at the T. S. Headquarters at Wheaton on White Lotus Day "Miss Jeanne Dumas, a talented dancer from Chicago, gave four numbers typifying some themes in the life and teachings of Mme. Blavatsky." Perhaps even the staid U. L. T. may ultimately come to interpreting Mr. Judge by means of graceful wriggings. A danseuse clad in an up-to-date bathing suit might typify the *Ocean*.

Notes from the Antipodes.—In *The Australian Theosophist* the membership of the Australian Section T. S., is officially reported to be 1,516 members, a loss of 33 from the preceding year. The "guidance of Bishop Leadbeater," for which the General Secretary expresses his appreciation, is perhaps responsible for this. The same issue prints the provisional program of the Sectional convention at Easter, consisting largely of L. C. C. and Tea. The General Secretary informs us that Adyar is "the home of the Masters". When they moved from Tibet is not stated. Mr. Jinarajadasa tells us of his visit to Brazil and his having daily massage. Mr. C. J. it appears from his statement, spent the last part of his last incarnation in Brazil. He was, so the story runs, the brother of Leadbeater, now reincarnated in order to be near him.

The Fish and the Trap.—In *The International Star Bulletin* for February (page 16) Lady Emily Lutyens tells us that "We see that Dr. Besant (so noble an example to us all) has recognized in Krishnaaji the Teacher who brings a new expression of the Divine Wisdom to the world and so she has closed her own School of Theosophy with its ancient forms in order to study and try to understand the living Truth of the Teacher. May the pupils in that school be as wise, as loyal to the Truth as Dr. Besant." We are asked to believe that Mrs. Besant, who has posed for years as being in touch with the King of the World, the Jagatguru, the Lord Maitreya and the various Chohans, Manu, etc., and as having received instructions from them for use in her E. S. T., now has to close up that school "in order to study and try to understand the living Truth" of a teacher who, so she claims, is the incarnation, or at least, the spokesman of one of these great Beings whom she has visited astrally in "His Himalayan garden" for years past, and of whose teachings she should have had a fair idea by this time. Why? "The *raison d'être* of a fish trap is the fish. When the fish is caught, the trap may be ignored," quotes *The International Star Bulletin* on the next page. For many a year Mrs. Besant has used the E. S. T., with its paraphernalia of hierarchical magnates as a trap to catch fish—Lady Lutyens is one of them—and now, having secured a plenteous supply of fish in the shape of followers who follow not so much because of what she does or says as because it is Mrs. Besant, it is relatively a simple matter to discard the trap, and so avoid inconvenient questions as to why the sayings of the Himalayan Lord and of Krishnamurti about the apostles and the Liberal Catholic Church do not agree.

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.

Mrs. Alice A. Bailey and "The Secret Doctrine"

The Pseudo-Occultism of Mrs. A. Bailey. By Alice Leighton Cleather and Basil Crump, with Introductory Note by J. C. Miller. Paper, pp. ii, 34. Manila, P. I., 1923. 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*.

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.

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. Pease, 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 CARRIC, for four cents in stamps (U. S., Canadian, British).

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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Answers to Questions on "The Secret Doctrine"

In the Blavatsky Lodge, London, H. P. Blavatsky answered questions on difficult points in *The Secret Doctrine*. These replies were taken down stenographically, revised by her and published in the *Transactions* of the Blavatsky Lodge. These answers have been reprinted and constitute an invaluable supplement to *The Secret Doctrine*. Price, cloth, \$2.00; from the O. E. LIBRARY.

"Buddhism in England"

A very valuable monthly periodical issued by the Buddhist Lodge, in London. Contains illuminating articles on Buddhism and also on Theosophy.

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A Book of Travel by H. P. Blavatsky

Au Pays des Montagnes Bleues, par H. P. Blavatsky. Traduit du Russe par Marc Senenoff. Paris, 1926; paper, \$0.90. From THE O. E. LIBRARY.

H. P. B. wrote, in Russian, a delightful narrative of her travel and adventures in the Nilgiri Hills in Southwestern India, and of the occultism and magic of the natives. This has recently been translated into French and I am sure that lovers of H. P. B. who can read French will be glad to have a copy. Theosophists who can read only a little French would find it good practice.

Have You Read W. Q. Judge's "Epitome of Theosophy"?

This small book contains the best bird's eye view of H. P. B.'s *Secret Doctrine* to be found. It costs but 25 cents and should be in the hands of all students who are studying the larger work. From the O. E. LIBRARY.

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. LIBRARY at one-half the regular prices. Cash or C. O. D. only. *Mention substitutes if possible.* Subject to withdrawal without notice.

By Annie Besant

- Man's Life in This and Other Worlds, cloth, \$0.50 (from \$1.00).
- The Masters, paper, \$0.15 (from \$0.30).
- Mysticism, \$0.63 (from \$1.25).
- Occult Chemistry (with C. W. Leadbeater), \$2.00 (from \$4.00).
- Popular Lectures on Theosophy, cloth, \$0.38 (from \$0.75).
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- Theosophy and Life's Deeper Problems, boards, \$0.38 (from \$0.75).

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ABOUT PRISON RIOTS

The recent riots at Clinton and Auburn prisons and the incipient riot at the Federal penitentiary at Leavenworth have been so fully discussed in the press that it would seem almost useless to refer to them at this late date. But as long as conditions leading to outbreaks exist the subject is not untimely.

One may lay it down as a maxim that there is nearly always a sound reason for an outbreak, be it ever so ill-advised. Little as prison life at its best is to be desired, prisoners do not revolt if they are fairly comfortable. There are without doubt men in every prison who are so desperate, whether through suppression or because of the thought of a whole life spent in prison, that they will take a chance and will try to induce others to join with them in revolt, feeling that at worst they have little to lose and that at best they may in some way be the gainers. But the rank and file will not take the risk if fairly well treated. Better to endure the ills they have than fly to others that they know not of. Fire will not spread in incombustible material and a spirit of revolt will not spread unless dissatisfaction is general. Given a riot and it is as much proof that something is wrong as is a building in flames an evidence that it is not fireproof.

Nerves? Yes, unquestionably. But why nerves? Is it the business of a penal system to produce irritability? One would hardly think so. Yet how many who have to do with sending men to prison or keeping them there have the least conception of what it means? Have any judges done time? Have any people who make the laws done time? Have any prison commissioners, members of law enforcement or crime prevention commissions, any penal psychiatrists, any wardens done time? How, then, can they understand the men who are doing time? Irritability leading to outbreak calls for earnest consideration, but no more for punishment, for retribution, than would a case of diabetes or high blood pressure or an epidemic of measles. Fortunately this has been more

largely recognized in the recent cases than ever before, and there is more disposition to treat it as a disease of the penal system rather than as a case of pure devilishness on the part of the convicts.

The causes? Hot weather for one thing. These riots occurred during a heated period when even the best of us were not angelic in temper. The heat touched off the combustibles. Overcrowding for another. Prison cells four or five feet wide, eight or ten feet long and seven or eight feet high are bad enough at best for one man. Imagine two or three men in such a box, locked in for many hours a day, or, as an alternative, imagine men who still have some sense of decency being compelled to sleep in corridors or wherever they can find a stretching place, with not a peg to hang their clothes on, not a wall on which to tack the picture of wife, child or sweetheart, nowhere to keep safely the slightest object to which they may be attached, in constant fear of being robbed by their associates. And the cells? Auburn and Clinton are relics of barbarism. Think of being locked up in a box with almost no ventilation, at a temperature verging on 100°, with no toilet facilities other than a plain bucket emptied at infrequent intervals. The very nose would give the incentive to revolt. New York does not intentionally sentence men to life imprisonment in a latrine, but practically it does with many of them, and despite the better accommodations in newer cell blocks crowding makes the abandonment of these latrine cells impossible.

In New York overcrowding is attributed in part to the infamous Baumes law which makes life imprisonment mandatory on a fourth conviction of felony. The prisons are being filled with men who if for no other reason would be desperate. This is not the only cause of overcrowding, as this exists elsewhere, but it is a largely contributory cause. Another potent cause of overcrowding is to be found in deficient probation and parole laws, keeping men in close confinement who might safely be at liberty on probation or parole, or at least, given limited freedom on farms. Probably half of the prison inmates could be out on probation had we such laws as exist in England, or even in Massachusetts.

Insufficient employment is another cause of discontent, a separate chapter which cannot be considered here.

So far we have had one really sensible remedy for overcrowding suggested, that by Mr. Hoover, which lies in a more liberal application of parole. This is highly important. There can be no question that the Federal parole system is very defective. A Federal prisoner becomes eligible for parole only after serving one-third of his full sentence, and has to depend on a parole board of three members, the warden, the prison

physician and the superintendent of prisons, all of whom have their hands full with other duties and can hardly be expected to give full consideration to the claims of all of those legally eligible. For this board to meet and give due consideration to each man who has served one-third of his time, to provide for supervision under parole and to secure employment, is manifestly impossible. This has reference to Federal prisons only and requires a revision of the laws by Congress, a notoriously slow process.

Better than building more prisons is to devise some means by which those who must be restrained in some way will not have to go to prison as prison is today. Hardly a month passes that one does not hear of some sort of new committee or commission for attacking the crime and the prison problem. They may do some good, but the very best thing would be to charter a steamer, load all of these commissions on board and ship them to England and Germany with instructions not to return till they have learned just how these countries handle the problem, why it is that English and German prisons are being closed for lack of business and how they manage to keep half of their delinquents free in the open air without all being burglarized or murdered. Study on the spot is the thing for these gentlemen, not sitting at home spending months gathering statistics and listening to committees of bankers and others interested in crushing the life out of every offender, and issuing pious sermons on the duty of obedience to law.

The discontent of prisoners should not be corked up till it explodes in riot. They should have better facilities for presenting complaints. Experience has shown that such complaints addressed to prison officials are, and naturally enough, often rebuffed and met with disciplining, and that many are restrained from giving testimony before investigating boards through fear of retaliation. Prisoners constantly seek underground ways of making their grievances known. They should be permitted to file *sealed* complaints with the prison board, the governor, or other recognized authority, not subject to inspection by censors or other officials. Beyond doubt such complaints would often be greatly exaggerated, but that is a matter which could easily be discounted, while information would thus be obtained which would indicate the trend of feeling and which could hardly be secured in any other way.

I believe that the time will come when, even with existing social conditions, the walled and celled prison will be obsolete, except for the very few incorrigibles to whom no reason appeals. The feasibility has been demonstrated, but we Americans, with all our practical nature, are too given to theorizing, too little disposed to learn from others, and will not listen.

Penal Notes

Gallinger Hospital.—Gallinger Hospital is the municipal hospital of the city of Washington. To it are sent charity cases and such cases as originate with the police, including psychopathic cases, but not in general including casualties. It also serves as the portal to the notorious St. Elizabeth's insane asylum. Recently a Detroit lady, a probation officer in Detroit with police authority, was taken ill in the railroad station here. On applying for assistance she was arrested by a police woman, thrown into Gallinger Hospital, her police badge and other means of identification taken from her, as well as her clothing, which was replaced by a hospital uniform; she was declared by the doctors to be a drug addict on the ground of some harmless headache tablets prescribed by her physician, and was confined incommunicado in a ward with people suffering from contagious diseases and mental disorders; was refused permission to communicate with her friend Judge Sellers of the Washington juvenile court, and held for three days, when she managed to get word to Judge Sellers undergroundwise, who posted a bond for her release. Nothing at all was the matter with her but a bad headache! Spurred by this incident the *Washington Post* sent a reporter incognito who had himself arrested in the street under pretense of amnesia, to get a view of inside conditions, and who spent a day and two nights seeing what he could see. To select a few choice cases, it appears that demerol patients were locked up in a dark room without bedding and in the company of two infuriated dogs (part of the hospital force?); people not yet dead but moribund were placed in the morgue and left to die without attendance; relatives were refused permission to identify bodies in the morgue. One method of controlling patients who object to having their clothing taken from them and being forced to walk about barefoot on the cold floors in scanty and questionable hospital apparel and who do not like to sleep on the floor of a dark cell amidst the leavings of previous occupants, is to threaten them with St. Elizabeth's, where they would have a good chance of remaining for years and would be prevented from communicating with their friends. The reporter was treated to such threats. Finally, after being declared "cured", he was still detained, was locked up in a dark and bedless cell over night and required to identify himself. The District Board of Public Welfare, which should have had the conduct of the hospital under constant observation, has been aroused by the *Post's* exposure to make an investigation, the outcome of which may be surmised when one remembers that should anything wrong be discovered it would be condemning itself for dereliction of duty. What is needed in this burg is a congressional investigation, not a whitewashing by a corps of doctors and interested persons. A transfusion of real blood into the veins of the anelents composing the Board of Public Welfare would also be in order.

Prussian Penal Reforms.—Prussia has introduced an innovation in the form of an annual vacation of two weeks outside for long term prisoners of good record, the idea being to prevent their losing touch with the outside world to which they must ultimately return. Another innovation is to allow prisoners to spend the last few months of their terms outside the prison in apprenticeship to a tradesman, but returning to the prison at night. Among the more dependable classes of prisoners a system of self-government is to be instituted.

Russia's New Sunday Law.—The Russian government has enacted a Sunday law which does away with Sunday altogether. This does not mean seven day's labor, as everyone is to have his one or two days' rest, but at different times, so that industrial and other plants will not be kept idle one or two days with accompanying loss of interest on investment. The experiment is interesting, though one may well ask whether it need be made so sweeping.

Theosophy or Neo-Theosophy—X

(Continued from July CURVE)

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.

Mars-Mercury Teachings

Go to your fortepiano and execute upon the lower register of keys the seven notes of the lower octave—up and down. Begin *pianissimo*: *crescendo* from the first key and having struck *fortissimo* on the last lower note go back *diminuendo* getting out of your last note a hardly perceptible sound—"morendo *pianissimi*" . . . The first and last notes will represent to you the first and last spheres, in the cycle of evolution the highest! The one you strike *once* is our planet.

—Mahatma Letters, p. 76; 2d ed., p.

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"Our Globe, as taught from the first, is at the bottom of the arc of descent, where the matter of our perceptions exhibits itself in its grossest form . . . Hence it only stands to reason that the globes which overshadow our Earth must be on different and superior planes.

—Letter from Master quoted in *Secret Doctrine*, orig., I, p. 166; rev. ed., I, p. 189

It is quite correct that Mars is in a state of obscurity at present, and Mercury just beginning to get out of it . . . Again, both (Mars and Mercury) are septenary chains, as independent of the Earth's sidereal lords and superiors as you are independent of the "principles" of Daunting (Tom Thumb).

—Letter from Master quoted in *Secret Doctrine*, orig., I, p. 165; rev. ed., I, pp. 188-189

(To be Continued)

Back to Blavatsky in Europe

This being the transition period between summer and winter activities, this list gives addresses only. Detailed activities will be stated if and when the winter programs are received.

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

United Lodge of Theosophists, 293, Regent Street, London, W. 1.

Loge Unité des Théosophes, 14, Rue de l'Abbé-de-l'Épée, Paris, Ve.

Judge Lodge, T. S., 37, Great Russell Street, London, W. C. 1, entrance on Willoughby Street. Secretary, Miss A. de Alberti, 306 Scott Ellis Gardens, London, N. W. 8.

There are ten schemes of evolution at present existing in our solar system, but only seven of them are at the stage where they have planets in the physical world. These are: (1); (2); (3) that of the Earth, Mars and Mercury, which has three visible planets, because it is in its fourth incarnation . . .

—C. W. Leadbeater, *Textbook of Theosophy*, p. 124

. . . our Earth Chain, or terrene Chain, is the fourth in succession, and has therefore three of its seven globes in physical manifestation, its third globe, C, being what is called the planet Mars, and its fifth globe E, what is called the planet Mercury.

—Annie Besant and C. W. Leadbeater *Man: Whence, How and Whither*, p. 7

Verenigde Theosophen, Debonw, A. M. V. J., Room 213, Amsterdam.
Verenigde Theosophen, Anna Paulowna Straal 58 H, The Hague. In-
quire of Th. F. Vreede, Emmanuel J. Wassenaar.
Rudhist Lodge (Independent), 121, St. George's Road, Westminster,
London, S. W. J. Information from Mrs. Christmas Humphreys, as above.

Joyous Acknowledgment

The barking bull pup who edits the *Caric* desires to express his joyous thanks to the "Unwashed Canines", who sent him five pounds for the continuance of his barking; said five pounds being received August 7th and grabbed by the printer the next day.

Is Mrs. Besant Deserting the Liberal Catholic Church?

Whatever benefit Great Britain may have received from the late visit of Mrs. Besant, it now appears that she herself is beginning to learn something about the trend of sentiment in the Theosophical Society and is trimming her sails accordingly. The day after her arrival in London, Sunday, May 5th, she took part in the celebration of the mass in the Liberal Catholic church in London, partaking of the sacrament at the hands of H. Rev. Wedgwood.

Now, in an editorial in the *Watch-Tower* in the August *Theosophist* (pages 400-401) which appears to have been written from London about June 30th, she discusses the Liberal Catholic Church in its relation to the Theosophical Society. I quote the significant portions:

"There is one matter on which I think it is my duty to speak, and I speak now, before Krishnaji's return, because I do not wish that He should be criticised for a resolution which is the result of my own observation during my visit to the Continent as well as my stay in England. I think that the Theosophical Society is too much mixed up in the eyes of the public with the Liberal Catholic Church . . . Because of the danger of the identification of Theosophy with the L. C. C., I am not attending its services at present."

When one remembers that it has been the encouragement and example of Mrs. Besant which have been mainly responsible for the inroads which this church has made into the Theosophical Society, the importance of these words can hardly be over-estimated. Now that she has set the example of "not attending its services" we may hope that she will be imitated once more by her adherents, and that in time this church will have ceased to be a disturbing factor in the Theosophical Movement. L. C. C. priests and bishops will doubtless continue to hang around the doors of T. S. lodges and conventions, and to force themselves on them on the plea of talking Theosophy. Every T. S. lodge should place on its door a large sign: "Beggars and Peddlers Not Permitted in This Lodge."

Does the Theosophical Society Face a Crisis?

No one who is a close observer of affairs in the Theosophical Society can fail to note the numerous signs of unrest which are manifesting themselves in various ways. Persons who are in close touch with the inside speak of an impending crisis; Mr. Rogers predicted lively times at the Chicago World Convention (*Theosophical Messenger*, June, page 124); Charles Hech, general secretary of the French Section speaks of "the threatening secession" (*Theosophical Messenger*, August, page 173); Mrs. Jinarajadasa issues an open letter of protest against prevailing conditions (July *Caric*); the large Melbourne Lodge enters a similar protest with its fellow Australian lodges; most recently J. Cyril Page, president of the Wirral Lodge, Birkenhead, England, has published a pamphlet letter to members of the Theosophical Society which has been

widely circulated, in which he calls attention to the increasing indifference and falling off of membership in the British Section, and to its financial embarrassment. The Austrian Section is known not only to be losing members but to be financially bankrupt. Other Sections are more reticent and try to put a fair face on the situation, but from the fact that statistical data of growth, so prominent a few years back, have largely ceased to appear in the official reports one can but suspect that this is a subject it is desired to avoid. Thus in the last annual presidential address of Mrs. Besant published in *The Theosophist* for February the time-honored custom of giving tabulated membership data has been abandoned. The former somewhat boastful reports of the growth of the American Section are no longer to be seen, but by dint of much searching one discovers that the active membership of the American Section, July 1st, 1927, was 8,520 (*Theosophist*, June, 1928, page 283) while on July 1st, 1928, it was 7,859 (*Theosophist*, February, 1929, page 471) a loss of 661 members, these data being given by Mrs. Besant from Mr. Rogers' annual reports. Further there seems to be an increasing stringency in the finances of the American Section (*Theosophical Messenger*, July, page 150). In India the sectional organ has dwindled from a magazine of considerable size to a mere folder of eight pages. That *The Theosophical Review* in England, and the semi-theosophical *Advance!* Australia have gone to the morgue has already been noted.

What are the causes? Without doubt one cause is the constantly increasing complexity and demands of our social life, what is sometimes called "keeping up with the Joneses." This affects all movements alike and need not be considered here.

The special conditions in the Theosophical Society are that the average member does not know what to believe or whom to follow, or is pulled hither and thither by conflicting appeals. Those who have long been interested in the Theosophical Movement know that Theosophy is a system of philosophy and ethics of immemorial antiquity, long known to certain exceptional persons in the Orient, but brought to the Western world by H. P. Blavatsky, who in turn acquired it from certain teachers, or Masters, or Mahatmas, call them what you will. The Theosophical Society was definitely founded for the purpose of promulgating these teachings, or, as we have it in the words of one of these Masters himself, "to preach us" (*Mahatma Letters*, page 263).

After the death of H. P. Blavatsky in 1891 other leaders came forward, claiming to uphold the original teachings of the Masters, but in reality gradually departing from them, substituting teachings of their own based not on what the Mahatmas have given us, but on the notoriously uncertain results of clairvoyant "investigations" of their own. While not denying that there is such a thing as genuine clairvoyance, any one who will take the trouble to look into the claims of this kind put forward by the various schools, even including those purporting to be theosophical, will soon perceive that there is no harmony or agreement between them. Frequently the contradictions are glaring and irreconcilable. One then asks, if clairvoyance gives such contradictory results, how can we accept the assertions of leaders who make such claims unless they furnish some stronger evidence than their own—possibly sincere—assumption of infallibility, of being "trained clairvoyants"?

As everybody knows, the two chief "leaders" of the present day in the Theosophical Society are Annie Besant and C. W. Leadbeater. Both make extraordinary claims to superhuman knowledge, to being in touch with great Beings belonging to a higher order of things, who have the direction of evolution in their hands. How is it possible that these two personages have succeeded in obtaining such control over the minds of members of the Theosophical Society?

I think the answer is obvious. Mrs. Besant is a woman of powerful personality, an accomplished orator, an astute politician. Mr. Leadbeater

is a master in writing clear and attractive English; in fact, so clear is his English that when he describes some condition on other planes of existence of which he claims to have direct knowledge you can almost see it before your eyes. Further, he is possessed of tremendous self-assurance. Yet it ought to be obvious that this is a far different thing from proof. Eloquence and good literary style are powerful tools, yet they can be used in support of error as well as of truth; witness the conflicting claims of political orators. The best fiction writers present their stories so vividly that you can hardly help believing them true. Ask yourself, for instance, just *why* you accept without question what Mrs. Besant or Mr. Leadbeater tells you about Theosophy, or what they claim to be such. Follow Krishnamurti's injunction and do not be afraid to question.

What you will find is this: You will find that you accept the claims of Mrs. Besant simply on her own assertion, nothing more. You are doing exactly what the followers of other psychics are doing—"I know these things because I have seen them or heard them," say these psychics. So also say other perfectly honest seers, it may be, let us say Swedenborg, Andrew Jackson Davis, the various persons who today are claiming to be in direct communication with the spirit of H. P. Blavatsky or various Mahatmas, Masters Manus, Chohans or what not. Take an example. Mrs. Besant informs us that the Mana has told her that the starting point of the sixth race is to be in Southern California at her Happy Valley Foundation at Ujat. "Not so," says Brother NII of the Aquarian Foundation. "The Mana has told me that the cradle of the sixth race is to be in British Columbia." Which shall we believe, or shall we believe either? Certainly we should have perfectly clear reasons why we accept one and reject the other.

Mr. Leadbeater in turn scorns to give any proof of his statements, any evidence that his clairvoyance is genuine, by applying it to other matters which could easily be confirmed, let us say the reading of a hitherto undeciphered ancient inscription. "I say so, and as I say so it must be true," that is absolutely all we can get. Further, there exists between these twain what may be called reciprocal boasting. Mrs. Besant loses no opportunity to assure us that what Mr. Leadbeater sees is true, while he in turn, not only assures us that Mrs. Besant is an agent of the Masters, but tells us that we refuse to accept what she says at our own risk (e. g. *Ujagar Athum*).

Then, too, there is a group of minor personages who may be denominated as "oh-yes men," who, having no revelations of their own, are so involved that they assure us that all of these things are veritably true, for do not Mrs. Besant and Bishop Leadbeater say so? Among these may be mentioned Dr. Arundale, Mr. Ernest Wood, Mr. Jinarajadasa, Mr. Wedgwood, Mr. Cooper, Mr. Rogers and the small fry lecturers. Some are simply credulous, some are amenable to suggestion, while, it is to be feared, some are influenced by motives of personal policy—their bread and butter depend on it.

I ask T. S. members to ask themselves on what grounds they accept the statements of these leaders and their lieutenants? Are they just following the fundamentalist principle—every word in the Bible is true because the Bible is the Word of God and we know it to be the word of God because it itself says so. Mrs. Besant and Mr. Leadbeater are accepted on their own claims, absolutely nothing more.

When two witnesses in court give directly opposite accounts one of them is either self-deceived or lying. When the Masters, in *The Mahatma Letters*, and followed by their messenger, H. P. Blavatsky, denounce the church, priesthood, ceremonial, apostolic succession—and they do so without stint—and on the other hand Mrs. Besant gives us communications purporting to come from these same Masters supporting these things, one or the other must be wrong. When the Masters assure us that no

power in the universe can undo karma, and Mr. Leadbeater proposes a method by which sin can be absolved through a series of acts of a priest, one or the other is wrong.

I cannot do better than recommend to the perplexed to read the wonderfully logical and rational *Mahatma Letters* in conjunction with Mr. Leadbeater's *Science of the Sacraments*. The two are mutually exclusive. You may accept Mr. Leadbeater's ideas and with them Mrs. Besant's, or those of the Mahatmas; you cannot accept both.

We may admit that more can be learned about the inner side of things than is contained in the original theosophical texts. But whatever that added knowledge may be it must agree with the former; there cannot be palpable contradictions. Yet that such contradictions do exist is clear enough. Mrs. Besant's account of the life after death not only does not agree with the teachings of *The Mahatma Letters*—it contradicts them. The statement of Mr. Leadbeater and his school to the effect that Mars and Mercury are parts of the "earth chain" and that we live alternately on all three is absolutely and flatly denied by the Masters in so many words (*Secret Doctrine*, orig. I, p. 165; rev. I, pp. 188-9). And these are but two out of endless contradictions.

It is impossible for one who has imbibed the teachings of H. P. Blavatsky to read without a smile Mr. Leadbeater's description of a certain kind of hat which, worn by a priest, keeps his spirituality from leaking out through the top of his head—see description of the biretta, *Science of the Sacraments* (page 464)—or that the divine grace is conducted along the metal filaments of the priest's dress as electricity runs along wires, yet this is veritably what is being taught, and in T. S. lodges, too (*Science of the Sacraments*, pages 436, 444, 449).

That T. S. members are filled with doubts as to whom to believe is not surprising. Thanks to the aid and example of Mrs. Besant the dogmas and practices of the Liberal Catholic Church have been granted free headway in the Theosophical Society. Every effort is being made by this caucus to lay its eggs in the nest built by H. P. B. and the Masters. Priests and bishops go from lodge to lodge pretending to teach Theosophy, but in reality foisting their own dogmas on them. The real Theosophy is being forced to the wall. Practices which would make a group of savages appear ridiculous even to themselves are being encouraged and openly carried on in T. S. lodges. Even today efforts are being made to discredit the original Theosophy. Thanks to the Back to Blavatsky fight it is no longer in good form to speak contemptuously of H. P. B. or to keep her hooks locked up in closets, but even now they often receive but casual reference (see August Carré on T. S. Yearbook). H. P. B. is spoken of with respect, but we are told that now we have so many new revelations that which she wrote may be disregarded. The compiler of a recent elaborate book on *The Mental Body* admits having garnered his information from Besant and Leadbeater and states that he did not think it worthwhile to see what H. P. B. had to say on the matter (Arthur E. Powell, *The Mental Body*, page xli). No one thinks it worth the trouble to learn for himself whether the new revelations agree with the old.

Even as late as the recent convention of the British Section, T. S., Mrs. Besant in her opening address denounced "orthodoxy" in Theosophy (*News and Notes*, July, page 3). This would sound much better were it not that while those who hold that some regard is really due to the teachings of the Masters are few and do not have the ear of the Society, Mrs. Besant with a score of agents is deliberately forcing her own contradictory opinions on the Society as orthodoxy, as something which it is rank heresy to question, yes, is even encouraging and promoting the notorious Wedgwood, who is using every effort to force his sham church on the Society. It is as if the burglar who has possession of the contents of a safe should deliver a sermon against robbery.

Mr. Krishnamurti is another factor adding to the general confusion, possibly the most potent one. While believing that his attitude of encouraging doubt, of placing great issues first, is a sound one, and that his influence is salutary under existing conditions, one must concede that Truth, of which he speaks, is not just one big, vague thing. Truth ramifies into the minutest details of nature and of individual life. It is claimed that Theosophy, as originally taught, gives us a rational philosophy, a code of ethics for everyday life which no other system presents in such completeness and perfection. Mere talk about Truth will no more aid you in meeting your everyday problems than will a discourse on the Absolute tell you how to cook your dinner. One may therefore accept his dicta while still recognizing the great principle of karma, the mode of life laid down in *The Mahatma Letters*, *The Voice of the Silence*, *Light on the Path*. The Order of the Star has been dissolved, and so one of the problems facing the T. S. has been partially solved. But if the Society is to be saved as a fighting influence for the Theosophy of the Masters the Liberal Catholic Church must be shut out. Whichever it may be for those who choose deliberately to believe in the absurdities of Lead-beater, as far as the T. S. is concerned, the very devil in its midst could not be more destructive. It must be fought to the door, tooth and nail and with no quarter. Otherwise better admit that what H. P. B. and the Masters have given us is but a pack of lies.

Katherine Tingley's Successor

Shortly before her death Mrs. Tingley appointed Dr. Gottfried von Purucker as her successor to the headship of The Universal Brotherhood and Theosophical Society, and the choice has been confirmed by her council at Point Loma. As Dr. von Purucker—as he himself writes it, although it is sometimes written de Purucker—is not generally known to CHRISCIAN readers, the following brief abstract of an officially inspired article may be of interest.

Gottfried von Purucker, M. A., D. Litt., was born at Suffern, New York, January 15th, 1874, and is therefore in his 56th year. His father came of an old German family of social and official distinction, and was an Episcopal clergyman, having served as such in America, England and on the Continent. His mother was American born and descended from William Brewster of the Mayflower. The father was a man of liberal ecclesiastical views and broad education. He taught the young Gottfried Greek, Latin and Hebrew, and it is related that when the son was fourteen years old he made an original translation of the whole Greek New Testament as a Christmas gift to his father, following this at seventeen by a complete translation, as a birthday gift, of the Hebrew book of Genesis. He was also taught Italian and Spanish, and later, becoming interested in the Upanishads, he acquired considerable proficiency in Sanskrit, which he has taught at the school at Point Loma.

Always mystically inclined, his study of the Upanishads led him to be attracted by a small book on Theosophy which fell into his hands, and circumstances taking him to San Diego about 1894 he casually attended a Theosophical lecture there, and joined the Theosophical Society under the leadership of Mr. Judge. In the summer of 1896 he was living in Geneva, Switzerland, with his family, his father being then pastor of the Episcopal congregation of that city. At that time Mrs. Tingley had become the head of the Theosophical Society in America, and visited Geneva on her famous "Crusade" around the world. Through a common friend he was enabled to meet Mrs. Tingley and was greatly attracted to her, but circumstances prevented his accepting her invitation to join the crusaders. He was able, however, through his acquaintance with San Diego, to give her information which led to her purchasing the property at Point Loma as a headquarters.

Returning to America in 1903 he almost at once proceeded to Point

Loma and has been directly associated with its activities on the spot ever since, but in 1903-4 accompanied Mrs. Tingley on another tour of the world.

Ever since taking up residence at Point Loma Dr. von Purucker has been associate editor of Mrs. Tingley's monthly journal, *The Theosophical Path*, and has held responsible positions in connection with her work. Those familiar with that magazine will remember him for his course of interesting lectures on "Theosophy and Science", while within the past few months he had begun, jointly with Mrs. Tingley, a series of articles on "H. P. Blavatsky, the Mystery", announced to be published finally in book form. Whether this will now be accomplished remains to be seen.

Dr. von Purucker, therefore, appears to be a widely traveled man, of broad education and with the nature of a mystic, a sincere follower of H. P. Blavatsky and of W. Q. Judge, and a devoted associate of Mrs. Tingley. Of his qualifications as an executive and his ability to carry on the difficult work at Point Loma and elsewhere his direct associates are doubtless the better judges. The impression he makes on the outsider is rather that of the student than of the man of affairs. In any event he was evidently the first choice for the successorship, and I hope all genuine theosophists will wish him well and will desire to co-operate with him in his work for real Theosophy. Certainly it is to be hoped that he will contribute to allaying the numerous jealousies and calumnies which have attached themselves, rightly or wrongly, to the name and work of Katherine Tingley. After all, the organization itself matters but little as long as it is controlled by one who so evidently has the true Theosophy at heart as has Dr. von Purucker.

A Letter from Mrs. Henderson

Note by the Editor.—Lack of space will prevent the *CARRIC* from publishing any further letters on this subject, so far as they relate directly to persons other than those mentioned in the March *CARRIC*. By way of friendly comment on Mr. Collings' letter, however, the Editor would add that while it would be eminently desirable if dead people could be heard in their own behalf, any rule excluding discussions of those not living would make all history impossible. One could not, for example, discuss Julius Caesar, Brutus, or Pontius Pilate unless these were alive to speak for themselves. No historian would accept such a dictum for a moment. Since history has mostly to do with dead people, the best we can do is to reconstruct the history of their time as impartially as we can, with the data they and their contemporaries have left behind.

Commenting on Mrs. Henderson's letter, it is necessary to say that the various historical articles published in the magazine *Theosophy*, which include those later issued in book form under the title *The Theosophical Movement*, are the products of one or more anonymous writers, the responsibility for whose statements is assumed by the editors of that magazine alone, and that the U. L. T. as such had nothing to do with them, even if its members swallowed without question whatever was fed to them.

348 Foul Bay Road, Victoria, B. C.

July 8th, 1929.

Dear Dr. Stokes:—

In Mr. Collings' most interesting letter published in the June *CARRIC*, one is glad to see his testimony as to the aims and conduct of THE BLAVATSKY ASSOCIATION, and to have his appreciation of the personal integrity of three of its leading members.

There is, however, in his first paragraph, an implication which cuts the ground from under his conclusion as to the "microscopic" nature of any cause to mistrust Mr. Judge's later actions, an implication which in the name of the Justice Mr. Collings so readily invokes should be looked into.

If, as he states, a counter-attack by *Theosophy* upon Mrs. Cleather and Basil Crump "can only be justified on the ground of fairness and impartiality", then the assumed attack upon Judge, by them, must have been based on grounds of fairness and impartiality, to merit like treatment from a counter-attack—and that is exactly what it was—in reality no "attack" upon Judge, but a fair and impartial relation of events; nor is Mrs. Tingley Mrs. Cleather's "foremost witness" against Judge, as stated by Mr. Collings. I refer to Mrs. Cleather's account, to be found on page 121 of *H. P. Blavatsky Her Life and Work for Humanity*, of her personal experience with Mr. Judge himself, whose high commendation to her of Mrs. Tingley led to subsequent grave errors, due to Mrs. Cleather's trust in his, not Mrs. Tingley's, occult judgment. These facts were never put into print until in U. S. A. the elevation of Judge to be the occult equal of H. P. B. and her Co-Messenger, made it a duty, as conceived by the pupil of H. P. B., to show that Judge was certainly not beyond the sphere of illusion.

Mr. Collings further says that the belittlement of a dead man leaves an unpleasant taste in the mouth. How about Claude Falls Wright, a member of H. P. B.'s Inner Group, also dead, whose testimony that it was upon Judge's own word that he accepted Mrs. Tingley has caused him to be reviled by the U. L. T. in their *History of the Theosophical Movement*? No voice is raised to defend him. It is somewhat amusing, just here, to reflect that Robert Crosbie was in exactly the same position, who, as a follower of Mrs. Tingley lived at Point Loma—a fact blandly ignored in the same *History*, where he is represented as the one and only undeluded one!

Before Mr. Collings may safely allocate Karnic retribution, and mete out praise and blame, he must be able to climb to the very top of Mount Olympus, where the view might encompass a good deal more than he reckons with!

Yours very sincerely,

H. HENDERSON

At the Periscope

Latest News in Brief.—Krishnamurti dissolves Star; no societies for him; Besant brain cloudy on result, but bows to Lord's will; hallelujas from officially faithful; glad to be rid of it.—Krishnaji's *At the Feet of the Master* officially announced going out of print; he's the Master himself now.—Besant turns back on L. C. C.; stops attending services; too mixed up with T. S. in public eye, says she.—Krishnaji to visit Australia March, 1930; Australian L. C. C. scared; "must urgently fortify ourselves against his coming", says Father Morton.—Melbourne Lodge endorses Mrs. C. J.'s letter; Gen. Sec. Father Morton rages; won't doff his priestly parties in any T. S. lodge, by God, no.—Arunale's stunner blows out; foams over at Mrs. C. J.'s letter; calls down "woe on T. S." if it hearkens; "talks torrentially" and "paddles from centre to circumference", says trumpeter Davidge.—J. Cyril Page's pamphlet on T. S. conditions in second edition.—C. J. annexes South America to T. S.—Besant leaves Marseilles for Motherland Sept. 13th.—Rogers at Chicago pow-wow puts foot on L. C. C.; must keep out of T. S.; great applause; bishops dumb as lamb before shearer.

Rogers Starts Junk Shop.—According in an editorial by Mr. L. W. Rogers in the July *Theosophical Messenger* (page 150) the Purchasing Service Bureau established for the double purpose of replenishing the funds of the Section and supplying good theosophists with sanitary foods and vegetarian garments has not met with much support from members and lodges and has had to be combined with the book department. As far as selling groceries and dry goods in lodge rooms is concerned the failure is well deserved. As well start a soft drink bar in a church. The transaction of such business through headquarters, however, is a far

different affair and an entirely appropriate means of getting cash, and it is to be regretted that it has not proved remunerative. In the effort to raise funds Mr. Rogers has now hit on the scheme of collecting old clothes, bric-a-brac and miscellaneous junk from members and selling it in Chicago. Everything, from rusty razors to superannuated cats and canary birds that will not sing, may be sent, and will be disposed of by Mr. Hadden who, we are told, has had great success as a junkist. This particular form of "sacrifice" should commend itself to members. If one can judge from the titles of some of the books dumped on the headquarters library the junk proposition should be a howling success.

Dissolution of the Order of the Star.—From the August *International Star Bulletin* we learn definitely of the dissolution of the Star by order of Mr. Krishnamurti. Except that a few legal formalities have yet to be complied with the Star is now as dead as a doornail, and deadier. Its place will be taken by five purely business organizations, namely, The Star Publishing Trust, The Eerde Foundation (Holland), The Ojai Camp Corporation (California), The Rishi Valley Trust (India) and The Amphitheatre Trust (Sydney). *The International Star Bulletin* will be continued, possibly under a new name, but all other Star magazines, about 38 in all, will cease publication at the end of this year. In view of universal experience that results are better accomplished through organizations than by working singly this action of Mr. Krishnamurti would seem to be that of an idealist gone mad. Doubtless the lambs who have been following him and shouting for the Star will now decry all organization. In fact, the editor of *The International Star Bulletin* declares (page 33) that "The Dissolution of the Order of the Star, for those who understand its full significance, must be a cause of deep rejoicing and of renewed inspiration." There seems little more for Krishnaji to do but to declare Universal Nuddity; he has stripped off everything but his clothes. As far as the Theosophical Society is concerned, however, the problem of the interference of Star activities has been solved. The immediate result will be the elimination of Krishnamurti's influence and an open path for the machinations of the Liberal Catholic Church without opposition. In fact one might almost suspect that Krishnaji has been maneuvered into committing this foolish act of suicide by influences favoring the catholicizing of the T. S.

Taking Them All In.—A writer in *The Theosophical Messenger* for July (page 153) is not content with Peter Freeman's proposition to include bats and bedbugs in the Universal Brotherhood; he wants to include not only enzymes and vitamins, but even electrons. That Parabrham, Pohat, the Akasha and the books of Besant, Leadbeater and Geoffrey Hodson will be admitted is a matter of course.

Adyar Hall Now Sacred Theater.—One of the grandiose schemes of the pre-Arundalian regime in the Australian Section, T. S., was the erection of a headquarters building in Sydney to outshine the famous King's Hall owned and occupied by the rival Independent Theosophical Society. The faithful were sucked dry, while money was borrowed to the limit. Finally a large office building, equipped with a theosophical lecture hall and apartments, stood ready and was duly baptized by Mr. Leadbeater with Co-Masonic, Liberal Catholic and other hocus-pocus. But tenants for the offices were not easy to get and George Arundale, arriving in the meantime as General Secretary, diverted the remaining funds of the believers to printing his twaddle in *The Australian Theosophist*, to publishing an additional magazine, *Advance! Australia*, and to broadcasting theosophical talks from his specially erected radio station. Interest on the mortgages could not be paid and receivers selected by the creditors took over the property. But even these could not collect the amount needed and as a result the lecture hall itself has now been converted into a theater, where godless meat eaters will applaud terpsichorean high-kicking, while

the book shop, whence once the works of Besant and Leadbeater streamed forth to theosophize Australia, is now a box office. This is sad enough, but sadder still is the fact that Mr. Leadbeater, feeling the wanderlust upon him, packed up about the same time and started for Adyar via Java, accompanied by a numerous retinue and, it is said, by 200 pieces of baggage. He is supposed to have planned a ten months' absence, but the general opinion is that he will never return, and there is not a little hope expressed that the absence of his notorious presence will remove a great bar to growth.

A Rare Chance.—His Lordship the L. C. C. Bishop of Kam-Ti-Foo and Reginary Pooi-Bah of the Province of Polynesia, having deserted to Krishnamurti, has left the following items in the hands of his creditors, for sale to the lowest bidder. Just the thing for a poor but enterprising young Bishop to start business with. To wit: 1 combined altar and gas stove on rollers (suitable for small T. S. lodge room); 1 collapsible beehive mitre with chin strap (will not fall off during prayer); 1 biretta (warranted sweat- and spirit-proof); 1 beautifully embroidered high voltage ebasuhle; 1 stole (free from short circuits); 1 pectoral cross, glass jewels set in tin, looks like real platinum; 1 combined hickory snail-top crozier and umbrella; 1 brass episcopal ring (will cure warts); 1 silver hip-pocket clairvoyance inducer (will be filled with inducer to suit); 1 set tools for running up astral pipes; 1 genuine tooth of Saint Alban (gold filled); 1 apostolic succession (badly frayed, but warranted genuine); 1 polyglot liturgy, can be used in any land; 1 proof that Krishnamurti is not World Teacher; 1 combined ether-untwister and sin-absolver with airtight receptacle for extracted sin; 1 bottle marked "Christ" (seems to be half oil); 1 antimacassar; 1 white horsehair beard for Jehovah effect; 1 porcupine bread box; 1 box whole wheat sacramental wafers (to be crisped before using); 1 keg grape juice with gamy flavor; 1 silver and gold plated cocktail cup; 1 self-lighting censer; 1 box supposed incense in rolls, labeled "Lucky Strike"; 1 unmentionable with lid (supposed baptismal font); 1 jug supposed holy water (with unholly smell); 10 bottles selected spirits, mostly Schiedam and Jamaica deyas (sampled); 1 box No. 16 collars to button behind (soiled); 1 Sevres porcelain chancel spittoon (cracked but watertight); 1 O Come All Ye Faithful; 1 church mousetrap; 1 commodious collection box; 1 picture of C. W. L. sitting on lotus (can pass off for Logos); 1 box blank platonic marriage certificates (picture of Holy Virgin in north-west corner); 1 case rolls magnetized toilet paper (very refreshing); 1 each, cassock (with pint of extra buttons), surplice, cotta, alb, amice, manipule, tunicle, umbilicic, dalmatic, rochet, mozetta, mantelletta, zucchetto; large assortment of embroidered towels, napkins, altar cloths, diapers (?), chemises, nightgowns and other episcopal lingerie, and all other implements of salvation by Liberal Catholic methods. Also fine collection of books, mostly by Bishops, including: *By Bishop Leadbeater: Physical Aids to Astral Vision; A Practical Substitute for Matrimony; Sex Hygiene for Boys; Woman: Not, No and Never; Science of the Excrements; Mahatmas Who Have Known Me.* *By Bishop Edgwood: Some Practical Uses of Choir Boys; Glimpses of a Modern Sodom; The Hidden Side of Things; Winning the Women; Fooling the Faithful; My Short Cut to a Bishopric; Buggery and Humbuggery in the Church; Mystery of a Handsome Cad.* *By Bishop Whopper: Short Cuts to Dignity, or Unscrubbing Auric Eggs; Spare Time Embroidery for Bishops; How to Work a T. S. Lodge, or Seeking the Suckers; Krishnaji Enraged.* *By Bishop Avondale: Why I Married the World Mother; Something I Know About Everything; How To Be Single Though Married, The Elder Brothers, Advanced Kam-Ti-Foo.* *By Bishop Spigott: Back Stairs to Heaven, or Dodging Saint Peter; Sprinkling the Spirit; The World Mother As Universal Midwife; How To Boss The Angels.* And many more of same kind.

Remittances from British Lands

Readers of the *Critic* 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 *Critic* 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.

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 *Critic* are unsurpassed in completeness. Write to us for lists, and subscribe for the *Critic*, 50 cents a year.

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 Luma 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 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 1899. 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.

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 *Carrie*. Every true theosophist should read them. A set of these can be obtained from this office for 25 cents in stamps.

In Defense of Mrs. Cleather and Mr. Crump

The articles in the March and April *Carrie*, 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.

Books by Dhan Gopal Mukerji

Dhan Gopal Mukerji is the best writer of Indian animal tales for young people since Kipling, to say nothing of his books on Indian subjects for grown-ups. The following can be had from the O. E. LIBRARY:

<i>For Boys and Girls</i>	<i>For Grown-Ups</i>
Kari the Elephant	Caste and Outcast
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Hari the Jungle Lad	The Face of Silence
Secret Listeners of the East 1.75	A Son of Mother India
Chief of the Herd	Answers
Gay Neck	Devotional Passages from the
Ghond the Hunter	Hindu Bible
Hindu Fables for Boys and	Visit India with Me
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Some Recent Publications

- Reck, Mrs. L. Adams*—The Story of Oriental Philosophy, \$5.00.
 The Way of Power; Studies in the Occult, \$2.50.
 The House of Fulfilment; The Romance of the Soul, \$2.50.
- Eddington, Arthur Stanley*—The Nature of the Physical World, \$3.75.
 Gifford Lectures, 1927. Contributions to scientific speculation by a leading British physicist; the latest word of science on the inner nature of things. Valuable for *Secret Doctrine* students.
- Kingsland, William*—The Real H. P. Blavatsky, \$5.75.
- Mudbon (Sylvan J.) and Carrington (Hcrowd)*—The Projection of the Astral Body, \$6.30.
 Demonstrations from personal experience; how it is done. Illustrated.
- Papus (Dr. G. Encausse)*—Reincarnation, \$1.25.
 From the French of the eminent author of *The Tarot of the Bohemians*.
- Muchey, Georges*—The Astrological Tarot, \$5.25.
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 With introduction by A. E. Waite. Interpretation of the Tarot and elucidation of its symbolism.
- What is Buddhism?—By members of the Buddhist Lodge, London, \$1.00.
 A popular treatise on Buddhism for western readers.
- All of the above from the O. E. LIBRARY.

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BY

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REPORT OF ALABAMA STATE PRISON INSPECTOR

One of the most interesting documents which comes our way from time to time is the biennial report of the State Prison Inspector of Alabama, Dr. Glenn Andrews. The latest is the report for the period of two years ending September 30th, 1928, a volume of 245 pages. On previous occasions I have called attention to the very thorough presentation of statistical data for the jails of each of the 32 counties, and to the rules and regulations which, from their emphasis on hygienic matters, bespeak the physician. If these rules are indeed strictly enforced, which must be a matter of much difficulty, seeing that their enforcement is in the hands of county sheriffs or their deputies, and that the inspection of so many jails must involve no little labor on the part of the inspector and his two assistants, Alabama must have one of the best systems to be found, and the sanitary conditions must be comparable with those of the best managed homes. It is noted with pleasure that one of the assistant inspectors is a woman, a most sensible provision.

The code of rules and regulations, of which there are 31, is required to be posted in every cell or "apartment." Twenty-five of these relate directly to sanitation, the cleanliness of the clothing, bedding and persons of the inmates and of the buildings, the proper care of food and cooking and eating utensils and precautions to be observed in case of sickness. The sheriff is made directly responsible for their enforcement and is subject to a penalty of from \$10 to \$100 if they are disregarded. In fact this code might well serve as a model for many of our larger prisons, where they are often grossly ignored. We assume proper sanitary measures as a matter of course, but there is one rule to which special attention is called and which does not exist or is ignored in even the better state prisons. It reads: "Two men must not be locked in a cell together, but either one, three or more, according to the size of the cell." This rule is doubtless directed against the possibility of homosexual practices, a prevalent vice in prisons.

Much attention is devoted to the question of financing the feeding of prisoners. Up to within a few years there prevailed what Dr. Andrews very properly designates as "the damnable fee system," according to which the sheriff was allowed a certain sum for feeding each prisoner, but was not required to make any accounting. The natural result was that a large portion went into the sheriff's pocket and only what his cupidity could spare went for food. It is said that one Alabama sheriff profited to the extent of \$10,000 a year in this way. The matter became such a scandal that a law was passed requiring each sheriff to account rigorously for every cent spent. Some of these gentlemen were so accustomed to grafting that they considered it their natural and legal right and even attempted to have the new law declared unconstitutional. Even now the system is not perfect and sheriffs have been found to charge for the feeding of persons who have been under arrest and liberated on bond, but have not eaten one morsel in jail, and to collect money for this purpose, which, of course, went into their own pockets.

The state pays for the food of the prisoners and a per capita expenditure of 45 cents a day is permitted, with an additional per capita allowance on a sliding scale, for preparing and serving the food, ranging from 5 cents to 25 cents a day according to the number of prisoners. This is very liberal as compared with the 21 cents a day said to be allowed in the New York State prisons.

The general statistical tables are of interest as bearing on the question of the supposed increase in crime, and are somewhat disheartening in several respects. The data are elaborate, but the following of special interest may be culled therefrom.

The total commitments for the year ending September 30th, 1927, were 30 per cent greater than for the preceding year! They are divided as follows:

White males	.....	34%	White females	.....	34%
Negro males	.....	35%	Negro females	.....	23%

Comparing the year 1927 with 1915 and making due allowance for change in population, it is found that the following figures hold for the period of 12 years. The figures exclude those under 12 years of age:

White males,	<i>increase</i> in commitments	.....	192%
Negro males,	<i>decrease</i> " "	.....	6%
White females,	<i>increase</i> " "	.....	252%
Negro females,	<i>increase</i> " "	.....	32%

These figures, presented in much greater elaboration in the report, afford some interesting food for sociological speculation, and should be compared with similar criminal statistics in other states. It appears, for instance, that in Alabama at least, the white female population is succumbing to

the crime wave far more rapidly than the white male population, that the white females are far more "modern" in this respect than their colored sisters, while, quite contrary to prevailing opinion, the male negroes are (apparently) actually becoming less criminal than they were twelve years ago. There has been, to be sure, a small decrease in the male negro population of Alabama, but in no way sufficient to account for this surprising result. The high percentage of homicides in Memphis and other Southern cities has been attributed to the large negro population. Is the Alabama negro better than his fellows in other states?

This is not saying that the negro population in Alabama shows less criminal propensity than the white; on the contrary we find the total commitments to prison in 1917 to be, per thousand of population over 12 years of age:

White males	35	White females	2
Negro males	52	Negro females	9

Under perfectly identical conditions, however, the figures for the negro would probably be reduced. One must remember that in general the negro has less means of getting bail, of employing competent counsel for his defense or otherwise escaping imprisonment than has the white, to say nothing of the popular sentiment of the white ruling class against him.

I will only add that this extremely valuable report may be obtained from the State Prison Department, Montgomery, Alabama.

Astonishing Result

In the July *Carric* we devoted two pages to the attempt to get more LEAGUE members who would correspond with prisoners. And the result?—Ah, well—five new members, one of whom afterwards backed out, and about the same number of old members who were willing to take on another prisoner or two. It cost us about \$25 to get those five new members, or at the rate of \$5 each, yet many people seem to think this work can be run for nothing and pay a dividend. This is a gay world, I can tell you.

Penal Notes

Against Capital Punishment.—On September 20th the Washington (D. C.) Chamber of Commerce declared against capital punishment by a vote of 47 to 24. Those who spoke in its favor seemed to be sublimely ignorant of the well established fact that those states and countries which have abolished it have not experienced an increase of homicides. Even bank presidents sometimes allow their theories to take precedence of cold facts.

False Imprisonment Brings Heavy Indemnity.—Oscar Slater, the Englishman who served twenty years on a murder charge and who was recently found innocent by the court which reviewed the case, has been granted an indemnity of about \$30,000. British Justice works both ways.

Crime in England and Ireland.—England is now sending about 45,000 persons to prison annually, whereas 20 years ago the number averaged 260,000. In the Irish Free State the convict population has dwindled

from 1,350 in 1914 to 700 in 1929. Prussia is closing its jails and turning many of the present convicts out to pasture. Everybody seems to be getting better but us. Why?

Respecting the Law.—Hert A. Massee, wealthy soap manufacturer of Chicago, leased his painted yacht to Louis Mendelssohn of Detroit. Mendelssohn, starting on a cruise with a party of friends, provided against drought by taking on 40 cases of choice nectar from Canada. Someone, suggested to be one of Mendelssohn's lady guests who had become peevish, peached to the U. S. customs authorities who seized the yacht, but finally allowed Massee, the owner, who was entirely ignorant of any violation of the law, to redeem his property on payment of a fine of \$30,000. One-fourth of this fine, \$7,500, is held by the U. S. Treasury for the informant. It is not denied that the owner, Massee, was entirely free of all intention of wrong-doing, rented his yacht in good faith to a reputable person for a cruise with his friends, and could hardly be expected to have made it a condition of the lease that he keep an agent on board to see that no infraction of the rum laws occurred. Notwithstanding that the Government, acting on one of those laws which all good citizens are expected to support, according to Mr. Hoover, seizes his property and mulcts him of \$30,000. To the credit of Mr. Mendelssohn, it must be said, he himself paid the fine and released the yacht, but that makes not the least difference. The demand of a fine from Mr. Massee was plain robbery, law or no law, and as long as the United States countenances such proceedings it would be far better for Mr. Hoover to look into such outrageous requirements before indulging in pious platitudes about the duty of obedience. I can see absolutely no difference between this and kidnapping a person and holding him for ransom.

Mabel Walker Willebrandt.—Mrs. Mabel Walker Willebrandt, former chief rum hound of the Department of Justice, having retired to private life, has been filling the papers of late with a long series of articles on what she knows about prohibition enforcement. The articles have been worth reading for they present the clearest evidence I have seen that prohibition, whether good or bad, cannot be enforced, and that it is producing official and private corruption at a terrific rate. Mrs. Willebrandt's plan amounts to saying that if everybody in official and private life would only be good little children, would refuse the chances to make big money, would be satisfied with soda and ginger ale and would follow all suggestions of Mrs. Willebrandt, enforcement would get along swimmingly; it would enforce gloriously if only there is nothing to enforce. All of the failures of enforcement have been due to the refusal of the authorities to follow her advice, all successes have come from her efforts, I hope two things for Mrs. Willebrandt. One is that she will add another installment telling us just why she left her government job, which I feel sure cannot have been due to her constant pestering her official superiors with impracticable ideas, and also, that if she loses the \$1,000,000 libel suit brought against her by Gus Nations of Missouri for alleged reflections on his character in these articles she will find a job remunerative enough to enable her to pay it without squeezing on hostelry.

N. Y. State Prisons Jammed.—The population of the four New York state prisons, Sing Sing, Clinton, Great Meadow and Auburn, has increased 600 in the past fourteen months. 1,150 inmates cannot find accommodations in cells and must sleep wherever they can.

Education of Criminals.—A correspondence school in burglary has recently been uncovered. It is said to take eight months to master the course in safebreaking. In connection with it is given instruction in how to use a blackjack and how to slip through the hands of a policeman. A course in how to break out of jail should be popular with intending criminals.

Grateful Thanks

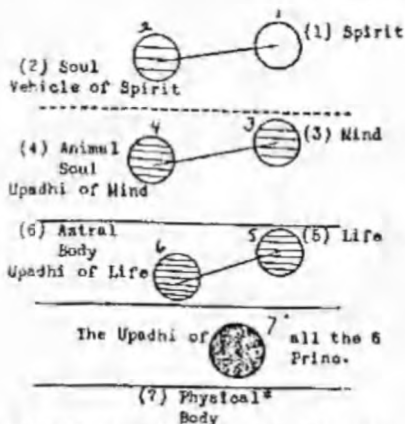
The Editor expresses his sincere thanks to "C. W. I.", "Windy George", "J. I. W. W.", and "A. B. Sunday" for a donation of five pounds for the Curric, received September 18th, "in appreciation of home truths". Bank of England one pound notes are a thing of beauty and a joy forever, that is, till one must spend them.

Theosophy or Neo-Theosophy—XI

(Continued from September 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.

Principles of Man



*Or as usually named after the manner of Esoteric Buddhism and others

1. Atma
2. Buddhi (or Spiritual Soul)
3. Manas (Human Soul)
4. Kama Rupa (Vehicle of Desires and Passions)
5. Linga Sarira
6. Prana
7. Sthula Sarira

—*Secret Doctrine*, orig., I, p. 153; rev. ed., I, p. 177

—*Key to Theosophy*, orig., pp. 90-93; U. I. T. reprint, pp. 70-71; rev. ed., pp. 63-64; also footnote to same:

"We include Atma among the human 'principles' in order not to create additional confusion. In reality it is no 'human' but the universal absolute principle of which Buddhi, the Soul-Spirit, is the carrier."

- i. Adh
- ii. Anupādaka
- iii. Atma
- iv. Buddhi
- v. Manas
- vi. Kāma
- vii. Sthūla

—Annie Besant, *A Study in Consciousness*, p. 64, as published in the third edition of 1918

PRINCIPLES.	LIFE.	FORMS.
Atmā.	Spirit	Atmā
Buddhi.	Spiritual Soul	Bliss-Body
Higher Manas)	Human	Causal Body
Lower Manas)	Soul	Mental Body
Kāma.	Animal Soul	Astral Body
Linga Sharira		Ethereic Double
Sthūla Sharira		Dense Body

—Annie Besant, *Ancient Wisdom*, pp. 176-7, published in 1897

The President has now decided upon a set of names for the planes so for the future these will be used instead of those previously employed. A table of them is given below for reference:

The "principles", as already said, save the body, the life, and the astral *rotundum*, all of which disperse at death, are simply aspects and states of consciousness . . .
 — *Key to Theosophy*, orig., p. 100;
 O. L. T. reprint, p. 77; rev. ed., p. 68.

Occultism teaches that physical man is one, but the thinking man septenary, thinking, acting, feeling, and living on seven different states of being or planes of consciousness [Italian *masi*], and that for all these states and planes the permanent Ego (not the false personality) has a distinct set of senses.

Transactions of the Blavatsky Lodge, orig., I, pp. 59-60;
 Theosophy Co. reprint, p. 72

(To be Continued)

Brotherhood—Overdone and Underdone

The Theosophical Society of which Mrs. Besant is president, as well as other societies of which she is not president, but which are equally theosophical, if not more so, make much of the principle of Universal Brotherhood. Without speaking for the others, the Besant Theosophical Society is not only entranced by the conception—it is entangled in it and enslaved by it.

Today most intelligent, cultivated and unselfish people accept the principle of the universal brotherhood of humanity with or without some qualifications as to color, race, or creed; they accept it, not because the theosophical societies, an almost vanishing drop in the ocean of mankind, say so, but because the fundamental principles of their religion teach it, because their better natures are more and more coming into play, because increased means of intercourse made possible by science and invention, the press, the telegraph, rail and steamboat and mails, bring them into contact with the most distant lands and lead to better understanding. So general is this that it would seem almost as needless for a society to incorporate a clause declaring itself a "nucleus" of universal brotherhood, as to declare itself in favor of universal decency. It goes without saying.

It is not in the recognition, but in the abuse of the idea that a difficulty arises. It is quite true that the Masters who founded the Theosophical Society emphasized brotherhood. But this is a sort of test of respectability, like the possession of fifty dollars by an immigrant or the ability to read the Constitution by an applicant for citizenship. In the Theosophical Society brotherhood has come to have quite a different meaning. That certain members desire to include ants and angels, dogs and devils, to the universal brotherhood is perhaps overwrought sentimentality, but harmless. We may admit that pigs and rats are our brothers, but not even an extremist would give them the free run of his house, allow them to sit at or on his table and dictate his menu; we may accept porcupines as brothers without thereby adopting them as bedfellows.

The Theosophical Society was founded by the Masters, and it can be so proved, to promote the study, teaching and practice of Theosophy (see *Mahatma Letters*, page 263). But there has grown up the idea that it is

NEW NAMES	OLD NAMES
Divine World	Adi Plane
Monadie World	Anupakada
	Plane
Spiritual World	Atmic or
	Nirvanic Plane
Intentional World	Buddhic Plane
Mental World	Mental Plane
Emotional or	Astral Plane
Astral World	
Physical World	Physical Plane

O. W. Leachester, *A Textbook of Theosophy*, 3d ed., 1918, p. 41.

completely neutral to all beliefs whatsoever and must accept anyone as a full-fledged member as long as he doffs his hat and does lip service to the word Brotherhood, and that all such persons have equal rights in all respects with other members.

The result might have been foreseen. The very claim to be a nucleus of universal brotherhood leads to all manner of persons knocking at the door for admittance and demanding it in the name of brotherhood, and, when in, attempting to run the society to their liking and in accordance with their views of things in general, with the result that it is diverted from its prime aim of spreading the philosophy and ethics of Theosophy, the Ancient Wisdom.

This may be brotherhood, but it is no more brotherhood than allowing a pig in your parlor and entertaining a feeling of neutrality towards its droppings. And the condition of the Theosophical Society today bears witness to it. The pig in your parlor is likely to insist on brotherhood and to put up a vigorous squeal when you insist that there can be outside brothers as well as inside brothers. Today the Liberal Catholic Church is a splendid example of this. Founded on fraud, born of an unrocked sodomistic priest who consented to ordain as "bishop" a person who was turned away from all respectable and self-respecting churches, and who could secure the coveted ordination only through Duval, the latter announced himself as head of a new church, conspired with the pseudo clairvoyant Leadbester to put the faked church over on the Theosophical Society, and armed with a letter of introduction from Mrs. Besant who, by the way, was perfectly familiar with the unwholesome character of the persons concerned, knocked loudly at the T. S. door for admittance on the score of brotherhood. It has been aptly described as a cuckoo laying its eggs in another bird's nest.

Despite protests this has been allowed to continue, with the encouragement, example and even threats of Mrs. Besant—see her P. S. letter to Dr. Robins and her letter to the American Section—and has been given free headway in the Theosophical Society till today it has almost ruined it, has expelled the real Theosophy, or what remnants of it still remained, substituting absolution and remission of sin by a priest for karma, all sorts of priestly hocus-pocus for self-evolution, until in many a lodge it is no longer considered respectable not to belong to it, and in still more, an offense to criticize it.

The application of the principle of brotherhood without discrimination has almost wrecked the Society. And today, when a protest is made that the T. S. should limit itself in Theosophy, as was the intention of the Masters, a veritable howl is raised by the leaders of this church that the Society is violating its neutrality, its brotherhood, that any old thing is Truth if only somebody believes it. Read the recent letter of Rt. Rev. Wedgwood (supplement to August *Theosophist*) and the really violent remarks of George Arundale in *The Australian Theosophist* (July, pages 97-100) calling down woe on the T. S. if it does not allow its litter of priests to have the entire freedom and running of the Society, with full permission to draft its members away to its own preposterous performances.

If one can judge from these recent priestly utterances nothing but a pitchfork will eject this obnoxious animal from the theosophical dwelling and leave theosophists to pursue Theosophy. It is a case of brotherhood gone mad, and the result—wreck of the Society as a theosophical society. The urgency of the danger is ending to be recognized, and there were strong expressions at the late Chicago convention. One should not stand upon ceremony. Means are called for which ordinarily might be objectionable. Without denying the right of the Liberal Catholics to believe whatever they wish, sense or nonsense, to seek salvation through the hocus-pocus of a priest, these things are flatly contradictory of Theosophy as given by the Masters; they should not be allowed to exploit them in

theosophical lodges. Experience has shown that these gentlemen will not scruple to use any means to their power, to abuse courtesy, to put their church forward in the T. S. As long as they do this they should be kept off the platform and out of the offices; they should be treated rough, irrespective of any principles of brotherhood, until they can behave as the clergymen of any other denomination would feel obliged to behave, were they for one reason or another granted the courtesy of a lodge.

There is another danger of the misapplication of brotherhood, somewhat allied, but not so widespread, which consists in inviting or allowing certain lecturers to make use of lodge rooms for lectures and private classes, on the pretext that they are theosophical. A lecturer who offers, or who is invited, to address a lodge, should do so in the interest of the lodge alone. To use the lodge premises for private classes, whether with or without a charge for instruction, can only be condoned when the classes are strictly on lodge lines and when any receipts are turned in to the lodge. To accept the courtesy of a lodge in order to gain pupils for oneself is indicative of a moral fibre so coarse that no proper ethical teachings can be expected from such a source. Such work, even when accompanied by the professed declaration that pupils are discouraged from leaving their lodges, tends to distract them from the proper work of the lodge. There are few lodges which do not need not only all the money, but all the time and work which members can give to them, and to permit such things is but to weaken the lodge in the end.

So much for the present on the overdoing of brotherhood. It may be returned to again. Equally conspicuous is the case of brotherhood underdone. One cannot expect perfection of brotherhood, but one can reasonably expect much more than one sees. Aside from local groups, there are several theosophical societies of considerable and widely spread membership which appear to consider that they alone are the repositories of Truth. They seem, though they know well enough that there are fellow societies which believe just what they believe, yet they either ignore them or, betimes, abuse them. Not only will they not associate, but they will not listen to each other's speakers. This is scandalous. I would rather belong to a society which is struggling as the T. S. is today than to one which is theosophically orthodox to the last word, but which is the victim of such smugness. To speak of animals as brothers and to treat fellow theosophists as ultra-aliens, this shows that something is fundamentally wrong. It is needless to name such societies, for they are not only well-known, but make themselves well-known through their claims of superiority and their visible self-satisfaction. Only when they are willing to show the same brotherhood towards their fellow theosophists as they express for the animal world can one feel much sympathy with them.

Another Voice Raised for T. S. Reform

The *Carro* has presented an open letter of Mrs. C. Jinnajadasa protesting against the utilization of the Theosophical Society by other movements sometimes denoted as "subsidiary" or "affiliated", but in reality having little or no connection with Theosophy as such, which letter, coming as it does from one closely associated with official circles, is highly significant (see July *Carro*; June *Theosophist*; June *Canadian Theosophist*; June *Theosophical Messenger*). It has published a letter from the Melbourne Lodge to its fellow lodges of the Australian Section to the same effect (August *Carro*), as well as a letter to L. W. Rogers from Charles Blech, general secretary of the French Section, endorsing the views of Mrs. Jinnajadasa (August *Theosophical Messenger*; this *Carro*).

Very recently there has appeared another protest, a fifteen-page pamphlet entitled "The Vital Necessity for Drastic Reorganization in the Theosophical Society", issued by J. Cyril Page, president of Wirral Lodge,

T. S., Birkenhead, England. Although designated "A Private Letter to Members" I have Mr. Page's permission to note it in the *CARTIC*.

Mr. Page's letter relates primarily to conditions in the British Section, but also to those elsewhere. The blindness of the British Section officials to actual causes is astonishing. While lamenting over things as they are, they proceed in *News and Notes* to administer further doses of the drug which has caused the ailment; after asking "What's the Matter with US?" they fly into a perfect orgy of pointing addresses by Mrs. Besant, by Wedgwood, by Leadbeater, commending the very things which have caused the trouble. Mr. Page goes straight to the point. He shows first that there surely is something alarmingly wrong, and then proceeds to discuss causes. It will be better to let Mr. Page speak for himself. He says:

"Financially, the Society's expenditure during 1927 and 1928 exceeded its income by £552, even after cutting out grants to Lodges of £500 in 1928, which could not be afforded, and also after having realised and spent an investment of £1105.

"Of its Donations, £2500 comes from one source, whilst of the remainder £200 less was received in 1928 than in any earlier year.

"As regards membership, there was a net loss of 74 members in 1928, while the total gross losses for the last three years reached the enormous figure of 1,564. Conclusive evidence of the absence of life and real inspiration within the Society." (page 4).

(The above data refer to the British Section only. The American Section, according to official reports, had a net loss of 1,603 members out of 3,520 in the two years ending June 30, 1929; the Australian Section had a net loss of 33 out of 1,516 members in the year ending Dec. 31, 1928.)

"Yet other hordes propagating Theosophical or similar teachings are progressing, proving that there is a great need and a growing demand for a true philosophy of life when presented appropriately, unmingled with extraneous aims of a sectarian and personal nature". (page 4).

"If members could detach themselves mentally from the Society's present group-mind, which holds them in thrall, (a literal truth), and review the situation impartially, they would realise that it has degenerated into a sect wherein a good member believes in the return of Christ through a specific personality, belongs to the Liberal Catholic Church, Co-Masonic Order, the Order of Service, supports Mrs. Besant in Indian politics and even in Socialism, to omit several other bodies; some of these, it is even alleged, having been directed by the Masters". (page 5).

"No one desires to discourage members from indulging in ritual if it helps and pleases them, but let them not justify that course by advancing the absurdity that it is Theosophy, when in fact the practical association of the I. C. C. with the Society is working immense harm to the latter" (page 5).

"Indeed it is hardly possible to spend one hour in any of the Lodges without some member making reference, either privately or publicly, to these ideas, introducing them as though they held an accepted place in the Society's beliefs.

"If this deplorable state of affairs continues, as it will unless dealt with promptly and effectively, Theosophy will be so inextricably entangled with these extraneous and partisan beliefs, that to attempt to propagate it further will be almost futile.

"In recent years the Society has become little more than a convenient centre from which well known members may propagate ideas and activities of their own, in many cases totally opposed to the Society's free platform, knowing well that a small group of blind and fanatical followers will obediently take them up, however detrimental to the Society, and unfortunately, many members, instead of thinking out matters for themselves, and studying the purpose of the Society as intended by the Masters and H. P. B., have been content to believe on supposed occult author-

ity that all this is Theosophy!" (pages 7, 8).

"Certain members in various countries, on their own claims and by a campaign of mutual laudation, have been hailed as of exalted occult rank, with the result that their ipse dixits pass with many as the final authority on any subject, and with the further result that a section of the Society is as deeply sunk in superstition as was Europe during the Middle Ages" (page 9).

Mr. Page traces these conditions to one cause:

"It is not suggested for a moment that a campaign of deliberate misrepresentation has been in progress. The explanation of the deplorable condition in which the Society finds itself is to be found in one word—**PSYCHOISM**" (page 9).

"*The Theosophical Society will never regain its original inspiration and vitality until it returns sincerely and whole-heartedly to its original impulse, concentrating on the pure spiritual teachings of Theosophy, and presenting its clear and logical principles in ways suited to the mentalities of the inhabitants of each country*" (page 11).

I do not agree with Mr. Page that there has been no "deliberate misrepresentation." When Mr. Page has studied the history of the Society since the death of H. P. R. he will find that it has been literally honey-combed with misrepresentation, from mere distortion of facts to plain and palpable fraud. There are evidences without end of deliberate fraud in the writings and acts of C. W. Leadbeater, for instance, as for example his conferring degrees of "initiation" on those persons who could be of use to him, pretending that it was with the authority of the Masters. The E. S. was based on fraud; the Liberal Catholic Church was based on fraud and rests on it today. But these things need not detain us here.

It is clear enough that Mr. Page is entirely opposed to later teachings based upon the purported clairvoyance of leaders and that he believes that the only safety for the Society lies in a return to the original teachings given out by the Masters in *The Mahatma Letters* and through their representative, H. P. Blavatsky in her books. He has not gone to the extent of exposing the absurdities, the contradictions of Theosophy propagated in the Theosophical Society by agents of the Liberal Catholic Church. This he leaves for members to discover for themselves. The pamphlet is moderate in tone, and the only persons who can take offense at it are those who have deliberately foisted themselves on the Society as leaders and pulled the wool over its eyes.

I am informed that the pamphlet is already going into a second edition, and I understand that members of the T. S. who so desire may obtain a copy from the author, J. Cyril Page, "Krotova", Gerald Road, Birkenhead, England.

Corking the Spiritual Champagne

The method by which a Liberal Catholic priest retains his spirituality is thus seriously described by Rt. Rev. C. W. Leadbeater in his book, *The Science of the Sacraments* (page 464). The stopper described is the biretta, the familiar cap with a pompon on top worn by Catholic priests. He says, in part:

"There is little doubt that the biretta was originally a variant of the square college cap; but it is not without its use in the inner side of the service. Its use is of the same character as that of a cork in a bottle—to prevent evaporation and consequent waste. Such forces as may be aroused within the priest should accumulate within him and be discharged for the benefit of his people, and not allowed to escape fruitlessly into higher planes, as is the natural tendency. In the same way, steam permitted to escape into the air, rises rapidly and dissipates itself; if we want it to do work down here in the physical world we must confine and direct it."

In cases of too great spiritual incontinence it would doubtless be advisable to wear the biretta at all times, even in bed. The Liberal Catholic priest is not fitted with a set of cylinders, pistons and piston rods for directing this spiritual "steam" effectivity, but he is equipped with metal patterns and wires for the same purpose, which Mr. Leadbeater has beautifully described and illustrated in the same book, and which are worthy of attention later.

Don't Be a Quitter!

If you are a T. S. member, don't allow your dislike of the present conditions in the Society to prompt you to withdraw from membership.

Somebody said the other day that if all who had resigned because of objectionable conditions had remained, there would today be a sufficient number to present an effectual resistance to these conditions.

It is a mistake to suppose that you can effectually protest by withdrawing. Your protest may seem a very big matter to yourself, but it is known only to your friends; few others hear of it, and such matters are carefully lushed up. You may make all the possible noise, but if you stop, tomorrow it will be forgotten. In fact, nothing could better please those who are at present corrupting Theosophy than to have all dissenters depart and leave the field to them. The only worth while protest is to stay in and fight. If you are not a speaker or a writer, still you have your vote in your lodge and a single vote may turn the tide. Then, too, mere persistence, mere standing up for what you believe, dogged stubbornness in sticking to your convictions, sooner or later has its effect. Sooner or later you will find those who at first thought you the victim of a passing whim coming to you to learn why you are willing to face opposition, abuse and even ostracism.

Evil is not destroyed by running away from it. On the contrary, it flourishes the more luxuriantly. If you believe that Theosophy has a message for the world it should be your first aim to keep that message unscathed. By isolating yourself you are directly defeating that aim. It is true that the Theosophical Movement is much bigger than the T. S. but the T. S. is the largest and best organized body and as such has an enormous power for real or for false Theosophy. Leave the false tendencies unchecked, and in time they may completely neutralize opposing influences. I have heard people say that they want to study and do not care to be disturbed by controversies. Surely that is a most selfish standpoint. If you have studied to any effect whatever you should have learned that you are not living for yourself alone and that the evil and shame of the Society are your evil and shame as long as you ignore them. You were not responsible for these before you entered the Society, but once having entered it, the karma of the Society becomes a part of your own karma and you cannot ignore it with impunity; you cannot escape by quitting.

If there are any who feel prompted by what the *Carrie* has published in drop out, the Editor would be pleased to hear from them before they take such a step.

— From the *Carrie*, August 30th, 1922

The French General Secretary, T. S., Speaks Out

Mr. Charles Blech, who for many years has been the general secretary of the French Section of the Theosophical Society, has written the following letter to Mr. L. W. Rogers, which is published in *The Theosophical Messenger* for August (page 173). The well-known loyalty of Mr. Blech to Mrs. Besant makes it all the more impressive:

I have read with interest in the June, 1929, issue of the *Messenger* (page 124) of your hope that, in the course of the meetings of this mag-

nificent Congress, it will be possible to discuss the difficulties now arising between the Theosophical Society and its allied activities, and which are mentioned in Mrs. Jinarajadasa's open letter. You may please note that I second heartily the statements so bravely made by her. I consider that the advices expressed in her letter might, if followed, save the Theosophical Society from the threatening secession.

Believe me, dear colleague,

Fraternally yours,

CHARLES BLFON,

General Secretary, French Section of the
Theosophical Society.

Note. The letter of Mrs. Jinarajadasa will be found in part in the June *Theosophical Messenger* and the July *Caric*, and in full in the June *Canadian Theosophist* and the June *Theosophist*.

At the Periscope

Latest News in Brief.—American Section shrinks from \$520 to 6.917 in two years; book business off to one-half; publicity receipts to 30%; Rogers, scared, thwacks L. C. C. and Krishnaji's no society plan; wallops Wood's "New Theosophy"; old stuff good enough for him, says he; means Besant-Leadbeater.—Geoffrey Hodson peddles angels through American Section.—Rogers starts steamboat ticket agency at Wheaton; tickets to everywhere; drops junk shop plan; junkist Harden goes home.—*Advance* Australia, sent to morgue, gets up and walks out.—*Theosophist* to be published in U. S. A.; Hutchins to run it.—American Section has surplus of \$247,963.—Charters of 27 defunct American lodges canceled.—Clara Codd, with L. C. C. in pocket, lectures through American Section.—Besant says India Government stole \$8,000 from her mail in one year; sets up white, but glad to pose as martyr.—Fritz Konz, night nursing off, back on lecture job.—L. C. C. magazine, *The Liberal Catholic*, well-nigh busted; subscriptions falling off horribly.—Sydney Truth goes on skunk hunt; finds Leadbeater; calls him "bewhiskered stinner"; proves it.—Rt. Rev. Pigott, L. C. C., says no church worth a damn without apostolic succession.

Mr. Rogers on L. C. C.—Beyond doubt the most important feature of the Chicago convention was the excellent address of Mr. L. W. Rogers, in which he insisted upon the absolute separation of the Theosophical Society and the Liberal Catholic Church. This will be found in full in the September *Theosophical Messenger*. In a nutshell, Mr. Rogers' attitude is that the relation of the Theosophical Society to the Liberal Catholic Church should be in every respect the same as that existing towards any other church whatever, no more. It is obvious that Mr. Rogers is convinced that the close relationship hitherto existing has done and is doing the Society great harm. An illustration of this desire to dominate the Society was shown in a letter read by him, which was almost insolent in tone, reproaching him for not having adjourned the convention on Sunday in order to attend the Liberal Catholic services. In this connection a resolution adopted at a meeting of sixteen Liberal Catholic priests headed by Mr. Cooper was read, absolutely agreeing with the "policy of keeping separate the activities, places of meeting and publicity of the Theosophical Society and the Liberal Catholic Church" (*Messenger*, page 291). This, however, need mislead no one. The T. S. has had twelve years' experience with the Liberal Catholic Church and its priests and bishops. The tiger cannot change his stripes in a single day. Anyone who has closely observed the activities of Mr. Cooper and his priests, and of other bishops and priests abroad, will know that there are means aplenty of propaganda in the T. S. and of diverting theosophists to the L. C. C. hocus-pocus without doing it openly, and will, if he values the Ancient Wisdom and the teachings of the Masters, watch these gentlemen. Even so apparently harmless an individual as Miss Clara Codd,

who is lecturing in this country at present, has not hesitated to attempt to prove that *The Mahatma Letters* endorse the Liberal Catholic Church! (*Theosophy as the Masters' See II*). Even Mr. Rogers himself, unwittingly, speaks of the "splendid books of Bishop Leadbeater", several of which are deliberately intended to force this church on theosophists. The real Theosophy of H. P. B. and the Masters can be protected only at the price of eternal vigilance.

Leadbeater May Stay at Adyar.—From a letter of J. L. Davidge to *The Theosophist* (June, page 207) it looks as if the news is gradually to be let out that Mr. Leadbeater will remain permanently at Adyar. Mr. Davidge says that the Arhat expects to visit Sydney for the Easter, 1930, convention. That's nearly a year, and we are told at first that he would not stay Adyar for a year. But Sydney need not be disheartened, for, says Mr. Davidge, he will continue to "energize Sydney from the inner planes." Further, he "handed over the charge of the Occult Centre in the Southern Hemisphere to Bishop Arundale." The usual torrent of neo-theosophical piffle may therefore be expected to continue unabated.

London U. L. T. Knocks Besant.—In its monthly *Bulletin* for July the London United Lodge of Theosophists devotes over seven pages to quotations from the writings of H. P. Blavatsky and *The Mahatma Letters* giving the original teaching on the subject of life after death, and to comments showing that there is little resemblance to the claims made by Mrs. Besant in her recent lectures on this topic. Copies of this valuable document can be obtained from the U. L. T. at 293, Regent Street, London, W. 1, for threepence. The U. L. T. has in its reading room a copy of the complete document *Theosophy or Neo-Theosophy* which is being published in sections in the *Current*. The London U. L. T. is to be congratulated on its fighting spirit. In commending this publication, however, I must wholly dissent from the statement that "The . . . ethical practices advocated by the Besant Society are totally different and opposite to the Teachings which were first given out in our era as Theosophy by H. P. Blavatsky in her books—". The ethical shortcomings of individual members of the Besant Society are no more to be charged to the Society itself than are the vagaries of individual U. L. T. members to be laid at the door of this association.

Mrs. Besant on Star Dissolution.—The Dutch *Algemeen Handelsblad* of August 10th publishes an interview with Mr. Krishnamurti and Mrs. Besant. Mrs. Besant said: "It is certainly a remarkable step to try to propagate our ideas by dissolving the Order, but I consider the World Teacher as my superior and I will not give a premature opinion, but see what happens. I think we are at the beginning of a new era and future generations will understand and develop our ideas. I think that the quintessence of his doctrine is that everybody must follow his own inner judgment. And Krishnaji himself gives the clearest example, as the logical consequence of his teachings is to dissolve the Order of the Star."

Mrs. Tingley's "Theosophical Path."—According to her last instructions Mrs. Tingley's excellent theosophical magazine, *The Theosophical Path*, beginning with October, will be reduced to a more convenient area and more closely limited to theosophical topics. The subscription will be increased to \$3.50 a year (foreign, \$4.00). Dr. von Purucker will be editor in chief.

Out of his Job, and Glad.—The *Madras Mail* of August 5th publishes an interview with Rama Rao, Star Organizer for India, in which he declares his pleasure at the dissolution of the Order. Probably other Star organizers will also be delighted. Had they not been so ready to swallow the World Teacher myth in the first place they would not be Star organizers. Their spiritual stomachs seem to work on orders from outside; they swallow or disgorge at command.

In Memory of Katherine Tingley.—The September issue of *The Theo-*

osophical Path is largely devoted to eulogies of Katherine Tingley. While one usually makes a certain allowance in such cases, the various articles contain much personal information about Mrs. Tingley and many data as to her theosophical and philanthropic work which we must accept as facts and which show her to have been a great humanitarian and at least among her closer associates a most lovable person. It would be well if those theosophists who have been brought up to regard her as a schemer and even an adventuress could read this issue of *The Theosophical Path*. The issue can be had from *The Theosophical Path*, Point Loma, Calif., for 15 cents. The statement on the first page that when a very small child she came into contact for a moment with H. P. B., disguised as a gipsy, is interesting and possible, but should be substantiated.

No More Feet of the Master.—An announcement in *The International Star Bulletin* for August (page 36) states that Krishnaji's earliest book, *At the Feet of the Master*, is nearly out of print and can be had only while present stock lasts. That is surprising indeed, as few more popular books have been written. It has been translated into dozens of languages and sold by millions. As an introduction to theosophical ethics for the man in the street it has hardly its equal. Large volumes of commentaries have been published on it by Leadbeater and others, which have only served to becloud its beautiful simplicity. But then we must remember that Krishnaji is now the Master Himself, and He has distinctly told us that He does not want anybody fooling about *His Feet*.

July "Australian Theosophist."—George Arundale, as might be expected, is so enraged over the proposal to limit the activities of the Theosophical Society to Theosophy that he fairly froths at the mouth in a three page article, and calls down woe on the Society if it does not allow any and every movement to exploit its platform. As editor Davidge says of him a few pages later: "When he speaks, he speaks torrentially," and "radiates from centre to circumference." I might add that in this article he suggests an infuriated dog tearing a dictionary to bits. I didn't know that George had such a temper. Father Harold Morton goes even further (page 101), though not as "torrentially". He has protested in Mrs. Jinrajadasa says that restricting the liberty of officers and members would be "treacherous", and proclaims that he for one will never drop his priestly petticoats before entering a T. S. lodge. The traducers of the Theosophy of the Masters are no longer content with climbing in some other way: they demand to walk in boldly at the front door straight up to the platform. Attention is called to the photograph of Rt. Rev. Wedgwood, serving as frontispiece. I should say that should the Rt. Rev. ever lose his present job of bishoping he could earn an honest living by posing as a model for Mephistopheles. Father Morton, speaking of the coming visit of Krishnamurti, says that "We must urgently fortify ourselves against his coming." While declaring his own belief in Krishnamurti he says he must not be "forced" on any one. The fact is, Father Morton is a badly scared boy, and it sticks out all over. In lighter vein; C. W. Leadbeater climbed up a volcano and then—climbed down again. This is not Theosophy, but it's Leadbeater, which is much more important.

Llanfairpwllgwyngyllgogerychwyrndrobwllllanidisillgogogoch. — According to Sir Herbert Maxwell (London *Times*, April 21st) this is the really correct name of the Welsh village in which, according to Peter Freeman, a theosophical center might soon be established (*Notes and Notes*, September, 1928, page 13). It is further the third revised edition and must be up to date. According to Sir Herbert the English translation is: "The church of St. Mary in a hollow of white hazel near the rapid whirlpool and St. Disillo's church near a red cave." The natives call it "Sillygogo" for short. And it has a center, too, with 29 letters, mostly consonants, on either side of it.

Christmas Books

CURIOUS 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 CURIO. To avoid the Christmas rush, please order as promptly as possible.

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.

The Mahatma Letters to A. P. Sinnett

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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.

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THE AMERICAN PRISON ASSOCIATION AT TORONTO

The annual convention of the American Prison Association this year was held at Toronto. Unfortunately to this date no information is available other than the meagre accounts printed in the Toronto papers.

As most of our friends know, the name "Prison Association" is not sufficiently descriptive of this body. Besides penology proper every phase more or less directly associated with delinquency comes within its province. Thus we have persons interested in criminology, as distinguished from penology, students and specialists in juvenile delinquency, in criminal psychology, in criminal jurisprudence and every phase of reform and reclamation. There are also special associations affiliated with, or holding their meetings in conjunction with the Prison Association, such as the Wardens' Association, the Prison Chaplains' Association and others. The result is that students and experts in every phase of this complex subject are brought together. The Association is therefore broad in its scope. Unlike some crime prevention and law enforcement "commissions" or associations, which are disposed to consider only the one side, preventing crime by forcible means, and enforcing laws designed for that purpose, the Prison Association consists largely of persons of a humanitarian trend of thought, who aim at preventing delinquency by the proper training of the young, and who seek as far as may be possible, to give the offender every possible chance to rehabilitate himself.

Canada, while geographically contiguous to and continuous with the United States, is socially quite distinct. Its laws, its penal methods in general, are more closely allied to those of Great Britain than to those of the States. Further, crime conditions more closely resemble those of England, there being considerably less crime than here. The holding of the convention in Canada helped in bringing together the penologists of both countries. It cannot be denied that we of the United States are far too prone to depend on ourselves and to disregard the achievements of other lands which show by their

lower criminality that they have progressed further than we have. Such international meetings therefore have an extraordinary value, far greater, it is to be feared, than is generally recognized. How much ill-considered legislation is enacted here by legislators who will not take the trouble to inquire into what others have done in the same direction! When indisputable facts show that another land is far more successful in restraining criminal propensities than we are, our very first duty should be to inquire diligently into the reasons, and no amount of assiduous national work can by itself take the place of this.

In his opening address George C. Erskine, retiring president of the Association and superintendent of the Connecticut State Reformatory, advocated the plan of having the court, instead of passing a definite sentence, turn the offender over to a commission of experts who would decide on his abilities or disabilities, assign proper treatment in appropriate institutions and ultimately determine the length of confinement. This, it may be recalled, is essentially the plan advocated by ex-Governor Smith of New York.

Robert L. Calder, K. C., of Montreal, noted criminologist, made a scathing denunciation of the methods followed by American police in attempting to force confessions from suspected persons, the so-called "grilling" or "third degree", which, even when it does not involve physical abuse, as it often does, permits mental torture equally severe, keeping the suspect for many hours at a time under an intolerable mental strain which precludes the possibility of rational behavior, and frequently forcing the signing of a prepared confession from the exhausted and half-demented victim. In Great Britain and Canada such a procedure would not be tolerated for a moment and the suspect is rigidly assumed to be innocent and treated as such until he is proved by fair means to be guilty. "Certain phases of crime legislation," said Mr. Calder, "must be struck out from the books unless the United States wants to go down in history as an unjust, excessive and cruel community. . . . In former times a man was placed on the rack and made to confess his crime. It was far more honest than the methods now used in police jurisdiction in the United States. I never heard one man say in an English prison that he had been 'framed.'"

At the request of the Wardens' Association the executive of the Prison Association adopted a resolution, by a vote of 58 to 20, asking Congress to repeal the Hawes-Cooper bill forbidding interstate commerce in prison-made goods. It is interesting to note, however, that even in Canada there are those, who should know better, who think that competition between free and prison-made goods can be eliminated by

restricting the sale of the latter to state institutions. The persistence of this superstition, for it is nothing else, is most remarkable. What possible difference in the matter of competition can it make who uses the goods, once they are made and replace purchases of goods made outside?

The president of the American Prison Association for the coming year is C. J. Swendsey, chairman of the Minnesota Board of Prison Control, while it goes without saying that E. R. Cass was re-elected general secretary.

Membership in the American Prison Association is not restricted to specialists. Any person interested in penal and criminal problems may join. The general office is at 135 East 16th Street, New York City.

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 *United* 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

Big Reform Move in Maryland.—Dr. William N. Thayer, Jr., superintendent of the New York institution for defective delinquents at Napanoch, has just been appointed superintendent of Maryland prisons. This is a new office created by the last legislature as a result of the various outbreaks in the Maryland State Penitentiary. Maryland is to be congratulated. Dr. Thayer's liberal views on the subject of considering the psychology of the prisoner, rather than treating him as a wild beast, are well known. He will have practically entire control of the prisons, including the wardens and, it is to be hoped, of the impotent Colonel Janney, if the latter still retains his job. One may now hope that political Pats and Mikes will be largely eliminated from the Maryland penal service, or, at least, prodded into rational activity.

Baumes Lave Condemned.—Dr. Walter N. Thayer, Jr., superintendent of the New York institution for defective delinquents at Napanoch, says that he is convinced that life sentences for fourth offenders are psychologically wrong. Not only do such sentences rob the convicts of any hope for the future and transform them into the most desperate characters, but juries are apt to acquit in spite of conclusive evidence if they feel the penalty too severe for the crime. Habitual criminals should be given indeterminate sentences, subject to parole if ultimately found desirable.

Mr. Hoover's Little Joke.—Washington, D. C., one understands, is to be made a veritable Salsava, a model city after the heart of the Cannons and Wilsons. Can it be done? Perhaps, and by methods of which the following is an illustration. On October 4th a highly respectable student in one of the universities in this city was returning home late at night in his car. He was ordered to halt by two men in plain clothes. Taking them for stick-up men he speeded his car, was pursued and shot at several times and finally forced into the ditch, subjected to personal indignities by the official ruffians who declined to state their object or their authority in molesting him, and finally allowed to proceed homeward, thankful that he was able to drive his car rather than being brought home a corpse to his parents. During the past week several houses in this city

have been broken into by the police without warrants, a common incident in this city. Any plain clothes official has a right to murder an unoffending citizen who attempts to protect himself against highway robbery. Mr. Hoover may make Washington a "model" city; it is already that from the standpoint of official lawlessness. His talk about "law enforcement" is nothing but a grim joke when peaceable and law-abiding citizens may be shot at with impunity by officials intent on making a record for themselves.

Colorado Prison Riot.—The recent disastrous riot in the Colorado state penitentiary at Canon City, the fourth and worst outbreak this year, carries us back to 1924 when Governor Sweet had an investigation made of the conditions in that institution, and showed them to be barbarous and brutal. Unfortunately in Colorado penology is synonymous with politics and practically nothing came of it. The notorious Warden Tynan has moved on, but conditions have not materially improved; the prison is obsolete and so is its management. That, in a word, is probably the cause of the recent unpleasantness. Sometime, perhaps, it will be learned that goading desperate characters under the mistaken theory that they must be treated harshly is not the way to preserve the peace; it equals the idea that dynamite is a dangerous substance and should be knocked about. There are prisons where such outbreaks would be impossible, simply because the inmates are treated as human beings rather than as wild beasts. The press, or rather a portion of it, is in part responsible for the slowness of prison reform by inflaming and prejudicing the public. Recently I saw a Portland (Oregon) paper which described the modern prison as about as desirable a place to live as an up to date apartment house. The *Washington Evening Star* (October 5th), a particularly rabid paper, in commenting on the Colorado affair says: "It would seem that the more that is done to make prison life comfortable and wholesome the more frequent and more desperate become these murderous breaks for liberty on the part of the inmates." That is absolutely false. The prison authorities in New York admit that the recent Clinton and Auburn riots were largely due to intolerable conditions, which can be only slowly remedied, and the slowness of which is largely to be laid at the door of the press. An investigator, speaking of the conditions at Auburn says: "Today 1,500 or more inmates of this prison are housed in cells more than 160 years old. These cells are about 3 feet 4 inches wide, 7 feet 3 inches long and 7 feet 7 inches high. They are sunless, airless and usually filthy. More than 150 convicts are sleeping, literally on top of one another, in the corridors, amid the stench arising from the prison's loathsome bucket system of sewage disposal." That is what the *Evening Star* and similar papers would make us believe to be "comfortable and wholesome" prison life.

Turrent of Lawyers.—It is stated that not less than 60,000 new lawyers and lawyeresses will be admitted to the bar in the United States this year. Yet thanks to the Volstead law we poor common mortals can't get a sip, and we advocate a reform opening the bar to the public. This number is eight times as great as the proportionate increase of population and shows the urgent need for still more laws to keep them employed.

Cafeteria System for Prisons.—New York is experimenting with a cafeteria system for its state prisons, whereby a prisoner is permitted to select from the menu what foods he desires, and does not, as of yore, have food placed before him which is not to his taste. On the part of the state it is estimated that there will be a saving of 15 per cent in the cost of food and 50 per cent in the dining space required. The experiment is an interesting one and is likely to please the prisoners, though it precludes the adoption of a rational balanced diet which is highly desirable from the standpoint of health, unless, indeed, the inmates can be persuaded to adopt it of their own volition.

"Five Yelps from Four Pups"

The above seemingly vulgar remark will be sufficiently understood by the "Four Pups" to whom the boss of this kennel expresses his grateful thanks, dated October 12th. As for others, they may think what they will.

Theosophy or Neo-Theosophy—XII

(Continued from October 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.

Atma—as Seventh Principle of Man

"Remember that there is within man no abiding principle"—which sentence I find followed by a remark of yours "How about the sixth and seventh principles?" To this I answer, neither Atma nor Buddhi ever were within man.

—*Mahatma Letters*, p. 455

First of all, Spirit (in the sense of the Absolute, and therefore, indivisible ALL), or Atma. As this can neither be located nor limited in philosophy, being simply that which is in Eternity, and which cannot be absent from even the tiniest geometrical or mathematical point of the universe of matter or substance, it ought not to be called, in truth, a "human" principle at all. Rather, and at best, it is in Metaphysics, that point in space which the human Monad and its vehicle man occupy for the period of every life.

—*Key to Theosophy*, orig., p. 119;

U. L. T. reprint, p. 93; rev. ed., pp. 80-81

These vehicles, being composed of matter modified by the action of the Planetary Logos of the Chain to which they belong, cannot respond to the vibrations of matter differently modified; and the student must be able to use his atomic body before he can contact the Universal Memory beyond the limits of his own Chain.

—Annie Besant, *A Study in Consciousness*, p. 291

... since the Ego in the causal body gives the fundamental tone or temperament for the incarnation, we may think of the Ego and his three lower vehicles as forming a chord of temperamental tones, the Chord of the Man. But the Individuality in the causal body is only a partial representation of all his qualities; behind his Higher Manas or Abstract Mind exists the Buddhi, the Divine Intuition, and behind that, the Atmā or the indomitable Spirit of God in man. But the Atmā, Buddhi, and Manas are themselves reflections of still higher attributes of the Monad, "the Son in the Bosom of the Father." The fundamental note of the Life of the Logos gives the dominant tone for the Monad, and the three attributes of the Monad, on the Adi, Anupādaka and the higher Nirvanic planes, make the "Chord of the Monad."

—C. Jinarajadasa, *First Principles of Theosophy*, 1st ed., p. 109;

rev. ed., p. 110

(To be Continued)

New U. L. T. Magazine.—I am informed that the United Lodges of Theosophists in Holland, of which there are at present two, are about to publish a magazine, *De Theosofie*, on the same line as *Theosophy* and *Theosophic*. The address is 191 Soostdykerweg, Bilthoven, Holland, and the first number was promised for September.

Mr. Rogers on the T. S. and L. C. C.

Note by the Editor.—Below is reproduced that portion of the Chicago Congress address of Mr. L. W. Rogers, President of the American Section of the Theosophical Society, which has to do with the relations of the Theosophical Society and the Liberal Catholic Church, and to which brief reference was made in the October Caric. Mr. Rogers said:

First, let me say that I have among the members of the Liberal Catholic Church some of the best friends that I possess, men of splendid ability and devotion, of great breadth of view, and if I shall say something when talking on this subject which seems critical, remember that I am referring solely to what I consider to be the mistaken zeal of some of the members of the Liberal Catholic Church, and not to the Church or its teachings.

It is simply idle to deny, however much we may gloss it over, that there is within the American Section of the Theosophical Society a widespread hostility toward the Liberal Catholic Church. Now let us be candid enough to face the facts. We are not dealing with a theory, but with a condition. I believe it arises solely from too close association of the Theosophical Society and the Liberal Catholic Church. As to Mrs. Jinarajadasa's letter, I totally disagree with her as to the remedy, but as to the condition there can be no question.

Now I ask you this question—for what reason is there widespread hostility in the United States at least, against the Liberal Catholic Church on the part of Theosophists? We do not dislike Churches. You do not find our members talking against the Unitarians, the Universalists; on the contrary they are widely commended. We love them for their breadth of view, we love them because they are philosophical and scientific, in close harmony with the teachings of the Theosophical Society. And the Liberal Catholic Church is even broader and is made up largely of our members. From platforms of the Liberal Catholic Church I have heard fine lectures on reincarnation, life after death, etc. How do you account for that hostility against the Liberal Catholic Church except by the fear that it is compromising us in the public mind? We have got to deal with that. We cannot dismiss it with generalities. We have got to deal with the condition as it exists, and I am certain there is trouble ahead for us, in this part of the world at least, unless we settle this thing right. What should be the relationship between the Theosophical Society and the Liberal Catholic Church? It should be precisely the same relationship that exists between the Theosophical Society and any other church. That and absolutely nothing else. If you would not rent your Lodge rooms to the Methodist or to the Roman Catholic Church you should not rent them to the Liberal Catholic Church. Dr. Besant made that proposition perfectly clear in her magazine, *The Theosophist*, in 1920, in which she touched upon that particular subject. Too long to read here, but the gist of it is that she wished to put before us this fact: Unless your Lodge is in the habit of having association with other Churches, unless it is actually known to the public that these different organizations may use your Lodge room, then it is injudicious to have it used by only a particular religious denomination. That has been done right along in the United States. We try to explain, and yet the public does not get the point. I get many letters upon these subjects and I want to read you an extract from two or three of them which are representative of the whole. I shall not disclose the names of the writers and shall not read much of the letters.

"I am not prejudiced against any particular church, the Liberal Catholic Church included; but I am, and for thirty years have been, a Theosophist, first, last and always, and prefer my Theosophy undiluted. I am glad to have Theosophy taken into the churches, but strenuously object to having the churches brought into Theosophy.

"Bishop Wedgwood accuses Mrs. Jinarajadasa of singling out the Liberal Catholic Church for attack. Bishop Wedgwood apparently ignores the fact that the Liberal Catholic Church is the only Church, liberal or otherwise, of which I know which has fastened itself on the Theosophical Society."

Now I want to give you just a little glimpse, an inside view, of how some of our members, who are also members of the Liberal Catholic Church, feel about a number of things.

"I am writing as a member of the Theosophical Society, interested in its welfare and as a friend who desires to see you continue in your work without serious discord, to say that I believe a grave mistake has been made in calling the Annual Convention of the Theosophical Society to meet on Sunday . . . I do not believe that the business sessions of the Theosophical Society should ever be held on Sunday . . . It is a fact well known to you that many Theosophical Society members always plan to attend Church services on the Sunday preceding Convention and that the Liberal Catholic Church always plans a special service on this day for visitors and Theosophical Society delegates. This year more elaborate plans than usual were being made and many were looking forward to a Church service in which Dr. Besant, Dr. Arundale, and others would take part. I am informed that it has been found necessary to cancel these plans in part at least, because of the conflict and uncertainty which your action in calling the Convention for Sunday has brought about. This is indeed unfortunate to say the least, as it makes you responsible for the first note of discord brought into the World Congress proceedings.

Already your action is being construed as a direct slap at the Liberal Catholic Church . . . As matters now stand I am sorry to say that the facts as they appear on the surface seem to make you responsible for a discord that may continue to increase—unless you can see your way clear to rectify the mistake."

If this shows anything it shows that this gentleman believed that the Theosophical Society should step out of the way on Sunday for the Liberal Catholic Church. Everybody knows that Sunday is the best day for opening a convention. Everybody knows that more people are at Liberty on Sunday than any other day. It is the natural day for the Theosophical Society to hold its convention—it always used to be opened on that day and I hope it will be in the future.

I would not be fair if I did not give you both sides. A Liberal Catholic Church priest come to see me. He had the right spirit—as sweet as sunshine. He said that of course they would not insist on any special program. It had been arranged before they knew about the Convention opening Sunday afternoon.

I leave the Liberal Catholic Church question with this assertion—That we have a very complex membership. We have many people going into the Society who do not want to have anything to do with any Church. The rights of that body of people, their sensibilities, are entitled to the same consideration as those who join the Liberal Catholic Church. What do I think ought to be the relationship between these two organizations, the Theosophical Society and the Liberal Catholic Church? I think it ought to be precisely this—the same as exists with the Roman Catholic Church, the Methodist Church, the Baptist Church or any other Churches you can name—that and no other. In fact there should be between the Theosophical Society and the Liberal Catholic Church the absolute and complete separation that exists between the United States Government and any religious denomination that exists under that Government, and it seems to me there should be an expression from this Theosophical Society World Congress that will fix that point in the public mind.

Annie Besant Reopens the E. S.

In two circular letters addressed to E. S. members and dated respectively Wheaton, Illinois, September 1st, 1929, and London, October 1st, 1929, Mrs. Annie Besant takes the crank which sets the E. S. engine in motion once more, and, of course, with herself as driver. For the moment it may be said that the reorganized E. S. will be limited to the Raja Yoga discipline; that members must accept Annie Besant as the Outer Head and the Chohan Maurya (The Master M. of *The Mahatma Letters*) as the Inner Head; that they must believe in Krishnamurti and study his writings; that they must abstain from eating "corpses", and from making use of animal skins and feathers and otherwise must "obey as far as it is physically possible the Law of Ahimsa, Harmlessness." They must abstain from alcohol and tobacco; must keep washed and take exercise; must refrain from all sexual relations outside of marriage; must study and meditate one hour each day, and must "abstain from frivolous and useless chatter, and cultivate the habit of silence."

Clearly, then, one must be a strict vegetarian, and while a circular of Esther Bright informs us that leather shoes may be worn for the present, and till some satisfactory substitute is discovered, it is certainly physically possible to avoid resting one's head on feather pillows, and E. S. members may travel in company of a bag of corn husks, as an Englishman once traveled in company of his bathtub. These rules would have excluded H. P. B., who used both tobacco and meat, likewise the Master Maurya, who used tobacco, and for all I know still does, while the prohibition of "frivolous and useless chatter" would bar George Arundale, to say nothing of others. However, those who do not like the rules are permitted to stay out.

The opening paragraph of the Wheaton circular is as follows:

"In order to leave the field clear for the World Teacher in His priceless work, I suspended the E. S. for a period. But the Theosophical Society is suffering in its world-wide duty for lack of the organ which is its real heart on our earth. This will therefore be revived on October 1st, 1929, but will be confined to those who can accept the Raja Yoga Discipline as their rule of life, so as to form a more useful instrument in the hands of the Members of the Hierarchy Who are willing to use it."

The hypocrisy of this paragraph is evident. Are we to suppose that the "Chohan Maurya", who it is claimed is the Inner Head of the E. S., was so shortsighted as to permit Mrs. Besant to make such a blunder? Are we to suppose that if the E. S. was in the way of the World Teacher then, it would be less so now? On the contrary, it was evident enough at the time that she closed the E. S. because she had so entangled herself with her statements about the relation of the World Teacher (Krishnamurti) and the Liberal Catholic Church and the apostles selected by the Lord that she had to lock out the E. S. members and give them a chance to forget her follies. A reasonable time has now elapsed and the questioning may be supposed to have subsided. Scared at first by the attitude of Krishnamurti towards the Liberal Catholic Church and his contemptuous dismissal of her heaven-appointed apostles, she is now scared at her waning influence, having always depended on the E. S. to back her to the hilt without question. Consequently she revives the old political machine again, hoping she may retrieve her lost influence and that E. S. members may not be wide enough awake to see that she is practically mudding out the Chohan whose agent she claims to be as fallible as herself. It is no more likely that any of the "Hierarchy" are behind this reopening of the E. S. than that they filled her head with her nonsense about Krishnamurti as the patron of the Liberal Catholic Church and about her corps of apostles, consisting largely of Liberal Catholic bishops (see *in extenso* her addresses in *The Herald of the Star*, September, 1925). Nor is it more probable than it was that the Hier-

archy was behind her scheme of a "World Religion", which she attributed to them and then repudiated when she found that it could not be formed on the Theosophical Society, actually directing the falsifying of the minutes of the General Council of the Society in order to cover up her deceit.

Without intending to say anything against a Raja Yoga discipline as such, the E. S. was, is, and evermore will be nothing but a rank fraud as long as Mrs. Besant has anything to do with it.

In a note to E. S. members issued by Esther Bright, September, 1929, it is stated: "The O. H. is issuing no papers at present; members are to study Krishnaji's works; that is to be their study." Clearly, then, following on Krishnaji's dissolution of the Order of the Star because in his opinion organizations are useless, Mrs. Besant is setting up an organization in the T. S. in defiance of his wishes, to force him on the Society! Could you believe it? No, there are other reasons.

Geoffrey Hodson—Angel Monger

Mr. L. W. Rogers is seeking for reasons why the membership of the American Section, T. S. has fallen from 8,520 to 6,917 in two years. The causes are several, but one is to be found in the class of people who lecture under the auspices of, or with the recognition of the Theosophical Society. There seems of late scarcely a limit to the absurdities which are being put forth.

Prominent among these people, and perhaps the most notable for his weird ideas, is Geoffrey Hodson, who is announced in *The Theosophical Messenger* for September (page 204) to be lecturing in nineteen American cities this fall, and who will be given other assignments on application to Mr. Rogers. Mr. Hodson is perhaps the most remarkable combination of Leadbeaterism and Liberal Catholicism to be found, not even excepting George Arundale. Mr. Hodson is a clairvoyant to the 7th power and besides, so is his camera. He habitually takes photographs of fairies and angels and is constantly conversing with these beings. He announced that at the recent Chicago convention he would photograph angels, and, perhaps, make moving pictures of them.

Nor does he limit himself to angels. Not long ago he announced that he had beheld the Holy Virgin Mary and that he had witnessed her assisting at the birth of a child. In fact, it is now openly stated in theosophical circles that the Holy Virgin is a sort of celestial midwife, a universal accoucheur who is on hand at every birth. Such spying on things is not usually public, which would cause any ordinary man to be designated as a Jack the Peeper, must be excused in Mr. Hodson, however, in the interest of science.

Mr. Hodson, who also advertises himself as a health specialist, is no mean savant. Not long ago he described a new method for curing cancer (*Theosophical Messenger*, August, 1928, page 50; *Carte*, Sept., 1928). Cancer, says Mr. Hodson, health specialist, is caused by intelligent elements directed by the Lords of Karma for bringing about karmic results. These affix themselves to individuals and the result is cancer. But Mr. Hodson can outwit the Lords of Karma. His plan for curing cancer is to get groups of students to meditate and by so doing generate a force which will paralyze the cancer elemental.

Mr. Hodson is the author of numerous books put forth under theosophical auspices, mostly about angels, which are, to be sure, highly entertaining, but the reading of which, one would think, would be sure to deprive the reader of any desire to join the Theosophical Society, or, if a member, to make a rapid exit.

The purveying of such stuff in this country under the cloak of Theosophy, for which Mr. Rogers is directly responsible, repels intelligent people, but brings into the society a host of credulous and ill-balanced

persons who are seeking the sensational. In their enthusiasm over new-found "truths" they put up their dollars and join. But as is to be expected, they soon weary and turn elsewhere for fresh novelties, while those who have a remembrance of what the T. S. once was retire in disgust.

Mr. Rogers has made a good beginning by warning the Liberal Catholic Church off the theosophical premises. The next thing for him to do would be to make a decided move against the angel mongers, of which Mr. Hodson is the chief. Mr. Hodson cannot be prevented from purveying his piffle, but the T. S. can certainly be discouraged from endorsing him. Mr. Rogers is doing the reverse.

Back to Blavatsky in Europe

Note.—The *Carric* will be pleased to aid European societies and lodges in the larger centers, which adhere to the original Theosophy, by calling attention to their activities, but it cannot continue to engage in fruitless efforts to obtain such information. Unless such lodges or societies are willing to co-operate by supplying information when invited to do so, it must be assumed that they do not care to be noticed.

The Blavatsky Association, 26, Bedford Gardens, Campden Hill, London, W. 8. No program received.

United Lodge of Theosophists, 293, Regent Street, London, W. 1. Sundays, 8:15 P. M., public lecture; Wednesdays, 8:15 P. M., study class; Saturdays, 2 P. M., study class in *Secret Doctrine*.

Lige Union des Theosophes, 14, Rue de l'Abbé-de-l'Épée, Paris, Vc. Meetings Sundays, Wednesdays, Fridays at 20h 45. No program received.

Judge Lodge, T. S., 27, 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.

Vereenigde Theosofen, Gebouw, A. M. V. J., Room 243, Leidsche Boschje, Amsterdam. Fridays, 8:15 P. M., *Key to Theosophy*; public address, first Friday each month.

Vereenigde Theosofen, Anna Paulowna Straat 58 B, The Hague. Mondays, 8:15 P. M., public address. Wednesdays, 8:15 P. M., *Key to Theosophy*. Inquire of Th. F. Vreede, Emmalaan 1, Wassenaar.

Buddhist Lodge (independent), 121 St. George's Road, Westminster, London, S. W. 1 (on 24 bus route). Public meetings alternate Mondays, 7:15 P. M. Inquire of Mrs. Christmas Humphreys, above address.

Those interested in Christian Mysticism, uncontaminated by Lewd-beaterism or Liberal Catholicism, are referred to "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.

"Why The Secret Doctrine Should Not be Called Buddhism"

London, August, 1939

Editor of the *Carric*

Dear Sir:—

A pamphlet bearing the above title and signed J. A. C. C., "Member of the Blavatsky Association," issued by the H. P. B. Lending Library, 1613 Elgin Road, Victoria, B. C., calls for some comment.

It is surely within the right of any student of H. P. B.'s teachings to accept any form of religion which meets the "spiritual necessity of his life", and no one is entitled to question the bona fides of such acceptance. Why exception should be taken to the exposition of a religious system being illustrated with pictures of temples and images of the

founder together with "the seal of the highest dignitary of the church", I fail to understand.

In no sense, so far as I can gather, have the authors of "Buddhism the Science of Life" confused the teaching regarding esoteric Buddhism and the inner vital force that animates it, nor have they attempted to suggest that the whole of Theosophy is contained within the confines of any one religion.

Such quibbling, as expressed in the "Foreword" of the pamphlet is unworthy of a student of the Secret Doctrine.

Is it possible that the writer of the pamphlet cherishes a small degree of animus towards the authors of "Buddhism the Science of Life"?

Yours faithfully,

W. PEAT

Note—The Editor has also received the report of the Defense Committee of The Blavatsky Association on Mrs. Chalk's pamphlet, which agrees with the view expressed in the above letter. While sharing this opinion he does not feel justified in devoting space to further criticism, which would only lead to embroiling the *Curric* in this controversy. His favorable opinion of *Buddhism the Science of Life* has been sufficiently expressed in the *Curric* of October, 1928, and to this he adheres. If H. P. B. found it consistent with *Theosophy* to be a member of the Buddhist Church, if the Masters of *The Mahatma Letters* were Buddhists, surely it is to be pardoned in Mrs. Cleather and Mr. Crump.

Some Recent Correspondence

Editor of the *Curric*; Dear Sir:—

I see by the *Curric* of September, page 14, that a complete L. C. C. bishop's outfit, with accessories, is offered for sale to the lowest bidder. I will go one better. I offer to cart it away for only fifty dollars, cash in advance, and bury it in a small lot of consecrated ground in the suburbs; the price of the lot and cost of consecration to be extra, likewise monument, if any.

Yours, J. G.—

Dear Mr. J. G.—

You are too late, sir. Nothing doing. Said goods, I have since been advised, are to be shipped f. o. b. Rum-Ti-Foo, to L. W. Rogers, Junk Dealer, Theosophical Headquarters, Wheaton, Ills. They will doubtless find a ready sale in Chicago where, I am informed, people will buy any old thing. If not sold they will be donated to the Headquarters Theosophical Museum as illustrating the evolution of Theosophy from H. P. Blavatsky to Annie Besant and C. W. Leadbeater. It is rumored, however, that the market for abandoned L. C. C. outfits will soon be flooded and that the price will fall below zero. So look out for another chance, and ask more.

Cordially yours, Editor

At the Periscope

Latest News in Brief.—A. B. started up the E. S. machine October 1st; she and "Chohan Maurya" made mistake closing, but will try again; A. B. to be Outer Head, Chohan admitted as Inner Head, but must give up pipe-puffing; only Itajayogabesantokrishnamurtyites permitted; must study and meditate in Krishna-gee one hour daily; World Teacher to be jammed on T. S. by A. B. in final effort to keep control.—Ojai newspaper discontinues theosophical edition; reason, lack of interest; has Ojai boom collapsed?

Movements of the Sages.—Mrs. Besant did not sail for India on September 13th as was announced, but was in London as late as October 1st. Krishnamurti was there at the same time after recuperating in the Aus-

trian Tyrol and was expected to depart for India October 11th. *The International Star Bulletin* for October (page 26) announces that from India he will proceed direct to California via Europe. No mention is made of the proposed visit to Australia in March. Did Father Morton scare him off? Leadbeater was last heard of climbing down a volcano. George Arundale remained in Wheaton to prick his feathers. Fritz Konz is lecturing on our previous cannibalistic incarnations when we ate our mothers-in-law. Geoffrey Hodson is going about with his angels, giving peeps into the angelic world to lodges at \$50 per lodge and eking out a livelihood by giving sittings. He is, we are told, a very sensitive young man and must have the beat of everything; angels, you know, are fussy about food. Ernest Wood has been lecturing around in America on a "New Theosophy" which is only the old Theosophy just found by him. L. W. Rogers alone seems to stay at home and attend strictly to business,

"Theosophist" to Move.—It is officially announced in *The Theosophical Messenger* for September (page 185) that *The Theosophist*, which has been published in India ever since its inception in 1879, will after next January be published in America. So far the reasons for this strange move have not been announced. Judging from the general tone of the editorial section of the May issue, however, one might surmise that the reason is to enable Mrs. Besant to lambast the British Government in India to her heart's content under cover of an American publication without risk of being hauled up for sedition. The American publishers will be Mr. and Mrs. Hotchner, who returned to America in 1918 as Mrs. Besant's agents in an attempt to stir up trouble between the United States and England (Critic, May 1, 1918), and who were promptly squelched by our government.

Mr. Rogers' Annual Report.—Apart from the fact that the American Section, U. S., has a surplus of \$247,969 and that the Headquarters establishment is being prudently and successfully financed there is little cheering in the Annual Report of the President of the Section (*Theos. Messenger*, September, page 189). In the last year the membership has fallen off from 7,859 to 6,917, a net loss of 942 members. In fact, it has in two years decreased from 8,520 to 6,917, a net loss of 1,603 members. The sales of theosophical literature are now little more than one-half of what they once were. The receipts for the Publicity Fund have fallen from an average of \$100 a month to less than \$30 a month. In a separate article (page 191) Mr. Rogers discusses the supposed reasons for the decreased sale of theosophical literature, which are probably valid. He refers, however, to "the splendid books by Dr. Besant and Bishop Leadbeater." Is it not possible that one reason is in the class of books which are being offered to the public? Not everybody would agree with Mr. Rogers that these books are in any way splendid except in being, in the case of Leadbeater, splendid fiction, and in that of Mrs. Besant, splendid but mostly vacuous oratory. Thanks in part to the activities of Mr. Krishnamurti, in part to the growth of the Back to Blavatsky Movement, readers are more discriminating than they once were. And the newest books, what are they? Mostly of ephemeral value, if even that; largely books about the Liberal Catholic Church, books with Mr. Geoffrey Hodson's piffle about angels and the like. The fact is, the recent publications under theosophical auspices are for the most part not worth reading. The old classics, even if occasionally mentioned, are kept in the background; books like *The Mahatma Letters* are completely ignored. People are tired of being duped with a pseudo-theosophy in all its ramifications and are ceasing to read for the same reason that they are getting out of the U. S. They are nauseated with preposterous theories of the nature of things worthy of the dark ages. Certainly if, as Mr. Rogers admits, the inroads of the Liberal Catholic Church are in part responsible for the loss in membership the same cause, the impregna-

tion of theosophical literature with L. C. Cism, should have the same effect, and that is just what most of the Leadbeater books, the later Besant books and the Geoffrey Hodson books are. The L. C. C. is poked under one's nose at every moment. Witness the books put out by the T. P. H. in London—books by bishops Wedgwood and Pigott, while classics go unprinted. The theosophical book business is killing itself by ignoring the trend of thought; it is pandering to superstition and to the requirements of a group of theosophical adventurers instead of appealing to reason and common-sense. Who, after reading the Pigott-Udny book on the L. C. C., issued by the London T. P. H., would care to inquire further into Theosophy?

Mrs. Besant Calls Government a Thief.—In *The Theosophist* for May (page 110) Mrs. Besant repeats the charge that the Madras Government is "stealing" money sent to her through the mails, and now asserts that in the past year as much as 15,000 rupees (about \$6,000) have thus been "stolen". It will be remembered that last year she made a similar charge (*Theosophist*, May, 1928, page 137; *New India*, April 24th, 27th, May 5th, 1928). The Government, having learned of her charges, offered to investigate if she would furnish the necessary details, which she was unable to do, except that a check purported to have been sent to her was never received (*Critic*, October, 1928). In view of this but little credence is to be placed on the present assertion, and she is seemingly slipping to pose as a martyr, an old trick of hers.

Mt. Rev. Pigott on Apostolic Succession.—The Rt. Rev. F. W. Pigott, Liberal Catholic Regional Bishop for the Province of Great Britain, declares in *The Liberal Catholic* for June (page 58) that Liberal Catholics hold that a church without the apostolic succession "would be of no value whatever. Most of us probably would consider it a waste of time, energy and money to try to keep such a Church in being." And this church calls itself "Liberal" while consigning to the dust bin all but the two or three Christian churches—Roman, Greek, Anglican—which hold a dogma which H. P. Blavatsky has called "a gross and palpable fraud" (*Univ. Unveiled*, II, page 544). We congratulate the Right Reverend on being in the right boat. This is going even further than Father Leadbeater, who tells us that without apostolic succession the Lord refuseth to hear the voice of the charmer, charming never so wisely. To priests of other kinds he is as deaf as a bedpost.

"The Liberal Catholic" Has Difficulties.—From an editorial by Rt. Rev. Pigott in the September *Liberal Catholic* it appears that the subscriptions have fallen off 200 in the last year and that unless some deity with a money bag appears it will be forced to the wall. Of the edition of 1,500-475 go to America, 400 to Australia and 525 to Great Britain and the Continent. This would be regrettable, as it is not only well written but affords the best means of contacting the childlike simplicity of the Grand Old Man Leadbeater. Of such, we are told, is the Kingdom of Heaven.

Ernest Wood Proposes.—Mr. Ernest Wood, general secretary of the T. S., located (now and then) at Adyar, was at the front at the Chicago convention with a series of resolutions aimed at abolishing pretty nearly everything in the T. S., and making membership to consist solely in subscription to a magazine. There would be no lodges unless such subscribers desire to form local groups. The cost of the magazine was estimated at from \$3 to \$4.50 a year. When one remembers that the membership of the T. S. is not far short of 40,000 and that all efforts have not succeeded in securing more than 2,000 subscribers for Mrs. Besant's *Theosophist* (see same, March, 1929, page 590), one can imagine what would become of the Society. When anybody in the T. S. starts some

jackassinity one is almost sure to find Mr. Wood supporting it, but this particular variety seems to be of his own devising. There is but one thing to be said in its favor—it would probably abolish the office of President, and with it Annie Besant.

Supposed Reincarnation of H. P. B.—The story that H. P. B., on dying, reincarnated at once in the body of a young man who had met with an accident originated within five days after her death and is to be found in a letter of Mrs. A. P. Sinnett to Mr. Christie, dated May 13th, 1891, and published in the May, 1929 *Theosophist* (page 125). Who is responsible for the story is not stated, but as that young man must by this time be about 65 years old, isn't it time that the he-Blavatsky was doing something? Leadbeater, who has retailed the story from time to time, occasionally invokes this he-Blavatsky to prove that all is well in the Theosophical Society, as also does Annie Besant. George Arundale (*Theosophist*, October, 1928, page 4) also proves that all's well, for were it not, this he-Blavatsky would descend on Adyar "like a wolf on the fold." In fact, one may well suspect that Leadbeater himself invented the story and reincarnated H. P. B. for future use in his own defense.

Mr. Albert R. de Pina—One of the features and joys of *The Theosophical Messenger* is the book reviews by Mr. Albert R. de Pina. I do not read these for information about the books themselves, for usually there is none, but for Mr. de Pina himself, whom I thoroughly enjoy. His remarks about a book in the June issue (page 127) well apply to himself: "Words that glisten; words that are iridescent and colorful; heavy, meaty ones that strike the mental ear with a dull sound; tragic ones, and words frantic with a sort of disillusioned joy—agog with a laughter that is the physical detritus of his flashing thought." It would seem that nothing short of a heavy dose of castor oil could get that ill-digested dictionary out of Mr. de Pina's bowels.

Dr. Roocke's Will.—The *Sydney Morning Herald* of April 24th tells us that the will of the late unfortunate Dr. Mary E. Roocke, founder of the Sydney Star Amphitheater, had just been admitted to probate. Part of her estate of 2,479 pounds is left in trust for the support of the Amphitheater in connection with the "Coming of the Lord", or the future religion known as the "Fire Rite", or "Mother of God." The residue is to be used to purchase 10 pound seats for her nephews and nieces. As often pointed out in the *Carra* the Amphitheater scheme was a complete fiasco, many thousands of pounds, much of which was borrowed, having been sunk in mortar and concrete, to be graced by a Lord who never came. The land on which it stands and the adjacent property may have some value, but the building cannot even be rented for offices, for amusement purposes, or even as a pen for pigs, being entirely out of the way. Dr. Roocke was the dupe of Mrs. Besant and of the nefarious Leadbeater, who egged her on, had his name, not hers, placed on the corner-stone, and then, seeing that it was a failure, repudiated the scheme as "ill-advised."

Methodists—Theosophists.—April 21st a joint meeting of methodists and the Hobart Theosophical Society was held in a methodist church in Hobart, Tasmania, in commemoration of the Australians killed in the war. Mr. Sisman, a theosophist, occupied the pulpit and told the methodists about Theosophy. It is described as an unique affair and everybody, methodists included, was pleased.

Aquarian Foundation to be Dissolved.—News comes from Government sources at Victoria, B. C., dated April 23d, that the Brother XII Aquarian Foundation at Nansimo, B. C., will shortly be dissolved by voluntary action, the property being distributed among the investors (*Oceanian Theosophist*, June, page 128). It is understood, however, that there will be a heavy loss to all investors. Whether Brother XII, who was one of the chief assets, will be liquidated, is not stated.

Christmas Books

CURRIC 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 CURRIC. To avoid the Christmas rush, please order as promptly as possible.

Remittances from British Lands

Readers of the CURRIC 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 CURRIC for one year.

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

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Answers to Questions on "The Secret Doctrine"

In the Blavatsky Lodge, London, H. P. Blavatsky answered questions on difficult points in *The Secret Doctrine*. These replies were taken down stenographically, revised by her and published in the *Transactions of the Blavatsky Lodge*. These answers have been reprinted and constitute an invaluable supplement to *The Secret Doctrine*. Price, cloth, \$2.00; from the O. E. LIBRARY.

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.

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.

Back to Blavatsky!—Books by Mrs. Cleather and Mr. Crump

H. P. Blavatsky: A Great Betrayal, by *Alice L. Cleather*, paper, 50 cents. One of the best exposures of the vagaries of Neo-theosophy and of immoral tendencies in the T. S.

H. P. Blavatsky: Her Life and Work for Humanity. By *Alice L. Cleather*, Boards, \$1.25.

An expansion of a series of articles written for the *Maha Bodhi* journal at the request of the Ven. the Anagarika Dharmapala. The best brief account of H. P. Blavatsky.

H. P. Blavatsky as I Knew Her. By *Alice L. Cleather*, with an addendum by *Basil Crump* on Mr. Sennett and Madame Blavatsky. Boards, \$1.25.

Personal Recollections by one of H. P. B.'s "Inner Group."

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. J. Cleather's books. By *William Kingstand*, *W. B. Pease*, *Basil Crump* and others. 18 page pamphlet; sent on receipt of four cents stamps (U. S., Canadian, British).

Replies to an attack on Mrs. Cleather by the magazine *Theosophy*.

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THE O. E. LIBRARY CRITIC

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BY

The O. E. Library League

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No. 5

Yearly subscription, United States and foreign, fifty cents. Single copies, five cents. Issues earlier than June, 1926: one or two copies, five cents; more than two copies, ten cents each, single or mixed issues.

WHO WILL WRITE TO A PRISONER?

Just for variety I give a few, very few, reminiscences of the O. E. LIBRARY LEAGUE. Since the year 1913 the LEAGUE has been engaged in securing correspondents for prisoners. It was not the original purpose of the LEAGUE to do this. Prisoners themselves started the movement by writing in for correspondents who could help them with this or that information, or just by writing them cheering letters. In those days it was far easier to interest persons in prisoners than it is today. People, apparently, had less to do than now; it was not as necessary to keep up with the Joneses and their cars and although there was less talk about prison reform, there was also less talk about crime waves, and the prisoner was not looked on as he is today. It is always easier to sit on some committee or to talk matters over at a luncheon or club with one's peers than actually to take the trouble to find out at first hand what the prisoner really is at heart. You have heard of the so-called "community chest" plan. You simply send in your check once a year--a matter of five minutes, perhaps--and leave it to somebody else to do the actual work; you yourself do not come into contact with the sick and the suffering. In this way you satisfy your conscience, make your peace with God, assure yourself a reserved seat in the New Jerusalem, and avoid risks of infection, saving time for bridge, dances and football games. Or, if you are disposed to be clubby, you join a men's or women's club, get yourself on a committee and pass resolutions to be submitted to the Governor and then adjourn for the social side of it. It is beautifully simple and one wonders at the stupidity of those benighted Buddhists and others of their kind who maintain that real charity means real and direct interest; that help given direct is better than help given through a servant; that not only is it more helpful to the giver, but also to him who receives, even though it may not be as efficient from the standpoint of economy and cash.

To come to reminiscences. In an evil hour someone put it into my head that among the innumerable members of women's clubs in the United States there would be many who

would gladly spend a little of their spare time in writing cheering letters to friendless prisoners. Being more optimistic in those days I fell for the suggestion, and practically every women's club in the country, in so far as it professed philanthropic aims, was circularized. The result? A reply from three ladies, who thought their time would permit of such an unheard-of thing as stepping down themselves among the unfortunates, and discovering what manner of men were these about whom they were passing resolutions. And of these three, two promptly withdrew their offer—they were too busy with committees telling the Governor how HE should help the prisoner! Since then no such effort has been made.

And there were even worse experiences. After the famous riot in Joliet prison the belongings of the prisoners were searched and various letters were found, mostly from young women, and not all by any means of a commendable character. Besides these there were a few letters from LEAGUE members. The authorities at once jumped to the conclusion that the O. E. LIBRARY LEAGUE was at the back of the whole thing, including the riot itself, and that the very respectable middle-aged and old ladies of the LEAGUE were responsible for the salacious or otherwise objectionable correspondence. Without taking the trouble to get direct information from us, a statement was given to the Chicago press, with samples of the worst letters, with one or two harmless ones bearing the name of the LEAGUE sandwiched in, so as to involve it in the scandal, and for a week running the public was shocked and entertained with these letters and the information that they were written at the instigation of a certain man in Washington. The Chicago papers mostly withdrew their charges on friendly representation that the writers of the objectionable letters were wholly unknown to us, and that there were really quite a number of harlots and adventuresses with whom we were not acquainted who might have written them. The *Chicago Tribune* alone, like some other publications which tell a lie and stick to it, refused to budge.

Some time later a youth in a New York City prison got into a correspondence with a young girl whose name he had found in a newspaper. The correspondence, foolish rather than vicious, attracted the attention of the warden, search was made and a few letters from LEAGUE members were discovered. Immediately the Commissioner of Correction, one Burdett G. Lewis, jumped to the conclusion that every letter received by a prisoner was instigated by us, called in the reporters and for a week every paper from Maine to California was ringing with denunciation of the General Manager of the LEAGUE as a disreputable man who was "procuring" girls for prisoners. Confronted with the facts, and backed by state-

ments from the girl's parents as well as the prisoner himself, that they had never heard of us, Lewis acted like a licked dog, but refused to make public retraction. Only the *New York World*, the one respectable sheet in the whole kit and hoodle, was willing to publish a clear statement from the prisoner himself. The others refused to print it. A leading paper in Atlanta for several days running published a quarter-page notice in large type, warning the public that a man in Washington, naming him in extra large type, was a pimp and procurer, getting girls for prisoners for immoral purposes. It promised to continue publishing the notice indefinitely, and only threats of legal action for libel caused it to cease. Congress became alarmed and the Department of Justice was requested to investigate the activities of said man in Washington. Fortunately it did this, sending its prison inspector to Leavenworth and Atlanta, who spent a week reading the LEAGUE correspondence with the inmates, with the result that the LEAGUE was exonerated and its work commended. So the investigation terminated.

About the time of the Joliet difficulty the great "Dorothy Dix", then a general hack writer, but now better known as a specialist on love, marriage and domestic discord, and a right good one, too, it must be said, took up the cry and in a syndicated article denounced the LEAGUE as an invention of the devil and its promoter as an ally of that personage.

Out of this welter of opposition one bright spot stood forth. Somewhat before the above incidents Ella Wheeler Wilcox, for no reason I could imagine, except sheer goodness of heart, for she had not been approached on the subject, published a syndicated article of two or more columns, which appeared in the leading newspapers, often on the front page, praising the LEAGUE to heaven as a boon to prisoners and a benefactor of the human race. It was beautifully written and we were at once overwhelmed with inquiries, the ultimate result being the addition of about five hundred new members to our ranks, more, in fact, than the total received since. We were simply swamped and inquirers had to wait their turn, and it was months before the prison applicants were sufficient to equal the offers to write to them.

That was the result of the unsolicited support of a famous person. Since that day no well-known person has stepped forth to help us. Occasional letters written to the press by members have appeared and a scanty return in new members has resulted. But these have been no front page stuff, the writers have been unknown, and the space allotted to them in the correspondence columns has been small and inconspicuous. Nevertheless, the net result has been many new members, enough to balance those who grew tired or fell by the

wayside.

In latter times, however, not even such luck has been experienced. The outcry against the criminal has made the press wary, and it has been found difficult to get even a few lines printed. The public is not interested in prisoners, it is said. This, of course, has discouraged members, for who wants to write to a paper with the practical certainty of having their letters ignored? Still, there is some possibility in this line yet, and, besides, it is still possible to interest by direct conversation a few persons who have a little spare time, who know what loneliness and isolation mean, and who would be willing to use some of that time in letter writing, thus not only cheering some lonely man, cut off from home and without friends, and who at the same time would like to learn something of a hitherto unknown side of human nature, a side which, with all its faults, has yet enough of goodness to make it worth investigating and perhaps salvaging.

So that is why I appeal again, as often before, to our friends, to try to interest those they can, and thus to enable us to meet the constant stream of appeals we are getting from prisoners, appeals which have often to go for weeks or months unanswered.

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 GAZETTE 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

Hall and Chain for Women.—According to a late report of the National Society for Penal Information the women's department of the Missouri state prison is the only penal institution in which women may be found wearing the hall and chain. The male prison, it is averred, is one of the worst in the country.

More Time and Less Talk.—At a conference with penologists held by Governor Roosevelt of New York in September, it transpired that the food served to inmates of New York state prisons averages 7 cents a meal, as compared with 7½ cents a meal in 1868. Compare this with Alabama, which allows 45 cents a day for each prisoner, and sees that he gets it. The canteen plan now being tried out in New York prisons, by which it is hoped to save 15 per cent of the cost of food, would seem to be something of a joke. The average prison term in New York is now seven years, as compared with two years, seven months in 1917. And yet, despite Caleb Baumes, New York seems to be getting no nearer to Jerusalem the Golden.

Crowded Federal Prisons.—It is stated that Atlanta Penitentiary is filled 120 per cent above capacity and Leavenworth 87 per cent. 33 per cent of the inmates are narcotic law violators and 14 per cent prohibition offenders. Mr. Hoover proposes a \$5,000,000 enlargement program, to include a new prison somewhere in the northeast.

Our Christmas Bowl

At this season, when everybody is thinking of doing something to make others happy, the Editor of the *Curric* approaches you, begging bowl in hand, for contributions towards meeting the costs of publication. While the bowl is not as large as a washtub, it is large enough to hold anything that may be dropped into it, without the least fear of its rolling off to the ground and being lost. He asks and expects nothing for himself, nor could he receive it, his whole duty being to keep the *Curric* going without interruption. Should you have found the *Curric* interesting, or the information it conveys of value to you, you will think of the struggles of the Editor in collecting and publishing that information, often not knowing from one day to another where the needful dollar is to come from.

Hounds of Heaven

With grateful thanks the *Curric* acknowledges the receipt, November 9th, of five beautiful pictures, printed in colors on both sides, and guaranteed by the Bank of England to be worth one pound each in any part of the world. The anonymous donors, who sign themselves "Four Whelps", are, indeed, Hounds of Heaven.

Theosophy or Neo-Theosophy—XII

(Continued from October *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.

Causal Body

For it is the Buddhi-Manas which is called the *Causal Body*, (the United 5th and 6th Principles) and which is *Consciousness*, that connects it with every personality it inhabits on earth . . .

Speaking of Manas, the "causal body", we may call it—when connecting it with the Buddhist radiance—the "Jhousa Ego", never the "Higher Self."

—*Key to Theosophy*, orig., pp. 121, 174; U. L. T. reprint, pp. 95, 136; rev. ed., pp. 82, 117

The ego dwells in a causal body, and when he takes upon himself in addition a mental and an astral body, the operation involves the actual entangling of a portion of the matter of his causal body with matter of those lower astral and mental types.

—C. W. Leadbeater, *The Inner Life*, Amer. ed., I, p. 271; Adyar ed., I, p. 419

When the Thinker has consumed in the mental body all the fruits belonging to it of his earthly life, he shakes it off and dwells unencumbered in his own place. All the mental faculties which express themselves on the lower levels are drawn within the causal body—with the germs of the passional life that were drawn into the mental body when it left the astral shell to disintegrate in Kāmaloka—and these become latent for a time, lying within the causal body, forces which remain concealed for lack of material in which to manifest. The mental body, the last of the temporary vestures of the true man dis-

integrates, and its materials return to the general matter of the mental plane, whence they were drawn when the Thinker last descended into incarnation. Thus the causal body alone remains, the receptacle and treasure house of all that has been assimilated from the life that is over.

—Annie Besant, *Sacred Wisdom*, p. 146

Once again, there begins the process of involution, and now of the Ego who lives in the causal body. When the Ego descends into incarnation, he undergoes limitation plane by plane, as he makes successively the mental, astral and physical bodies.

—C. Jinarajadasa, *First Principles of Theosophy*, p. 197

(To be Continued)

God's Grace by the Pound

In the Sermon on the Mount we are told: "But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

That, however, is now quite obsolete. What person with a sense of economy of effort would do this when, by merely sitting on a church bench in front of a priest, he can have the Divine Grace sprayed out over him as from a lawn sprinkler?

This may seem sacrilegious, and in fact I should think it so myself, were we not assured that it is even so by no less authority than the Great Bishop Leadbeater, who has undertaken, and quite successfully, it would appear, to replace the time-worn precept of Jesus above quoted and to deal out the Grace of God in ounces and pounds, pumping it through a system of wires attached to the vestments of a priest. You don't believe it? Well, read the following from the Great Bishop's book, *The Science of the Sacraments*, which is officially recommended to students of Theosophy in the 1929 *Year Book* of the British Section, T. S. (page 64), in order to learn what Theosophy is.

The stole, it may be explained to the ignorant, is that long scarf orippet which the priest wears around his neck. On page 436 the Great Bishop gives a picture of the stole in full operation, commenting as follows:

"Flow of Forces through Stole.—The force which accumulates under the surplice during a service rushes up through the neck-hole, and is attracted by the metal cross fastened to the middle of the stole. Thence it flows down both sides of the stole to the ends where it forms a vortex around each cross attached therein. It then radiates out upon the people through the metal fringe."

Now don't be misled into thinking that this is merely figurative or symbolic language. It is literally true, just as true as when one speaks of conducting electricity along wires and measuring it in kilowatt-hours. On page 454, speaking of the maniple, another small scarf carried on the left arm of the priest, as a waiter carries his napkin, Mr. Leadbeater says:

"It will be readily understood that a great effort is involved in the

materialization or bringing down of spiritual power from higher planes to lower, and its natural tendency, if not used at the lower level, is rapidly to evaporate and return to its original form; wherefore we are anxious to capture and utilize every ounce of it for the purposes for which it has been invoked. I am quite aware that to those who have never thought of the scientific side of religion it seems odd and rather irreverent thus to measure out the grace of God in foot-pounds, and talk of saving or wasting it; but we are dealing with definite and observable facts in nature, and I do not see why we should be afraid to face them, and learn how to take the best advantage of them."

And this is a sample of what is being forced upon theosophical lodges as Theosophy through the efforts of Leadbeater, Wedgwood, Arundale and others, supported by Mrs. Besant! And the protests against this materialization of things spiritual are met with howls of indignation from these clerics on the plea that the Theosophical Society is open to everything and that is a violation of brotherhood to exclude them. Read for example the imprecations of Mr. Arundale against the Theosophical Society if it attempts to do so (*Australian Theosophist* for July, page 99).

There is but one step further. The Great Bishop tells us that this Divine Grace can be corked up and prevented from evaporating by using a special head gear (*Science of the Sacraments*, page 464). Why not organize a system of delivering it in bottles or storage cells every morning along with the milk? It would be a perfect boon to theosophists who feel unable to arise early enough to attend morning mass. Or why not have it supplied by wire to the home? It could be run directly into the closet where the devotee is supposed to be praying to his "Father which is in secret", or into the kitchen to humor the servants, or to prevent Ma and Pa from quarreling over a badly cooked breakfast.

And don't forget that Clara M. Codd, who has been sent to America this year as a supposed theosophical lecturer, has written a book called *Theosophy as the Masters See It*, in which she attempts to prove that *The Mahatma Letters* were written in support of the Liberal Catholic Church, and that in fifty years hence there will be a "Back to Besant Movement", and that "H. P. B. will have become mythical" (page 216. See *Catrac*, September, 1928).

Mrs. Besant's Use of the T. S. for Political Purposes

Dear Dr. Stokes:—

I must warmly commend your courage in printing the truth as to the seditious activities of Mrs. Besant in India, and her utterly unscrupulous use of the Theosophical Society—an International Organization—for her own National Political purposes. The speech of Lord Sydenham (*Catrac*, June, 1929), making full allowance for the necessary bias, is, to my knowledge, well within the limits of a temperate statement of the facts. Its courtesy also is in striking contrast with the vituperative and sophisticated statements we have learnt to expect from Mrs. Annie Besant, President of the Theosophical Society. She never omits an opportunity of posing as that important official on every possible occasion. So important is it for the Society's members to know the full truth about Mrs. Besant's political activities that I feel impelled to ask for space to supplement your information by the statement of the following facts of my own observation and experience during three years' residence at Adyar and elsewhere since.

"It was an order," and still is, that Mrs. Besant and her followers should assert, in season and out of season, that "the President" had "nothing to do with politics" in her numerous capacities as titular head of the *Theosophical Society*, the *Eoteric (Secret) School of Theosophy*, the *Order of the Star in the East*, the *Brothers of Service*, the *British Co-Masonic Order*, etc., etc. Such protests, however, constitute a delib-

craft and sophisticated attempt to throw dust in the eyes of E. T. S. and of the public, for Mrs. Besant's own actions and utterances will prove beyond doubt that from 1912-13, when she made her second incursion into Indian politics, up to the present day, she has utilized to the utmost, and with entire lack of scruple, every facility offered by her official position in each of the above organizations, but especially of the Theosophical Society, to force her Indian politics on the Society, and through it, on the general public. In resigning from the E. S. in 1922, I wrote:

"So far as the E. S. is concerned, my experience of its working under Mrs. Besant in Australia, Adyar, England and America, enables me to assert that it is nothing but a political machine used for the purpose of securing the ascendancy of Mrs. Besant in the various bodies to which E. S. members have gained access."

To this mild description I entirely adhere, and if space permits I will clearly demonstrate from actual knowledge the *modus operandi* of this aged but persistent claimant to Divine attributes, who has actually had the assurance to take the place of Christ beside Barabbas and demand with blasphemous vanity "Whom will ye serve?"

The E. S. was, and is, obviously, the basis of Mrs. Besant's autocratic power. In it she has reigned supreme, with the title of Outer Head. Membership was exclusively confined to E. T. S. Practically every official of both the T. S. and its lodges was an E. S. member, and from every such member the following personal pledge was exacted:

"I pledge myself to cooperate with the Outer Head (Annie Besant) for the object which she declares to be the work of the Master and to resign from the E. S. if I feel that such cooperation is impossible for me."

The E. S. has thus furnished Mrs. Besant with an army of blind devotees who have carried her instructions into effect in the T. S. or other organization as a fiat of the Masters, and passed them on to the public through lectures and magazine articles, Indian Home Rule was thus proclaimed as *Master's Work*. The formulae were "Claim steadily India's place in the Empire, Be firm but not provocative. The result will be a great triumph. Let it not be stained by excess." It is interesting to know that these formulae were simply some sententious observations made by Mr. B. W. Wadia, which Mrs. Besant glibly appropriated and repeated as "Master's Orders" to her! Indian politics were made an obligatory study in the E. S., and then foisted on the public from practically every T. S. lodge platform. Thus was created an Indian Home Rule complex, whose influence was all the stronger because its source was obscure and difficult to recognize.

Similar methods obtain in Adyar among the workers at Theosophical Headquarters. Nearly all who go there to work are faithful E. S. members, and, sooner or later, they are ordered, or induced, to engage themselves in the production and distribution of A. B.'s political newspapers and other political printed matter. Some of this emanates from the Vasanta Press and is distributed all over the world through the agency of the Theosophical Publishing House and its numerous branches, some of which now belong to the various Sections. Vasanta Press is the personal property of Mrs. Besant and is situated just off the Adyar boundary, but the Theosophical Publishing House is on Headquarters ground for which no rent has ever been paid to my knowledge.

Adyar has also been notorious for many years as a gathering place for Indian "politicians." I have seen many political teas and meetings held on the grounds at Mrs. Besant's call, and what is known as the "drawing room" of Headquarters was for long used as a typewriting office in which some twenty typists worked in connection with Mrs. Besant's political activities.

Mrs. Besant's motor cars, which were used principally for her political activities, have been a charge on the T. S. funds. This can be seen from an examination of the various Annual Reports, though latterly a book-

keeping alteration has been made to evade a portion of the income tax.

At the political lectures given by Mrs. Besant in Madras it was customary for the European residents at Adyar to be asked to attend and provide a "platform", thus giving the impression that the Headquarters and the T. S. were at the political back of its President? But on one occasion she overreached herself, for so slanderous and continuous were her allusions to the British Raj that many of her British platform, including Miss Severs, went to her afterwards, and remonstrated strongly, and announced their intention of never again giving countenance to her political pronouncements.

Great capital was made by her and her supporters out of her so-called ill-treatment during her internment by the Madras Government. The facts were that Mrs. Besant was treated with the greatest consideration by the authorities, and any discomfort that overtook her resulted entirely from her determination to be a martyr; her contumacious refusal to take with her clothing suitable to the climate; and also from her obstinate insistence on occupying Olcott Bungalow, down in the mists of the valley, in preference to Brookhampton Bungalow which stood in the sun on the heights. This was at Ootacamund where she went after finding her first choice, Coimbatore, I think, to be too severe in climate. She was given the choice of quite a number of places and when she expressed her wish to transfer to Ootacamund the Government readily consented. One of Mrs. Besant's fellow internees wrote to me:

"... We had a taste of imprisonment at least, and it was a strange experience, for while much liberty was granted, there was a very real sense of being shut up, . . . Personally I did not mind anything else so much . . . There were too many interruptions and visitors continually. I had counted on a longer holiday . . . It seems like a dream now and not a very bad one."

The Daily Graphic, London, of that time, stated that Mrs. Besant had been interned for making speeches that incited to sedition. Mrs. Besant took action (see CURRIE, January 7, 1920) but as usual lost her case, the Court holding that *The Daily Graphic* was fully justified in its statement. In 1921 Mrs. Besant appealed to the Law Lords of the Privy Council against this decision. Her appeal was dismissed, so, according to two of the highest Courts in Britain Mrs. Besant was adjudged to be a fomentor of sedition. Both T. S. and E. S. facilities were used to agitate for her release.

Mrs. Besant's perhaps most culpable action was her deliberate attempt, during a critical stage of the War, to create a pro-Indian-Home-Rule and anti-British sentiment in the United States, in the hope that Britain would bow to the pressure thus exerted and, out of fear, grant immediate self-government to India, while Mrs. Besant would pose as an "Alone-I-did-It" savior. As you wrote in your issue for May 1st, 1918:

"Mrs. Besant has recently declared her belief that the war will not be won until Great Britain gives home rule to India . . . What concerns us here is another matter, her deliberate attempt to force the American Section of the Theosophical Society into British politics. It is announced that a request has come from Adyar that Mrs. Besant's speech be given the very widest possible publicity in America. She has sent two agents to this country. Committees have been appointed and the sectional machinery set in motion—unofficially, of course—with the object of placing Mrs. Besant's speech, demanding home rule for India, in the hands of all public men in America, from the President down, to say nothing of others. The matter is to be engineered through the lodges, and through the *League for World Liberation*, a separate organization having for its object 'to support the Allies' plan of democracy for subject peoples.'"

This "League for World Liberation" was a rank fraud. It was engineered by two members of the T. S. Lodge in Washington, D. C. It had

no members and came into existence, office, officials, letterheads and literature, solely for the above purpose. The mailing lists of the American T. S. were used. A. B.'s speech was distributed, and one happy result was attacks on Mrs. Besant in several popular magazines for her treacherous action in thus trying to embroil Great Britain with the United States at that very critical moment. It is understood that a vigorous protest was made to the White House by the British authorities, for shortly after, the Adyar agents unostentatiously disappeared from Washington, and the precious "League for World Liberation" with its elaborate organization vanished from the scene.

I will conclude with an extract from a pamphlet issued in 1917 by Jehan van Maenh, Darjeeling, once Assistant Librarian of Adyar Library and for six years member of the T. S. Executive, Adyar:

"... it shows how, in practice, political considerations have influenced the Society, and have very insidiously been at work in the very heart of its body, its General Council, and that the Society has been manipulated—and with the greatest ease—to suit the political ends of Mrs. Besant. . . . (there is) the glaring case of a private meeting of a certain group of people at the Headquarters who, after meeting as members of such a group under the leadership of Mrs. Besant, were taken by her to the next room to hear some political remarks, prefaced by the statement that if she were to address them about these matters in the first room the 'unjust' objection might be raised that the group and politics were identified. The speaker remained the same, and the hearers remained the same, but the other room made all the difference. . . . The incident is symbolic of the way in which the Theosophical Society is or is not connected with Mrs. Besant's politics."

The *Theosophist* magazine, I might say finally, was founded and left by Col. Olcott and Madame Blavatsky to be the property of the President of the T. S. But Mrs. Besant claims it to be her personal property and in spite of the fact that all the world looks on it as the official magazine of the T. S. she deliberately uses it as a means of making false and scurrilous assertions to the effect that the Indian Government *steals money from her correspondents*. One may look on such a statement with smiling contempt, knowing its source, but one must deplore the fact that the chief officer of the T. S. should not have sufficient respect for that office to deter her from resorting to such ignominious methods of controversy. Let us hope that before she crosses the Great Divide she will summon up sufficient decency at least to express regret for her wrong doing. Restitution is beyond her.

HUGH R. GILLESPIE

A Vedic Research Journal

Journal of the International School of Vedic and Allied Research; edited by George C. O. Haas, A. N., Ph. D. and published by Vedic Research Press, New York City. Quarterly; annual subscription \$2.00; single copies, 50 cents. From the O. E. LIBRARY.

In these days, when there is so much of a questionable nature published regarding the literature and philosophies of India, and when the country is overrun with itinerant yogis and super-yogis, each advocating some "system", and offering to communicate it for a fat fee, it is really heartening and refreshing to learn of a movement conducted by scholars in the highest sense of the term which aims to bring to the West a knowledge of the classical literature of India, and to render it more accessible through reliable translations. The movement is not intended to sponsor any school of occultism whatever, theosophical or

otherwise, but its work is one which no serious student of Indian philosophy and religion can ignore. The first issue of the new Journal (October 1929) bears witness to this.

Who are its promoters and sponsors? Prof. Charles Rockwell Lannan, the veteran Sanskritist of Harvard University, is president of the American Section, and the Earl of Ronaldshay of the British Section; the executive council is composed of professors in the leading universities of America and England, as well as other well-known scholars. Harvard, Yale, Columbia, Chicago, California universities are represented, to say nothing of others, and we note such familiar names as Prof. A. H. Sayce of Oxford, Mrs. C. A. F. Rhys-Davids, Sir Francis Younghusband, G. R. S. Mead, Mrs. L. Adams Beck, Prof. E. Washburn Hopkins of Yale and many another. In fact, the corps of officers is a guarantee that the work done will be first-class in every respect.

In this first issue of the Journal I call special attention to the address of Prof. Lannan on "India and the West", and to the translation by Dr. Haas of the *Kavatya Upanishad*, a wonderfully beautiful classic which I commend not only to theosophists and students of the *Bhagavad Gita*, but likewise to those persons who are of the opinion that there is something new in the teaching of Mr. J. Krishnamurti.

Secret Doctrine Class in New York

Mr. Roy Mitchell, well-known theosophical lecturer and Back to Blavatsky man, is giving a series of lectures on *The Secret Doctrine* at the Headquarters of The Theosophical Society, Independent, Room, 222, Grand Central Palace, 480 Lexington Avenue, New York City, every Friday evening at 8:30 o'clock. Everybody welcome; no charge.

At the Periscope

Latest News in Brief.—Mr. and Mrs. Ernest Wood have departed for India and will return in two years with still newer Theosophy; Mr. Wood, when at home, runs secretary end of Adyar.—Father Cooper has gone to Adyar to hobnob with Grandfather Leadbeater.—Dr. R. W. Lindberg has given up baking sacramental bread at Mosman, Sydney, and returned to Kansas City.—Mr. A. F. Knudsen, with all of his seven principles except, perhaps, Manas, now back in America.—Mr. Jinarajadasa, having annexed South America to T. S., has gone back to Adyar where he will remain long enough to shave.—George Arundale back in Australia; will sit on now vacant throne of Leadbeater at Mosman Manor and "live spirally."—Krishnamurti makes up mind to visit Sydney in February; axe brigade organized to clear away overgrown undergrowth at Balmoral Amphitheater.—Fritz Kunz going up and down like a roaring lion, but gracefully carrying his paws in his pants pockets, talking on everything from crime to octoplasia.—Rt. Rev. Wedgwood appears to have retired for repairs.—Geoffrey Hodson touring America, giving out inside information about angels under garb of Theosophy; admission, fifty cents.—"Bishop" Thompson, L. C. C. of New Zealand, after visit to Emper, has renounced church and imitated Christ by going back to his trade as carpenter.—U. L. T. interests start new monthly at Bombay, "The Aryan Path."—Both Adyar T. S. and London U. L. T. declared "dead", but coroner yet to be heard from.—Mrs. Besant remained long enough in London to see that her birthday (October 1st) was properly celebrated, and having collected £118 and some pence returned to Adyar a week later.—Mrs. Besant claims incarnation in unknown ancient African civilization; asserts that H. P. B. left India in 1885 to hunt for HER.—G. E. Sutcliffe announces two planets outside Neptune, Isis and Osiris, discovered by psycho-telescope.—James M. Pryse again bursts into *Canadian Theosophist*, bellowing blurb about Blavatsky.—Theosophical So-

ciety (Point Loma) opens lodge in New York headed by Talbot Mundy; also in San Diego, Boston, Seattle, San Francisco, Los Angeles, Petaluma (Calif.), Chicago, Alpine (Calif.), Victoria, B. C., Vancouver, B. C.

For God, Besant and Mammon.—The suspicion that the Ojai development is in reality a scheme of theosophical real estate speculators who are aiming to make a profit at the expense of T. S. members is supported by a circular letter of the "Community Development Co.," of Ojai, dated October 17th, 1929, addressed to "Dear Friend and Co-Worker", and ending with "Yours in the Great Work." This offers to the "dear co-worker" an investment in a building and loan association operating in Ojai real estate, and assures him that some similar corporations paid a dividend of 29½ per cent last year. Further, he is invited to invest in land which, in time, he will be able to work off on some other member at a profit. He is asked, yes, commanded, to get on the band wagon at once. Mrs. Besant is quoted as saying: "I think everyone who can should buy a piece of land in Ojai now." It continues: "We hope that you will see far enough and realize the great possibilities that Dr. Besant's work will bring to Ojai in the future. The only way we can help our great Leader in her new work, when she comes to Ojai, is by starting to work right now and to be well established in business, or by owning some land in the Valley. For, when she comes and takes up her work for the new race, she will need our support and help. We can be makers and builders of the future, if we will." The rapidly changing membership of the American Section makes it possible that there are theosophical suckers who have not heard of Krotana and who will snap at this hypocritical appeal to loyalty to Mrs. Besant, to be manifested by turning their dollars over to God knows whom. It is highly probable that Mrs. Besant herself was bamboozled by a gang of theosophical land sharks into putting her money—and that of such others as would contribute—into the Happy Valley Foundation at Ojai which, far from showing signs of becoming a cradle for the sixth race, had had to be rented to a farmer as a cradle for a race of cows and pigs. Mr. Warrington and Mr. Rogers long ago issued a warning to theosophists to stay away from Ojai, as there was nothing doing or likely to be doing in the lifetime of any one of us. The Ojai newspaper, which started a special theosophical edition, has had to give it up because of lack of interest, and this circular bears every indication of being an attempt to unload on credulous devotees of Mrs. Besant before it is too late and the bubble has burst. Mrs. Besant will not live long enough to develop the Happy Valley Foundation even were it possible, and none but fools will part with their cash on the theory that she will.

Advances Australia.—I am pleased to see that *Advances Australia*, the Arundelian monthly magazine whose death was noted recently, has come to life again in the form of a bi-weekly folder of four pages, published at two shillings a year by Harold Morton, general secretary of the Australian Section, T. S., for the Advance Australia Publishing Company at 29 Bligh Street, Sydney. I admire its persistence in insisting upon continuing to live despite financial difficulties. It is not openly theosophical, but is devoted to political, social and economic reforms in Australia and belongs to the class here denoted as "liberal." It consists entirely of unsigned editorial matter and the name of the editor does not appear. The two issues received are a decided improvement on the old magazine and are thus far entirely free from George Arundale, at least in his characteristic style. It is perhaps too much to expect that this gentleman will keep his hands off his return from America, in fact, it would be almost miraculous, but till then, and after, if possible, I wish it great success. It is rather interesting to set side by side its appeal for universal free trade and what almost amounts to a call for a boycott of American automobiles.

"The Theosophical Society."—Three societies now claim for themselves the simple, unqualified title "The Theosophical Society." Each claims to be the original. In referring to these it is necessary to make a distinction and without the least intention of reflecting on any of them, or of circumscribing the scope of their activities, the *Critic* will in future distinguish them by their headquarters, as follows: The Theosophical Society (Adyar); The Theosophical Society (Point Loma); The Theosophical Society (New York). "Theosophical Society" or "T. S." used alone will refer to the Adyar or Besant organization; this because it has longest employed the simple designation, but not as expressing any opinion on its legal or moral right to the name.

Mutilating T. S. History.—The original records of a society are part of its history. He who would write its history from those records must feel some assurance that they have not been tampered with. Whether creditable or discreditable they should, as a matter of common honesty, be allowed to stand. For this reason I must most unqualifiedly condemn the resolution of the Executive of the Canadian Section, T. S., asking for the withdrawal from the records of the Society of "a resolution affirming the existence of a World Religion and stating 'The Basic Truths of Religion' as declared by 'The Fellowship of Faiths.'" (*Canadian Theosophist*, October, page 242.) I must further confess to a feeling of bewilderment when I see obviously well-intending persons voting for such a piece of undoubted fraud on posterity. Once admitting the precedent that you may properly cut out of history that which does not please you, it is but a step further to substitute something which in fact never occurred. It is just this which has made so many passages in history, so many documents, so difficult to decipher. Far better remember the words of Omar Khayyam:

The Moving Finger writes; and, having writ,
Moves on; nor all your Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your Tears wash out a Word of It.

Theosophists should remember that history is what has happened, not what they would wish to have happened.

Corruption in British Section, T. S.—November *News and Notes* (page 11) tells us that the National Council of the British Section is proposing to vote itself continued for a third year, whereas it was elected for only two years. Such an act, should it be consummated, can only be designated as indescribably filthy and should destroy any remnant of respect for the powers in control of that Section. Imagine a Congress of the United States, for example, elected for two years, voting to extend its term to three years! The criminality of the proposed act is to be mitigated by changing the election to every three years and making it retro-active.

"The Theosophical Forum."—Dr. G. de Purucker, the new leader of the Tingley section of the Theosophical Movement, has revived *The Theosophical Forum*, originally published by Wm. Q. Judge and largely devoted to questions and answers. For the present this will be published monthly, and those who are interested in Dr. de Purucker's plans for continuing and developing the work of Mrs. Tingley will find much information in the September and October issues, which can be obtained from the Theosophical Society, Point Loma, California, for 10 cents each, the annual subscription to non-members being \$1.00 a year. In the September issue (page 15) Dr. de Purucker presents his ideas as to the meaning of "successorship", from which many of us, doubtless, will dissent, but which have the merit of being perfectly clear and frank. We have heard of anonymous successorships which are quite as obvious as those which come out into the open. On page 18 of the same issue Dr. de Purucker disclaims the idea that his is a "Back to Blavatsky" movement.

for, he says, we have always been there. This we may admit, as far as our limited knowledge of the work of this particular society is concerned. In originating this phrase, "Back to Blavatsky", in 1917, the Centre aimed to apply it to those who had been led away from the original teachings under the impression that they were getting the genuine article.

"De Theosoof."—I am glad to announce the appearance of a new theosophical magazine, *De Theosoof*, published monthly in the Dutch language. From the first three issues it appears that this is to be devoted, for the present at least, to presenting Dutch translations of papers by H. P. Blavatsky, William Q. Judge and a few other early theosophical writers. In this respect it closely resembles the French *Thésophtie*. While the "Theosophy Company, Ltd." is announced as the publisher, the name of the editor is not revealed, but the editorial office is located in Holland, and it is clearly associated with the United Lodge of Theosophists movement recently started in that country, though no direct statement to this effect is made. The editor is to be complimented on his consistency in avoiding the contradiction into which some other theosophical journals have fallen, of claiming to be "unconnected with any theosophical society or other organization," while their contents clearly indicate that this is not the case. *De Theosoof* should render an invaluable service in calling the attention of Dutch reading people to the original Theosophy, and it is to be hoped that the rather limited number of these will not stand in the way of its continuance. Outside of Holland there is a considerable field in the Dutch East Indies, a field which is at present being assiduously cultivated by the pseudo-theosophist Leadbeater. The annual subscription to *De Theosoof*, to any part of the world, is 3 gulden or \$1.20, and the address is 191 Soesdijker Straatweg, Bilt-hoven, Holland.

Helping the Angels.—Latrobe Lodge, T. S., Latrobe, Tasmania, says the secretary, meets in a hospital and considers the World-Mother Movement. They think their "meditations and talks may be helpful to the Angel Kingdom in their work for the sick." Quite so, and if it is a lying-in hospital they will have a chance of meeting the World-Mother every day, if Geoffrey Hodson's claim that the lady is a universal midwife is correct (*Australian Theosophist*, September, page 192).

"Australian Theosophist".—The September *Australian Theosophist*, as was to be expected, is largely devoted to hymnaking to Annie Besant by Mr. Davidge, and hymnkins to George Arundale, by himself. The latter, in a four page article (to be continued) on "The Road, the Truth and the Devil," tells us that "I am going to try to indicate to you the way in which I take stock of myself." Which of the three, the Road, the Truth, or the Devil, is to be applied to himself, he does not make clear, but at any rate he tells us "how to live spirally." If you "live circularly" the devil has you. After this the word "spirally" will be as consoling to the Arundalians as the blessed word Mesopotamia. Having described the spiral life Mr. Arundale discourses on "The Wonderfulness of Krishnaji," but talks mostly about himself. He also "longs to have a wonderfulness," "to go here, to go there, to be in this place, to be in that place, to be a Jack-of-all trades and perhaps master of none." Leadbeater concludes his interesting reminiscences on "How Theosophy Came to Me." Leadbeater gained recruits in Java for the L. C. C. and climbed another volcano, braving "the most abominable and complicated stenches" which, sad to relate, did not suffocate him. Mr. Jinarajadasa assumes for himself the title of "John the Baptist." So in this issue we have these three, Davidge, Leadbeater and Arundale, but the greatest of these, and also the funniest, is Arundale.

Fritz.—Fritz Kunz has turned from lecturing on "When we ate our mothers-in-law" to "Einstein— and After." Like Mr. Einstein's space, Fritz is both limited and unbounded.

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 Lahoots (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, fabrikkoid, \$1.00.

The Best Theosophical Glossary

For students of Theosophy, and especially of *The Secret Doctrine*, unquestionably the best glossary is that written by H. P. Blavatsky. In fact, there is none other worth mentioning in comparison. Every student will find this a most invaluable book to have right at hand. We speak from experience; we use it every day. Price, from the O. E. LARKIN, \$2.00.

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We can still supply sets of the *CRITIC* from October, 1917, to Nov., 1929, lacking a very few exhausted issues, for \$4.25, or seventeen 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.

Some Old-Timers Still in Demand

- Arnold, Sir Edwin*—The Light of Asia, pocket edition, cloth, \$1.00; red leather, \$1.65. Poetical account of the life of Buddha.
- The Song Celestial, pocket edition, cloth, \$1.00; red leather, \$1.65. Poetical version of the *Bhagavad Gita*.
- Blavatsky, H. P.*—The Secret Doctrine; photographic reproduction of original, the two volumes in one, \$7.50.
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- Sturdy, E. T.*—Narada Sutra; An Inquiry into Love; from the Sanskrit, with Commentary, \$0.75. A new edition of this beautiful Sanskrit classic on Bhakti Yoga.
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- Lucifer, The Light-Bringer.* Bi-monthly, Point Loma. Organ of the W. Q. J. and H. P. B. Clubs of The Theosophical Society (Point Loma). \$1.25 a year; foreign, \$1.45.
- Message of the East; Vedanta Monthly.* Boston; ed., Swami Paramananda. Devoted to the teachings of Sri Ramakrishna. \$2.00 a year; sample, 3 cts. postage.
- The Quest.* Quarterly, London. Ed., G. R. S. Mead. A high class journal devoted to philosophy, mysticism, religions and allied topics, and to reviews. \$2.50 a year; single copies, 75 cts.
- The Theosophical Path.* Monthly, Point Loma. Ed., G. de Purucker. A semi-popular Blavatsky-Judge publication of The Theosophical Society (Point Loma). \$3.50 a year; foreign, \$4.00.
- The Theosophical Forum.* Monthly, Point Loma. Ed., G. de Purucker. Devoted mostly to questions and answers from the Blavatsky standpoint, and to official notices and news of The Theosophical Society (Point Loma). \$1.00 a year.
- The Theosophical Quarterly.* Organ of the Theosophical Society (New York). A Blavatsky-Judge publication of high quality. \$1.00 a year.
- Theosophie.* Monthly, Paris. United Lodge of Theosophists group. Exclusively French translations of original articles by Blavatsky, Judge and other early writers. \$1.50 a year. Subscriptions begin with September.
- Theosophy.* Monthly, Los Angeles. A Blavatsky-Judge publication; United Lodge of Theosophists group. \$3.00 a year; sample, 4 cts. postage; specified date, if current volume, 35 cts.; if back of November, 50 cts.
- The Astrological Bulletin.* Quarterly. Ed. Llewellyn George. \$2.00 a year.
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STILL ANOTHER PRISON RIOT

Everybody who reads the newspapers has read of the disastrous riot in the New York State prison at Auburn, December 11th, so it is needless to describe it again. The interesting point is that this is the second outbreak in this prison within a few months, the third in New York and the fifth in the United States, to say nothing of minor disturbances in lesser institutions. In fact, there has been within a few months an epidemic of such revolts, and New York has been favored with three out of five.

What is to be said of this condition? I do not wish to be understood as commending prison riots when I speak of them as beneficent phenomena. But it should be obvious that they are an effort of nature to bring about a cure of intolerable conditions. Essentially there is no difference between a prison rebellion and a political rebellion. People rebel because the conditions under which they exist have become intolerable—the American revolution, the French revolution and many another differ in no essential respects from the rebellions of the prisoners. As soon as conditions become so oppressive that life is not worth living and it is better to take the chance of death than to keep on there will be riots, and no amount of mere severity short of wholesale slaughter will stop them. As soon as one set of men is killed off there will be others to take their place. It is foolish to say "Ah, but these men are criminals. Squelch them!" They are men, and will act as do other men, criminals or saints. There is but one remedy, to amend the conditions. And here the conditions are all in their favor. The criminal population is an ever increasing one. Prisons which a few years ago sufficed, are today overcrowded with men who, under our largely mistaken notions of severity, are burdened with ever longer sentences, are more and more deprived of the least ray of hope for the future; the courts, working at full blast, cannot run them in fast enough. There needs be no fear that the supply of desperate men will run short.

When men will risk their lives in a political rebellion in the

hope of freedom, when no efforts to suppress them succeed, is it not absurd to think that suppressive measures in a prison will be effective? It is said that those ring-leaders in the late Auburn rebellion will be tried for murder. Quite likely; quite likely, too, that they will be put to death. Little they care, for to live under the conditions under which they lived was scarcely better than a living death.

The executive committee of the Mutual Welfare League in Auburn prison in a report issued since the second riot gives the following reasons for prison discontent:

1. Excessive sentences, with the inducement of earning time off for good behavior cut to a negligible amount by present laws.

2. Men actually innocent of the crime for which they have been found guilty who brood over their wrong and spread discontent.

3. Monotonous and insufficient diet, for which the warden is not responsible, since supplies are secured through a purchasing agent and contractors. They also charge that the money allotted for food is insufficient.

4. Applying to convicts sentenced under the old laws the more stringent provisions of recent legislation, the most drastic being the rule that earned good-time compensation does not take effect until after the minimum sentence has been served.

5. Withholding from long-term prisoners the compensation they earn in prison until their discharge.

And now, it is reported, the Mutual Welfare League is to be suppressed!

It is quite useless to say that the state is making efforts to improve matters, that plans for new prisons are under way and that in some years hence these men will have better accommodations, more room, a less fetid atmosphere. What is that to a man who is underfed, who has to live in conditions combining the disadvantages of a sardine box and an ill-kept latrine? Under such conditions men become morbid; they brood over the present and become incapable of looking into the future and taking consolation in the penal paradise to come.

It is quite true that new prisons cannot be built in a day. But it is entirely within the power of the present Legislature of New York to remove many of the sources of discontent and to demonstrate its good intentions. At present the average cost of one meal per prisoner is 7 cents; in 1868, with prices perhaps half of what they are now, it was 7¼ cents. Who could begin to live on that pittance? The Legislature could remedy that in a day, but it does not.

It is entirely within the power of the Legislature to revoke or qualify the infamous Baumes laws which place a common offender almost on a parity with a murderer, but it does not.

It is within the power of the Legislature to reduce the congestion by adopting a probation system such as has been followed with great success by Massachusetts for nearly fifty years and by England for twenty-five years, but it does not.

It is possible for the Legislature within a few weeks to adopt a more liberal parole system. It would cost more money, for an efficient parole system calls for a largely increased force of skilled parole officers and guardians, so it will not.

Within a few weeks the Legislature could restore to prisoners the inducement of earning more credit for good behavior; it could reduce the average prison sentence from seven years to two years, seven months, as it was in 1917, an increase which has proved wholly ineffective in suppressing crime and which is the opposite of the policy being adopted in Europe. But it will not.

It could pay a tolerably reasonable compensation to prisoners for their labor, as is being done with great success in Minnesota. It will not.

It could abolish fixed life sentences in nearly all cases, making them at most indeterminate, and subject to the conduct of the prisoner. It will never do it.

These things, which comprise most of the causes of complaint, could be remedied in short order. A brief study of the way in which Germany and England handle their criminals could be made and acted on during the present session. But ignorant public opinion, led by an ignorant and bigoted press, stands in the way. A little more money for prisons? Yes, for more buildings—you can't pack more than so many sardines in a box—but for the benefit of the inmates, no, God forbid. They are already getting more than they deserve. Are they not allowed to play ball, to see a movie or hear a concert now and then? Are they not pampered beyond all reason and made to think that nothing is good enough for them? Turn on the screws still tighter!

Already there is some indication that the public, or at least the press, is discerning that we have been following the wrong course in our treatment of penal problems. And this is wholly due to these riots. Probably it will require a few more of them before they become fully awake to the urgent need of an entirely different course of action. If so, they will hardly be regretted.

Penal Notes

British Penal Notes.—The *London Times* of October 24th reports a meeting of the Magistrates' Association, with most of the magistrates being women. Col. G. D. Turner, Inspector of Prisons and former Governor of Wakefield Prison, described a community system now being tried in that institution, which promises success. There are three groups or communities, composed of men in different classes, with certain privileges, one of which is that of not being searched every day. This might seem a small matter, but in fact freedom from the ensuing sense of humiliation is said to be very beneficial. The fostering of a community spirit—each for the whole—is said to be very helpful in re-establishing character, though one woman magistrate suggested that it was "rank

socialism." The plan somewhat resembles the old Mutual Welfare League of Sing Sing. Much good has resulted from permitting football games Saturdays. Col. Turner declared that he had never met a man who wanted to stay in prison, no matter how much better his material condition than outside, and denied that he had ever encountered a class that could be called "criminal." The County of London Sessions, which uses the probation system more freely than elsewhere in England, finds that 94 per cent of those placed on probation never return to criminal life. Lord Brentford, well-known for his interest in penology, is much concerned over the question of the "old lag," the man who serves term after term, only to serve another. He presented no definite solution, but held, quite rightly, that something must be done about it. Sending a man to prison repeatedly only long enough to take a bath or two and shave once or twice can have no effect in remodeling character, and the costs of repeated convictions mount up enormously. Mr. A. Maxwell, chairman of the Prison Commission, is equally opposed to long terms and believes that prisoners spend more time in meditating on their misfortunes than on their sins. The new principle is opposed to solitary confinement and aims at bringing the men together as much as possible, both at work and at meals. The evidence appears to be that the idea of "punishment," as such, is being looked upon with increasing disfavor in England, and reform is coming to the front as a guiding principle in penology. I take it that penologists in England do not have to contend with the opposition of a rabidly conservative and vindictive press, as we in America have.

Foreign Penal Notes Wanted.—The Editor will appreciate the receipt from readers in Great Britain, Canada, or other foreign lands, of news cuttings relating to penal affairs in their respective countries. News of a constructive or general character is desired, rather than mere accounts of crimes or court proceedings. Please mark name and date of paper. Thank you!

New Kind of Third Degree.—D. E. Mayor, held in Seattle on suspicion of murder, charges that the county prosecutor and sheriff subjected him to treatment with "truth serum" and the "truth machine" in the effort to extract a confession. Prosecutor Colvin has admitted the charge. The "truth machine" is not an implement of torture, but a form of sphygmograph, registering the number and strength of the heart beats. It is assumed that the prisoner will be so flustered by the effort to lie that it will raise the pulse rate. Aside from the fact that there are plenty of people to whom telling the truth is more difficult than lying, the mere excitement of being under arrest and examination by threatening officials would produce the same effect. The "Truth serum" is a drug supposed to produce a condition analogous to the dream state, where the real nature shows up. Such methods, whether reliable or not, and they are not, should have no place in police practice, the law protecting—so it is supposed—the accused from being compelled to bear witness against himself (U. S. Constitution, Amendment V). We need a good-sized Federal prison in this country to harbor police officials who deliberately commit crime in order to detect crime, and we believe it could be filled before the paint has had time to dry. The first cell might be reserved for Prosecutor Colvin.

To Provide for Surplus Prison Population.—Perhaps the British Government might earn an honest penny by renting some of its empty prisons to the U. S. Department of Justice to relieve the crowded condition of our federal prisons pending the erection of new ones.

Police Want More Pay.—The New York state police are demanding more pay on account of increased risks due to the Baumes law. Rather than face certain life imprisonment a fourth offender is tempted to "shoot his way out."

A String of Sausages

The Editor acknowledges with many thanks the donation of a string of green sausages, five in number, received December 13th from a hot dawg stand in London. These were devoured by our printer with much gusto, leaving not even a bit for the printer's devil.

The de Purucker Documents

Following the death of Katherine Tingley the Carric published two brief notices (August, September), the one referring to Mrs. Tingley, the other to her successor, Dr. G. de Purucker. These have elicited some rather caustic comments on the part of some readers, who have asked me whether I do not know that Mrs. Tingley was this, that, or the other that she should not have been, while others have expressed their gratification that I have refrained from casting stones after the departed. I am grateful to both classes for their interest.

I might as well make it clear that since I am not writing, even in the most fragmentary fashion, a history of that part of the Theosophical Movement in which Mrs. Tingley was involved, the discussion of such matters is entirely beyond my intention. Mrs. Tingley had her friends who, if we can accept their statements, were deeply devoted to her; she had her enemies some of whom, it would seem, abhorred her with a bitter abhorrence which is still in evidence. I am not concerned with these things and do not propose to be influenced by them. Mrs. Tingley is dead, the management of her society is in entirely new hands and we must, therefore, turn over a new page and open a new accounting. We begin with a new regime, quite as new as when a new king ascends the throne or a new president occupies the White House. Under such circumstances reasonable people overlook the faults of the predecessor and hope to see a demonstration of the virtues of the heir.

So far as I am concerned, the history of the Point Loma society begins with Dr. Gottfried de Purucker. If there were faults in the old administration, whether in personnel or in methods, I hope to see them remedied. There is but one point worth considering. Will Dr. de Purucker adhere to the original Theosophy as taught by H. P. Blavatsky and the Masters? Will he use every proper method to foster this, to bring it before the world without being swayed by motives of policy, or by personal ambition to lead? If so, those who really desire the growth of Theosophy will sympathize with his efforts, will co-operate with him as far as they properly can, and will not make too much of minor differences in method. To regard his efforts with a feeling of hostility, of jealousy, to look on him as a possible rival, such feelings are not in my opinion theosophical.

Through the courtesy of Dr. de Purucker I have been provided with a series of circular letters to members of his society, thus far three, as well as other documents outlining his ideals and his plans for the future, and have been given full permission to comment on them. It is, of course, possible to do this but briefly.

In the first place, I am impressed by his optimism and his hopeful tone for the growth of his work, and by the variety of plans which he has for its promotion. His enthusiasm may be compared with that of our T. S. friend George Arundale, but there are no visionary schemes to be set a-going. He is not proposing to theosophize America all at once; he is not going to put forth any sort of Theosophy, red, yellow, orange, green, blue or violet which anyone may call for on the ground that it comforts them. On the contrary, his plans call for greater efforts on the part of members to gain recruits for the society. Further, he proposes to develop extensively the system of lodges, which had fallen into neglect, and goes so far as to make it possible for a group of three people to form a lodge as a working nucleus. The letters are, in fact, an earnest appeal

to members to get busy and spread the Ancient Wisdom. It is quite clear that many of the old methods are to be discarded and that new life is to be infused if possible. The publication and distribution of literature is to be increased, closer touch between members and headquarters is to be maintained, and, as far as I can judge, the plans proposed are feasible and characterized by common-sense. It is clear that from now on the Tingley society is likely to be a factor in the Movement seriously to be reckoned with, and, apparently, Dr. de Purucker is not one of the kind to arouse antagonisms or to spend time in abusing those who do not agree with him.

Already in the matter of literature several steps have been taken. *The Theosophical Path*, the magazine specially intended for the public, has been decidedly improved; *The Theosophical Forum*, devoted largely to questions and answers, first issued by Mr. Judge, has been revived, while *The Raja Yoga Messenger* will be enlarged as *Lucifer, The Light-Bearer*.

So far, then, one must rejoice that an old theosophical activity has become active once more. The Point Loma society maintains an E. S., and the circular letters are in part devoted to this. One can only hope that it will not become, as has Mrs. Besant's E. S., an instrument of tyranny, of politics, and of crushing out initiative and substituting a blind subservience to a leader.

There are certain paragraphs in the first Letter which give food for thought and for doubts. Dr. de Purucker claims, on the third page, to have been in very recent times, since the death of Mrs. Tingley, the recipient of visits from the Masters M. and K. H., and to have had conversations with them. Of these he says: "These conversations are of course a very holy and precious treasure to me, and in them I was shown the future of the Society, what to expect and what to look forward to . . ."

It will be remembered that Colonel Olcott, in *Old Diary Leaves* (Vol. I, page 379) describes such a visit from a Master who, on leaving, gave evidence of his substantiality by leaving his turban, which was sufficiently material to be preserved in the Adyar museum to this day. Were these visits to Dr. de Purucker of a subjective nature, can they be regarded as illusory, or were they actual materializations as in the case of Colonel Olcott? We have been fed up *ad nauseam* on claims of being in communication with Mahatmas, in one way or another, few of which seem to me to be evidential. What are we to say of these? Is it possible, for example, that in view of the failure of the Theosophical Society headed by Annie Besant to carry out their plans and to adhere to their teachings, and of the shortcomings in one way or another of other theosophical societies, it has been concluded by the Masters that the Point Loma society under the new leader is the most likely channel for realizing their aims? Is this particular "E. S." to be a channel through which new teachings, not, as in the Besant E. S., conflicting with those of the Mahatmas of *The Mahatma Letters*, but in full agreement with them, are to be given out? On these matters it is perhaps best not to express an opinion and, in sooth, I have none. Certain it is that the future course of events will be closely watched and the first indication of a tendency to set up a new and conflicting gospel will be noted.

The Tingley society has been permeated with the idea of "successorship." This term may be understood in a variety of ways. To the passing on of the responsibility to one who has best shown his ability to meet it there can hardly be an objection. Dr. de Purucker was nominated by Mrs. Tingley to continue her work and the nomination was confirmed after her death. That is a purely business affair. Dr. de Purucker has accepted the responsibility cast upon him. But it would seem from his remarks in *The Theosophical Forum* for September (page 15) that he attributes an occult significance to it, and that he is con-

vinced that he has really been appointed by the Masters themselves. Probably most of us will be disposed to dissent from this attitude which involves a sort of apostolic succession. We know the dangers of such a belief. This is not the place to discuss the subject, and one can only hope that Dr. de Purucker will be strong enough not to misuse it and assume a sort of divine prestige for all that he does or says. We shall see.

There is one move which does not appeal to me as well-advised, namely the change of the name of the Point Loma society from "The Universal Brotherhood and Theosophical Society" to plain "The Theosophical Society." There are already two distinct societies calling themselves "The Theosophical Society", namely that of Adyar, and the society with headquarters in New York which publishes *The Theosophical Quarterly*. This leads only to confusion. The purpose of a name is to distinguish, not to confuse, and in view of this and of the great objects to be accomplished, claims to historical justification seems to be trivial.

The *critic is likely, from time to time, to call attention to the activities of Dr. de Purucker and the Point Loma Society. I hope that there will be no occasion for unfavorable comment, but it will not be spared if it seems called for. Equally, praise will be given where praise is due. All genuine theosophical activities deserve commendation and should receive it. Controversies regarding this society based upon its history under Mrs. Tingley cannot be entered into. As stated above I begin with the new regime and do not propose to go back of it as long as I am not writing a history. This should be a sufficient apology to any who would desire to engage in such arguments with me.*

On the Missing Volumes of "The Secret Doctrine"

In *The Theosophist* for June and July Judge N. D. Kandalvata presents an interesting article, "Madame H. P. Blavatsky as I Knew Her." In the July issue he gives several letters written to him by H. P. B., one of which (page 316) I reproduce.

London, November, 1889

This is no age in which to fire out facts indiscriminately, and I have suffered keenly, personally, from what the silly publication of my phenomena brought on my head.

The missionaries thought it a great triumph for themselves when I left India, almost dying; also the Psychic Research Society by their "Punch and Judy" exposures. But by leaving I have been able to write *The Secret Doctrine, Key to Theosophy, Voice of the Silence*, and prepare two more volumes of *The Secret Doctrine*, which I could never have done in the turbulent psychic atmosphere of India; nor would there be now a Society in England today, ready to match India for numbers and intellect.

The interesting point about this letter is the reference to two additional volumes of *The Secret Doctrine*, the first two having been published the year before. Consequently it is a confirmation of her statements in the original edition of this work, that the third volume was ready and the fourth almost so (Preface, page vii; Vol. II, page 437, 798). These passages were deleted by Mrs. Besant in her revised edition, for reasons which have never been sufficiently explained. That Mrs. Besant did not discover the third and fourth volumes among H. P. B.'s papers—other than the fragmentary papers which she published in 1897 as "Volume III"—is certainly no proof that they never existed and that H. P. B. was deliberately falsifying.

What became of these two additional volumes is still a matter for speculation. One can hardly suspect H. P. B. of repeatedly making false statements about them, nor does any plausible motive appear for so doing. Mrs. Besant has been accused of suppressing them; Mr. Judge is credited with carrying them away, and Mrs. Tingley has been said to

have obtained them from Judge; another claim is that they are in the possession of the Temple of the People, but satisfactory evidence of these has not been forthcoming. Another view is that H. P. B. herself suppressed them, either of her own accord or by superior orders. In connection with this view it is interesting to note her statement above that "This is no age in which to live out facts indiscriminately." Is it possible that it was finally decided by her, or by her Masters, that enough had been given out for the present, and that the two volumes were, in one way or another, "removed"?

New Fiction by Mrs. Besant

In the November *Theosophist* (page 148) Mrs. Besant begins a new series of autobiographical articles entitled "From Peace to Power." Judging from the first instalment the purpose is to set forth her political activities in India.

With these, as such, I have nothing to do here. But as a member of the Theosophical Society I am very deeply concerned with Mrs. Besant's constant attempts of late to involve the Society in politics and to use it as an instrument for accomplishing her purposes. Equally I am concerned when, by direct falsification of history, she attempts to use H. P. Blavatsky as a means of self-justification, to say nothing of self-glorification. I quote but two paragraphs from the above article which, as far as the evidence goes, are unqualifiedly false. Speaking of H. P. B. she says:

When the Great Messenger from the White Lodge landed in India, she brought in her strong hand the Charter of India's Freedom . . . But even she, aided by her Guru and His Brothers, could not stir them to united action.

This implies that H. P. B. was engaged in political work in India. How false this statement is is clear from a manifesto printed in *The Theosophist* of July, 1883, supplement, page 14, signed by Colonel Olcott and H. P. Blavatsky. This was after they had been in India over three years. Its importance is such that I reproduce it entire at the end of this article.

It is well-known that H. P. B. left India for the last time at the end of March, 1885, for Europe, by direction of her physician, owing to a complete breakdown of health following upon the Coulomb affair. The physician's statement to that effect may be found in *The Golden Book of the Theosophical Society*, page 88. The reason for her departure is thus given by Mrs. Besant (page 149). The italics are mine:

H. P. B. was practically driven from India, and went to Europe, seeking a colleague whom she knew. She wrote her great work, *The Secret Doctrine*, and found her colleague, Annie Besant, who became her pupil in their new bodies, and led her to the Guru who was also her own . . . A little later she went Home, leaving her pupil to carry on the work of arousing the Indian spirit.

What are the facts? H. P. B. went to Europe in an attempt to recover her health. She was accompanied by Miss Mary Flynn and her chela Bowajee D. Nath. With these she lived at Torre del Greco, near Naples, where she remained from April to August, 1885, seeing no one. From Torre del Greco she wrote to Mrs. Sinnett under date of June 21st, 1885, in which letter occurs the following (*Letters of H. P. Blavatsky to A. P. Brunell*, page 190):

Here I am. Where I shall go next, I know no more than the man in the moon. The only friend I have in life and death is poor little exiled Bowajee D. Nath in Europe; and poor dear Damodar—in Tibet. D. Nath keeps at the foot of my bed, awake for whole nights, mesmerising me, as

prescribed by his Master. Why 'They should want to keep me still in life is something too strange for me to comprehend; but Their ways are and always have been—incomprehensible. What good am I for the Cause? Insinuated with mud, spat upon, doubted and suspected by the whole creation except a few—would I not do more good to the T. S. by dying than by living? Their will be done not mine.

Does that look as if she had gone to Europe seeking Annie Besant or anyone else? On the contrary, leaving Torre del Greco in August, 1885, she spent the time at Würzburg, Elberfeld and Ostende, working on *The Secret Doctrine*, and ultimately going to live in London in May, 1887, still working on it until its publication in the fall of 1888. Annie Besant, who was well-known for her political and social activities, was in London at the same time, and it is in evidence that H. P. B. knew of her by reputation, though she makes no mention of her, and most certainly did not seek her out. On the contrary, it was not until May, 1889, that the two met, and then it was Annie Besant who sought an introduction to H. P. B. (*Annie Besant, An Autobiography*, page 341), not the reverse. Strange, indeed, that H. P. B. should have lived for two years in London without even seeking the "colleague" who, if we are to believe Mrs. Besant's story, she left India to seek!

As to H. P. B. leaving Mrs. Besant "to carry on the work of thoroughly arousing the Indian spirit," it is strange that Mrs. Besant, in the same *Autobiography*, dated August, 1893, over two years after H. P. B.'s death, makes not the remotest hint of such a thing, and does not even mention India. Indeed, in *The Key to Theosophy*, published in 1889 and in a second edition in 1890, and which was issued in a revised edition under the direction of Mrs. Besant in 1893, H. P. B. distinctly states that the T. S. has nothing to do with politics. In this book H. P. B. says (Chapter XII):

As a Society, we carefully avoid them [politics], for the reasons given below. To seek to achieve political reforms before we have effected a reform in *human nature*, is like putting new wine into old bottles. Make men feel and recognize in their inmost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself.

Is it likely that one who entertained such sentiments would herself have followed the directly opposite course, or would have encouraged a theosophical pupil to do so?

I think not, and in the absence of any documentary proof to the contrary what Mrs. Besant tells us can only be regarded either as a sign of a failing memory, or as a cock-and-bull story invented by her for the purpose of using the prestige of H. P. B. in order to involve the Theosophical Society in her political activities.

The Olcott-Blavatsky manifesto 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 lawabiding 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 B.H.'s 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 SUCIT, to meddle with political questions in the slightest degree, and to compromise the Society by saying that it has, AS SUCIT, 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, 27-6-1883.

Back to Blavatsky in Europe

The Blavatsky Association, 26, Bedford Gardens, Camden Hill, London, W. 8. Tuesdays, 5:30 P. M., class for inquirers (open to everybody); Wednesdays, 7:30 P. M., study class, *Secret Doctrine*, Vol. I; Thursdays, 5 P. M., study class, *Secret Doctrine*. Information from Secretary, above address.

United Lodge of Theosophists, 235, Regent Street, London, W. 1. Sundays, 8:15 P. M., public lecture; Wednesdays, 8:15 P. M., study class in *Occult of Theosophy*; Saturdays, 2 P. M., study class in *Secret Doctrine*.

Loge Unite des Theosophes, 14, Rue de l'Abbé-de-l'Épée, Paris, Vc. Meetings Sundays, Wednesdays, Fridays at 20h 45. No program received.

Judge Lodge, T. S., 37, Great Russell Street, London, W. C. 1, entrance

on Willoughby Street. Mondays, 6:30 P. M., *Secret Doctrine*, followed by questions and answers. Information from Corresponding Secretary, Miss Ella Collings, 3, Tollington Place, London, N. 4.; phone, Archway, 3680.

Theosophical Society (Point Loma), 1, Bloomsbury Street, London, W. C. 1. Public meetings first and third Sundays in the month at 7:30 P. M.

Vereenigde Theosofen, Gebouw, A. M. V. J., Room 243, Leidsche Boschje, Amsterdam. Fridays, 8:15 P. M., *Key to Theosophy*; public address, first Friday each month.

Vereenigde Theosofen, Anna Paulowna Straat 58 B, The Hague. Mondays, 8:15 P. M., public address; Wednesdays, 8:15 P. M., *Key to Theosophy*. Inquire of Th. F. Vreede, Emmalaan 1, Wassenaar.

Buddhist Lodge (Independent), 121 St. George's Road, Westminster, London, S. W. 1 (on 24 bus route). Public meetings alternate Mondays, 7:15 P. M. Inquire of Mrs. Christmas Humphreys, above address.

Those interested in Christian Mysticism, uncontaminated by Leadbeaterism or Liberal Catholicism, are referred to "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.

Study of "The Mahatma Letters to A. P. Sinnett"

The Central Lodge, T. S., New York City, has taken up the study of *The Mahatma Letters to A. P. Sinnett* under the leadership of Mrs. Roy Mitchell. The class meets Thursdays at 8:15 P. M. at the Lodge Room, 23 East 37th Street, and everyone interested is welcomed.

Study of "The Secret Doctrine" in London

Study classes in H. P. Blavatsky's *Secret Doctrine* are held in London at The Blavatsky Association, 26, Bedford Gardens, Camden Hill, W. 3. Wednesdays at 7:30 P. M. and Thursdays at 5 P. M.; at the Judge Lodge, T. S., 37, Great Russell Street, W. C. 1 (entrance on Willoughby Street). Mondays at 6:30 P. M.; at United Lodge of Theosophists, 293, Regent Street, W. 1, Saturdays at 2 P. M. If there are others, we should be pleased to be informed.

At the Periscope

Latest News in Brief.—Distressing shrinkage in British L. C. C. attributed to Krishnamurti.—Theosophical Society (Point Loma) adopts new constitution.—United Lodge of Theosophists starts lodge in Bombay.—Paris U. L. T. likely to outdo New York U. L. T.; 300 every Sunday.—Existence of U. L. T. lodges in Holland denied.—*Theosophist*, now published in U. S. A., to raise hell over India; American public opinion against Great Britain to be aroused.—Besant announces Leadbeater comes back to roost permanently at Adyar.—Arundale, seated on Leadbeater throne at Sydney, to "lay the foundations of authoritative and unchallengeable political insight"; expects to be ruler of a solar system.—Grand row of sages at Adyar: Besant, Leadbeater, Wedgwood, Pigott, Jin-wajadasa, Cooper and Frau, Margaret Jackson, Mahatmess Rathouyi; subject, "What Ails Us?"—Krishnamurti holds Benares camp meeting with unfinished audience; attendance said to be satisfactory, but nothing to brag of.—Wedgwood politely jumps on Krishnamurti in Dec. *Theosophist*.—N. J. Heyting, ransacking in Dec. *Theosophist*, would cut "Theosophy" out of T. S.—*Mahatma Letters*, ignored by Besant, breaks into Dec. *Theosophist* with aid of Hamilton Stark.—Melbourne Lodge earns honest

penny giving weekly lessons in bridge; money goes to charity; celebrated Besant birthday with bridge party.—Rumpus in Temple of the People; woman gets \$500 damages for being poked out of meeting.—Point Lama to send out all local workers who can be spared as emissaries to start lodges and teach Theosophy.

The Qlippoth.—In *The Inner Light* for December (page 6) Dion Fortune describes a class of demons which she calls "Qlippoth," which, if I understand the idea, are elementals produced in the course of evolution of spiritual beings, which may be described as failures in the effort of the spiritual world to evolve, something like the imperfect and unsatisfying models which a sculptor makes in the course of developing a statue, and which he has not taken the time or trouble to destroy. We are told that one of the functions of angels is to destroy or neutralize these "Qlippoth," but, as this has not been done effectually, the surviving ones are seized on by black magicians and used for evil purposes, often in connection with mediumistic seances, much as one might take a worn-out or rejected tool and use it as a blackjack or jimmy. Whether true or not, the idea is highly interesting, but what perplexes me is how to address one should I meet it. The very name reads like an unsuccessful effort in the evolution of language. How to pronounce the name, that's what bothers me. Dion Fortune's recent writings remind me of Leadbeater and Hudson and one wonders what substantial basis they may have.

U. L. T. Movement Invades India.—A United Lodge of Theosophists was opened in Bombay November 17th, at 51, Esplanade Road. The announcement indicates that it is modeled on the exact plan of the American United Lodges, including strict anonymity, acceptance of the "Declaration," devotion to the writings of W. Q. Judge and H. P. Blavatsky and the adoption of *The Theosophical Movement* as a source of information on theosophical history, which it describes as "an authentic and verifiable record of fact and philosophy." Anonymity being the rule it would be out of place to name those who have been instrumental in starting it and on whom its success will largely depend. Suffice it to say that it is in good hands and is likely to be a potent factor in bringing Indian theosophists back to the study of the original Theosophy. The *Carve* extends its congratulations and best wishes. A monthly magazine, *The Aryan Path*, is being published from the same address and about this I shall probably have something to say later.

Theosophy Companies.—Theosophy Companies are springing up like toadstoos. Besides the well-known Theosophy Company of Los Angeles we now have a Theosophy Company in New York, one in Paris, one in London, one in Biltroven, Holland, and now one in Bombay. All of these are associated with the United Lodge of Theosophists, even though financially distinct from it. Some publish books and a magazine, others a magazine only, and still others only their name.

No U. L. T. Lodges in Holland.—In correction of statements in the *CARRIC*, November, page 5, and December, page 14, I quote from a letter from the editors of *De Theosoof*, dated November 30th: "We feel, however, that in the interests of strict accuracy we ought to inform you that the magazine is not published by U. L. T. Lodges in Holland. As you will see on the cover, the publishers of our magazine are the Theosophy Company, Ltd. As far as we know there is no U. L. T. Lodge in Holland. There are two groups of students—in the Hague and in Amsterdam—who are devoted to the study of Theosophy as originally presented by H. P. B. But they do not work under the Declaration of the U. L. T. or by its method." Curiously, however, the December issue of *De Theosoof* prints on its first page, as text, a literal translation of the so-called "Declaration" of the United Lodge of Theosophists of Los Angeles, as printed (as an advertisement) in each issue of *Theosophy*. Just why, I am unable to comprehend.

The Wardall Idea.—Capt. Max Wardall has a plan of omitting the 1930 convention of the American Section, T. S., and inducing those who would otherwise attend that gathering to contribute the cost of attending towards preparing Wheaton for the 1931 convention (*Theosophical Messenger*, October, pages 215, 222; November, page 240). Mr. Rogers likes it and so do I, with the addition that the following conventions be similarly omitted. One convention in five years is enough; they simply serve us a chance for certain would-be celebrities to advertise themselves and to show off their tail feathers. Now what a godsend it would be if Annie Besant, George and Rukmini Arundale, Geoffrey Hodson and his Ivan and some others could be persuaded to stay at home for a few years and devote their traveling expenses to some worthwhile object. The constant globe trotting of these people, placed side by side with the laments over financial difficulties, is a trifle absurd. Already Mr. Rogers announces \$1,425 in pledges from people who have promised to stay away in 1930. If these have the value of the average pledge Mr. Rogers may hope to collect about enough to build a garage for the Headquarters car.

Generous Act of "The Theosophical Society" (New York).—The Theosophical Society (New York) has, until further notice, excused European members from paying dues to headquarters (*Theosophical Quarterly*, October, page 208). In lieu of this they are requested to devote their dues to the support of the Allied wounded, widows and orphans. The sentiment of the late convention of this society was strongly against the collection by the United States of Allied war debts, and the speech of Mr. J. F. B. Mitchell on this matter (*Theosophical Quarterly*, July, page 87) is one of the best I have seen.

Leadbeater Moves to Adyar.—The suspicion expressed in the *Carric* that Leadbeater would not return to Australia is confirmed. Mrs. Besant announces (December *Theosophist*, page 257) that her "well-loved Brother" Leadbeater will hereafter reside permanently at Adyar, except for possible occasional trips to other countries. The reason for this move is not revealed. We would congratulate our Australian brothers on the fact, were it not that they are now saddled with George Arundale. Whatever his ideas, Leadbeater could express himself in lucid English, but George resembles nothing so much as the Old Faithful Geyser in Yellowstone Park, of which Leadbeater gives a picture in the November *Australian Theosophist*—he explodes every 65 minutes, spending the intervals in incoherent ramblings.

Why Besant Moves "The Theosophist" to America.—In the December *Theosophist* (page 258) Annie Besant tells us why she is moving the magazine to America. She says: "By this change, the message of India to the world will go to many who otherwise would, perhaps, never hear of it; moreover, the public opinion of the United States of America is the only National opinion for which Great Britain cares; and if we can impress that, we shall bring to bear on Britain a new force for India's Liberty." In other words, she proposes to use the magazine founded by H. P. B. to teach Theosophy to entangle the United States, if possible, in British politics, a scheme which she once before tried, during the war, but in which she was ignominiously defeated. This is scandalous and one can only hope that her attempt will be a complete fiasco. Two of her fellow-conspirators on the former occasion, Mr. and Mrs. Marie Ruskak Hotchener, will run the magazine here, but she herself will continue to write for it. Apart from the followers of Annie Besant in the U. S.—a mere drop in the bucket, 6,000 in 120 millions—nobody will ever read *The Theosophist*, but out of reach of the India authorities and the seditious laws she can pursue her course of making unfounded charges against the Government.

"What is the Most Beautiful Thing in the World?"—In *The Theo-*

sophical Forum for September (page 21) Dr. G. de Purucker answers this question thus: "... I am inclined to believe that the most beautiful thing in the world is love, that love which keeps the stars in their courses, steady, true, unvarying; that love which is the very cement of the Universe, as I have before said, because it is the flowing forth of the permanent light, the Christ-light or Buddhist Splendor at the heart of the Universe; that love which, working in gods and men, teaches us to know beauty when we see it, especially inner beauty, to recognize greatness and splendor in others, from knowing the greatness and splendor in our own inmost being. Only greatness can understand greatness. Love, which teaches self-sacrifice—and self-sacrifice is perhaps the second most beautiful thing in the world—love, I say, is the holiest thing in the Universe." Compare this with H. P. B. (*Glossary*, page 153): "Kama is the first conscious, all embracing desire for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arises in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. Says the *Rig Veda*, 'Desire first arose in It, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity', or *Manas* with pure *Atma-Buddhi*."

Mr. Leadbeater on Warts.—Years ago this Great Authority on things invisible to the common herd told us that sin is a twist in one's ether which can only be untwisted by a priest of the apostolic succession. Now we learn from the same Great Authority (*Liberal Catholic*, December, page 71-75) that complexes and fixed ideas are "warts" on or in the mental body, through which the life juice of that body cannot circulate and which are therefore not absorbed. They appear to the seer as small black spots. It is easy enough, however, for a properly ordained priest to clear away these warts, leaving the victim warless. This is consoling and will save paying a fee to a psycho-analyst. O come, all ye faithful, and have your warts removed!

Cry of Distress from L. C. C.—From a note of the Rt. Rev. Pigott, published in the October *Liberal Catholic*, it appears that there has been a considerable decrease of attendance at the English Liberal Catholic churches during the past year. This he attributes to the influence of Krishnamurti. Mr. Pigott can do no more than express regret, but in the same issue "A Priest of the Liberal Catholic Church" discusses, and it seems in the main sensibly, some means by which the falling off can be counteracted. One of these is to eliminate the "thou shalt not" doctrine from its ethics. Thus, I suppose, the Ten Commandments would be changed to the Ten Recommendations. For instance, "Thou shalt not commit adultery" would read "Thou art advised not to commit adultery," or as Saint Paul is quoted: "All things are lawful for me, but all things are not expedient." One is tempted to make a further suggestion: get rid of Leadbeater and his piffle about the science of the sacraments, so that intelligent people who attend the service may enjoy a good and inspiring operatic performance and a helpful address without being taught that every motion of the priest is intended to wheedle the Lord into handing down his favors, or some angel into blowing a eucharistic soap bubble, and that the trimmings of the priest's vestment are designed to conduct the divine grace and sprinkle it over the congregation. The article is by far the most sensible thing I have seen coming from Liberal Catholic sources, and I nominate the writer for a bishopric.

Leak in the Canadian Section Stopped.—I am glad to note that the membership of the Canadian Section, T. S., as reported in *The Canadian Theosophist* for December (page 307), remains at 327, the same as the year before. While I had hoped for an increase, this at least indicates that the shrinkage reported the previous year has ceased.

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.

Some Unpublished Letters of H. P. Blavatsky

Some Unpublished Letters of Helena Petrovna Blavatsky, with Introduction and Commentary by Eugene Rollin Corson, B. S., M. D., Pp. 255, London, 1929. \$3.65; from the O. E. LIBRARY.

This consists of letters written in 1875-78 to Professor Hiram Corson, of Cornell University, and to his wife, with one letter to Alexander Aksakof, and now first published, with introduction and commentary, by Dr. Eugene Rollin Corson, son of Professor Corson. They are of special interest as having been written about the time of the founding of the Theosophical Society and shortly after, and form a distinctly valuable contribution to the history of the Theosophical Movement. A review of the book will appear later in the *Carriv*.

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.

Both from the O. E. LIBRARY.

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.

Order from THE O. E. LIBRARY, 1207 Q Street, N. W., Washington, D. C.

Corruption of Original Blavatsky Texts

A set of Critics 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.

A New Book by Mr. Kingsland

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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.

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BY

The O. E. Library League

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No. 7

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"THE BILL OF RIGHTS"

What is commonly known as the Bill of Rights consists of the first ten amendments to the Constitution of the United States, which were declared in force December 15th, 1791. The object of most of these is to protect the individual or the small minority against the encroachments of the constituted authorities. In a sense they constitute our national Magna Charta. They are of such importance that I reproduce them here, with such brief comments as space permits, for, while they are known to exist, it is believed that most people have but a hazy notion of what they are. And yet any one of us may find himself in a position where he may need to know and demand his rights, and to defend himself against official tyranny and lawlessness. These Amendments are in full force today, and those who would disregard any one of them in order to enforce some other Amendment—let us say the Eighteenth—must be looked upon with suspicion. They are:

ARTICLE I. *Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.*

ARTICLE II. *A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.*

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ARTICLE IV. *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, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.*

ARTICLE V. *No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of War or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor shall he be compelled in any Criminal Case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.*

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ARTICLE VI. In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the Assistance of Counsel for his defence.

ARTICLE VII. In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury shall be otherwise re-examined in any Court of the United States, than according to the rules of common law.

ARTICLE VIII. Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

ARTICLE IX. The enumeration in the Constitution of certain rights, shall not be construed to deny or disparage others retained by the people.

ARTICLE X. The powers not delegated to the United States by the Constitution, nor prohibited to the States, are reserved to the States respectively, or to the people.

Comments

To Article I. Unfortunately this refers specifically to Congress only, not to the states, several of which have adopted very questionable laws restricting freedom of speech and of the press. Congress made a law establishing religion when, in 1866, it directed the words "In God We Trust" to be placed on the coinage. This harms no one, but is as foolish as printing them on a stock certificate or a grocer's bill, and besides, they are not true, else why our army and navy? Attempts are constantly being made to get Congress to pass Sunday ("Lord's Day") laws, which have so far failed.

The Articles most important to remember are the 4th, 5th, 6th and 8th, as these are the ones most constantly violated.

To Article IV. This is constantly violated by the police everywhere in the most flagrant fashion. The words "persons, houses, papers and effects" cover about everything, including not only dwellings, but offices, automobiles, boats, and property of every kind as well as the person. Yet it is the commonest thing for police or prohibition agents to stop automobiles, often on the pretext of demanding to see the driver's license, and to search the car for contraband on the merest suspicion or none, and without a warrant or any reasonable evidence that the law is being violated. Often enough the party is shot at and perhaps killed when he refuses to stop at the behest of some man in civilian clothes who for all he may know may be a highwayman. Prominent officials and church members are maintaining that a policeman or prohibition enforcement official has a right to shoot anybody who resists, thus appointing himself judge, jury and executioner, and even when the resistance consists merely in trying to escape. Boats are fired on and their crew or passengers wounded or killed on a mere suspicion. And such murders have been applauded in Congress and by religious fanatics who have urged that a medal be conferred on the murderers. As for warrants, the law is specific, yet police continue to break into houses without warrants, and although they are required by the warrant, if they have one, to limit themselves to "the persons or things specified," this is as much disregarded as if it did not exist. The officer armed with a warrant to search a house for gambling outfits has no right to search for liquor, yet charges are constantly brought which the warrant does not contemplate. A little undue gaiety in the house and the policeman forces his way in and shoots you if you resist. Such cases may be read almost daily in the press. High officials (*n. p.*, Mrs. Whitebrandt) have maintained that the Amendment distinguishes between a man's house and his office, which is not the case, and even a slender majority of the Supreme Court has justified cutting and listening in on telephone lines in search of evidence, even

when the law of the state forbids it, and though the line is as much part of a man's effects as is his chimney, lightning rod, front porch or garage. In every way, by hook or crook, Article IV is disregarded openly or evaded by some quibble. It is one of the most dangerous features of official lawlessness.

To Article V. The prohibition authorities have claimed that even though a person has been tried and punished for a violation of a state liquor law, the Government may try and punish him again for the very same offense. It is the rule that when a jury cannot agree on guilt there shall be a second trial or more till agreement is reached. When the indictment is for a capital offense this means that he is placed in jeopardy of life more than once. As for the prohibition of compelling a person to be a witness against himself in a criminal case, this might just as well not exist, for it is violated by the police everywhere and every day. Suspected persons are compelled by so-called third degree methods, ranging all the way from bullying and browbeating to extreme mental torture, physical violence, hunger, loss of sleep, doping with drugs or soaking with liquor, to sign confessions which are simply signed to escape from torture, and which would never have been made under normal conditions, and such forced confessions are used for securing conviction. This is a national scandal, yet it is the common practice, even though the Supreme Court has declared that such extorted confessions are invalid, as in the case of *Zhang Sun Wan* (Currio, July, 1926). "The police simply insist that they can get no results without it and the Constitution be damned. As for taking private property for public use, this is done every day. For example, the vehicle conveying liquor, be it automobile, railroad car or boat, is seized and sold and the proceeds devoted to public use, although the possession of cars and boats is not a criminal offense. A pint of liquor in your pocket, and the government claims the right to confiscate your car. Some time ago a private railroad car was confiscated because the butler happened to have a little whisky. A little difference with the prohibition authorities and your place of business may be padlocked for a whole year, your legitimate business ruined, and even your house may be padlocked and you and your family thrown into the street. It is useless to deny these things; they are constantly being done by the Constitution be Damned (except the 18th Amendment) officials. And the churches and clergy shout approval.

To Article VI. "The right to a speedy and public trial" by jury frequently resolves itself into sitting in jail for six months or a year on suspicion, till the state gets ready to try one, and then, if found not guilty, being discharged without a cent of compensation for loss of time and ruined business; more than that, of being compelled to work, in some cases, although "involuntary servitude except as a punishment for crime whereof the party shall have been duly convicted" is forbidden by Amendment XIII. Not only that, but suspected persons are frequently held incommunicado at the whim of officials and thereby hampered in securing proper counsel and witnesses in their defense. At this writing an attempt is being made by the Administration to have Congress enact a law limiting trial by jury in minor liquor cases. Technically the measure may not be in conflict with the Bill of Rights; practically it is, for while he who has been sentenced by a United States commissioner—a petty officer with no judicial qualifications—to six months in prison and a fine of \$500 has the right to insist on a jury trial, he comes before the jury with the presumption of guilt instead of innocence, and runs the risk of being convicted of a felony instead of a misdemeanor. It is but one of the fruits of the prohibition abomination.

To Article VIII. It would be futile to deny that cruel and unusual punishments are inflicted. Quite apart from the question of capital punishment, the record of the methods of "discipline"—otherwise torture, in some of our prisons, prison camps and prison mines shows that

this Amendment is being flouted with impunity. Against the brutal floggings, the hanging by the thumbs for days in succession, the tying of men to trees to be eaten by insects, the shutting them up in boxes so that they can neither sit, nor lie nor move, the driving of the ill to work in the swamps, up to their waists in water, all of the devilish devices of brutal prison officers, there is never a word of protest from the sanctimonious hypocrites who would expose a man to any or all of these for selling a glass of beer.

The above are not mere imaginings; they could be backed up with cases which would fill many an issue of the *CRITIC*. People should consider these things. The Constitution is being daily violated by those who are sworn to defend it, and when we have, some day, another law enforcement commission, it is to be hoped that it will be one which will raise the question of the enforcement of the Bill of Rights as well as of the 18th Amendment; that it will consider how the police may be made to obey the law as well as the private citizen.

Penal Notes

Success of Prohibition.—The Canadian government figures show that the total liquor exports from Canada in 1929 were valued at \$29,599,519. Of this, \$20,787,100 worth went to the United States, its best customer. How much the United States spent in trying to keep it in Canada we are not at this moment in a position to state. There have been 34,000 deaths from alcohol since prohibition was started, but this does not include deaths from the poisons which the Government supplies gratis to keep people from drinking it. 1,360 people, including women and children and 260 run-hounds of one breed or another, have been killed in the attempt to enforce the Noble Experiment, and nearly 500,000 have been arrested. The yearly cost of an enforcement which does not enforce is about \$44,000,000, not including the cost of undertaker's services, flowers for the deceased, black gloves for the pall-bearers, mourning for the widows and mothers, replacing smashed doors, automobiles shot to pieces and good whisky run into the sewers. Just think how many missionaries to the heathen, bibles, hymn books and Methodist bishops that would have paid for. But let's cheer up; has it not produced Bucketshop Cannon and To-Hell-with-the-Constitution Wilson?

Makes the Klan the Goat.—Former Warden Thomas J. Tynan of Colorado State Penitentiary blames the Ku Klux Klan for the late riot in that state. He asserts that the Klan had a chapter, or a Klavern, or whatever it may be called, in that prison, including both prisoners and guards. That sounds just like Tynan.

Third Degree Movies.—An experiment is being tried out in Philadelphia of taking moving and talking pictures of the preliminary police hearings of suspects, with the idea of presenting in court the prisoner's own verbal confession, and of thwarting charges of forcible compulsion and abuse, the so-called third degree. While an interesting experiment it must not be forgotten that it is the simplest thing in the world to cut out portions reflecting on the police, and thus to present a vivid and compelling, but utterly distorted picture of the hearing, placing the prisoner at a disadvantage and favoring the officials. The words of the prisoner here forth, but the terrible nervous strain back of them, caused by hours upon hours of uninterrupted inquisition which not even the inquisitors themselves can endure without rest, is not in evidence. The method is so subject to abuse that it seems hardly to be commended.

A John Orth Sticker

John Orth, of Boston, well-known teacher of piano and pupil of Liszt, uses the following sticker on all of his letters. The words are by Edward Everett Hale, but Mr. Orth passes them on to his friends, and so do I:

I am only ONE
But still I AM one
I cannot do EVERYTHING
But still I can do SOMETHING
And because I cannot do EVERYTHING
I will not REFUSE to do the SOMETHING that I CAN do.

Leadbeater Suffers Mental Collapse

(Radiogram)

Sydney, Jan. 13, 1930

Stokes, Washington

Leadbeater has had serious mental collapse Adyar.

G—

Back to Blavatsky in New York

Lectures on *Secret Doctrine* by Roy Mitchell, every Friday, 8:30 P. M., at Independent Theosophical Society, Room 822, Grand Central Palace, 480 Lexington Avenue. Everybody welcome.

Class in *Mahatma Letters* every Thursday, 8.15 P. M. at Central Lodge, T. S., 23 East 37th Street. Leader, Mrs. Roy Mitchell. Everybody welcome.

Theosophy or Neo-Theosophy—XIV

(Continued from December Caric)

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.

Astral Body

(or Linga Sharira in Theosophy)

(or Kama Rupa in Neo-Theosophy)

Why, she confounds "Soul and Spirit", refuses to discriminate between the animal and the spiritual Egos the *Jiv-atma* (or Linga Sharira) and the *Kama-Rupa* (or Atma-Rupa), two as different things as body and mind, and—*mind* and *thought* are!

—*Mahatma Letters*, p. 46

Linga-Sarira; the inert vehicle or form on which the body is moulded; the vehicle of Life. It is disintegrated very shortly after the disintegration of the body.

—*Secret Doctrine*, orig., II, p. 593;
rev. ed., II, p. 627

The desire nature of the astral body provides a delicate instrument of cognition. Evil begins when the desire elemental dominates and dispossesses for the time the Ego. A natural desire then becomes a craving, and the astral body gets out of control. When a man loses his temper, so that for the time he is not showing a soul's attributes, but those of a wild beast, he has for the time reverted to an early stage of evolution, dragged thereto by the astral body which he cannot control. What we have to understand is that we are *not* the habits of the desire elemental of the astral body, but are to search, for our soul's purpose, such aptitudes in it as are useful for us.

—C. Jinarajadasa, *First Principles of Theosophy*, 1st ed., p. 104; rev. ed., p. 105

While the man is what we call alive and awake on the physical earth he is limited by his physical body, for he uses the astral and mental bodies only as bridges to connect himself with his lowest vehicle. One of the limitations of the physical body is that it quickly becomes fatigued and needs periodical rest. Each night the man leaves it to sleep, and withdraws into his astral vehicle, which does not become fatigued and therefore needs no sleep. During this sleep of the physical body the man is free to move about in the astral world.

—C. W. Leadbeater, *Textbook of Theosophy*, p. 51

Monad

"Having for Father, Spirit which is Life (the endless Circle or Parabrahm) and for Mother the Great Deep, which is Substance (Prakriti in its undifferentiated condition)—Adonal possesses the potency of both and wields the dual powers of all things." We would say triple, but in the sense as given this will do. Pythagoras had a reason for never using the finite, useless figure—2, and for altogether discarding it. The One, can, when manifesting, become only 3. The unmanifested when a simple duality remains passive and concealed. The dual monad (the 7th and 6th principles) has, in order to manifest itself as a logos, the "Kwan-shai-yin" to first become a triad (7th, 6th and half of the 5th).

—*Mahatma Letters*, pp. 346-347

Now this specialisation of Jack out of the dog-Group Soul is due, not only to the higher vibrations sent towards him from Jack's master, mistress, and friends, but also to the fact that a Monad, "a fragment of Divinity", is seeking to form an Ego or Soul in order to begin his human experiences. This Monad long ago attached to itself an atom of each of the planes as a centre on each plane, as an "earnest" sent in advance with a view to his future work . . . When the "permanent atoms" find themselves in touch with a highly specialised part of the animal Group Soul, like the "soul of Jack", then the Monad sends down from his high plane certain influences . . . the "soul of Jack" as the result of the stronger and more divine radiations from the Monad, breaks off from the Group Soul . . .

—C. Jinarajadasa, *First Principles of Theosophy*, p. 122

(To be Continued)

Theosophical Clubs

Everybody will agree, I think, that the prime objects of a theosophical lodge or society are the study of Theosophy and the endeavor to make a practical application of theosophical principles. The formal meetings of the lodge must therefore be devoted to these objects, including necessary matters of business, to the exclusion of other matters.

But formal meetings offer very little in the way of promoting a feeling of good fellowship. One comes in, takes a seat, and after the meeting goes home, with the possibility of spending five or ten min-

utes in conversation, that is, if he happens to have acquaintances. And that is all he finds in the way of the exemplification of the lodge as a nucleus of brotherhood. Often enough a casual visitor, a stranger, may drop in and be shown a seat. After the meeting he is either entirely ignored, or at most introduced to someone he has never seen by someone who does not know him, and goes away feeling that he is not wanted and as a result never returns. His only opportunity for making theosophical friends, of talking in an informal way, depends upon the rare chance of being invited to someone's house, and that, in the very nature of things, does not occur often—one does not invite unknowns to one's home, nor even knowns, unless for some reason other than theosophical.

This finds its exemplification in a rather extreme form in the "Declaration" of the United Lodge of Theosophists—"The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues." As a result the lodge room becomes a sacred premises and the meetings a sort of communion of saints, and all social activities of whatever nature are *verboten*.

So far as the saints are concerned this may be well enough. They ultimately form their own social circles. But there is a general feeling that brotherhood does not consist in talking about it, and that the best way to gain adherents and to keep them is to add harmless social activities, to make the lodge in one way or another a place where one can go for friendly intercourse with the like-minded. I have been told by people that they have attended lodge meetings for a year or more—I will not name the lodge—without making a single acquaintance. "Their fault", you may say, "they should push themselves." But a modest person does not go to a lodge with a jimmy in hand. The constant exhibition of the starch-pot disheartens him. He very rightly assumes that his interest is manifested by his attending, and that an effort should be made to meet him at least half-way, and that this effort should not be limited to a formal "Come again."

The Adyar Theosophical Society has no well developed scheme of holding members together on a basis of fellowship. There are, to be sure, lotus circles for very small children, and the rather foolish "Knights of the Round Table" for youths, where they are taken in hand and bossed by certain selected leaders. The work of good fellowship is left to individual lodges which sometimes perform it in their own way, more or less haltingly, with the assistance of those good friends, tea and sandwiches. That is good so far, but it depends on the lodge having members who will undertake it and on the absence of fogies who think that Theosophy must be limited to lectures, classes and quiz meetings.

So far as I know the Theosophical Society of Point Loma is the only one in which club work is definitely organized. This society has two organizations, the William Quan Judge Club for males and the H. P. Blavatsky Club for females. Until recently the membership was limited to youths of fourteen years or less, but under Dr. de Purucker's direction the age limit has been removed and members of any age are admitted. There are local clubs which are to a degree autonomous, but the general scheme is directed from a headquarters committee at Point Loma. Their activities embrace, besides various social associations, mutual help in study, musical activities, outdoor sports and general good fellowship with the idea of diffusing a truly theosophical spirit of brotherhood among members. Except for business purposes formality is dispensed with. Membership is not limited to members of the Theosophical Society (Point Loma) nor even to theosophists.

The two clubs publish jointly a bi-monthly magazine, *Lucifer, the Light-Bringer*, which is intended to foster the interests of the clubs and to publish matter of theosophical interest to youths and grown-ups. The serious character of this magazine as shown by its publishing serially the *Bhagavad Gita* with the notes of W. Q. Judge.

Judging from the prospectuses of these clubs and such other information as I have been able to gather I imagine that this semitheosophical adjunct will be one of the greatest value in arousing and fixing interest in Theosophy. The general plan is one which might well be adopted by other theosophical organizations, not only as a means of recruiting, but as counteracting the idea that the only object of the theosophist is to cram his head with knowledge. Those who are interested can obtain further information by addressing the secretary of either the William Quan Judge Club or the H. P. Blavatsky Club, Point Loma, California, according as the information is desired for males or females.

More Hot Doggies

The Editor acknowledges with grateful thanks the receipt, January 16th, of a further supply of five pounds of hot dawgs from a hot dawg stand in London. The proprietors of said stand steadfastly refuse to reveal their names, but what matter? The dawgs were in prime condition, just ready to eat. They have been eaten.

Some Unpublished Letters of H. P. Blavatsky

Some Unpublished Letters of Helena Petrovna Blavatsky, with Introduction and Commentary by Eugene Rollin Corson, B.S., M.D. Pp. 255, London, 1929. \$3.65, from the O. E. LIBRARY.

Hugh Corson, the eminent professor of Anglo-Saxon and English literature in Cornell University, became interested in spiritualism through the death of his daughter. Learning of Madame Blavatsky through an article she had published in *The New York Graphic*, he communicated with her, and there followed a visit to Ithaca where she spent about four weeks as a guest of Professor and Mrs. Corson. There was also an interchange of letters partly antedating, partly following the visit. The letters written by the Corsons are not available, but he carefully preserved those of H. P. B., including some letters to his wife, and these letters are now published by his son, at that time a medical student in Philadelphia.

The book consists of three sections. The first, comprising 122 pages, consists of a general discussion of H. P. B., her relations to the Corsons, and other relevant material. The letters, of which there are 17, comprise 83 pages and consist of 14 letters to Prof. Corson, two in French to his wife, with appended English translation, and a final one, a letter introducing Mrs. Corson to Alexander Aksakof, of St. Petersburg, written for Mrs. Corson in view of a proposed visit to Russia, which never occurred, so that the letter remained in the Corson files. The third section consists of Dr. Corson's commentaries on the 17 letters.

With regard to the two portions contributed by Dr. Corson it must be said that while they are interesting and contain various facts about H. P. B. and the Corsons not otherwise available, they do not constitute the really important and valuable part of the book. Dr. Corson is not and was not a theosophist, and one gathers that he inclines rather to the Vedants as taught by Swami Vivekananda. Nevertheless his treatment of H. P. B. is sympathetic and respectful, even though he sometimes indulges in comments which are not always merited. In one point, however, he calls for severe criticism. He quotes at length from the book of H. P. B.'s cousin, Count Witte, who scarcely knew H. P. B. and who retails a lot of what is gossip, not creditable to her, especially a prolonged story about her supposed relations with one Metrovich, an opera singer. Dr. Corson's only comment on the story is: "So far as I know she has freely admitted

this story of her youth, and that's an end of it" (page 62).

Now the fact is that she has not only not admitted it, but has emphatically denied it in her letters to A. P. Sinnett, a book published several years ago and still current (*Letters of H. P. Blavatsky to A. P. Sinnett*, pages 148, 189), and which is well-known to every student of H. P. B., and there is no excuse whatever for his printing a disreputable story and dismissing it in that fashion without first posing himself on the facts. Further, the same book contains incontrovertible proof of its falsity based on a medical examination (page 177). This is the one blot, and an inexcusable one, in an otherwise creditable production.

Coming to the letters themselves, these are of great value as actual and unquestionable historical documents, documents which must be taken into account in any true history of the Theosophical Movement and its founder. The first letter was written from Philadelphia and dated February 9th, 1875. Some others are undated, but their serial order is vouched for by the fact that Prof. Corson kept these letters posted in a book. Letter No. 12 brings us to the end of the period antedating the founding of the Theosophical Society in November, 1875, the 13th being dated January 8th, 1876. Following the 14th letter, dated March 22d, 1876, there was a breach between H. P. B. and Prof. Corson, as it appears that he was unable to adopt her standpoint regarding spiritualism and further was said to have accused her of being an impostor. The two following letters are addressed to Mrs. Corson, the last being dated August 28th, 1878.

With regard to the general tenor of the letters, it may be said that they characterize the same sincere, impetuous, generous and kind-hearted H. P. B. who is in evidence in the much later letters to Sinnett. But one will search in vain for the teachings of the H. P. B. of later days, the teachings which we now designate as "Theosophy." They would seem to indicate that at that time H. P. B. was a spiritualist, albeit one of a different type from that current at the time and even now. It is needless to repeat H. P. B.'s later teachings regarding spiritualism, for every theosophist is familiar with them. This is usually explained on the view that at that time she was intent on reforming spiritualism and was laying the foundation for her future teaching, and that it was her idea, or perhaps her instruction, to proceed slowly and avoid undue antagonism at the start. See for example page 166; also *Mahatma Letters*, page 290. This is not the place to discuss this subject.

Letter No. 4, written to Prof. Corson March 20th, 1875, presents a puzzle which has not been satisfactorily solved. In this letter H. P. B. expresses her disbelief in reincarnation as it was afterwards taught by her. On page 138 we read:

I find fault with them [the spiritists of the Allan Kardec school in France] for one thing, not with the *Revue Spirite*, but with the teaching itself, namely, that they are re-incarnationists and zealous missionaries for the same. They could never do anything with me in that way no they gave me up in disgust, but we are still friends.

And again, on the same page:

Prince Wittgenstein is an old friend of my youth, but has become a re-incarnationist. We had a fight or two and parted half friends and half enemies. He is the one that feels sure that the London Katy King was in a previous life his wife when he was some Turkish sultan or other. There's the fruit of the re-incarnationist teaching.

These are the only references to the subject in the letters, and they seem quite clearly to be a repudiation of reincarnation. As to whether *Isis Unveiled*, which was published in 1877, teaches successive

reincarnation in physical bodies there is a difference of opinion, but it would seem that it does not. One reads (Vol. I, page 351):

We will now present a few fragments of this mysterious doctrine of reincarnation--as distinct from metempsychosis--which we have from an authority. Reincarnation, i. e. the appearance of the same individual, or rather of his astral monad, twice on the same planet, is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a violation of the laws of harmony of nature, and happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident. Thus, in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being, has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, the immortal spirit and astral monad of the individual--the latter having been set apart to animate a frame and the former to shed its divine light on the corporeal organization--must try a second time to carry out the purpose of the creative intelligence.

Further statements opposing the idea that a succession of physical lives is the rule may be found in Vol. I, pages 345-6, which space does not permit to quote. It is true that much of the editorial work on *Isis Unveiled* was done by Col. Olcott, and he has been accused of jumbling parts of it. In *The Mahatma Letters* (page 75, footnote) the Master K. H. states as much with regard to Vol. I, pages 345 to 357, which include the above references. But certainly Col. Olcott did not write or jumble the letters written by H. P. B. to Prof. Corson, nor can one accuse either Prof. Corson or his son of having faked them.

A somewhat similar statement occurs in an article by H. P. B. dated January 14th, 1878, published in the London *Spiritualist* and reprinted in *A Modern Panarion* (page 138), which one can hardly suspect Col. Olcott of having changed. It states:

A dead child is a failure of nature--he must live again; and the same Fauche reenters the physical plane through another birth. Such cases, together with those of congenital idiots, are, as stated in *Isis Unveiled*, the only instances of human reincarnation.

On the other hand, statements in *Isis Unveiled*, Vol. I, pages 8, 12, would seem to lend plausibility to the belief that H. P. B. adopted reincarnation in the ordinarily accepted sense. Col. Olcott in his *Old Diary Leaves* (Vol. I, pages 276-297) devotes a chapter to reincarnation and claims that in the earlier days H. P. B. did not teach it, and that the first allusion thereto from her pen as a theosophical doctrine is in the first issue of *The Theosophist*, October, 1879 (reprinted in *Five Years of Theosophy*, 2d ed., page 274), where she says:

Theosophy also believes in the Anastasis, or continued existence, and in transmigration (evolution)

and he asserts that she told Walter R. Old that she was not taught the doctrine of reincarnation until 1879, a statement which may be questioned.

And yet--H. P. B. claimed to have studied long before with the Masters in Tibet, and apart from other evidence to this effect there is in proof the famous Fadeew letter of 1870 (*Letters from the Masters of the Wisdom*, Pt. 1, pages 101, 123), which seems unquestionable. She could hardly have failed to have been taught reincarnation, as it is an essential part of their teachings. Why then the flat denial in the Corson letter quoted, and in *Isis Unveiled*?

The Master K. H., writing to Sissett in 1882 (*Mahatma Letters*,

pages 289-90) states that H. P. B. was ordered to write *Isis Unveiled* and to "veil" some of her facts. Yet this has no apparent reference to reincarnation, which is not only the current belief of a large portion of mankind in the Orient, but was already the well-known doctrine of the spiritualists of the Alan Kardec school in France, was a familiar doctrine of Pythagoras, and in America was not unknown, being presented in at least two popular books published prior to 1875—James Freeman Clarke's *Ten Great Religions* and W. R. Alger's *History of the Doctrine of a Future Life*. Why then conceal or deny it?

The above statements are made, not with the aim of casting any reflection on H. P. B., but because the passages are to my mind the most perplexing to be found in the Corson letters. As a matter of history they cannot be overlooked, evaded, or twisted into some other meaning. Whatever interpretation may be placed on the paragraphs in *Isis Unveiled* the Corson letter is clear. The dilemma—why did H. P. B. deny reincarnation when she had already studied for years, not only in India, but with the Mahatmas in Tibet?—must be recognized and given some rational explanation, which I hope may be forthcoming.

In this connection it is interesting to quote a footnote by Col. Olcott in the chapter referred to (*Old Diary Leaves*, Vol. I, page 289):

Some valued friends have tried to persuade me to omit all the foregoing argument about the genesis of the Re-incarnation idea within our movement, but I cannot see it my duty to do so. I will no more suppress important facts than I will make false statements.

That is the only honorable attitude, the only one consistent with the motto of the Theosophical Society, "There is no Religion higher than Truth." He who suppresses facts in order to maintain a thesis is true neither to himself nor to others. Without desiring to deny the many valuable points in the book, it may be of interest to quote in this connection from *The Theosophical Movement, 1875-1925, A History and a Survey*, which we are asked to accept as "an authentic and verifiable record of fact and philosophy," in which the anonymous writer claims (page 31) that reincarnation is taught in *Isis Unveiled*, and that (page 41):

The inquirer into facts and philosophies has but to read "*Isis*," to annotate its teachings, to compare them with all her subsequent multifarious writings to see and know for himself that the teachings of "*Isis*" are her unchanging teachings; that not in jot or tittle is there a contradiction or a disagreement in all she ever wrote; that in "*Isis*" are the foundational statements of Occultism.

Is this fact or romancing? We shall know better when we have the solution of her uncompromising opposition to reincarnation in that letter to Prof. Corson.

At the Periscope

Latest News in Brief.—Leadbeater at Adyar suffers serious mental collapse.—Krishnaji breaks promise to visit Australia; sails from Bombay for Europe; Amphitheater whitewashed in vain.—Yoganandites to make world cruises; to visit Maha's; everybody invited; bring your chakras along.—Love-crazed disciple, seized by sadistic impulse, wants to bite Meher Baba.—Jinarajadasa captures Spain for Theosophy; police, instigated by R. C.'s, stop one lecture.—Damage suits aggregating \$95,000 pending against officials of Temple of the People; Mahatmas unable to check raids of the ungodly.—Medium Bailey at Sydney calls up ghosts of Martyn and K llerstr m for Arundale and Morton; sorry for T. S. split, says Martyn.—Hodson sees prancing fairies in knickers; old ones

walk with canes; pink and blue angel swells to one mile wide and marches off.—George Arundale whoops up Australia in new "Who's for Australia?" League; Australia to outshine Jerusalem the Golden with home-made milk and honey; Universal Brotherhood to include boycott of foreign goods.—New Mahatma appears in New York under patronage of Central Lodge, T. S.; gives all-round scolding.—R. I. Christie of Scottish Section would have T. S. dump Karma and Reincarnation and take to "First-hand knowledge"—Editor Smythe cuts gola from Luntz's proof that Leadbeater is prophet; wireless used in 1899 and microphone invented in 1878.—Annie Besant confiscates subscription monies sent to Adyar for *Theosophist*; substitutes small periodical; subscribers must pay over again for Hollywood *Theosophist*.—Central Lodge, New York, proposes Mrs. E. R. Broehlman for president of American Section as rival to L. W. Rogers.

Besantine Embezzlement.—It is to be hoped that those *Theosophist* subscribers who sent their renewal money to Adyar only to be seized by Annie Besant for her own purposes, and who have been asked to pay a second time for the *Theosophist* now published at Hollywood, will make their protests loudly known. A clearer case of robbery has never come to my attention. Every subscriber renewing to Adyar has been mulcted of about \$3.25 by this astounding Messenger of the Masters, who offers a small official publication of little worth to anybody in place of the large magazine she led them to understand they were to receive, and which is in fact actually being published—for those who will pay twice over for it. Not all of her shouting for Krishnamurti, not all of her talk about hobnobbing with the Chohans and Manus should conceal the fact that she has played a confidence game on her followers which, in this country at least, would render her liable to indictment for fraud.

The January "Theosophist."—Older readers of *The Theosophist* will experience a feeling of disappointment at the general make-up of the first issue published from its new home at Hollywood. Neither in paper nor printing is it equal to the Adyar product. However, one must allow for this being the first number and hope for improvement. As for contents, one appreciates the difficulties encountered in publishing in Hollywood news from headquarters at the antipodes. This, however, is no excuse for devoting the editorial section largely to laudation of Annie Besant, and partly to her Indian political activities. The latter is part of the avowed policy of the magazine, but the former, after all these years, is simply disgusting and one can but be astonished at the huge conceit and vulgarity of this woman in allowing journals under her control or influence to spend pages every month in praising her. Instead of proving that she is "the greatest woman in the world," it goes to show her smallness. No true disciple of the Masters would deliberately obtrude his own personality in this fashion at the expense of space which might be used for Theosophy. The one valuable feature is a series of reminiscences of H. P. B. by Mr. Leadbeater which, however, contains the astonishing statement that she took possession of her body at the age of twenty. Bunk! H. P. B. never told us that and she should have known if anyone did. It is to be regretted that the editor should have chosen to reproduce the very inferior painting by Borglum, copied from the famous photograph of H. P. B., rather than the photograph itself. Far from sinning the spirit of H. P. B. as the original does, the painting suggests nothing so much as a woman suffering from a bad toothache. The pictures heading several of the articles are in bad taste and would better have been omitted; they add nothing and seriously detract from the appearance of the magazine. A commendable feature is the section of "Science Notes", which are well written, but the advertising pages are

disfigured by a full page ad. of the Amore humbug. From editorial page 892 we learn that the spiritual atmosphere of Adyar is "rarified," which we readily admit; also that "this is a period of inner adjustment to the forces of synthesized emotion and thought that are being liberated in preparation for a new era," which we shall probably admit when we discover what it means. Our sympathies and best wishes go with the new editor in her difficult task.

Cosmic Funnel.—A serious rival to Alice Bailey appears in G. E. Sutcliffe who, as spokesman for a group of "Investigators," has been publishing a series of articles in *The Theosophist*. The method pursued by this group appears to be to close the eyes, imagine something and write it down as the result of clairvoyant investigation. That is precisely the way in which that psychic monstrosity, *Man: Where, How and Whither*, was arrived at (see *Theosophist*, Aug., 1911, page 724; Sept., 1911, page 571; *Current*, April, 1928). The group has also a Cosmic Spook who dictates cosmic piffle to it. In *The Theosophist*, September, 1929 (page 556), Mr. Sutcliffe announced the discovery by way of imagination, or as he calls it, "magnetic vision," of two planets outside the orbit of Neptune. He calls these Isis and Osiris, which is comforting, because it proves that having names, they must actually exist. He describes their positions approximately, but thinks it questionable whether they reflect enough light to be perceived by the telescope—a sensible precaution against refutation; if you can't find them your telescope is at fault. Many celestial bodies, however, which cannot be "seen" through the telescope, can be detected by the photographic method, and Mr. Sutcliffe might help astronomers by indicating the exact points towards which their tele-cameras should be directed, explaining, of course, that he has seen them by "magnetic vision!" Mr. Sutcliffe's latest achievement (*Theosophist*, October, page 58) is the discovery that Sirius is the center of a system of six "funnels," through which force streams and at the mouth of each of which is a solar system. They "seem like living fire, and dangerous to touch"—a timely warning to keep off. Another achievement (page 58) is discovering the "ring-pass-not," which has a definite location in space, a sort of "enclosing skin" you can't get through, try as you may, perhaps like Mr. Einstein's limit to space. This notwithstanding H. P. B.'s distinct statement that the Ring-pass-not is not located in space, but is a limitation of consciousness (*Secret Doctrine*, orig., I, page 131; rev., I, page 166; *Glossary*, page 233). Mrs. Bailey appears to be equally muddled about the Ring-pass-not, and students of Mr. Sutcliffe and of *Cosmic Fire* should be congenial companions.

New H. P. B. Journal.—Beginning this January the Theosophical Society (Point Loma) will issue a new journal, *Lucifer, The Light-Bringer*, to be published every two months. This will be especially the organ of the H. P. Blavatsky and W. Q. Judge Clubs of the Point Loma Society. The first issue will begin an entirely new translation of the *Bhagavad Gita* by Dr. de Purucker, together with the well-known commentaries by Mr. Judge. It also expects to publish a series of mystical stories by Mr. Judge. We welcome in this another indication of the renewed activity of the Point Loma Society under the indefatigable energy of its new head, Dr. de Purucker. Subscriptions, \$1.25 a year (foreign, \$1.45), will be received by the O. E. LUMAAX.

"Australian Theosophist", October, November.—George Arundale is back in Australia and is going in for politics. He proposes to "lay the foundations of authoritative and unchallengeable political insight" (Nov. p. 36). In addition he tells us about the devil (Oct., p. 9), says "truth is never anything particular," (Oct., p. 10), discourses further on "The Wonderfulness of Krishnaji" (Oct., p. 21) and finds time to train as a "Messenger of our Lord, the Sun," hoping to be some day a real, white-hot sun himself (Oct., p. 11). Leadbeater discourses on "The Average

irresponsible Vacuity" (Oct., p. 13). Mr. Davidge says that "Australia has hundreds of problems to be solved, and Theosophy has hundreds of solutions to offer, the right solution for each single problem" (Nov., p. 24). One of these seems to be how to play bridge, a class in which is held every week by the Melbourne Lodge, the proceeds being devoted to charity (Oct., p. 31). The same lodge celebrated Besant's birthday by playing bridge (Nov., p. 55). Geoffrey Hodson is on hand with his angels, while Harry van Gelder describes the Master Morya, his head-gear, collure and dress (Oct., p. 26). The two issues are simply glorious, a glowing tribute to that truth which is "never anything particular."

Theosophical Society (Point Loma) Adopts New Constitution.—The October *Theosophical Forum* contained a proposed new constitution for the Theosophical Society (Point Loma) and this was adopted at a convention held at Point Loma December 5th, comprising members from different parts of the world. It is said to be more liberal and less autocratic than that in force under the late leader, Katherine Tingley. Whether this is the case I am unable to say, not having access to a copy of the Tingley constitution. Among other features it provides for the formation of lodges, three members being sufficient for the granting of a charter, and of national sections. Lodges and sections are autonomous within the limits of the constitution and select their own officers. Apart from this, however, it would appear that the society is about as complete an autocracy as could be imagined. The supreme officer, or "Leader," serves for life or until his resignation, and appoints his successor. Further, he appoints all officers with the exception of those of lodges and sections, and is empowered to remove them at will, including the latter. He has the "right, power, and authority at any time to take such steps or measures as in his judgment shall be necessary for the safeguarding of the best interests of The Theosophical Society". This, in itself, would appear to endow him with absolute power. Article XII provides for amendments to the constitution and reads as follows: "This Constitution may be amended by a three-fourths vote of a Congress regularly called or by a three-fourths vote of all Fellows voting in a referendum to the Fellows made by the General Secretary under the direction of the Leader." Apparently this means that no congress can be called or referendum held except by direction of the Leader, who is therefore in a position to thwart any attempt to modify or limit his powers. Without in the least intending to reflect on the present Leader, Dr. de Furucker, I am unable to express admiration for an arrangement which places so much power in the hands of one individual, and makes it impossible for the society to purge itself, should such a necessity arise, as might well happen sometime, if one may judge from the experience of other bodies. It appears, then, that the Point Loma society differs from that of Adyar, in which the president is elected every seven years by a vote of the entire membership, after nomination by the General Council, and where a majority of the General Council consists of Sectional secretaries, elected by the sections themselves. In theory the Adyar plan is more democratic, but one wonders whether it is really so, seeing that methods have been followed which range all the way from deliberate ballot-box stuffing—casting the ballots of non-voting members for a certain candidate—to disfranchisement of members who prefer to vote "no" rather than "yes", as occurred in the American Section at the last election. If the Point Loma Constitution is autocratic it is at least openly so, and its methods are to be preferred to those of societies which, professing to be open and above-board, really give rise to an invisible empire, an oligarchy where self-appointed cliques whose names are known to nobody seize the power and run things to suit themselves under the aegis of the blessed word "anonymity."

Theosophy—Historical, Biographical, Controversial

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Blavatsky, H. P.—Some Unpublished Letters of H. P. Blavatsky, edited with Commentary by Dr. Eugene Rollin Corson, \$3.65. The letters of H. P. B. to Prof. and Mrs. Hiram Corson, 1875-78.

Blavatsky, H. P.—My Books, paper, 15 cents. Tells how she wrote them.

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H. P. Blavatsky; A Great Betrayal (L), paper, 50 cents. A keen exposure of the vagaries and scandals of the later Theosophy.

Mrs. Cleather is one of the few surviving close associates of H. P. B. who has been unwaveringly faithful to her memory and teachings.

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Kingsland (William) and Others—Unpublished Letters in Reply to a Theosophical Attack on Mrs. A. L. Cleather's Books. For 4 cents postage. Replies to a virulent attack on Mrs. Cleather in magazine *Theosophy*, October, 1923. See also above, under O. E. LIBRARY CRITIC.

Jinarajadasa, G.—The Golden Book of the Theosophical Society (L), \$5.75. Valuable as a book of reference for its large collection of original documents, photographs and data about the T. S. Its treatment of the Leadbeater incidents and some other matters is unpardonably biased and in part false.

Hingsland, William—The Real H. P. Blavatsky (L), \$5.75. The latest and best biography and estimate of H. P. B., by a member of the Blavatsky Association.

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Ottott, Col. H. S.—Old Diary Leaves; The True History of the Theosophical Society: in four volumes; vol. I (L), \$3.80; vol. II (L), \$3.00; vol. III, \$3.00; vol. IV, out of print. Filled with reminiscences of H. P. B. and the founding and early days of the Theosophical Society. Probably correct as to facts, but sometimes showing considerable personal bias.

Sinnett, A. P.—The Occult World (L), \$2.50. Brimful of information about H. P. B., the Masters and the early days of the T. S.

The Early Days of Theosophy in Europe (L), \$1.25. A late book by Mr. Sinnett which, while containing important historical information, is grossly biased against H. P. B., self-laudatory, and in part palpably false.

The Theosophical Movement; A History and a Survey, 1875-1925 (L), \$5.00. Reprinted, with revision, from the magazine *Theosophy*. Valuable for its extensive collection of original documents, but frequently biased in its conclusions and presentation of facts, and very incomplete as to later conditions since 1900.

The Theosophic Voice (L); the three issues of this magazine, setting forth the details of the Leadbeater scandal of 1896, with the current discussions. Loaned to responsible persons only.

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MILLIONS WASTED ON PRISON CONSTRUCTION

The CRITIC has often called attention to the great waste involved in constructing a complete outfit of steel burglar-proof cells to accommodate the entire population of a prison, while in reality a large majority of prisoners need no such restraint. In a recent statement issued by the National Committee on Prisons and Prison Labor this matter has been gone into with considerable thoroughness.

Dr. E. Stagg Whitin, executive director of the Committee, estimates that this year there will be spent in the United States about \$50,000,000 in prison construction, a large portion of which will be absolutely wasted in the building of cells after the fashion of safe deposit vaults. Dr. Whitin states that actual study has shown that "only 15 to 30 per cent of the prison population require the old Bastille type of jail," and that "Wholesale construction of this type results not only in waste of public funds but also in the erection of buildings which have a detrimental effect on prisoners."

\$50,000,000 is a neat sum of money. Not every one of the states is engaged at the same time in prison construction, though this is in prospect in the near future, thanks to the requirements of prohibition and Baumes laws. A few of the states are therefore spending several millions each. Noteworthy among these is New York, which is building a state prison at Attica in which the most costly type of cell construction has been adopted, and which when finished sometime in the far future will have cost the taxpayers an incalculable sum. Much of this money, instead of being wasted in this fashion—and Dr. Whitin says that there are already enough cells in this country to confine the more desperate type of prisoners—could be profitably expended in providing them with modern factory equipment, with modern hospitals, and with a staff of psychiatrists and suitable classification laboratories, while better and more highly paid officials, from wardens to guards, could be employed. To this one might add that a larger staff of parole officers could be supported and

better provision made for helping the discharged convict on his release. In fact, there are dozens of ways in which the money now being spent in making safe retreats for the occasional or harmless offender might be utilized to advantage. New York, while so liberal in spending its funds on the "safety first" idea is most niggardly in its treatment of the inmates. I believe that the working convict is still paid the pittance of one and a half cent a day, while until recently but 21 cents a day was allowed for food, which will be increased to 26 cents a day if the present bill passes. That may supply plenty of beans and potatoes, but from such a sum it is impossible to provide a sufficiency of the kinds of nourishing and health supporting foods which science has proved necessary.

What is the reason for this extravagance in cell construction? K. L. Davison, a prominent architect who is working in conjunction with the National Committee on Prisons and Prison Labor, states that it is largely due to the efforts of the manufacturers of cell blocks. The business of these gentlemen is to make money, to sell just as much of their costly wares to the states as possible. They employ high priced, high pressure salesmen who make it their business to interview wardens, prison commissioners, legislators, and to convince them that it doesn't do to run any risks, don't you know, and that with our patent hard steel walled, steel floored, steel ceilinged and steel doored cells with unpickable and unbreakable locks not one of your men can escape and you will not be brought to account for their getting away. All of these gentlemen are persuaded that the safety of the public and of their own positions would be ruined if a single prisoner should get out, notwithstanding the obvious fact that there are ten times as many desperadoes walking about in the streets already as are sitting in steel boxes, and despite the fact that an escape is almost invariably recaptured. And so from warden up to governor they are simply bulldozed into making huge appropriations for "safety first," and letting far more important measures go by the board for lack of money. The salesman gets his pay, the manufacturer his profit, the officials retire at night with a feeling of security, and the prisoners—they are just left to rot, to get worked up to a state of mind which makes them ready to run amuck when once the handsome steel door is unlocked for the last time. By the time these up-to-date Bastille cells are finished they will have become obsolete, and can then be used to store the prisoners' supply of beans and potatoes.

N. Y. Short on Parole Officers.—New York has but one parole officer to look after each 400 paroled prisoners. The Prison Association recommends one for each 75. It would be cheaper in the end.

Mrs. Widmayer's Help for Prisoners

I have often spoken of Mrs. Elsa L. Widmayer's work in selling articles made by prisoners in their leisure time, in order to enable them to aid their families and to accumulate a fund to tide them over the perilous period following their discharge. The articles made by prisoners cover a wide range, such as embroidery, bead work, inlaid wooden boxes and allverware, and others too numerous to mention.

Mrs. Widmayer writes me that in recent times there has been a great and disheartening falling off in the demand for these articles, and she takes pleasure in again calling attention to her efforts in getting them distributed. Turning out penniless prisoners with practically no means to carry them along until they can secure employment is one of our national scandals. We think a man can go along for days or weeks on a pittance of five or ten dollars granted by the authorities, and when he fails to do so and falls back on robbery to keep alive we blame him instead of reproaching ourselves. I'll bet, kind readers, that if you were in the same predicament you would act in the same way. The demands of hunger take precedence over all other considerations.

Any who would be interested either in buying some of these articles, or in undertaking to sell some, should write for full information to Mrs. Elsa L. Widmayer, Route 3, Box 229, Edgewater, Colorado.

Appeal from Western State Penitentiary of Penna.

Pittsburgh, Pa., Jan. 26th, 1930.

Dr. H. N. Stokes,

Dear Sir—My concern is to try and find an outlet for the beautiful handcraft made at this Penitentiary. This enables many to contribute to the aid of their dependent families, also our little industry which is run only by the inmates, to go from this prison with more than the \$10 which is given him by the state so he may live until he finds employment, however, in their spare time they make an article which is but a work of art, a Aluminum Beaded Hand Bag.

We have had the pleasure in serving ladies of social prominence, Mrs. W. B. Leeds, Mrs. I. du Pont, Lady Howard, Mrs. Lamont, Mrs. W. Swift, and many others with our beautiful creation.

May I ask if you would place a small ad in your magazine "The Carrie" for our Hand Bags. I am sure this would be a great help to our little industry. If so would you kindly let me know how much it would cost, etc.

Very sincerely,

WILLIAM ROOSEAS,

13914 Box A, North Side,

Pittsburgh, Pa.

Penal Notes

Joyous Jury Jag.—The job of juror in South Carolina is a joyous one and is likely to be much sought after. The South Carolina Supreme Court has ruled that a jury in a liquor case is entitled to drink the evidence in order to determine whether it is in fact intoxicating. The ruling was made in denying the appeal of an alleged bootlegger on the ground that the jury had consumed the 49 bottles of beer which he was accused of selling. The bootlegger claimed that after that the jury was not in proper condition to render a verdict; the ruling of the court means other than that beer is not an intoxicating beverage—in which case the verdict should have been annulled—or that if necessary the jury must get drunk in order to prove that it is. Now, if the U. S. Department of Justice will abide by this decision it will furnish a complete solution of the problem of congested dockets; the juries would dispose of the liquor cases one after another—as well as of the evidence—with lightning rapidity. Plan commended to Mr. Wickersham's Commission. It would be a Noble Experiment.

Disbarring Prohibition—The New Jersey Bar Association (2 to 1) and the San Francisco Bar Association (5 to 1), have voted to repeal the 18th Amendment. This is most generous, as it would throw many lawyers out of employment, said Amendment being one of the greatest crime producers the mind of man has conceived.

Prohibition Getting Unpopular.—Since the proposed return to aridity has been showed under in Ontario, and Nova Scotia has decided to adopt a rational system of irrigation in place of total dryness, it is said that aside from the U. S. A., Finland and the little Canadian province of Prince Edward's Island are the only parts of the world still clinging to prohibition. Now comes the report that the Supreme Court of Finland has recommended to the government the abolition of prohibition on the ground that it has found that it has done great harm to the country during the last decade. It advises a law admitting of restriction without prohibition.

New Phases of the "Noble Experiment".—The Government is attempting to padlock the 1,750 room Manger Hotel in New York because liquor was sold on the premises. The owners or managers will be subjected to a loss of perhaps millions when a fine would have been sufficient. In California it is attempting to confiscate a \$500,000 ranch because a still was found on the premises. It also proposes to confiscate the owner's agricultural implements. An attempt is being made in Congress to put over on the District of Columbia a law whereby a policeman may get a warrant and turn your house upside down if he sees a parcel delivered at your door which he suspects may perhaps contain some of the forbidden nectar. It is soon to be a criminal offense to sell ginger ale and cracked ice unless you first assure yourself that they are not to be used for criminal purposes, to wit, as a diluent. Several persons have been arrested in this city in an attempt of the rum hounds to secure a decision that the purchase of a half-pint of liquor constitutes one a criminal. Who's the criminal? The government of this land of the free, in its desperation, and in the attempt of the officials to make records for themselves, is proceeding to tyrannical measures which would not be tolerated for a moment in any civilized land.

Keeping the Public Out.—Dr. Raymond F. C. Kieb, commissioner of correction of New York State, advocates a 30-foot wall round the new state prison at Attica; this, however, not so much to keep the inmates in as to keep the underworld from storming the prison and liberating the prisoners.

Settling Disputes Quickly.—Everybody knows the phrase "case settled out of court." Justice Leary of Manhattan Municipal Court has introduced the plan of settling commercial cases in court, by acting as arbiter between the parties, of course with their own consent. Cases which would call for a jury trial and many hours or days are disposed of in an hour or two and the time of the court saved, as well as the money of the contestants. Splendid idea, and commended to the consideration of Mr. Wickersham's commission.

Collection Bar vs. Box Office.—Representative Luskford has introduced a bill into Congress prohibiting Sunday movies and theatricals all over the United States. This, of course, is the product of the clerical ring known as the Lord's Day Alliance, which would snuff out competition with the churches. The claim that theater workers should have one day of rest in seven is right, but is a mere pretext on the part of those who witness the shekels being diverted from the collection boxes. Any day other than Sunday would do as well, but that would not suit those clerics who themselves work Sundays to get those shekels together. That there is anything but a mercenary motive behind this bill I do not for a moment believe.

Barkin' up a Tree

Recently the Editor wrote a nice letter to a number of *Carrio* readers suggesting that they aid it in getting more readers, pay subscribers if they could, deadheads if they couldn't. The result? The same as a dawg barkin' up a tree at a coon; nothin' doin'. The barkin' was only about 0.05% effective. It would seem that nothing short of a shotgun would bring that coon down.

A Letter from Four London Lodges

Note by the Editor.—While the following letter is addressed to members of the Theosophical Society in London, it has such wide applicability throughout the Society everywhere, that it is reproduced here entire.

1st February, 1930.

Dear Fellow Members,

You, in common with most Theosophists in England are well aware of the regrettable situation in the English Section which has recently become acute because of financial stress. This, we believe, is due to the fact that certain donations which the English Section enjoyed in past years have been withdrawn.

We rejoice to learn that the Administration can no longer look to certain individuals who, however well meaning, have largely borne the financial burden of recent years, because by accepting such sums the policy of the administration had, we presume, to conform to the wishes of the donors in determining the application of such sums in the Society's budget.

We feel that the time has come when it is absolutely necessary for us to put our house in order, and this can only be done by a brave and fearless policy which will put forward the teachings of Theosophy both amongst Theosophists and the outer public, first, last, and all the time.

For many years now the Theosophical Society has lost sight of its original purpose in the welter of numerous activities which have been grafted on to it and considered by its members as vital to its continued life and utility.

One after another, we have seen these activities stressed and Theosophists have turned away from the original purpose of the Society and have thrown their energies and their money into schemes which, from their inception, were doomed to failure, to disaster and even to ridicule.

The policy of the Society in India has been controlled by considerations which, in our opinion, were never intended by the original Founders of the movement.

We were told in the beginning that every such attempt as the T. S. has hitherto ended in failure, because sooner or later it has degenerated into a sect, set up hard and fast dogmas of its own and so lost by imperceptible degrees that vitality which living Truth alone can impart.

Let us abandon psychism—that rock on which so many souls founder. Let us cast from us the tempting serpent under the disguise of religion which has dared to raise its head in our midst, in spite of the fulminations of the Masters and H. P. B. Let us liberate ourselves from Politics which have no place on our platform. Let us recollect that as Theosophists we have a mission to fulfil to humanity which WE alone among the sons of men are qualified to perform.

Remember that our work really is to keep alight the fire lit by H. P. B. so that when a New Teacher shall come amongst us in the last quarter of this century, he may find an easier task than that heart-breaking work which H. P. B. so gallantly and bravely performed for mankind in the last century. This can only be done by propagating Theosophy amongst the masses of mankind.

No Member from the President to the humblest fellow has the right to commit the society to anything except Theosophy. All Theosophists

are agreed on the main principles of Theosophy, or they would not belong to the Society at all.

We need not agree on other matters outside the Society, but as a Theosophical Society we can act together in matters which are common to us all, and we can only act together as Theosophists in Theosophy.

Who is interested in a decadent Society? Have we not lost sufficient members during the past few years to show that we are no longer the virile, altruistic, brotherly band of men and women, who in the past attracted the idealists among humanity to our banner?

We feel strongly that when our Headquarters, our Lodges and our members devote their efforts solely, exclusively and entirely to the dissemination of Theosophical teachings, then indeed we need not fear the future.

If Theosophists can feel assured that their money is being used for the purpose for which it is subscribed we are convinced that the necessary funds will be forthcoming.

In no case do we believe that a Theosophist is justified in accepting money from the Society for his work. If workers have to be employed at Headquarters for clerical work, they should be non-Theosophists whose interest is in earning a living. Independence and fearlessness cannot be cultivated when one's opinions are stifled because of the fear of losing one's salaried position if such opinions were openly expressed.

As the London Federation has ceased to function except with a bit in its mouth and the reins in the hands of the National Secretary, we, the undersigned Lodges, feel that the time has come when it is necessary for us to form ourselves into a Council of London Lodges whose members are pledged to further the interests of Theosophy *alone within the Society*.

All London Lodges whose aims coincide with this view are earnestly requested to affiliate to this group, and all London members of the Theosophical Society are urged to send in their names independently, so that a programme of work in and for the Theosophical Society in England may be decided upon.

We would welcome the opportunity of sending one of our members to address four Lodge members and to discuss this matter with any fellow who is interested in reforming the Society upon the Original lines laid down by the founders.

Address: The Secretary,
10, West Kensington Mansions,
LONDON, W. 14.

JUDGE LODGE,
LAUREN LODGE,
PUTNEY LODGE,
SARASVATI LODGE

A Mahatmic Outbreak in New York

Last October the Central Lodge, T. S., of New York, issued a letter entitled "Will We Abandon the T. S.?" which appears to have been widely distributed, with request to publish, and which was signed "A Student Messenger," the signature being followed by the Triangle, or Delta, hitherto used only by a Master. To the article, which was apparently addressed to those F. T. S. whose enthusiasm for Krishnamurti would lead them to drop the T. S. organization, little exception could be taken, the only point arousing question being the use of the term "Messenger," as implying that the writer spoke with some unusual authority.

This was followed shortly by another letter from the same source and writer, entitled "A Founders' Day Address," which showed evidence of loose thinking, as it was largely devoted to an account of one Ramalingam Pillay who, whoever he was, was certainly not associated with the founding of the Theosophical Society, nor connected with it later. Nevertheless the article contained some good, even if not new, admonitions to adhere to the original theosophical teachings. These articles may be found in *The Canadian Theosophist* for November and December.

Apparently encouraged by the attention which the two documents had received, a third article by the "Student Messenger" was sent out by the Central Lodge December 29th, its title being "A Mahatma Letter to Theosophists Today," and which was addressed to "Would-be Chelas All!" This caused me to prick up my ears. Who is this person who calls himself a "Messenger", but who puts forth over his signature and as his own product a "Mahatma Letter"? As for the letter itself, while one may agree with the writer's appeal to all theosophists to stick together, it is written in a style of English decidedly inferior to the preceding one, being vague, verbose, flowery and of the type which characterizes many of the purported Mahatmic and mediumistic communications with which we are favored from time to time, and which carry in themselves their own refutation for those who know the *Mahatma Letters to A. P. Sinnett*. My first impression was that it was just another of these commonplace mediumistic productions. In part this astonishing production is devoted to criticisms of existing theosophical societies, and as examples I quote two, believing that the reader will be able to identify the bodies referred to:

Were One of Our own to come to you where think you He could feed at home?

Would He find His place in that small group of America's Elect to whom no stranger is welcomed, where no stray lamb is received within the Fold; where wise-heads give utterance to deep philosophy—sufficient unto themselves, in close communion wrought? Strange help to Us who seek to feed the hungry!

A second cry of Loyalty, in that same one, comes forth—offshoot of the "mothers two"!

An Association for declaring Faith to Comrades True, a staunch stand to keep true texts of the Teaching intact, death to the personality which must be in the whole submerged; but ever at war with personalities outside their ranks who refuse mergence.

Would he, to whom reverence due is given here, be recognized by them were he to claim his own?

Their law is strict, their knowledge grounded well, of what to expect and whom to recognize. Should he appear—before the time they know decreed—reception would scarce be given.

And much more of the same sort.

This purported Mahatmic communication was astonishing enough, but I was destined to receive a still further surprise. On January 25th the Central Lodge issued a printed circular nominating Mrs. Eleanor B. Broenniman for president of the American Section, T. S., the position now held by L. W. Rogers.

For Mrs. Broenniman personally I have the highest regard and can well understand that the Central Lodge should feel prompted to nominate a prominent member for this position. But behind it is another story.

The nominating circular has appended a long letter from "A Guru Teacher," who, from his style, is immediately recognized as the same who composed the three documents above referred to. This letter, intended to support the nomination of Mrs. Broenniman, would seem to indicate that the writer is rapidly becoming afflicted with paranoia. Not only does he claim to be one of the Mahatmas, but the style is execrable, the ideas confused, vague, and largely irrelevant. It has seldom been my fortune to read such a bizarre document which, as a sample of what a Mahatma can write, is simply shocking. I quote a few lines of the introduction:

In the Summer of 1926 a Prophecy was given to two devoted Theosophists of this Society by One whom they have come to accept as their Guru and Teacher, which foretold the state of the Original Society three years hence.

It ran as follows:

"A Prophecy received July 29, 1926.

The next three months will be a period of severe trial, persecution, ridicule and death. Everything pertaining to the human race will move in cycles of three for the next three years. I.e., three days, three weeks, three months, three years.

"The reason for that is apparent to those who understand. Three impostors will arise to fight that which was given forty years ago. Three branches will break from the original trunk. (Three years!) They will fall like rotten withered lumber from a tree after the blast has struck to the very heart, but the root, with care and tender love will grow again into a stout tree, beneath whose branches the peoples of earth will find rest. And all this is true because I have given it to you as I have received it from my Teachers Who have a mighty plan to unfold. The period ends, the day dawns, earth awakens!"

And more of the same sort.

Further:

An explosion is needed that will cleanse the air and certain vallant ones will lie prostrate on the field wondering how they arrived there.

The following page and a half is devoted to a eulogy of Mrs. Broenniman, which is doubtless largely true and which would be touching were it not couched in such absurd English, and did not one suspect that this "Guru Teacher," who ends by saying "and We make few mistakes from ages long," is really grinding his own axe, or, if you prefer, feathering his own nest. He is the one who is to bring about the "explosion."

The circular ends with a statement signed by four members of the Central Lodge, as follows:

The "Guru Teacher" who is responsible for the above article is known to the undersigned, members of the Theosophical Society.

He states that he came from India to find "E. R. B." in order to prepare her for future work if she recognized and accepted him as her Guru.

He promises to meet you all at the next Convention, providing the members indicate their desire to know him by electing his Chela, Eleanor R. Broenniman, as President.

Until that time he has determined to remain unknown.

Now what is behind this? I am authoritatively informed that the writer who calls himself "A Student Messenger," "A Guru Teacher," and who uses capitals when speaking of himself, and who is responsible for the whole series of documents, is a Mr. Kunala, a Hindu who came to New York in 1926 or 1927, and who has lost no time in ingratiating himself into the favor of the Central Lodge, and especially of Mrs. Broenniman, whom he has completely enthralled. It is he who has persuaded her, much against her inclination, to accept the nomination. Of Mr. Kunala one may say that he is either self-deluded into thinking that he is a Messenger well on the way to being a Mahatma, if not already one, or, he is a rank impostor who has succeeded in persuading others that he is such. It is quite obvious that were Mrs. Broenniman elected, he would be the power behind the throne in the American Section, would pose as a Mahatma and receive the various emoluments and glories due to a great Leader. Only the very crude way in which he has gone about it would support the theory that he is mentally unbalanced.

However that may be, one can only regret that so competent a person as Mrs. Broenniman should be misled and should come forward with such a damning sponsor, that she should see in the intolerable drivel which this person utters evidence of an authority proceeding from the Brothers to whom we owe the splendid Letters which were written to Mr. Sinnett years ago. It is necessary to warn those who might be misled into such an opinion that the writer of these several communications, which contain not one word of common-sense which we did not already know, and which are filled with vague and incoherent ramblings, is not

the person to lead the T. S. out of its present difficulties. Either he is subnormal, paranoid, or an out-and-out fraud, or all combined. Let those who are looking for Mahatmic communications read the *Mahatma Letters*—they will see the world-wide difference. Only those who are in that stage of Imbecility where they will accept the pronouncements of Mr. Arundale are likely to be misled permanently.

We have had enough of self-appointed leaders, of purported Messengers and Mahatmas, Gurus and Arhats, blind leaders of the blind, and worse. They should all be scrapped. In the writings of H. P. B., in the genuine letters from the Masters, of which we have an abundance and which speak for themselves, is to be found the true guide, the true way out of our difficulties. It is just because theosophists persist in shutting their eyes to these, in forever seeking something new, in listening to those who make the most noise, that we have the present state of affairs, that every pretender to higher inspiration can get a following. Until we have listened to those who founded the Movement, until we have obeyed their injunctions and made them part of our daily lives, it is preposterous to look elsewhere. The work of reform must be accomplished by plain, unpretentious theosophists, and anyone who proposes to do it by parading a purported mandate from the Masters should be regarded with distrust. I cannot think of a single case of such an one who has not ended by setting up some gospel of his own.

A Mahatmic Conference on Besant vs. Blavatsky

After Mrs. Besant claimed that H. P. Blavatsky left India in 1885 in order to search for her (*Theosophist*, November 1929, page 149; *Carro*, January, 1930), one might be prepared for anything. We have not had long to wait. In the January issue of the new *Adyar Theosophist* (page 386), Mrs. Besant publishes an astonishing statement of which she modestly says: "The following account has been sent to me, and I think others will be interested in reading it." From this account it appears that the Mahatmas had not a little difficulty in deciding as to whether H. P. B. or Annie Besant should be chosen to start the Theosophical Movement. To quote:

The question seems to have been as to whether use should be made of H. P. B. or Annie Besant as the principal medium for the beginning of the outpouring dedicated to the last quarter of the century. The use of H. P. B. would involve the accentuation of the occult side, and a sharp conflict with Materialism. The use of Annie Besant would involve the accentuation of the Brotherhood side generally, with little conflict, at that time, with the materialistic attitude. H. P. B. was immediately available. Annie Besant would not be available so early. Hence the Society, if she were to be the principal medium, could only be founded many years later, instead of in 1875.

It is needless to quote the page of arguments in which the Mahatmas indulged in their efforts to decide between H. P. B. and Annie Besant. Suffice it to quote that:

"At last," H. P. B. felt when Annie Besant came to take her stand by the side of a warrior-comrade from down the ages. "Now lettest Thou Thy servant depart in peace for mine eyes have seen thy salvation"; and in peace, indeed in triumph, did this faithful servant of the Brethren return home awhile.

Said "salvation," of course, means Annie Besant, the same Annie Besant who is now discouraging the study of the message of H. P. B. on the ground that it is "orthodoxy." It is perhaps needless to say that this statement does not agree with the claim made within five days of H. P. B.'s death that she had immediately reincarnated in the body of

a youth who had died in an accident (May, 1929, *Theosophist*, page 125; November, 1929, *Carric*). While it does not appear that Mrs. Besant herself wrote these astonishing statements, one can but wonder who it is that has put over on the vain and credulous Lady of Adyar a story which she is glad enough to publish, without the shadow of evidence that it is anything more than a hoax which has been perpetrated on her.

Five Yelps from Four Whelps

Music hath charms to soothe the savage breast,

To soften rocks, or bend the knotted oak,

but it won't soothe the savage printer when a bill is owing, or soften his stony determination not to go on with the next *Carric* till the last is paid for. That needs a gruffer sound, so the Editor is profoundly grateful for the five yelps from a London kennel heard from on February 13th. Would that some of our other friends would bark as loudly.

"The Aryan Path"

The *Carric* is glad to welcome a new journal which, while not exclusively theosophical, is clearly intended to promulgate theosophical principles. To be concise, *The Aryan Path* is a monthly published in Bombay by The Theosophy Company (India) Ltd., beginning with January of this year. The publisher's name is given as D. C. Townsend, but it is no secret that the spirit behind it is B. P. Wadia and that it is published from the address of the new Bombay United Lodge of Theosophists, 51, Esplanade Road. The first issue comprises 64 pages and the American subscription price is \$5.00.

The first thing which strikes one on glancing at the contents is that although one of the group of U. L. T. magazines the rule of anonymity, strictly observed in the others, is completely abandoned. With two or three exceptions all articles are signed by the writers' own names, and what is still more sacrilegious, to each is appended an editorial note telling us just who and what the writer is. The contributors range from Indian to English, American, French and Japanese.

The editor, or editors, are to be congratulated on this departure. While something may be said in favor of anonymity at times, it is likely to lead to great abuses, some of which have been pointed out in the *Carric* (March, 1929). It may, and has, degenerated into a ridiculous fad. One usually wants to know whether the writer is in a position to speak with authority, especially where facts, whether historical or scientific, are involved. To cite one example from this issue, the article on "The Antiquities of Harappa and Mohenjo-Daro" carries more weight when we learn that the writer, Prof. Venkateswara, is speaking from first-hand knowledge, and not abstracting an encyclopedia article.

While space forbids noting the articles in detail it may be said that they are in the main written by persons of eminence and reputation and are readable and instructive. Mysticism, religion, archeology, Buddhism, philology, League of Nations, book reviews and more confirm the editors' statement that "Our pages will be like the many vlands at a feast, where each appetite may be satisfied and none are sent away hungry." Let us hope that the feast will not be a "dry" one.

Subscription through the O. E. LIBRARY, \$5.00.

Back to Blavatsky in Europe

The Blavatsky Association, 26, Bedford Gardens, Camden Hill, London, W. 8. Tuesdays, 5:30 P. M., class for inquirers. Wednesdays, 7:30 P. M., study class, *Secret Doctrine*, Vol. I; Thursdays, 5 P. M., study class, *Secret Doctrine*. Information from Secretary, above address.

United Lodge of Theosophists, 293, Regent Street, London, W. 1. Sun-

days, 8:15 P. M., public lecture; Wednesdays, 8:15 P. M., study class in *Ocean of Theosophy*; Saturdays, 2 P. M., study class in *Secret Doctrine Loge Unie des Théosophes*, 14, Rue de l'Abbé-del'Épée, Paris, Ve. Wednesdays, 20:45 h., Question and Answer meeting; Fridays, 20:45 h., Theosophy class; Sundays, 20:45 h., at La Société de Géographie, 184, Boulevard Saint-Germain, public lectures.

Judge Lodge, T. S., 37, Great Russell Street, London, W. C. 1, entrance on Willoughby Street. Mondays, 6:30 P. M., *Secret Doctrine*, followed by questions and answers. Information from Corresponding Secretary, Miss Ella Collings, 3, Tollington Place, London, N. 4.; phone, Archway, 3680.

Theosophical Society (Point Loma), 1, Bloomsbury Street, London, W. C. 1. Public meetings first and third Sundays in the month at 7:30 P. M.

Vereenigde Theosofen, American Hotel, Amsterdam. Fridays, 8:15 P. M., *Key to Theosophy*; public address, first Friday each month.

Vereenigde Theosofen, Anna Paulowna Straat 58 B, The Hague. Mondays, 8:15 P. M., public address; Wednesdays, 8:15 P. M., *Key to Theosophy*.

Buddhist Lodge (Independent), 121 St. George's Road, Westminster, London, S. W. 1 (on 24 bus route). Public meetings alternate Mondays, 7:15 P. M. Inquire of Mrs. Christmas Humphreys, above address.

Those Interested in Christian Mysticism, uncontaminated by Leadbeaterism or Liberal Catholicism, are referred to "The Community of the Inner Light (Western Esoteric Tradition)", 2, Queensborough Terrace, Baywater, London W. 2; telephone Park 7217, Warden, Dion Fortune. Public Lectures, Mondays, 8:15 P. M.; Wednesdays, 3 P. M.

At the Periscope

Latest News in Brief—Mahatma Letters to Slunnett finally reprinted.—T. S. (Adyar) drops from 46,000 to 42,000; 6,000 old members go out.—Adyar convention, dominated by Leadbeater and Wedgwood, opens with L. C. C. service; Leadbeater, addressing meeting, gets ether twisted and is shown to room.—Mahatmas had hard time to decide between H. P. B. and Annie Besant to start T. S.; so says A. B.—Outbreak of Mahatmic measles in N. Y.; epidemic seizes Central Lodge T. S.; high fever but no fatalities so far.—Besant whispers to Mrs. Hotchener Mahatmas and H. P. B. much tickled over transfer of *Theosophist* to Hollywood.—Krisbnaji due at Oh-Jilgh in March; lectures in N. Y. March 7, 10.—Verbal fistcuffs between Rogers and Knothe; Rogers knocks Knothe out on first round.—American Section reports surplus of \$255,648.38; prudently silent on membership.—British Section loses 41 members in one month.—Four London lodges in revolt issue letter to fellow lodges to get back to Theosophy.—Sephariel (W. Gorn Old), famous astrologer and occultist, died Dec. 23d.—James M. Fryse, burbling like a jubberwock, sets big karnic dog on critics; having charged H. P. B. with lying, now accuses her of plagiarism.—Bishop Tettemer, L. C. C., bishoping business dull, now runs apartment house.—Rev. Aldhouse declares Leadbeater authority on "air porpoises."

British Section, T. S.—We are pleased to note that the General Council has abandoned the dishonest plan of voting itself into office for a third year. The change to a three years term will begin with the newly elected Council (*News and Notes* for February, page 4). There is reported a net loss of membership of 41 in the Section December 15th to January 17th, and five lodges and two centers have been dissolved (pages 3, 4). The disintegrating forces seem therefore to be still working. Attention is called to the letter from four London lodges printed elsewhere in this CURIC.

"*The Wonderfulness of Krishnaji*"—After having finally accepted the invitation to visit Australia this February, and having put the faithful to no end of trouble in revamping the decaying Balfour Amphitheater and making other preparations for his advent, Krishnamurti has again changed his mind, for the January *International Star Bulletin* (page 24) announced that he would sail February 1st from Bombay direct for Europe en route to California. The "wonderfulness of Krishnaji" seems to lie in his readiness to annoy people and put them to inconvenience and disappointment when it suits his whims to do so. A little less Jesu and a bit more ordinary courtesy and consideration would improve this spoiled child of Neo-theosophy. In his vagaries he is surpassed only by a first class prima donna.

Cutting Down the Cats.—Father E. F. Udny, L. C. C., in *The Liberal Catholic* for December (page 79) tells us how to get rid of superfluous cats. If we will only stop drowning kittens, there will be less cats. The reason is plain. If you drown a kitten it must reincarnate at once; and a cat, having nine lives, will be born nine times, if drowned each time. You will then have nine kittens to drown, whereas, if you let it grow up there will be but one cat, or at most two or three, in your lifetime. I suppose the same applies to rats and flies; if you will only stop killing them the population of rats or flies will soon be reduced to reasonable and convenient proportions. Father Udny has also a solution of the prohibition tangle. "Abolish flesh-eating and the prohibition question will settle itself, in America and elsewhere!" Commended to Mr. Hoover as another "noble experiment." Just substitute "flesh" for "alcohol" in the Volstead act and we shall all be saved.

Whooping Up Australia.—From *The Australian Theosophist* for December one learns of the formation of a "Who's for Australia?" League. Its headquarters are at 29 Bligh Street, Sydney, also headquarters of the Australian Section, T. S., and it clearly originates in the fertile brain of George Arundale. In the same issue one learns of the formation of a "Theosophical Parliament" and cabinet for the promotion of Industries (page 69). If you join this League "you will become Australia-obsessed, Australia-intoxicated, and then you will be able to obsess and intoxicate Australia with your Theosophy. That is where we come in" (page 70). And all this you can do for the trifle of one shilling a year, with one shilling for a badge and 3 shillings for the organ!—surely a cheap jag. Without denying that some of the objects of the League are commendable, the last sentence shows its aim; George will use it to make you drunk and then accept one of his multicolored Theosophies, red, yellow, green, or blue, according to taste, and get one more adherent for his owner, Annie Besant. One object is the boycott of foreign goods, an aim doubtless in harmony with a "Nucleus of Universal Brotherhood." George's record shows that he is prepared to whoop-burrrah for any place where he happens to be. At present Australia is to be made the greatest, grandest, most glorious commonwealth in the world, the Queen of the Future, and the devil take the hindmost. Already the services of a poet have been secured. But should George's Lord the Sun, or Mrs. Besant, who he declared upon a time would be "Ruler of gods and men," send him to Costa Rica, we should witness the same fireworks—Costa Rica against the whole world. The rest of the issue is largely taken up with travelogues by Leadbeater.

Twin "Theosophists."—Mrs. Besant's new magazine, *The Adyar Theosophist*, for January, has appeared. The cover page is that of the old *Theosophist*, which it otherwise resembles in general make-up, although it has but 64 pages and is issued at \$2.40 a year, little more than half the price of its predecessor, *The Theosophist*. What is more puzzling is that

It states that it was founded by H. P. Blavatsky and H. S. Olcott and that it starts with the volume number and from the last page number of the December *Theosophist*. As the Hollywood *Theosophist* does the same it would appear that the magazine has become twins. Not being versed in Besantine ethical esoterics it is impossible to say why, when Mrs. Besant tells us on page 386 that those who paid their renewals to Adyar will get the Hollywood twin, the editors of the latter require subscribers to pay over again. The few contributed articles are of the usual character, but Mrs. Besant lets us know that the Mahatmas had difficulty in deciding between her and H. P. B. as founder of the Theosophical Society.

Adyar T. S. Convention.—*Madras Weekly Mail* of December 26th reports the T. S. Convention at Adyar as opening with prayer and L. C. C. service. Mrs. Besant said the T. S. is threatened with "orthodoxy", meaning, of course, Theosophy—except of the Besant-Leadbearer breed. The society has lost 2,000 members in a year, from 45,000 to 43,000. The number joining has fallen from 5,922 to less than 4,000; which means an exodus of about 6,000 members in the year. From another source it is reported that Leadbeater was addressing a meeting and suddenly began to talk in a most irrational manner and had to be soothed down until they prevailed on him to return to his room.

A. B. on J. K.—Mrs. Besant seems to be following in the steps of the love-love maidens who used to get their ditties to Krishnamurti printed in *The Theosophist*. In the October issue of this journal (page 4) she says that while he was speaking at Oamoa "The leaves did not rustle, the insects ceased to hum, and the rich tones rolled out through the evening air in waves of music, the melody of the Spirit embodied in a man, beautiful and mighty, as the Ghandarvas themselves poised silent over the silent throng." To say nothing of the Ghandarvas, who can but with difficulty be restrained from chanting, it was surely sweet of the leaves and bugs to be so accommodating, but to put forth a common hot day occurrence as an evidence of the divinity of a person who happens to be speaking at the time is a sad comment on the falling mentality of the P. T. S.

Mr. Rogers Says—"One might hear 100 lectures by either Dr. Besant or Bishop Leadbeater and, if a stranger to Theosophy and Theosophists, not once suspect that either of them had any other avenue of knowledge than the physical senses" (*Theosophical Messenger*, November, page 237). Possibly, if Mrs. Besant is talking politics and Mr. Leadbeater telling anecdotes. But if one knows Theosophy as it was taught by H. P. B. and the Masters he would be cock-sure that they haven't.

Tolerance Overdone.—Says W. B. Pease in *Canadian Theosophist* (page 282): "Tolerance is a passive quality that may easily degenerate into acquiescence where there should be positive opposition, and from over-anxiety to be agreeable or to seem broad-minded into displaying disloyalty to principles or beliefs." Quite right, and such tolerance seems to be one of the diseases affecting the T. S. today.

Theosophical Society (Point Loma) Starts Missionary Work.—In his fourth circular letter to members Dr. de Furucker announces that he is reducing the number of "workers" at Point Loma, by sending many of them out as missionaries for Theosophy. Many of these, he says, have been receiving esoteric training on the spot "for long years past." An excellent idea. There is a prevailing tendency for people to gather at some center or colony where they can have a delightful time in congenial company with no one to contradict them, attend oh-yes meetings, take sea or sun baths, play tennis, do a little studying and perhaps render a little help in the way of clerical or other work. They think they are leading a noble life while in reality it is an extremely selfish one. Aside

from those who are absolutely needed to carry on the executive and other work efficiently, and those who are undergoing strenuous training as teachers, those who have any real worth should get to work in the world outside. Those who are using the headquarters as a summer or winter resort, deluding themselves that they are serving the Masters, should be dumped pronto. There is much parrotlike cant talked about the "taint of proselytism." A proselyte is a convert, no more and no less, and the dictionary will tell you so. To get converts is to proselytize, be the method what it may, and one does not sit down and wait if he really believes he has ideas which will be of service to humanity; he gets out and hustles, rents a hall and issues notices or posters, or just talks to his friends—that is proselytism. Dr. de Parucker's emissaries will endeavor to arouse an interest in theosophical principles and, if possible, start lodges wherever they may be.

A Choice to Make Money.—Says *The Theosophical Messenger* for December (page 259): "A prominent Theosophist, who wishes his name withheld, proposes to give \$100 annually as a reward to the person who has accomplished the most during the year for Theosophy." It is well that the "prominent Theosophist" wishes his name withheld, for his proposal is about the rottenest I have seen for some time. No true theosophist would think of tempting one in such a manner to work for Theosophy. And who would award the prize?

Death of "Sephariel."—Students of astrology and many others will regret to learn of the death on December 23d, of W. Gorn Old, better known as Sephariel. One of the deepest students of astrology, Sephariel predicted the time of his death at the end of 1929, and is said to have predicted the exact date of the outbreak of the Great War, the recent illness of King George and the general strike of 1926. His book, *The Kabala of Numbers*, is the most convincing to be found on the subject of numerology. He was at one time general secretary of the T. S. in England, lived for a time at Adyar and was familiar with Sanskrit and Chinese. From the former he translated the *Katha-Upanishad* as *The Yoga of Yama*, and from the latter Lao-Tze's *Tao-Teh-King*, under the title *The Book of the Simple Way*, still the most widely read version of this famous classic. The various forms of prognostication were studied by him, and described in his works, with such actual basis as they possess. His death is a severe loss not only to his many friends, but to the study of nearly all branches of the occult.

Rocking the Cradle.—Writing of Ojai in the *Hollywood Theosophist* for February (page 185) George Arundale says: "This Ojai Valley (California) is an embodied Purpose, a splendid Jewel of the Future in a setting of today—both Jewel and setting miraculously merging into an Eternal beyond all shadows of time." Good, George; that should sell quite a number of lots for the Ojai real estate syndicate.

Wise?, or Otherwise?—George Arundale delights us in the February *Hollywood Theosophist* (page 133) with the following choice sample of Georgian English: "I conceive of a Ladder of Transcendence and of That-which-moves-in-Transcendence. These for me are all embracing. There is mywise and otherwise. Both I conceive to be within the Allwise. Otherwise is not less wise than mywise. It is but differentwise," etc. We earnestly implore Mrs. Hotchener to cable to George for more. What he says is not only so restful and soul-satisfying, but it resembles the result of running a dictionary through a meat-chopper; an indiscriminate display of hashed words which is highly edifying, mirth-provoking, spiritually uplifting and sleep-producing. With an abundance of George the success of the *Hollywood Theosophist* will be assured.

Mr. and Mrs. Jack Spratt.—The *Hollywood Theosophist* accepts no anonymous documents; the *Los Angeles Theosophy* accepts nothing else.

Remittances from British Lands

Readers of the *Cairic* 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 *Cairic* for one year.

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Books by Sefarial

The following publications of the late W. Gorn Old (Sefarial) are supplied by the O. E. LIBRARY. Prices subject to change without notice.

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The Basis of Scripture Prophecy, \$1.00.

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Answers to Questions on "The Secret Doctrine"

In the Blavatsky Lodge, London, H. P. Blavatsky answered questions on difficult points in *The Secret Doctrine*. These replies were taken down stenographically, revised by her and published in the *Transactions* of the Blavatsky Lodge. These answers have been reprinted and constitute an invaluable supplement to *The Secret Doctrine*. Price, cloth, \$2.00; from the O. E. LIBRARY.

The Mahatma Letters to A. P. Sinnett

After much delay the new reprint of the famous *Mahatma Letters to A. P. Sinnett* is expected to be ready for distribution in America about the middle of March. It is encouraging that the demand for this wonderful book, presenting Theosophy as the Masters teach it, and in their own words, has been so great as to necessitate a third edition (6th impression). It will be found to confirm H. P. Blavatsky's *Secret Doctrine* in every respect while, on the other hand, it contains many an eye-opener for those who have been fed up on the Adyar product which they have been led to regard as the genuine Theosophy. No wonder that Adyar has attempted to ignore its existence. Worth a whole library of neo-theosophical books.

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LIGHT ON PENOLOGY, AT HOME AND ABROAD

The Island Lantern. Published monthly at the United States Penitentiary, McNeil Island, Washington, for the encouragement and advancement of all prisoners, and with the approval of the Department of Justice. P. E. Peters, Editor, Box 500, Steilacoom, Washington.

The United States Penitentiary at McNeil Island, Washington, is the smallest by far of the Government prisons; it is, in fact, the abode of only 990 prisoners, according to the latest available report, November, 1929. It has no wall around it, and in glaring contrast to the changes of administration in other Federal prisons and the constantly recurring scandals at Atlanta and to some extent at Leavenworth, it has retained the same warden for years, and if rumor tells the truth, the warden's wife, Mrs. Archer, is the biggest, although unofficial, power in the institution and that in the very best sense of the term. Then there is the big-hearted and broadminded Chaplain Burr, formerly of the Salvation Army. Possibly it is these three and the editor who, with the co-operation of the Department of Justice, explain the fact that there emerges from the institution every month or so what is perhaps the finest example of penal literature to be found anywhere. Every issue of *The Island Lantern*, for such is its romantic name, fills me with wonder and delight. First, if one excludes specifically art publications, it is the very handsomest magazine to be found—heavy paper, broad margin, large, beautiful type, excellent taste in every respect, free from typographical errors, undisfigured by advertisements and a joy to look at. You could look through the assortment of our largest news shops without finding its equal. And the size? The January issue of this year is a real book of 176 pages; the March issue has 100 pages, and judging from the announcement, this is to be kept up. And who gets it up? The editor is a prisoner; it is printed within the prison, and the office force consists of ten inmates. There is not one bit of the work done outside. And this remarkable production is not sold at a price, which might well be six or seven dollars a year, but is sent free to the kind of

people who should have it, by the courtesy of the Department of Justice.

I said not a bit of the work is done outside. I mean the editing and printing. As for the contents, one misses the baseball news and holiday menus, the inside items and joke column, and the doubtless very useful moral disquisitions to be found in the prison papers generally. The whole magazine, from beginning to end, with here and there an exception, is devoted to high-class articles on penology, mostly written by men of standing in this field. The last two issues are characterized by a variety of articles describing foreign prisons and prison systems and written by those who know, and often accompanied by photographs. Just to illustrate; the Swedish prison system is described by the Director of the Swedish Prison Board; the Danish system is set forth by the Chief Director of Prisons in Denmark, who also goes into much detail about the new and liberal Prussian prison system. Professors of psychology, of sociology, jurists, writers of reputation specializing in penal matters elbow each other in its pages, and nearly all of the articles are written especially for *The Island Lantern*. Prison systems in France, in Belgium, in Norway, in Japan, in Java, in Scotland, in Czechoslovakia, are described in these two issues alone. And that is but one slice of the cake. There are articles discussing the effects of prison life, proposed educational systems of prisons, recent proposed legislation for Federal prisons, the individual treatment of prisoners.

And the editor? F. E. Peters is his name. He modestly remains in retirement, but I present my compliments nevertheless. He has done something which no prison editor before him has succeeded in doing, turning out a publication which is an artistic production, which is filled with the best penological material and which one who is in the least interested in the science of penology can read from beginning to end without wearying. I doubt if any of the professional penological journals can equal it in value. Then, too, without being disagreeable towards our own American delinquencies he shows on competent authority that several European countries are a hundred years ahead of us, that despite the greater leniency, the greater sympathy with the offenders, prisons in Germany and England are being closed for lack of patronage. Should McNeil Island be so unfortunate as to lose Mr. Peters as a guest, the Department of Justice would be rendering a national service by retaining him as editor of *The Island Lantern*. Verily I believe that the wide dissemination of the knowledge and the sentiment contained in it would save this crime-ridden country millions annually.

I am not intending to reflect on other prison publications.

Most of them are restricted by lack of funds, of editorial energy and official encouragement. Rather should *The Island Lantern* be a model and an ideal to which they all can look. Some, many of them, have fallen during the past few years; others are showing great improvement, among which I mention especially *The Messenger* of the South Dakota Penitentiary, which has improved wonderfully during the past year or so.

Now, my apology. I started to write an abstract of an article on the Prussian Penal System published in the March *Island Lantern*, but the whole magazine itself so enchanted me that this must be reserved for another occasion. That one article is worth going to your library to look up, if, indeed, your library is so progressive and so broad as to keep this periodical on its shelves. If not, see to it that it does.

New York Prison Association Makes Recommendations

The law establishing the Prison Association of New York makes it mandatory that it shall submit yearly recommendations to the State Legislature for the betterment of the prisons and penal system. Among the recommendations to the 1930 Legislature a few of the more prominent items may be here alluded to.

Reducing idleness in prisons by providing additional industrial buildings with modern machinery, opportunity for prisoners to learn trades; payment of wages to prisoners; employment of salesman to increase the sale of prison made goods to state institutions. New York has the pernicious state use system, which is too sacred to criticize, but it is hoped to increase the demand for prison products.

Introduction of a system of classification which will separate the younger offenders from the more hardened criminals. At present there is almost no attempt at classification.

Opposing the high cost of the new prison at Attica, which is estimated at from \$7,500,000 to over \$12,000,000. The capacity of this and future prisons should be limited to 1,200 inmates, as with the large numbers at present housed in the prisons personal contact between the warden and the inmates is impossible.

Construction of a new prison with a dormitory system instead of cells, and without a wall. New York wardens have estimated that as many as 40 per cent of the prisoners do not need to be locked in cells. This would also be much cheaper.

A separate institution for long termers, lifers and incorrigibles.

Further development of the system of psychiatric clinics, special stress being laid on the receiving and psychiatric clinic at Sing Sing.

Reform of the parole system, including sufficient appropriations to pay for one parole officer for each seventy-five persons on parole, with increased salaries for the same.

Increase of the per diem allotment for food, this being now only 21 cents for each prisoner; further, the appointment of a dietitian, a scientifically worked out dietary being thus far lacking.

County jails to be under the control of the state department of correction. The deplorable management of and conditions in many county jails has long been a scandal and there is little hope of getting the counties to do the work properly.

Compensation for prisoners injured in the course of their work.

Establishment of a training school for prison guards, the employment

of a better class of guards and the payment of correspondingly higher compensation.

Appointment of a committee to investigate the numerous complaints of police brutality, otherwise known as the "third degree."

Some of these recommendations have been made year after year with no result, partly because of the expense involved, partly because public opinion is not yet sufficiently enlightened, and because there is a demand for greater severity rather than rational treatment. Nevertheless it is cheering to note in the annual reports of the Prison Association that legislative measures receiving the endorsement of the Association have very generally been adopted, while those opposed by it have been defeated. Those who desire further information as to the varied activities of the Prison Association should address *E. C. Cass, General Secretary, 137 East 15th Street, New York City.*

Penal Notes

Capital Punishment Suffers Another Blow.—Chile has abolished capital punishment and also life imprisonment, Denmark has just abolished the death penalty.

The Writing on the Wall.—At this time *The Literary Digest* is taking one of its famous straw votes on the subject of prohibition. Ballots are being sent out to 20,000,000 persons and a force of 4,000 clerks is required to handle the work. The incomplete results so far announced from 40 states from the Atlantic to the Pacific show that 72.3% of the voters are opposed to prohibition, and of those opposed 56% desire repeal of the 18th Amendment and 44% prefer modification. Only two states, Kansas and Tennessee, have a majority supporting enforcement. Previous *Digest* ballots have been remarkable for their accuracy, that taken before the last presidential election being correct to within 5%. Judging from this it will soon be time for prohibition to kick up its heels and go to heaven, where neither beer nor wine do corrupt. Further returns will be read with almost as much interest as the five page advertisement of the new Gillette safety razor. The *Digest* is preparing to take a special straw vote of clergymen on prohibition. These might be asked whether they prefer wine or grape juice for (personal) sacramental purposes.

Beauty of the Jury System.—A District of Columbia jury found Albert B. Fall guilty of accepting a bribe from Edward L. Doheny. Another District of Columbia jury acquitted Doheny of bribing Fall. Fall accepted a bribe which Doheny did not give, while Doheny did not give the bribe which Fall accepted—or else there's something wrong with the jury system.

Standing Room Only.—The warden of the Texas state prison at Huntsville, acting on order of the state prison commission, has refused to receive further consignments of prisoners, owing to the crowded condition of the institution. This is right. If the state desires to send men to prison it should provide the prison in which they may be sent without being condemned to being packed like sardines in a box.

British Prisons for Sale.—John R. Clynes, Home Secretary for England, says: "Our prison population is decreasing so rapidly that a number of our prisons will be sold off. Less than one-half of the prisons required 20 years ago are now needed." Pentonville, Maidstone and the women's jail at Holloway are among those expected to be sold! (Quoted from *The Island Lantern*.) Pentonville to be sold! What would you think if conditions in America were such that Leavenworth or Sing Sing could be offered for sale? No wonder that Great Britain is in no hurry to adopt the bootlegging system or anything leading to it.

Wets Victorious in Victoria.—By a vote of 501,775 to 384,328 the State of Victoria, Australia, has placed itself on record against prohibition.

The Coon That Won't Come Down

The Editor has been decidedly perplexed to account for the almost complete indifference of even his best friends to whom he wrote regarding securing more readers for the *Carro*, whether paid subscribers or deadheads. In striking contrast to previous years, only about one-half of one percent have even taken the trouble to reply. Naturally he does not expect them to do what they can't do, but he knows well enough that not a few of them can, if they will give a few minutes' thought to it. Such indifference only serves to raise the question whether it is worth while to continue to publish the *Carro* at all. It is impossible for the Editor to do all the co-operating himself.

Krishnamurti and the World Teacher

"*Krishnamurti in Relation to the World-Teacher*" is the title of a 14 page pamphlet issued from Adyar and signed by ten persons, among whom one notices the names of D. K. Telang, General Secretary of the India Section, T.S., Jannadas Dwarkadas, late editor of Mrs. Besant's *New India*, and Mrs. Dorothy Jinarajadasa. That it is printed by Mrs. Besant's Vasanta Press indicates, I suppose, that it has her approval.

The pamphlet is in the main a criticism of the attitude of Mr. J. I. Wedgwood towards Krishnamurti. Mr. Wedgwood, it will be remembered, being a bishop of the Liberal Catholic Church, has written in opposition to Mr. Krishnamurti's attack on ceremonial and the churches (*A Tract for the Times*, October, 1928, and elsewhere). Mr. Wedgwood attempted a straddle; he would accept Krishnamurti as "The World Teacher", but would reserve the right to accept what pleases him while rejecting other portions of the teaching, to wit, the uselessness of churches and ceremonial. Confronted with the desertion from the church of some of his priests who could not at one and the same time accept the church and a god who repudiates it, he attempted a justification of his position; he fell back on an old dogma invented by theologians whose profession required them to maintain the divinity of Christ, while their inclinations prompted them to dispute his sometimes inconvenient teachings. He maintained that either the World Teacher left part of his knowledge behind him when he incarnated in the body of Krishnamurti, or that in any event he is unable to express it, owing to the limitations of the physical brain. With the aid of this convenient hypothesis he considers himself justified in accepting Krishnamurti as the World Teacher, at the same time rejecting whatever of his teaching does not fit in with his pre-conceptions, or perhaps, interferes with his job as bishop.

That no one can bring into expression all that is in him, all of his Higher Self, is a matter which no theosophist will deny. The hypothesis of "the Christ Within" is familiar enough. Everyone is an incipient Christ. But who would have the hardihood to claim to be the World Teacher on that ground? Very few, indeed, and those mostly candidates for the insane asylum. But when one makes the claim that the incarnation, or, if you wish, the vehicle or mouthpiece of some lofty being, some Lord of the World, tells you the truth at one time and a direct falsehood at another, it is astounding to said lofty being a most remarkable lack of control over his physical implement. You may expect some limitation or imperfection of expression, for language is wanting to express the highest truths in their fullness. But that is quite a different matter from saying what is not true, when it would have been as easy to speak the truth. It must, for example, be just as easy to say that ceremonial is valuable as to say that it is useless. And the conclusion of the writers is that if you are to accept Krishnamurti as the World Teacher at all, you must accept all that he says and not set your own pre-conceptions against any part of it, or else, should you reserve the right of individual judgment, which is quite right, you must deny that he is the World Teacher at all, nothing more, in fact, than a young man with a rather

deeper insight than others, but by no means infallible.

This seems to be the logical position. But one wonders why so much time and paper should be used in arguing so palpable a fact. Any amount of paper and ink has been wasted on arguing over the World Teacher problem, and it is easy to see that it has but one basis. It is not that there is anything essentially different in Krishnamurti from many another person of insight, some of whom are living at this day. It is because the writers, whether consciously or not, and it is in most cases the former, accept Krishnamurti as a divine being, not because of himself, but because Annie Besant has told them so, backed by the infallible Leadbeater. Had it not been for the support of these twain, Krishnamurti, had he not developed into a school teacher or perhaps a government official, would have shouted himself hoarse before an indifferent and unbelieving world.

And when one asks just why the word of these two sages should be accepted, the only reason that can be discovered is that for many a year, say from 1896 on, they have stood pointing at each other saying "there is an Arhat," "there is one who is on the threshold of divinity." Not one reason has ever been given except those based upon reiterated claims to be in touch with the powers above, supported by eloquence and a facile pen. It is one of the most astonishing psychological phenomena that if you only say a thing often enough and with a sufficient flow of words, and conspire with someone to endorse you, you can get a devout following. The absurdity is especially obvious in the case of Mrs. Besant. Leadbeater has ever been insistent in claiming that he is a trained clairvoyant, offering to give a proof of it, but in the main he has been consistent. But that Mrs. Besant has constantly contradicted herself and repudiated or nullified what she has asserted on purported divine authority everybody who has followed her history can see. It is sufficient to point out that on what she directly claimed to be the order of a Master she started a "World Religion", and then, when she found that it would not go down with the Theosophical Society, repudiated the whole affair, the greatest insult to her Guru, had he so directed, and then tried to hide it by having the minutes of the General Council altered to suit. Also she announced at the famous 1925 Ommen Congress that Krishnamurti was to be the pillar of the Liberal Catholic Church, a church which he afterwards repudiated with scorn, and further, claiming to act on the authority of the Lord of the World she appointed a corps of apostles, mostly priests and bishops, all of whom he repudiated. These facts which anybody can verify (*Harold of the Star*, September, 1925) are absolute proof that her supposed communion with the Lord of the World was an illusion. And yet it was from the same source that she derived the idea of Krishnamurti being an incarnation of Krishna and Christ.

The whole argument, pro and con, about Krishnamurti rests solely on the credence which the writers give to Mrs. Besant and Mr. Leadbeater. Were it not for this not one of them would have written a line and on the contrary would have laughed at the mere suggestion of his being the World Teacher. Krishnamurti has had the courage and good sense to repudiate their assertions to a large extent; he has denounced the church with its sacraments; he has declined to have a bodyguard of priestly apostles selected for him "by order of the Lord of the World"; he has declaimed against Mrs. Besant's World Mother; he has smashed her pet organization, the Order of the Star. Mrs. Besant and Mr. Leadbeater dare not say they were mistaken; their reputation depends on keeping up the face of a World Teacher, and so World Teacher he remains in the minds of their followers, no matter how much trouble he gives them. Should Mrs. Besant once admit that she was mistaken in this, as in the other matters referred to, the whole World Teacher dogma would collapse like a house of cards and Krishnamurti would stand on precisely the same footing as any other philosopher.

Theosophy or Neo-Theosophy—XV

(Continued from February Current)

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.

Monad—(Continued)

In short, as the spiritual Monad is One, (Universal), Boundless and Impartite whose rays, nevertheless form what we, in our ignorance, call the "Individual Monads" of men, so the Mineral Monad—being at the opposite point of the circle—is also One—and from it proceed the countless physical atoms which Science is beginning to regard as individualised. . . . As the Monads are un-compounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad—not the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and the higher degrees of intelligence.

—*Secret Doctrine*, orig. I, pp. 177-178, 179; rev. ed., I, pp. 200-201

It would be very misleading to imagine a Monad as a separate Entity trailing its slow way in a distinct path through the lower Kingdoms, and after an incalculable series of transformations flowering into a human being; in short, that the Monad of a Humboldt dates back to the Monad of an atom of hornblende.

—*Secret Doctrine*, orig. I, p. 178; rev. ed., I, p. 201

Meanwhile, it may be said in passing, the everflowing stream of life from the Logos supplies new Monads of form on the higher levels, so that the evolution proceeds continuously, and as the more-evolved Monads incarnate in the lower worlds their place is taken by the newly emerged Monads in the higher.

—Annie Besant, *Ancient Wisdom*, p. 186

The evolution of matter is a re-arrangement; the evolution of life is an unlocking and an unfolding. In the first cell of living matter, in some incomprehensible fashion, are Shakespeare and Beethoven. Nature may need millions of years to re-arrange the substance, "selecting" age after age, till the proper aggregation is found, and Shakespeare and Beethoven can come from her bosom to be the protagonists in one scene of her drama. Yet all the while, throughout the millions of years, the life held them both mysteriously within itself. . . . Within each cell He resides in His fullness; under His guidance, at the proper time, Shakespeare and Beethoven step forth and we call it Evolution.

—C. Jinarajadasa, *First Principles of Theosophy*, p. 17

The Goal of Evolution—Man

The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who—whether we

The nature-spirits constitute an evolution apart, quite distinct at this stage from that of humanity. . . . We know that, after that individuality has been attained, the

give to them one name or another, and call them Dhyan-Chohans or Angels are "messengers" in the sense only that they are the agents of Karma and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence, and to call them all pure Spirits without any earthly alloy "which time is wont to prey upon" is only to indulge in poetical fancy. For each of these Beings either *was*, or prepares to become, a man, if not in the present, then in a past or a coming cycle (Mauvartara). They are perfected, when not *incipient*, men.

In sober truth, as just shown, every "Spirit" so-called is either a *disembodied* or a *future man*. From the highest Archangel (Dhyan Chohan) down to the last conscious "Builder" (the inferior class of Spiritual Entities), all such are *men*, having lived aeons ago, in other Mauvartaras, on this or other Spheres; so the inferior, semi-intelligent, and non-intelligent Elementals—are all *future men*.

—*Secret Doctrine*, orig. I, pp. 274-275, 277; rev. ed., I, pp. 295, 297

untobbling of humanity carries us gradually to the steps of the Path, and then onward and upward to Adeptship and to the glorious possibilities which lie beyond. This is our line of development, but we must not make the mistake of thinking of it as the only line. . . . The nature spirits, for example, neither have been nor ever will be members of a humanity such as ours.

—C. W. Leadbeater, *The Hidden Side of Things*, 1st ed., I, pp. 116-7; 2d ed., pp. 84-5

There are several parallel streams of evolving life, each mostly independent of the others in its development. . . . Two of these streams are those of Humanity and of a parallel stream called the evolution of Devas or Angels. As already mentioned, human life has its earlier stages of animal, vegetable, mineral and elemental life. From the same mineral life, however, the life diverges into another channel, through stages of vegetable forms, animal forms, then forms of "nature-spirits," or the fairies of tradition, into Angels or Devas. . . . One stream builds organisms living in water, while three use forms living on land. Only one of the six streams leads into humanity; the other five pass into the parallel evolution of the Devas.

—C. Jinarajadasa, *First Principles of Theosophy*, pp. 17-19

(To be Continued)

Annie Besant on Indian Politics—1884

The following is quoted from *The Theosophist*, Vol. XV, March, 1894, supplement, page xx:

Mrs. Annie Besant on the Revival of India

As many inquiries have been made from time to time at Headquarters and elsewhere, as to Mrs. Besant's present attitude towards social politics generally and the Modern Hindu Reform Movement in particular, the following letter recently addressed by her to one of the Northern Dailies will be read with interest:

[TO THE EDITOR OF THE "AMRITA BAZAR PATRICKA,"]

SIR, I must ask of your courtesy the permission to prevent a misconception to which some over-generous references to me in your paper may give rise.

My work in the sphere of politics is over, and I shall never resume it. In fact, I have never been a politician, in the practical sense of the term; for, the great reforms that I advocated in England were all outside the political strifes of the time and incarnated principles not yet accepted by any political party. The union of clear vision as to a great principle and

of practical sagacity, is [He?—Ed.] gradually introducing that principle into national legislation is very rare—though it was found in the late Charles Bradlaugh—for the earnestness, devotion, and indifference to immediate success that mark the apostle who arouses enthusiasm for an ideal, are disadvantages in the practical man, who, by compromise, flexibility and astute generosity, carries some definite project, embodying a fragment of the idealist's dream. The one brings to men an idea, the other a programme; and while both are necessary for evolution, each does wisely to play that part for which nature has fitted him. My own work has always been educational, and the generating of enthusiasm for great principles. I have been a pioneer, not a politician; and I lack the practical sagacity and alertness as to details necessary for anyone who should take useful part in such work as that which is taken in hand by the National Congress.

I say this in answer to your suggestion that I should be aroused to take interest in Indian 'affairs.' To be able to lay at the feet of India any service, is to me full reward for the many sufferings of a stormy life through which the power of service has been won. But the India that I love and reverence, and would fain see living among the nations, is not an India westernized, rent with the struggles of political parties, heated with the fires of political passions with a people ignorant and degraded, while those who might have raised them are fighting for the loaves and fishes of political triumph. I have seen too much of this among the "progressive and civilized nations" of the West to have any desire to see such a civilization overspreading what was Aryavarta. The India to which I belong in faith and in heart, is that which, as Max Müller truly said, gave birth to "a civilization unique in the history of the world,"—a civilization in which spiritual knowledge was accounted highest title to honour, and in which the whole people revered and sought after spiritual truth. To help in turning India into another Great Britain or another Germany, is an ambition that does not allure me; the India that I would give my life to help in building, is an India learned in the ancient philosophy, pulsing with the ancient religion,—an India to watch all other lands should look for spiritual light,—where the life of all should be materially simple, but intellectually noble and spiritually sublime.

The whole of my life and of my energies are given to the Theosophical Society, because the Society is intended to work in all nations for the realisation of this spiritual ideal; for the sake of this it deliberately eschews all politics, embraces men of parties, welcomes men of all faiths, declines to ostracise any man, any party or any faiths. I may not mingle in a political fray which would make one temporary party regard me with enmity; for, the message of spiritual life belongs equally to both and may not be rendered unacceptable by its bearer wearing a political garment which is a defiance of those clad in other political robes. The politician must ever be at war; my mission is one of peace. Therefore I enter not the political field; and in the religious field, I seek to show to men of every faith that they share a common spiritual heritage and should look through the forms that divide them to the spirit that makes them one. It is the recognition of this which made Hinduism ever a non-proselytising religion, and which makes it possible for the Hindu to meet men of every esoteric faith without prejudice, and to reveal to them the inner meaning of their own tenets. A Hindu who really knows his own religion may thus serve as a channel for spiritual life to men of every creed; for, he denies no man's fragment of truth, but explains it and shows its proper place in the perfect presentation.

I write this lengthy explanation of my absolute refusal to have anything to do with politics because any expression of love and confidence from Indians goes straight to my heart, and I would fain have them know that if I refuse to work in a field to which so many are giving unselfish labour, it is because I honestly believe that the future of India, the great-

ness of India and the happiness of her people, can never be secured by political methods, but only by the revival of her philosophy and religion. To this, therefore, I must give all my energies, and must refuse to spread them over other fields.

ANNIE BESANT.

"Shall We Abandon the Theosophical Society?"

The above is the title of a paper received from the Central Lodge, T. S., New York, and signed "A Student Messenger." I regret that lack of space prevents reprinting the document in the *Courier*, but those who wish to read it will find it in full in *The Canadian Theosophist* for November (page 264).

It would seem from the tenor of the paper that some members of the T. S., incited by Krishnamurti's dissolution of the Order of the Star, and his rather contemptuous remarks about the value of organizations as aids to progress, are wondering whether the T. S. should also be dissolved. The paper is apparently addressed to those F. T. S. who look on him as actually the Lord.

With the writer's conclusion that the T. S. should *not* be abandoned I am in entire sympathy. But why argue over what Krishnamurti has said or done with his particular organization? Krishnamurti is cock-of-the-walk in Star circles and what he says goes, whether reasonable or unreasonable. While I regard his ideas as to the futility of organizations in general as preposterous—no great work ever having been accomplished without them—the general approval which his command has received would rather confirm his idea that in this special case the Star might better be dead than alive. It is both pathetic and ludicrous to see how those, from Star organizers down, who just before were shouting at top voice for the Star, suddenly at the word of command face about and denounce it. They appear like a flock of sheep following their bell-wether without for a moment considering pros and cons. That the bell-wether Krishnamurti turns on them and disperses them is just what they deserve; far better for them to scatter and learn, if possible, to forage for themselves.

But this has no application whatever to the Theosophical Society. Krishnamurti, so I hear, is still nominally a member, but his every word shows that he neither understands it nor cares for it, and his contemptuous remark (November *International Star Bulletin*): "Why are you bothering about the Masters?" is in evidence.

Mr. Krishnamurti, it is clear, has been taken quite too seriously in the T. S., and has been regarded as an authority on pretty nearly everything. This, perhaps, has not been his intention, but his followers have made it appear so. His action towards his own Order has given many a good F. T. S. an attack of spiritual dysentery.

Now what are the facts about the T. S.? The T. S. was—and it is a matter of history—founded by order of a group of Mahatmas, one of whom has distinctly so stated in a letter to A. P. Sinnett (*Mahatma Letters*, page 263), which letter, from the Master M., is but a small part of the evidence to that effect. That being the case, until we have direct orders from the same source that the T. S. is to be abandoned, nobody, from the President down, no matter what their personal opinions, has the right to dissolve it, and even the consideration of such a step is entirely out of place. Until direct and positive orders from the Masters, backed by the most incontrovertible proof of genuineness—and by that I do not mean assertions made by Mrs. Besant, Mr. Leadbeater, or others—are received, it is the duty of both officers and members to do their utmost to keep it alive and to use it for the objects for which it was intended. However futile, apparently, the fight may be, there must be no retreat till it is ordered by the Commander.

And that Compaander is not Krishnamurti, Mrs. Besant and Mr. Leadbeater have set up Krishnamurti as an incarnation of the Lord, the Supreme Authority, and have forced him on the T. S., or at least on those F. T. S. who would listen, and Mrs. Besant established the Order of the Star in the East for the purpose of promoting the coming Lord and Redeemer. It is evident enough that this move was of purely human origin, Mrs. Besant having, on purported orders from Above, set up Krishnamurti as a pillar of the Liberal Catholic Church and appointed, also on orders from Above, a corps of Apostles for him, consisting mostly of bishops and priests of that church (*Herald of the Star*, September 1927), while Krishnamurti has rejected and repudiated all of them. He claims that he is the Giver of Light and that he embraces in his person pretty nearly all that is worth while, while the Masters do not amount to much. He stands on his own authority, whatever that may be worth. He has decided that the Order of the Star, which was founded to boost him, is in the way of spiritual progress and must go. There his opinion should end. Members of the T. S. who have been induced by Mrs. Besant's efforts or his own claims to place him on a pedestal should decline to pay any attention to his ideas as applied to the T. S. They should remember who founded the Society and ask themselves whether questioning the propriety of continuing it is in not disloyalty to the Masters who, we may think, know much better what they are about than does Krishnamurti. They should cease this talk about abandoning the Society until Superior Orders of the most unquestionable character are received.

What would you think of the owners of a business who should talk of shutting down just because some neighboring concern has become bankrupt or has decided to go into voluntary liquidation? Yet this is just what some followers of Krishnamurti in the T. S. are talking of doing. They should regard the words of the Master M. (*Letters from the Masters of the Wisdom*, Vol. I, page 109): "You have still to learn that so long as there are three men worthy of our Lord's blessing in the T. S., it can never be destroyed." Are these doubters prepared to maintain that this is no longer the case?

The Grin That Won't Come Off

Turning from dogs to cats, the grin that overspread the catarrhine countenance of the Editor upon receipt, March 12th, of five green and blue shipplasters from four hairy, fairy ayrdales in London has become so fixed that even were he to fade away like Alice's Cheshire cat, the grin would still remain. Oh, he's so happy.

At the Periscope

Latest News in Brief.—L. W. Rogers re-elected president American Section; 2529 for, 119 against.—Knudsen starts new heaven at Ojai; admission, \$100; many mansions for rent.—Dutch T. S. lodge evicted from Protestant owned building; reason, too Catholic.—New parents to be dosed with Fritz Kunz.—Leadbeater to visit Geneva T. S. convention this summer.—Besant to turn *Theosophist* subscriptions over to Hatchers.

Mr. Rogers Re-elected.—Mr. L. W. Rogers has been re-elected president of the American Section. I am advised that he received 2,529 votes out of 2,648 votes cast, the dissenting votes being presumably those cast for Mrs. E. H. Broenniman of the Central Lodge, New York City. Mr. Rogers published all of the literature sent him by the Central Lodge, while refusing to speak in his own behalf. While not agreeing with Mr. Rogers' views as to what Theosophy is, and even questioning whether he knows clearly himself, I agree with him that it is not the Liberal Catholic Church. He has been an able executive, is a delightful humorist, even

if unconsciously so, and has built up an organization which some day may serve a useful purpose. Consequently I congratulate the Section on its choice. The small vote, however, is a striking comment on the indifference of the membership unless, indeed, as in my case, they did not vote because of their disinclination to mutilate their copies of Mr. Rogers' invaluable *Theosophical Messenger*.

H. P. R. and Reincarnation.—The Editor has received many letters commenting on his review of Corson's *Some Unpublished Letters of H. P. Blavatsky* (February *Chalice*) with reference to her remarks on reincarnation. He wishes to thank the writers for these and hopes in due time to sum them up and present some of the interesting points brought forth. One of these letters, from a U. L. T. member, charges the Editor with "splitting on H. P. R.," with "stabbing her in the back," with "calling them [the U. L. T.] liars," with "making invidious remarks about W. Q. Judge," and with being "a well-known social butterfly and man-about-town." This may be briefly disposed of by saying that the writer thereof appears to be in need of a dose of castor oil.

Is Wheaton Worth White?—In the February *Theosophical Messenger* (page 33) Mr. L. W. Rogers replies to a complaint of Mr. Frank F. Knothe that the chief activities of the American Section seem to consist in advertising and running the Section's headquarters at Wheaton, and that the money expended on the Wheaton outfit would better be employed in spreading Theosophy. Mr. Rogers shows, I think clearly, that the Section is actually saving money by having its own building, which is not only saving rent, but earning an income from rentals in excess of interest charges on the bonds. Elsewhere (page 47) Mr. Rogers reports a surplus of \$255,648.38. That is good so far, but Mr. Rogers fails to present any statement as to the increase or decrease of membership, while as for brains, if there is any surplus the *Messenger* fails to indicate it. The book reviews are of the poorest milk and water type. I miss Mr. de Pina's entertaining reviews. Perhaps George Arundale could be persuaded to take his place. Still, I think Mr. Rogers is doing remarkably well, considering that he has given birth to a "white elephant" and is engaged in suckling it.

Mr. Knudsen's New Oh-High Scheme.—"Hope springs eternal in the human breast," at least it has started springing in the breast of the genial Mr. A. F. Knudsen who, after the failure of Mrs. Besant's Happy Valley Foundation to blossom into anything more than a cradle for cows and pigs, is now proposing to found an "Industrial Cooperative Colony" at Ojai. From his preliminary prospectus one learns that all you have to do is to pay \$100 membership fee, invest \$1,000 or more, and tell Mr. Knudsen "your name and address, age, capacity, experience, standing, and how much capital you have on hand." The last is delightful; so also is the requirement that you must be beautiful, as "Nothing ugly will be allowed on the grounds of the Colony, and all will be required to cooperate with the scheme of beauty to the last detail." This, I suppose, includes shaving every morning. Also you must be a vegetarian—whether white, black, red or yellow matters not. "Theosophists who are not too superior, atheists who are not fanatics, and all that lies between, would be welcome." Once landed you will have the choice of a variety of occupations, ranging from printing to pickles. There will also be schools of art of every kind, and a cafeteria, music, dancing, theatricals, movies, sports and—but why continue? everything to delight the "not too superior theosophist." The announcement concludes with the statement that "It is hoped thus to gather together people who can graduate, if sofitable, into the Happy Valley Colony. It is the expectation of the founder that the whole organization would eventually be merged with the Happy Valley Colony, when that is fully established and a going concern." The fact is that Mr. Knudsen's prospectus bears a striking similarity to the

phantom announcements of Annie Besant as to her Happy Valley, and has about as little chance for success. If Mrs. Besant's Lieutenant Mann could not boost the Happy Valley, how can we expect Mr. Knudsen to succeed? One wonders why he did not help her by taking that white elephant off her hands instead of starting a rival "concern". Still, who knows? Mr. Knudsen is a man of remarkable inventive ability, as I discovered when he publicly announced that it was Katherine Tingley who was financing the Caric. He is also a man of principle, indeed of seven of them. At the same time one should remember the fate of other such schemes. Several years ago a theosophical colony was planned in one of the southern states, Tennessee or North Carolina. So glowing were the inducements offered, so eminent the theosophists named as sponsors, that a lady friend of mine was persuaded to put her little all into it, and retired minus most of her pecuniary plumage. And don't forget that Mr. Rogers strongly advised theosophists to keep away from Ojai unless prepared to live on their means (*Theosophical Messenger*, July, 1928, page 31). Most of the Ojai projects are transparent projects for relieving theosophists of their money, nothing more—Mr. Knudsen even wants to know in advance the amount for which they can be milked. We need not question his good intentions, but to invest in such a scheme before the Mann descends and declares Ojai to be the future paradise would be folly.

Not the Same Person.—I am requested to state that the "Sagittarius" who, in the January *Theosophical Messenger* (page 6), proposes to start a "To-Those-Who-Mourn Club" for foisting Leadbeater theosophical tracts on "bereaved wives, husbands, mothers, fathers and other relatives" at a time when they want to be left alone, is not the same "Sagittarius" who has occasionally contributed to the Caric. The latter also wishes me to say that he considers such a plan "a piece of gigantic stupidity, colossal impertinence and abominably bad taste." I cannot conceive of any better method of giving Theosophy a black eye. The gentleman would have the obituary columns of the newspapers searched and 18,000 doses a month of Leadbeaterian dope shot into the mourners, contributing in most cases far more in doubt or resentment than to consolation.

Looking After the Parents.—Following the suggestion of Sagittarius in the January *Theosophical Messenger* (page 6) to form a "To Those Who Mourn Club" to search the obituary columns of the papers and unload a copy of Leadbeater's *To Those Who Mourn* on all "bereaved wives, husbands, mothers, fathers and other relatives", Mr. Rogers comes forward in the March issue (page 59) with a plan to dose the parents of newly arrived children with Fritz Kunz's pamphlet *To Those Who Rejoice*. This is to be done with the aid of the birth column in the papers and a directory. Whether the pamphlet is to be sent to the parents of twins Mr. Rogers does not state. It is now up to Mr. Rogers to devise a plan by which every expectant mother can be furnished with a copy of Geoffrey Hodson's book on astral obstetrics, or, at least, to caution them to be on the lookout for the Virgin Mary at the hour of birth.

The Effervescent Mr. Pryse.—Undisheartened by the criticisms of those who have objected to his claim that H. P. B. was a liar, Mr. James Morgan Pryse returns to the attack in the February *Canadian Theosophist* (page 376), and this time aims to prove that she was also a plagiarist. In evidence thereof he cites two paragraphs from an article by Rattan Chand Dary, published in *The Theosophist*, Vol. 1, and then points out that identical sentiments were later expressed by H. P. B. in *The Voice of the Sibyl*, though by no means in the same words. It does not occur to Mr. Pryse that Mr. Bary himself was "plagiarizing" the Ancient Wisdom. H. P. B. was simply drawing on the same source from which Mr. Bary got his information. As well charge one who expresses a sentiment found in the Sermon on the Mount with plagiarism for not stating his indebtedness to Rev. S. Parkes Cadman, Mr. Pryse lets loose the dogs of karma

on Mrs. Edith Fielding and "Mr." Leisnering—who happens to be a "Mrs."—both of whom had the temerity to challenge his scandalous and brain-muddled charges against H. P. B., and leave the twain without a shred of clothing to cover their intellectual nudity. He effervesces with wit like one filled with new wine, and informs us that he still has a supply of ammunition in reserve. By all means let us have it; it will supply the long-felt want of a comic section in *The Canadian Theosophist*. Mr. Pryse's fulminations against H. P. B. have long become a joke to everybody but, apparently, the editor of this admirable magazine.

Why Then Krishnaji?—T. Kennedy, General Secretary of the T. S. in Ireland, refers (*News and Notes*, February, page 14) to an address of Capt. Bowen on *Light on the Path*, and says: "It was very instructive to be reminded that those truths agreed so closely with the teaching of Krishnaji." Quite so, but why not say that Krishnaji's teaching agrees closely with *Light on the Path*, and suggest that to Mabel Collins rather than to Mr. Jiddu Krishnamurti belongs the title of "World Teacher"? Why all the hullabaloo about Krishnaji when others have taught the same? The answer is obvious. Mabel Collins did not have the support of the Great Annie Besant. These people believe in the divinity of Krishnaji, not because of what he says, but because Annie Besant has told them to do so and has started the craze herself.

Theosophical Society (Point Loma).—Dr. de Parucker's fifth general letter to members of the Point Loma Theosophical Society, dated February 17th, breathes a very friendly spirit towards other theosophical societies and the desire for cordial relations. This is very encouraging and it is to be hoped that it will be broad enough to mean that the Point Loma Society will cooperate with others, as well as inviting them to cooperate with it. Until there is evidence to the contrary I shall expect that Dr. de Parucker will interpret it in this way. As official head of the Point Loma Society his interest and his duty must be mainly in the direction of promoting its influence and increasing its membership. If he can do this while encouraging the others also, helping them as far as may be without a tinge of jealousy or hostility, without trying to get their members away from them, or ignoring them completely, he will prove himself the greatest leader since H. P. B.; he will at the same time diffuse a spirit of brotherliness through his own society which hitherto has been sadly lacking among theosophists. The letter states that membership in another theosophical society does not disqualify one from joining the Point Loma Society likewise.

March Hollywood "Theosophist".—The March Hollywood *Theosophist* shows a decided improvement over the two preceding issues and contains several interesting articles as well as others which can only be designated as piffle. It starts with a "Lest We Forget" section, containing several quotations from *The Mahatma Letters*, which have been denied recognition by Mrs. Besant. The more of these we can have the better. For some reason the editor has chosen to reproduce the absurd picture of the home of the Masters in Tibet from Leadbeater's imaginative work, *The Masters and the Path*. Notwithstanding the purported guarantee of its genuineness I consider it a fable. Palm trees growing in Tibet are as improbable as oysters on the summit of Mount Everest. Mrs. Hatcher is grateful to George Arundale, who has promised to send regularly apocryphal written articles. I share her joy. George's articles remind me of a book I had when a child, *George's Journey to the Land of Happiness*, where even the houses were built of cake and candy. George nibbles at Krishnamurti and then at Wedgwood and Leadbeater, and finds them all equally sweet.

Worries of the Mighty Ones.—Now that we have been informed (*Idgar Theosophist*, January, page 386) that the Masters had trouble in choosing between H. P. B. and Annie Besant to start the Theosophical Movement, we are prepared to learn that the Almighty had difficulty in choosing between Annie Besant and Jesus Christ to found the Christian religion.

Life of Mary Baker Eddy

Mrs. Eddy; the Biography of a Virginal Mind; by Edwin F. Dakin. Pp. 553. \$2.00, from the O. E. LIBRARY.

The attempt of the Christian Science Church authorities to suppress the above book, to boycott the Scribners, who published it, and to injure book-sellers handling it, has been its best advertisement, and has led to the Scribners issuing a popular edition at \$2.00, the original price being \$5.00. This is the most complete and most sensational book on Mrs. Eddy that has been published and almost the only one which has survived the church censorship, and competent critics agree on its authenticity and impartiality.

The Best Tarot Cards

We supply a set of Tarot cards with Key by A. E. Waite, \$2.65.

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. LIBRARY at one-half the regular prices. Cash or C. O. D. only. Attention substitutes if possible. Subject to withdrawal without notice.

By Annie Besant

- Man's Life in This and Other Worlds, cloth, \$0.50 (from \$1.00).
The Masters, paper, \$0.15 (from \$0.30).
Mysticism, \$0.63 (from \$1.25).
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By C. W. Leadbeater

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Australia and New Zealand; Home of a New Sub-race, paper, \$0.10 (from \$0.20).
Clairvoyance, \$0.50 (from \$1.00).
The Devachanic Plane, paper, \$0.18 (from \$0.35); cloth, \$0.30 (from \$0.60).
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The Inner Life, Vol. 2 only, \$1.00 (from \$2.00).
Invisible Helpers, \$0.63 (from \$1.25).
Life after Death, paper, \$0.18 (from \$0.35).
The Monad, \$0.63 (from \$1.25).
Starlight, cloth, \$0.50 (from \$1.00).
To Those Who Mourn, special edition, paper, \$0.10 (from \$0.20).

Inside History of Leadbeater's Liberal Catholic Church and its Raid on the Theosophical Society

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 in force in 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 *CRITIC*. Every true theosophist should read them. A set of these can be obtained from this office for 25 cents in stamps.

Now Ready—The Mahatma Letters to A. P. Sinnett

We are glad to announce that the new edition of the famous *Mahatma Letters to A. P. Sinnett*, after many delays, is now available. This is the third edition and sixth reprint of this famous book, containing the teachings of the Masters in their own words. First published in 1923, and completely ignored by Annie Besant and her followers, it passed through several reprints, after which, for some unexplained reason, the plates were destroyed. The new edition is a photographic reproduction of the second edition, with complete Index. Meanwhile the work has been gradually winning the recognition it deserves and is beginning to be mentioned and quoted even in neo-theosophical publications. Together with *The Secret Doctrine* of H. P. Blavatsky it is the most authoritative book on the teachings of the Masters.

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

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The Universe Around Us; by Sir James H. Jeans. Pp. 341 and many plates. \$4.50 from the O. E. LIBRARY.

In this book we have presented by an eminent authority a clear and concise statement of the latest achievements of astronomers in determining the nature of the sun, stars, planets and nebulae, their distances and movements, as well as their origin, evolution and destiny, the methods used to accomplish the seemingly impossible, and the latest speculations based upon scientific research. This, of course, involves a discussion of recent progress in penetrating into the nature of the atom. The work is thoroughly scientific, yet written for the average intelligent person who has no knowledge of mathematics or of the technical and instrumental methods employed, and is both fascinating and a revelation even to those of a scientific education. It is especially to be commended to earnest students of the cosmology of *The Secret Doctrine*, who are broad enough to wish to know what actual scientific research has to say on these topics, and its study will greatly aid in comprehending that work.

Publications of The Blavatsky Institute

Blavatsky, H. P.—The Esoteric Character of the Gospels, \$1.25.

Anderson, Jerome A.—The Evidence of Immortality, \$1.25. Reprint of an early theosophical classic.

Mitchell, Roy—A Course of Twelve Lessons in Public Speaking; intended especially for theosophical students, \$3.00.

Wright, Claude Falls—Modern Theosophy; with Introduction by W. Q. Judge, \$1.50. First published in 1884.

Wilson, Thos. A.—Ancient and Modern Physics, \$1.25.

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Now Ready—"When the Sun Moves Northward"

New edition of Collins, *When the Sun Moves Northward*, \$1.50.

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THE NEW PRUSSIAN PENAL SYSTEM

These few points about the newly instituted penal system in Prussia are taken from an article in the *March Island Lantern* contributed by Erik Kampmann, Chief Director of Prisons in Denmark. It is impossible to go into all the details of this somewhat lengthy paper, but a few words will at least show that Prussia is far ahead of most other countries, and certainly greatly in advance of the United States in its treatment of convicts.

The system, which is very properly designated as "the progressive System," is contained in the Prussian penal code of June 7th, 1929. The ideas involved are not entirely new, but are to be considered as an expansion of experiments which have been going on for several years with very satisfactory results. The new code does away entirely with the conception of "punishment" as such, and aims to treat the prisoner as an inmate of a school for developing character, under the guardianship of intelligent and sympathetic officials, and there is a progression to ever greater privileges and greater freedom as the prisoner proves himself worthy of them, until by gradual stages he finds himself with the privileges of a free citizen. The system as described excludes inebriates, habitual criminals and short sentence prisoners, and also provides that first offenders shall be kept segregated from those who have served time before. It is therefore not applicable to those who are practically hopeless, or to such as have such short sentences that no course of development would be possible.

The system comprises three stages, the *Beginning Stage*, the *Intermediate Stage*, and the *Concluding Stage*, and different institutions are required for each.

At the outset of the *Beginning Stage* the prisoner is given a very rigid mental and physical examination by competent experts and is kept for a period in isolation. Not only his present condition but also the past history and family record are studied. During this stage no privileges of any kind are granted, except for physical or educational purposes, but he must receive instruction and may take up additional studies

if he so desires, as languages, bookkeeping, shorthand, typewriting, etc.

After a time, usually one-half of his sentence, not less than six to twelve months, he may apply for transfer to the next or Intermediate Stage, which follows only after a complete review of his life record and his progress during the first stage. He is now placed under the supervision of a "superior," who is a fellow prisoner of the same group, elected by the prisoners of that group themselves, subject, of course, to the approval of the warden. This superior has to keep order in the shops, in the dining room and sleeping quarters, and in general to see that the inmates under him conduct themselves properly at all times. He must therefore be a man of some force of character, and is expected to rule by good will and good understanding, and not to play the role of a taskmaster. He has to settle small disputes between prisoners and to present the wishes or complaints of the prisoners to the officials. After the prisoner has served six months in the Intermediate Stage and has completed one-half of his sentence he may, with the approval of the warden, obtain a furlough to visit his family. This furlough is for one week each year and during it he is entirely free, subject to good behavior and return for any violation of rules. The cell rooms of this class are more comfortably furnished and the men may meet together at specified times to talk or play—card playing and gambling being strictly forbidden. They may also have radios and newspapers. It is the duty of the prison officers to cultivate the acquaintance of the men, to act as their friends, counselors and advisers. It is hardly necessary to say that this implies the selection of a superior class of men for the prison staff.

Finally the prisoner who has conducted himself satisfactorily and has not been guilty of serious infractions of the rules—trivial infractions, if only occasional, and the result of thoughtlessness or misunderstanding rather than of deliberate intent to disobey, are condoned—is eligible for the third or Concluding Stage. In this he has additional privileges, such as going about the yards unguarded, visiting other inmates in their cells, receiving visitors from outside, even without the presence of a guard if he is trusted, receiving and writing unlimited letters, subject to censorship if deemed necessary, wearing civilian clothes, etc. In this state the prisoners are practically self-governing, much after the fashion of Osborne's Mutual Welfare League. They may also confer with the officials on matters of prison discipline. Furloughs are also permitted in this stage, but of two weeks duration annually, and the men are permitted to take walks outside in groups of fifteen or less, on Sundays and holidays, in company of a guard, all being dressed in civilian clothes. Their cells contain com-

fortable beds and have large curtained windows without bars. Here there is as little as possible to remind them that they are in a prison. The institution is not surrounded by a wall and is protected only by a guard at the main entrance.

The most striking feature of the Concluding Stage, and one which as far as I know does not exist elsewhere, is that the inmate is permitted to work outside the prison for private employers in the vicinity, but spending Sundays and holidays in the institution. The employer is obliged to make a contract with the warden, by which the prisoner is to be paid the full current rate of wages for his work, half of which goes to himself, half to the institution for his maintenance, and to treat him exactly as any other employee, subject only to return for bad behavior or unsatisfactory work. At this stage the prisoner is on the verge of freedom; he can accustom himself to a free life and to association with outsiders. In this way the loss of accommodation to social conditions incident on long confinement is avoided. Great care is taken at this stage to prevent the prisoner from spending any of his money for alcoholic drinks which, presumably, does not include that universal German beverage, beer. The outside labor provision applies only to those serving a jail sentence, not to those sentenced to a penitentiary.

This feature, the gradual training to a life of freedom and responsibility, is perhaps the most striking and novel one of the new Prussian system, and is well worth considering in other lands. It differs markedly from the plan in vogue in this country, where trusted men are permitted to work outside on farms or roads, under direct supervision of the authorities but with no opportunity of mingling with outsiders. Finally it may be emphasized that the whole system presupposes a corps of prison officials who are not only educated for their work, but who will look on the prisoners as friends and brothers whom it is their duty and pleasure to help in rehabilitating themselves, rather than as so many dangerous beasts or so many swine to be herded.

Ohio!

The recent catastrophe in the Ohio State Penitentiary, in which 317 convicts were burned or choked to death, adds still another illustration of the intolerable defects of our prison system. The overcrowding of this prison is bad enough. Buildings designed to hold but 1,600 inmates were made to harbor 4,300 or more, and the number was constantly increasing. But overcrowding was not responsible for the fire. Had the prison contained but the 1,600 for which it was designed the same thing would have occurred, though the loss of life would have been less. Neither is it to the point to attribute the fire to incendiarism, as has been done—a cheap and mean way of attempting to shift the responsibility from those to whom it belongs.

Who was to blame? Unquestionably the state of Ohio, or rather those persons to whom the state had delegated the management of its penal

affairs. It was these who permitted hundreds of men to be locked up in burglar-proof cells in a building which was not fireproof to the last degree. It takes time and money to replace obsolescent buildings with fireproof structures, but it costs neither money nor time to replace prison commissioners, inspectors and wardens who neglect their duties by men who will familiarize themselves with the conditions and the dangers involved. One must believe that in the city of Columbus and in other cities of Ohio there is some form of fire inspection, some rules providing for fire escapes and other appropriate means of exit. Yet no protest was raised against locking up hundreds of convicts in a combustible building in cells from which they could not possibly escape. Regulations which would be insisted on in any hotel, apartment house or theater were simply ignored. The danger was known, yet no one had the interest to raise a shout about it. It appears that there was not even a fire extinguisher or a fire hose in the whole plant.

Chief among those who are guilty of criminal negligence is Warden Thomas. Mr. Thomas has been connected with the institution for about fifteen years. He is known as a ready talker, always before the public with a display of his own virtues and those of his prison. He is not a victim of shyness or reticence and is quite capable of making a loud and prolonged noise which could be heard from one end of Ohio to the other. In that fifteen years he had ample time to discover the dangerous nature of the building in which those 317 men died, and to have organized a system of fire drills, so frequently and rigidly enforced that every guard and every prisoner should know just what to do, and should do it instantly and automatically. Yet what do we see? No emergency discipline of any sort; a guard insisting on keeping the door to the burning building locked and refusing to give up his keys till they were taken from him by force, in the absence of orders from a warden who, instead of being on hand even at the risk of his life if necessary, retreated to safety outside on the pretext of preventing escapes. One can sympathize with the reported demand of the prisoners that he be dismissed and not be allowed to return to the institution unless as an inmate. And the guilt is shared by the prison commission and by whatever inspectors were working under them; they should have forced the warden to take all the possible precautions pending the fireproofing of the prison, or have secured his removal.

It may be that Ohio has learned its lesson, but it may be questioned. What are the lives of a lot of criminals, anyway? The incident will be forgotten tomorrow, as likely as not. But it cannot be doubted that there are prisons a-plenty elsewhere where the inmates are subjected to similar risks and where no rational precautions for their protection are being taken. And as these inmates will not be slow to recognize the fact, we may look for an increased restlessness to be added to that which already exists through overcrowding, bad food and other causes. Consequently further outbreaks and revolts are likely to be the outcome.

And then? More prisoners shot or placed in the cooler, more executions, perhaps, and then all will go on as before.

International Prison Commission

The International Prison Commission was created in 1871 and includes representatives from 25 countries. One of the duties of the Commission is to hold International Prison Congresses every five years. The tenth of these congresses will be held in Prague, Czechoslovakia, from August 25th to August 30th, 1930.

The program has been completed and will deal with such questions as Prevention of Crime, Unification of the Fundamental Principles of Penal Law in the different Countries, the Indeterminate Sentence, the Payment of Prisoners, Recreation of Prisoners, Professional and Scientific Training of the Prison Staff, Cellular Confinement, the Necessity of Knowing

the Antecedents of Defendants, Probation and its Organization as between Different Countries, International Cooperation for the Study of Changes in the Movement of Crime and their Causes, Children's Courts and their Auxiliary Service, the Best Treatment of Juvenile Delinquents. These questions will be discussed by the most competent penologists from all parts of the world.

Visits have been arranged to various continental prisons, both antiquated and modern and other features of interest. For detailed information write to Mrs. H. Otto Wittmann, American Commissioner to the International Prison Commission, 1 Newark Street, Hoboken, N. J. The British Commissioner is Mr. J. Paterson, Home Office, London.

White Lotus Day—May Eighth

This May eighth was the thirty-ninth anniversary of the death of H. P. Blavatsky, the chief founder of the Theosophical Movement. It was doubtless observed by several societies and groups within the Adyar Theosophical Society, and by some lodges within it. Of course there were the usual eulogies, and without adding to them here, I may raise a few questions pertinent to the occasion.

What is a real eulogy? Any person of fluent speech may deliver a eulogy, but the real eulogy is in showing that one believes and practices what the person praised would have wished. It means little to indulge in praises of H. P. B. when one teaches or believes something quite contrary to what she believed and taught. Such a procedure amounts to saying that "H. P. B. was a great and noble character, but today we have advanced far beyond her; we know better than she did." And there are many such, persons who laud H. P. B. to the heavens, but who teach things she would have protested, and who denounce as "orthodox" those who insist that her writings should take precedence over others.

It cannot be said that thirteen years ago H. P. B. was forgotten, but as far as the Theosophical Society of Adyar is concerned, it would not be far from the truth. If one will look through the Theosophical magazines of that time, so far as they were influenced from Adyar, he will find only an occasional mention of H. P. B., certainly not more than once to Besant's or Leadbeater's or the little Krishnamurti's twenty times. Her books were practically ignored in the lists recommended for study, in the trade lists and on the lodge book tables. You simply couldn't get them except on special order and often not even then. *The Secret Doctrine* was almost invariably kept locked up, if the lodge happened to own it, and was even relegated to the top shelf of the rubbish closet, and would-be readers were advised to let it alone, as it was too deep for them. It even happened at times that those who would study it were refused the use of the lodge premises for the purpose, and were even threatened with expulsion if they persisted. There were, it is true, other organizations which cherished her memory and taught what she taught, but their numbers and influence were small compared with the great society presided over by Annie Besant, with C. W. Leadbeater as her right hand man, and the books of these two were forced on students and on the public to the exclusion of those of H. P. B.

At that time, thirteen years ago, the notorious Wedgwood was being escorted on a tour of the lodges by the then president of the American Section, F.S., in the interest of the Old (now Liberal) Catholic Church, with the obvious intention of gaining converts, and the Carrie, aroused by the intellectual and moral absurdities advocated by him, began to use the term "Back to Blavatsky," which has since become known everywhere. As this phrase has been the subject of criticism ever since it was first used, this occasion may be taken to defend its use, to indicate why it was used, and this in the place of the customary eulogium. It is, in fact, a long story, which has been dealt with incessantly in the Carrie ever since October, 1917.

In the first place, "Back to Blavatsky" never had, and never was intended to have, any application to those societies or people who had not abandoned the original theosophical teachings. That should be clear enough. Where such persons or societies were grouped under the "Back to Blavatsky" head, it may not have been strictly logical, although without doubt they would have urged those contacting them to revert to H. P. B. It was intended to appeal to them, especially members of the Adyar T. S., who had gone very far away from Blavatsky's Theosophy. Curiously some of the others have gone to the pains of explaining that they were not Back to Blavatsky societies because they had never departed from her. One of these recently emphasised this, while issuing a cordial invitation to all theosophists of whatever school to join with it, even mentioning by name Mrs. Annie Besant. Was not that a call for a Back to Blavatsky movement?

In 1925 a group of western students issued a pamphlet consisting mostly of quotations from H. P. B., but in which it opposed the "so-called 'Back to Blavatsky' movement, because the latter does not give allegiance and service to Mrs. Besant as P. T. S.," and proposed to "go 'Forward with Blavatsky' in love, gratitude and service to the Founders, and to Mrs. Besant as President of the T. S."—service to Mrs. Besant, P. T. S., involving, were the writers sincere, acceptance of the psychic vagaries of Mr. Leadbeater and the Liberal Catholic Church endorsed by her. Of course such a straddle diet and we heard us more of the promised Forward with Blavatsky to Besant pamphlets.

To cite some other instances, a well-known T. S. lodge, loyal to the founders, requested me not to use the term "Back to Blavatsky" in connection with it, while another loyal group in Europe made the same request, suggesting that it would be better to drop the term and substitute "Pure Theosophy," apparently forgetting that while to some this might mean Blavatsky Theosophy, to others it might imply Theosophy as it is in Leadbeater.

Recently a well-known writer who poses as a theosophist informed me that he is not "Back to anything," meaning, I suppose, to indicate his superiority to the Ancient Wisdom.

Finally, to cite one more example, the lecturer Miss Clara Codd, in her book *Theosophy as the Masters See It* (page 316) says:

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

That is to say, in fifty years the Masters who taught H. P. B. and made her their messenger will have forgotten her, and adopted Annie Besant in her place, which they almost did years ago if we are to accept a note published by Mrs. Besant in her *Adyar Theosophist* (January, pages 386-8).

Time and again it has been proclaimed that "Back to Blavatsky" means the adoption of a sort of "orthodoxy"—a horrible thing from which the gods and saints protect us. Chief among these is Mrs. Besant herself, who never wearies of denouncing "orthodoxy" whenever the term applies to the writings of H. P. B. or the *Mahatma Letters*, while ready enough to have her own version and that of "dear brother Leadbeater" accepted. In this she has been followed by the whole string of Liberal Catholic bishops. Here is what she said on one occasion (Presidential Address, *The Theosophist*, June, 1926, page 265):

It is only lately that a Theosophical orthodoxy [the Back to Blavatsky Movement] has grown up, limited to a few books, exclusive of all new ways of expressing old truths, and making of the Elder Brothers dim Christs in far-off heavens, out of reach and almost out of mind.

In fact, the word "orthodoxy" is being used as a scarecrow to frighten students away from the study of the Theosophy taught by H. P. B. and the Masters into the arms of Mrs. Besant, Mr. Leadbeater and the Liberal Catholic Church. The process is simple; you first give a bad mean-

ing to orthodoxy and then apply it to the original Theosophy. You may study Leadbeater's *Hidden Side of Things* and his *Science of the Sacraments ad libitum* and revel in Mrs. Besant's multifarious writings and remain a saint; but if you prefer to stick to *The Mahatma Letters* and *The Secret Doctrine* you are simply damned. Why else is it that she issued book lists for students numbering dozens on dozens of books by herself and C. W. L., while omitting all reference to H. P. B.? In fact, as far as the E. S. is concerned, she has insisted on the acceptance of her own kind of orthodoxy under penalty of expulsion for disbelief. For example, she forbade E. S. members to question her statements about Krishnamurti as the World Teacher. In her letter of July 8, 1921, to Dr. W. L. Robins (see *Carrie*, November 4, 1925) she says:

No member of the E. S. can attack the Liberal Catholic Church and remain in the E. S. . . . Attack in this case means also that you challenge my own direct statement as to the World Teacher in relation to this. This you cannot do within the E. S.

Why Back to Blavatsky at all? Certainly one should keep an open mind. But it is not keeping an open mind when one allows oneself to ignore or deride as "orthodoxy" the teachings of the Ancient Wisdom, as taught by the Masters of that Wisdom to H. P. B., who was sent out as their messenger, and to follow after anybody who, upon the slenderest evidence or none at all, sets himself up as a teacher. For years members of the T. S. have had these old teachings kept from them, the original books have been practically suppressed by being ignored or allowed to pass out of print, while a new literature, running into ever greater absurdities, has been placed before them. Witness the absurdities of Leadbeater in his *Science of the Sacraments*, with its astral pipes for conducting the grace of God by the pound. The venerable doctrine of karma has been replaced by the absolution and remission of sins by a priest; all of the superstitions of the church, all of its corruptions, made even worse by giving them a mechanical interpretation, have been forced on theosophists; we are asked to believe in Masters who contradicted their former teachings, to accept a mediocre youth as the World Teacher on the authority of a clairvoyant who has never once given a scientific proof that his powers are genuine. On the one hand we are asked to accept a church, on the other to accept a teacher who denies its value, to accept imaginary Masters who appoint apostles for the World Teacher who himself denies all of these things. Here a psychic comes forward with one Master, here another with a different one. Members are pulled hither and thither and do not know what to accept.

The result? That the intellectual standard of the T. S. is ever on the decline. Persons who should be looking for consistency accept at one and the same time the most glaring contradictions. Those who should know of the Old Way, the Narrow Path, seek advancement by going to a church and partaking of consecrated bread and wine administered by a priest in gorgeous livery, and are asked to believe that even the brass fringes on his vestments are the conductors of the Divine Grace (e. g., *Science of the Sacraments*, page 436, where a picture is shown of God's grace running down the edge of the priest's scarf).

The unutterable confusion which exists in the ranks of the Adyar Society today is due to the reign of ambitious leaders, the one progressing to ever greater absurdities, the other never holding the same belief for ten years in succession (see *Carrie*, September, 1927). We know why the Society was founded because we know what the founders taught. It was not a self-invented philosophy; it was a consistent system which had stood the test of ages. It was given by sages who certainly have not reversed themselves in thirty years, and who have denounced in advance the present doings in unmistakable terms (e. g., *Mahatma Letters*, page 57). To deride their teachings as "orthodoxy" is the height of spiritual impertinence. There will be no harmony in the T. S. until a serious

attempt is made to study these teachings in their original purity. He who will do this will be rewarded by discovering the harmony and consistency prevailing throughout them. He will discover a system of ethics which makes man the architect of his own destiny, which shows him the true path of evolution and which repudiates the idea that salvation is to be attained through the mediation of a priest, or by any sort of ceremonial whatever. I do not assert that nothing can be added to this philosophy as it has been presented to us. Probably it will. But it will be necessary to decide whether that which shall be added, by clairvoyant or other supernatural means, is consistent with what has preceded it, and if not, why not. It is just because such contradictions innumerable exist that they must be seriously questioned. It is for the same reason that when Christ has told us that when we would pray we must enter into our closet and pray to the Father which is in secret that we must question the assertions of anyone who maintains that a priest can do his praying for him.

To get back to the teachings of Blavatsky undoubtedly demands a reasonable degree of intelligence, discrimination and intuition; further it cultivates these qualities, which is more than can be said of those who can believe, with Mr. Leadbeater, that a certain sort of hat (the biretta, *Science of the Sacraments*, page 464) will keep the spirituality from evaporating through the top of the head, even as a cork keeps the gas in a bottle of champagne, and that a certain grease, smeared on the scalp, purifies the soul. See the recent colored photograph of Mr. Leadbeater in his pontificals, and believe if you will, that every color, every fringe, or button, gives him increased power to save your soul, and that the very touch of his ring puts you in communication with the Almighty (*Science of the Sacraments*, page 469). The study of the original Theosophy, the getting back to Blavatsky, will place one on his guard against such intellectual absurdities and against those who would persuade him to believe them.

The following books are commended to those who would study the original Theosophy: Judge, *Epitome of Theosophy*; Blavatsky, *Key to Theosophy*, *Voice of the Silence*, *Secret Doctrine*; *Bhagavad Gita*; Collins, *Light on the Path*; *The Mahatma Letters to A. P. Sinnett*. *The Secret Doctrine* and *The Mahatma Letters* are more elaborate books which should follow the others.

The E. S. T. and "Robust Common-Sense"

In behalf of Mrs. Besant Mr. C. Jinarajadasa has issued a private E. S. T. letter dated Adyar, February 20th, 1930, from which it appears that April 1st was fixed as the date by which E. S. members must decide whether they desire to remain in the E. S. or not. It is proposed to start active work October 1st. As to Mrs. Besant's aims I quote the following from this letter:

There are many details concerning which I hope soon to get instructions from the O. H. In the meantime, she asks me to say, regarding what interpretation is to be put on the phrase "to accept Krishnaji as the vehicle of the World Teacher," that she does not mean any kind of a mere intellectual acceptance of him. The intellect should never be forced to go against its natural direction. The O. H. intends by the phrase, that all E. S. members must be sufficiently free in their mental attitude as to *keep themselves open to the life which Krishnaji is pouring out to the world as the vehicle of the World Teacher*. The O. H. desires no examination whatsoever of a member as to how far he accepts Krishnaji.

She desires the attention of all E. S. members to be especially drawn to the following two paragraphs, which are a transcription of the directions given by our Lord the Maha Chohan in January of this year:

"We wish to warn our older pupils against the tendency at present unfortunately prevailing in the world to lower all standards and to relax all requirements; and we ask them to impress anew upon candidates the absolute necessity of the 'clean life' which was the first of the steps of the golden stairway explained to you by Upanish (H. P. B.) half a century ago. They should understand that this applies to the physical plane as well as to higher levels, and demands at least the observance of the Five Precepts laid down by the Lord Buddha, including the avoidance of flesh, alcohol and tobacco.

"This which all pupils should undertake is no easy task; mere sentimentality will not carry them through this *kali-yuga* of doubt, slackness and failure; they must develop robust common-sense, steadfastness and self-sacrifice also. Reverence to those worthy of reverence, gratitude to those who have helped them, unwavering loyalty to their highest ideals, utter avoidance of uncharitable thought and speech, unflinching love to the brethren and to all—these are among the qualities which our true pupils must possess if real progress is to be made."

Noble sentiments, indeed. But the message is probably the invention of Mr. Leadbeater, who has a special abhorrence of tobacco, whether smoked, chewed or snuffed. It will be remembered that not only was H. P. B. an inveterate smoker, but that the Master M. himself (now purported to be a Chohan) smoked a pipe and made no secret of it (see various passages in *The Mahatma Letters*). Unless he has renounced that habit, he would hardly be eligible for membership in the E. S.

It will be noted that the purported message from the Maha Chohan calls for the development of "robust common-sense." How far is the E. S. likely to promote this?

It will be remembered that Mrs. Besant, as Outer Head and representative of the Masters, threatened with expulsion from the E. S. any member who attacked the Liberal Catholic Church. Now the E. S. is to be used on the authority of a Master, to promote Krishnamurti, the same Krishnamurti who is attacking the church, ceremonial and religion in general, and who has said that a belief in Masters is useless. Read his latest pronouncements as given in *The International Star Bulletin* for April (pages 8, 9). Asked whether it is "a fact that human evolution is guided and helped by a Hierarchy of adepts, and that some of them take pupils who could be trained to take their place in the Hierarchy," he replied: "I say that gods, adepts, all these are of no use for the spiritual growth of the individual towards his freedom." Asked whether adepts exist he said: "It is unessential to me. I am not concerned with it." And a little later: "There may be Masters, adepts, I do not deny it, but I cannot understand what value it has to you as an individual."

Not only are E. S. members asked to accept Krishnamurti, who repudiates adepts, as the vehicle of the World Teacher, but they are to accept the Masters and as a guide Mrs. Besant, who professes to be their agent. They are to accept Krishnamurti, who opposes the church, and to accept the Masters who, if Mrs. Besant told the truth, have proclaimed the Liberal Catholic Church as the coming world religion, with Krishnamurti as its chief pillar.

Is this a demonstration of "robust common-sense"? On the contrary, it implies a confusion of ideas scarcely worthy of a moron; it implies either that Mrs. Besant is mentally decaying, or that she is attempting to put over on her followers the most transparent sort of fraud; a scheme designed to paralyze the minds of those who would join her E. S., so as to make them tools for accomplishing her purposes and work her will on the Theosophical Society, as in the past. It need not cause surprise if persons who are born with a modicum of "robust common-sense" are abandoning a society which tolerates such contradictions, accepts as leaders persons who encourage them and elevates them to responsible offices.

Mañana

"Never do today what you can do tomorrow" seems to be the rule of some *Carric* subscribers, who compel us to send them two or three renewal notices before they will give them attention. Are you one of these?

Theosophical Clubs—Why Needed

Editor's Note.—The following letter, which has reference to an article in the February *Carric* on "Theosophical Clubs," is not published because of a spirit of unfriendliness towards any theosophical group, but as a general suggestion regarding a more friendly attitude towards strangers. For obvious reasons the name of the writer is withheld.

February, 1930

To the Editor of the *Carric*:
Dear Sir:

An article in the February number of your pamphlet on Theosophical Clubs greatly interested me, for the reason that for a number of years I personally experienced just such a condition as you mention. For nearly five years I went from my home in a western suburb of Newark, N. J., to the U. L. T. meetings at 1 West 67th Street, New York, every Sunday and as often during the week as home duties permitted, entailing a two-hour journey each way, and during all that time not a single person spoke to me in greeting or farewell. The only conversation held with anyone was when I purchased the monthly *Theosophy* and the dozen or so books on theosophical subjects. On these occasions the remarks exchanged were merely those necessitated by the business transaction. After Mr. Wadia left to go abroad I did not return to that particular lodge (having been fed on meat I no longer wanted milk), but instead visited the various places where Mr. Roy Mitchell was scheduled to speak. With one exception the same exclusive attitude prevailed among the people forming these other lodges also. The only time in all the years of attendance at the T. S. meetings that anyone addressed me socially occurred this winter at a lodge room on 72d Street, New York. Mr. Mitchell was to speak, and I went to hear him. Arriving somewhat early I sat back in a corner, unnoticed as I thought. However I was mistaken for in a few moments a Miss S—whom I had seen for many years at 2228 Broadway—having been interested in things theosophical long prior to Mr. Wadia's New York work—came to me and for five minutes made herself most charming. This occurrence was so outstanding in my experience of theosophical meetings that I felt impelled to write to you concerning the matter. For a long time I had taken with me a friend brought up in the Methodist church, who had begun to think for herself, and who was searching for more light and direction. She was irresistibly drawn to the philosophy but could not tolerate the coldness of the people. She used to scorn the idea of their association standing for brotherhood, and finally withdrew. She must be just one of many who have been frightened away. As for myself, while recognizing the condition as wrong, I was so eager to learn that I went to the meetings in spite of the character of the reception offered, or shall I say non-reception. Of course I realize that one should seek Truth for its own sake, but we are frail mortals, and a little warmth would not be amiss.

This letter is not to be regarded as a complaint. It is a statement of fact. So far as one can judge by externals, all the people I saw at the "thousand and one" meetings were nice people, but by no means did they exemplify brotherhood.

Yours truly,

M— B—

The Vedic Research Journal

Journal of the International School of Vedic and Allied Research; edited by George C. U. Haas, A.M., Ph.D., and published by the India Institute Press, New York City. Quarterly; annual subscription \$2.00, single copies 50 cents. From the O. E. LIBRARY.

The first (October) issue of the above journal was briefly reviewed in the December CURIO. Subscribers who may have been annoyed by the delay in publishing the second (January) issue will be amply recompensed by the leading article on "The Vedic View of Life," by Pandit Jagadish C. Chatterji, Director-General of the School. This is the first part of an article on the philosophy of the Vedas, to be concluded in the next issue and later published in separate form. Information on Vedic philosophy intended for the comprehension of Occidentals is so hard to secure, so scattered and fragmentary, that it must be a cause for rejoicing that an eminent native scholar has decided to present an account of it in a reasonable scope. The present installment is eminently readable and illuminating and I commend it most heartily to students of the *Bhagavad Gita*, the *Secret Doctrine*, the *Upanishads* and T. Subba Row's *Lectures on the Philosophy of the Bhagavad Gita*. I am sure that among theosophists there will be many to whom it will bring a better comprehension of that magnificent philosophy which lies at the base of Hinduism, stripped of its perversions and corruptions, and a fuller understanding of their own texts. This is not the place to enter into an account of the Vedic philosophy. Suffice it to say that I have read the article with increased appreciation of that ancient gift of India to the world, far antedating both Christianity and Judaism, and of the debt we owe to the ancient Aryans who gave birth to it. Many thousands of years ago it was born; it still survives and one may venture the prediction that it will survive for many thousands more. Whence it came, how it originated, who can tell? Director Chatterji does not answer these questions in this section at least, but he makes it clear that deep thinking and keen logic are not the products of historic times alone. For most persons, to extract the philosophy from the great amount of irrelevant material in the old books would be impossible. It is this which Director Chatterji does for us.

There are but two other papers in this issue. That by E. Washburn Hopkins, Emeritus Professor of Sanskrit and Comparative Philology at Yale University, has to do with the geography and ethnology of the ancient books of India, especially the Mahabharata and Ramayana. While somewhat technical, it will be of value to students of these, as it aims to solve some difficult questions relating to the then extant views of foreign lands and foreign peoples. The third article, by Kurt F. Leidecker, Professor in the International School of Vedic and Allied Research, is entitled "Indian Good-will in Philosophy," and may be briefly described as a study of the Hindu philosopher's ideal of tolerance. It will be helpful to those who employ this much abused word in justifying any sort of opinion whatever.

I need hardly repeat that the object of the School and of this, its official organ, is to present to the West the religions, philosophies and classical literature of the East in an assimilable form, set forth by scholars of eminence in their respective fields. It has nothing to do with the various unphilosophical and unscientific fads, psychic or otherwise, which so readily appeal to the ill-trained individual or to him who is prompted by curiosity or the desire to acquire mysterious "powers". Everyone writes with authority, in evidence of which stands witness the long list of scholars, American, English, Indian, who are supporting the project, not a few of whom will be recognized by the educated layman.

I recommend to subscribers to begin with the first (October) issue, in order that they may have the article by Professor Lanman of Harvard on "India and the West," and the translation by the Editor, Dr. Haas, of the sublime *Kaivalya Upanishad*.

At the Periscope

Latest News in Brief.—Report of Leadbeater collapse at Adyar confirmed.—Boston Besant and Point Loma lodges fraternize.—Leadbeater, shaky, arrived in Sydney March 12th; used Arundale as crutch.—Rogers, fearing neither God nor man, pounces on Krishnamurti and Fritz Kuntz.—Alice Bailey to publish book on ductless glands; hormones esoterically considered.—Leadbeater, legs permitting, to visit England in July.—Besant to open E. S. Oct. 1st; must accept Krishnamurti; Maha Chohan hands down prohibition decree; beef, Peter Freeman's cigarettes and Dewar's Scotch whisky strictly forbidden to E. Sers.—Hawaiians start theosophical quarterly; a "Mahatma" seizes opportunity for Hawaiian publicity.—*Canadian Theosophist* calls Mrs. Besant "the Great Panjandrum"; *Hollywood Theosophist* declares her great mathematician, linguist, botanist and physiologist; anyway, she's great.

The Society of the Divine Wisdom.—This has changed its address to 104 Maida Vale, London, W. 9. A class in *The Secret Doctrine* is held every Monday at 8 P. M. For further information apply to the Secretary.

"Why Not Wheaton?"—In the October *Theosophical Messenger* Mr. Rogers, aided by Capt. Max Wardall, evolved a plan for omitting the 1930 Sectional convention and getting members who would have attended to donate the cost towards preparing Wheaton headquarters for the 1931 convention. After having extracted about \$2,000 in pledges and some cash, it is now announced that the convention will be held after all at Wheaton in July of this year (*March Theosophical Messenger*, page 56). Just what is to happen to those who have paid in their cash for the privilege of staying away is not stated, though of course it will be adjusted. The meeting will be a combination of convention, summer school, dancing, moonlight, clover and bumblebees, and you may wear anything you like, even bathing suits, if the picture in the March issue (page 60) is in evidence. Special arrangements are to be made to have the moon in good working order, and an increase in the monthly marriage list of the *Messenger* is confidently to be expected. Only one suggestion—have a parson on hand.

"Who's for Australia?"—Despite the efforts of George Arundale's "Who's for Australia?" League to get Australians to use only home-made goods, it is reported that the Right Reverend Leadbeater was to be imported from Adyar during March. Is it not possible for Australians to be satisfied with a home-made brand of Theosophy, such, for instance, as is manufactured by Arundale, Morton & Co., Unlimited? This can be had by the pint or the barrel, is cheaper and just as good, and is supplied in all colors and with all flavors.

February "Australian Theosophist."—The February *Australian Theosophist* is full of information. We learn (page 143) that "every other country in the world is clamouring for his [Dr. Arundale's] presence." Notwithstanding that his "Who's for Australia? League" "has the imprimature and blessing of higher authorities" less than a hundred theosophists out of 1,559 have joined it (pages 141, 144). Speaking of Mrs. Besant Dr. Arundale tells us (page 146) that "She has ever met hatred, whether from one side or from the other, with goodwill, sending out her blessing and her love upon those who have had occasion to revile her." Australians, however, have not forgotten how she drew T. H. Martyn, her faithful server for many years, and several of his colleagues out of the Society, without allowing them a chance to be heard in their own defense, because they ventured to oppose her setting up the sex-pervert Leadbeater as a saint and arbiter, and how she expelled Dr. Rudolf Steiner and the whole German Section because Dr. Steiner opposed her forcing the godlet Krishnamurti on them. Neither have they forgotten how she sued the London

Graphic for libel (and lost her case) because it had stated that she was indicted for sedition. As George knows all of these things he can only be compared to Apollas. Mr. Leadbeater describes black magic in Java and tells us that tobacco smokers have no protection against evil influences. How about H. P. B.? There is also an assortment of photographs of Mr. Leadbeater from youth up.

No Addresses of American T. S. Lodges.—The American Section, T. S., is the only section in any English-speaking land which publishes no list of lodges. A theosophist can travel from one end of the United States to the other without being able to attend a lodge meeting or make an inquiry of an officer, should there be such in the town he happens to be visiting. And this with a surplus of \$255,648.38 upon which Mr. Rogers is sitting, a hundred or so of which might be devoted to printing such a list. Even the impoverished British Section publishes a directory which is a model of convenience and conciseness and which can be had by anybody for sevenpence, and it has done so for years, which proves there is a demand for it. "Write to Headquarters," says Mr. Rogers. Yes, even when the traveler does not know where he will be and when, or at what address, or for how long.

Leadbeater Arrives in Sydney.—The Sydney Daily Pictorial of March 13th describes the arrival of Mr. Leadbeater in Sydney on the 12th, his aim being to attend the T. S. convention. He refused to be interviewed or photographed, but snapshots were secured and published, which confirm the statement that he was in shaky condition and had to be supported by Dr. Arundale.

Theosophical Society (Point Loma) Invites Co-operation.—The cordial invitation of Mr. J. H. Fussell, Secretary General of the Point Loma Society, to all theosophists to join hands with it (March 15th *Theosophical Forum*), is gratifying, but not fully satisfying. It will be noted that the invitation is addressed to "all theosophists", not to "all theosophical societies." What we are needing today is co-operation, as far as circumstances permit, between different theosophical societies. If the Point Loma Society will indicate in unmistakable terms its readiness to fraternize with other theosophical societies without a tinge of propaganda on behalf of its own membership it will have set a noble example, and it will be up to the others either to accept or to give good reasons why they decline. In fact, to ignore such an invitation would be open admission that their pretensions to brotherhood are humbug, as, in some cases, they have long been suspected to be. It is also gratifying to note that the Point Loma Society, through Mr. Fussell, has finally conceded that such a person as Colonel H. S. Olcott once lived and was one of the founders of the original society.

Point Loma Theosophical Society Growing.—The April 15th *Theosophical Forum* reports 50 new or revived lodges of the Theosophical Society (Point Loma). 18 of these are in the United States and 32 abroad.

A New Era of Theosophical Fraternity.—I am glad to learn that the Adyar and Point Loma theosophical lodges in Boston have had several conferences, the outcome of which is expected to be that they will hold monthly joint meetings. This is a first fruit of the friendly gesture of Dr. de Purucker, leader of the Point Loma T. S., towards other theosophical societies. May the harvest of his endeavors be a plentiful one.

Mr. Rogers vs. Krishnamurti.—Mary Alice Duke "tingled all over" when she saw Krishnamurti enter the hall. Mr. Rogers does not tingle. He devotes nearly two pages in the April *Theosophical Messenger* (pages 87, 88) to opposing Krishnamurti's idea that organizations are useless. One wonders that one possessed of so much robust common-sense as is here displayed should remark a few pages before (page 83) that "For the first time since C. W. L. was last with us, twenty-four years ago, we have

a theosophical lecturer [Geoffrey Hodson] who speaks of things occult from actual personal observation . . . Does Mr. Rogers really believe in fairies in short panties, the aged and decrepit ones walking with sticks? Does he believe that the Virgin Mary really functions as midwife at the birth of every human infant? Can he swallow all of the preposterous stuff put forth by Mr. Hodson as "personal observation," while declining to accept the revelations of others, let us say Kunita, who are equally self-assertive as to their psychic powers? Back of all that Mr. Rogers believes and encourages stands written "Endorsed by Annie Besant."

Point Loma T. S. Clubs.—January *Lucifer, the Light Bringer*, states that there are at present 38 H. P. Blavatsky Clubs (for women) and 11 W. Q. Judge Clubs (for men). Besides in the United States there are clubs in England, Holland, Sweden, Cuba, Australia, Germany, Finland.

Too Much Catholic.—I am informed that a certain T. S. lodge in Holland which has been holding its meetings in a building belonging to a Protestant society has been notified to move out, "because Theosophy has nowadays too much of a Catholic tendency."

New Theosophical Crusade.—Peter Freeman, General Secretary for the T. S. in Wales, quotes (*News and Notes*, February, page 15) the Rt. Hon. Geo. Lansbury as saying that "Every flower has the right to bloom." Now is time for Mr. Freeman to start a Society for the Prevention of Cruelty to Flowers. Why not? And why not a Society for the Prevention of Cruelty to Turnips, Spinach, and other delights of vegetarians? It surely must cause suffering to these humble brothers to be cooked. Mr. Freeman, it will be remembered, was the one who wanted to make the T. S. a Nucleus of Universal Brotherhood to Everything.

Mrs. Besant on Gandhi.—The Dutch *Algemeen Handelsblad* of March 21st says: "To a newspaper man of *The Times of India* in Bombay Mrs. Annie Besant has expressed her opinion of the action of Gandhi. It appears that she declared that Gandhi's proclamation, stated in his letter to the Viceroy, is 'unreal' and nothing else but meaningless talk as far as India's attainment of independence goes, and 'will lead inevitably to bloodshed.' She is against the tax-paying refusal based on the consideration that this movement 'will destroy the career of hundreds and thousands of young people who are studying and for whom the parents mortgage their properties, and that the poor ignorant farmers will be at the mercy of famine.' Mrs. Besant points out that Gandhi already once before tried the experiment and at that time was forced to confess it to be a 'Himalayan blunder,' and she sees no reason why it should not be the same this time. Mrs. Besant herself aims 'at the complete and immediate Dominion-status' for India, by which she means 'a complete liberty of action within its own territory and a voting voice in the foreign affairs of Great Britain'."

A Jack-of-All-Trades.—Mrs. Hatcher is responsible for publishing in the April *Hollywood Theosophist* (page 285) the statement: "As mathematician, linguist, botanist, and physiologist she [Mrs. Besant] has attained great height." We are glad to learn this, as Mrs. Besant herself has modestly refrained from giving any evidence to that effect.

What About Leather?—Under the caption "What About Leather?" Mr. Rogers (*Theosophical Messenger*, November, page 242) discusses the question of the iniquity of using leather for bookbindings without giving any definite solution. Even more important, perhaps, is the question of soap. We assume that nearly fifty percent of the T. S. members shave, and outside of Tibet nearly all use soap for washing. How many of these have stopped to consider that most soap is made from the refuse of a slaughter-house?

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.

Now Ready—The Mahatma Letters to A. P. Sinnett

We are glad to announce that the new edition of the famous *Mahatma Letters to A. P. Sinnett*, after many delays, is now available. This is the third edition and sixth reprint of this famous book, containing the teachings of the Masters in their own words. First published in 1923, and completely ignored by Annie Besant and her followers, it passed through several reprints, after which, for some unexplained reason, the plates were destroyed. The new edition is a photographic reproduction of the second edition, with complete index. Meanwhile the work has been gradually winning the recognition it deserves and is beginning to be mentioned and quoted even in neo-theosophical publications. Together with *The Secret Doctrine* of H. P. Blavatsky it is the most authoritative book on the teachings of the Masters.

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

Bhagavan Das on Mrs. Besant

An interesting and illuminating account of some early phases of the Krishnamurti cult will be found in the pamphlet *The Central Hindu College and Mrs. Besant*, by Bhagavan Das, the well-known author of *The Science of the Emotions*, *The Science of Peace*, etc. Only a few left. Price, 10 cents; 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.
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5. Introduction to Study of *The Secret Doctrine*, by W. B. Pease.
6. A Tibetan Initiate on World Problems.
7. H. P. Blavatsky on Dreams.
8. A Turkish Effendi on Christendom and Islam.

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), \$18.50;

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, \$3.50. Collection of early papers.

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. Lamp 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.

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.

Mrs. Alice A. Bailey and "The Secret Doctrine"

The pseudo-Occultism of Mrs. A. Bailey. By Alice Leighton Cleather and Rash 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*.

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, fabrikoid, \$3.00.

Consciousness of the Atom, paper, \$1.00.

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.

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

THE O. E. LIBRARY CRITIC

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WHITHER ARE WE DRIFTING?

At the urgent request of Mr. Hoover, Congress has recently authorized the erection of two new federal prisons at a cost of \$7,500,000. It will be remembered that there are already three major prisons devoted to holding those convicted of breaking federal laws, to say nothing of a women's prison. It must also be remembered that the strictly government prisons do not hold by any means all of the government prisoners. Large numbers are boarded out in various state prisons and jails, and it is the fact that these are already much overcrowded with states' prisoners, and the refusal of some of the states to entertain more government convicts at the cost of crushing the very life out of their own, that has been in part responsible for the tardy decision to add to the list of government hostleries for the wicked.

How far will the erection of \$7,500,000 worth of prisons solve the problem for the government? Remember that prisons are not built in a day. Detention camps, with barbed wire fences electrically charged to prevent escape, and with an outfit of hot weather tents or rough board shacks, such as are used to hold prisoners of war, may be set up in no time, but stone prisons with burglar-proof vaults and all modern safety appliances, no. That is a slow matter, and what will happen in the meantime?

In his recent pathetic message to Congress to get busy for heaven's sake and do something, anything, to relieve the situation, Mr. Hoover stated that while the present federal prisons were built to accommodate 6,946 prisoners—doubtless enough and to spare at the time—these prisons are now made to harbor 11,985 convicts. Mr. Hoover also stated that in the nine months ended April 30th of this year the number of federal prisoners confined in government and state institutions increased 6,277, that is to say, the increase of federal prisoners alone (saying nothing of state prisoners) was in the last nine months 90% of the number which the present federal prisons were built to accommodate. How does that strike you? In nine months 90% or more of the whole number of fed-

eral prisoners (including lifers and long termers) in government owned prisons ten years ago!

Further, Attorney General Mitchell tells us that of the 1,999 prisoners sent to federal prisons alone (not including state institutions) in the nine months ended April 30th, 1,811 were prohibition violators, that is to say, over 90%. Combining this with Mr. Hoover's figure for the increase in federal and state prisons together, and figuring for twelve months, and assuming that the same ratio of prohibition violators holds in both cases, it would appear that somewhere about 7,500 prohibition violators alone are going to prison in one year on government charges, or more than the entire outfit of federal prisons could accommodate were they filled to their intended capacity. And this does not include victims of state prohibition laws.

Mr. Hoover makes a further pathetic appeal to Congress to do something to relieve the terrible congestion of the federal court dockets, and, as we know, it is proposed to do away with jury trial for all but more serious liquor offenses, placing the fate of the accused in the hands of a United States commissioner, whatever that variety of officer may be, but certainly not one of necessity equipped with any legal or judicial knowledge or with the impartiality of a jury. As a further comment on the situation Dr. W. E. Mikell, former dean of law in the University of Pennsylvania, is recently quoted as saying that with the various loopholes of escape, by legal methods, 99 out of 100 criminals escape punishment. This is an astounding statement, but coming from such a source is worthy of credence. One wonders what would happen if the federal courts were really efficient and could be kept up to date—600,000 persons convicted by federal courts alone annually. In this little city of Washington alone, with a trifle over a half-million inhabitants, two new courts are asked for, which shall spend the entire time of five days in the week dealing with prohibition violators alone! How far would the erection of \$7,500,000 worth of new prisons meet the situation?

There must have been many sighs of relief when the United States Supreme Court recently handed down the decision that the purchaser of liquor is not a criminal in the sense of the Volstead act—in fact, not a few of these sighs have reached the editorial ear in this office. Personally, from the ethical standpoint, disregarding the legal, I think the purchaser of liquor morally on the same level as the bootlegger, or, putting it another way, I think the bootlegger no worse than the average good citizen who likes his little nip, or his mint julep or glass of beer now and then. By law he is declared a criminal; ethically he is trying to render a public service, and like most other public servants, in exchange for

a *quid pro quo*. Further, he is rendering this service at a very considerable risk, which is more than regularly authorized officials are doing, if we except the police and fire departments.

But that is simply a personal viewpoint. One can imagine what would be the result had the Supreme Court decided otherwise, as the distressed Department of Justice would have had it do, and as such public saints as Dr. Clarence True Wilson, Bishop Cannon and Senator Morris Sheppard of the eighteenth amendment would have, not forgetting the prominent gentleman who declared before the congressional committee that the Volstead act was "born of God." It would be a mild estimate indeed to assume that every bootlegger has 25 patrons. Mr. Sheppard and the other named saints would multiply the criminals of the country by 25 at one stroke, and, assuming the impossible, that all of these criminals, including hundreds of thousands who are certainly as respectable as Mr. Edison or Mr. Ford, could be brought to account as "equally guilty with the vendor," not only would all the jails in the country, packed tight, be unable to hold them, but it would be needful to commandeer most of the churches as houses of detention—largely for their own members.

And this situation is the result of the attempt of doubtless well-meaning persons to run us into heaven by violence, to dictate to us the proper uses of our pennies and our stomachs, uses which could far better be influenced by sensible education, such as was once the vogue before this harpy of prohibition seized us, and, mind you, in opposition to what appears very clearly to be the present sentiment of the people. Enforcement, carried out as the extremists would have it, would convert the United States into a nation of legally declared criminals, would make jails as common as factories and department stores, and, in the end, would unquestionably mean a revolution of one sort or another.

But cheer up! There is a bright side. In these days of general depression, with millions out of employment, there is one really thriving industry—that of grabbing men, trying them, putting them into prisons and looking after them while there. No depression here! The most promising careers open to the public today are those of police snooper, rum hound, court attache of one sort or another, from prosecuting or defending attorney, juror, judge or bailiff, on to prison guard, prison contractor and many more. Between law enforcement commissions and fanatics making new laws, half of us will be in prison, free from care, and the other half engaged in landing and tending us there. Truly, it is God's country.

Itfers Only.—Thanks to the efficiency of the Baumes law, the New York Prison Commission is considering a proposal for a prison for *itfers only*.

Who Will Write to a Prisoner?

The U. S. LIBRARY LEAGUE is urgently in need of more members who will undertake to write letters to friendless prisoners. Membership in the League may be had by sending in your name with ten cents registration fee and fifty cents for a subscription to the *Circle* 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.

Needless to say, we should be glad to hear from present members who can undertake to do a little more in this way, and should be pleased if they could interest any friends.

American Prison Association

The 60th annual congress of the American Prison Association will be held at Louisville, Kentucky, October 10th to 16th. The tentative program is printed in the *Newsletter* for May. For full information apply to E. K. Cass, General Secretary, 135 East 14th Street, New York City.

Penal Notes

Blue Laws.—For painting his house on Sunday, May 31st, C. H. Rosenberger, of Glendon, Va., a suburb of Washington, was hauled into court and fined five dollars. On the same day four aviation officials in Baltimore were arrested, charged with "commercializing the Sabbath by carrying passengers for hire." And they were fined, too. One wonders when these Baltimore fanatics, who believe in the sanctity of all laws, will lock horns with the Pennsylvania Railroad and the Baltimore and Ohio Railroad, both of which, it is hinted, are engaged in the same nefarious pursuit.

Literary Digest's Prohibition Poll.—The great straw vote on prohibition conducted by *The Literary Digest* has now been closed, with the following results: total votes, 4,806,464; for enforcement 30.46%; for modification permitting light wines and beer, 29.11%; for repeal of the 18th Amendment, 40.43%. The ballot, covering all of the states, averages 69.54% against prohibition. Arkansas, Kansas, North Carolina, Oklahoma and Tennessee were the only states showing a majority for enforcement. Texas, home state of Senator Sheppard, father of the 18th Amendment, and Washington, home of Senator Jones, of the Jones law, went strongly wet. From the 85,674 defective ballots voting for two alternatives instead of one as required, 97% favored either modification or repeal, and only 3% modification or enforcement, from which it is concluded that the greater part of those favoring modification would choose repeal rather than enforcement. Notwithstanding the various efforts to discredit the *Digest's* poll, the fact remains that the result of its poll preceding the last presidential election and made by the same methods, proved almost exactly correct, and that independent local polls undertaken by several newspapers have given substantially the same result. There can be little doubt that at least two-thirds of the American people are opposed to prohibition and would gladly exchange it for some more practical method of control.

Flowers for the Victims.—The state of Ohio, directly responsible for the death by fire of 317 prisoners, thoughtfully paid for a floral decoration to be placed on the coffin of each of its victims. Now is time for Ohio to begin to save up pennies for similar decorations to be used in the next general slaughter. Flowers are cheaper than fireproof buildings and competent wardens.

Cats and Canines

The Editor again expresses his grateful thanks to the four unknown but kind friends in London who sent five pounds sterling for the assistance of the *Carric*, received May 30, too late for acknowledgement in the last issue, as well as for the same amount received May 15th. The Editor has been reproached for trying to play funny man in the *Carric*: "Your barks only make me grin," said one, "while your grins prompt me to bark." In the present instance may the *Cheshire* grin be as wide and as lasting on both sides of the sea!

Theosophy or Neo-Theosophy—XVI

(Continued from April *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.

Teaching on Lower Kingdoms vs. "Group Souls"

Man was the store-house, so to speak, of *all the seeds of life* for this Round, vegetable and animal alike. . . . Having appeared at the very beginning, and at the head of sentient and conscious life, man (the astral, or the "Soul" for the Zohar, repeating the archaic teaching, distinctly says that "the real man is the Soul, and his material frame no part of him")—man became the living and animal Unrr, from which the "cast-off clothes" determined the shape of every life and animal in this Round.

Thus, he "created" for ages the insects, reptiles, birds, and animals, unconsciously to himself, from his remains and relies from the Third and the Fourth Rounds.

—*Secret Doctrine*, orig. II, pp. 289-290; rev. ed., II, pp. 303-

304

The Monad is a drop out of the shoreless Ocean beyond, or, to be correct, *within* the plane of primordial differentiation. It is divine in its higher and *human* in its lower condition . . . and a monad it remains at all times, save in the Nirvanic state, under whatever conditions, or whatever external forms . . . the MONAD has, during the cycle of its incarnations, to reflect in itself every *root-form* of each kingdom. Therefore, the Katalists say correctly that "MAN becomes a stone, a plant, an animal, a man, a Spirit, and finally God . . ." But by "MAN" the divine Monad is meant, and not the thinking Entity, much less his physical body. . . .

Thus by their repeated plant-reincarnations the monadic group-souls in the vegetable kingdom evolve, until those that ensoul the highest members of the kingdom are ready for the next step.

This step carries them into the animal kingdom, and here they slowly evolve in their physical and astral vehicles a very distinct personality. . . . The monadic group-soul incarnates in a decreasing number of forms as it gradually approaches the point at which complete individualization will be reached. . . . At last the decreasing number of forms animated by a monadic group-soul comes down to unity, and it animates a succession of single forms—a condition differing from human reincarnation only by the absence of Manas, with its causal and mental bodies. The mental matter brought down by the monadic group-soul begins to be susceptible to magnets from the mental plane, and the animal is then ready to receive the third great outpouring of the life of the *Locos*—the tabernacle is ready for the reception of the human Monad.

. . . Doubtless, in the course of aeons of evolution, the upwardly evolving Monad of form might have unfolded Manas by progressive growth, but both in the human race in the past, and in the animals of the present, such has not been the course of Nature. When the house was ready the tenant was sent down; from the higher planes of being the finite life descended, veil-

It is correct to say that the man of this Manvantara, i.e., during the three preceding Rounds, has passed through all the kingdoms of nature, that he was "a stone, a plant, an animal." But (a) these stones, plants, and animals were the prototypes, the illusory presentments of those of the Fourth Round; and (b) even those at the beginning of the Fourth Round were the astral shadows of the present, as the Occultists express it. . . . Thus the astral prototypes of the lower beings of the animal kingdom of the Fourth Round, which preceded (the chhayas of) Men, were the consolidated, though still very ethereal *sheaths* of the still more ethereal forms or models produced at the close of the Third Round on Globe D. "Produced from the residue of the substance matter; from dead bodies of men and (other extinct) animals of the wheel before," or the previous Third Round—as Stanza 24 tells us. Hence, while the nondescript "animals" that preceded the astral man at the beginning of this life-cycle on our Earth were still, so to speak, the progeny of the man of the Third Round, the mammalians of this Round owe their existence, in a great measure, to man again. Moreover, the "ancestor" of the present anthropoid animal, the ape, is the direct production of the yet mindless *Man*, who desecrated his human dignity by putting himself physically on the level of the animal.

—*Secret Doctrine*, orig., II, pp. 186-187; rev. ed., II, pp. 196-197

. . . the *Munasa-pu-tras*, the Sons of Wisdom who informed the mindless man, and endowed him with his mind (*manas*).

—*Secret Doctrine*, orig., II, p. 608; rev. ed., II, p. 643

(To be Continued)

A House Divided Against Itself

And if a house be divided against itself, that house cannot stand.—*Mark*, iii, 25

A correspondent in a large Western city writes:

Here, we find that most of those who a few years ago professed full faith in the true teachings are now chasing after strange gods of all kinds. They seem to have lost their objective, and instead of sailing a straight course of some kind, they sail in what appears to me to be a circle that gets them nowhere. Take for example the lodge that I for-

ing itself in Buddhi, as a golden thread; and its third aspect, *Manas*, showing itself in the higher levels of the formless world of the mental plane, germinal *Manas* within the form was fructified, and the embryonic causal body was formed by the union. This is the individualization of the spirit, the incasing of it in form, and this spirit incased in the causal body is the soul, the individual, the real man. . . .

Further, this outpoured life reaches the evolving forms not directly but by intermediaries. The human race having attained the point of receptivity, certain great Ones, called Sons of Mind, cast into men the monadic spark of *Atma-Buddhi-Manas*.

—Annie Besant, *Ancient Wisdom*, pp. 190-194

merly belonged to. Once we had H. P. B.'s teaching; now every new type of crankism that comes along brings out the ever dwindling membership, together with all the d—f—cranks who sit and listen, criticize, denounce and condemn and get nowhere. What are those of us to do who desire to keep the lodge clear of such affairs, ranging from denunciation of the English in India to Communism, Bahaiism, cults, sects, Hinduism, astrology, and all the other thousand and one "isms" that are running rampant? Even the Masters withdrew from the fight when it was a useless one. Frankly I am disgusted. Until we have a housecleaning, and that will never come until the present International leaders are gone, even if it comes then . . .

This somewhat bluntly expressed letter states the actual condition of affairs in the Adyar Theosophical Society of today. We may except a few lodges, but in general there seems to be no fixed purpose beyond presenting any sort of thing which will attract the public and get a new member now and then who, as often as not, has no real interest in Theosophy, but is seeking for some new sensation, some form of psychism, some way of getting "powers," or what not. It is not only that most lodges will not, but they actually cannot, present what is a semblance of the Theosophy which was handed to us by the Masters through whose agency the Society was founded. Having long neglected to study this Theosophy, having neglected to train students as teachers and speakers, they are compelled to fall back on anything at hand which will afford a topic for a Sunday lecture or a subject for a class. Offering nothing of value, they repel the seriously minded and attract only those incapable of consecutive and logical thought.

This is the direct outcome of treating the Theosophical Society as an open forum or debating society where anybody can demand and get a hearing, and of disregarding the main object for which the Society was founded (*Mahatma Letters*, page 263). And as every new member, however ignorant of Theosophy, is accorded full privileges and a vote, it is but to be expected that the original policy will be sacrificed in favor of any sort of fad whose exponents happen to get control.

The Theosophical Society today presents itself as a house divided against itself. Not only are there minor differences of opinion, which is to be expected, but there are directly opposite and conflicting views on vital matters of purpose and policy. Up to the appearance of Annie Besant as president there was little difference of opinion as to what the Society was for, and in a fashion it adhered to Theosophy, however different that Theosophy may have been from that taught by H. P. B. Still, it was universally admitted that Theosophy was the object to be followed. It was Mrs. Besant who started the World Teacher mania, and later, in conjunction with her colleague Mr. Leadbeater, the Liberal Catholic Church movement in the U. S. Mrs. Besant's insolent treatment of those who would prevent the Society from running after her various and often conflicting side issues is a matter of record. It was she who emphasized the right of the Society to commit suicide by insisting on the privilege of the proponents and defenders of these various cults to have an equal voice in the management of affairs, and she did not hesitate to throw her influence on the side of the disrupting influences.

And then, later, came the revolt of Krishnamurti. Having insisted on his divine nature Mrs. Besant has been compelled to keep up the farce, listening to him denounce her Liberal Catholic Church, her World Mother, even her Masters, and yet, to save her face, she has had to insist on his superhumanity.

At the present time there are several distinct planes of cleavage manifesting themselves. Aside from the theosophists of the old type who still remain in the Society, and who constitute so small a minority that they are virtually without power, we find two groups; the one following the

teachings of Mr. Leadbeater and the Liberal Catholic Church and who no longer can be said to represent Theosophy at all, and the other, those who have adopted the teachings, more or less vague and still more imperfectly assimilated, of Krishnamurti, and who therefore practically reject all belief whatever, including belief in Masters.

At a recent meeting of the general council of the Scottish Section, T. S. Mr. R. L. Christie (*Notes and Notes*, January, 1930, page 10) urged that "too much emphasis was being made on such secondary Knowledge as 'Karma,' 'Reincarnation,' 'Planes of Nature,' and so on, . . . and too little stress was being laid upon 'Firsthand Knowledge, Self-reliance and the possibility of each one finding truth for himself.'" Mr. W. J. Heyting (December, 1929, *Theosophist*, pages 265-276) urges the open forum idea to the limit and would exclude from all official publications the terms Theosophy, Divine Wisdom, etc.

In these we may add that peculiar group which attempts to swallow at one and the same time the most conflicting ideas, and who, if one can judge from what they say, are either wholly lacking in discrimination or are influenced by motives of which the less said the better. These can accept the Liberal Catholic Church and Krishnamurtism at the same time.

The latest sign of disintegration is to be found in the recent circular issued by Dr. J. J. van der Leeuw, entitled "The Crisis in the Theosophical Society and the Way Out." As an election for general secretary of the Dutch Section was pending, somebody asked Dr. van der Leeuw to stand for election and, very honestly, he has unburdened himself in this document and Lady Emily Lutjens, of London—the same, by the way, who once rejoiced in having a bedroom next to Leadbeater's because she could bathe all night in his arms (*Theosophist*, November, 1925, page 291), and who is now a devoted worshipper of Krishnamurti—has issued a circular letter to members of the British Section endorsing Dr. van der Leeuw's views. Her social standing and influence with members of the British Section are likely to gain her many hearers.

The doctor's idea of "the way out" of the crisis may be very briefly stated. He is opposed to "revelation" of any kind, and by "revelation" he means not only the new humbuggery of Mr. Leadbeater and his sort, but *The Secret Doctrine* and other writings of H. P. B., *The Mahatma Letters* and any and all teachings of purported Masters, including those who it is claimed founded the Theosophical Society. He would throw them all out and in their place would substitute what he calls "Realisation of the Eternal." Just what this is I have no idea and he does not tell us, but it would seem to be some sort of interpretation of the teachings of Krishnamurti, or an offspring of these. He tells us:

Let those who want to go "back to H. P. B." realise fully that the element of revelation in Theosophy with all its attendant evils dates from the time of H. P. B. and finds its origin in her. The Mahatma Letters, both in method of appearance and in contents, are the first and completest form of revealed Theosophy.

In the case of my being elected as General Secretary I want members to realise that for me Theosophy is the realisation of the Eternal, and that I reject the element of revelation as incompatible with it. This does not mean that we cannot learn from someone else; we do that continually. But in this there is no question of revelation. That only arises when an authority is used which lies in the unseen. It will be my endeavour to free occultism of its pseudo-spirituality and to encourage a strictly scientific method of occult investigation.

Nobody will doubt Dr. van der Leeuw's sincerity. But it should be obvious that his letter is a distinct and direct repudiation of all that Theosophy has meant in the past, and the taking refuge in a phrase which, after all, implies in itself a sort of revelation, to wit, that of Dr. van der Leeuw.

There is much truth in the following from his letter:

The absence of a critical faculty in theosophical life has made it possible for much worthless writing and empty phraseology to be admired indiscriminately. The average theosophist has so successfully repressed his critical faculties that he cannot distinguish good writing from bad, empty *clichés* from living thought, hollow rhetorics from real emotion. This can only be remedied by a careful education of the critical sense. Only thus can the "lower mind" be freed of the illusions that keep it in bondage and the higher mind assert itself.

Good. But Dr. van der Leeuw's remedy looks like throwing the baby out with the bath. We are to escape from the uncritical attitude of accepting as revelation what certain persons, to wit, Masters, have taught us, and to take refuge in a phrase which is just as obscure as one could desire. "Theosophy is far more than realization of the Eternal. It is a philosophy of life, a system of ethics in everyday affairs. One need not be surprised to find the "realization of the Eternal" budding into all sorts of vagaries and perhaps abuses. How is one to realize the Eternal? By sitting down with one's untrained faculties and often densest ignorance, and pulling something out of one's inner consciousness, while refusing to recognize the experience of those who have trod that path before, because, forsooth, it is "revelation"!"

Here, then, we have a new phase in the Theosophical Society, one away from Theosophy. It is doubtless a reaction against the extreme psychism which has been and is still present, against the tendency to accept whatever some officially endorsed seer, such as Leadbeater or Geoffrey Hodson, may tell us. So far it is good, but if accepted in the extreme form in which Dr. van der Leeuw dresses it, it is sure to wreck the Theosophical Society *in toto*, leaving it to other organizations to carry on the work started in 1875 by the Masters.

As for the good Lady Emily Lutyens, having had her bath in the aura of Mr. Leadbeater, she is now prepared to bathe in the aura of Dr. van der Leeuw.

It is quite true, as Dr. van der Leeuw says, that "either the T. S. must perish or it must conquer the conflict in itself," but it does not follow that it must "start work with fresh aims and methods." What it needs to do is to get back to old aims and methods. That it has gotten away from them is just what is the matter with it. Further, it has gotten away from them for just one reason. Listening to the siren voice of Mrs. Annie Besant. It cannot be denied for one moment that the present condition lies at her door. It was she who started the anarchy by introducing Leadbeater and his clairvoyance and his Liberal Catholic Church, and by putting forward Krishnamurti, who would never have secured a hearing were it not for her, and which has resulted in such a state of confusion that one who would follow it risks getting into the state of mind of a certain gentleman in Australia who finds them all equally "wonderful" and swallows them with equal gusto.

Smoking the Peace Pipe

Is a theosophical revival impending? Are we on the verge of a new era of friendship and good-will between the various factions into which the Theosophical Movement has split up? Are old grudges and claims and differences to be kept in the background in an effort to cultivate friendly feelings and to unite in working together for those theosophical principles on which there is no essential difference of opinion?

One can almost hope so if one may judge from the early signs of response to the big-hearted appeal of Dr. de Purucker, the new head of the Point Loma Theosophical Society, to all theosophists of whatever group to overlook differences and to begin to practise between themselves

that brotherhood on which they lay so much stress. The attitude which the various societies will take towards Dr. de Purucker's gesture of good-will will naturally depend largely on those who are their leaders, whether by virtue of their official position or otherwise (for the rank and file will follow leaders, whether they profess to or not), and for this reason it gives me great pleasure to quote the following correspondence between Mr. L. W. Rogers, president of the American Section of the Adyar Theosophical Society, a section far outnumbering all others, and Dr. de Purucker. It is especially significant that Mr. Rogers' letter appears to be entirely spontaneous. The correspondence is quoted from the *May Theosophical Messenger* (pages 100-101). Mr. Rogers wrote:

Dear Dr. de Purucker:

I have recently heard from some of our local Lodges that members of your local Lodges have made friendly calls, and I hail this as evidence of a new era of good will and harmony among all Theosophists. I have always deeply regretted the unfortunate impression made upon the public when Theosophists assume an unfriendly attitude toward each other, and I have never been able to understand why the half dozen different Theosophical Societies which exist in the United States should not live at least as harmoniously in the same country as the various orthodox denominations. So long as the present administration of this particular organization lasts, no expression of animosity or censorious criticism will issue from it.

With heartiest congratulations upon your accession to a position so important and responsible in the Theosophical world, and with all good wishes, I am,

Yours most cordially,

L. W. ROGERS, President,
American Theosophical Society.

To this Dr. de Purucker replied in part as follows:

Dear Mr. Rogers—and My Brother:

This evening's mail brought to me your most fraternal, kindly, and wise letter of March 18, 1930. I have taken due note of your thoughtful and generous spirit, and in the name of our common Brotherhood and for fraternal minds everywhere, I thank you for so sincerely accepting my outstretched hand of good fellowship . . .

It is deeply to be deplored that misunderstandings and human weaknesses have so long kept asunder spiritual forces which in all right and justice should be united in our work for our sublime cause.

I ask you kindly to read into these my words more than the conventional formalities of correspondence by letter enable me to express. I shall esteem it both a pleasure and a privilege to hear from you again whenever you may choose to write to me.

That Dr. de Purucker's invitation is already bearing fruit is shown by several bits of information which I have received through private sources. Conferences have been held between the officers of the lodges of the Adyar and the Point Loma societies in Boston, with the result that arrangements were made for a joint observance of White Lotus Day, with the unanimous approval of both lodges, and further for holding occasional joint meetings, I believe once a month. In New York a joint meeting was arranged for White Lotus Day, further details of which are lacking at this writing. In Los Angeles a large number of Adyar T. S. members arranged to motor down to Point Loma on Sunday, May 4th, to attend Dr. de Purucker's lecture. Doubtless other signs of fraternizing will soon be forthcoming.

To what extent can such a movement be carried? How many will be willing to take part in it? Will the outcome be the fusion of all theosophical societies into one large society?

While the union of all theosophical societies into one society may be a beautiful ideal, it cannot be regarded as a practicable one at the present time, or for many years to come. There still exists the tendency on the part of several of these to lay claim to being the one and only original Theosophical Society. Such claims have their origin in the history of the original society, and it is but natural that those who make this claim should think that their particular society should reabsorb the others and impose its methods on them. This will not be conceded by the others. Illustrations of the bitterness originating in such claims could be cited but it is better not to refer to them here.

All such things should be forgotten, and may be forgotten in time, but that time is not yet. Even were they forgotten, it remains a fact that the several societies differ in their methods and policies, in their acceptance of certain persons as leaders, and in some cases in their beliefs, often quite markedly so. This cannot be avoided. But with all that, there are certain broad principles on which all agree, just as there are certain doctrines on which all Christian churches agree. As it is to the interest of each that such principles should prevail, it is the poorest sort of policy to be unwilling to work together in furtherance of these common aims. One of these, for example, is the ideal of universal brotherhood. Every day one meets theosophists who wax eloquent over their brotherhood with rats and oysters who will not entertain friendly relations with, or charitable feelings towards other sects. It is one of the manifestations of the sin of separateness which every theosophist is enjoined to purge himself of. With one breath they talk of universal brotherhood and with the next declare that they have no communion with others who agree with them on nine points, while differing as to one, let us say the qualities or claims of some leader, living or dead.

The appeal of Dr. de Purucker has to do with the doing away of this feeling of separateness. It is an invitation to meet on whatever grounds are in common, while laying aside the differences for the moment. For this reason I take it that the movement towards fraternization should scrupulously avoid all attempts at propaganda for any one society. There is grave risk of giving the impression that the invitation to cooperate may be construed as an effort to secure members. I do not say that Dr. de Purucker implies even tacitly that his gesture is intended to secure recruits for his society. But unless this is meticulously avoided and even repudiated in the most unmistakable terms, it is sure to arouse suspicion and therefore opposition.

To one of Dr. de Purucker's insight and judgment this will probably be evident, but there is a possibility that some speakers or members of one society or another with more enthusiasm than discretion may attempt to set forth in mixed company the advantages of his own particular organization, or the virtues of its leader, and so create an hostility which will do more harm than good. Each society has the world to draw on, and any attempted propaganda under the cloak of friendly intercourse would be little short of dishonorable.

Whatever the practical difficulties involved, whatever questions may arise as to affiliation, a world league of theosophists, or what not, these will solve themselves in time, once friendship is established. These may be left to the natural course of evolution, and it is needless to occupy oneself at present with working out grandiose schemes. But the movement towards fraternization is urgently needed, not only that Theosophy may be spread, but that the Theosophical Movement shall free itself from the dissensions which have brought the very name of Theosophy into disrepute. Arguments and differences there will be, but before the world the Movement must present a united front. And a grave responsibility rests on any group which persists in standing aloof, thus present-

ing before the world an attitude of self-sufficiency and self-righteousness. To speak of killing out the sense of separateness, to talk of brotherhood, to profess to "regard us theosophists all who are engaged in the true service of humanity, without distinction of race, creed, sex, condition or organization," to assert that "the true theosophist belongs to no cult or sect, yet belongs to each and all," and still to decline to associate with others who are trying to work together in a common cause, that would be a spectacle which it is to be hoped, we shall not be compelled to witness.

At the Periscope

Latest News in Brief.—Driven from home, Australian Section moves headquarters to Mosman.—Melbourne Lodge moves to cut out mutual admiration clique from *Australian Theosophist*.—Australian Section to sport two gen. sec's.—J. J. van der Leeuw, scared at crisis in T. S., would dump H. P. B. and Mahatmas from T. S. and take to "realizing the Eternal"; no "revelation" for him; bunk, says Rogers; O. K., says Lady Lutyens, let's fire them.—Father Morton calls for virility; any sort will do.—Point Loma and Adyar lodges in Boston, New York, San Diego, San Francisco and Oakland jointly observe White Lotus Day.—Rogers and de Purucker exchange compliments.—Point Loma members in Holland publishing original *Secret Doctrine* in Dutch.—Margaret Jackson re-elected gen. sec. British T. S.; diet of Wedgwood-Krishnamurti hash assured.—British Section loses 281 out of 4,982 members in year ended April 30; finances improved through big donation.—Annie Besant to live to 115, purported prediction of H. P. B.—World Mother Movement, dead elsewhere, ardently nursed by Rukmini in Australia.—Leadbeater publicly pinches Krishnaji.—Dr. de Purucker and Mrs. Russak-Hotchener exchange compliments; Mrs. R.-H. to present de P. peace movement at Geneva T. S. convention.—San Francisco U. L. T. and Point Loma Lodge fraternize; joint White Lotus Day celebration.—Krishnaji managers, Star Order squashed, make public appeal for funds.—De Purucker to call congress of all theosophists to celebrate centenary of H. P. B.'s birth, August 11, 1931 (N. S.)—Father Cooper, worn out, indefinitely dons pontificals and dons overalls; will raise spinach.—W. D. Pelley, author of "Seven Minutes in Eternity," starts magazine, *New Liberator*, to expound his views; endorses reincarnation.—Detroit Lodge, T. S., and Dutch District Convention of Adyar T. S. at Zwolle, Holland, pass resolutions endorsing de Purucker's move.—Dr. van der Leeuw chosen gen. secretary of Dutch Section.

"The Great Panjandrum."—While sympathizing with the view of "W. M. W." in *The Canadian Theosophist* (March, page 21; April, page 60) that that magazine has been disposed to be too lenient in its comments on Mrs. Besant, one must now give Editor Smythe the prize for being outspoken. On page 63 of the April issue he says, speaking of that marvellous book by Mrs. Besant and Mr. Leadbeater, *The Lives of Alcyone* (alias Krishnamurti): "Had it always been described as a thrilling tale there could have been no serious objection to it. But if it be advanced as history we should have to enquire if there is any truth in the story of a certain student, peering about in the absence of the great author, and finding a bundle of notes and calculations, obviously the material by which the Lives of Alcyone were arranged. In horror-stricken panic the student went to another and took council with him, and they called in a third, now prominent elsewhere than in Adyar; then the three determined to go to the Great Panjandrum, whereupon the revelation had such effect that the book was withdrawn from the publication which was about to be announced, and the stock was laid away in a store room. Long afterwards another influential student came across the stock and with ideas of economy decided to get it out, and out it came. And so this 'thrilling tale' is now offered in reduced circumstances as being

'based on clairvoyant investigation.' " For the information of readers of *The Canadian Theosophist* I may say that the first student is said to be Ernest Wood, the second, Johar van Maanen, the third, D. P. Wadia, while the "Great Panjandrum" was Mrs. Besant. The Century Dictionary defines "Panjandrum" as "an imaginary person of much power or pretension; a burlesque potentate, plenipotentiary, or Great Mogul." Horrors! After that, let none charge the *Chaité* with profane remarks! The "influential student" was Mr. Jinarajadasa. The excuse given by the Great P. J. and P. T. S., however, was that the publication of the book at that time would compromise the young Jesu, Krishnamurti, then a student in Europe. No wonder, for in it he is reported as having been the husband of Annie Besant, of Bishop Wedgwood, of the Master K. H. and of George Arundale, and the wife of Leadbeater, Jinarajadasa, Marie Russell-Hatchner, Mahatmas Morya and Hilarion, yea, even of the Lord Maitreya, whose incarnation he was later announced to be. For some reason Mr. Leadbeater forgot to marry him to Rokmini Arundale, probably because she had not appeared at that time at Adyar. It is well that Mrs. Besant is trying to dispose of the book at a reduced price, as there could be no better exposure of that arrant humbug and charlatan, C. W. Leadbeater. Besides being designed to boost Krishnamurti it aimed to curry favor with numerous persons who could be useful to Mr. Leadbeater, by personal flattery, and who appeared as characters in the book.

Complimenting Mr. Pryse.—I heartily endorse what "W. M. W." says of Mr. Pryse's various attacks on the character of H. P. B. (*Canadian Theosophist*, April, page 56): "For months in the columns of the *Canadian Theosophist* there have appeared the writings of one who had his opportunity as a student under H. P. B. This man is an erudite prodigy. His writings carry the stamp of bombastic self-sufficiency and confidence, coupled with a snug, complacent invulnerability. He does not hesitate to amend and correct what he regards as the deplorable ignorance of H. P. B. Ye Gods! Be that as it may, let us never forget that this was the direct pupil of the Mahatmas and THE ONLY AVAILABLE INSTRUMENT FOR THEIR WORK, as they have declared."

Saving the Theosophical Movement.—There are evidences enough that the Adyar Theosophical Society is drifting without a helmsman. There is no fixed policy, no accepted belief, no unity of purpose, and it is divided into groups with diametrically opposite views. Having recently read the circular of Dr. J. J. van der Leeuw, in which he proposes that the T. S. should abandon as "revelation" all of the earlier teachings of H. P. Blavatsky, the *Mahatma Letters* as well as the later purported revelations from On High, and limit itself to "realization of the Eternal," each in his own way and assisted by his own ignorance and lack of discrimination, I have begun again to think of the statements of Dr. de Purucker in his first general letter to members of the Point Loma Theosophical Society, in which he claims to have received direct visits from the Masters M. and K. H., and to have been commissioned by them to carry on their work. One is naturally suspicious of such claims, even when one has no doubt of the sincerity of the person making them. But it is obvious that if the Adyar Theosophical Society is going to continue its present erratic course, and if the party represented by Dr. van der Leeuw gets the upper hand and shows the Masters to the door, someone else must take up their work if it is to continue. It must be said of the Point Loma Society that it is adhering strictly to the original teachings and does not manifest the slightest tendency to discord, outwardly at least, and further that its new leader has thus far shown a broad spirit of conciliation and love for humanity, and no tendency to follow psychic vagaries. Is it perhaps true, after all, that this society is to be the chosen agency through which the work of the Masters is to be carried on? We are often told that "the Masters will protect their Society." Which society, the one in which there is harmony and in which their teachings are being respected, or the

one which is rent with ever increasing discord and which has now come to the point of proposing to cast them out entirely? I am not a member of the Point Loma Society and have no object in speaking in its favor in any way, other than from what I observe from the outside. Here, perhaps, we may say "By their fruits shall ye know them."

More Fraternization.—I learn that White Lotus Day was celebrated in joint meetings between Adyar and Point Loma T. S. lodges in Chicago, San Diego, San Francisco and Oakland. This in addition to Boston and New York.

Mr. L. W. Rogers vs. Dr. J. J. van der Lecuw.—Special attention is called to an article by Mr. L. W. Rogers, President of the American Section, T. S., in *The Theosophical Messenger* for May (pages 112-114), in which he analyses Dr. J. J. van der Lecuw's circular proposing to save the Theosophical Society from destruction by dumping H. P. Blavatsky, the *Mahatma Letters* and all of the earlier teachings, to say nothing of the later ones, as "revelation," and adopting "realization of the Eternal," whatever that may mean. Mr. Rogers strenuously denies that the Theosophical Society is perishing. I am so much in sympathy with Mr. Rogers' attitude that I could pray, if I ever did such a thing, that he might see that it is precisely his heroes, Mrs. Besant and Mr. Leadbeater who, between their Liberal Catholic Church and their World Teacher, have brought the T. S. to its present *impasse*. Mr. Rogers is a man overburdened with executive details; presumably he has little time for studying the actual course of events as shown in the printed records of the Theosophical Society. He is not likely to be carried away by any of the fads which have brought about the present situation, or which are the outcome of it, and, so far, he is on firm ground. But let us not forget Mr. T. H. Martyn and many others, who have taken the trouble to study these matters, and who have come to the conclusion that the salvation of the T. S. lies in returning to those old teachings, and cutting loose from what are in reality the "revolutions" of psychics.

Is Jidduji an Anarchist?—God save us from our friends! The editor of *The International Star Bulletin* (February, page 30) says: "Then we have to get away from such catchwords as 'love', 'service', 'brotherhood', 'helping the world', which, like charity, cover a multitude of sins." The editor may or may not know what Krishnamurti is talking about; probably not, as he misinterprets a plain passage of scripture. The word "cover" does not mean to conceal, but to counterbalance. Anyway, he is right when he says that "Societies which are based upon the advocacy of brotherhood seem to be as little exempt from quarrels and unkind conduct among their members as any others." Whether the Jiddujites are more exempt than others I do not know, but probably yes. One can hardly quarrel over clothes when one strips stark naked, as they do. The editor is also right when he says that "Service of the world is often but another name for interference. We want to change the world according to our pattern, according to our conceptions of right and wrong." Witness the horrible example of the United States of America, where the desire to save souls has led to the prohibition outrage, through which thousands of persons are run into prison, shot, or have their property confiscated and their houses raided by brutal police, and which, through the voice of law, converts one-half the population into "criminals."

Two General Secretaries for Australia.—The activity of the Australian Section, T. S., is indicated by the proposal, to be voted on at convention, to have two general secretaries, the one, Father Harold Merton, to travel about and draw the salary, the other, Dr. George Arundale, to stay at home and work the bellows. A third is really needed, to see that in spite of the other two, Theosophy gets some chance.

Now Ready—The Mahatma Letters to A. P. Sinnett

We are glad to announce that the new edition of the famous *Mahatma Letters to A. P. Sinnett*, after many delays, is now available. This is the third edition and sixth reprint of this famous book, containing the teachings of the Masters in their own words. First published in 1923, and completely ignored by Annie Besant and her followers, it passed through several reprints, after which, for some unexplained reason, the plates were destroyed. The new edition is a photographic reproduction of the second edition, with complete index. Meanwhile the work has been gradually winning the recognition it deserves and is beginning to be mentioned and quoted even in neo-theosophical publications. Together with *The Secret Doctrine* of H. P. Blavatsky it is the most authoritative book on the teachings of the Masters.

Price, from the O. E. LIBRARY, \$1.50.

"The Universe Around Us"

The Universe Around Us; by Sir James H. Jeans. Pp. 341 and many plates. \$4.50 from the O. E. LIBRARY.

In this book we have presented by an eminent authority a clear and concise statement of the latest achievements of astronomers in determining the nature of the sun, stars, planets and nebulae, their distances and movements, as well as their origin, evolution and destiny, the methods used to accomplish the seemingly impossible, and the latest speculations based upon scientific research. This, of course, involves a discussion of recent progress in penetrating into the nature of the atom. The work is thoroughly scientific, yet written for the average intelligent person who has no knowledge of mathematics or of the technical and instrumental methods employed, and is both fascinating and a revelation even to those of a scientific education. It is especially to be commended to earnest students of the cosmology of *The Secret Doctrine*, who are broad enough to wish to know what actual scientific research has to say on these topics, and its study will greatly aid in comprehending that work.

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 Lamas (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, fabricoid, \$1.00.

De Purucker—"Theosophy and Modern Science"

Three years ago Dr. G. de Purucker delivered at Point Loma a series of lectures on "Theosophy and Modern Science." These have been revised to date and published in two volumes. They present the relations between Theosophy and science, with special reference to *The Secret Doctrine*, in a clear and popular form, and characterized by his sincerity and freedom from offensive dogmatism. They should be of great help to those who might lose their way in the elaborations of H. P. B.'s great work. This is a mere notice, not a review, which it is hoped to give later.

Price, from the O. E. LIBRARY, 2 volumes, \$5.00.

Why Mr. Wadia Left the Theosophical Society

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IMITATIVE PENOLOGY

Penologists—and here I mean, not rational or scientific penologists, but those who have the making and administration of our penal laws and penal methods—are imitative animals. It is almost needless to say that most of the things we do, we do not because reason prompts, but because someone else has done or is doing them. It is easier to cast the responsibility on another than to assume it for oneself; it is easier to imitate than to work out some plan of action for oneself; it is safer simply to follow, pointing to the other fellow and saying: "Well, he ought to know," than to insist that your judgment is just as good as his. And because the world or society has not come to an end through his follies, you assume that his folly must be sound common-sense. Probably you think that there is reason behind what the framers of penal laws and the builders and administrators of prisons do. There is—just the same reason as there is for the buttons on the back of your coat—your grandfather did it. Just a few examples, which might be multiplied indefinitely.

To begin, precedent is everything to a court. The judge and attorney do not think for themselves if they can help it, unless it be to strain their energy in looking up precedents. Once a court has established a precedent, no matter how long ago and with what unreason or prejudice, and that stands as an example to be followed, as a labor saver for others. Any judge can get away with the excuse that some former judge, no more intelligent than himself, has decided after a certain fashion, and he is safe; let him use his own sense of justice or make his own interpretation to the contrary, and he risks being called anything from a liberal to a radical. And witness the archaic language in which the modern indictment is framed. Granted that it is necessary to use all the synonyms in the dictionary to prevent any loophole of escape, the English of today is quite as good a medium of expression as that of centuries ago. There are persons who think that a religious expression loses force if it is not put in the English of the day

of King James; so also in law.

Capital punishment affords a fine illustration of imitative-ness. We execute people legally, not because there is evidence that it is a real deterrent of crime, for the evidence is all the other way. We do it because our ancestors did it, and their ancestors before them back to the time when the easiest way to dispose of an obnoxious person was to kill him. Two hundred years ago you couldn't convince an Englishman, whether judge or not, that hanging was not the best way to prevent stealing pocket handkerchiefs, so hang them they did, by hundreds, for no greater offenses. Today millions believe that the only way to prevent crime is to send the offender to prison, often for barbarously long terms, and to make him as wretched as possible, and not a few think that the best way to promote temperance is to jail everyone who does not observe it strictly. The extreme prohibitionists are simply monkeys imitating the people of the day when stealing a handkerchief was a capital offense. How hanging by the neck originated I am unable to say, unless it arose from the desire to save the trouble of wiping up a bloody mess. But once started it has continued without thought as to whether it is the best way or not.

Then came electrocution. Here is imitation run wild. It is a matter of history that electrocution was not adopted because it was more merciful; nobody knows whether it is or not; and the evidence is against it. It was started by an electric company which wanted to give an ocular demonstration that the alternating current, the sort generated by the machines of its powerful rival, was so dangerous to life that the public should be led to see that its own product, machines generating direct current, were safer. The murderer was on hand to be experimented on, and so, thanks to political influence, electrocution started. The idea of greater mercy was simply put up as a pretext to get the demonstration made on humans. And once started, state legislatures simply imitated and electrocution is the vogue today in most of our states, for no reason whatever than monkey-like imitation of New York, while if the legislators were really in earnest about mercy they would at least adopt some plan of euthanasia such as the poundmaster uses to get rid of stray dogs—chloroform or gas.

A few years ago Caleb Baumes devised the law that a fourth time offender should be sent to prison for life. A convict guilty of two previous really grave offenses might be punished with a few years, but let him be guilty of three almost trivial felonies and to prison for life he went, not even the judge being allowed any discretion. At once there was an epidemic of such legislation and now we have Baumes laws in quite a number of states. New York had gone and done it

and that was enough for the legislative imitators; they paused not to consider the pros and cons; Caleb Baumes stood for them in the place of God shouting on Sinai.

Prison methods show the same. Somebody started clothing convicts in stripes, doubtless as a means of preventing escapes. Then all the other prisons took it up. No special virtue in stripes, for Great Britain uses, not stripes, but the broad arrow. But stripes it must be in our prisons. Then some sensible person started plain grey uniforms, and now we have grey uniforms everywhere, through imitation. Blue would have done as well.

And the steel cellular system. Progressive penologists agree that not over twenty or thirty percent of the convicts at the very most need to be locked up in burglar-proof vaults. Yet we continue to use the same system for everybody. Prisons constructed a year ago, and those now under way being planned, as in New York, on identically the same type, the only difference being in using still stronger bars and locks, correspondingly more expensive, certain concessions being made to the popular demand for better sanitation. New York's big new prison at Attica is to have inside cells, a stupid and unsanitary arrangement, cells which, were the locks turned the other way, would serve to store your bonds and silverware safe from the most expert yeggman. And these are cases of pure imitation, encouraged by mercenary prison building contractors, availing themselves for their own profit of the imitativeness of unthinking prison commissions.

One could cite imitation without end—solitary confinement in dark dungeons, bread and water, hanging by the thumbs, lock-step, silence at meals, flogging and so on.

Fortunately there is a good side as well as a bad to penological imitativeness. Let some venturesome individual, a broad-minded legislature, warden or governor, take a risk and introduce some reform, and in time others will adopt it, not through reason, but through imitation.

The Anti-Capital Punishment Association of Canada

Canada, a country well advanced in most ways, and not altogether unprogressive in penal reform, still clings to the ancient and honorable custom of capital punishment. Over a year ago an anti-capital-punishment association was started, but I infer from a letter recently received from the secretary that it is not making much progress and that its membership is still small. This is not as it should be. A movement for the removal of a great social evil cannot be engineered by one or two individuals. Cooperation is needed, and there should certainly be enough progressive persons in Canada who would be willing to give some aid to such an enterprise. The membership in the Canadian Anti-Capital-Punishment Association costs one dollar a year, and one should communicate with the Secretary-Treasurer, *Lion Penhall Rees, 531 Markham Street, Toronto.*

Incidentally I may mention a curious freak in the Canadian penal system. It is permitted and actually practised, to sentence a man to prison for a term of years and, just before his discharge, to give him a flag-

ging. This is worthy of China. To send a convict out into the world filled with rage and bitterness, instead of giving him God-speed and some assistance in rehabilitating himself, is that not like performing a surgical operation on a patient at the last moment and then, while unhealed, throwing him out into the street?

Penal Notes

Ohio!—Ohio may not have forgotten the recent catastrophe in its state penitentiary, but it has certainly overlooked communicating its intentions to the Associated Press. Of only one thing we are certain: the Great Warden Thomas, who was largely responsible, is still sitting on the job.

Good Citizens Obey All Laws.—The Portland (Oregon) *News* cites the following still extant laws, which all good citizens will, of course, obey: In Los Angeles car conductors are forbidden to shoot jack rabbits from the car platforms; in New York it is illegal to travel more than 20 miles to church on Sunday; Massachusetts forbids traveling at all on Sunday except for charity or necessity; in Georgia it is illegal to slap a man on the back; in North Carolina it is forbidden to place twin beds nearer together than two feet; California proscribes the size of cenary cages; in Portland it is illegal to tickle a girl under the chin with a feather duster. *Judge* guarantees that the following laws are still extant: In Pennsylvania cursing is punishable by a fine of 67 cents per ward; Massachusetts prohibits the wearing of garments exposing the nakedness of the arms; in Virginia a railroad train running after dark must be preceded by a man, walking or on horseback, carrying a red lantern; in Pennsylvania it is illegal to destroy a beer keg; in South Carolina every citizen going to church on Sunday must carry a gun; in Corvallis, Oregon, young ladies are prohibited from drinking coffee at evening meals except on Friday and Saturday; in Michigan there is a law against a girl wearing a college boy's fraternity pin; Kansas limits the length of shirt tails; Los Angeles prohibits bathing two babies in one bathtub at the same time. Washington, D. C., has a police regulation defining a boy on roller skates as a wheeled vehicle, and, as such, requiring him to keep off the sidewalk.

None Fruits of Prohibition.—Mrs. Joe Butorac, of Montesauo, Wash., was sent to jail with her eight months old baby on a maximum sentence for making home brew. It was Mrs. Butorac, he it understood, not the baby, who made the sinful liquid, but the baby is subjected to confinement in a cell and to carry the stigma of imprisonment through its life. Further Mrs. Butorac was taken from a family of nine other children who are left without support, and these are refused permission even to visit her. Washington was formerly one of the driest of the dry states, but the late Republican state convention voted wet, and Senator Jones, father of the extreme law bearing his name, scared, has announced that while he still believes in prohibition he will bow to the will of his constituents.

Keightproof Illinois State Reformatory.—The new cell block of the Illinois State Reformatory at Pontine affords another illustration of what prison construction should not be. This is an institution for young men between 16 and 26 years old. The new cell block, the construction of which has just started, will contain 440 cells, each to hold two inmates, all inside and therefore without windows, preventing the occupants from getting sunshine or a view of the beautiful flower garden of the institution. All cells are completely open on the corridors, with nothing but steel bars and with no privacy—a splendid arrangement for "reforming." Doubtless the contractors will make a handsome profit for having put this costly and obsolescent system over on the state, and Governor Emmerson will continue to smile.

H. P. B. and Apostolic Succession

The question of the validity of successorship has come to the front lately, thanks to the accession of Dr. G. de Purucker to the leadership of the Point Loma Theosophical Society. The question is a complicated one and is the more involved because of drawing the word "apostolic" into the discussion.

The *Century Dictionary*, which we may well regard as an authority on the correct use of the terms, gives the following definitions:

"*Succession*: The act or right of entering upon an office, rank, etc., held by another."

"*Successor*: One who takes the place which another has left, and sustains the like part or character; correlative to *predecessor*."

Clearly there is nothing necessarily mysterious in this. One person becomes the successor of another in a variety of ways. He may be appointed by the predecessor, or some other empowered to do so, to fulfil his functions as best he may; he may be elected to do so—thus we have officers elected to fill vacancies by some body of people, or, perhaps, by a self-perpetuating board of trustees or regents;—he may seize the position by force, as in a *coup d'état*; he may be born to it, as in the case of a king, or he may simply drop into the position by general assent or because of natural ability or self-assertion. Whichever it may be, the person who steps into the position formerly held by another, who, for better or worse, wholly or in part, performs the same functions, is a successor. If we would assert that this of that person is or is not the successor to another, we must be sure in just what sense we are using the word.

Further, the *Century Dictionary* defines apostolic succession as follows:

"*Apostolic Succession*, an uninterrupted succession of bishops, and through them of priests and deacons (these three orders of ministers being called the apostolic orders) in the church, by regular ordination from the first apostles down to the present day, maintained in the Roman Catholic, Greek, Oriental, and Anglican churches to be historical and to be essential to the transmission of valid orders."

As the so-called apostolic succession is based upon a purported divine authority it in some ways resembles the succession of kings who are supposed to reign by divine right and irrespective of the authority or will of the people. It assumes a superadded authority, but not of necessity any essential change in the individual himself; he may be better or worse than the one from whom he received the apostolic succession. The Liberal Catholic Church, however, holds to an actual change in the individual (Leadbeater, *Science of the Sacraments: Hidden Side of Things*) and Mr. Wedgwood, a bishop of that church, asserts that ordination is accompanied by an enormous swelling of the causal body (*The Voice*, August, 1918, page 4).

In these latter cases something mystical or occult is involved, or assumed, while in others the successorship may be simply the result of a request to take up certain functions or duties, with no mysterious factor whatever involved. That being the case one must be sure that he does not work injustice by attributing a wrong meaning to the term. That one takes up the work dropped by another through death, fulfils it to the best of his ability, and even regards it as something sacred or God-given, is not a reason for condemnation. The essential point is that the work is done, not the imagined source of the mandate. Would you, for instance, condemn Joan of Arc for acting upon the authority of voices or visions?

Some phases of occult successorship are ably discussed in the December, 1929, *Canadian Theosophist* (pages 308-312).

Without attempting to follow this subject into its ramifications it may be pointed out, by way of clearing the ground for those who wish

to do so, that there appears to be some confusion as to the significance of what H. P. B. said on the matter of apostolic succession. In the *May Canadian Theosophist* (page 82) we read:

The Point Loma altar are erected to Mrs. Tingley, and now Dr. de Purneaker claims the Apostolic Successorship, a theory which Madam Blavatsky ridiculed.

I am not aware that H. P. B. ridiculed any sort of successorship other than the apostolic succession in the Christian church, in the strict dictionary sense above quoted. Her statement in *Isis Unveiled* (Vol. II, page 544), which from the context clearly refers to apostolic succession in the Christian church, and to that alone, has been perverted and mutilated to make it appear that she denounced successorship in general. Let us see what *Isis Unveiled* says and how it has been misquoted:

From Isis Unveiled, Vol. II, page 544:

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 S. Matthew* is a fabrication based upon a wholly different manuscript. The whole thing, therefore, is an imposition alike upon priest and penitent.

From The Theosophical Movement, page 363:

The present volumes have been written to small purpose if they have not shown . . . that . . . apostolic succession is a gross and palpable fraud.

Here the omission of the single word "the" entirely alters the sense. H. P. B. did not say that "apostolic succession is a gross and palpable fraud," but that "*the* apostolic succession is a gross and palpable fraud," referring only to the Christian church's claim that its priesthood receives its authority and powers from Christ through St. Peter. The application of the sentence to any other sort of succession, whether mystical or occult or not, is not admissible. Whatever view of successorship Dr. de Purneaker may hold, he is certainly not a Christian priest and does not fall back on Christ via St. Peter. The anonymous writer of *The Theosophical Movement* of course did not intend to commit a gross and palpable fraud on his readers, but judging from its effect on them the omission of "the" appears to have had that result.

H. P. B., in a letter to W. Q. Judge dated March 27, 1891, expressly spoke of Annie Besant as her "successor". She said:

Judge, *she* [Annie Besant] 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.

All of which meant nothing more than that she expected that Mrs. Besant, on the basis of the estimate which she held of her at that time, would carry on her work in England. Clearly H. P. B. had no compunction in using the word "successor."

On the other hand, despite vigorous denials (see *The Theosophical*

Statement, page 351; Bulletin XIII, London United Lodge of Theosophists, November, 1929, pages 2, 3) Mr. Judge did lay claim to being H. P. B.'s successor, at least in the E. S. T., and undoubtedly regarded himself as such. In E. S. T. document "By Master's Direction," dated November 3, 1894, page 12, he says, over his own signature:

I now proceed a step further than the E. S. T. decisions of 1894, and, solely for the good of the E. S. T., I resume in full all the functions and powers given me by H. P. B. and that came to me by orderly succession after her passing from this life, and declare myself the sole head of the E. S. T. This has been already done in America. So far as concerns the rest of the E. S. T. I may have to await the action of the members, but I stand ready to exercise those functions in every part of it. Hence, under the authority given me by the Master and H. P. B., and under Master's direction, I declare Mrs. Annie Besant's headship in the E. S. T. at an end.

"By orderly succession;" "under the authority given me by the Master and H. P. B., and under Master's direction"—could anything be clearer than that he regarded himself as H. P. B.'s successor in the E. S. T.?

The sort of successorship here implied is that conveyed by the *Century Dictionary* definition; "One who takes the place which another has left, and sustains the like part or character." When Judge wrote to the *Wilkes-Barre Times* over two years before (quoted in *Lutifer*, March, 1892, and in *The Theosophical Movement*, page 365):

Madame Blavatsky had no "successor," could have none, never contemplated, selected, or notified one. Her work and status were unique, he was evidently using the word successor in the sense of an equal, not of an authorized agent "who takes the place which another has left." Only on this interpretation can we reconcile the two statements. To assert that H. P. B. had no successor and "never selected, or notified one," and later to say that "I resume in the E. S. T. in full all the functions and powers given to me by H. P. B. and that came to me by orderly succession after her passing from this life" would otherwise be a contradiction not creditable to Mr. Judge, especially as no evidence has been produced, other than his own statement, that H. P. B. ever left him such functions and powers.

Really, there is no need whatever of making such a bogaboo of the word "successor." And it seems a somewhat peculiar proceeding for friends of Mr. Judge to muddle the subject and obscure the clear significance of his words in order, apparently, to get back at Dr. de Purucker, who is quite as much a follower of Mr. Judge as any others, even if not quite so vociferous. If it is a question whether Judge selected Mrs. Tingley as his agent to carry on his work, it is equally a question whether H. P. B. gave to Judge the "functions and powers" he claimed she did. There is no doubt whatever that Mrs. Tingley passed on to de Purucker whatever rights, duties and powers she possessed in her own society. Whether his views of succession are this or that seems to be a matter of secondary importance as long as he accepts the responsibility and fulfils it to the best of his ability. What else, as a sincere and honorable man, could he do? As long as he performs his duty of teaching Theosophy as it was taught in the first instance, as long as he attempts to bring about a kindly fellow-feeling among warring theosophists, a brotherhood of which many talk, but few practise, as long as he bravely shoulders the labors thrust upon him, and which nobody else seems willing to perform, the question of the exact way in which he regards his mandate may well be left unanswered. To fail to recognize these facts, to attempt to belittle or bespunge him by misquoting H. P. B. on apostolic succession, or by muddling the meanings of successorship in general, to make scornful replies to his attempts at fraternization, these speak none too well for the kind of Theosophy practised by

those who do them, nor for their understanding of the character and the Dispositions of the Great Messenger, H. P. B.

Dr. de Purucker on Theosophical Fraternization

Note by the Editor.—In the June Current Dr. G. de Purucker's efforts towards a better understanding between the various theosophical organizations were referred to under the title "Smoking the Peace Pipe." I am glad to be able to present his views below in his own words, being an address delivered at Potala Lama on May 15th.

Dr. de Purucker's Address

Things are looking good, very good indeed. I have received word from the most prominent officer of one of the largest of the other Theosophical organizations, very favorable, very kindly and wise in its general spirit and in its vision, and I have received hopeful and good-appearing communications from other parts of the world, which show that this Theosophical world at least is ripe for union and for the realization that we Theosophists are banded together or should be banded together as a single corporate body of workers for humanity.

It was for that purpose that the original great-hearted H. P. Blavatsky was sent into the world; and we as Theosophists fail unless we follow the path she laid down. It is futile, it is childish, to stand with your back to the past. That is passed. Let us look to the Mystic East; and unless we can be Theosophists, not only by the mind and in the mind, but with the heart, we are hypocrites and whitened sepulchres, containing naught but the dead bones of the past . . .

A spiritual brotherhood is far above all matters of official organization whatsoever; and in order to do our sublime work, we should band together heart to heart and stand shoulder to shoulder and walk forward together hand in hand. Whether one belongs to this society and another belongs to that society matters not at all. It is principles upon which I take my stand; and I appeal to the common human heart and to our theosophic teachings; and furthermore I appeal to the power of almighty love, which will steal into all hearts and overleap all barriers. Its power is irresistible.

We have received from the highest possible source, the source of our light and inspiration, directions to work for unity, for common kindly feeling, for brotherhood, for peace, for harmony, for union. Those are the things that I am striving for. It matters not to me to what other societies the other Theosophists belong—not at all. They can retain their membership in their own society. I simply call for help in carrying forward the Theosophical work.

Is that good psychology? Is the appeal to brotherhood, to fraternity, to kindly feeling, to union—is that bad psychology? Oh, the force of these things is irresistible. In my own society, Friends, which I have the high honor to lead and the heavy responsibility to conduct, I am not a dictator, I am not a tyrant. We have no dogmas in the Theosophical Society. Our members can believe what they please. They can believe anything that they please. All they have to subscribe to in applying for fellowship in the Theosophical Society is: "I believe in Universal Brotherhood."

I tell you that the Masters of Wisdom and Compassion founded the modern Theosophical Movement for one sole purpose, which has two aspects to it, in order, first, to found a spiritual brotherhood among men, world-wide, without qualifications, without frontiers or barriers, to which any honest heart might belong; and the other side of this same thing is a diffusion into the intelligence of the occidental world of the principles of the age-old Wisdom-Religion of mankind, bringing to men a hope, bringing men peace, bringing men consolation, and above

all else, destroying the fear of death . . .

We Theosophists must do our work. We cannot pause. My orders came to me to act and I acted. I am quite indifferent to criticism of any kind. I am going ahead; and I thank the immortal gods that in the other societies, as a rule, I have met with most sympathetic, indeed wonderful response.

Do you ask—some of you perhaps belonging to other Theosophical societies? "Do you then expect to win over everybody to your (my) Society?" Do you want to know what my answer is? I hope so, yes! Not only through the power of almighty love and the conviction that here lies truth—on no other ground. We don't convert anybody in the T. S. I have truth to give; I have been sent to give that truth; I am ready to give that truth to those who come and come in the right spirit.

But in order to bring about what is my dream and my ideal—one common Theosophical Society of the world—never would I say to any other Theosophist: "Abandon your own teacher, your own president, abandon your own society; cast stones at the helping hand which first fed you Theosophical food; cast stones at the Theosophical Society wherein you first saw the glimpses of Theosophic splendor." Never! My message will be: "Remain true to the teacher whom you follow and love. I want no hypocrites in the T. S. I want no traitors in the T. S. But the people who come into the Theosophical Society I want them to come to work with me for the establishment of one Theosophical Society of the World."

But I am not seeking the points of quarrel, the points of dissention, the points of disagreement. Let them pass. Let them be as water that has flowed under the bridge of the present into the ocean of oblivion. I seek the points of contact; the points wherein all Theosophists must necessarily meet. I want brotherhood, common feeling, kindness; and I should not be at all surprised, when I am really understood, if the presidents of these other Theosophical societies, the chief officers—I should not be surprised, I say, if they sought for admission into the Theosophical Society, once I am understood.

I seek the destruction of no other society. I want to help them. I want to work with them. But just as I expect them to remain true to the colors under which they have enlisted, so I shall remain true to mine. But my dream is, my hope is, and I see it on the horizon of the future, a union—a reunion—in order to carry on the Masters' work, of all true-hearted Theosophists everywhere, under one banner, in one corporate body. It is coming.

Krishnamurti—Then and Now

Krishnamurti in 1911

These are not my words; they are the words of the Master who taught me. Without Him I could have done nothing, but through His help I have set my feet upon the Path . . . So to hear the Master's words is not enough, you must do what He says, attending to every word, taking every hint.

Foreword to *At the Feet of the Master*

Krishnamurti in 1929-30

Why are you bothering about the Masters? . . . It is not a question of vital importance whether the Masters exist or not, or whether you are their pupils.

Int. Star Bulletin, Nov., 1929,
page 21

There may be Masters, adepts, I do not deny it, but I cannot understand what value it has to you as an individual.

Int. Star Bulletin, April, 1930,
page 9

Were we not speaking of the Lord Incarnate, we might be disposed to say that here we have a case of gross ingratitude. Then, "Without Him I could have done nothing." Now, "Why are you bothering about the Masters?" If the first statement above is true, and it has never been repudiated as Krishnamurti's own words, the second must be false. The

mischievous which is being done—and Dr. van der Leeuw and Lady Emily Lutyens afford brilliant examples—is that they would have persons who are virtually children repudiate the experience of spiritually mature people—let us call them Masters—and would have the child start out on his own account before he is out of his swaddling clothes; he should leave his mother's breast and toddle forth in search of beans and beefsteak, at the imminent risk of swallowing any poison that comes to hand.

No wonder that the Theosophical Society has become the scene of a daily succession of funerals!

Theosophy or Neo-Theosophy—XVII

(Continued from June Cairo)

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.

Conditions during Sleep ("Invisible Helpers")

Q. Is the apparent objectivity in a dream really objective or subjective?

A. If it is admitted to be apparent, then, of course, it is subjective. The question should rather be, to whom or what are the pictures or representations in dreams either objective or subjective? To the physical man, the dreamer, all he sees with his eyes shut and in or through his mind, is of course subjective. But to the Seer within the physical dreamer, that Seer himself being subjective to our material senses, all he sees is as objective as he is himself to himself and others like himself.

—*Transactions of the Blavatsky Lodge*, orig., I, p. 59; Theosophy Co. reprint, p. 73

Q. What is the condition of the *Linga Sarira* [astral body], or plastic body, during dreams?

A. The condition of the Plastic form is to sleep with its body, unless projected by some powerful desire generated in the higher Manas. In dreams it plays no active part, but on the contrary is entirely passive, being the involuntary half-sleepy witness of the experiences through which the higher principles are passing.

—*Transactions of the Blavatsky Lodge*, orig., I, p. 62; Theosophy Co. reprint, p. 76

Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling. During deep sleep ideation

While the man is what we call alive and awake on the physical earth he is limited by his physical body, for he uses the astral and mental bodies only as bridges to connect himself with his lowest vehicle. One of the limitations of the physical body is that it quickly becomes fatigued and needs periodical rest. Each night the man leaves it to sleep, and withdraws into his astral vehicle, which does not become fatigued, and therefore needs no sleep. During this sleep of the physical body the man is free to move about in the astral world; but the extent to which he does this depends upon his development. . . . The educated man is generally able to travel in his astral vehicle wherever he will and has much more consciousness in the astral world.

—C. W. Leadbeater, *Textbook of Theosophy*, p. 61. See also Annie Besant, *Ancient Wisdom*, p. 77

The vast importance of the work which They are doing, and the enormous amount of it, makes it obviously impossible that They should

cesses on the physical plane, and memory is in abeyance; thus for (the time-being "Mind is not," because the organ, through which the Ego manifests identity and memory on the material plane, has temporarily ceased to function. . . .

... our "Ego is latent (in us) at the time of *sushupti*," sleep" . . .

—*Secret Doctrine*, orig., I, pp. 38, 429; rev. ed., I, 69, 463

*The three states of consciousness, which are *Jagrat*, the waking; *Scapna*, the dreaming; and *Sushupti*, the deep sleeping state.

—*Voice of the Silence*, footnote, p. 6

take up personal work with individuals. In the cases where such work has to be done it is always delegated to pupils. . . . The work of the invisible helpers on the astral plane would simply not be done unless there were pupils at the stage where that is the best work that they can do . . .

For those who are acting as invisible helpers on the astral plane there are no separate levels; it is all one. *In India the idea of service on the astral plane is not so widely known as in the West.* . . . (!! *It's ours*).

—G. W. Leadbeater, *Inner Life*, Amer. ed., I, pp. 24-5, 237; Adyar ed., I, pp. 27-8, 566

(To be Continued)

Tweedledum and Tweedledee

If you are a believer in the Brotherhood of Humanity you should belong to the only Society which makes this the sole basis of membership.

Canadian Theosophist, May, p. 82

Adherence to the principle of Universal Brotherhood is the only pre-requisite of fellowship. The Society represents no particular creed and it is entirely unsectarian.

Official Statement of Point Loma T. S., Theosophical Path, March, 1930

The first refers to the Adyar Theosophical Society and the second to the Theosophical Society of Point Loma. Without expressing any preference for one over the other, it is difficult to see why an official organ of the Adyar Society should make the claim to its being the "only" society making belief in Universal Brotherhood the sole condition of membership. When the different societies get to know each other better, as Dr. de Purucker suggests, such unintentional slips will not occur.

Leadbeater Pounces on Krishnamurti

The inevitable has happened. The leonine Father Leadbeater, having once played his part in the conception, and acted as midwife to Mrs. Besant at the birth of the World Teacher idea, has now turned about and is vigorously employed in eviscerating his offspring. Mr. Leadbeater is always polite—that is, if one has clean finger nails and good clothes—and his civility does not forsake him on the present occasion. Further, being a man of influence he has managed to get his surgical performance displayed in *The Australian Theosophist* (April, page 19), *The Liberal Catholic* (May), the *Hollywood Theosophist* (June, page 470), *The Adyar Theosophist* (May, page 69), *News and Notes* (June, page 3) and *The Messenger* (July, page 145), and it remains only for *The Canadian Theosophist* to reprint it. It appears that there was a considerable ruction at the December Adyar convention between the Krishnamurtites and the LCCites, and it was cholera, not a fit of indigestion from over-eating, that was the cause of his Archship's withdrawing and sulking in his room. Krishnamurti, as we know, has pounced on the Liberal Catholic Church and the Masters, and now Mr. Leadbeater pounces back with a polite rancor which, no doubt, everybody who sees through the Leadbeaterian eyes will think final and conclusive. In fact, General Secretary

Margaret Jackson, whom no circus lady could surpass in the feat of riding two horses at once, says in an editorial in *June News and Notes* (page 1): "I think this is exactly what many of our members need at the present time." What Krishnamurti says simply isn't so; he is quite off the track, even if he is the World Teacher and the mouthpiece of the Lord. To quote the Atharva's own condescending words, Krishnaji has to "strike hard enough to make the necessary impression upon a pachydermatous public. Krishnaji is not speaking primarily to you or to me—men who have accustommed ourselves for years to think of higher things, who realise something of the relative importance of the inner life; he is aiming at the average unawakened entity whose thoughts center chiefly around horse-racing, prize-fighting, football, business or pleasure; he must find a phraseology which will penetrate a fairly solid shell!" Whether the noble Bishop includes Krishnaji's most ardent followers, Annie Besant, Lady Emily Lutyens, Esther Bright, Prof. Marcant, Prof. Wudelhouse and many another among the pachydermatous devotees of horse-racing and prize-fighting is not clear, but it is abundantly clear that he is trying to deny his offspring and to cling to the more gorgeous paraphernalia of his clerical job. Krishnaji is weighed in the balance and found wanting. On the other side of the scales are his other offspring, *The Hidden Side of Things* and *The Science of the Sacraments*, with an assortment of ecclesiastical houncees. He is terribly in earnest in his attempt to disentangle himself from the obvious results of his dubious clairvoyance, and later, no doubt, will have to tell the pachydermatous Annie Besant, who clings to Krishnaji more firmly every day, that she is not only cracked, but split wide open. For the manner in which the Bishop removes Krishnaji's several organs, one by one, we must refer to the paper itself.

Hot Weather—Hot Dogs

The Editor is most thankful that hard times, hot weather and public excitement over the report of the Simon Commission and jehadmagandhijism have not crippled our friends of the London hot dog stand. Times are hard here, too, and dollars, while abundant somewhere heavenward, are like chestnuts way up in a high tree to a small boy—he can't climb up and they won't come down. And so he is the more grateful for a shipment of five pounds—sterling, not dogs—received June 25th, which helps to fill the crocodile mouth of the Curro's printer.

At the Periscope

Latest News in Brief.—Annie Besant comes out for Godrej's soap.—Adyar Pamphlets to be resumed.—Gen. Sec. Smythe and de Purucker exchange greetings; Smythe and Canadian General Executive invite de P. to Toronto.—Mrs. E. R. Broenniman joins Point Loma Society.—Point Lomaite asked to address U. L. T. meeting in San Diego.—Clara Codd visits Point Loma at own suggestion and addresses meeting; leaves much pleased.—Dutch, Swedish and Finnish Sections of Adyar T. S. favor de Purucker movement.—Politics nix to Bombay U. L. T., says Wadia, but *Aryun Path* whoops up *Gandhiji*.—A. B. says T. S. John the Baptist to Krishnaji.—Plans under way for complete centenary edition of U. L. T.'s writings.—Joint White Lotus meetings also in Minneapolis and Seattle between Adyarites and Lomaites; at Alpine, Calif., U. L. T. members join in.—Charles Blech, Gen. Sec. French Section Adyar T. S. and de Purucker grasp hands across the sea.—U. L. T. approached by G. de P. people, retreats into cold storage; prefers brotherhood on ice.—Huover administration captures *Aryun Path*.—Wedgwood, to boost fake co-masonic order, calls down Compté St. Germain, but visible only to faithful.

Father Morton Declares for Virility.—The March *Australian Theosophist* is simply fascinating, yes, sparkling with gems. Father Morton,

general secretary of the Section, tells us (page 169) that "there is the H. P. B. touch about it [the magazine] which is valuable at the present time." As a sample he says (page 170): "So long as our members are alive it does not matter in what direction they are virile." That is much more of a Leadbeater "touch" than a touch of H. P. B., that gentleman's methods of exploiting virility, especially in youths, being well known. Father Morton also tells us that if there were no bulls there would be no red rags (page 170), which calls to mind the assertion of another esteemed theosophical magazine that if men had no evil thoughts there would be no snakes. Dr. George Arundale continues to discourse on "wonderfulness" (page 200). And this leads us back to Father Morton, who says "The wind of Theosophy must be tempered to the shorn lamb of Australia" (page 170). Whose wind? Is it possible he was giving a hint at George? Mr. Leadbeater presents an interesting account of the great temple of Angkor-Wat, a city in Cambodia which was abandoned since the 14th century and lost in the jungle. The photographs of the temple are especially good. As for the forthcoming annual convention it is interesting to note that the Melbourne Lodge was to present the following motions: "1. That the monthly publication of *The Australian Theosophist* no longer be sent free to members of the Section. 2. That the general attitude of *The Australian Theosophist* be less sectarian and more strictly Theosophical. 3. That in future an effort be made to keep the pages of *The Australian Theosophist* free from laudatory remarks of a personal nature." All excellent, especially the last, as the magazine has long been used by the Besant-Leadbeater-Arundale clique for self-advertising at the expense of the section. (See CURRIE, August, 1929). The Section headquarters has been moved to Mosman, the large Alder Hall, built to outshine the Independent Society, being in the hands of receivers, and the large lecture hall now a movie theater.

Against "Psychic Orders".—In *The Theosophical Messenger* for April (page 86) Mr. Rogers states that "for the first time in the affairs of the American Theosophical Society, psychism has made its appearance as a factor in elections." This evidently refers to Mrs. Broenniman's "Manana," Kunala. But Mr. Rogers should know that for over twenty years it has been little but psychism that has dictated elections. With a single exception no candidate who was not supported by the Besant-Leadbeater combination has been able to get a hearing. The power of these two depends on psychism. The whole society is rotten through and through with psychism. Between psychics who close their eyes and pronounce whatever comes into their heads as scientific truth and who claim to be in direct communication with the unseen world, and those who indulge in automatic writing, or who hear voices or see visions, there is little choice. We prefer Kunala to Leadbeater because he is more likely to dig his own grave. Mr. Rogers swallows his pet psychics as greedily as do the others. He accepts Geoffrey Hodson, who invents stuff just as fast as he can write it down, just as readily as he accepts the latest achievements of science.

T. S. in Great Britain.—From *News and Notes* for May and June one learns that Mrs. Margaret Jackson has been re-elected general secretary of the English section. We may therefore expect this section to continue to be run with more benignity than common-sense. This section lost in 1929 281 members, net, out of 4,982, while receipts suffered a corresponding loss. Fortunately when the section was on the verge of bankruptcy a wealthy but unnamed member presented a large block of real estate, the sale of which assures the section an annual income of about £1,400, or 61% of the membership dues. No wonder Mrs. Jackson chortles over everything from Leadbeater to Krishnaji. The Theosophical World University is reported to be now self-supporting. It consists chiefly of Prof. E. Marcault. Conspicuous among the entertainers of the annual conven-

ilon one sees the names of Annie Besant, C. Jinarajadasa, J. J. van der Leeuw (he of the realization of the Eternal) and C. W. Leadbeater, who has been persuaded to leave his oriental haunts for a time and to tour Europe, including Geneva, Paris, Berlin, Budapest, and Warsaw and to run the Welsh convention at Cardiff. This year White Lotus Day was not forgotten and a meeting at Headquarters was announced.

Theosophical Clubs.—I am requested to state that the two theosophical clubs of the Point Loma T. S., the William Quax Judge Club and the H. P. Blavatsky Club, now constitute one organization, with sections for men and for women. For information as to forming branches elsewhere, write to Iverson L. Harris, Point Loma, Calif.

To Celebrate H. P. B.'s Centenary.—Dr. G. de Purucker is considering calling a general convention of all theosophists, of whatever society, to meet at Point Loma to celebrate the 100th anniversary of the birth of H. P. Blavatsky, which will fall in August, 1931. At the rate at which interest in Dr. de Purucker's efforts to bring about fraternization is growing, and the very cordial offers of cooperation which are being received and in part already put into operation with various sections and individual lodges of the Adyar Society, it would seem quite likely that by that time the theosophical world will be ready for it, even if now it suggests Noah's call to the animals to convene in the ark. The celebration of H. P. B.'s 100th birthday would of course be a pretext for bringing together members of different and at present opposing factions and getting them to know each other and decide on plans for cooperation.

Theosophical Society in Canada and Point Loma T. S.—I am particularly gratified to learn from the June *Canadian Theosophist* (page 114) of the friendly correspondence between Dr. de Purucker and Mr. A. E. S. Smythe, general secretary of the Canadian Section of the Adyar T. S., and the more so as here, as in the case of Mr. Rogers, the correspondence seems to have been begun by Mr. Smythe. In the same journal (page 115) is printed the resolution of the Canadian general executive favoring cooperation by exchange of lecturers and otherwise. This is the more gratifying because, if one can judge from Mr. Smythe's occasional editorial remarks about Point Loma in the past, he has entertained feelings quite the reverse of friendly. I congratulate Mr. Smythe and feel that through his friendly gesture he will secure the best possible ally in his efforts to restore the original Theosophy.

Shamballa and Shambasant.—In the November *Theosophist* (page 151) Mrs. Besant claims to have received her orders for her Indian political activities from the Big Four who dwell at Shamballa, which she has visited and which, according to her esoteric geography, is located (foot-note) on the "White Island" in the Gobi Sea (now Gobi Desert). The "White Island" must have moved since H. P. B. wrote *The Secret Doctrine*, for this tells us quite distinctly (orig. II, 319; rev. II, 333) that Shamballa is or was located on the "Sacred Island" in the Gobi Sea, and that the "White Island" was a wholly different place, the location of which is not disclosed.

Oh-High Happy Valley.—The *Los Angeles Times* reports the incorporation at Ventura, June 5th, of "The Happy Valley Foundation, Ltd." Mrs. Besant has transferred to the corporation the 460 acres of land which she owns at Ojai. The declared object is to establish "institutes, schools and seminaries, for the teaching of religion, philosophy, occultism, art, sciences and universal brotherhood." A director states that "the institution will be mainly doctrinal and educational and will not foster any unusual idea about the development of a 'super-race.'" Seemingly Mrs. Besant has abandoned the idea of a "cradle of a new race", on which she at one time placed great stress. Whether the Lieutenant Manu is one of the board of directors is not stated.

Remittances from British Lands

Readers of the *Currice* 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 *Currice* 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.

"The Theosophical Path"

Every Theosophical magazine has its characteristics. *The Theosophical Path*, monthly, edited by Dr. C. de Purucker, whose name is familiar to most of our readers, is devoted to presenting theosophical topics in popular form. These deal largely with the relations of Theosophy and modern science, interesting articles on which may be found in every issue. While adhering to the teachings of H. P. B., it has no place for that sort of science which consists in closing one's eyes and passing off as "original investigation" whatever one may happen to imagine. It is one of the leading back to Blavatsky magazines.

Subscription, through the O. E. LIBRARY, \$3.50 a year to U. S., Mexico and Cuba; other countries, \$4.00.

"The Theosophical Forum"

Currice readers, and theosophists everywhere, who desire to obtain news of the fraternalization movement which is making rapid progress, will be able to secure information in more detail than we can give it from *The Theosophical Forum*, published monthly at Point Loma. The *Forum* also contains questions and answers from the Blavatsky standpoint. Subscription, through the O. E. LIBRARY, \$1.00 a year.

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.

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.

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Inside History of Leadbeater's Liberal Catholic Church and its Raid on the Theosophical Society

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 *Critic*. Every true theosophist should read them. A set of these can be obtained from this office for 25 cents in stamps.

Back to Blavatsky!—Books by Mrs. Cleather and Mr. Crump

- H. P. Blavatsky: A Great Betrayal, by *Alice L. Cleather*, paper, 50 cents. One of the best exposures of the vagaries of Neo-theosophy and of immoral tendencies in the T. S.
- H. P. Blavatsky: Her Life and Work for Humanity. By *Alice L. Cleather*. Boards, \$1.25. An expansion of a series of articles written for the *Maha Bodhi* journal at the request of the Ven. the Anagarika Dharmapala. The best brief account of H. P. Blavatsky.
- H. P. Blavatsky as I Knew Her. By *Alice L. Cleather*, with an addendum by *Basil Crump* on Mr. Snett and Madame Blavatsky. Boards, \$1.25. Personal Recollections by one of H. P. B.'s "Inner Group."
- 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.
- The Pseudo-occultism of Mrs. A. Bailey. By *Mrs. Cleather* and *Mr. Crump*. \$0.25.
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- Replies to an attack on Mrs. Cleather by the magazine *Theosophy*. All from the O. E. LIBRARY.

"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.

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- The People of the Blue Mountains*, \$2.00. H. P. B. describes her travels in the Nilgiri Hills in India, and her experiences with workers of Magic.
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