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MOONEY AND BILLINGS AGAIN

The decision, July 7th, of Governor Young of California, to refuse a pardon to Tom Mooney and Warren K. Billings, has brought this famous case once more before the public eye. It will be remembered that the two men were charged with having planted a bomb at the proper time and place to cause an explosion which killed ten people instantly and seriously injured many more. The date was July 22d, 1916, and the occasion the passing of a Preparedness Day parade in San Francisco. Mooney was convicted and sentenced to death, a sentence which was later commuted to life imprisonment in San Quentin, as a result of an investigation by a commission sent by President Wilson. Billings, on a separate trial, was sentenced to life imprisonment in Folsom Prison.

Since that time extraordinary efforts have been made to secure their release on the theory that the incriminating evidence was perjured. These efforts have been conducted by the Tom Mooney Molders' Defense Committee, which has collected and spent about \$500,000 in their behalf.

Judge Franklin A. Griffin, who was the trial judge in the Mooney case, has long been convinced that he was unjustly convicted, and has used every effort with three governors to secure a pardon, the last being this same Governor Young, to whom he wrote that he considered it a "terrible crime" to keep the men in prison in view of the evidence. See his two letters to Governor Young in the CRITIC, April and August, 1929. The jury has also expressed itself as misled by perjured evidence.

Notwithstanding this expert testimony, Governor Young prefers to accept the opinion of a Supreme Court which, as shown below, thinks that a man may be justly kept in prison even if innocent of the offense of which he was convicted.

The evidence of two principal witnesses led to their conviction. One of these, Frank C. Oxman, who swore to having seen Mooney and Billings deposit a suitcase supposed to contain the bomb, was later proved to be a perjurer, and to have

been many miles from San Francisco on the eventful day. The other, John Macdonald, who swore that he had identified Mooney and Billings as the men who deposited the suitcase, afterwards repudiated his testimony in a sworn affidavit made in New York four years later.

The pardon application of Mooney was addressed directly to Governor Young, that of Billings to the California Supreme Court, it being the law that a person convicted of a previous felony must appeal to this court instead of to the Governor directly. The Supreme Court advised against pardoning Billings, while the State Board of Pardons advised the Governor against pardoning Mooney.

I have before me the complete text of Governor Young's refusal. It is a curious document, full of cheap protestations of his absolute sincerity and of his being uninfluenced by any consideration, political or otherwise, which mean nothing. It must be conceded, however, that it was but natural that he should defer to the decision of the Supreme Court, a body of seven jurists, of which six refused the pardon to Billings. To the voice of God, speaking through the Supreme Court, Governor Young adds some considerations of his own, and applies the court decision about Billings to Mooney also, apparently under the impression that the twain were inseparable Siamese twins, and must therefore have been both at the same place at the same time. Further, he fell back on a similar recommendation of the State Board of Pardons with regard to Mooney.

One does not like to speak with disrespect of such a body as the Supreme Court of California, but one really wonders how this august court could have delivered itself of the following statement without laughing in its sleeves:

"It is an almost irresistible conclusion that if Billings did not himself prepare and plant the deadly bomb of the Preparedness Day disaster, he and his associates and co-defendant Mooney knew and have always, both before and since the occurrence of that tragedy, known who did prepare and plant the bomb."

Here we have the highest judicial authority in the State of California not only drawing in and making charges against another person—Mooney—whose guilt they were not asked to decide, but what is far worse, they suggest that even if Billings were not guilty of the charge for which he was tried and sentenced, still, he knew somebody else who was, and that he ought to be kept in prison for life without a fresh trial, not for a crime of his own, for which he was tried, but for the crime of others. That a Supreme Court can put forward such an utterly absurd doctrine indicates that it is either itself lacking in common-sense, or that it thinks that the Governor and people of California are devoid of it. It reminds one of the sentiment frequently expressed, especially in Mass-

achusetts, in the Sacco-Vanzetti case, that even if these two did not commit the murder with which they were charged and for which they were sentenced, they were bold, bad anarchists, who ought to be put to death anyway. As Judge Griffin wrote in one of his letters to Governor Young in behalf of Mooney:

"Speaking very frankly, it seems to me that the great obstacle in the way of Mooney's pardon has been his alleged bad reputation. In other words, he has been denied real justice because the opinion seems to be prevalent, that he is a dangerous man to be at large and therefore should be, innocent or guilty, kept in prison. . . . Such a doctrine is more dangerous and pernicious than any Mooney has been accused of preaching."

And that, too, seems to be the doctrine of the California Supreme Court.

The decision of the Board of Pardons in the Mooney case is equally flimsy. John MacDonald swore he saw Mooney and Billings plant the bomb. Afterwards he concluded he was mistaken in identifying them and made an affidavit that he could not have recognized the men and that he was practically forced by an insistent police official to say that he recognized them. The Board, for no reason assigned, accepts the first statement and declares him a liar in the second. Everybody who has given the least attention to the matter of identification knows that the only way of reaching reasonable certainty is to have the witness pick out the offender from a large group of persons, and that if this is not done there is every chance of suggestion coming into play. MacDonald was not given this test. Carrying a suit case is no unusual affair, nor is setting it on the pavement, and is not a matter likely to call close attention to the person doing it.

Fortunately Governor Young is not so cock-sure, and has expressed his willingness to have John MacDonald, could he be found, tell just why he reversed his first testimony. Luckily MacDonald has turned up in Baltimore and has gone to California to present his side of the case either to the Governor or a grand jury. It would seem, therefore, at this writing, that the case of Mooney and Billings is still not without hope.

Note.—Since the above was written it is reported that the California Supreme Court has consented to a reopening of the Billings case.

Governor Attacks Hawes-Cooper Law

At the annual conference of governors held early in July at Salt Lake City Governor Canfield of Missouri strongly criticized the new Hawes-Cooper law, recently enacted by Congress, and which goes into effect in 1934.

The law reads as follows:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That all goods, wares, and merchandise manufactured, produced, or mined, wholly or in part,

by convicts or prisoners, except convicts or prisoners on parole or probation or in any penal or reformatory institutions, except commodities manufactured in Federal penal and correctional institutions for use by the Federal Government, transported into any State or Territory of the United States and remaining therein for use, consumption, sale, or storage, shall upon arrival and delivery in such State or Territory be subject to the operation and effect of the laws of such State or Territory in the same extent and in the same manner as though such goods, wares and merchandise had been manufactured, produced, or mined in such State or Territory, and shall not be exempt therefrom by reason of being introduced in the original package or otherwise.

Sec. 2. This act shall take effect five years after the date of its approval. Approved, Jan. 19, 1929.

The intent of this law is to enable any state to apply to prison-made goods coming from other states the same laws as it applies to its own. If it prohibits the sale of its own prison products in the open market, outside goods cannot be sold, while, on the contrary, if it allows such sales of its own products, the sale of those coming from other states is similarly permitted.

Governor Cabfield was supported in his view that the result of the law would be disastrous to prison industries by the governors of Maine, Connecticut, Maryland, West Virginia, Kentucky and Florida. Alabama reported that its two prison-operated cotton mills would have to be closed; West Virginia expects an annual deficit of \$100,000.

Space is wanting to discuss this complicated subject. Like the tariff, the law helps some people and hurts others, and the sad thing is that those who will suffer most will be the prisoner, who will find his chances of employment reduced and will be compelled to spend his days in corruptive idleness, and the taxpayer, who will have to make up the loss and pay the board of prisoners kept unemployed. It may be said that no legislation concerning the product of the prisoner is just, or more than a makeshift for temporarily offsetting the detrimental effects of other ill-considered laws, which does not treat the prisoner, as a man, exactly as any other laborer is treated. To assert that the fact that one has been sentenced by a court to confinement, to be locked up at night instead of going to his family, can make any difference in the economic status of the product of his labor is a superstition worthy of the middle ages.

Granted that unpaid prison labor is slave labor, and that its products should be kept out of competition with the product of free, paid labor, the Hawes-Cooper law goes much further; it throws the same obstacle in the way of fully paid prison labor and is therefore nothing but a measure in restraint of trade, a measure which virtually says to the industrious prisoner: "Thou shalt not work," and throws the entire burden of his support on the public. "From him that hath not shall be taken away even that which he hath," and in the case of the prisoner it means depriving him of the one thing left him, the chance to make good. It is class legislation of the worst sort. Further, it lends encouragement to the preposterous state use system, the advocates of which hold that the state which uses the products of its prisons for consumption by home governmental institutions is not competing with free labor. Every day, in every way, we are getting further and further from a rational solution of the prison labor problem.

We should be glad to see the Hawes-Cooper law so modified as to limit it to the products of institutions which do not pay their working inmates a wage commensurate with that paid for the same grade of work outside, due deduction being made for cost of maintenance, while allowing unrestricted interstate commerce in articles produced under a rational wage system. Such a law would soon force the slave-driving states into a more humane policy.

What Does Lady Emily Lutyens Really Know?

The "Doctrine of the Eye" is for the crowd, the "Doctrine of the Heart," for the elect. The first repeat in pride: "Behold, I know," the last, they who in humbleness have garnered, low confess, "thus have I heard."

H. P. B., *The Two Paths*

In her circular letter of April 22d, addressed to members of the British Section, T. S., endorsing Dr. J. J. van der Leen's weird proposal to throw the teachings of H. P. B. and the Masters out of the back door of the Theosophical Society as "revelation," and to take refuge in "realization of the Eternal," Lady Emily Lutyens says, in part:

I believe that he has put his finger on the weak spot in our Society, and that unless we can realize this and get away from "revelations," which can but lead to superstition and degeneration, the T. S. will perish, and deservedly so.

Without seeking to commit the T. S. in any way to a belief in Krishnamurti as the World Teacher, theosophists, who are students of the Divine Wisdom, should at least be able to recognize that he brings a new and wonderful conception of truth, and one which does not in any way depend on occult revelation or mystery, but entirely on man's own experience. Has not the time come to revise our theosophical conceptions, to stand firm on what we really *know*, and to discard what we only believe on the authority of another?

Had such a proposal proceeded from George Arundale it might be passed over as just another variety of "wonderfulness" that he had discovered. But Lady Emily has always commanded respect by her obvious sincerity, so we must believe that she proposes to put this rule into practice and to believe only what she "knows", and to reject what others have told her as "revelation." Once she "knew" that when she was sleeping in the room next to that of Pontifex Leadbeater, she was bathing in his aura (*Theosophist*, November, 1925, page 291) and rejoiced thereat. Then, about the same time, she "knew" that Krishnamurti was not only the World Teacher, but the Incarnation of Christ and Krishna, or was about to become such. And this she "knew", not because she had any personal knowledge to that effect, but because she had it on the authority of Mr. Leadbeater and Mrs. Besant, both of whom she "knew" to be in touch with the Lord, not because she had seen the Lord Maitreya talking with them, but because they told her so, in short, a sheer case of "revelation." And this she "knew" long before Krishnamurti had opened his mouth and given forth this "new and wonderful conception" and was only uttering the little speeches put into his mouth. And even today she accepts him as the World Teacher and edits a magazine, *The International Star Bulletin*, devoted to exploiting this hypothesis. And she "knows" that this is "a new and wonderful conception of truth" simply because she has been told so, for there is scarcely an idea in his teachings which has not been taught over and over again by sages of old as well as of the present age.

Later, she "knew" that the Liberal Catholic Church was divinely ordained by the same Lord who was to incarnate in Krishnamurti, because Mrs. Besant said so. Now, probably, she "knows" that it is man-made, because Krishnaji says so.

All of these things Lady Emily has "known" at one time or another. Sometime, when she has had time to look into the history of philosophy, especially in the East, she will "know" that much of what Krishnaji is telling her is a part of that very teaching which has been given to us by men of superior wisdom, insight and experience, whom she now denounces as purveyors of "revelation" and proposes to hand out the door of the Theosophical Society.

And after all, how much that she, or any of us knows, is really known

at first hand? Does she "know" that the earth is spherical and moves about the sun, that cotton comes from America or Egypt, that bananas do not grow like potatoes, or that rats do not lay eggs? Or does she believe them because others, wiser in such matters, have told her so? Without end one could cite beliefs which those entertaining them think they know, but which are palpably untrue, or, even when true, are believed, not on first-hand experience, but because someone has said so. To "discard what we only believe on the authority of another" would be to empty one's brain to the condition of an infant.

These remarks are not intended as a reflection on Lady Emily. She is equipped with that most valuable quality, earnestness. She is dead in earnest and does not, like some we could mention, have to maintain a thesis because her social standing, or her standing in the T. S. depends on so doing. I know of few if any in the T. S. whose absolute honesty I more believe in. But sincerity is but one of the tools with which the seeker after truth must be equipped. Another is common-sense, or discrimination; another is humility, the willingness to understand one's limitations and to admit that perchance there are others who have had more experience and are possessed of a deeper insight than one's own. Is it likely that one who, like Lady Emily, has become the victim of one absurdity after another, who has accepted without question everything that Mrs. Besant or Mr. Leadbeater has poured into her receptive mind, is really, all of a sudden, to be able to decide that what she thinks she "knows" is not really an illusion?

Let us put it in this way. We are all children, spiritually. In all probability we, individually, are not at the top notch of spiritual knowledge. Quite likely there are others who know more than we do. On the one hand we can refuse to listen to anything told us, because we do not know at first-hand that it is true. In this way we lose the benefits of the experience of the millions who have gone before us. On the other, we can blindly accept anything told us, without question, and thus forfeit the opportunity of developing our powers of reason and discrimination.

There is a middle path. The Theosophical Society was founded, if accounts be true, to present the Ancient Wisdom, the accumulated knowledge, or supposed knowledge, of the human race for thousands on thousands of years. We are not asked to accept it blindly, to refuse to reason, or to use our own eyes; it is simply put before us for our consideration, with the admonition that perhaps there are and have been others as intelligent as ourselves. And in fact the most cursory scanning will show at once that it is not the product of savages or children. True or not, there is a profundity in it which any one of us might be proud to exhibit. When we simply throw out this mass of knowledge, or alleged knowledge, refusing to try it out on the ground that it is "revelation", and that we must believe only that which we have found out for ourselves with our very limited powers of testing truth, we are committing an incredible folly.

We are equally foolish when we worship the word, the text, and refuse to use our reason. In some factions of the Theosophical Movement, it is said, insistence upon belief in the written word without questioning what is written is producing a body of persons who do not think, but only absorb, who, when they talk, talk like parrots. In another, and this is the Adyar T. S., the accumulated wisdom of the ages has been thrust into the background by ambitious leaders who desire to make themselves conspicuous by putting forward their own unripe and untested ideas, and who, by eloquent speech and facile pen, backed by unproved claims to be in touch with higher powers, or to have clairvoyant vision, have secured a following. As is so often the case, these leaders are caught in the net they have spread for others. Becoming reckless because of the blind servility of their followers, seeing that whatever they say is ac-

replied, they are soon involved in contradictions. Witness the conflict between a Lord who was to promote the Liberal Catholic Church and a Lord who denies it. And the conflict thus produced—and we have to thank Mrs. Besant and Mr. Leadbeater—has created a situation which is simply indescribable.

And the remedy proposed by Dr. van der Leenw and Lady Raily Lutyens will only make matters worse, for they call on a lot of children to believe nothing that they do not "know." If the T. S. is to pull through it will at least discard this foolish talk about "revelation." It will demand a proof—and a strictly scientific test in easy enough—that the alleged clairvoyance of certain seers, Leadbeater, and now his preposterous imitator Hodson, is more than simple imagining. It will demand of Annie Besant a strict accounting for having put forward the Liberal Catholic Church as the work of the Lord, while at the same time this same Lord, now incarnate, or at least speaking through a chosen vehicle, denounces this church. It will make the same demand of Leadbeater, and if the said leaders do not come forward with a clear and logical explanation, or else admit that they have either been deceiving or self-deceived, it will relegate them to the long list of false prophets. At the same time it will urge on its members the study of the Ancient Wisdom, not necessarily as a body of infallible truth, but as something which is at least worthy of consideration as a product of great minds. In short, it will go back to the method of H. P. Blavatsky, who was so largely instrumental in calling attention to it.

An Important Historical Document

The following proclamation was adopted at the convention of the American Section of the Theosophical Society held at Boston, April, 1896, after the Section had decided to separate itself officially from the society with headquarters at Adyar, and then presided over by Col. H. S. Olcott (so-called "Judge Secession"). In view of the efforts of Dr. G. de Purucker, of the Point Loma Theosophical Society, to restore friendly relations between the now existing factions of the Theosophical Movement, it will be read with interest. To the Curric it appears that Dr. de Purucker is endeavoring to carry out the spirit of this fine proclamation which, it believes, was inspired by, if not actually dictated by Mr. Judge.

The proclamation states:

The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling towards all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

It joins hands with all religious and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a scientific basis for ethics.

And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the path to tread in this.

The above proclamation is printed on the back cover page of each issue of *The Theosophical Quarterly*, the official organ of the Theosophical Society with headquarters in New York. It is interesting to note that in

the front of each issue of this magazine appears the following notice:

The THEOSOPHICAL QUARTERLY is the official organ of the original Theosophical Society founded in New York by H. P. Blavatsky, W. Q. Judge and others, in 1875.

We wish to make it clear that we have no connection whatsoever with any other organization calling itself Theosophical, headed by Mrs. Besant or others, the purposes and methods of which are wholly foreign to our own.

EDITORS, THE THEOSOPHICAL QUARTERLY

Whether these two statements, appearing at one and the same time, are in harmony, must be left to those whom it may concern.

But to all earnest followers of Mr. Judge the above proclamation, issued by the society which elected him "President for Life," is commendable for meditation. Should they not even today extend "fraternal good will and kindly feeling towards all students of Theosophy and members of Theosophical Societies wherever and however situated"? and "aver their hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration"? Certainly what was good enough for Judge—and he must have inspired the proclamation—should be good enough for them, whether it is once more urged by Dr. de Purucker or by another.

Theosophy or Neo-Theosophy—XVIII

(Continued from July Issue)

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.

After Death Conditions

Kamatoka

In Kama Loka those who retain their remembrance will not enjoy it at the supreme hour of recollection—Those who know they are dead in their physical bodies—can only be either adepts or—sorcerers; and these two are the exceptions to the general rule.

—*Mahatma Letters*, p. 128

The good and pure sleep a quiet blissful sleep, full of happy visions of earth-life and have no consciousness of being already for ever beyond that life.

Every just disembodied four-fold entity—whether it dies a natural or violent death, from suicide or accident, mentally sane or insane, young or old, good, bad or indifferent, loses at the instant of death all recollections, it is mentally—*annihilated*; it sleeps it's akasic sleep in the Kama-loka. This state lasts from a few hours, (rarely less) days, weeks, months—sometimes to several years. All this according to the entity, to its mental status at the moment of death, to the character of its death, etc. That remembrance

The dead can see us, but it is our astral body that they see; consequently they are at once aware of our emotions, but not necessarily of the details of our physical condition. They know whether we are happy or miserable. . . . The dead man carries on with him his affections and hatreds; he knows his old friends when he meets them, and he also often forms new friendships among new companions whom he meets for the first time on the astral plane.

—C. W. Leadbeater, *Inner Life*, Amer. ed., II, p. 60; Adyar ed., II, p. 83

Many men arrive in the astral world in utter ignorance of its conditions, not realizing at first that they are dead, and when they do realize it, fearing the fate that may be in store for them, because of false and wicked theological teaching.

—C. W. Leadbeater, *Textbook of Theosophy*, pp. 77-8

will return slowly and gradually towards the end of the gestation (to the entity or ego), still more slowly but far more imperfectly and incompletely to the shell, and fully to the Ego at the moment of its entrance into Deva chan.

—*Mahatma Letters*, pp. 123, 186-7

ENQ. In no case, then, do you admit the possibility of the communication of the living with the disembodied spirit?

THEO. Yes, there is a case, and even two exceptions to the rule. The first exception is during the few days that follow immediately the death of a person and before the Ego passes into the Devachanic state.

... The spirit is dazed after death and falls very soon into what we call "predevachanic unconsciousness." The second exception is found in the *Nirmanakayas* ... adept, or Saint ... They have no material body, as they have left it behind.

—*Key to Theosophy*, orig., pp. 150-151; U. L. T. reprint, p. 118; rev. ed., p. 102

In the Kama-Loka (semi-physical sphere) dwell the shells, the victims and suicides; and this sphere is divided into innumerable regions and sub-regions corresponding to the mental states of the comers at their hour of death. This is the glorious "summer-land" of the Spiritualists, to whose horizons is limited the vision of their best seers—vision imperfect and deceptive because untrained and non-guided by *Ajya Vijnana* (hidden knowledge).

—*Mahatma Letters*, pp. 198-9

(To be Continued)

When an average man or woman reaches Kamaloka, the spiritual Intelligence is clothed with a desire body, which possesses considerable vigour and vitality; the lower Manas, closely interwoven with Kama during the earth-life just ended, having lived much in the enjoyment of objects of sense and in the pleasure of the emotions, cannot quickly disentangle itself from the web of its weaving, and return to its Parent Mind, the source of its own being. Hence a considerable delay in the world of transition, in Kamaloka, while the desires wear out and fade away to a point at which they can no longer detain the Soul with their clinging arms.

As said, during the period that the Immortal Triad, Mind and Desire remain together in Kamaloka, communication between the disembodied entity and the embodied entities on earth is possible.

—Annie Besant, *Death—And After*, p. 35-6

The average person passing into the heaven-life, for example, tends to float at a considerable distance above the surface of the earth, although on the other hand some of such men are drawn to our level. Still, broadly speaking, the inhabitants of the heaven-world may be thought of as living in a sphere or ring or zone round the earth. What Spiritualists call the summer-land extends many miles above our heads ...

—C. W. Leadbeater, *Inner Life*, Amer. ed., I, p. 230; Adyar ed., I, p. 355

What Ails India?

In the January *Aryan Path* is an article by "B. M.", who is clearly a Hindu, though he is editorially described as "an old-world man living by his old-world methods in our day." Speaking of India he says:

It looks as if in former Yugas when Plenty blessed this land our own ancestors forgot to practise the rules of fasting. So Karma has overtaken people and today Poverty stalks in the land. Our future would be more glorious than our past if our millions were taught the beneficent influence of adversity; and who can do this save our well-to-do and educated leaders? But most of them are educated in western ways and have forgotten the wisdom of their fathers, and their physical wealth increases their moral and spiritual poverty. Our India is trampled under foot not

so much by foreigners as by her own sons, and in our daily personal lives we degrade her almost every hour. Not until we take to high-thinking which purifies us from our petty meannesses, small selfishnesses, constant immoralities, will India be really free. Our educated men and women, our natural leaders, will err in administration and in advice just as the British rulers blunder and give wrong advice, because they are beset with blemishes which result from false views of life, of state, of progress.

This native view is commended to those F. T. S. who have accepted Annie Besant's dictum that whereas the ills of other nations are due to Karma, those of India are to be attributed to the British.

A Further Move Towards Fraternization

Note by the Editor.—For the information especially of members of the Adyar Theosophical Society I give below a letter from Mrs. Marie Hotchener to Dr. G. de Purucker, leader of the Point Loma Theosophical Society. Mrs. Hotchener is a confidante of Mrs. Besant and editor of the *Hollywood Theosophist*, Mrs. Besant's American organ. In the present instance the correspondence was started by Mrs. Hotchener, who telephoned to Dr. de Purucker, expressing her appreciation of his May 11th address, published in the July *Carric*. The entire correspondence will be found in the June *Theosophical Forum*.

The Theosophist, 6137 Temple Hill Drive,
Hollywood, California, May 24, 1930.

Dear Dr. de Purucker:

It was with sincere pleasure that I received your letter and that of Mr. Russell this morning. In answer to you both my heart responds in joyousness and in a desire to understand and to co-operate in your work for a world peace and union among Theosophists.

Permit me to say that for years I have been praying that this union might come about. I felt that the differences between the several Societies were trivial in comparison to the points of unity. I felt that it did not matter whether one body or another possessed the original Charter, for I am convinced that the Spiritual Charter which hangs in the Great White Lodge is the one to which we are all pledged.

Another thing: It is not the past, with its mistakes (as well as its glories), that matters so much: it is the future. The psychology of the whole world is that of unity, especially emphasized at the present time. Across the spaces of the world the Eternal Youth has spoken, "Unite!" And those who love our Inner Heads and who love the channels who brought Their message to us, transforming it to our respective hearts and minds, are hearing this command of the Eternal Youth and are actually yearning to express it.

Since my nearly thirty years' association with Theosophy, I have emphasized the three aspects of it: the Ancient Wisdom, the Activity in serving it, and the Love to unify everyone who recognizes its power and its Source; and I have ever endeavored to express predominantly the aspect of Love. And I can say that in the whole time of my service to the Society there has not been one body of the Theosophical movement for which I have not felt gratitude and understanding.

Pardon me for this personal reference, but I want you to feel and recognize how wholly and gladly I receive and reciprocate your desire for co-operation in bringing our brothers into one great circle of understanding.

At the same time one recognizes that each one of the corporate bodies in the Theosophical Movement must work and express itself along its particular lines, and should be free to do so without condemnation, and with full understanding that it is conscientious and sincere. At present each must grow along the lines it has established, so far as the form and presentation of Theosophy are concerned; but so far as the

Source and Truth of Theosophy, there is not and cannot be separation. I feel confident that wherever any member may be—in your Society, in our Society, or whatever Society that is disseminating the Ancient Wisdom—there is his place; and so long as he is speaking, living, and disseminating Theosophy, it matters not to me in which T. S. Lodge or Movement he may find himself.

I explain my attitude to you so that you may understand with what whole-hearted co-operation I shall carry your greetings to Dr. Besant and the Geneva Convention; and I shall express to them my firm conviction that with the determination for unity that is expressed by Mr. Rogers, by you, and other of our American Theosophists, we are bound to succeed. If here in America we make a firm stand for this unity, and pledge to each other to cease all condemnation, and to substitute understanding, the rest of the world may in time come in and complete the chain of union.

In closing, let me say that I have tried to express as fully as words will permit how Mr. Hotchener and I feel about this great movement for Theosophical Peace, and the hopes that we have in common with you for it. It will be our pleasure, on our return from Europe in the autumn, to accept your kind invitation to visit Point Loma and clasp in the physical hands so fraternally extended to us in this great ideal. We are forwarding you a complete set of the international *Theosophist*.

With cordial greetings to you, to Mr. Fussell, and to all others who are assisting you,

Ever sincerely yours,

MARIE HOTCHENER

Completely Flabbergasted

The Editor, while expressing his grateful thanks once more to the generous but unknown donors of five pounds sterling for the assistance of the *CARRIC*, received July 26th, confesses that he is completely flabbergasted by the accompanying cryptic message: "Your first guess is correct." Are these anonymities trying to give him a bit of insomnia? Lest he be considered a mutt he must solve this sphinxical remark before the next *CARRIC* goes to press.

To "Critic" Readers in Great Britain

Readers of the *CARRIC* residing in Great Britain who may be interested in the Theosophical Fraternization Movement initiated by Dr. G. de Parnacker, of the Point Loma Theosophical Society are referred for more detailed information to Dr. Emmeline Medd-Hall, 1, Bloomsbury Street, London, W. C. 1.

At the Periscope

Latest News in Brief.—Besant, Leadbeater and C. J. frisk about England and Continent; Leadbeater runs Welsh convention; jams LCC into Welsh theosophists, with Wedgwood as assistant jammer; as Peter Freeman says: "Y gwir yn erbyn y byd" (The Truth against the World).—Hungarian mothers bring little children to Jesu Leadbeater to be blessed; Arhattess Rathonyi and LCC on top; Krishnaji nix; Budapest theosophists supply Leadbeater with copy of "Cipher Letter" to refresh memory; the scent of the roses hanga round him still.—London convention howling success; Dugpa Leadbeater chief feature; Besant feeble, but Leadbeater still spry and struts like turkey cock; mutual bouquetting of A. B. and C. W. L. keeps thing alive.—Tashi Lama and Dafal Lama come to terms; former to return to Tibet.—"Phoenix" Lodge, T. S., started in London to promote Blavatsky Theosophy.—Judge Lodge, T. S., London, fraternizes with Point Loma Lodge.—*Madras Weekly Mail* reports B. P. Wadia

coming to America.—Adyar T. S. conventions at Geneva and Wheaton very favorable to de Purucker.—H. P. B.'s birthday to be celebrated jointly by Lomaites and Adyarites in Boston.—Grand rush of Adyarites for tickets to H. P. B. centennial next August at Point Loma; sages anticipate invitation and invite selves; special car from Boston.—Wheaton T. S. convention-picnic only 125 members.—De Purucker thrucks people using joint meetings for society propaganda.

An Impression of Krishnaji.—On June 23d I had the opportunity for the first time of listening to Mr. Krishnamurti. I went with expectations screwed up to the top-notch; surely, after all that has been said, I should at least hear a brilliant orator, with the possibility of witnessing some miracle such as the cessation of the usual street noises. Great was my disappointment. After a prelude by a gandharva in the form of a pink young lady who banged the piano for twenty minutes without drowning the hum of conversation—the audience having to shout at each other in order to be heard—the alleged Avatar appeared. I do not comment on his lecture, which was on his favorite topics, and was difficult to get in full because of his low voice and the neglect of the devas to suspend the operation of the adjoining trolley line. As a speaker he does not surpass the average pulpit parson delivering a sermon on the loaves and fishes on a sultry Sunday morning. In skill of presentation he is entirely lacking. Instead of carrying his hands in his pockets like Mr. Fritz Kuntz, which would have been better, he constantly stretched them forth in a manner both pathetic and appealing and which—Satan prompting me—involuntarily reminded me of an organ grinder's monkey begging for pennies. My impression was that Krishnaji's reputation as a speaker must be due to skilful press-agenting and to his hearers having been psychologized by Mrs. Besant. Surely the Lord Maitreya could have done better and at least have infused a little pep into his vehicle. One may concede that it was a hot night and that he was not feeling in good form, but his manner gave the impression that he was talking because he had to. This may sound rather gruff, but it is not intended as a reflection, for I have the very highest respect for his sincerity and courage in breaking away from the clique which first put him before the world and expected him to play the fiddle for their glory, and on whom his material support largely depended. He deserves encouragement, but I came away distinctly convinced that those who would learn his message would do better to read him than to hear him.

Mrs. Besant on India.—A Reuter's despatch from Madras, published in the Dutch *Algemeen Handelsblad* of April 20th, states: "Annie Besant, who is very much opposed to the campaign of civil disobedience, has sent a telegram to Wedgwood Benn, Secretary for India, in which she declares that the increasing disturbance is due to England's vacillating policy, and in which she insists on the definite statement that it is the task of a 'round table conference' to project a constitution for the status of a Dominion, thus leading things in the right way and putting them on the proper basis." Mrs. Besant having been one of those to strike matches in a powder magazine, it will be interesting to observe how she will dodge the charge of arson. She was one of the most violent agitators in favor of a boycott of the Simon Commission, which was appointed for the purpose of determining to what extent India had prepared itself for Home Rule in the past seven years.

Hawaiian Theosophical Journal.—The two T. S. lodges in Honolulu have started a theosophical quarterly, *Theosophy in Hawaii*. The first issue contains 20 pages and is quite creditable as the product of so small a group. Charles Henry Mackintosh, president of Honolulu Lodge (also known as "Chem") and Captain Leo L. Partlow are the editors and chief contributors. The latter contributes a page of quotations from the

Upanishads, of which we cannot have too many. The purported letter from a Mahatma is obviously really not such, though better than most of the communications from spook Mahatmas, and is rumored to be the product of automatic writing. This particular Mahatma is inclined to Krishnamurtysm and tells us that the "Lord Maitreya" is especially interested in Hawaii. I suggest that if Hawaiian theosophists are seeking Mahatmic communications they will find matter of a much higher order in *The Mahatma Letters to A. P. Sinnett*. The subscription is \$1 a year, and the address Box 1060, Honolulu.

A Voice from "The Nucleus".—The Theosophical Quarterly, published by "The Theosophical Society" with headquarters in New York, one of the societies claiming to be the only legitimate offspring of H. P. B.'s activities, is a most excellent journal in many respects. Among other features of excellence it usually contains translations by Charles Johnston from ancient Hindu classics. At times it is also entertaining and gives expression to a sort of pharisaical megacephaly which leads one to infer that its society regards itself not only as "a nucleus of Universal Brotherhood," but as the One and Only Nucleus, Ltd. Says "The Philosopher" in the July issue (page 67): "We really are 'the nucleus of a universal brotherhood.' I am sorry that with such unity of spirit within our ranks, we should be the innocent means of provoking envy, hatred, malice and all uncharitableness; but that is undoubtedly our effect upon some people. They are people who call themselves Theosophists, but who know that we do not want them as members, and that we prefer to have as little as possible to do with them. Because this annoys them, they relieve their feelings by denouncing us as 'exclusive'; sometimes as 'Christian.' We seem to irritate them to the point of obsession. It is too bad." The Philosopher then pays his disrespectful respects to "their little magazines (one published in Canada, the other on the West Coast)," which he seldom glances at and then only with regrets, because he "loves Theosophy and deplors its degradation." And much more. The entire paragraph may be summed up in the words: "Lord, we thank thee that we are not as other men are,"—which should certainly acquit it of the charge of being "Christian," and suggests that this One and Only Nucleus might do well to adopt as its motto the words of the old hymn:

We are the sweet elected few;
May all the rest be damned.
There's room enough in hell for you;
We won't have heaven crammed.

Centenary Edition of H. P. B.'s Writings.—I am informed that plans are under way for the publication of a complete edition of H. P. B.'s writings as a memorial on her 100th birthday anniversary. It is hoped to secure the cooperation of Adyar, which possesses much that has never been published. It will also include her letters to W. Q. Judge, now in possession of the Point Loma Society, which is cooperating in the plan.

Clara M. Codd Visits Point Loma.—Miss Clara M. Codd, International lecturer of the Adyar Theosophical Society, now in America, expressed a desire to visit Point Loma and was invited there as the guest of the headquarters for the week end. She addressed a meeting held under the auspices of the women's section of the Theosophical Club and departed much gratified, promising to communicate with Mrs. Besant in favor of Dr. de Purucker's fraternization movement.

Some Glimpses of Piffetism.—July News and Notes (page 4) informs us that Streatham Lodge (British Section) has been "concentrating for some time on building up a strong thought form of Theosophical knowledge for the benefit of the district." Thanks to this thought form, which is very active, new people have attended the lodge and the Brixton Toc H asked for a lecture on Theosophy. Just what this persuasive product of joint meditation looks like is thus described by a lady participant: It is

"a cloud of white and primrose-coloured light surrounding each member of the study class, the whole forming a continuous circle, with further filaments of white light joining up the circle and then flowing into a cone of devotional blue colour which passes up out of her sight from the space in the middle of the class." No wonder this enticing creature caused the Brixton T. S. to ask for a lecture on Theosophy. The Chief Brother of the Theosophical Order of Service tells us (page 10) that "We had about an hour with the trees; they joined us in our Meditations. Then we spoke of the future of the T. S., and finally had a jolly hour with the Spirits of the Woods—many gathered with us and seemed really to enjoy our strange ideas." No wonder! Trees joining in meditation are not to be seen every day. Every day, in every way, they are getting crazier and crazier—and we include Margaret Jackson, General Secretary, who publishes such piffle. No wonder that every day, in every way, the British Section is shrinking; over 1,500 members having left it in three years, so it is said. They are not all fools, despite the efforts to make them such.

Fraternization Movement on the Continent.—The general secretaries of the Adyar Theosophical Society in Sweden and Finland have written Dr. de Purucker sympathetic letters regarding his efforts towards fraternization. The Dutch Section has gone even further and will favor the discussion of the subject as part of the agenda of the Geneva convention of the European sections of the Adyar T. S. Satisfactory relations have been established between the Hartmann (Leipzig) Lodge of the Adyar T. S. and the German section of the Point Loma T. S.

Adyar Theosophist.—While sympathizing with Mrs. Hotehener in her difficult task of securing high-class articles for her American edition of *The Theosophist*, it must be said that Mrs. Besant's publication, *The Adyar Theosophist*, is much better and much more resembles the former magazine published from Adyar than does its American namesake. I wholly disagree with many of the articles which the Adyar magazine contains, but it may be said that even piffle is of two kinds, readable piffle and unreadable piffle. The piffle of the *Adyar Theosophist* is mostly readable piffle, while that of the *Hollywood Theosophist* is largely unreadable—one simply can't get through it without yawning. It is to be noted that Mrs. Besant has adopted a much sweeter tone towards the British government since the Gandhites have gone on the rampage. She has no use for Gandhism, but insists strongly on the Dominion Status as a means of preserving the integrity of the Empire, and has started a "Liberal Federation" which has this in view, while rejecting the idea of complete independence, and of smashing things generally by non-cooperation and misbehaving without actual violence and then howling when one is called to order by the police. The man who insists on blocking traffic does not have to use a revolver to require the attention of those whose business it is to preserve order.

Phenomenal Growth of Australian Section, T. S.—From the reports of the General Secretary, Father Morton (*Australian Theosophist*, Feb., 1929, page 196; Feb. 1930, page 164) we learn that the Section, having lost in 1929 53 more members than it has gained, has increased in membership from 1,516 to 1,559, a net gain of 43. We congratulate Father Morton on this remarkable feat. At this rate, if the Section should lose its entire membership it would have grown to 2,824 members. The number of lodges remains the same.

More About Luther.—In an advertisement in recent issues of *The Adyar Theosophist* Mrs. Besant is quoted as highly endorsing Godrej's soap, made in India. One rejoices that Mrs. Besant has joined the ranks of the prima donnas and movie ladies who lend—and sometimes sell—their names for advertising toilet articles and cigarettes. Godrej's soap should now be the vogue in the T. S.

Basil Crump on Evolution

Evolution as Outlined in the Archaic Eastern Records; by Basil Crump. Pp. vi, X, 187. Peking, 1930. From the O. E. LIBRARY, \$1.35.

Basil Crump, well-known to CRITIC readers as co-worker with Mrs. Alice L. Cleather, and joint author of *Buddhism the Science of Life*, has just published in Peking an excellent little book with the above title. This may be here briefly described as a condensation of H. P. B.'s *Secret Doctrine*, taking the Stanzas of Dzyan as a basis and omitting the various digressions of the larger work. Mr. Crump, as a devoted follower of H. P. B. has attempted no original interpretations—although the words are mostly his own—and the book may therefore be recommended to those students who have difficulty in finding their way through the intricacies of the greater work, as well as to those who have no time to undertake it, but who wish to know what it is all about.

A New Book by Mr. Kingsland

William Kingsland, author of those two invaluable books, *Rational Mysticism* and *The Real H. P. Blavatsky*, has just written a smaller book, *Christos, the Religion of the Future*, consisting of about a dozen chapters on religion, recent scientific discoveries and theories, the Gnosis, etc., characteristic of his earlier efforts to bring Theosophy and Mysticism to a common meeting-ground with Science.

Rational Mysticism\$6.40

The Real H. P. Blavatsky\$5.75

Christos, the Religion of the Future..\$0.90

From the O. E. LIBRARY.

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.

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 Pells—*Modern Theosophy*; with Introduction by W. Q. Judge, \$1.50. First published in 1884.

Willson, Thos. A.—*Ancient and Modern Physics*, \$1.25.

From the O. E. LIBRARY.

Case of Mrs. Cleather vs. Magazine "Theosophy"

Two pamphlets in defense of Mrs. A. L. Cleather against the attacks of the magazine *Theosophy*, 1923, 1929. For four cents in stamps (U. S., Canadian, British).

Falsification of Theosophical History

The substitution of fiction for fact made by C. Jinarajadasa in his so-called history, *The Golden Book of the Theosophical Society*, for the purpose of white-washing the character of C. W. Leadbeater, as well as other misrepresentations, is set forth in a series of six Critic articles which will be sent upon receipt of 15 cents in stamps. These show clearly the desperate methods which have to be resorted to to support the present regime in the Theosophical Society and the lax code of sexual ethics which is being insidiously endorsed.

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.

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 Lanoos (Disciples). Translated and Annotated by "H. P. B." Reprint of the original edition with notes and comments by Alice Leighton Cleather and Basil Crump. Published under the auspices of the Chinese Buddhist Research Society; Peking, 1927. Price, limp cloth, \$1.00.

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

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.

"The Aryan Path"

This, the latest addition to the group of magazines of the United Lodge of Theosophists group, is published monthly in Bombay, India. It has so far fulfilled its promise of containing something for everybody, and one is not left in the dark about the contributors, most of whose articles are signed. At the same time its general trend and purpose is theosophical. One of our correspondents (not a U. L. T. member) says it is the most interesting magazine she has ever seen, while as for my own experience, it is entirely too interesting—one can't lay it down without reading it through.

Subscription, through the O. E. LIBRARY, \$5.00 a year; or for Europe, £1.

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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RULES FOR POLICE PROCEDURE IN GREAT BRITAIN

The following are the rules laid down for the instruction of the police in Great Britain in examining suspected persons. They are known as "The Judges' Rules," and it is expected that they shall be rigidly adhered to. It is obvious that under these rules such a thing as forcing replies by means of "third degree" methods, or more mildly, "grilling," whether physical or mental, is out of the question. I quote from *The Manchester Guardian Weekly* of July 25th:

1. When a police officer is endeavouring to discover the author of a crime there is no objection to his putting questions in respect thereof to any person or persons, whether suspected or not, from whom he thinks that useful information can be obtained.

2. Whenever a police officer has made up his mind to charge a person with a crime he should first caution such person before asking any questions, or any further questions, as the case may be.

3. Persons in custody should not be questioned without the usual caution being first administered.

4. If the prisoner wishes to volunteer any statement the usual caution should be administered.

5. The caution to be administered to a prisoner when he is formally charged should therefore be in the following words:

"Do you wish to say anything in answer to the charge? You are not obliged to say anything unless you wish to do so, but whatever you say will be taken down in writing and may be given in evidence."

Care should be taken to avoid any suggestion that his answers can only be used in evidence against him, as this may prevent an innocent person making a statement which might assist to clear him of the charge.

6. A statement made by a prisoner before there is time to caution him is not rendered inadmissible in evidence merely by reason of no caution having been given, but in such a case he should be cautioned as soon as possible.

7. A prisoner making a voluntary statement must not be cross-examined, and no questions should be put to him about it, except for the purpose of removing ambiguity in what he has actually said. For instance, if he has mentioned an hour without saying whether it was morning or evening, or has given a day of the week and day of the month which do not agree, or has not made it clear in what individual or what place he intended to refer in some part of his statement, he may be questioned sufficiently to clear up the point.

8. When two or more persons are charged with the same offense and statements are taken separately from the person charged, the police should not read these statements to the other persons charged. But each

of such persons should be furnished by the police with a copy of such statements, and nothing should be said or done by the police to invite a reply. If the person charged desires to make a statement in reply, the usual caution should be administered.

9 Any statement made in accordance with the above rules should, whenever possible, be taken down in writing and signed by the person making it after it has been read to him and he has been invited to make any correction he may wish.

The Home Secretary has sent a memorandum to the Chief Constables of England and Wales as to the cautions to be administered to persons in custody and as to the obtaining of statements from them. From this memorandum I quote in part as follows:

The Secretary of State would remind the police that the Judges' rules were formulated for the purpose of explaining to police officers engaged in the investigation of crime the conditions under which the Courts would be likely to admit in evidence statements made by persons suspected of or charged with crime.

Such officers will usually be experienced police officers, and it is quite impossible to lay down a code of instruction which will cover the various circumstances of every case.

They should bear in mind, however, the purpose for which these rules were drawn up—mainly to ensure that any statement tendered in evidence should be a purely voluntary statement and therefore admissible in evidence.

In carrying out their duty in connection with the questioning of suspects and others, they must above all things be scrupulously fair to those they are questioning, and in giving evidence as to the circumstances in which any statement was made or taken down in writing they must be absolutely frank in describing to the Court exactly what occurred and it will then be for the Judge to decide whether or not the statement tendered should be admitted in evidence.

It is perhaps needless to point out the contrast between these methods and those very commonly in use in police investigations in this country, and which appear to be universal despite efforts to minimize or conceal them. To say nothing of purely physical brutality, mental torture appears to be the rule rather than the exception. Within a month a person in this vicinity who was suspected of murder—after at least four others had been put through the "third degree" for the same crime—was "grilled" without interruption for many hours, in the attempt to "break" him, the officers in the meantime partaking of luncheon and coffee in the next room, while their victim was allowed to fare as he might under the strain. Within three months a normal person suspected of crime in this city was subjected to such inquisition at the hands of the police that he became mentally unbalanced and had to be sent to Gallinger Hospital for observation. Such things, should they occur in England, would receive the attention of Parliament.

Against Capital Punishment.—If you are interested in the fight against the death penalty, write to the *American League to Abolish Capital Punishment*, 112 East 19th Street, New York City.

Mrs. Widmayer's Way of Helping Prisoners

Mrs. Widmayer's way of helping prisoners is to aid them in disposing of the fancy articles made by them in their spare time, by which they hope to raise a little money either for supporting their families or helping them to bridge over the difficult time after their release. Everybody knows how hard it is in these days to get work, and the pittance of a few dollars allowed to prisoners on their discharge will carry them but a few days, often less.

A great variety of nice handwork is made by these men, and Mrs. Widmayer has made it her life work to assist them in disposing of it. Christmas is coming, and she suggests that you bear these men in mind in making purchases. You may save a man from being driven back to crime by hunger. Full details from Mrs. Elsa L. Widmayer, Route 3, Box 929, Edgewater, Colorado.

Who Will Write to a Prisoner?

THE O. E. 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 CURIO if you are not already a subscriber. Voluntary donations in support of the LEAGUE are invited, but not insisted upon. Persons enrolling as members would help us by giving a little personal information, which will enable us to make a more satisfactory selection of prisoners for them.

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.

Penal Notes

Mysteries of the Law.—The following is from Hyattsville, Md., July 24th: "The Police Court Judge quashed the warrants after Defense Attorney J. Wilson Ryan contended that they were defective because they accused him [the defendant] of behaving 'in a disorderly manner,' an offense which could not be found in the town's ordinances, which provide only for 'disorderly conduct.'" This is one better than the case of the man who was acquitted of the charge of stealing a cow because the evidence proved that the cow he stole was a bull.

"Imitative Penology"—A *Postscript*.—In the article "Imitative Penology," in the July CURIO, I called attention to the often absurd and verbose language used in legal documents. Lest I be suspected of exaggerating I transcribe as a curiosity a portion of an indictment issued by the Washington, D. C., Grand Jury, August 15th, 1930, in a murder case, suppressing the names, as the trial has not yet been held. It is supposed to describe a pistol shooting in legal terms: "That the said H. M. C. on, to wit, the said eleventh day of April in the year of our Lord one thousand nine hundred and thirty, and at the District of Columbia aforesaid, contriving and intending to kill one Mary B. feloniously, wilfully and purposely, and of his deliberate and premeditated malice in and upon her the said Mary B., then and there being did make an assault; and that in making the assault as aforesaid, he, the said H. M. C., so contriving and intending to kill her the said Mary B. as aforesaid, a certain firearm of the kind commonly known as and called a pistol, then and there loaded and charged with gunpowder and metal bullets, and in the right hand of him, the said H. M. C., then and there had and held feloniously, wilfully, purposely and of his deliberate and premeditated malice, did discharge and shoot off at, against and upon her, the said Mary B., and that he, the said H. M. C., with two of the metal bullets aforesaid by him out of the pistol aforesaid then and there by force of the gunpowder aforesaid discharged and shot off as aforesaid, then and there feloniously, wilfully, purposely and of

his deliberate and premeditated malice did strike, penetrate and wound her, the said Mary B., in and about the back of her, the said Mary B., and with one of the metal bullets aforesaid, by him out of the pistol, aforesaid, then and there by force of the ammunition, aforesaid, discharged and shot off as aforesaid, then and there feloniously, wilfully, purposely and of his deliberate and premeditated malice did strike, penetrate and wound her, the said Mary B., in and about the neck of her, the said Mary B., and that he, the said H. M. C., by such striking, penetrating and wounding of her, the said Mary B., in and about the back of her, the said Mary B., and in and about the neck of her, the said Mary B., did thereby then and there feloniously, wilfully, purposely and of his deliberate and premeditated malice give to her, the said Mary B., in and about the back of her, the said Mary B., and in and about the neck of her, the said Mary B., three certain mortal wounds, of which said mortal wounds she, the said Mary B., then and there did die. And so the grand jurors aforesaid upon their oath aforesaid do say: That the said H. M. C., the said Mary B., in the manner and by means aforesaid feloniously, wilfully, purposely and of his deliberate and premeditated malice did kill and murder against the form of the statute in such case made and provided and against the peace and Government of the said United States."

Killing on Suspicion.—In Washington, D. C., in a dispute between three negro bootleggers and a policeman who would not accept a bribe the policeman was shot. The court, unable to decide which of the negroes fired the fatal shot, has sentenced all three to death. Appeal has been refused. By the same rule, if one person in a mob fires a fatal shot, the whole mob should be hung.

Prohibition Department's Fair Snoopers.—It has transpired that the Federal Prohibition Department has been conducting another noble experiment. It has been employing a charming young lady to visit restaurants, order ginger ale and ice and then pour whisky into it, whereupon she has the proprietor arrested and his premises padlocked. Doubtless the young lady was in need of work, but the officials who employed her to do this differ in no respect from the police in New York who attempt to seduce women and then arrest them as prostitutes. They remind one of the only animal which cannot be tolerated in a zoological park.

Lutherans Against Prohibition.—The annual convention of the Walther League, a large association of Lutheran young men, has declared against the intrusion of the church into politics, especially in the question of prohibition. It is the duty of the church to employ moral suasion, not force, in regulating people's habits, said its president. They thank God that they are not as other men are, nor even as those Methodists. Meanwhile the Methodist Board of Temperance and Public Morals, in its official bulletin, announces that of the huge number of Jersey men and Jersey women who voted for Mr. Morrow for senator, 50 percent meant to vote for Lindy and the other 50 percent for Annie! Can it be true that of such is the kingdom of heaven?

To Revive Osborne's Methods.—Thanks to public and official hysteria over the crime situation and the demand to treat 'em rough, the liberal methods of Thomas Mott Osborne have become little more than a memory in the New York prisons. An association of women has recently been organized in New York City for the purpose of reviving the Osborne policies. It is called the Women's Auxiliary of the Tom Brown House, Tom Brown being the name Mr. Osborne was known by during his voluntary confinement in Auburn prison. (Address, 114 East 30th Street, New York City.) The movement is being supported by Harry Elmer Barnes, writer on prison reform. The ladies who are promoting this fine ideal should study the present penal system in Prussia, where self-government plays a large part. (See *The Island Lantern*, March, 1930, abstracted in the May Currier.)

Is the Adyar Theosophical Society Retrograding?

Is the Theosophical Movement advancing or receding? This is a difficult question to answer, as aside from the Adyar Theosophical Society no theosophical organizations publish data from which conclusions can be drawn. The Adyar Society, however, by far the largest of all, publishes an annual tabulated report of membership. It will be interesting to compare the membership data as given for 1928 and 1929. (See *General Report for 1928*; *Hollywood Theosophist*, April, 1930, page 364.)

In the following table the data in columns 2, 3, 5 are taken direct from the official tables; those in columns 4, 6, 7 are deduced directly from them. Column 6 presents the number of old members dropping out during 1929, while column 7 gives the percentage of these, based on the figures for 1928. Space does not admit of giving here the figures for the smaller sections and I have limited my comparisons to sections containing 500 or more members. These aggregate 82% of the membership.

(1)	(2)	(3)	(4)	(5)	(6)	(7)
	Active Members 1928	1929	Gain or Loss in 1929	New Members in 1929	Dropped Out in 1929	Percent Dropped that
Whole T. S.	45,098	43,525	loss 1,473	4,081	5,554	12.7%
United States	7,859	6,917	loss 942	716	1,658	23.9%
England	5,170	5,050	loss 120	381	501	9.9%
India	6,905	6,764	loss 141	511	652	9.6%
Australia	1,628	1,559	loss 69	71	140	8.9%
Sweden	1,103	763	loss 340	21	364	47.7%
New Zealand	953	1,074	gain 121	36
Holland	2,794	2,703	loss 91	149	240	8.8%
France	3,375	3,398	gain 23	368	345	10.1%
Italy	625	622	loss 3	54	57	9.1%
Germany	902	745	loss 157	118	305	40.9%
Cuba	565	468	loss 97	42	139	29.7%
Finland	628	688	gain 60	71	11	1.6%
South Africa	524	528	gain 4	42	38	7.2%
Scotland	743	688	loss 55	71	126	18.3%
Dutch E. Indies	2,183	2,137	loss 46	178	224	10.4%
Austria	520	536	gain 16	47	31	5.8%
Denmark	529	483	loss 46	24	70	14.4%
Brazil	525	485	loss 40	90	130	26.8%

In the above 18 sections

13 sections show a loss of 2,147

5 sections show a gain of 224

Net loss in above 1,923

As the total loss in the entire Society is 1,473, there must be a gain of 450 in the smaller sections.

The smaller sections showing a gain, usually small, are: Belgium, Burma, Canadian Federation, Central America (new), Central South Africa (new), Ceylon, Greece, Hungary, Ireland, Mexico, Paraguay (new), Peru (new), Russian (outside Russia), Spain, Switzerland, Wales.

The smaller sections showing a loss are: Argentina, Canada, Chili, Czechoslovakia, Egypt, Iceland, Norway, Poland, Porto Rico, Portugal, Rumania, Yugoslavia, and those lands classed together as non-sectionatized, this last being due in part to the formation of new sections in 1929.

For some reason New Zealand shows the impossible freak of gaining 121 by adding 36!

The above table tells a rather sad story. Of the 18 sections, having a membership of 500 or more each, and aggregating about 82% of the total membership, 13 show a large loss, while only 5 show a gain, and a small one at that. It is particularly interesting to note the number of members

dropping out. In some cases, of course, this has been due to death, in others to transfer, but by far the greater number have left because they no longer thought it worth while to stay in the Society; for one reason or another it did not offer them what they wanted, in short, as far as they were concerned, it did not justify its existence. The data afford no means of distinguishing between mere birds of passage, those who join one year and drop out the next, and those who have been members for many years. Whatever the reasons, and these I shall return to, there is a widespread tendency for members to leave the Society, and it may be noted that this tendency is not restricted to English-speaking sections, but includes besides English, Dutch, Swedish, Danish, German, Italian, Spanish, Portuguese, and is not to be attributed to literature issued in any one language.

Let us look at the recession from another angle. The vitality of a section or of a lodge is to be measured largely by the acquisition of new members. With dwindling vitality the accession of new members falls off, with growing vitality it increases. It is not necessarily a reflection on earnest members that they do not add to their ranks, but it shows that they are not doing their utmost to spread Theosophy before the world, or are unable to make it attractive. It will be noted that some unusual circumstances, such as the presence of an exceptionally good teacher, may cause a very considerable increase, and also that conclusions cannot be hastily drawn from small or occasional fluctuations. But it is easy enough to determine whether some cause is so working as to produce a similar result throughout the Society or a large section. In the following table I have compared the accession of new members in the above 18 sections for 1928 and 1929, and in the last column have indicated the percentage gain or loss in such accessions.

(1)	(2) New Members in 1928	(3) 1929	(4) Gain or loss in 1929	(5) Percentage Gain or loss
Whole T. S.	5,932	4,081	loss 1,851	loss 31.2%
United States	1,140	716	loss 424	loss 37.2%
England	504	381	loss 123	loss 24.5%
India	1,060	511	loss 549	loss 51.8%
Australia	130	71	loss 59	loss 45.4%
Sweden	39	24	loss 15	loss 38.4%
New Zealand	41	36	loss 8	loss 20.4%
Holland	244	149	loss 95	loss 38.9%
France	417	368	loss 49	loss 11.7%
Italy	79	54	loss 25	loss 31.6%
Germany	311	148	loss 163	loss 52.4%
Cuba	144	92	loss 52	loss 36.1%
Finland	79	71	loss 8	loss 10.1%
South Africa	76	42	loss 34	loss 44.7%
Scotland	50	71	gain 21	gain 42.0%
Dutch E. Indies	155	178	gain 23	gain 14.8%
Austria	79	47	loss 32	loss 40.5%
Denmark	63	24	loss 39	loss 61.9%
Brazil	114	90	loss 24	loss 21.0%

Here, with two striking exceptions, the falling off in new members in one year is simply astonishing. The increase in the Dutch East Indies, I take it, was due to the protracted visit of Mr. Leadbeater to that section in 1929. Possibly the same reason may have caused 10% of the old members to leave (see table 1). Some of the Central and South American countries have an increase which we may attribute to the tour of Mr. Jinarajadasa. But if one can judge from the figures the propaganda activities in most of the sections, or, at least, their effectiveness, are on the verge of collapse. Given three or four years more and most of the larger sections will have virtually ceased to get new members and will continue to witness a constant exit of old ones. Consider our own American Sec-

tion, for example. In 1929 it lost 23.9% of its old members and added 37.2% fewer new ones than it did the year before.

What are the causes back of this condition? Without doubt they are in part external. I might curse the automobile, for example, as the churches do, and say that the ever increasing demands on time and purse are to blame. But that will hardly explain the figures in the last column of the second table, which represent but one year. Then there is the economic depression, but that hit America only in the last part of 1929, although it was pronounced in England long before. Yet England makes a much better showing than the United States. Then, too, there is the epidemic of occult fakers and pseudo-yogis, which reached its height in America in 1929 and which drew many seekers after it.

If one will read the condensed sectional reports for 1929 (see April *Hollywood Theosophist*, pages 365-370) it will be noted that several sections quite frankly attribute their difficulties to the disturbance caused by the teaching of Krishnamurti. Germany and Sweden, which make the worst showing, offer this as an apology; so also do India, Holland, Dutch East Indies, Portugal, Porto Rico.

Everybody in the T. S. knows that Krishnamurti has declared the uselessness of organizations, has decried the belief in the Masters and has denounced the practices of the Liberal Catholic Church. But Krishnamurti by himself would never have attracted the attention of theosophists. Behind Krishnamurti is Annie Besant. With one breath she extols him to the skies and calls on all theosophists to listen to him, and, in fact, has named this as an essential in her reorganized L. S., while with the next she lauds her dear Brother Leadbeater, the grand panjandrum of the Liberal Catholic Church, formerly a supporter, but now an opponent of Krishnamurti. Everywhere are conflicting opinions, and if these are followed to their source, it will be found that that source is the same—Annie Besant. It is she who has placed Krishnaji, the dealer of the church, on a pinnacle, and on another the very opposite, Leadbeater, whom she rescued from the ignominy and obscurity to which his own vile acts of twenty-five years ago would have consigned him. It is she who is responsible for the inroads which the Liberal Catholic Church has made in the T. S. How can any thinking person join or stay in a society where one and the same person is standing for contradictory doctrines?

These causes have been discussed time and again in the *Currio* (for example, see June *Currio*, "A House Divided against Itself"). It cannot be denied that the T. S. is facing a crisis. It is not only the conflicting views; it is that the Society is actually losing in strength and membership. This is a matter which the figures prove, and which cannot be denied. How much better to recognize and face it, than to indulge in wordy optimism. It is being led forward, not to victory, but to defeat. It is time that the generals should be changed.

Centennial Edition of H. P. Blavatsky's Works

Note by the Editor.—The following is reprinted from *The Theosophical Forum* of May, 1930. Special attention is called to the request for original letters and other data of H. P. B. The paragraphs relating thereto are printed in italics.

In August, 1931, students of Theosophy the world over will celebrate the hundredth anniversary of the birth of Helena Petrovna Blavatsky, the Light-Bringer of the nineteenth century.

As a lasting tribute to the memory of the great Leader and Teacher, it has been decided to publish her complete works in a Centennial Edition, which will include all that the indefatigable pen of H. P. Blavatsky ever produced.

For the purpose of carrying this plan to successful completion, a special body of people, representing many different nationalities, and known as the H. P. B. CENTENNIAL COMMITTEE, was organized some time ago at the International Theosophical Headquarters, Point Loma, California.

The research-work for the compilation of H. P. Blavatsky's writings, begun some seven years ago, has now so far advanced that it is possible to give a general outline of the scope of this Centennial Edition. It will include:

H. P. B.'s scholarly articles and illuminating footnotes from *The Theosophist* of Madras.

Her powerful editorials and profound studies from *Lucifer* of London.

Her masterly productions in French, which appeared in *La Revue Théosophique*, *Le Lotus*, and other Theosophical publications.

Her many-sided polemical writings published in different newspapers and magazines of India, England, the United States, and elsewhere.

The fascinating travel-stories from India sent in to the *Russian Messenger* and the *Moscow Gazette*, such as "The Enigmatical Tribes of the Blue Hills," "The Durbar in Lahore," and "From the Caves and Jungles of Hindustan."

Her larger works, so well known to students of Theosophical philosophy, such as *The Secret Doctrine*, *Isis Unveiled*, *The Key to Theosophy*, *The Voice of the Silence*.

The brilliantly written occult stories, referred to by H. P. B. as her "Nightmare Tales."

"The Transactions of the Blavatsky Lodge," and *Gems from the East*—a Theosophical Birthday-Book compiled by H. P. B.

A copious Supplement containing writings presumably from the pen of H. P. B.; an exhaustive index of titles and subject-matter, as well as a list of works quoted by H. P. B.

Following the publication of this Centennial Edition, there will be issued a work entitled "Life and Letters of Madame Blavatsky," which will contain the authentic story of her eventful life, based on her own letters, many of which have never yet been published, on personal and scholarly reminiscences of some of her pupils, and on documents and material gathered from various reliable sources, including data furnished by the very few members of her own family still living.

Besides presenting the historical background of H. P. B.'s life, this biography will explain some of the deeper things concerning H. P. B.'s mission and the mystery of her being, as given out by the other Leaders of The Theosophical Society, so as to allow the reader to get a glimpse into the inner life of the great Messenger that H. P. Blavatsky was.

The H. P. B. Centennial Committee extends herewith an open and cordial invitation to all students and followers of H. P. Blavatsky to co-operate with them in this important undertaking.

To all members of The Theosophical Society throughout the world, to Theosophists of other Societies, and to all individual persons who, without being affiliated with any organization, may hold H. P. B. near and dear to their hearts, we recognise in her an outstanding historical and literary figure. In all of them, whether near or far, an invitation is sent out to contribute in whatever way they are able to do so, especially by furnishing data, letters, and other material, which they may have in their possession or know the whereabouts of.

All material forwarded will be speedily copied and returned promptly, unless otherwise specified by the owner.

At the opening of this New Era in the history of the Theosophical Movement, what better tribute could be given to the memory of the great-hearted Teacher, than for all students of Ancient Wisdom, the world over, to unite on the common ground of this literary undertaking, inspired by devotion and love for H. P. B.—a truly magic name—and bring about the final vindication of the Messenger of Truth, who has shown us the Path to the Heart of the Universe!

Address all communications to:

MARJORIE M. TRIMM, BORIS DE ZIRKOFF, Joint Chairmen
H. P. B. CENTENNIAL COMMITTEE
International Theosophical Headquarters,
Point Loma, California, U. S. A.

Fairies and Gravitation

Probably the Theosophical Society (Adyar) presents no greater anomaly than the now popular Geoffrey Hodson, much press-agented as the colleague of famous men of science in Great Britain, and one who sees fairies and angels wherever he goes. He is now well on the way to eclipsing the famous C. W. Leadbeater as a purveyor of psychic hallucinations.

I have been particularly interested in an article by Mr. Hodson published in the *Hollywood Theosophist* of January (page 433) on "The Angel Valley of Shepscombe." It is quite impossible to abstract it fully and I can refer to but one or two items. Speaking of the fairies he saw there, he says:

"They are from eight to twelve inches high. . . . They wear coats and knee breeches of a material which looks like brown beech bark; they have long pointed feet and some wear tiny boots. . . ."

Just why they should wear clothing at all, and especially knee breeches, is not clear, nor why, not being physical, they should need boots. But so be it.

When one comes to their relation to gravitation one is puzzled. They are described as being independent of gravitation, in fact:

"They seem to be unaffected by the laws of gravity, for they maintain a horizontal position as they pass up and down with their bodies at right-angles to the trunks."

We will admit that; they are unaffected by gravity and instead of climbing a tree walk right up it as if it were horizontal; they stick out like a branch. Yet immediately thereafter Mr. Hodson describes an aged fairy—a be-fairy, for all fairies of this kind seem to be male, wearing beards and panties:

"They seem to grow old, for the chief variation in their appearance is that of age. Just now a doddering and very decrepit little old man walked up the hill. . . . Though at first I doubted the accuracy of my observation, I now see beyond all doubt that he supports himself with a stick in just the same way as a very aged human would do. . . ."

Now there is no reason on earth why an aged man supports himself with a stick except to counteract the pull of gravity, and were it not for gravity he certainly would not be bothered with it. This aged fairy is therefore subject to gravitation. Yet immediately before we are told that they walk up trees in a horizontal position, sticking out like a branch, which proves that they are *not* subject to gravitation unless, indeed, they have suckers in their feet like a fly. Whether they have such suckers is a matter commended to the "investigation" of Mr. Hodson. Yet, it must be impossible, for does he not tell us that they wear boots? Perhaps these boots are not boots, but suckers.

Again, they spring into the air and come down again, instead of keeping on upward in a straight line as they would do if independent of gravity, and more, Mr. Hodson observed a stiffening and hardening of the leg in springing, showing a push against the ground, indicating the action of gravity.

In any event, they are, and are *not*, subject to gravity; that is if you wish to believe the story.

I do not want to form a hasty conclusion, or to be unjust to Mr. Hodson, but I am compelled to believe from this article and many others by him, that he is either a charlatan of the most pronounced type, or that he is affected with a form of insanity which would be harmless, were it not that he succeeds in persuading such usually sensible persons as Mr. L. W. Rogers that he is giving us facts of nature and that, as Mr. Rogers puts it: "For the first time since C. W. L. was last with us, twenty-four years ago, we have a theosophical lecturer who speaks of things occult from actual personal observation" (*Messenger*, April, page 83).

One has but to study carefully the alleged revelations of our theosophical clairvoyants to see that they are full of impossible contradictions. Witness the plight of Annie Besant and C. W. Leadbeater in trying to run the World Teacher and the Liberal Catholic Church together. As for C. W. L., he is no exception, but a glaring illustration. I shall cite but two instances. He constantly asserts that on the astral plane one functions in four dimensional space, and that you therefore see things from all sides at once. Yet he describes the case of a person on the astral plane confronting the astral form of a friend all unaware that it was all front side and no back side, a point which had to be discovered by going around to his rear. Had it been true that one sees things astrally from all sides at once the deficiency of a back would have been obvious. Further, he constantly speaks of persons appearing in their natural form on the astral plane, yet relates an anecdote of an astral lady who was terrified by being pursued by a huge egg (!) which turned out to be a friend seeking recognition. Here we are confronted with difficulties. (1a), People on the astral plane appear in their natural forms and are seen from one side only; (1b), They are seen from all sides at once; (2a), The pursued lady did not recognize her friend because she looked like an egg; (2b), The pursuing lady recognized the pursued friend because she did not look like an egg, else how could she have recognized her?

Were not the now aged Leadbeater nearly at the end of his earthly life and probably of his mischief it might be worth while to analyze his various contradictions and prove that he has simply been humbugging his dupes with wild stories. Having become caught between the upper and lower millstones of the World Teacher story and the Liberal Catholic Church fraud, he is now trying to extricate himself by proclaiming Krishnamurti as an associate of horse-racing and prize-fighting people (see his own speech, reviewed in July *Caric*). This sounds perilously like the denunciations of Christ as one who sat down to eat with publicans and sinners. It is still to be hoped that Mr. Hodson is sincere, and that a sojourn in a suitable sanatorium under proper medical care may restore him to sanity and save such men as Mr. Rogers from committing themselves to his illusions.

Is it surprising that with such preposterous individuals rambling over the world in the name of Theosophy the T. S. is becoming the laughing-stock of sensible people, and that we find persons like Dr. van der Laanw and Lady Emily Lutyens, nauseated by what they have themselves swallowed in the past, proposing to throw out the whole of Theosophy as "revelation," and to betake themselves to "first-hand knowledge," which, in the end, may be just what Mr. Hodson claims for his flapdoodle?

Liberal Catholic Church Fires World Teacher

The dissensions caused by the attempt to graft Krishnamurti on to the Liberal Catholic Church, and his refusal to be so grafted, have led to definite action on the part of the Episcopal Synod of the L. C. C. held at Adyar in January. The official announcement, published in the April *Liberal Catholic* (page 170) and signed by the Right Reverends Leadbeater, Wedgwood, Cooper, Pigott and Bonjer, states:

Many questions have been asked in regard to the Coming of the World Teacher. The General Episcopal Synod has taken into careful consideration the widely divergent opinions held and expressed by various members of the Church, not only as to the fact of the Coming, but as to its nature and extent; and it feels strongly that it has no right to impose a belief upon its members, but must maintain its universal policy of granting them perfect freedom to hold their own individual convictions upon this matter as upon all others; so that in its official capacity it must remain all-inclusive, and must therefore take up an attitude of strict neutrality.

It has therefore withdrawn from the Summary of Doctrine any men-

tion of the World Teacher, and has modified those Collects in the Liturgy which speak of the physical return of our Lord, so that they now refer to the awakening and progressive unfoldment of the Christ in the human heart.

This is pure hypocrisy, as the same might be said of various other dogmas of the Church, such as Apostolic Succession, Absolution and Remission of Sins, on which there might be a difference of opinion among members. The attention of the King of the World is respectfully called to this act of repudiation, in view of the very definite announcement made by Annie Besant at Ommen (*Herald of the Star*, September, 1925) that said King had ordained the Liberal Catholic Church as the future world religion and Krishnamurti as its chief pillar. We do not note that the statement is countersigned by the Lord, and it must therefore be looked on simply as an attempt to crawl out of an unpleasant predicament brought about by the psychic frauds or hallucinations of Mr. Leadbeater and Mrs. Besant, and Mr. Krishnamurti's refusal to play the role planned for him. This is to be taken in conjunction with Leadbeater's repudiation of Krishnamurti published in nearly all of the official T. S. Journals (see *July Current*).

Miss Clara M. Codd on Meditation

I have been assigned the painful duty of reviewing Miss Clara M. Codd's little book on *Meditation, its Practice and Results* (pp. 92; Theosophical Press, 1930; 75 cents). I say painful, because I have very little sympathy with either the methods, objects or results of meditation as usually practised. Annie Besant tells an excellent story of H. P. B. In her early theosophical days Mrs. Besant asked H. P. B. the question: "How shall I meditate?" H. P. B. replied, "Stick your stamps on straight, my dear!" Broadly stated, this means to see that every duty in life, however small, shall be performed with proper attention and the effort to do it right. So shall one in the end acquire the powers he desires. In the course of many years' observation I have failed to discover that sitting cross-legged on the floor, pronouncing AUM through the nose, spending fifteen minutes or more in pondering over astral bodies, chakras, plain or occult virtues, or what not, have produced anyone who shows distinct signs of superiority except in his own estimation. On the contrary, such persons are likely to take up all sorts of follies, to adopt all kinds of eccentric beliefs. Mr. Wedgwood, whom Miss Codd quotes with approval as an authority on meditation, tells us in his book, *Meditation for Beginners*, to get out Annie Besant's picture and sit in adoration before it a half-hour each day! Miss Codd cites Ben Franklin's plan of setting aside one week out of twelve for each virtue. But be it noted, he did not spend one week out of twelve in thinking for a half-hour every morning on chastity; he actually practised it for that week.

Why meditate on manicuring your nails? Do it. Why think about practising charity? Do it. Why keep a spot on the floor warm in meditating on killing out separateness? Do it, whenever you are tempted to do otherwise. One single, often instantaneous act of this kind will work you more good than hours of meditation on the virtue of doing it. And not a day passes when you do not have many and many an opportunity. If you would be like the Masters, do not spend time trying to drive some ideal into your mind as you would drive a nail with a hammer. Learn, as far as you can, the Masters' ideals, and act them when the occasion presents. No more. What would you think of him who would spend time meditating on how to become an expert swimmer or ball player? Is it more sensible to do this when expertness of a more spiritual nature is desired? If your common-sense and your feelings of propriety do not help you, spend a little time in reading such books as Miss Codd mentions on page 92—*At the Feet of the Master*, *Light on the Path*, *The*

Voice of the Silence, Bhagavad Gita, and spare yourself the time you might spend on meditating on the writings of certain other persons whom she mentions, who have shown by their fruits where their meditations have led them. Aside from these there is far better literature outside the theosophical field than in it; take for example Kipling's inimitable poem "If", or the Essays of Emerson, which will be a source of inspiration long after Wedgwood and Hodson and Annie Besant and their psychism have been forgotten.

Approaching the Masters by such practices as Miss Codd mentions may give you a false feeling of sanctity. But it is not that which the Masters wish. They do not wish people who will try to force their way into their presence by mental practices; they wish those who will do what they teach. Really, I believe there is no other way.

At the Periscope

Latest News in Brief.—Liberal Catholic Church fires World Teacher. —Phoebe Payne bids up as rival to Geoffrey Hodson; discourses on celestial obstetrics. —Great enthusiasm in German and Dutch T. S. circles over de Purucker fraternization movement. —Joint Adyar and Point Loma Theosophical Club formed in Chicago—Geoffrey Hodson, angelosophist, and frau, return to England; Rogers now forlorn. —Max Wardall marries Hollywood girl in Sydney; discourses on Leadbeater's eight cats. —Omaha camp shows up 2,500 against 3,000 last year; no camp in 1932-33; why?—Point Loma denies wholesale holocaust of literature; no bonfire of belligerent booklets, but text books to be purged. —Besant would have First Object of T. S. Universal Brotherhood of Everything, from angels to ash cans. —Geneva Congress steered by Miss from Holland; Swiss Section ignored; Schweitzers peeved; next Congress in London, 1931. —Besant bubbles with enthusiasm for de Purucker movement; says Maha-Chohan endorses it; took ten seconds to get advice from On High. —Great approval of fraternization by Geneva Congress; Lars Eek of Point Loma T. S. and Peter Freeman, instigated by Besant, concoct scheme of fraternization via committees, but de Purucker will have no brotherhood by proxy. —A. B., at Geneva, reported bent and feeble, but tongue as limber as ever; says she hopes Adyar and Point Loma T. S. will become one Society. —General stampede of Adyarites to Point Loma, August, 1931, headed off; only delegates and invited guests wanted; no chance to pack conference with Besantites, Liberal Catholics or Krishnamurtyites; politics and parliamentary prattle prohibited; Leadbeater must leave pontifical duds at home. —Lady Muriel De La Warr, confirmed Krishnamurtyite, dies in London; cremated. —A Trevor Barker, editor of *Mahatma Letters* and *H. P. B. Letters to Sinnett*, and formerly of London U. L. T., becomes president of English Section of Point Loma T. S.

No Wholesale Destruction of Literature at Point Loma.—In the August Hollywood Theosophist (page 682; also in August Theosophical Messenger, page 184) Mrs. Hotchener reports the following from the Geneva Convention: "The Committee was much touched by a statement of Professor Eek's that many thousands of valuable pamphlets and books had recently been destroyed because they contained undesirable references of a personal character, and it was suggested that all Societies and members be invited to take similar action wherever necessary forthwith." Mrs. Besant was reported as saying (Hollywood Theosophist, page 691): "May I say that the Point Loma Society has taken a very fine initiative in the matter by destroying entirely, burning all the controversial pamphlets and other matter that was published from Point Loma some years ago. . . . Such a wholesale cremation would doubtless be very acceptable to certain persons prominent in the Adyar Theosophical Society, as it would enable them very effectually to cover up their tracks, but someone has made a serious mistake, however, for I

have received from Point Loma an official statement intended for publication, as follows: "This is a misunderstanding on the part of Prof. Kek, the fact being that it was decided at the International Theosophical Headquarters at Point Loma, to withdraw from circulation all the remaining stock of 'Theosophical Manuals,' and some other less important publications on account of their being out of date, in view of the great advances made during recent years in scientific research; also in certain other cases to block out or remove one or two paragraphs containing personal references, as it was held that nothing should be retained in our literature that might be offensive to other Theosophical Societies to whom our Leader, Dr. de Purucker, is extending the hand of cordial friendship and whom he is inviting to join with him in friendly co-operation." I am also personally informed from Point Loma that no intention whatever exists to erase totally from the scroll of history what has already been written, and that while in the interest of fraternity certain controversial literature will not be given indiscriminate circulation, a sufficient number of copies of everything published in the past will be preserved for the use of students of theosophical history. That is the only honourable course. To "destroy entirely" controversial matter containing references which this or that person happens to think undesirable would not only be a mutilation of historical records and an incredible folly, but would not differ in the least from the action of the Church of old in destroying books of which it did not approve, or that of a scientist who should conceal or destroy some evidence which does not agree with his preconceived theories. He who would destroy that which he does not like would be quite capable of fabricating that which suits his interests or his purposes.

Mr. Rogers' Annual Report.—One can but sympathize with Brother Rogers in his effort to make it appear in his Annual Report (August *Theosophical Messenger*, 171) that after all, things are not so bad with the American Section. But one expects things to be presented in their true light. Mr. Rogers says near the end of page 171, second column: "During the previous five years the largest number of resignations for any year in the American Theosophical Society was 130 in 1927. Doubtless true, but why not tell us about the lapses? Plenty of people do not bother to resign; they just drop out. Let us compare Mr. Rogers' own figures, embodied in his Annual reports to Mrs. Besant, as P. T. S. In 1928 the total membership is given as 7,859, and in 1929 as 6,917—a net loss of 942, notwithstanding the addition of 716 new members. In other words, notwithstanding the addition of 716 new members in 1929 the Section was still 942 short of the previous year. This means that in 1929 1,658 members dropped out, whether by resignation or by lapse does not matter. And that is 23.9% of the membership! Further, in 1928 1,110 new members were added, but in 1929 only 716, a loss of 424 in accessions, or 37.2%. Yet Mr. Rogers would have us believe that things are getting on quite normally, thank you. It is far better to face the facts than to try to evade them. A comparative table which I have given elsewhere shows that the American Section is not the only one affected and that most of the others show similar figures. Krishnamurti is perhaps to blame in part, but I think it also due to the attempt to pass off on the public what is really only a spurious Theosophy. Geoffrey Hodsonism may bring in a few new members, but his twaddle about angels and fairies is sure to repel still more, and it is little consolation to old theosophists to see a modicum of real Theosophy mixed with it.

Inciting to Murder!—In the July *Theosophical Quarterly* (page 67) "The Historian" expresses himself as follows: "I do not know of any period in the history of the white race when women were so immodest; the 'one-piece' bathing-suit of today is merely an excuse for showing as much as possible. It is, of course, a disgrace to men at least as much

as to the women who do it, for any decent man would drown either a wife or a sister before allowing her to appear in such wanton nakedness." I do not know whether "The Historian" is a member of that virtuous New York society against vice which hires men to seduce women and then arrest them for prostitution, but the insinuation that virtue consists, not in inward character, but in the length of one's frocks, that it is better to commit murder than to appear in bare legs or permit others to do so, and that those men are indecent who decline to drown their wives and sisters for not conforming to this puritanical canon of modesty, would be somewhat astonishing, did it not appear without protest in the official organ of a society which claims to be "the Nucleus of a Universal Brotherhood of Humanity" and then declares (same page) that it is quite too good a "nucleus" to have to do with the vast majority of mankind, other theosophists included.

Annie Besant to G. de Purucker.—As a result of the representations of Prof. Kek, of the Point Loma T. S., and others at the Geneva convention, Mrs. Besant sent the following telegram to Dr. de Purucker: "The Federation of National Theosophical Societies in Europe convened in Geneva, and I myself personally, have heartily welcomed Professor Kek bearing your message of good will and co-operation among Theosophical Societies, and we cordially reciprocate those sentiments. I shall gladly co-operate in the plan to issue a centennial edition of the complete works of Madame Blavatsky. I also accept personally, as does my brother Bishop Leadbeater, the invitation to be present at Point Loma on 11th August next year to celebrate the centennial of the birth of our great teacher, Madame Blavatsky."

Father Leadbeater on the World Mother.—At the December Adyar convention Mr. Leadbeater answered questions about the World Mother, but got her badly mixed up with obselesces on the one hand and the Blessed Virgin Mary on the other. If we don't hear much about the World Mother nowadays it is our fault, not hers. He stated very positively, however, that the World Mother would not manifest through Mrs. Rukmini Arundale, who is a very nice lady, but who hasn't the needful preparation. (June *Liberal Catholic*, page 334).

A New Religious Movement in India.—A new prophet has arisen in the land of the Vedas, whom his followers designate as "His Divine Majesty Shri Sadguru Meher Babaji." The title I have been able to learn of the Meher Baba creates a favorable impression of his teachings which, I judge, do not differ markedly from those of the famous Shri Rama-krishna. His disciples include not only Hindus but Moslems and even Europeans, one of whom, a well-known English poet, Meredith Starr, is attempting to introduce the Meher cult into England. There is a striking likeness between the devotion accorded him and that given to Shri Krishnamurti by his followers. It is said that one of his disciples, love-crazed, actually attempted physical violence on the body of the Meher in the excess of his devotion, thus showing the possibility of sadistic impulses where uncontrolled and blind devotion gets the upper hand. The Meher himself seems to accept these attentions somewhat unconcernedly, and devotes his time to meditation and to teaching boys, as well as his older disciples. The Meher cult publishes a monthly in English, *The Meher Message*, now in its second year, which, aside from the strictly Meher teachings, gives a better idea of present religious conditions and conceptions in India than anything else which comes my way. It is therefore always read with interest and is to be commended to those who want to get an insight into the Indian mind. The March issue contains an interesting and by no means complimentary editorial on the activities of the Christian missionaries in India. The foreign subscription is \$2.00 or eight shillings and it may be had from the publisher, The Meher Message Office, G. I. P. R., near Sarosh Motor Works, Nasik, West India.

Remittances from British Lands

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

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Fraternization at the Geneva T. S. Congress

A very full account of the reception of Dr. de Purucker's fraternization movement by Mrs. Besant and the Geneva Congress will be found in the August *Theosophical Forum* (Point Loma), containing Prof. Eek's full report and Dr. de Purucker's comments thereon. This issue, from the O. E. LIBRARY, 10 cents in stamps (U. S., Canadian, British). The monthly *Theosophical Forum* contains all news of this movement. Subscription through the O. E. LIBRARY, \$1.00.

A "U. L. T." Blavatsky Pamphlet Series

The Theosophical Company in Bombay, which publishes *The Aryan Path*, is issuing a series of pamphlet reprints of articles by H. P. B., Judge, Damodar and others. Thus far have appeared: H. P. B., *Is Theosophy a Religion?*; H. P. B., *What Theosophy Is*; Judge, *Universal Applications of Doctrine*; Damodar, *Castes in India*; Judge, *Theosophy Generally Stated*. While they last, 5 cents each from the O. E. LIBRARY.

A New Presentation of "The Secret Doctrine"

Evolution as Outlined in the Archaic Eastern Records; by Basil Crump. Pp. vi, X, 187. Peking, 1930. From the O. E. LIBRARY, \$1.15.

Basil Crump, well-known to *CARRIO* readers as co-worker with Mrs. Alice L. Cleather, and joint author of *Buddhism the Science of Life*, has just published in Peking an excellent little book with the above title. This may be here briefly described as a condensation of H. P. B.'s *Secret Doctrine*, taking the Stanzas of Dzyan as a basis and omitting the various digressions of the larger work. Mr. Crump, as a devoted follower of H. P. B., has attempted no original interpretations—although the words are mostly his own—and the book may therefore be recommended to those students who have difficulty in finding their way through the intricacies of the greater work, as well as to those who have no time to undertake it, but who wish to know what it is all about.

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.

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GEORGIA!

"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."

So states the First Amendment to the Constitution of the United States. It has been generally conceded, and properly, that there is a limit to freedom of speech and therefore of the press; that it does not include the right to incite to violence or to violent insurrection. But it is also assumed, and rightly, that such an offense against law and order must actually and clearly have been committed before punishment can be imposed, and that the mere assumption on the part of the police or other officials that such and such a person or persons may perhaps indulge in incendiary language or commit violence is not sufficient to justify interference, and certainly not punishment. Everybody knows, however, that in these days when the principles of freedom are being more and more forgotten or violated, the right to freedom of speech, of the people peaceably to assemble, is evaded by the simple expedient of requiring a police permit to hold a meeting, a permit which may be refused for the most arbitrary reasons. The mere holding of a meeting then becomes of itself a crime, and those attempting it are subjected to brutal indignities.

But the above amendment applies to Congress; it does not apply to the legislatures of the individual states, or to their police. There is nothing, if one interprets the amendment literally, to prevent a state from sending a man or woman to the gallows for protesting against the drought as blasphemy against an act of God, or against the difficulty of getting a spouse. In fact, interferences with free speech are actually made on but slightly better pretexts. In Boston, once the cradle of liberty, but now the cradle of perhaps the worst tyranny to be found anywhere out of the South, people were maltreated by the police for attempting peaceable protests against the execution of Sacco and Vanzetti, and me-

morial meetings have been prevented one or two years after the event. Being unemployed is not usually the fault of the unemployed individual; protesting in a body by groups of unemployed, and seeking a solution, are not more irrational than for the farmer to complain of the drought and appeal to the authorities for relief. Yet we remember distinctly that certain unemployment parades, quite peaceable, indeed, were forbidden or violently broken up by the police in several cities not long ago on the absurd pretext that they were engineered by communists, a possibility which, even if true, would not have altered the fact that what the participants were after was solely to make it clear to the public that they were out of work and needed it. Here in Washington there was a veritable panic over communists; a leader attempting to address the assembled workless ones from the White House fence was pulled down and mauled by the police before he had had a chance to utter a word, with the natural result of a near riot. And what was the charge brought against him? Inciting to riot or insurrection? By no means, for he had barely opened his mouth. No, he had committed the crime of climbing on to a fence, which the law forbids!

In general these police interferences resulted in little more than bruises. But in Georgia the outcome has been far more serious. Georgia has an antique statute, originally enacted in the early stages of the civil war as a Confederate measure against trouble with the slaves, and amended shortly after its close, during the reconstruction period, and aimed at attempts at insurrection against the federal government. This statute is still on the books and carries the death penalty for inciting to insurrection, and five to twenty years imprisonment for circulating incendiary papers. Quite clearly this was a war measure and in fact it has never been used, yet it is now brought forth, dusted and polished, and applied to certain very recent cases.

Last March 9th the communists in Atlanta arranged to hold a meeting the purpose of which was not insurrectionary, but to protest against unemployment conditions. As a matter of fact the meeting was not held, for it was prevented by the police, who arrested and ran in the two leaders, Joe Carr, aged 19 and M. H. Powers, aged 26, who were held for "disorderly conduct and throwing a tear-gas bomb," said bomb having actually been dropped in the hall by a detective to break up the meeting. Later the charge was changed to "inciting to insurrection and distributing insurrectionary papers," using the words of the effete statute, and the former offense carrying the death penalty.

Later, on May 22d, at a protest meeting of the American Negro Labor Congress, two white girls, Mary Dalton, aged 20, and Ann Burlak, aged 19, as well as two negro youths

were arrested and indicted by the grand jury on the same charge and under the same statute, carrying the death penalty. That the state proposes to put these six young people to death if possible is indicated by the public announcements of Assistant Solicitor-General John M. Hudson, who stated:

"As fast as these Communists come here and publicly preach their doctrine of violent opposition to the laws of this state, we shall indict them and I shall demand the death penalty in every case."

In the first two cases certainly, and probably in the others, this is a frame-up, designed to snuff out the lives of persons who have ventured to protest against unemployment, but who have, in the opinion of the grand jury, been tainted with that horrible bugaboo, communism, and who are guilty of an almost equally great offense in the eyes of the average Georgian, that of associating with negroes for the betterment of labor conditions.

As these young persons whose lives are in jeopardy are friendless and without means of paying for their defense, an attempt is being made by the *"Emergency Committee for Southern Political Prisoners,"* John Dos Passos, Treasurer, Room 430, 80 East 11th Street, New York City, to raise funds for this purpose, and to whom donations should be sent.

Correspondents Wanted

The LEAGUE desires at this time a number of correspondents who will be willing to write to illiterate or colored prisoners who apply to us. It is particularly difficult to provide for these, and offers from old or new members are solicited.

Read This Again!

Mrs. Widmayer's way of helping prisoners is to aid them in disposing of the fancy articles made by them in their spare time, by which they hope to raise a little money either for supporting their families or helping them to bridge over the difficult time after their release. Everybody knows how hard it is in these days to get work, and the pittance of a few dollars allowed prisoners on their discharge will carry them but a few days, often less.

A great variety of nice handiwork is made by these men, and Mrs. Widmayer has made it her life work to assist them in disposing of it. Christmas is coming, and she suggests that you bear these men in mind in making purchases. You may save a man from being driven back to crime by hunger. Full details from Mrs. Elsa L. Widmayer, Route 3, Box 971, Edgewater, Colorado.

Penal Notes

Moistening the Voters.—The recent series of articles published in the press by Major Maurice Campbell, late prohibition administrator of eastern New York, is most instructive. He considers it impossible to enforce prohibition because the highest Government officials, sworn to enforce the prohibition law, secretly work against it. We all know that Secretary Mellon, who was formerly identified with distilling interests, is lukewarm. But it is astonishing to learn that another high Treasury official, who has made himself notorious by his justification of the outrages of enforcement officers and his generally vindictive spirit towards offenders, secretly gave orders to Major Campbell during the presidential campaign of 1928 to let up on the breweries because

of New York "tongues hanging out of parched throats," and presumably because the owners of said tongues would be more likely to vote for Mr. Hoover if a supply of "cereal beverage" with more than the legal amount of alcohol could be secured. It is interesting to note that the only reply said official could make to Major Campbell's charge was to call the Major a failure as a horse doctor! Vice-President (then Senator) Curtis, as well as Mr. Mellon, are charged with monkeying with the Volstead act for the benefit of parched Republican tongues. Since Mrs. Mabel Walker Willebrandt opened her heart to the public nothing so utterly damning has been published, and Major Campbell has chosen a most opportune time to illustrate how prohibition works. Once an ardent prohibitionist, he has reached the conclusion that prohibition, however beautiful in theory, is breeding criminals, hypocrites and corruption in high places, and that some other method of dealing with the drink problem must be adopted.

A Reform at Leavenworth Penitentiary.—It is stated that inmates of Leavenworth Penitentiary are now allowed to send letters to the Department of Justice without their passing through the hands of the censor or other official. The letters are deposited in a special mail box to which no one in the institution has a key. This is an admirable provision which should be obligatory in all prisons, it being well-known that the efforts of prisoners to secure justice are often thwarted by hostile officials.

Crime in Chicago.—"For each robbery committed in London, New York commits 36 and Chicago 100. In one year there were twelve times as many robberies as in all England and Wales. In 1923 Chicago statistics showed twelve times as many robberies as the whole of Canada, and the number has steadily increased since then. Its homicidal rate was twice that of Italy, four times that of Australia, eight times that of Ireland, and nine times that of England and Wales." So writes Lawrence Howe, for 21 years a Chicago detective sergeant, in *The Nation* of September 24. One reason assigned is the ease with which escape from the city may be effected; another, more important, is the almost universal corruption of the police, courts and lawyers by the criminals. Some 370 underworld murders have been committed in the last five years, from which but four cases came to trial and not one was sentenced. Al Capone is stated to have "earned" a gross income of \$70,000,000 and to have paid out \$30,000,000 for protection.

Unemployment in England.—Pierpont, for twenty years the one hangman in England, is paid by the job and is complaining of unemployment. He testified before a Parliament committee on capital punishment that he favors hanging, but was reticent about his reasons.

"Is England Played Out?"—Writing under this title in *The Nation* of September 16th, Alice M. Cameron says in part: "The first point to be noted is the amazing decrease of crime in the past ten years throughout England. Twenty-four prisons have been closed in less than twenty years. Their number has been halved since the beginning of the century. Pentonville and Maidstone prisons are now to be torn down and the sites used for model dwellings. The figures are signs of a revolution in the attitude of the worker towards the law. The old attitude was one of class solidarity against the law and its representatives, the police. Obedience and law observance were a matter of fear. Since the war a new attitude has developed, and new relations of mutual confidence and understanding have grown up between workers and police."

Holland's Emptying Prisons.—It is reported that Holland is about to close one of its largest prisons, which, for a small country, means much. The prison population of Holland decreased 20% in the period 1923-1928, which is attributed to more humanitarian methods of treating inmates.

Walking on Eggs—About the Geneva Congress

The proceedings of the Geneva Congress of the European sections of the Adyar Theosophical Society, in so far as they relate to the efforts of Dr. G. de Purucker to bring about friendly co-operation between the several theosophical societies, have been partially reported by Mrs. Hotchener in the August Hollywood *Theosophist*, and much more fully in the August *Theosophical Forum*, which contains the full report of Prof. Lars Eek, of Sweden, who was requested by Dr. de Purucker to attend the Congress as a representative of the Point Loma T. S. and to secure a hearing, if possible, for his views. It will also be remembered that Mrs. Hotchener had promised to present the subject to the Congress (August *Critic*).

Prof. Eek's report fills fourteen pages of the *Forum* and is therefore somewhat detailed. I can present but a brief outline, mostly in his own words. It is a most interesting document, an historical record, not entirely without its humorous side, and should be read in full to be appreciated.

At the very first session of the Congress Prof. Eek was introduced by Mrs. Hotchener to Mrs. Besant, who occupied the chair, and was invited by her to address the assembly, presenting, as he understood them, the hopes of Dr. de Purucker that the two societies, that of Adyar and that of Point Loma, might in future work together as friends in the interests of Theosophy. Prof. Eek's speech was greeted with the greatest enthusiasm both by the assembly and by Mrs. Besant herself, who fairly boiled over in telling how rejoiced she was that this had come about at last. To quote Prof. Eek:

She begged to thank Dr. de Purucker for the courtesy shown by him in sending a personal representative to this International Congress at Geneva, and she wished me to assure him as well as his whole society that *Annie Besant accepted the proffered hand of friendship: further that she was looking forward to the time when our societies would work harmoniously together like one great society; further, that the essential teachings and aspirations of the two societies were practically identical, and that she happily greeted the beginning of the new time when co-operation and fraternal understanding would be the watch-words. She further enjoined the various sections of her Societies to see what they could do to work out a practical way of approach between Point Loma and Adyar and the various local sections and the local sections of the Point Loma Society.*

At the close of the session Mrs. Besant invited Prof. Eek to visit her next morning at her hotel, which he did. At that time Mrs. Besant told him, among many other things:

I declare as Leader of this Theosophical Society that I am fully in sympathy with the proposal of Dr. de Purucker, and that it is my personal hope that our societies will ultimately become only ONE SOCIETY. And that which makes me so positive in this matter is the fact THAT I KNOW THAT IT IS APPROVED BY THE CHOHAN. You realize, Professor Eek, I could not do a thing like this if the Chohan did not approve of it."

Further:

"Why, no, I don't see at all why the members of our Society who wish to do so should not form classes within the Esoteric School of Dr. de Purucker's Society. I have no right to prevent them, and no wish to do so. This co-operation and unification is approved, I have told you, by the Maha-Chohan."

This premature proposal of peaceful penetration almost took the Professor's breath away, but he still retained consciousness and continues:

Dr. Besant declared immediately that she would compose a telegram right away and tell Dr. de Purucker with what great pleasure she

would accept his invitation to come to Point Loma next year August 11th, and that she would not allow anything to prevent her from going there. Someone remarked to her that she ought to say in the telegram "if possible" seeing that she was so busy and that so many other things might come up to prevent her from going to Point Loma, but the speaker was immediately interrupted by her exclaiming: "No, I don't want any 'if possible' put in, for I am going there unless I shall have died by that time. I must go there and I shall go there if alive. But, of course, you realize, Dr. Eck, that Brother Leadbeater will be coming with me."

I had a feeling that it would be a good thing for the Teacher at Point Loma to know exactly what Dr. Besant thought in this matter and so I greeted the insertion of Leadbeater's name into the telegram with satisfaction, even though I perhaps for some reasons was in doubt whether it might not have been a happier thing for the Teacher to have such a communication by letter considering the important points connected with that piece of news. However, it is there, and I had never dreamt that it would have so happy an effect upon Mrs. Besant's members as it actually did. They exclaimed that it would truly be the beginning of a new time when old prejudices and enmities would be forgotten and the phrase of "the water that had flowed under the bridge" would not be merely a phrase for the day but a reality in the whole future life of the Theosophical Movement.

Prof. Eck, in short, was quite astounded by the cordiality of his reception and by the immediate and favorable response which his proposals met from Mrs. Besant. Doubtless she had been informed in advance, but even then, he was not prepared for so sudden and apparently so whole-souled acceptance.

As a result of the above, the Council of the European Federation appointed a committee to confer informally with Prof. Eck with a view to further practical co-operation between the two societies. Mrs. Hotchener, Mrs. Margaret Jackson, M. Charles Blech and Mr. Peter Freeman were selected. A memorandum was drawn up signed by Lars Eck for the Point Loma Society and Peter Freeman for the Adyar Society, of which I quote the more important parts:

2. That a list be made of all known Theosophical Societies and bodies having similar objects and ideals.

3. That a Meeting be held at an early date at the most convenient place and time of three official representatives of all known Theosophical societies for the mutual exchange of opinions with the purpose of fraternal co-operation. May, 1931 was proposed. . . .

(It was suggested that Dr. Besant, as representing the largest number of Theosophical members, be invited to act as Convener, and on being consulted, Dr. Besant agreed to act as invited, but intimated that she would in no way object to Dr. de Purucker or other individual taking the initiative of summoning this preliminary meeting.)

4. That a joint public pronouncement be made on this matter as soon as possible afterwards, on any agreement reached.

5. That all Theosophical Societies be invited to encourage fraternal delegates to be present and to convey greetings to and from their respective Societies at all Lodge, Federation, National, and International Conventions and Congresses wherever suitable.

6. That wherever practicable joint celebrations be organized for such purposes as "White-Lotus Day," on which occasion Theosophical workers who have "passed into greater Light" are kept in memory.

Prof. Eck was quite carried off his feet, in fact; "I walked on air when I left Geneva," he says in his report. It would seem, however, that he had been walking on eggs, for desirous as he was of bringing about cooperation between the two societies Dr. de Purucker was not prepared to have a plan of brotherhood through committees put into operation, and in a masterly address at Point Loma (August Theo-

sophical Forum, page 19) he expressed himself in no uncertain terms about the plan which had been so precipitately adopted at Geneva without his knowledge or assent. I can quote but a few passages:

I will have naught to do, in this particular work, with anything based on mere brain-mind precepts and divorced from spiritual vision, such as deciding matters by the mere expedient of counting noses or upraised hands. I will have naught to do with bringing down spiritual truths and efforts in order to subject them to the brain-mind sanctions of merely parliamentary proceedings. Our Theosophical Work reposes on the Laws of the Universe, and if the appeal that has been made, going out from Point Loma, cannot reach sympathetic hearts and minds without having to pass through the distorting prisms of brain-mind preconceptions and prejudices, then we shall continue our sublime way alone.

Once that our spiritual Hope is brought into the council-chambers of debating men, however well-meaning, and there discussed as they would discuss the advisability of increasing or decreasing membership-fees, that Hope will die. The idea of a preliminary meeting in May, 1931, or at any other date, as suggested in Lars Eck's report, would, I do believe, utterly destroy the spiritual appeal of the Centenary Congress which we have in mind for August, 1931; to which Congress I shall invite not a body of mere Theosophical congressmen convening for debate and discussion, but the heads and a few responsible officials of the other Theosophical Societies only, in order that we may meet in friendly conversation, heart to heart, and mind to mind, where mutual understanding will overleap all parliamentary rules whatever, and where we can join hands as brothers and discuss and reach conclusions dictated solely by the fraternal love in our hearts. . . .

No spiritual reality has ever been determined or decided in mere parliaments. No matters of widespread spiritual interest to the human race, apart from questions of mere political convenience or need, have ever been settled in congresses. In our Work I will have none of it. Responsible, as I am, for the policy and for the destiny of the Work confided unto my hands, I will carry that Work on as I was told to carry it on, in a purely Theosophic way, by the quiet appeal of an understanding heart to other understanding hearts.

I hope that our Theosophical Congress in 1931 will not be attended by thousands of people coming from all over the world. However, if they come, then well and good. We shall not of course keep them out, but they will not come to vote, if I can have my way. . . .

Can you imagine Masters' Work, which means the destiny of Humanity's only spiritual Hope today, being decided upon by a congress determining spiritual questions by voting or by a show of hands, whether in our Greek Theater, or on this platform of our Temple of Peace? Pause a moment in thought, and reflect. The appeal that I have sent out is addressed to Theosophists, and for Theosophists, and for Theosophists only. Nobody will be invited to this pan-Theosophical Congress who is not a Theosophist, and who comes not as a Theosophist. It is not a congress for Christians, nor for Buddhists, nor for Brahmanists, nor for "Liberal Catholics" so called, nor for Krishnamurti-ites, nor for Christian Scientists, nor for atheists, nor for Free Thinkers, nor for anyone else except Theosophists. It is for us alone, because it is to arrive at certain conclusions concerning our own inner Theosophical economy.

And much more. I most heartily concur in Dr. de Purucker's attitude. For months past there has been growing, almost spontaneously, a feeling of friendship and a desire to cooperate between local bodies of the Adyar T. S. and the Point Loma T. S., both in America and Europe. The sleeping desire was there, else Dr. de Purucker's appeals could not have awakened it. Joint meetings have been held and arrangements for others made, members of one society have freely visited

the meetings of the other, and the accumulated ice of years was beginning to thaw under the growing recognition of the fact that all theosophists, no matter what their affiliation, are thereby brothers. Each local group has acted as seemed to it best.

New comes a plan, sponsored by and apparently originated by Mrs. Besant, for getting together committees and a congress to discuss, decide and vote upon and dictate terms, ways and means of effecting brotherhood. As Dr. de Purucker implies, this is an impossibility. The moment you begin with committees and votes, you introduce dictation, you introduce politics and log-rolling, and that which should have been spontaneous, an expression of brotherhood coming from the depths of the soul, becomes part of a parliamentary machine. It won't work; you cannot dictate brotherhood, or hand it down from some superior authority. It must grow as the flower grows, and the attempt to start a brotherhood machine will but kill the spirit of it. I am glad indeed that Dr. de Purucker has plainly put his foot on the plan, and one may see in his words the indication that, anxious as he is for brotherhood, it is not his intention to use means which in the end would be fatal.

Dr. de Purucker's remarks are, of course, most kindly; there is no suspicion expressed that there were concealed motives in the action of the Geneva Congress, and one may well assume that most of those present had none. There are others, however, who remember Mrs. Besant's past history, the manner in which she has taken every past theosophical convention to herself and manipulated it for her own purposes and those of her Brother Leadbeater. They do not forget how she attempted to divert the Central Hindu College from its original purpose and to manipulate it so as to make it a feeder for the Order of the Star in the East; they remember how she took possession of the originally independent Co-Masonic Movement, how she has constantly aimed to use the Adyar Theosophical Society as a tool in her Indian political aims, how she attempted to stir up ill feeling in the United States against Great Britain during the war, using the T. S. as an instrument, nor have they forgotten how she turned the E. S. into an electioneering instrument in the T. S. They still remember how she took the *Liberal* Leadbeater to her bosom and made him the co-dictator of the policies of her society, and how she throttled the T. S. and forced the Liberal Catholic Church upon it. They still remember, many of them, how she tried to oust Judge from the Theosophical Society and set herself up as the sole mediator between the Masters and men; how she attempted to discredit Olcott and expelled Martyn and Steiner and their associates for opposing her will. They know that she is a shrewd politician, a skilled parliamentarian, with a retinue of blindly obedient servants. And they suspect in her sudden and exuberant professions of friendship for the hitherto despised Point Loma Society, backed by the purported authority of the Maha-Chohan, the outward manifestation of an inward intention to monopolize here as elsewhere the whole of the new movement, and to manipulate it in such a manner as ultimately to annex the Point Loma Society, with members and assets, to Adyar. They are convinced that whatever her professions may be, her great aim has always been to possess herself of and set herself at the head of every movement which has any real, prospective or fancied value. They see behind her words: "it is my personal hope that our societies will ultimately become one society" the thought: "and that Society *mine*."

Be that as it may, there is ample room for Dr. de Purucker's injunction: "Watch your step."

An amusing part of the episode is Mrs. Besant's declaration that she intends to bring her Brother Leadbeater with her to the Centennial Congress at Point Loma. From Dr. de Purucker's remarks it appears that it has not been his intention to hold an open congress for each and every person who might be prompted to attend. The facilities at Point Loma are too small to accommodate a host of visitors, and these

will be limited to specially invited guests and to delegates regularly appointed by the various societies, sections or lodges. The personal invitation to Mrs. Besant, as president of the Adyar T. S., was not intended to authorize her to bring a retinue with her, no, not even her Brother Leadbeater, and that gentleman, should he come, will have to be sent as a delegate for some section, not as a companion of Mrs. Besant. That, of course, is quite proper, but it may be confidently predicted that Mr. Leadbeater will be there, with a trunk full of ecclesiastical raiment in which to parade before anybody who will look at him, whether at or near Point Loma.

Note. Copies of the August *Theosophical Forum*, containing the cited articles in full, and other pertinent matter, may be had from this office for 10 cents (fivepence) in U. S., Canadian or British stamps.

Hot Dog Season Opens in London

I judge that the unprecedented hot weather in England, which prevailed recently and which appears to have paralyzed many of our correspondents, has not interfered with the hot dog business, as manifested by the receipt, September 20th, of five pounds sterling dogs from our four anonymous friends in London. Not being expert in verse, nor even versed in doggerel, I can only say very prosaically: "Thank you, ladies, gentlemen, either or both. If I cannot meet you here, I may meet you on the other side of Jordan, when I hope to present the gratitude of the *Critic*, and also the solution of the riddle you put to me last time."

Theosophy or Neo-Theosophy—XIX

(Continued from August *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.

Devachan

. . . All the greatest plans of moral reform of intellectual and spiritual research into abstract principles of nature, all the divine aspirations, would, in devachan come to fruition, and the abstract entity previously known as the great Chancellor would occupy itself in this inner world of its own preparation, living. If not quite what one would call a conscious existence, at least a dream of such realistic vividness that nothing of the life-realities could ever match it.

—*Mahatma Letters*, p. 191

ENQ. But what is Devachan?

THEO. The "land of gods" literally; a condition, a state of mental bliss. Philosophically a mental condition analogous to, but far more vivid and real than, the most vivid dream. It is the state after death of most mortals.

—*Key to Theosophy*, orig., p. 100;

U. L. T. reprint, p. 78; rev.

ed., p. 68

You postulate an intercourse of entities in devachan which applies

When the astral life is over, the man dies to that world in turn, and awakens in the mental world . . .

His mental body is by no means fully developed; only those parts of it are really in action to their fullest extent which he has used in this altruistic manner. When he awakens again after the second death, his first sense is one of indescribable bliss and vitality—a feeling of such utter joy in living that he needs for the time nothing but just to live. Such bliss is of the essence of life in all the higher worlds of the system. Even astral life has possibilities of happiness far greater than anything that we can know in the dense body; but the heaven-life in the mental world is out of all proportion more blissful than the astral.

—C. W. Leadbeater, *Textbook of Theosophy*, pp. 88-9

And with regard to the true communion, that of soul with soul?

only to the mutual relationship of physical existence. Two sympathetic souls will each work out its own devachanic sensations making the other a sharer in its subjective bliss, but yet each is dissociated from the other as regards actual mutual intercourse. For what companionship could there be between two subjective entities which are not even as material as that etheral body-shadow—the *Mayavi rupa*?

—*Mahatma Letters*, p. 198

A mother from a savage tribe is not less happy than a mother from a regal palace, with her lost child in her arms; and although as actual Egos, children prematurely dying before the perfection of their septenary Entity do not find their way to Deva-Chan, yet all the same the mother's loving fancy finds her children there, without once missing that her heart yearns for. Say—it is but a dream, but after all what is objective life itself but a panorama of vivid unrealities? The pleasures realized by a Red Indian in his "happy hunting ground" in that Land of Dreams is not less intense than the ecstasy felt by a *cannot-seur* who passes *ucons* in the rapt delight of listening to divine Symphonies by imaginary angelic choirs and orchestras.

—*Mahatma Letters*, p. 103

(To be Continued)

New Theory of Krishnamurti—Enter Mr. Luntz

One might think that the limit had been reached in theories of Krishnamurti in Leadbeater's pronouncement that "he is aiming at the average unawakened entity whose thoughts center chiefly around horse-racing, prize-fighting, football, business or pleasure." But Charles E. Luntz, an ardent Besantite and Leadbeaterite, outdoes the noble Bishop. In a brand-new theory, published in *The Theosophical Messenger* for September (pages 193-6) he adds injury to insult.

Mr. Luntz's theory is that there has always been a sifting process going on in the Theosophical Society whereby the unfit have been caused to kick themselves out, leaving only the salt of the earth [a partial list of whom may be found in Leadbeater's *Man: Whence, How and Whither*, and *The Lives of Alcyon*]. Such a sifting process is going on at a rapid pace today. The gentle Jiddu is the unconscious agent whereby it is being effected. Those who accept his teaching to the extent of leaving the T. S. are the unfit. Those who hold on like a bull dog to a boy's pants and refuse to budge, who accept Leadbeater and Besant in their entirety as their god and goddess, they are the elect, they are those who will constitute the ranks of the T. S. in future incarnations.

That is closer, nearer, dearer than anything we know here, for, as we have seen, there is no barrier on the mental plane between soul and soul; exactly in proportion to the reality of soul-life in us is the reality of soul-communion there; the mental image of our friend is our own creation; his form as we knew and loved it; and his soul breathes through that form to ours just to the extent that his soul and ours can throbb in sympathetic vibration.

—Annie Besant, *Ancient Wisdom*, p. 143

The fifth subdivision of Kâmaloka offers many new characteristics . . . Here are situated all the materialized heavens which play so large a part in popular religion all the world over. The happy hunting-grounds of the Red Indian . . .

—Annie Besant, *Ancient Wisdom*, p. 100

Krishnamurti is, Mr. Luntz believes, the World Teacher or his instrument. But his function is not to teach the world, but to purge the Theosophical Society. As Mr. Luntz says: "It is my well-reasoned belief that in order to achieve the above result, the World Teacher, whose consciousness informs Krishnaji, has deliberately shut off from the latter's physical brain the knowledge of the true reason for his attacks on the Theosophical Society." Of Krishnaji's earnestness he has no doubt. He also asserts that Krishnaji is reported to have made the statement that he does not remember writing *At the Feet of the Master*, and adds: "This is an incredible remark in view of the huge circulation of the book and the fame it brought to Krishnamurti in his earlier days, unless indeed this knowledge too has been shut off lest it might lessen the power and sincerity of his present teaching." In short, in order to enable himself to swallow all the piffle that Mrs. Besant and Mr. Leadbeater have put forth, Mr. Luntz would have us regard Krishnamurti not only as being like a horse drawing a wagonload of goods, not knowing why, but as a victim of amnesia at the same time, a mere automaton worked by radio from the slopes of the Himalayas where the real World Teacher resides, who is bent on purging the Theosophical Society by tempting its members. The weak listen to Krishnamurti, yield, resign, and so lose their chance of promoting the sixth race, for which purpose, Mr. Luntz tells us, the Theosophical Society exists. They are no good anyway, and this is how the Lord gets rid of them.

So many theories of Krishnamurti have been put forward that I can think of but one more, which I timidly suggest. I do not claim that I endorse it, but it is at least as good as that of Mr. Luntz. Mr. Krishnamurti is, indeed, the agent of the World Teacher for sifting the T. S., but in the opposite sense, that of getting people with a modicum of reason left away from such persons as Mr. Leadbeater, who can with one breath call Krishnaji the World Teacher, and with the next proclaim him as a panderer to pachydermatous prize-fighters and horse-racers. In course of time those worth salvaging will have left the T. S., and then—as when the devils entered into the herd of swine which ran down a steep place into the sea and were drowned—the whole remaining body will be stampeded into some retreat for the insane, there to harken continuously in wrapt attention to Geoffrey Hodson lecturing on angels clad in radiance, fairies in short pants and gnomes with decayed teeth.

At the Periscope

Latest News in Brief.—CRITIC, passing the bowl, gets mostly slugs.—Besant and Leadbeater, visiting Ommen Camp, say not a word.—Theosophical Press resumes selling jain.—Hollywood *Theosophist* tottering, says Besant; blood transfusion from *Adyar Theosophist* to revive it.—Krishnaji irresponsible agent of Masters for purging T. S. of failures, says C. E. Luntz.—"Third Outpouring" in sight, says E. N. Pearson.—L. W. Rogers resumes lecturing.—Fraternization advancing in three-league boots.—New fraternization movement launched by Wm. Kingsland; Orpheus Lodge, T. S. (Vancouver) fires first gun in Kingsland campaign.—Christian missionary girls' schools in Burma insult Buddhism; fracas impending.—Bombay ULT said to be booming; *Aryan Path* violates anonymity, first principle of ULTism.—Mrs. Laura C. Langford, formerly Mrs. Laura C. Holloway, of *Mahatma Letters*, died July 10th at Canaan, N. Y.—Van Hook jumps on Jinarajadasa.—De Purucker born at Geneva, says Mrs. Hotchener; de P. thinks it was Suffern, N. Y.—General depression in T. S. affairs attributed to Soviet short selling.

Movements of the Sages.—Mrs. Besant and Mr. Leadbeater were at the Ommen Camp, but are reported as maintaining silence. They just formed a part of the pachydermatous public of horse-racers and

prize-fighters to whom Krishnaji, according to Mr. Leadbeater, is supposed to appeal. Wedgwood and Jinarajadasa were also there, and the cuisine was excellent. Mrs. Besant, Mr. Leadbeater and Mr. Jinarajadasa return to India. At the London Convention Mr. Jinarajadasa gave an interesting address on "The Personality of H. P. B.," which may be found in the September Hollywood *Theosophist*. At Geneva Leadbeater and Dr. van der Leeuw held forth, while Mrs. Besant gave personal reminiscences, not wholly in agreement with her *Autobiography*, however. Apart from the usual rag-chewing the only event was the speech of Prof. Eek in favor of fraternization, and the response, reported elsewhere in this *Critic*.

Thumping Leadbeater.—Endless dissertations have been published aiming at fitting Leadbeater and Krishnamurti together, and these seem to be mostly by those who are simply afraid to face the truth that you can no more do this than you can serve God and Mammon at the same time. Outstanding types of this moral cowardice are to be found in George Arundale and C. Jinarajadasa, to say nothing of a large part of theosophical officialdom. One of the best and most honest expressions is to be found in a letter by F. D. Patell in the June *Adyar Theosophist* (pages 177-182). I can quote but a few lines: "As a matter of fact, almost the entire body [of the T. S.] has imperceptibly drifted into the formation of a religious sect with its priesthood, and rites and ceremonies, and its paraphernalia of fairies and angels, and it is Krishnaji and only Krishnaji who has come amongst us at the right time as our true saviour . . . So far the position some of the leaders have taken up with regard to the differences between them and Krishnamurti, to say the least, illogical. If they were to disown Krishnaji as the vehicle of the World-Teacher, their position would then be at least logical. But to maintain that Krishnaji is the chief focus of the Lord, or to say that the World-Teacher does often speak through him, and at the same time to characterize his most prominent and oft-repeated statements as so obviously wrong as to be contrary to the experience of thousands, is certainly very perplexing to us—unfortunate Theosophists." Here he is talking of Leadbeater's recent attack on Krishnamurti. Unfortunate theosophists! Yes, truly. Having been beguiled by Besant into accepting Leadbeater with his "paraphernalia of fairies and angels," and by both Besant and Leadbeater into accepting Krishnaji as the vehicle of the Lord, and seeing Krishnaji denounce all the flummery of the church he was expected to support, they cannot bear to abandon their belief in the sacrosanctity of all three, and stand with one foot on each side of the ever widening crevasse, unable to take to one side or the other, or to admit that Krishnaji is a savior for no other reason than that he is preaching common-sense, and in imminent risk of falling into the pit of agnosticism advocated by van der Leeuw.

Leadbeater's Cats.—In the August *Theosophical Messenger* (pages 178-9) Capt. Max Wardall supplies us with long-wanted information about Leadbeater's cats. There are eight of them, headed by a patriarchal tommy who is now "individualized", and who, we may assume, is likely to be a Liberal Catholic bishop in his next incarnation.

Wheaton Convention-Summer School.—In the August *Theosophical Messenger* (page 169) Mr. Rogers makes the best of what was apparently a rather weak affair. I learn from one present that the attendance was only about 125. The exercises, aside from dancing—"presenting in pantomime stories of human evolution"—consisted chiefly of listening to talk by Geoffrey and Mrs. Hodson and Miss Codd, who seem to have dominated the convention and summer school. Mr. Hodson gave seven addresses, all told, and Mrs. Hodson two; total to credit of the Hodsons, nine. Miss Codd gave six lectures, ranging from "The Seven Rays" to "Theosophy and the Relation of the Sexes." If I have failed to count all, I apologize. I am unable to account for the strange fascination which Mr. Hodson exerts over Mr. Rogers and the latter's seeming determination to present

Theosophy to the American public as a farrago of fairies and angels. The limit was reached by Miss Codd, however, who gave two lectures (among others)—"Krishnaji, the Living Light on the Path," and "The T. S., An Open Road to the Masters." Miss Codd certainly knows, if she knows anything about Krishnaji, that he has stated distinctly that the T. S., and the Masters, for that matter, are useless. How then can she speak of him as a "Living Light on the Path?" In this connection attention is called to J. Henry Orme's sensible letter on page 185.

Editor of Mahatma Letters Heads British Point Loma T. S.—Readers of *The Mahatma Letters to A. P. Sinnett* and of *The Letters of H. P. Blavatsky to A. P. Sinnett* will be interested to learn that Mr. A. Trevor Barker, who rescued these precious documents from oblivion and had them published, has joined the Point Loma Theosophical Society and has been chosen president of its British Section. Mrs. Barker, who has also joined, will conduct the Lotus Groups for children in London. Both were formerly members of the U. L. T. Mr. Barker will also have charge of the publishing end of the centenary edition of H. P. Blavatsky's writings, which will be issued by the firm of Rider Co., London, also publishers of *The Occult Review*. For an account of this edition see September *Critic*.

Celestial Obstetrics.—In the March *Liberal Catholic* (pages 148-53) Phoebe Payne describes the wonderful phenomena she witnessed at the birth of a child. It required any number of angels—all gorgeous beyond description—to get the youngster started, including a special he-angel between six and seven feet high to supervise the doctor and help him to keep his wits about him. This magnific individual was "clothed in mauve hues, at some moments almost translucent." This is probably how Phoebe discovered the angel's sex, as he wore no beard and was clothed only in raiment like Joseph's coat, of many colors, now and the translucent. Finally, after a glorious display of iridescent soapbubbles, sparkling scintillations, coruscations and what not on the part of the angel, "our Lady," otherwise the Virgin Mary, dropped in and applied the finishing touches. It was Geoffrey Hodson who first discovered that the Blessed Lady supervises each birth—about one each second—but he is far outdone in keenness of observation by Phoebe. I suggest to Brother Rogers the advisability of getting Phoebe over here to lecture on the occult occurrences at childbirth, "from actual personal observation."

New Theosophical Fraternization Movement.—Another fraternization movement, based upon William Kingsland's recent pamphlet, *The Essentials and Non-Essentials of a Theosophical Organization*, is in prospect, if one may judge from a communication from the Orpheus Lodge, T. S. (Adyar), of Vancouver (September *Canadian Theosophist*, page 211). While Mr. Kingsland and Dr. de Purucker have somewhat different and in part conflicting views, it is to be hoped that these will not lead to discord and further pugilistics. Unfortunately there are already indications of this, and I have received communications which are directed against Dr. de Purucker and which to my mind are shockingly uncharitable and lacking in established basis. It is to be hoped that theosophists will check this tendency to look for evil, and be sure of their grounds before expressing their feelings. I wish both movements great success.

Sanitation in India.—The recent report of the Sanitary Commissioner for the state of Travancore, South India, speaking of the prevailing cholera epidemic, presents a terrible picture of sanitary conditions in the villages. "When cholera breaks out in a house, all the neighbors and relations in the same village or villages close by crowd into the house and carry the infection to their homes. They wash the clothes of the sick and deceased in the tanks and channels from which they draw their drinking water . . . " "People promiscuously use the banks of the tanks or channels close by for answering the calls of nature and use the

water for ablutions, bathing and drinking." The corpses of animals are thrown on the banks and left to decay. And much more. Even the "wicked" Katherine Mayo could not have drawn a worse picture. The difficulties are ignorance and indifference, and the lack of means to provide pure water. As not only water, but education, is paid for from taxes, one wonders what this marvellous people expects to accomplish by refusing to pay taxes.

Theosophists and Politics.—In an interview in *The Madras Weekly Mail* of May 22d (page 583) Mr. B. P. Wadia reiterates the statement of H. P. B. and Col. Olcott that the Theosophical Society has nothing to do with politics, and applies the same to the Bombay U. L. T. Mr. Wadia is apparently not taking sides in the present political unrest in India, although the editorial "The March of the Soul," in the *May Arjun Path*, landing Mr. Ghandi, would seem perilously near being such. Mr. Wadia stresses the need in India of a real labor party which shall treat all other matters as secondary. At present laborites are scattered among the different political parties and are therefore unable to work together.

Good Lord, Deliver Us!—Arthur Seddon, an Australian writer in the *June Adyar Theosophist* (page 188), calls for a condensed and cheap edition of H. P. Blavatsky's *Secret Doctrine*, brought up to date so as to be concordant to the writings of Mrs. Besant and Mr. Leadbeater. He says: "Revered Editor, please try and induce Professor Wood and his wife to undertake it." Mr. Seddon shows a sincere and commendable desire to understand *The Secret Doctrine*, and offers to collect £25 in Sydney towards the expense of publishing such a hybrid production. His trouble in understanding *The Secret Doctrine* proceeds partly from its use of Sanskrit terms, but still more from his idea that the said Besant-Leadbeater books—he cites *Man; Whence, How and Whither*—are to be taken seriously. The product would be like the offspring of a human and an orang-outang. That Mr. Seddon may see how utterly impossible such a task would be, we offer to send him free and postpaid, if he will furnish his address, a bound copy of *Theosophy or Neo-Theosophy*, now being published serially in the *Curric*. Further, he can secure for eight shillings threepence a copy of H. P. B.'s famous *Theosophical Glossary*, which will translate the Sanskrit terms which bother him, and which he would have Mr. and Mrs. Wood put into English for him. To make matters worse, he has bolted G. E. Sutcliffe's revelations, which he finds "arrestingly informative."

Einstein on Space.—Students of *The Secret Doctrine* will be interested in Prof. Einstein's supposedly new theory of Space which, he says, came to him while he was lying ill in bed. Nothing regarding his theory is available except meager press reports, free from mathematical abstrusities, but he is quoted as saying: "Space will have to be regarded as primary and matter derived from it as a secondary result. That is to say, space has now turned around and is eating up matter." Compare this with *The Secret Doctrine* (orig., Vol. I, page 9, note; rev. Vol. I, page 38, note): "Space, however, viewed as a 'Substantial Unity'—the 'Living Source of Life'—is as the 'Unknown Causeless Cause,' is the oldest dogma in Occultism, millenniums earlier than the *Pater-Aether* of the Greeks and Latins. So are the 'Force and Matter, as Potencies of Space, inseparable, and the Unknown revealers of the Unknown.'" Other statements to the same effect may be found elsewhere in *The Secret Doctrine*. Thus (orig. Vol. I, page 35; rev. Vol. I, page 67): "The 'Parent Space' is the eternal, ever present cause of all—the incomprehensible Deity, whose 'invisible robes' are the mystic root of all matter, and of the Universe."

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.

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 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.

Bird's Eye View of "The Secret Doctrine"

Evolution as Outlined in the Archæic Eastern Records; by Basil Crump. Pp. vi, X, 187. Peking, 1930. From the O. E. LIBRARY, \$1.15. Basil Crump, well-known to CRITIC readers as co-worker with Mrs. Alice L. Cleather, and joint author of *Buddhism the Science of Life*, has just published in Peking an excellent little book with the above title. This may be here briefly described as a condensation of H. P. B.'s *Secret Doctrine*, taking the Stanzas of Dzyan as a basis and omitting the various digressions of the larger work. Mr. Crump, as a devoted follower of H. P. B., has attempted no original interpretations—although the words are mostly his own—and the book may therefore be recommended to those students who have difficulty in finding their way through the intricacies of the greater work, as well as to those who have no time to undertake it, but who wish to know what it is all about.

"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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CAPITAL PUNISHMENT IN GREAT BRITAIN

The CRITIC has occasionally called attention to the activities of the British "National Council for the Abolition of the Death Penalty," of which Lord Buckmaster is the president, while E. Roy Calvert, the well-known writer on this topic, is the secretary and most active spirit. Thanks to the efforts of this body a petition was presented to Parliament, and a series of public hearings was held by a select committee of the House of Commons this year. At this writing no decision has been reached, but it may be of interest to note some of the arguments *pro* and *con* which were presented to the committee for its consideration. For these I am indebted to *The Howard Journal* (London) of September (pages 67-73; also pages 2-4). At that date 24 public sessions had been held.

"Sir John Anderson gave it as his considered opinion that abolition would create a real danger of lynch law, would lead to professional criminals carrying firearms, and would increase the number of murders." This opinion is interesting in view of the fact that Norway, Sweden, Denmark, Holland, Portugal, Esthonia, Italy (except for political murders), Austria, Roumania, Lithuania and several South American countries and some of our states have abolished it, and that there has been no evident growth of lynching or homicide, and in view of the fact that in the United States it is only in those states which retain the death penalty that lynching occurs.

Dr. Methven, Governor of Maidstone Prison, would abolish the death penalty for women. He feared that burglars would carry firearms if capital punishment were completely abolished. Women, I suppose, would not carry pistols, thanks to the absence of pockets. What the practice of British burglars is I do not know, but it is difficult to see why the enterprising British burglar should not burgle by the same methods in either event.

Col. Hales, Governor of Parkhurst Prison, was against any change, and he, too, thought it would lead to burglars carrying pistols. His more naive argument, however, was that "executions had a wholesome effect on other prisoners who

had a becoming and respectful demeanour on these occasions"! Good, but why not reintroduce hanging for theft? Hanging a man every day or two would increase the respectful demeanor tremendously, make it a habit, and thus the survivors might be put in training for restaurant waiters.

Lord Bridgeman, an ex-Home Secretary, was against change, although a bit uneasy lest the wrong man might be hung at times. A prison chaplain, Rev. Cottrell, also feared an epidemic of firearms among criminals, but would spare the ladies. "He thought that executions affected the prison officials, but not the other [!] prisoners." He believed that more than half the men he had seen executed would have made good citizens if allowed to live. So, apparently, he would hang people who would make good citizens—ladies excepted—in order to keep criminals from carrying pistols.

Lord Darling, too, was scared at the possibility of lynching. Arthur Mortimer and Captain Clayton, prison officials, and Dr. Rose, police surgeon, were likewise afraid of the firearms bugaboo.

On the other side, Lord Buckmaster, president of the National Council for the Abolition of the Death Penalty, was in favor of repeal, and pointed out the fact that precisely the same arguments advanced today for retention had been put forward in favor of hanging for theft, but that despite the theorists crime of all sorts had diminished.

M. Graux, a Belgian barrister, hooted at the idea of lynching being an outcome, and regarded the carrying of firearms as something quite independent of crime, most young people in Belgium being already armed. Both he and M. Speyer, also of Belgium, testified that while Belgium still has a capital punishment law on its books, no executions have occurred since 1863, and there has been no increase of homicide. In Belgium, therefore, capital punishment is virtually dead, and with no evil result.

Mr. Kristian Hanson, secretary of the Norwegian Prison Commission, stated that Norway had not applied the death penalty since 1855, that there had been a slight decrease of the murder rate, and that there was no increased tendency on the part of burglars to carry firearms.

Sir Simon van der Aa, secretary of the International Prison Commission, gave evidence as to Holland and Switzerland. The last execution in Holland was in 1860, the law being since repealed, and while in Switzerland ten of the Cantons retain it, it is practically obsolete.

Our own Judge Marcus Kavanagh of Chicago was strongly in favor of capital punishment, which Illinois still retains, notwithstanding the fact that in five years there were 470 gang murders in Chicago and not a single execution or even conviction of the offenders. If you would only always hang the

murderer it would be more effective, he thought, which is undoubtedly true; so would life imprisonment.

One of the most interesting arguments for the death penalty was that of Captain Clayton, of Dartmoor Prison, who urged that you could not infer from the fact that other European countries had experienced no untoward results from abolishing the death penalty, it would be the same in England, owing to the different temperament of the British. This is an old one; it means that the British are a step nearer the savage than are the Norwegians, Swedes, Danes, Portuguese and others, as they require the fear of punishment to make them behave themselves!

It is impossible to abstract here more than these few data. In general it may be said, however, that those who insisted upon the retention of the death penalty were not only going against the experience of England with minor crimes, but that they were proceeding on the basis of pure hypothesis, while those who favored abolition were largely those who had had actual observation in those lands where capital punishment is no longer in vogue. It is, indeed, the same as it is in the United States; once a theory gets fixed in the mind it is hardly possible to eradicate it, no matter what volumes of actual experience are marshaled against it.

In conclusion I may quote from the speech in the House of Lords in 1810 of Lord Ellenborough, Chief Justice of the King's Bench, in which he opposed the abolition of hanging for stealing five shillings and upwards from a shop:

"Would you then, my Lords, take away the only security the honest and industrious, the rich as well as the poor, have against the outrages of vice and the licentiousness of dishonesty? My Lords, the punishment of transportation to Botany Bay is nine times in ten looked upon as no more than a summer's excursion in an easy migration to a happier and better climate. Then, my Lords, I implore you as guardians of the public welfare not to listen to arguments, still less act upon principles, which promise no practical good to the country. There is a dangerous spirit of innovation abroad."

Those Americans who have seen the famous British convict ship which has been on exhibition here, and have noted the delightful and luxurious provisions for the convict's summer's excursion to Botany Bay, may doubt Lord Ellenborough's estimate of it as an inducement to crime, but that he was palpably wrong in his ideas of the salutary effects of hanging for petty thieving is a matter of experience. Yet his argument is the same to a hair as that which is being advanced today both in England and America for retaining the death penalty for murder. Instead of the summer excursion to Botany Bay and the delights of its climate, we hear now how pleasing it would be for the murderer to spend his days in one of our palatial prisons, with every modern convenience from bathtubs down to theatricals and radios. Lord Ellenborough was simply afraid of a ghost. When faced it

vanished into thin air; and so, I think, will be the case with the legal killing fad. Once done away with we, like those of the countries mentioned, will have to laugh at ourselves for our past folly and inhumanity.

Note. National Council for the Abolition of the Death Penalty, Parliament Mansions, Victoria Street, London, S. W. 1. *The Howard Journal*, same address.

Javertism in Georgia

Another illustration of the vindictiveness of Georgia "justice" is to be found in the case of one Robert Elliott Burns. In 1922 Burns was sentenced to a chain gang for seven years for having relieved someone of four dollars without his consent. After six months in the chain gang he escaped, went to Chicago and succeeded in building up a profitable publishing business, in which work he would doubtless be still engaged had not his identity been revealed, it is said through his divorced wife. He was arrested and sent back to the chain gang about a year ago. Early last September he succeeded in escaping once more.

Absolutely nothing can be said in favor of such relentless persecution. We will admit that in general escaped prisoners must be recaptured if possible. But what is the object of punishment? Obviously, to protect society. But is society protected by taking an escaped prisoner who has made good, who is no longer a menace, and putting him back in chains, possibly at public expense and with the almost certain result that such treatment will embitter him and probably result in his becoming a confirmed criminal? Is Burns, successful business man, more of a menace to the peace of the state of Georgia than Burns, discharged convict with no place to go and nothing to do? Supposing that his arrest and return were technically right, as right as was the detective Javert in pursuing the ex-convict Jean Valjean, was it not within the power of the state to pardon him and allow him to go on with his business? Of course it was; why then, was it not done?

A possible reason lies in the fact that the state makes a profit out of its prisoners. Slavery by reason of color having been done away with, and without any credit to the people of Georgia, slavery by reason of crime is substituted. Burns, free in Chicago, publishing a magazine, meant nothing to the state, but Burns, back in chains and working for some corporation which pays a few cents a day to the state for the right to use him as a slave, that enriches the state treasury by just so much. In any event Mr. Burns is to be congratulated on making a second escape, and it is to be hoped that he will be able to stay escaped and to succeed in rehabilitating himself, in rebuilding the business so ruthlessly destroyed by the Georgia authorities.

Penal Notes

Cost of Crime in Philadelphia.—The Philadelphia Criminal Justice Association estimates that crime costs that city \$45,000,000 annually, including police and legal proceedings, depredations, etc. It points out that the criminal has only four chances of failure in a hundred, while in legitimate business the chances of failure are five times as great. Only eight out of 100 arrested are convicted. From this it would appear that crime, in one form or another, presents an enticing prospect in these hard times.

Washington, D. C., Police.—The police patrolmen in Washington, who heretofore went about on foot, are now to be mounted on automobiles, a fleet of which has been ordered for this purpose. This will enable them to get away faster from the place where they are wanted.

Mrs. Besant's London Convention Address

Mrs. Besant's address before the London Convention of the British Section, T. S., on July 5th (*News and Notes*, August, pages 2-6) is in several respects a remarkable production. On the one hand her cordial acceptance of Dr. de Purucker's movement towards fraternization and her offer to cooperate in the preparation of the centennial edition of H. P. B.'s writings are most encouraging. Further her frequent references to her personal experiences were intended to point a moral or two, and for this reason the address is well worth reading.

On the other hand she gives expression to views which, if not simply intended to attract the gallery, would lead one to wonder whether she is still *compos mentis*. She says, quite rightly, that "It is a little absurd to have a first object saying that we are a nucleus of universal brotherhood, except with members of Theosophical Societies who are not a part of ourselves." Further she continues that she believes that any who desire to enter the T. S. should be admitted without sponsors, yes, even criminals. From this point, however, she continues with a proposition which it is to be hoped will not turn the heads of members of the T. S.

It will be remembered that at the Chicago convention last year Mr. Peter Freeman made the proposal to alter the First Object of the T. S. to read "A Nucleus of Universal Brotherhood," dropping the words "of Humanity," thus opening the door to any angels or fairies who might wish to join. Later a half-wit in the American Section proposed (*Theos. Messenger*, July, 1929, page 153) that enzymes, vitamins and electrons form part of the brotherhood. And Mrs. Besant goes to the same extent. She desires that the T. S. shall make its First Object entirely unlimited, and then indulges in some considerations about the "One Life." One may quote a few words of her address:

"If we are really one brotherhood, we must not have dividing walls; we must be willing to take as brother the lowest. There is only one life dwelling in everything, right down from human beings to animals and vegetables, and—as I heard from my brother, Bishop Leadbeater—even minerals. He tells me that a rock was rather pleased when some children sat upon it, and showed it by vibrations that were a little more rapid; probably a comfortable feeling of warmth diffused itself through the rock and reached its heart."

We are, of course, accustomed to all sorts of piffle from the noble Bishop, but Mrs. Besant continues:

"In our First Object we speak first about being a nucleus of universal brotherhood, and then proceed to say the things we do not distinguish, rather suggesting that these are the things we are willing to take without objection, but that there may be other distinctions not mentioned, which are unmentionable in polite society, and therefore we are not willing to have too much to do with them."

"Life is the combining force. No rock could hold together save for that Life which makes the particles attract each other and holds them firm. And so I should be very glad if it were thought right in the Society generally, to cut down our First Object to the affirmation of the universal brotherhood. . . . I should like to exclude nothing from that so-called universal brotherhood. . . ."

Mrs. Besant is speaking of an incorporated society, to wit, the Theosophical Society with headquarters at Adyar, and an "Object" is not an expression of a dogma or theory, physical or metaphysical; it is one of the purposes for which that Society exists; it tells what its members expect to do, not what they propose to believe. At present they propose to form "a Nucleus of the Universal Brotherhood of Humanity," a vague enough term, to be sure, which may mean either that it aims to take to its bosom humanity of all descriptions, or, that it proposes to work to get all humanity to recognize its brotherhood. As

Mrs. Besant says; "We must be willing to take as brother the lowest." The T. S. is to be "A Nucleus of the Universal Brotherhood of Everything."

Whether these are to be admitted as members, as her words seem to imply, or whether the Society is to work to get everybody and everything to recognize the Brotherhood of Everything principle, is not clear. We may admit that apes, for example, might be appropriate members of the T. S., and might be taught to look on its members as brothers. We might be able to start with them as a test of Mrs. Besant's plan. But we must go further. Rats, Reas, bedbugs and other vermin, being part of the Universal Brotherhood, must be treated as such and killing them is the acme of unbrotherliness. And vegetables? Is it a manifestation of brotherhood to eat the humble carrot or cabbage which is struggling its way upward? Is it considerate to boil them, seeing that being conscious, as she claims, the boiling must inflict suffering? Is it brotherly to cremate our garbage or use disinfectants to destroy bacteria? And the mineral world? Is it kind to burn a lump of coal, or to chip a bit off Mr. Leadbeater's rock? Is it considerate to throw an empty tin can on the dump? Clearly, if everything is our brother, we must accord the same loving treatment to an old jug as to a Sévres vase, to an empty whisky bottle as to a flask of the rarest perfume. To be brotherly means, if it means anything, to refrain from inflicting suffering; it means to do as you would be done by. Would you like to be cooked, eaten or roasted, or thrown on the waste pile?

Beautiful as it may appear as sentiment, in reality it is the sheerest nonsense. Under no circumstances is it possible to live without violating the principles of such an hypertrophied brotherhood, and to profess it, without practising it, would be to stamp oneself a hypocrite. We must eat to live; we must protect ourselves from being eaten or overrun by vermin, or overcome by disease, and there is not the least probability that we shall ever get below the human line in persuading the rest of creation to treat us as Mrs. Besant's law of brotherhood would require us to treat them. It is destroy or be destroyed.

And all this Mrs. Besant knows as well as anybody, and doubtless practises upon occasion.

Without doubt there are old ladies enough, both male and female, who listened to Mrs. Besant's grandiloquent gush and who applauded without for one moment thinking what it involves. Let some of them come forward and testify, on oath, that they are consistently practising this exaggerated brotherhood toward pecky animals, weeds and inanimate waste, and that they have been doing so for a period without untoward results, and one can consider Mrs. Besant's proposal. But there are no such people. No, not one of the ladies who listened in wrapt adoration to Mrs. Besant's talk, but who will go home and promptly set the mousetrap, should one of these humble brothers be discovered trying to work its way upward to Divinity in her pantry. And, should she think anything, she will think: "Oh, it's only a mouse."

If all means let us keep the First Object what it is, something which may possibly be realized, let us be kind wherever we dare to, but not rush off into impracticable and unrealizable fads.

From Our Diary of October Second

"The long, long weary day was being passed in tears away, when suddenly—the bark of the postman, and a registered letter with five shenny shipplasters from London! Whereupon the storm ceased and there was a great calm, broken only by the sound of the retiring footsteps of the printer, who had camped on our front doorsteps; he took the cash and let the credit go. Allah is great and so are five pounds sterling, but where the printer is concerned we bet on the sterling. Somehow even anonymity has its virtues."

Another Fraternization Movement Looming

The Chiefs want a "Brotherhood of Humanity," a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds.

Mahatma K. H. (*Mahatma Letters*, page 24)

Beware then, of an uncharitable spirit, for it will rise up like a hungry wolf in your path, and devour the better qualities of your nature which have been springing into life. Broaden instead of narrowing your sympathies; try to identify yourself with your fellows, rather than to contract your circle of affinity.

Mahatma K. H. (*Mahatma Letters*, page 367)

There seems to be prospect of a new fraternization movement coming into the field, originated by Mr. William Kingsland, author of *The Real H. P. Blavatsky* and other theosophical works. Mr. Kingsland has recently published a 24 page pamphlet, *The Essentials and Non-Essentials of a Theosophical Organisation*, which is directed towards bringing about among theosophists a better agreement as to what Theosophy really is, and in which he lays down its fundamental principles.

That Mr. Kingsland is aiming at fraternization is obvious enough from his statement (page 21) that: "The Modern Theosophical Movement can yet become in all that is essential, a Movement that will be 'a real Universal Fraternity,' and that will 'arrest the attention of the highest minds'." To my certain knowledge Mr. Kingsland's pamphlet was conceived and written in the rough before Dr. de Purucker had started his gesture towards fraternization, but it was not published until afterwards, and the twain were not even personally acquainted. It is clear, therefore, that neither can be charged with stealing the other's thunder. Sympathizing as I do with Mr. Kingsland's ideals, I can but wish him the greatest success, and offer such co-operation as I can. Already there are indications of an incipient Kingsland cult of Fraternity. The September *Canadian Theosophist* (page 211) publishes a communication from one of the Canadian lodges calling for a rally around Mr. Kingsland. This is of course well; there cannot be too many centers of fraternity if they can maintain harmonious relations. But the sad thing is that there are already signs of animosity on the part of the Kingslandites towards the Puruckerites and the new infant is developing teeth before it is properly born. I have received communications in which rather strong terms are used against Dr. de Purucker, to say nothing of others from other sources which are not exactly amicable, and which, in part, reproach me with having taken the part of such a person.

As I suppose that such communications are not limited to myself alone, and with the kindest feelings towards the writers, who know that I am their friend, it becomes necessary to say something in defense of Dr. de Purucker against unfounded charges, just as I have defended them on other occasions and would do so again. My remarks are not directed against persons, but against an attitude.

The term "charlatan" is a strong one, and one which should not be used in the absence of fairly definite proof presented. To be mistaken, or even self-deluded, does not constitute one a charlatan. He is a charlatan who deliberately and consciously deceives. No such proof has been forthcoming in the present instances and the only apparent basis for using the word seems to me to be that the writers hold different views on successorship, that they have their personal ideas as to what a Mahatma may or may not, will or will not, do; partly a lingering animosity towards Katherine Tingley who, being dead, has nothing to do with the case; partly because of a misunderstanding of actual conditions. If the exceptional conditions are not understood, they should be.

One correspondent, while conceding that de Purucker is insisting on

the original Theosophy, hints that this is just a bait for getting disgruntled Adyarites into his own society, and that he is "the slave of a long repressed ambition now at last free." What basis is there here for such suspicions? Cannot one stand for the original Theosophy without having his motives impugned? Dr. de Purucker's society has always stood for the original Theosophy and would be doing so had he never been born. Mr. Kingsland in his pamphlet stands for the original Theosophy; should he be charged with some hidden motive? And is it really a sin to tell the perplexed Adyarite that the Point Loma Society teaches it when it is a fact? As well cast slurs on the Blavatsky Association or the United Lodge of Theosophists because they stand for their own. Are we all rascals because we try to give misguided people the truth and tell them where they can find it?

And the "long repressed ambition now at last free"? What are the facts? Dr. Purucker has been associated with the Point Loma Society since about 1903. For 26 years he has worked with it, never pushing himself, and only appearing before the public or his fellow members as a lecturer at the Society headquarters or as the writer of sundry articles in its magazine which were printed without any blare of trumpets, so modestly, in fact, that the name of the writer did not even attract my attention. Does a man who is a "slave of repressed ambition" work for 26 years in a cause without the least self-advertising, especially when he is a fluent speaker and a cultivated scholar? If that were the case why did he not launch out before a wider public long ago as a teacher or lecturer, as so many others have done? On the contrary, he has been content to plod along with his editorial and other duties, limiting himself to lecturing before the very restricted audiences at Point Loma, for over 25 years. That is a fact, and if that is repression, I say the more of that brand of repression—or should I say self-abnegation?—among others, the better.

And then, when she was dying, Katherine Tingley named him as the chief or head of the work she had been carrying on, an appointment which was confirmed by his colleagues and associates of many years. Whatever rights, privileges or duties lay on her shoulders as head of her society she laid upon him; he was appointed to teach in her place, to work for the benefit of her theosophical society. Now what would you say of a man who under such circumstances should decline and shrink off into a corner, as compared with him who bravely, yes, enthusiastically, shoulders the responsibilities placed upon him? Would you laud the former, the slacker and shirker, and charge the latter with merely gratifying "a long repressed ambition"? I think not. And is it not evidence of a truly theosophical spirit to concern oneself day by day, year by year, with the duties confronting one, accepting equally the small and the great?

We may admit that Dr. Purucker, being after all but a man, suddenly launched into new responsibilities, may at times speak or act inadvisedly. Point out, if you can, anyone under similar circumstances who does not occasionally err through lack of judgment or experience. I have not always agreed with what he has said; in the development of a new ideal, in this case that of fraternization, time must be allowed for the evolution of that ideal. Far better then to make your kindly comments and suggestions to one carrying a heavy burden rather than to call him names. The welding of all theosophical societies into one is one thing, friendly relations are another, and one may well speak at one time of the immediately practicable, at another of an ideal for the future, without being charged with inconsistency or worse; one may adopt one standpoint in speaking to one's intimates and the other in addressing the world. Dr. Purucker has distinctly stated that he has no intention of alienating theosophists from their own societies and has clearly condemned such an attempt. All I ask is that those who are disposed to use harsh terms imagine themselves in a similar position.

I suggest that those who tenaciously support Judge's claim to have

been in touch with Mahatmas show cause why they regard de Purucker as a fraud for doing the same. I am neither defending nor opposing such a position, but I look at the question thus. I am not aware of any recognized statement from a Mahatma laying down rules by which the truth or falsity of such alleged communications can be judged, or limiting their discretion in such matters, or promising never again to communicate with men. The only criterion we can have is whether such various purported communications agree among themselves and with what we have good reason to regard as authentic. And further, there should be a reasonable similarity of language. When we read the famous denunciation of the Master K. H. of the churches and the priesthood we may assume with reasonable probability that an alleged communication making a complete face-about and commending the Liberal Catholic Church is a delusion or a fraud. Read the *Mahatma Letters*. When we compare the beautiful and excellent English of these letters with those purported Mahatmic communications claiming to come from the same source which are vague, pompous, flowery, sometimes expressed in English of which a schoolboy would be ashamed, sometimes high sounding phrases which, instead of being clear and to the point, so that he who runs may read, are evidently aimed to attract those numerous would-be occultists who believe that the less sense appears on the surface, so much the deeper and more "esoteric" they must be, we may condemn them, unless indeed we assume that these Mahatmas have become the victims of senile dementia. They smack of the psychic. Such stuff is being doled out to the gullible almost every day.

But in the present instance we have no evidence of this sort upon which we can base condemnation, and decision must be reserved. The utmost that de Purucker has claimed is that he has received a direct mandate from certain Mahatmas to work for brotherhood. We know that the Mahatmas of old insisted upon brotherhood as one of the essentials of a theosophical movement. Have we any reason for thinking that they do not do so today? Can we imagine that they look with indifference upon the present warring theosophical sects, upon those who cast glances of scorn at fellow theosophists? Have we any right to say that they may not endorse that theosophical society which, of all theosophical societies, has been the only one to open the way to fraternization? Can we deny them the right or the power to give to its leader a direct mandate to work for theosophical brotherhood and to give it in any way that they judge best?

Certainly I am not making the claim that it is so, but there can be no question that such a thing is possible, and if we can believe what the Masters have written they must be much nearer to those who make an attempt to bring about such mutual good will than to those who look on all societies but their own as beneath their notice. I am convinced that Brother de Purucker is working in the direction the Masters would wish. Whether they have so directed him or not is a matter of quite secondary importance except as a question of veracity. As long as he does that it seems to me that making uncharitable charges is out of place. If one charges another with being a liar it is not sufficient to set up one's own theories against his. One is expected, and would be required if facing a court, to present concrete and proved examples of lying. If one charges another with being a charlatan it is not sufficient to come forward with garbled quotations from H. P. B. about apostolic succession, making her appear to say what she never did say. Everyone has a right to be presumed innocent until definitely proved guilty, and in the present instance I have seen nothing but denunciations without the least attempt at proof. That, my good friends of the opposition, is where I stand and propose to stand, cost what it may.

I am glad that Mr. Kingsland is coming to the front with his reform ideas; I am glad that he is finding followers and may he have many more. I do not agree with all of his views, for instance that one should not belong to more than one society and should limit his activities to

that one. I think that the best way to get into a rut is to limit one's associations, and that the only way to get one's angles rubbed off is to mingle with those of somewhat different conceptions. But if anyone should charge him with "repressed ambition now at last free," or tell me that he is aiming solely to get recruits for the Blavatsky Association, or to build up a reputation for himself, I should apply my "lathi" to such an one, just as I propose to apply it in defense of de Purucker until cogent evidence is presented that he is not an honest man.

Note.—The reader who may be interested is permitted to apply for free copies of the above pamphlet to William Kingsland, Esq., 47, The Strand, Ryde, Isle of Wight, England.

Theosophy or Neo-Theosophy—XX

(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.

Skandhas or "Permanent Atoms"?

. . . Karma is the guiding power, and *Trishna* (in Pali *Tanha*) the thirst or desire to sentiently live—the proximate force or energy—the resultant of human (or animal) actions, which, out of the old *Skandhas* produce the new group that form the new being and control the nature of the birth itself. . . . The "old being" is the sole parent—father and mother at once—of the "new being". It is the former who is the creator and fashioner, of the latter, in reality; and far more so in plain truth, than any father in flesh. And once that you have well mastered the meaning of *Skandhas* you will see what I mean.

It is the group of *Skandhas*, that form and constitute the physical and mental individuality we call man (or any being). This group consists (in the exoteric teaching) of five *Skandhas*, namely *Rupa*—the material properties or attributes; *Vedana*—sensations; *Sanna*—abstract ideas; *Sankhara*—tendencies both physical and mental; and *Vinnana*—mental powers, and amplifications of the fourth—meaning the mental, physical, and moral predispositions. We add to them two more, the nature and names of which you may learn hereafter. Suffice for the present to let you know that they are connected with, and productive of *Sakkayadihiti*, the "heresy or delusion of individuality" and of *Attavada* "the doctrine of Self", both of which (in the case of the fifth principle the soul) lead

A physical impact of any kind will cause vibrations corresponding to its own in the physical body it contacts . . . whether local or general, they will reach the permanent, physical atom . . . All the results of physical experiences remain stored up in this permanent atom, as powers of vibrating . . . The physical body disintegrates at death; its particles scatter, all carrying with them the result of the experiences through which they have passed . . . But the physical permanent atom remains . . .

The permanent astral atom bears exactly the same relation to the astral body as that borne by the physical permanent atom to the physical body. At the end of the life in *kāmaloka*—purgatory—the golden life-web withdraws from the astral body, leaving it to disintegrate, as its physical comrade had previously done, and enwraps the astral permanent atom for its long sleep. A similar relation is borne to the mental body by the permanent mental particle during physical, astral and mental life.

—Annie Besant, *Study in Consciousness*, pp. 97-8 and 105

to the Maya of heresy and belief in the efficacy of vain rites and ceremonies in prayers and intercession . . . they [the *Skandhas*] are ever and ceaselessly at work in preparing the abstract mould, the "privation" of the future new being.
—*Mukutma Letters*, pp. 110-111, 112

Enq. What becomes of the other, the lower *Skandhas* of the personality, after the death of the body? Are they quite destroyed?

TRIN. They are and yet they are not—a fresh metaphysical and occult mystery for you. They are destroyed as the working stock in hand of the personality; they remain as *Karmic effects*, as germs, hanging in the atmosphere of the terrestrial plane, ready to come to life, as so many avenging fiends, to attach themselves to the new personality of the Ego when it reincarnates.

—*Key to Theosophy*, orig., p. 154; U. L. T. reprint, pp. 120-121; rev. ed., p. 104

A questioner sometimes asks: How can these permanent atoms be stored up within the causal body without losing their physical, astral and mental natures, since the causal body exists on a higher plane, where the physical, as physical, cannot be? Such a querent is forgetting, for a moment, that all the planes are interpenetrating . . . The triad forms a minute particle within the causal body; each constituent part of it belongs to its own plane, but, as the planes have meeting points everywhere, no difficulty arises in the necessary juxtaposition.

—Annie Besant, *Study in Consciousness*, pp. 107-8

(To be continued)

At the Periscope

Latest News in Brief.—Bottom of CRITIC's bowl still visible.—American Section, T. S., year ending June 30, loses 1,614 members, gets 564 new ones; now only 5,997; "Hurrah," says Rogers, "Section's growing, the world is ours."—Geoffrey Hodson back in America; N. Y. theosophists to travel to fairyland.—Rogers, raging, roars at de Purucker for doubting Miss Jesus married Mr. Julius Caesar; "How dare you!" says he; "doesn't Leadbeater say so? What sort of brotherhood is this? You'll enrage everybody; don't you know Jesus wasn't Christ and Christ wasn't Jesus?"—Mrs. Hotchener, peacemaker, praising G. de P., says Masters are backing him; their agent for Great Reformation, no matter what he thinks of C. W. L.—Sidney A. Cook "silvers the Path," but Rogers gilds Leadbeater.—C. Nelson Stewart says Master Hilarion gave *Voice of the Silence* to H. P. B., but H. P. B. says otherwise; also that Hilarion gave *Light on the Path* to Mabel Collins; not so, he didn't, says Mabel.—J. H. Orme starts New Era Lodge, Point Loma T. S., in Los Angeles.—George and Rukmini visit New Zealand; New Zealanders in high glee.—George Arundale gets an attack of "Over-Soul"; swells physically like Aesop's bullfrog; "deliciously delightful," says he.—Kingsland issues "Open Letter to Dr. G. de Purucker;" likes the water but objects to color of the pump.—A. B.'s voice "like a celestial bell, resounding from invisible summits," says Anna Kamensky.—A. B., peeved at not getting seat at Round Table Conference, reaches Bombay Oct. 17.—Krishnamurti to tour America, 1932; Yadanandun Prasad John the Baptist for 1931.

The Ubiquitous Tashi Lama.—One is constantly learning something new or impossible from Mr. Leadbeater. His latest little joke is to tell us in his article "The Daily Life of a Master" (*Hollywood Theosophist*, July, page 565; also in *Adyar Theosophist*) that "There also occasions

upon which He Himself visits that university [at Tashi-Lumpo] sometimes to confer with the Teshu Lama . . . " This is quite interesting in view of the fact that for the last six years the Tashi Lama has been continuously in Mongolia, Peking, and Manchuria, 1,500 miles or more from Tashi-Lumpo near Shigatze in Tibet. But what's truth to an Arhat when a good story is in question?

The Tashi Lama.—I am indebted to Mr. Basil Crump, of Peking, for the following data regarding the Tashi Lama. "Left Tibet in 1924. Reached Peking early in 1925. Since 1926 has been chiefly in Inner Mongolia at a large monastery where he is visited by devotees from all parts. He was at Mukden all last winter where we saw him frequently. Now he has gone again to Inner Mongolia to fulfil several engagements and will come to Peking if the Civil War ends, otherwise he will remain in Mukden which is not affected by the war. He will return to Tibet if the intrigues of the Dalai Lama and his entourage against him cease."

October Hollywood "Theosophist."—Mrs. Marie R. Hotchener, editor of the Hollywood *Theosophist*, having now returned from the Geneva pow-wow, and having had a long interview with Dr. de Purucker, has a fine article on "Theosophical Co-operation" in the October issue (page 863), in which it appears that some remarks in the August *Theosophical Forum* criticizing Mr. Leadbeater's claim that Jesus Christ became Mrs. Julius Caesar, which have so upset Mr. Rogers (October *Theosophical Messenger*, pages 228-9), have not diminished Mrs. Hotchener's faith in Dr. de Purucker and his mission. She expresses herself distinctly as believing that the Masters are back of G. de P.'s work, and sees no reason why all should not join with him in it, waiving their differences. Readers of the October *Messenger* who have become alarmed by the sight of Brother Rogers' bristling fur should read Mrs. Hotchener's pacifying remarks.

Marriage in High Life.—It will interest those who don't already know it, that Julius Caesar was married to Jesus Christ. Authority, C. W. Leadbeater in *Man: Whence How and Whither*, page 328. As a match maker the noble Bishop is unsurpassed. He even tells us that he himself was married to Annie Besant and that Mr. Krishnamurti was their son (page 276). Later Mr. Krishnamurti became the father of Jesus, which makes Mr. Leadbeater his grandfather (page 490).

"Theosophy for Little Children."—First published at Adyar in 1916, an American edition of Miss Clara M. Codd's little book, *Theosophy for Very Little Children*, has just been issued by the Theosophical Press. This differs from the original in two respects. All reference to the Coming World Teacher has been omitted, while in place of "that beautiful Son of His, the world's Teacher, the Lord Christ," we now read (page 42) "the world's Teacher, the Lord Christ, or of His beautiful Mother, who is now the world's Mother too." I dislike to use a strong word like piffle to designate the product of so estimable a lady as Miss Codd, but what is one to do? Theosophy, even for babes and sucklings, must still be Theosophy, and this, aside from a tactful reference to reincarnation and other touches here and there, is not Theosophy. Fairy tales are well enough, for nobody expects a child to believe them when he grows up. But Theosophy is quite too serious a matter to be placed on such a basis. A grown-up believing in Santa Claus would be no more of an anomaly than one believing in Miss Codd's stories about fairies painting the flowers and butterflies and riding on the tops of the waves. How many a child, fed on the story of Jonah and the whale, or Noah and the ark, has dumped the whole of religion later for this reason. If Miss Codd had limited herself to Theosophy, had had a decent respect for science, and had forgotten all she has heard from Leadbeater and his ilk, the book might be commended. As it is, it will do Theosophy more harm than good.

New President of American Section, Point Loma T. S.—Mr. J. Henry

Orme, of Hollywood, California, has been appointed president of the American Section of the Point Loma T. S. Mr. Orme, who is known by name at least to most members of the American Section of the Adyar T. S., with which he has long been connected, recently joined the Point Loma Society. In becoming president of its American Section he resigns his presidency of the Besant Lodge (Adyar), Los Angeles, but retains his membership in the Adyar Society. I take this from his own announcement, and it will contradict all rumors to the contrary. So far as I am aware Mr. Orme has never left the Adyar Society, although he resigned from Mrs. Besant's E. S. some years ago. His letter of resignation from this will be found in the *Critic* of October 11th, 1922.

Notes from the Antipodes.—From the Convention report in the May *Australian Theosophist* we cull the following: The proposition to have two general secretaries was withdrawn; Father Morton was re-elected Cook-of-the-Walk, with George Arundale substitute Cook when the padre is travelling; the *Australian Theosophist* is to be published every other month; the proposal of the Melbourne Lodge to limit the magazine to Theosophy and to exclude personalities was rejected. The Australian Adyarites do not want Theosophy—they want twaddle by and about Arundale and Leadbeater.

Various Incarnations of H. P. B.—In the May *Australian Theosophist* (page 37) we are told the following: "White Lotus Day is celebrated throughout the Theosophical world as the day on which H. P. Blavatsky was transferred to her new body in 1891. She is again a Hindu and watches with the closest interest the doings of the Theosophical Society, 'my Society', as she still speaks of it." Pure hokum. The story that H. P. B. at death passed into the body of a Hindu youth who had met with an accident was started within five days of her death, and is mentioned in a letter of Mrs. Sinnett to Mr. Christie dated May 13th, 1891 (*Theosophist*, May, 1929, page 125). It was possibly invented by Dugma Leadbeater as a basis for his other hoaxes on the T. S. This imagined H. P. B. must now be about fifty years old, and has in all this time done nothing to protect the T. S. other than to pat Mrs. Besant and Leadbeater on the back and say "Well done, good and faithful servant." Equally remarkable is Mr. Davidge's assertion on the next page that H. P. B. was once Abul Fazl, prime minister of the Emperor Akbar, and later Shivaji, a fighting Hindu emperor who lived between 1627 and 1680. The Abul Fazl story was invented by Leadbeater (*Lives of Aleyone*, page 731), who also tells us that she was reborn as an Austrian named Zimsky (page 732). The Shivaji story is new, but may have been invented by the Arhat in his spare moments. Now comes Mrs. Hotchener and tells us (*Hollywood Theosophist*, July) that H. P. B. is regarded as a reincarnation of Parnceus. Mr. Leadbeater has been very reticent about his own past lives, but our own clairvoyant assures us that he was at one time Ananias, then Ignatius Loyola and finally Baron Münchhausen.

Robbing Peter to Pay Paul.—In a despairing "Announcement" in the September *Theosophical Messenger* (page 200), Mrs. Besant informs us that her ambitious project of transferring the publication of *The Theosophist* to America is tottering. Published at Hollywood, beginning last January, with Mrs. Hotchener as editor, the number of subscriptions received has been far below what was anticipated, and there is a large deficit which has thus far been very generously met by Mr. and Mrs. Hotchener. Unless many more subscribers come forward, or unless the Maha-Chohan, who has hitherto drawn Mrs. Besant into several difficulties, should take a hand in its rescue, it will have to be discontinued at the end of the current year. Now, in order to keep it afloat for a time, Mrs. Besant announces that she intends to cut down the size of the *Adyar Theosophist* from 64 to 32 pages, applying what is thus saved to the cost of the Hollywood magazine. One can

sympathize deeply with Mrs. Hotchener's difficulties, incurred through her obedience to her Lord and Master Mrs. Besant. She can do no more than publish the material sent to her, but this is very largely of the most inferior quality, often childish, and the magazine does no credit to the Theosophical Movement. In almost every respect it is far less readable than *The Theosophist* published at Adyar up to last January. Even today the small *Adyar Theosophist* is far better, and while it contains, as usual, much piffle, this is at least readable piffle, while the Hollywood magazine simply makes one yawn. It would be far better to admit that the move of putting out *The Theosophist* in America was a mistake, and to resume the original plan. There is another side, however. Those who have subscribed to *The Adyar Theosophist*, while they might approve of a reduction of its size to one-half were no funds available, will be likely to resent this emasculation at their expense for the support of another magazine. It is a case of "robbing Peter to pay Paul," and as one of the Peters, with no interest whatever in Paul, I share that view. It is neither just nor straight dealing.

George Arundale on the Over-Soul.—If you want to know about the Over-Soul don't bother with Emerson; read George Arundale in the October Hollywood *Theosophist* (pages 856-8). Here is the way it affects George when he gets an "impingement." He feels a warmth running up his spine, or down it, as the case may be; he feels splendid and beyond his normal self; he is "sensibly physically as well as ultra-physically, larger, more extensive, more pervading;" he feels "deliciously delightful"; he cannot contain himself; he must overflow; he "becomes original, he becomes a genius, he knows himself in advance of his time. . . . Time ceases to count. Space matters not," undosweiter, undosweiter. In short, he feels just as if he were loaded up with opium or hashish. Of course one does not suspect George of such bad habits, but one wonders whether, in view of the physical swelling, he ever bursts his buttons off.

July "Australian Theosophist."—Financial stringency in the Australian Section has forced it to change *The Australian Theosophist* to a bi-monthly, but has not diminished its delightfulness. From the July issue we learn, among other interesting facts, that Max Wardall is a combination of Thoreau, Emerson, Franklin and Haeyer, with a sprinkling of an adept (page 79). George Arundale (page 70) delivers an eulogium on Julius Caesar, says he is just the man we need today and calls on him to return if he isn't already lurking about somewhere. Dr. Arundale should be just the one to lure him back, for, according to Mr. Leadbeater, he was at one time Caesar's grandmother and at another his uncle (*Lives of Aleyone*, pages 14, 15). Geoffrey Hudson tells us (page 86) that: "During the Summer School at Wheaton, the beautiful headquarters of the American Section, experiments in sun worship were made on certain afternoons." That was evidently last year. Forty students were formed into the shape of a seven-pointed star, and went through various invocations and gesticulations, as a result of which "a very definite descent of power was visible as a kind of pillar of light descending vertically from the heavens, filling the auras of the group and being sent out over the world combined with the various qualities of each worshipper." Angels galore—without which no Hodsonian show would be complete—collected and looked on with curiosity. All of the participants felt "vitality re-charged," while none suffered sunburn or freckles. Evidently, however, this vertical splash of splendor did not descend from the sun, which is far from overhead at Wheaton. We suggest Mr. Hodson's method of sun worship as a substitute for sun bathing; it does not even require nudity and can be practised right in front of the house.

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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.

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If you have a theosophical friend who should be informed as to actual conditions in the Theosophical Movement, and whose reading is limited to the officially endorsed and often biased publications, send them a subscription for the *Critic*; it will give them some spice to strew on their pap. Subscription to any place, 50 cents a year.

"The Aryan Path"

Says the August Bulletin of the London U. L. T.: "There is no doubt that *The Aryan Path* has become the most valuable Theosophical magazine in our midst." The *Critic* will back up this claim in a coming review. Though a U. L. T. publication there is no anonymity; all writers are introduced by name and description. Twelve fat issues a year from Bombay. Subscription, \$5.00, through the O. E. LIBRARY.

Fraternization Question at Geneva Congress

Those who are interested in the Point Loma fraternization movement and in Mr. L. W. Rogers' criticism of Dr. G. de Purucker will find a full report of the proceedings at Geneva, including Prof. Eek's report and Dr. de Purucker's comments thereon in the August *Theosophical Forum*. This issue, 10 cents (five pence) in stamps (U. S., Canadian, British) from the O. E. LIBRARY. The monthly *Forum* contains all news of the movement. Subscription, through the O. E. LIBRARY, \$1.00.

"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.

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

Christmas Books

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

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, fabrikoid, \$1.00.

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We can still supply sets of the CRITIC from October, 1917 to October 1930, lacking a few exhausted issues, for \$4.50, or eighteen 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.

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New Book on Paracelsus

Wolfram, E.—*The Occult Causes of Disease*; Being a Compendium of the Teachings laid down in the *Volumen Paramirum* of Paracelsus. Trans. by Agnes Blake. Pp. 296; \$2.15.

Other books on Paracelsus:

Hartmann, Dr. Franz—*The Life of Paracelsus and the Substance of his Teachings*. \$2.75. The old standard work on Paracelsus.

Stoddart, A. M.—*The Life of Paracelsus*, \$2.10.

Stillman, John M.—*Paracelsus; His Personality and Influence as Physician, Chemist and Reformer*. Boards, \$2.10. Estimate of an eminent American chemist.

Some Old Timers Still in Demand

Donnelly, Ignatius—*Atlantis, the Antediluvian World*, \$2.50.

Hartmann, Dr. Franz—*Magic, White and Black*, \$2.75.

Kingsford, Dr. Anna—*The Perfect Way*, \$2.00.

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Kingsland, William—*Rational Mysticism*, \$5.40.

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RESPONSIBILITY FOR PRISON CONDITIONS

That the generally bad condition of our American prisons is largely due to public indifference is brought out in a statement issued by the American Prison Association at its 60th annual congress held last October. Space is lacking in this issue for comments, which, indeed, are scarcely necessary, so I print the statement entire:

The American Prison Association Congress welcomes the many recent evidences of an aroused public interest in the problems of prison management. Hitherto, public indifference and apathy toward the prisons have tolerated conditions that made possible the unfortunate disorders and sensational difficulties in recent months. In the war against crime the public generally has been satisfied when a man has been sent away to prison, ignoring the fact that 95 per cent are returned to their communities within a few years. The best efforts of prison administrators, wardens, boards and commissions to secure adequate funds for decent housing, proper personnel and sufficient employment in prisons, have, in many places, fallen on the deaf ears of an unresponsive public.

Speaking before the 60th Annual Congress of the American Prison Association, of which he is a past President, Hon. George W. Wickersham expressed the conviction that:

"Public opinion on the subject of crime and its punishment is aroused as it has not been for a long time. This Association, speaking with the authority which the wide experience of its members gives it, may lead public opinion to advocate and compel substantial and useful reforms in the conduct of our penal system."

No single cause can be offered as the complete explanation for the tragedies that have occurred. Official investigations and the testimony of those experienced in prison work have clearly demonstrated that many so-called riots are not in fact riots at all, but the desperate effort of a very few daring, hopeless men to gain their freedom by violent means. The rank and file of prisoners are generally obedient to the regulations of the prison, except when intolerable living conditions produce a spirit of revolt.

Overcrowding

Overcrowding in prisons is a direct result of public indifference and its consequent parsimony. Prison housing has not kept pace with the rapid increase in prison populations. The old badly ventilated, unsanitary vault-like cells, well described as "human filing cabinets," have been bulging with two and three prisoners in a space unfit for one human being. This packing of men into close and irritating association has aggravated the prison problem and made for increased tension. It has complicated all phases of internal prison administration.

Loss of Hope Due to Unwise Restrictions

Excessively severe sentences in some jurisdictions, and unwise restrictions as to rewards for good conduct and earned release have fur-

ther aggravated the difficulties of prison administration. Loss of hope has in many States, been the first evident result of unwise laws that hamper prison administrators and parole boards. Without hope of release, the major incentive to good conduct and reformation is lost. Bitterness, hopelessness, and resentment are the fuel that feed the fires of revolt and rebellion in prisons as in the world outside.

Idleness

Idleness is a major contributing cause to the problems of prison management. Productive labor, vocational training, wholesome recreation and appropriate educational programs are essential elements of a modern prison routine. Without work, there is bound to be deterioration and a break down of prison discipline. This phase of prison management demands constructive action on the part of legislators and administrators supported by an understanding public opinion. Adequate finances, trained personnel and a cooperative public are all needed for the solution of the problems of idleness in prisons.

Need for Religious and Moral Training

A prison, more than any other institution, demands a virile, dynamic, moral and spiritual program. The neglect of this phase of prison life cannot be condoned. While much good work is being done, there is vast room for improvement everywhere in these fundamental measures for reformation and rehabilitation. Here is a field for the best efforts of our religious and spiritual leaders.

Prisons Are Too Large

Our prisons are generally planned for too large a number of prisoners. This leads to mass treatment. It is responsible for the mingling of the inexperienced in crime with the repeater and the hardened offender. It nullifies the efforts of prison officials to treat men as individuals and to bring to bear reformatory influences. This Association has repeatedly called attention to the mistake of building prisons housing more than a moderate size population. The Toronto Congress set the maximum at about 1200.

Prison executives have for years called attention to the fact that they have underpaid and insufficient personnel. This is a condition which prevails in some degree everywhere and must be corrected if prisons are to function properly.

Within the prison system, there must be provision for segregating offenders as to type and experience on a basis of scientific classification. This is best accomplished by a diversity of institutions, adapted to the differing groups under care.

The problem brought into prominence by the disturbances of the last year calls for a frank presentation of the facts to the public and a united front in the demand for remedial action. This involves and requires the cooperation and active assistance of the public, the press, public officials, and members of the legislature.

Legislators, interested citizens, or organizations desirous of assisting in the solution of such problems, either locally or generally, may communicate with the General Secretary of the American Prison Association, at 135 East 15th Street, New York City.

California Supreme Court Refuses Pardon to Billings

Everybody has heard of Warren K. Billings, who was sentenced to life imprisonment in Folsom Prison on the charge of having taken part in a bomb explosion in San Francisco, July 22d, 1916, on the occasion of a Preparedness Day parade, whereby 10 persons were killed and about 40 were wounded. By the final decision of the California Supreme Court, December 1st, to refuse a pardon to Billings, California has placed itself on record, along with Massachusetts, as a state where justice is not to be expected when political, social or financial interests are interfered with.

It will be remembered that earlier this year (see August CRITIC)

the same court refused to pardon Billings, although it had been proved that much of the evidence on which he had been convicted was false. One of the chief witnesses against Billings at the original trial was one John MacDonald, who swore that he had seen Mooney and Billings deposit a suitcase at the scene of the explosion. Later MacDonald issued a sworn statement to the effect that his original testimony was false and had been practically forced from him, and that in fact he had never seen the two before. This withdrawal of his original testimony, however, was ignored by the Supreme Court. Almost immediately after the refusal of a pardon MacDonald turned up in Baltimore, was induced to go to California to repeat his recantation and, thanks to the pressure brought, the Supreme Court consented to undertake the unheard of task of rehearing the evidence, including that of MacDonald.

MacDonald, now a feeble-minded old man, stoutly adhered to his position that his testimony at the original trial was false from beginning to end. Notwithstanding the inability of the Court to make him budge from this position—one of the justices going so far as to play the part of prosecuting attorney and to bully the witness, if the press reports be true—it has now decided by a vote of six to one that MacDonald told the truth in the first case, and is now lying, and has refused the pardon. Further than that, it has ignored the fact that most of the other evidence in the first trial has been proved to be plain perjury. Nothing could better illustrate the spirit of the Court than its declaration at the time of the first refusal of a pardon that even if Billings had not taken part in the crime, he at least knew who the perpetrators were and should be kept in prison even if innocent of the crime for which he was sentenced. This outrageous statement of the Court will be found in the *Critic* of August last. Its character suffices to condemn the intelligence of the six justices who voted against a pardon.

Justice William Langdon, who rendered the dissenting opinion, expressed himself in strong terms against the attitude of the other six justices. He said, in part:

"The consolidated majority report is unsound and indefensible. Suspensions, conjectures, unwarranted inferences, irreconcilable inconsistencies and admitted perjuries are treated as facts. It is indefensible because it appeals to passion and prejudice.

"I do not know whether Billings is guilty or innocent of the crime with which he is charged. I do know that there has been a failure of proof to such an extent that there is now not even the semblance of a case against him.

"The requirement of the majority that the petitioner prove his innocence, either by establishing an alibi or by identifying the perpetrator of the crime is unreasonable and unwarranted."

As matters now stand, Billings is condemned to spend the rest of his life in prison for a crime which, in the opinion of one of the Supreme Court justices, he has not been proved to have committed, upon a sentence which was secured by perjured evidence and by the decision of six justices who had previously declared that he should be kept in prison whether guilty or not. Had an ordinary jury declared in advance of trial that the defendant should go to prison whether innocent or guilty it would have constituted a reason for an appeal. But here there is no recourse. There would seem to be no hope for Billings unless some future Supreme Court may be induced to reconsider the case. The position of Tom Mooney is not so desperate, as here it lies within the power of some future governor to pardon him.

Penal Notes

Mrs. Willebrandt's Change of Heart.—Mrs. Mabel Walker Willebrandt who, as Assistant U. S. Attorney General in charge of prohibition prosecutions, was relentless in her efforts to bring to the bar of justice those wicked persons who were determined to slake the thirst of the

public whether by high wines, low wines, or just plain beer, and who, after her retirement, enlightened the public on the difficulties of enforcing total dryness in the face of powerful interests, is now attorney for a large California corporation which is supplying grape juice by the barrel warranted suitable for home consumption even if the thing has been left out for quite a time. I congratulate Mrs. W. on her change of heart and wish her success in proving that even if the Supreme Court has placed a taboo on bottles and barrels, bungs and corks sold with home brew purposes in view, fermentable grape juice may be sold *ad libitum* and no questions asked. I would not suggest for a moment that Mrs. W. thinks more of her salary than her principles. No, she has just received more light and deserves a commensurate reward. Mrs. Willbrandt reminds me of a stenographer I had in pre-prohibition days who resigned her job because she was shocked by what she called the immoral and unchristian theosophical books. Next week she called to tell me that she had secured a job with a liquor dealer. Asked whether she considered liquor selling more moral than selling theosophical books she replied: "If it were a retailer, no, but my new employer is a wholesaler."

New York City Police.—That members of New York's "vice squad" are in the habit of framing up charges of prostitution against women, expecting to be bought off, is well-known. A recent case was where one of these he-harpies induced a respectable woman to get into his car and then arrested her as a prostitute. She was brought into court and despite her protestations of innocence was sentenced, subjected to medical examination for venereal disease and sent to jail. Recently a police stool pigeon has testified that he acted as agent for about 100 policemen in aiding them to frame such charges. Not long ago a "vice squad" officer forced his way into the apartment of the widow of a well-known operatic manager, offered her money and was immediately followed by colleagues who were to serve as "witnesses," and arrested her as a prostitute. Only through the efforts of friends was she rescued from medical indignities and imprisonment. Women in New York have absolutely no protection against this sort of crime, as in general the only "witnesses" are the criminal police themselves, and it is they whose testimony is accepted in court without question. The victim, if without money or powerful friends, is helpless.

Baumes Law.—There is now in New York a pronounced reaction against the drastic "Baumes law," whereby a fourth offender shall be sentenced to prison for life without discretion of the judge. Many states have followed New York's example in this. Now it appears that even Caleb Baumes himself has come to the conclusion that the law is too stringent and inelastic and that modifications adaptable to exceptional cases must be made. The Auburn and Dannemora riots have not been without their effect. Filling prisons with hopeless men sentenced for life is not conducive to good discipline, while there have been many protests from the judges themselves, who were well aware of the injustice of the sentences they were compelled to inflict. In short, the law has proved a failure and within a year or two we may hope to see this blot on our penal system so modified as to be brought within reason.

Infantile Rum Snappers.—Harry M. Dengler, in charge of the recently established school for prohibition enforcement officers, included in his curriculum specific directions whereby officers were to employ little boys as spies on bootleggers. They were to play about suspected premises and report what they saw, it being supposed that they would attract less attention than grown-ups. Fortunately Prohibition Commissioner Woodcock got wind of it and made an emphatic veto. Woodcock, who seems to be a bit above the type of man the Government has hitherto employed, should put his foot on Dengler and get rid of him. An officer who will attempt to put in force such absolutely dirty means as converting boys into spies and telltales has no business in the service of the United States.

Mr. Rogers, writing to Dr. G. de Purucker (*May Theosophical Messenger*, page 100) said: "So long as the present administration of this particular organization lasts, no expression of animosity or censorious criticism will issue from it." This appears to have been forgotten, however, for in the October *Theosophical Messenger* (pages 228-9) Brother Rogers indulges in some rather strong remarks about Dr. de Purucker because he hinted in the August *Theosophical Forum* that if Mr. Leadbeater attended the proposed H. P. B. Centenary convention at Point Loma next year he would have to come as a "duly accredited delegate of some Theosophical Section or Lodge."

In my opinion, Dr. de Purucker was entirely right. If it be literally true that Prof. Eck was correct in extending an invitation to "Dr. Besant and the representatives of all the National Sections of the Adyar Theosophical Society to come to the great international congress next year at Point Loma," etc., that clearly means, as Dr. de Purucker explained, that Mrs. Besant and duly accredited delegates of these sections were invited. It did not mean that anybody who felt so inclined was to come, or that persons who were invited, or who had been appointed as delegates, should bring their friends along. Point Loma would not be big enough to entertain them all. Mr. Leadbeater is simply the personal friend of Mrs. Besant who, for various reasons, has taken a fancy to him. He is a private individual.

Far from its being, as Mr. Rogers says, "a breach of etiquette" on the part of Dr. de Purucker "to assume that a guest would come if not properly accredited or that, having come, he would use the occasion for propaganda of some special interest," the breach of etiquette was on Mrs. Besant's part. It was she herself who, in responding to Dr. de Purucker's invitation to her, told Prof. Eck and cabled to Dr. de Purucker that she would bring Mr. Leadbeater along. Did G. de P. invite Leadbeater? No; it was Mrs. Besant who invited him, a rather strange proceeding, one would think, and the only excuse for which is the possibility that Mrs. Besant, being busy with Congress affairs, interpreted Dr. de Purucker's message as a general invitation to the whole Adyar P. S. to transport itself to Point Loma.

Brother Rogers should understand this. He should also know that said Mr. Leadbeater has used every possible opportunity for propaganda for the Liberal Catholic Church, not only at T. S. conventions, but in *The Theosophist* and the official journals, aided and abetted by Mrs. Besant. His latest in this direction was holding church services at Cardiff in conjunction with the recent Welsh Sectional convention. Were any number of Liberal Catholics to avail themselves of Dr. de Purucker's invitation to Point Loma, and should Leadbeater accept the decision of Mrs. Besant to bring him along, there is every precedent for thinking that they would hire a room and start church ceremonies just outside the Point Loma gates. Dr. Arundale did just such a thing at Benares two years ago. When Mrs. Besant prohibited church services at the convention Dr. Arundale hired a room next door for the purpose. Why should one expect less of his friend Leadbeater, or even of Arundale himself, should Mrs. Besant decide to bring him along?

Mr. Rogers expends a further supply of indignation because Dr. de Purucker, who had been forced into a dilemma by Mrs. Besant's tactless and public statement that she would bring Leadbeater, had to explain why he thought Leadbeater not a representative of the original Theosophy. He chose an example from *Mary: Whence, How and Whither*—the story that Jesus was the wife of Julius Caesar. He might have chosen still better examples to prove that this book is not Theosophy, but the invention of Leadbeater, who put it over, first on Annie Besant and then on the general Adyar theosophical membership.

Mr. Rogers, it is reported, has said in a talk at Los Angeles that he would not visit Point Loma until Dr. de Purucker had apologized for his remarks about Leadbeater. Let Mr. Rogers remember what Mrs.

Hesant said at Geneva about the order of the Chohan to cooperate with the Point Loma Society. He will have either to obey it, or to give Mrs. Hesant "a slap in the face" by saying he does not believe the order genuine, or that he doesn't care a damn if it is.

In a far different spirit, and a really beautiful one, Mrs. Hetchener comments on Dr. de Purucker's remarks (*Hollywood Theosophist*, October, pages 863-7). She will stand by Dr. de Purucker because she believes the Masters are back of him and that in this question of fraternization minor differences of doctrinal belief are secondary.

The Evaporating American Section, T. S.

In the October *Theosophical Messenger* (page 230) Mr. Rogers gives some statistics regarding the American Section, T. S., which, he says, "show that the stability of the Society [Section] is not decreasing but increasing—that a smaller number of members have dropped from the ranks this year than in either of the two previous years."

I am not one of those people whom Mr. Rogers believes to exist, "who rejoice to herald abroad the assertion that we are overwhelmed with resignations." On the contrary, I am attached to the Section and should be pleased to see it growing. But it is not wise policy to conceal facts or jumble figures in a manner which hides the true conditions. Before you can diagnose the disease and prescribe a remedy you must determine the symptoms and it is folly to ignore them. It is quite true, as Mr. Rogers says, "that a smaller number of members have dropped from the ranks this year than in either of the two previous years." But this by itself proves nothing. It is not the actual number dropping out, but the percentage, which counts. A loss of 100 in a society of 1,000 members (10%) is a much more serious matter than a loss of 250 in a society of 5,000 members (5%). Let us take Mr. Rogers' figures as embodied in his reports and tabulate them, figuring the percentage gain or loss each year. Let us also remember that it is not at all necessary to separate those who resign from those who are dropped for non-payment of dues. Some people will take the trouble to write and say they wish to resign; others, less courteous, simply let their membership go by defaulting in payment. The motives may be the same, the method of getting out different. Here are the tabulated data:

	At Close of Year Ending June 30th		
	1928	1929	1930
Active Members	7,859	6,917	5,997
Dropped out (resigned and delinquent)	1,876*	1,659	1,614*
Per cent dropped out	23.9%	23.9%	26.9%
New Members	1,140	716	564
Per cent new members	14.5%	10.3%	9.4%
Ratio of gain to loss	1:1.65	1:2.32	1:2.86

*These figures apparently do not include the small number dying or transferred.

In three years the Section has lost 1,149 members, and its active membership at the end of the three year period is only 5,997!

1929 saw 37.2% fewer new members than 1928, and 1930 showed 21.2% less than 1929.

At the present rate of loss, the membership will have been reduced to less than one-half by the end of four years.

From the above figures it appears that far from the stability of the Section increasing, it is, considered in percentages, decreasing. This is shown most clearly in the ratio of new members to those dropping out. In 1888, for every new member, 1.65 were lost; in 1929, 2.32 were lost; in 1930, 2.86 were lost. Remember, too, that the figures hold for the middle of the year designated. The recession was well under way June 30, 1928, and was more rapid by June 30, 1929, before the financial depression had set in. This, therefore, can be but a secondary cause. What are the others? Krishnamurti in part, no doubt, but this should show in members leaving rather than in new members.

I for my part, sympathize with Brother Rogers in his difficult task. I agree with him that one cause—probably the chief cause—is indifference, and that greater efforts should be made. But when he speaks of the "priceless philosophy" which those who have joined the society have been receiving, and which they evidently do not appreciate enough to work for it, one is prompted to inquire what this "priceless philosophy" may be. The same October issue of *The Theosophical Messenger* gives some clue, and others before it likewise.

On page 229 we find an endorsement by Mr. Rogers of a book by Mrs. Besant and Mr. Leadbeater, entitled *Man: Whence, How and Whither*, accompanied by a rather caustic criticism of Dr. G. de Purucker because he has declared his disbelief in Leadbeater's assertion in this book (page 328) that Jesus Christ was at one time the wife of Julius Caesar. This ponderous volume of 524 pages has become, thanks largely to the efforts of Mr. Rogers, the family bible of most American Theosophists. From beginning to end it is not only in conflict with the Theosophy taught by H. P. B. and the Masters, but as a sample of the "priceless philosophy" it is literally "fantastically preposterous." That Mr. Leadbeater should be able to describe in 150 pages the state of society 700 years hence down to such details as the kind of pudding they will eat (page 426) and the way they will dig potatoes (page 445), as he does, when he could not even predict the world war which started about a year after the book was published, may seem congruous to those who already believe everything he says, but it will not go down with the average sensible person. To predict what kind of clothing people will wear 700 years hence was comparatively safe; nobody will live long enough to see if the prediction is realized; anybody can afford to leave it to the 20th generation hence to call him a liar and a false prophet. But a year hence, no. A mistake would have damaged his priceless reputation; it would have meant loss of both cash and prestige. In his few minor short range prophecies Mr. Leadbeater has proved no more infallible than the weather predictions of the *Hinghamtown Almanac*; note, for instance, the Krishnamurti fiasco. In fact, the book can only be designated as a piece of colossal impertinence and a gigantic swindle. Mr. C. Jinarajadasa has been good enough to describe in detail the method by which this fragment of "priceless philosophy" was obtained (*Theosophist*, August, 1911, page 724; Sept., 1911, page 871; extracts in *Critic*, April, 1928), which is enough to condemn it.

Another sample of the "priceless philosophy" is to be found in the half-page advertisement of books on fairies, page 236 of the same issue. I understand that in order to raise cash the Section's book concern sells anything from raspberry jam to steamboat tickets, and dolls and books on fairies might well be included. As a purely commercial affair I do not object to this, and should not object even if a bootlegging annex were established. Steamer tickets and jam are not parts of the message of Theosophy. But endorsement is another matter. During the past few years the T. S. has simply been deluged with twaddle about fairies, latterly by one Geoffrey Hodson, whose wonderful portrayal of the "priceless philosophy" in the form of tales of fairies in boots and knickers, angels who come at his beck and call, and Virgin Mary midwives, has been most unqualifiedly endorsed and lauded by Brother Rogers, who has afforded Mr. Hodson every facility for unloading his hogum on the Section. For the spreading of all this nonsense in the name of Theosophy Mr. Rogers, who is virtually autocrat of the Section, is chiefly responsible. With all of his practical good sense he cannot see that the Section is not a society of infants, to be fed up on fairy tales.

Seriously minded people are in search of a real, substantial and consistent philosophy of life; they want something to live by and build upon; they are, many of them, sick of the fictions of the church. They come into the Theosophical Society and find—what? Aside from a few

points me reincarnation and karma, the former adulterated with baseless stories about the past lives of the "leaders," they get endless talk about fairies, angels in auras, theories as to what happens directly after death, means of pumping power out of the Divinity, advice on what to eat, how to manage their chakras, everything, anything, but the real spirit of Theosophy. Where you see such books as the *Bhagavad Gita*, the *Voices of the Silence*, *Light on the Path*, the *Key to Theosophy* mentioned once, there are dozens of commendations of psychic books which do not even have the merit of being sensible. They are directly or indirectly invited to base their faith on such monstrosities as *Man: Whence, How and Whither*, and the perhaps even more preposterous *Science of the Sacraments*.

What surprises me is not, that people are indifferent, but that they can be held together at all by the food placed before them. If they become disgusted and threaten to leave there is no effort to give them what might hold them together, but attempts are made to force more and more of the same pricelessly emetic into their spiritual stomachs. The same condition exists in England; the more disgusted they are with what is given them, the more it is forced on them.

Aside from that, however, the first thing is to recognize the fact, as plainly shown by the figures, that the Section is rapidly losing ground, and not to pretend, as is done on page 221 of the same *Theosophical Messenger*, that it is "still increasing in membership." It isn't, and that's a fact, say what one will to the contrary.

To "Four Fellows"

The "Four Fellows" in London, who anonymously sent five pounds per post (received November 28th) to the poverty-pinched Periscope, patiently plodding the precarious Path of Publication with peniless pocketbook, preserved him from panic and provided provender for the persistent printer, pertinaciously practicing more punch than patience. In pronouncing praise to Providence and the Pitris the pleased Periscope projected his pipe from beneath his proboscis, placing in peril the previous paper and provoking a plethora of profanity, but prompt precaution prevailed and preserved it from the perilous position, preventing permanent perturbation. To paraphrase: The Editor, chortling in his joy, dropped his pipe on the cash, nearly setting it afire.

New Blavatsky Center in New York

Mrs. Russell Lloyd Jones, formerly of the Philosophers' Book Shop in New York City, has opened a library, reading and class room, "The H. P. Blavatsky Library," at Room 1522, The Master Building, 310 Riverside Drive, New York City, which will be devoted to the teachings of H. P. B. It is intended to have classes and talks on the road H. P. B. Theosophy and, possibly, an afternoon each week devoted to the blind. Those who know Mrs. Jones will understand that this is a purely educational undertaking in behalf of Theosophy, and that assistance will be cheerfully given to inquirers and students. The room will be open (for the present) Tuesdays and Thursdays, 2.30 to 6 P. M., first and third Saturdays, 2.30-6 P. M.; class in *The Secret Doctrine*, Thursdays, 8.15 P. M. Phone, Clarkson 1700 at above hours.

Improprieties of Christian Missionaries in Burma

Note by the Editor.—I have received the following from Mr. Kyaw Hla, Secretary of the Mandalay Branch of the London Buddhist Lodge, and am glad to publish it. Burma is a Buddhist land; according to the Simon Report (Part I, page 79) there are only 257,000 Christians in a population of 11,000,000; the Buddhists are the most tolerant people in the world; their religion on its philosophical side far surpasses what is known as Christianity, while its ethical principles, so similar to the teaching of Christ in the Sermon on the Mount, were taught and practised long before the Christian Era, and are practised

today far more generally than are the precepts of Christ in so-called Christian countries. Buddhists have nothing to learn in a religious way from missionaries, and while one can say nothing against the attempt to accomplish the impossible feat of converting any considerable number of Buddhists other than that it is a waste of effort, those who undertake it should be persons who are sufficiently educated and broad-minded to treat Buddhism and its adherents with respect, as equals, not as inferiors. Otherwise they will reap no harvest other than contempt and irritation.

32, Bombine Avenue
Mandalay, Burma
August 18, 1930

Dr. H. N. Stokes,

Dear Sir:—The American missionaries out here, especially lady missionaries, have been giving our innocent children at their schools all over Burma a good deal of constant trouble in connection with religious matters (only at present) as you will observe from the enclosed copy of excerpt from *New Burma*, dated August 6th, 1930. In fact it is apparently becoming increasingly intolerable and I should feel obliged therefore if you could do something for us, also arrange to have that excerpt published in some leading American papers together with your effective comments, etc., and let me have cuttings bearing upon the subject.

Kindly tell the Americans that if they still think they must send us missionaries, to despatch only good quality men in future—no more of the above unchristian type who are only libeling Christ here.

Yours sincerely,
KYAW HLA

Buddhist Girls' and American Baptist Mission Morton Lane Anglo-Vernacular High School, Moulmein, Burma
(From New Burma, Rangoon, August 6th, 1930)

A Buddhist writes:

A fortnight ago we first heard about the alleged affair at the Morton Lane Girls' High School, Moulmein. Since then a good deal of comment has been going on in the Vernacular press and it would be of interest to all the Buddhists of Burma to know how the matter has been treated by all those concerned.

Morton Lane Girls' High School is one of the premier girls' schools in Burma. It is the pioneer Anglo-vernacular girls' school and we cannot forget that it has done a lot in educating the Burmese girls for the past many years. At the same time we must remember that the missionary schools were all started with the sole aim of doing missionary work first and the educational work next. We have nothing to say against this object of theirs; they have every right to carry on their main purpose so long as they do not go beyond a proper limit. But this has not always been the case. From time to time we heard of complaints against the missionary schools for treating the Buddhist students in the most shameful manner. All the complaints do not reach the public ear; in minor cases the students concerned bear the treatment patiently and only in serious cases such as the present one before us, the public is rightly called upon to do their duty. Three years back, there was one such instance in which the Cushing High School was involved. The Principal of the school refused to grant leave to the Buddhist students on a particular day which was sacred to the Buddhists. The Buddhist students, in all fairness to themselves and to their religion, had to stay away from attending the school on that day and when they returned they were unduly "fined" for their absence. A "boycott" of the school was boldly proclaimed by the students and finally the public and the Government had to intervene to bring the matter to an amicable settlement. This is one of the many instances in which, in the past, the missionary schools have gone beyond the proper limit of doing their missionary work.

The present case against the Morton Lane Girls' High School is a much more serious one. The facts of the case are already known to many but it would be proper to reiterate them here. On the full moon of Wazo the school did not suspend its activities to allow the Buddhist students to perform their religious duties. Almost all the day students abstained from attending the school and accompanied their elders to Phongyi Kyoung and Zayats where they spent the day quietly, keeping sabbath. Some of the Buddhist Hostel students also kept sabbath on that day but they had to attend their respective classes. The teachers, from the Headmistress downwards, showed their displeasure against those students who kept sabbath and the names of those girls who did not take their evening meal were taken down, apparently to punish them in some way and to teach them a lesson that it would be injurious to them if they act in such a manner while they were attending a missionary school.

The matter did not end here. Some of the teachers went on attacking the religion and its head, The Lord Buddha, in a manner unworthy of true Christians. The Headmistress was stated to have talked at length on the foolishness of keeping sabbath and worshipping an image and said that she was surprised to find that her students believed in such absurdities which of course, meant that she did not want to see her students behaving in the same manner in future. This, in brief, was what happened at the Morton Lane Girls' High School on the full Moon of Wazo.

We do not know what action the Government and especially the Education Department have proposed to take in this connection. It is a matter of great importance to all those who profess the religion and up till now the elders of Moulmein have not yet given the question its due share of consideration. Protests and enquiries usually end in the waste paper basket but, let us hope, the result in the present case will be different.

"The People of the Blue Mountains"

The People of the Blue Mountains; by H. P. Blavatsky. Pp. 227; The Theosophical Press, 1930. \$2.00 from the O. E. Library.

Everyone who has read H. P. Blavatsky's *Caves and Jungles of Hindostan* knows that she did not limit herself to strictly occult writing. This book was compiled from articles written by her for a Russian newspaper, which, after her death, were translated into English.

The book before us is of a somewhat similar character, partly narrative, partly occult. It was written, so we are told, in Russian, in the year 1883 (page 191) and became available to western readers but a few years ago through the French translation of Marc Senenoff. Though we are not distinctly so told, it is presumably a part of the literary work of H. P. B. through which she supported herself. It is an account of several very remarkable and but little known tribes living in the Nilgiri Hills in Southern India, in the Presidency of Madras, a region which is best known as the location of the South India summer resort and summer home of the Madras Government Ootacamund. It was at Ootacamund that Mrs. Besant and some of her colleagues were interned during the war.

Of these tribes the most important are the "Todds," the "Kouro-umbis" and the "Baddagues,"—I use the translator's names—the most interesting one being the Todds, a small tribe of about 700 men and 168 women, tall, even majestic, living mostly to themselves, imbued with the highest ethical principles and devoted to their herd of buffaloes, which they regard as sacred and endowed with prophetic powers. The Todds (Todas), if we are to accept the narrative, are proficient in white magic, by which they not only protect themselves, but heal others, even strangers, upon occasion. The Badagus are asso-

ciated with them as laborers, but are not described as possessing magical powers. The Kouroumbs, on the contrary, are malicious and dangerous dwarfs, living in the forests, hunting, stealing when they can, and experts in "casting the evil eye," a power they do not hesitate to exert upon any who have injured or offended them, even the English, the Todds alone being secure against their powers. It is interesting to note that the Todds practise some method of birth control, their number always remaining 700 men and 168 women, neither more nor less. Their origin is problematical.

The first part of the book is a charming description of the manner in which two British adventurers succeeded in 1818 in penetrating into this region, a territory both unknown and dreaded by the surrounding natives, who regard it as the abode of demons, and it would seem, with good reason, for no one who had entered it had returned alive. Even the two Englishmen would have perished had they not been discovered and rescued by the friendly and noble Todds.

In course of time the British authorities succeeded in exploring this wonderful land of mountains, valleys, jungles and gardens, and in coming to a good understanding with the Todds, ultimately resulting in its development and, as said, its becoming in part, the great summer resort of Southern India, as Simla is of the Northern.

It will be remembered that H. P. B. arrived in India with Col. Olcott early in 1879. In 1883 she determined to investigate for herself the stories of these remarkable tribesmen, the Todds and Kouroumbs, and spent some time on the spot as the guest of General and Mrs. Morgan, who had lived for many years in the Nilgiri Hills. It is to this visit and to the conclusions based upon it that the second half of the book is devoted. While it does not appear that she herself was a witness of any of these magical pranks, she draws abundantly on the personal experiences of the Morgans and on stories related by them and others, and had good opportunity to become acquainted with the Todds, for whom she evidently has the highest respect. Aside from this she devoted not a little space to discussion of the supposed basis of the magical powers of the Todds and Kouroumbs, which will be interesting or not according to the tastes of the reader. Here we note, which is not obvious in *Caves and Jungles of Hindostan*, certain peculiarities of style afterwards to be so pronounced in *The Secret Doctrine*.

This is not intended to be a criticism of the book as such. Whether H. P. B. has sufficiently established the magical powers of these two tribes must be left to the reader to decide. The book is eminently readable and no lover of H. P. B. can well afford to neglect it. But writers are at the mercy of their translators, and it is necessary to call attention to some defects of the English edition. The French version of Marc Senenoff contains an introductory chapter by H. P. B. which has, for some unknown reason, been entirely omitted from the English version, which is palpably translated from the French, including errors. With the translation in general we have no fault to find, but it is to be regretted that the translator, whose name is not given, has copied the French form of Indian words which would much better have been given in the now well-known current English form.

Thus we find Nilgiri for Nilgiri, Kourimbatour for Coimbatore, Ootakamand for Ootacamund, Outti for Ooty, Todds for Todas, saah for sahib, Khanouman for the monkey king Hanuman, naghi for naga, rakehasi and rakehi for rakshasa, azouri for asura, and many more. We even find Gupta-Vidya given as haupt-vidia, the American medium Slade as Slead (page 209), while the eminent German physicist Zöllner is barely recognizable under the name Tzellner (page 156)! These are copied from the French version. Further, the publisher's brief preface is a disgrace, as it consists only of a scant page of vague generalities having nothing whatever to do with the book and telling us nothing of its history or purpose.

At the Periscope

Latest News in Brief.—Point Loma and Independent T. S. in Sydney fraternize; second Loma Lodge starts in Sydney.—Kingsland greets de Purucker, but won't climb down tree to grasp hands.—Rogers gets tummyache over de Purucker, but recommends potatoes.—Hollywood Theosophist to continue next year, so says Mrs. Hotchener.—Rambling George Arundale and Rukmini to visit America next year.—Grand Panjandrum of U. L. T. refuses to cooperate with Point Loma in centennial edition of H. P. B.; everything worthwhile of H. P. B. now in print, says the G. P.—Gen. Sec. of British Section, T. S., goes to India with Leadbeater; E. L. Gardner, fairyite, voted into empty chair.—Geoffrey Hodson leaves another rent in Veil of Time; outdoes Leadbeater by finding World Mother in ancient Egypt.—Phoenix Lodge (Adyar T. S.) Back to Blavatsky, chartered in London.—Leadbeater, sick in England, out Scottish convention, but A. B. presided.—Council of British Section, Adyar T. S., endorses de Purucker movement.—Peter Freeman represents Theosophy in Parliament by loving interest in lobsters and circus elephants.—Dr. Kenneth Morris, Welsh poet, now president of Welsh Lomaite, reports great activity.—Stockholm Point Loma T. S. jammed weekly; hundreds turned away.—Adyarites and Lomaite fraternize in Holland, but United Theosophists won't frat; see no use in cooperation.—Polish theosophists getting pilsudskied; police muddle them with "Satanists;" devil worship reported rampant and many arrests.—U. L. T. in Bombay booming; heard round the world.—J. I. Wedgwood, founder and bishop of L. C. C., goes raving insane; confined in German lunatic asylum.

Theosophical Literature in Dutch.—The activity of the Dutch Section of the Point Loma Theosophical Society is indicated by the large amount of literature which it is publishing in the Dutch language. A bi-monthly counterpart of *The Theosophical Path* is *Het Theosophisch Pad*, published at f. 3 (foreign, f. 3.80) a year. *The Theosophical Forum* is issued as *Het Theosophisch Forum* at f. 3—a year, while *Questions We All Ask* appears as *Vragen, Die Wij Allen Stellen* at f. 1.25 a year. A Dutch translation of *The Secret Doctrine, De Geheime Leer*, is being issued in sections; *Echoes from the Orient* (as *Echo's uit het Oosten*) is available at f. 1.50 cloth and f. 1.—paper; *The Key to Theosophy* (as *De Sleutel tot de Theosophie*) costs f. 4.50; *The Voice of the Silence* (as *De Stem van de Stilte*) costs f. 2.—and the *Bhagavad Gita* (in Dutch) costs f. 1.80. A Dutch edition of *The Ocean of Theosophy* is in preparation. Quite a number of the special publications of Point Loma are also available in Dutch. All of these and further information are obtainable from *Het Theosophisch Genootschap, Tulsteegsingel 29, Utrecht, Holland*.

One of the Shabbiest.—The CRITIC occasionally receives letters from readers who say in effect: "I am grateful to you for all you have done for me, but having found through the CRITIC just the spiritual fodder I need, I now discontinue my subscription and support, with thanks." None of these, however, surpass the T. S. member who wrote to Mr. Rogers (September *Theos. Messenger*, page 199) tendering his resignation and saying: "I do not any longer feel the need of the organization, with the touch and inspiration I am able to keep and find in Krishnamurti. . . . With the assurance of sincere appreciation of all I owe to the organization and with ever-growing interest in the theosophical teachings, I am," etc. This reminds me of two ladies I know who thanked their aged papa for all he had done for them, and added: "Papa, now we want to take a trip to Europe, and we are sending you to the poorhouse." The above almost makes me accept Mr. Luntz's theory that Krishnamurti is the—to himself—unconscious agent of the Masters in ridding the T. S. of mean people.

"No Religion Higher than Truth."—The Canadian Theosophist still persists in stating that the Adyar Theosophical Society is the only society which makes belief in the Brotherhood of Humanity the sole basis of membership (e. g. October, page 227), although it knows well enough that the Point Loma Society has precisely the same condition. To those who know better and who know that *The Canadian Theosophist* knows better, the spectacle is not an inspiring one. The Editor loves *The Canadian Theosophist* and regards it as the best official publication of the Adyar Society, and regrets to see it stooping to misrepresentation to secure members. It suggests that in making the above claim for the Adyar Society it should add the Society's motto, "There is no Religion Higher Than Truth."

Leadbeaterian Miracles.—Dr. F. Milton Willis, New York, who, ever since he met C. W. Leadbeater, has been ready to swallow every whole that this gentleman has put before him, tells us in the *Hollywood Theosophist* for October (page 883) that C. W. L. once disappeared in his presence. He suggests mesmerism, but possibly C. W. L. jumped off into the fourth dimension, hauling his companion Basil with him. Dr. Willis tells of another miracle by the Arhat. He prevented a panic by suppressing the ghost of Dr. Jerome Anderson when about to materialize. Dr. Willis' faith is such that, put to some good use, it might be employed in removing mountains or excavating subways in New York.

A New Wonderfulness by Dr. Arundale.—I am favored with a copy of Dr. George Arundale's pamphlet, *The Path to Happiness*. As an introduction to this Path Dr. Arundale gives a list of books which should be read, consisting of 44 by Annie Besant, 22 by Mr. Leadbeater, 8 by Mr. Jinaraudasa and 11 scattering. Needless to say, Leadbeater's humoresque, *The Science of the Sacraments*, finds a place, while *Light on the Path* and *The Voice of the Silence* do not. What would our Krishnaji, who claims to be an authority on Happiness, say to that!

November Hollywood "Theosophist."—I learn from the November *Hollywood Theosophist* that it has been decided to continue its publication for another year. I congratulate Mrs. Hotchener, even though it appears that it is faith as much as subscribed cash which is to carry it on. Mrs. Hotchener's ardent support of the de Purucker fraternization movement makes it the more desirable that this shall occur, as it may help to offset Mr. Rogers' fulminations in *The Theosophical Messenger* and in his talks to members. The November issue shows improvement and is blessed with the absence of George Arundale and Geoffrey Hodson, their place being taken by Hamilton Stark, who enumerates 76 "Adored Superstitions" and offers to prove them such, although quite a number simply express his personal opinions on such matters as vegetarianism and vaccination. He has, however, failed to mention some other "adored superstitions," several of which are suggested by recent issues of *The Theosophist*. For example: 77, that the *Hollywood Theosophist* is edited by Annie Besant; 78, that you can have a theosophical center with Mr. Wedgwood as its head; 79, that George Arundale's head is filled with more than emptiness; 80, that the colored tapeworms and umbrellas shown in *Thought Forms* are more real than the "visions" seen by the lady mentioned on page 966; 81, that William Kingsland endorses the de Purucker movement; 82, that if you say often enough that you are a "trained clairvoyant," and can get Annie Besant to endorse it, it becomes a fact; 83, that *Occult Chemistry* is either chemistry or occultism; 84, that it is more theosophical (and therefore more rational) to believe that fairies ride on the ocean waves than that Santa Claus comes down the chimney; 85, that you can teach Theosophy by starting a class in astrology; 86, that you can teach children Theosophy by talking about fairies painting the flowers; 87, that wearing a hornet's nest hat on the head makes one more acceptable to the Lord; 88, that a long beard and bushy white whiskers are a proof of wisdom and moral integrity; 89, that incomprehensible jargon heard clairaudiently is

deeply "esoteric"; 90, that stories related from memory after forty years are necessarily true; 91, that constant reproduction of the picture of Annie Besant proves any more than that she is an old lady with white hair; 92, that an otherwise good magazine has to be padded with hokum to give its readers a specified number of pages of reading matter. Mrs. Hotchener gives psychism a well-deserved rap (page 963), but fails to point out that her remarks apply to P're Leadbeater and Geoffrey Hodson as well as to the rest. She also reprints most of Mr. Kingsland's pamphlet on "The Essentials and Non-Essentials of a Theosophical Organization" (page 967).

Hudson Roots in Akashic Records.—Readers who have sought in vain in Mr. Leadbeater's readings of the past for the World Mother will find her in Geoffrey Hodson's initial incursion into the Akashic Records (October *Adyar Theosophist*, page 31). We need not be surprised that Mr. Leadbeater had not discovered her when he wrote his immortal "Rents in the Veil of Time" for, like Rukmini, she had not then appeared on the theosophical stage. Mr. Hodson, however, has ripped the veil open still wider and has discovered the Mother in an ancient Egyptian colony. Mr. Hodson modestly states his limited ability in this branch of what he terms "historical research," but we at least learn that the World Mother was copper-colored, with raven black hair and a blue aura and with an "archangelic vesture of light." For further details of her ineffable beauty see the original article. With a little more practice Mr. Hodson's efforts will cause even Mr. Leadbeater's light to cast a shadow.

A Pious Fraud.—It is characteristic of Mrs. Annie Besant that she has her own name printed at the top of the Hollywood *Theosophist* as editor, while the real editor, the one who writes all of the editorial material, and more, does all the work and takes all the risks, is Mrs. Hotchener. Look through the file from beginning to date and with the exception of less than a page in the June issue there is not a single line of editorial matter written by Mrs. Besant, and not a single article by her written specially for this publication, which is called "Mrs. Besant's magazine." Why "Mrs. Besant's magazine"? The facts appear to be that Mrs. Besant, finding the publication of *The Theosophist* at Adyar a tottering proposition, financially, unloaded it on her dutiful servant, Mrs. Hotchener, issued specious announcements about the advantages of publishing it in America, kept her own name on it as editor, thereby taking the credit to herself, allowed the Hotcheners to pay the deficit out of their own pockets, and has contributed nothing editorially and no funds other than what she proposes to squeeze out of the subscribers to the *Adyar Theosophist*, a wholly separate magazine, by cutting its size to one-half at the same price. It is "Mrs. Besant's magazine," but the deficit—"the cross without the crown of glory"—is Mrs. Hotchener's. If perchance there should be a profit, doubtless that profit would be Mrs. Besant's. Mrs. Hotchener may find joy in having her leg pulled in this fashion, but as far as we are concerned it is she, not the Lady of Adyar, who shall get the credit for whatever of value it presents.

Fraternization in London.—Encouraging reports come from London. Mr. Israel Regardie, who makes the report, and other members of the Point Loma Lodge, visited the Judge Lodge, Adyar T. S., and friendly speeches were made on both sides. Arrangements have been made in London for forming a new "Phoenix Lodge" (Adyar T. S.) under the auspices of the Judge, Sarasvati, Lucifer and Putney Lodges (Adyar) and plans for co-operation with the Lomaite are being considered. The four Adyar lodges mentioned are known for their adherence to the original Theosophy. The Point Loma Lodge celebrated H. P. B.'s birthday, August 11th, quite a number of Adyarites being present and taking part.

Send Us a "Critic" Subscription for Your Friend

If you have a theosophical friend who should be informed as to actual conditions in the Theosophical Movement, and whose reading is limited to the officially endorsed and often biased publications, send them a subscription for the CRITIC; it will give them some spice to strew on their pap. Subscription to any place, 50 cents a year.

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.

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 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.

"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.

Mr. Wadia on Studying "The Secret Doctrine"

Mr. R. P. Wadia's excellent and popular pamphlet on "Some Observations on the Study of The Secret Doctrine of H. P. Blavatsky," which has been out of print for some time, has now been reprinted. From the O. E. LIBRARY, 25 cents.

Bombay U. L. T. Blavatsky Pamphlet Series

This series of reprints of articles by H. P. B., Judge and others consists of the following to this date: H. P. B., *Is Theosophy a Religion?*; H. P. B., *What Theosophy Is*; Judge, *Universal Applications of the Doctrine*; Damodar, *Castes in India*; Judge, *Theosophy Generally Stated*; Judge, *Karma*; H. P. B., *Thoughts on Ormuzd and Ahriman*; Judge, *Reincarnation in Western Religion*; H. P. B., *Reincarnation and Memory*. 5 cents each from the O. E. LIBRARY.

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

"The Secret Doctrine" in Two Hundred Pages

Evolution as Outlined in the Archaic Eastern Records; by Basil Crump. Pp. vi, X, 187. Peking, 1930. From the O. E. LIBRARY, \$1.15. Basil Crump, well-known to occult readers as co-worker with Mrs. Alice L. Cleather, and joint author of *Buddhism the Science of Life*, has just published in Peking an excellent little book with the above title. This may be here briefly described as a condensation of H. P. B.'s *Secret Doctrine*, taking the Stanzas of Dzyan as a basis and omitting the various digressions of the larger work. Mr. Crump, as a devoted follower of H. P. B., has attempted no original interpretations—although the words are mostly his own—and the book may therefore be recommended to those students who have difficulty in finding their way through the intricacies of the greater work, as well as to those who have no time to undertake it, but who wish to know what it is all about.

Read about the New Theosophical Fraternization Movement

A very full account of the reception of Dr. de Purucker's fraternization movement by Mrs. Besant and the Geneva Congress will be found in the August *Theosophical Forum* (Point Loma), containing Prof. Eck's full report and Dr. de Purucker's comments thereon. This issue, from the O. E. LIBRARY, 10 cents in stamps (U. S., Canadian, British). The monthly *Theosophical Forum* contains all news of this movement. Subscription through the O. E. LIBRARY, \$1.00.

Nucleus of a Theosophical Library

The following list was suggested to a friend starting a theosophical library and may be of wider interest. Supplied by the O. E. LIBRARY. Prices subject to change without notice.

Blavatsky, H. P.—

Isis Unveiled; London ed., 2 vols., \$10.50.

The Secret Doctrine; reprint of original 2 vols., in 1 vol., \$7.50.

This edition is usually supplied.

The Secret Doctrine; revised edition by Besant and Mead, 3 vols., \$15.00.

Much altered from original, but containing a very complete index of great value; also the questionable third volume.

The Secret Doctrine; Point Loma edition; the original text in 4 vols., \$12.00; in 2 vols., \$10.00. This is virtually the original text, with same pagination, with typographical and other palpable errors corrected, and with fuller references.

The Key to Theosophy; reprint of the authentic original edition, \$2.00.

This edition supplied unless otherwise specified.

The Key to Theosophy, revised by Mead, \$2.00.

Much doctored, and recommended only for its excellent index.

A Modern Panarion, \$5.00.

Miscellaneous papers by H. P. B.

A Theosophical Glossary, \$2.00.

The only reliable glossary, and indispensable to students.

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

H. P. B.'s answers to questions on *The Secret Doctrine*.

The Voice of the Silence; exact reprint of original edition, edited by A. L. Cleather and Basil Crump, \$1.00.

Peking edition made at request of the Tashi Lama. Considered the best.

The Voice of the Silence; U. L. T. edition with some emendations, probably by W. Q. Judge, \$1.00.

All London (Besant) editions of the *Voice* are grossly corrupted and emphatically to be condemned.

(To be continued)

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ON THE RELIABILITY OF WITNESSES

Let me quote a story narrated by R. D. Gillespie, M. D., writing on "The Service of Psychiatry in the Prevention and Treatment of Crime" in the September *Howard Journal* (page 28). Dr. Gillespie says:

"There must be few places where fallacy enters more often than in court testimony. At a Psychology Congress held at Göttingen a clown suddenly burst into the Congress hall, closely pursued by a negro. The negro caught him, leapt upon him, and bore him to the floor, where a fight ensued, which was ended by a pistol shot, after which the clown got up and rushed out of the room, still closely pursued by the negro. The whole scene, which had been carefully rehearsed and photographed in advance, took less than twenty seconds. The President then informed the Congress that judicial proceedings might have to be taken, and asked each member to write a report, stating exactly what had occurred. Forty reports were sent in. In short, ten of the accounts were quite false, ranking as myths or legends, twenty-four were half-legendary, and six only were even approximately exact. When even Homer nods so often, who shall believe the man-in-the-street's veracity, however much his sincerity be recognised?"

If that was what happened to a body of scientific men, presumably trained to close and accurate observation, what could be expected of the average mortal, with faculties half-trained? What would have occurred had such been called on to testify in court as to an occurrence, let us say an accident or a murder, taking twenty seconds or less?

To take an extreme case, have you ever seen a good stage performance by a prestidigitator? Knowing, as you must, that the apparent feats are impossible, have you ever pondered on the fallibility of the powers of observation? It is just as well to do so, for who knows? Some day you may be summoned to sit on a jury and to listen to witnesses who relate with the utmost assurance what they have seen, and which, if believed, may lead to the sentence of an innocent person to prison or to death.

The matter of identification plays an important part in such trials. Yet it should be obvious that in a scene which takes but a few moments one does not have time to study countenances. Where such a scene occurs part of the time is occupied by the looker-on in gathering his wits, and by the time he is ready to exercise them the action is over and perhaps the

actors are dispersed. Or imagine yourself attacked by a highwayman, or, if you are a woman, by one perhaps instigated by still worse motives. You defend yourself as best you can. You have no time or opportunity to study countenances. Arrests follow; you have paraded before you say twenty fellows of different types and are asked to point out your assailant. You have a vague notion, and perhaps pick out the one who most corresponds to that notion, but who, it is quite possible, is after all the wrong person.

Here is another case. Don't laugh at it, for it is true. You are introduced to a man casually. Next day you are asked: "Does he wear a moustache, or is he clean shaven?" Half the time you will be mistaken. It seems incredible, but for years I have amused myself by asking this very question, often when the person inquired about has been known for a long time, and with the same result.

Or try this. Read a half or quarter column news item in the daily paper casually, as is your custom; then, write it out in full in your own words as carefully as you can and without reference to the original. Then compare the two accounts. I'll warrant you will have a surprise and a lesson in store for you.

Suppose you were to see two unknown men with a suitcase on the street and that these should set the suitcase down and leave it. It might, perhaps, arouse a feeble curiosity, but if so, you would be contemplating the suitcase rather than the men, and by the time you were ready to look at them their backs would be turned or they would have disappeared. You would almost certainly not be able to identify them weeks after. Yet it was on just this testimony that two men, Mooney and Billings, are being kept in prison for life in California, even despite the later testimony of the witness that he was not so cock-sure of their identity after all.

Memory, too, is extraordinarily uncertain. We are far too prone to look on memory as a sort of photograph, which preserves all of its details with the utmost accuracy until, perhaps, it fades away in the course of years. On the contrary, it is subject to constant modification according to our desires, or our repainting into the picture the faded parts as we think we recollect them, but under the influence of all sorts of motives and wishes. Let us suppose we have committed some act, not criminal, perhaps, but still not exactly a thing to be proud of. Our very natural desire to make a good appearance in the mirror of our minds will lead us to twist the motives and often the act itself more and more as time goes on, until ultimately our supposed "recollection" is not a recollection at all, but a picture of what we feel today we should have done, a patchwork of self-justification. We may not intend to lie to ourselves, but we do it nevertheless. I have seen cases where the person in question made a written record at the time, and years after,

forgetting this, has given from memory a story flatly contradicting the first. Herein lies the value of diaries, provided they are really such, imperfect as they may be for the above reasons. Accounts given by eye witnesses after the lapse of years should always be accepted with reserve, especially when the life or freedom or standing of some person is at stake.

Such cases could be multiplied indefinitely, and, I believe, every thinking person can collect illustrations from his own experience. It is not possible to enlarge on the subject here. Really competent jurists are aware of these facts and make due allowance for them. But juries are not made up of trained jurists; mostly they are quite ordinary people, with little experience, little observation in such phases of human nature, little discrimination, and no matter how much the judge may caution them in his final charge, the tendency is to feel: "Well, the witness said so and it must be true." It is not a question of deliberate deceit only, but far oftener of unintentional self-deceit, and should you ever be summoned to do jury duty it is well to be careful how you vote away the life or the freedom of a fellow being. And to refer to memory again; you know how a skilful prosecuting attorney can weave a plausible story from a mass of purely circumstantial evidence. That is just what you are doing in your own head every day from your own actions, the difference being that in this case you are acting as the defense attorney, you yourself being the defendant.

And still more; it is necessary to remember this when you are tempted to pass on, yes, even to accept yourself, as true, a narrative reflecting on another. You should require indisputable proof, proof of such a nature that there is no getting behind or upsetting it, before you pass on a bit of discreditable gossip, to say nothing of believing it yourself. To keep your eyes open to these matters would be one of the best New Year's resolutions you could make. Keep a record of every case where you have found yourself mistaken when you were absolutely cock-sure. Note down every case where your supposedly infallible memory has deceived you, and you can prove it has done so. It will be not only profitable but entertaining.

Penal Notes

Capital Punishment in England.—The Select Committee of the House of Commons, appointed to consider the question of capital punishment, has made the suggestion that the death penalty be abolished for five years as an experiment. Short of final abolition the suggestion is a good one. Porto Rico, which finally abolished the death penalty in 1929, tried suspending it for three years and found that there were fewer homicides than in the preceding three years.

Penal Mismanagement in Connecticut.—The retiring chaplain of the Connecticut State Penitentiary has made serious charges against the recently appointed warden and the management of the prison. The prison maintains a "black hole," consisting of seven cells for solitary confinement in which there is no ventilation other than a small hole in the door,

no light, no sanitary facilities and no bedding or mattress and where the heat is so intense that prisoners have to be half undressed. Here prisoners are hung by the wrists by a chain from the ceiling, for eight hours at a stretch, their toes barely touching the floor, and often for days at a time. From another source comes the information that flogging with a rope or rubber hose is customary in the Connecticut State reformatories for boys and girls, the punishment extending to as high as 150 lashes. Administering castor oil is one form of punishment used for both boys and girls while "the dark cell is used in nine institutions for girls, the period of confinement ranging from twelve hours to three months." Commenting on this the *Manchester* (England) *Guardian* says: "In Connecticut it must be a good deal safer to be a full-blown gangster than a juvenile offender. The Jack Diamonds are released at once for lack of evidence; the unfortunate child is hammered with a hose pipe and cast into a dark cell. It would seem that the majesty of the law is vindicated by hitting those who can't hit back—and who have not yet acquired the means to bribe the city police."

Should Trials be Broadcast by Radio?—Much nonsense has been talked over the fact that the recent trials in Russia of persons charged with conspiracy against the state were given the publicity of being broadcast by radio, and the implication has been that these trials were staged for political effect. If you will read the Sixth Amendment to the Constitution of the United States you will see that "In all criminal prosecutions the accused shall enjoy the right to a speedy and public trial." The only difference is that while in the United States the publicity extends to the two or three hundred at most who can gain admission to the small court room, and to such features as the press chooses to print, Russia decided on the real publicity of the radio, the case being one which deeply interested every citizen of the U. S. S. R., even to the children. I think the action of Russia was right and might be occasionally imitated in state trials in this country in which there is great interest. Even trials of great local interest might be broadcast locally. Recently a mock trial was staged and broadcast; why not then a real drama of human interest and importance? I doubt if the proceedings of the New York Women's court where women are brought and sentenced on framed up charges of prostitution could withstand such publicity.

Happy Home of Homicidists.—It is stated that there have been more than 350 homicides in New York City in 1930, which have resulted in not a single execution. New York has a capital punishment law, but, explain it as you will, it seems to work only now and then. It is stated that juries are reluctant to vote for the death sentence, but, if that is the case, what's the use of such a law? Experience has shown that where capital punishment has been abolished convictions are more readily and more speedily secured.

Who Will Write to a Prisoner?

The O. E. 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 CURIO if you are not already a subscriber. Voluntary donations in support of the LEAGUE are invited, but not insisted upon. Persons enrolling as members would help us by giving a little personal information, which will enable us to make a more satisfactory selection of prisoners for them.

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.

Professor Wodehouse Dissects Mr. Leadbeater

The name of Professor E. A. Wodehouse must be familiar to all who have followed the development of the Krishnamurti cult, and his essays and poems can be found for years back in theosophical and Star publications. His attitude towards Krishnamurti cannot be better shown than by his expression in one of his poems (*The Star Review*, March, 1928, page 80) where he speaks of him as "My Master and my Friend." Perturbed for a brief season by the refusal of Krishnamurti to carry out the program assigned to him by his sponsors, Mrs. Besant and Mr. Leadbeater, he soon found his feet again, and today is to be regarded as one of the clearest and best interpreters and defenders of Krishnamurti.

It will be remembered that Mr. Leadbeater, the discoverer of the little "Alcyone," as he dubbed Krishnamurti, the one who set him up as the coming World Teacher, the vehicle of the Lord Maitreya, and who devoted two large volumes—*The Lives of Alcyone*—to his glorification, was grievously chagrined that he, Krishnaji, turned against the Liberal Catholic Church and certain other pet schemes of the Bishop, and so attacked him somewhat brutally in an address which was published in *The Liberal Catholic* and in several of the official T. S. journals. In this address he designated Krishnamurti as a caterer to the requirements of "the average unawakened entity whose thoughts center chiefly round horse-racing, prize-fighting, football, business or pleasure." This address was loudly applauded by such high authorities as Mrs. Margaret Jackson, General Secretary of the British Section, T. S., who said it was just what was needed (June, 1930, *News and Notes*, page 1). The address was commented on in part in the July, 1930, *Currier*.

And in fact, it was just what was needed to call Professor Wodehouse, albeit somewhat belatedly, to the defense of Krishnaji, and in the November *Adyar Theosophist* (pages 85-93) this usually mild gentleman dissects Mr. Leadbeater's pretensions in general and in this instance in particular in an article which contains the most delightfully polite sarcasm which it has ever been my fortune to read in a theosophical publication of the Adyar stripe. The article is entitled "An Apologia," but it is an apologia for Krishnamurti, and if it contains the least apology for the Noble Bishop I have failed to discern it.

I heartily commend the reading of this article to all of those bewildered persons who are trying to absorb both Krishnamurti and Leadbeater at the same time, for, as Professor Wodehouse shows most politely, it simply can't be done. Mr. Leadbeater, miffed at Krishnaji for attacking the worth of the Liberal Catholic Church and its boocypocus, has presumed on the prestige which he has—most unworthily—built up for himself, to sow the seeds of suspicion, and assumes that his own *ipse dixit* will go down with his readers, and that he can fall back on what he claims that the Lord told him to extricate himself from the intolerable dilemma of having started a World Teacher cult and then finding his other equally divinely inspired notions in flagrant conflict with what that World Teacher says. Unwilling to renounce his pontifical purple, sacramental soap bubbles, astral pipes and sprinklers and other stuff he had been putting over on his credulous disciples he proceeds to smash Krishnamurti by what are—as Professor Wodehouse shows—palpable falsehoods which, were they true, would put down Mrs. Besant, Lady Emily Lutyens and many another of the elect as people whose thoughts center on horse-racing and prize-fighting.

I can quote but a few words of Professor Wodehouse's "Apologia." He says in part:

"The first thing which strikes the casual reader of the *Message* is, how much more Bishop Leadbeater appears to know about Krishnamurti than Krishnamurti knows about himself. The explanation is, of course, simple—Krishnamurti, for the Bishop, has no importance except as the puppet at the end of a string, or, at best, the telephone through which a Voice is occasionally, but by no means always, speaking. The Bishop, claiming to know the greater Power behind, is thereby able to obtain

information about the whole situation, which far supersedes in authority anything that Krishnamurti may have to tell us himself. And the information thus elicited is, curiously enough, always such as to justify the Bishop in his position and to show how narrow and ill-informed are Krishnamurti's own views. These colloquies with an unseen Authority are, needless to say, supported by no authenticating evidence. (How could they be?) They are stated, with an almost naive simplicity, as things which have of course happened. It is clear that the Bishop entertains no idea of the possibility of any of his readers questioning their genuineness, or of their wondering whether perhaps, in such cases, the wish may not have been father to the thought. He seems to take for granted his acceptance as sufficient authority. Not, of course, that he approves of authority from the impersonal point of view—far from it. Even should a World-Teacher make a statement, he tells us in another place, 'we must take it upon its inherent value and not upon the authority of the speaker.' It is unfortunate that the Bishop, holding this eminently sane and admirable view, should not be a little more sparing, in his own case, of statements which can only have meaning or value if accepted on the strength of his own unverified *ipse dixit*. 'The Lord said this,' or 'the Lord did that' are statements which come frequently in this *Message*, and are evidently intended to have persuasory force. We are aware that, if challenged, the Bishop would say that no one need believe such statements unless he wants to. But if so, why be so lavish of them? It is obviously *expected* that they will be believed.

"But it is not in every connection that Bishop Leadbeater will allow himself to be quoted as an authority. For instance, there is the uncomfortable fact that many people accepted Krishnamurti as a teacher, solely on the strength of the occult predictions that had been made about him. Here somebody else must shoulder the responsibility, or, at least, the giant's share of it. 'On what grounds,' the Bishop asks, 'are our friends accepting Krishnaji as the World-Teacher? Unquestionably on the testimony of our great President.' The best commentary on this sentence would be a reprint of selected passages in the Bishop's own writings and addresses of from twenty to five years ago. Moreover, everybody who is conversant with the facts knows that in those days nothing, in the nature of an occult pronouncement, was ever given out by the President without the closest previous consultation with Bishop Leadbeater. Further, it is well known that, in occult matters, members of the T. S. have seldom accepted anything with full confidence, unless they were satisfied that it had been 'confirmed by C. W. L.' He has always been the ultimate court of reference; and, if he had not concurred, we should undoubtedly have heard little about the forthcoming destiny of Krishnamurti. The Bishop cannot thus minimize his share of the responsibility."

Having shown up Adam Leadbeater in the rather shabby trick of unloading the responsibility for his past action on Eve Besant, who, after all, has been for the most part his dupe, Professor Wodehouse proceeds to pluck further feathers from the Arhat's plumage, for which I refer to the original. He then continues:

"It is a pity, in many ways, that this *Message* should have been published. But in another way it serves, perhaps, a useful purpose. For it shows clearly why it is that so many earnest people, who for years had been keen members of the Theosophical Society and who are still faithful to Theosophy, have been alienated from the influences at present dominant in the Society. It is not with Theosophy that these people have quarrelled. Nor was there any quarrel, so long as information merely was required from their leaders. But there came a time when something more was asked of them—namely wisdom, intuition, spiritual insight, true perception. It is here that, in the opinion of these people, they have failed. Krishnaji's teaching gave them a splendid opportunity. They have not taken it. They have either sought refuge in questions of authority—such as the question as to the precise degree in

which Krishnamurti can be said to be, or not to be, the passive vehicle of a higher Power; or they have sought to circumscribe the application of the teaching"

And finally—and this is commended to the meditation of Mr. Luntz: "To call such people disloyal would be profoundly unjust. They are people who have clung loyally to their allegiance as long as they could, and who have only abandoned it when they saw that the thing was impossible. And there could be no better way of illustrating what 'impossibility' means here, than by turning to the pamphlet which I have been reviewing. If inquirers want to know why, in the Theosophical World, certain influences, once powerful, are to-day on the wane, and why so many pairs of erstwhile loyal shoulders are nowadays being shrugged in disillusionment, they cannot do better than peruse the pages of *A Message*, By Bishop C. W. Leadbeater."

In short, Professor Wodehouse, in the sweetest possible way, shows that the Noble Bishop has made a despicable fool of himself, has wrought confusion through his claims of superiority and of hobnobbing with the Great Ones, and finally has brought the Theosophical Movement, so far as he has gotten himself believed, to the verge of ruin.

I entirely agree with Professor Wodehouse, even though I might not say it so sweetly, but what surprises me most is that *The Adyar Theosophist*, which is "edited by Annie Besant, P. T. S.," should print such a telling attack on the veracity of her Great and Beloved Brother, Bishop Leadbeater. She must have been caught napping.

Note.—The article by Mr. Leadbeater, which falls under Professor Wodehouse's scalpel, will be found in *The Liberal Catholic*, May, 1930, page 200; *The Adyar Theosophist*, May, 1930, page 69; the *Hollywood Theosophist*, June, 1930, page 470; *The Australian Theosophist*, April, 1930, page 10; *The Theosophical Messenger*, July, 1930, page 145; *News and Notes*, June, 1930, page 3.

Theosophy or Neo-Theosophy—XXI

(Continued from November 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.

Sleeping Atoms

Life is ever present in the atom or matter, whether organic or inorganic—a difference that the occultists do not accept. Their doctrine is that life is as much present in the inorganic as in the organic matter: when life energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic The "Jiva," or life-principle which animates man, beast, plant, and even a mineral, certainly is "a form of force indestructible" Were it to become—we will not say absent, for this is impossible, since it is omni-present—but for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property and disintegrate as suddenly, though the force would still remain in each of its particles, but in a dormant state. Then the

The physical body disintegrates at death; its particles scatter, all carrying with them the result of the experiences through which they have passed—as indeed all particles of our bodies are ever doing day by day, in their ceaseless dyings out of one body and ceaseless birthings into another. But the physical permanent atom remains; it is the only atom that has passed through all the experiences of the ever-changing conglomerations we call our body, and it has acquired all the results of all those experiences. Wrapped in its golden cocoon, it sleeps through the long years during which the Jivatma that owns it is living through other experiences in other worlds. By these it remains unaffected, being incapable of responding to them and it sleeps through its long night in undisturbed repose.*

continuation of the definition, which states that when this indestructible force is "disconnected with one set of atoms, it becomes attracted immediately by others," does not imply that it abandons entirely the first set, but only that it transfers its *via viva*, or living power—the energy of motion—to another set. But because it manifests itself in the next set as what is called kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent . . . we regard and call, in our occult phraseology, those atoms that are moved by kinetic energy as "life atoms", while those that are for the time being passive, containing but imperceptible potential energy, we call "sleeping atoms."

—*The Theosophist*, August, 1883, p. 287; *Five Years of Theosophy*, 1st ed., pp. 534-536; rev. ed., pp. 340-342.

"Transmigration of Life Atoms"

(To be continued)

Mr. Kingsland Balks at Dr. G. de Purucker

After a protracted personal correspondence Mr. William Kingsland has published "An Open Letter to Dr. G. de Purucker," which fills nearly six large pages of print and in which he tells Dr. de Purucker, for the most part politely, but in part brusquely, what he thinks of him and why he will not cooperate with him. As I have on former occasions defended Mr. Kingsland against unfair attacks, so now I feel at liberty to point out what seem to me inconsistencies with his position on previous occasions. That he should differ with Dr. de Purucker on some points is natural enough and he has the privilege of saying so publicly. But that he should make these differences a ground for declining to cooperate with him in any way in his fraternization movement is a different matter.

In his excellent pamphlet, "The Essentials and Non-Essentials of a Theosophical Organisation" (June 1930), Mr. Kingsland lays down what he regards as the *Essentials* or "Fundamental Principles" of Theosophy, which summarize those points on which all who can properly call themselves theosophists will be in agreement. Those organizations and those individuals which agree on these essential points should, according to Mr. Kingsland, be willing to cooperate with each other to that extent, waiving the minor or non-essential points on which they may be at variance. These minor differences should not stand in the way of a broad unity and cooperation.

Space is lacking to quote the Essentials, but a copy of these, as well as of the "Open Letter to Dr. G. de Purucker" may be had from Mr. Kingsland at 47, The Strand, Isle of Wight, England. The "Open Letter" has also been reprinted in full in the December *Theosophical Forum* (Point Loma), the "Fundamental Principles" in the June *Canadian Theosophist* and "The Essentials and Non-Essentials of a Theosophical Organisation" almost entire in the November Hollywood *Theosophist*. I can, however, quote a few of Mr. Kingsland's comments in his "Essentials and Non-Essentials" (pages 14, 15, 16, 18). He says:

"H. P. Blavatsky throws out a hint as to these 'sleeping atoms'. See *The Secret Doctrine*, II, 710" (!! H. P. B. certainly does throw out a hint but note the complete passage in the opposite column from which the footnote, referred to was taken and compare them—*Compilers*).

—Annie Besant, *Study in Consciousness*, p. 98

Do I need to repeat that Theosophical Organisations all the world over ought to present a united front to the world as far as essentials are concerned?

If every Section or Organisation is agreed upon this, then all that remains is to agree as to what are essentials; and to agree in differ *har-*
moniously as regards non-essentials.

Speaking of the rivalry between different theosophical organizations he continues:

Well, then: are these rival claims essentials? I do not think so myself. I do not think that the 'world' does or will care a jot as to who has the right to call themselves the original T. S. founded in 1875. It is not these individual claims that must be put before the world, but *Theosophy*—Theosophy on the pure merits of its intrinsic worth; its rational and philosophical principles, as being the highest and best thought of all ages . . .

It should be possible—but unfortunately is not so at the present time—for a member of any one Organisation to be welcomed as a Brother, and to find himself at home in any other Organisation the world over, should he find himself temporarily in some place or country where that Organisation is the representative of Theosophy . . .

I would emphasise once more that none of the existing Organisations need be asked to give up their own special claims or ideas as to the status of this, that, or the other teacher. All that they are asked to do is to consider these—from the point of view of our presentation of Theosophy to the world at large—of quite secondary importance; and that they should not make their claims a cause of division and dispute with other Organisations who cannot recognise those claims.

That is admirable. Now what does Mr. Kingsland consider as *Essentials*? He has already told us. What does he consider as *Non-Essentials*? He has enumerated two: claims as to being the only legitimate descendant of the original Theosophical Society, and "special claims or ideas as to the status of this, that, or the other teacher." In this latter must undoubtedly be included claims regarding the nature of successorship; also, since they are not included among the Essentials would be classed as non-essentials views on the possibility or probability of Masters communicating with ordinary mortals at the present time, acting as they think proper rather than as Mr. Kingsland, for instance, may think they should act, opinions that one's own society offers certain advantages not offered by others and the expression of such opinions at proper times and places, absolutely perfect consistency in every expression at every time and under all circumstances and such perfect command of language that nobody short of a moron can misinterpret it, etc. All of these, if I understand Mr. Kingsland—and he has expressed himself very clearly—are non-essentials and should not constitute a bar to the much to be desired cooperation.

Now in reading Mr. Kingsland's elaborate and painfully detailed criticism of Dr. de Purucker I do not find one word even insinuating that de Purucker differs with him on any of the Essentials. Agreement is tacitly admitted. On the other hand, he fills nearly six pages with a detailed discussion of Dr. de Purucker's views on successorship, his claim to have received individual directions from Masters, his assertion that he hopes that people will join his society, in which lies truth. Every one of the points he raises against de Purucker are on his own admission to be regarded as non-essential and as not constituting a bar to cooperation. And yet he distinctly declines to cooperate with him.

This attitude appears to me not only incomprehensible, but distinctly inconsistent with his previous position taken in "Essentials and Non-Essentials of a Theosophical Organisation." Put to the test of applying his own noble principles in a specific case, that of Dr. de Purucker and the Point Loma Society, he balks and his principles break down in the application and instead of trying to see why he should cooperate,

and that the two are in agreement on Essentials, he spends pages in telling us that he does not like some of de Purucker's non-essentials and therefore will not cooperate with him. He says: "I trust that this letter will not in any way be considered as a personal attack. I do not wish in any way to question your honesty or sincerity" (page 6). Yet on the preceding page he charges de Purucker with using camouflage. Is not that a direct charge of insincerity? For what is camouflage but deceit, and what is deceit but dishonesty?

Says Mr. Kingsland (page 6):

In your personal letters to me you express the hope that I may come to know you personally, and thereby appreciate better your motives and efforts. I must make it clear here, therefore, that I am dealing neither with personalities nor motives. I am dealing only with principles.

And yet the whole letter is pervaded with personalities—else why is it discussing de Purucker?—and it is full of discussions of motives, the charge of camouflage, of the desire to increase the prestige of his own society at the expense of others. Mr. Kingsland virtually says he has no desire to meet Dr. de Purucker personally. Does he not know that whether in the realms of business or of diplomacy, great moves are made, misunderstandings removed, by personal conferences? Unwillingness to meet personally when such a desire is expressed can only be regarded as an admission of the weakness of one's cause.

A discussion of the points which Mr. Kingsland urges as reasons for not wanting to cooperate in the de Purucker fraternization movement, these being what Mr. Kingsland would call non-essentials, is uncalled for. They are matters of individual opinion. I would only call attention to the fact, cited by Mr. Kingsland, that when W. Q. Judge wrote that "Madame Blavatsky has no 'successor,' could have none, never contemplated, selected, or notified one. Her work and her status were unique . . ." he could only have referred to spiritual ability and her special relations to the Masters, for at the time he wrote it he possessed a letter from H. P. B. stating in so many words that Annie Besant would be her "successor," while Mr. Judge himself later claimed to be her successor in that notable E. S. document "by Master's Direction," in which (page 12) the following words occur:

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 the E. S. T. in full all the functions and powers given me by H. P. B. and that came to me by orderly succession after her passing this life, and declare myself the sole head of the E. S. T. This has already been 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.

Further, when Mr. Kingsland (page 6) quotes a passage from the June CRITIC he perverts its meaning wholly by omitting the context. No suspicion or criticism of Dr. de Purucker was either made or implied, as reference will show, but only a warning lest irresponsible members of his society might abuse the privilege of free speech in order to proselyte from other societies.

On page 2 Mr. Kingsland says:

Then there is your claim to an "occult succession." This is more serious; and in fact we must examine this very carefully lest in any way cooperation with you should lead us to be identified with such a claim.

Is it really a fact, as this expression would imply, that Mr. Kingsland fears that his Theosophical reputation would be contaminated by cooperating with one who agrees with him in Essentials, simply because of a morbid fear of one of the non-essentials? If this is his spirit, how can he cooperate with anybody who differs with him? And what be-

comes of his theory of essentials and non-essentials? It would, I believe, be doing Mr. Kingsland an injustice to think that he fears for his reputation, but in this paragraph, perhaps, may be found the key to his whole letter. He will willingly co-operate with some non-existent person, but when he is put to the proof in a specific case his resolutions fall him and he breaks down.

Mr. Kingsland, be it remembered, is one of the founders and an officer of the Blavatsky Association which, admirable as are its aims and its work, has distinctly and expressly shut its door in the face of Adyar T. S. members, who are not even allowed to attend its meetings. I think that Mr. Kingsland should tell us what "non-essentials" he considers as "Essentials," and what theosophical societies are at the present time sufficiently pure, sufficiently free from intolerable non-essentials for him to be willing to cooperate with them. This might form a valuable appendix to his already valuable pamphlet on the Essentials and Non-essentials. Perhaps at the same time he would kindly explain why, after saying that "none of the existing Organisations need be asked to give up their own special claims or ideas as to the status of this, that, or the other teacher," he repudiates Dr. de Purucker's desire for co-operation for this very reason.

Another Blavatsky Center in New York

The long established Theosophical Society (Independent) in New York has a remarkable program for the season of 1930-31, as follows:

Sundays at 3 P. M., Roy Mitchell, the well-known theosophical lecturer and professor of Dramatic Art in New York University, lectures on various phases of the theosophical teachings.

Tuesdays at 8.30 P. M., the lodge president, W. C. Beller, holds a class in *Isis Unveiled* with discussion. Mr. Beller is a physicist by profession.

Fridays at 8.30 P. M., Dr. Alvin Kuhn holds a class in *The Secret Doctrine*. Dr. Kuhn is distinguished for having received his degree of Ph.D. from Columbia University, his doctoral dissertation being on "Madame Blavatsky and Her Influence on the Theosophical Movement."

Headquarters, Room 822, Grand Central Palace, 46th Street and Lexington Avenue. Any serious student welcome.

Five Pounds Sterling!

The Editor acknowledges with joyous thanks the receipt, December 22nd, of a donation of five pounds sterling from our anonymous friends in London. On former occasions it has been his custom to adorn his acknowledgement with such auroral flashes of humor as his overworked brain could evolve. This time, however, after the exhausting effort of devising good resolutions to be started going January 1st, and of polishing and oiling the unkept and shop-worn resolves of last year, he is completely witless, his songs all sung, his jokes all joked. Not even the piercing clairvoyance of a Geoffrey Hodson could detect a trace of funniness in his aura.

At the Periscope

Latest News in Brief.—E. A. Wodehouse, noted Krishnamurtyite, flays Leadbeater in November *Adyar Theosophist* with delightful sarcasm.—Dr. Archibald Keightley, assistant of H. P. B. in editing *Secret Doctrine*, died in New York November 18.—Bombay ULT starts another journal, "The Theosophical Movement."—Bishop Irving Cooper, fast recovering, now needs house, garden and bean patch to supplement the purple.—Phoenix Lodge, Adyar T. S., London, now working; launches Back to Blavatsky campaign.—Columbia University gives Alvin Kuhn Ph.D. degree for doctoral dissertation on H. P. B.—British Section, Adyar T. S., has net loss of 33 in October.—German Adyar T. S. and German Point Loma T. S. prepare to fraternize; Holland and Mexico

in fraternizing mood.—G. de P.'s 9th letter to Point Loma members pacific, but may ruffle W. K.—Lord's Amphitheater, Balmoral Beach, Sydney, now given up to miniature golf.—Hollywood Theosophist to move back to Adyar January, cables E. Wood; where does Mrs. Hotchener come in?—Adyar to hold H. P. B. Centenary next August, cables Wood; American Sections asked to send delegates; is this rival of de Purucker's August Conference?

New Blavatsky Lodge in London.—Members of the Judge, Saranyati, Lucifer and Putney Lodges (Adyar T. S.) in London have organized the Phoenix Lodge, the purpose of which is the promotion of Blavatsky Theosophy. A charter has been issued to it in behalf of the Adyar T. S. As advocating a return to the original Theosophy the name is most appropriate. The Judge Lodge recently suffered a severe loss in the death of Mr. C. H. Collings, an old time theosophist who had always remained true to the original colors, but it is hoped that the new Phoenix Lodge will be the rallying point of kindred spirits, and that if it cannot revive the fast perishing British Section, suffering from the various microbes contracted from Mrs. Besant and Mr. Leadbeater, it will at least form the Noah's Ark of the Theosophical movement in Great Britain.

Members of the Adyar T. S. in Great Britain and others who are in sympathy with the Back to Blavatsky Movement and who desire to work for the restoration of the T. S. to its original purposes and teachings are invited to communicate with the newly chartered Phoenix Lodge in London. Membership is open to T. S. members in Great Britain without their having to leave their present lodges. For full information address *The Secretary, Phoenix Lodge, 51, Rosebery Gardens, Crouch End, London, N. 3.*

Mr. Kingsland Protests.—Mr. William Kingsland writes: "And now I find you talking about the 'Kingslandites,' and setting them up in opposition to the 'Puruckerites.' There are no Kingslandites. You do me a bad service by making it appear that there is a personal party centering round me. Nothing was further from my thoughts than to set up a personal party. My cause is that of 'Back to Blavatsky,' not of Kingsland versus Purucker. I am very sorry that you have made use of the term 'Kingslandites,' and I hope you will put some kind of paragraph in your next issue to correct the false impression which this must inevitably give to some people. Indeed I have already had one letter quoting it." Of course Mr. Kingsland is not aiming at setting up a personal party. Nothing could be further from his disposition. But I have received so many letters in which the attitude of Mr. Kingsland is set up, by name, against that of Dr. de Purucker, that it is quite obvious that there are those who consciously side with Mr. Kingsland, while others side with Dr. de Purucker, and this they will do despite Mr. Kingsland's protests. The use of the terms, for purposes of brevity, is therefore quite justified by the facts. It involves no reflection on anyone, no more than the use of "Adyarite" or "Lomaité." Mr. Kingsland must blame himself and his "Open Letter to Dr. G. de Purucker" if the hallelujahs include his name. In avoiding the deep sea of anonymity he has run into the devil of personal adulation.

Theosophy in Scotland.—The annual convention was held September 13th in Edinburgh. Mr. Leadbeater was expected, and there was great rejoicing. He got ill, however, and sent regrets. Mrs. Besant, who presided, brought "greetings from the Point Loma Society." The most important work accomplished consisted in sending loving greetings to Leadbeater, Arundale, Jinarajadasa and Krishnamurti. Mrs. Besant received hers on the spot.

Advantage of Smallness.—The Editor often has occasion to regret the smallness of the CURRIC, which prevents his saying much that should be said. He takes consolation in this, however, that there is no room for his photograph.

Critic Readers in Great Britain who may be interested in the Theosophical Fraternization Movement initiated by Dr. G. de Purucker of the Point Loma Theosophical Society are referred for further information to the London headquarters of that Society, 62, Baker Street, London, W. 1.

From a British "Theosophist."—Miss King, 89 Amesbury Avenue, Streatham, England, Secretary of Streatham Lodge, T. S., sends me the following communication, written on the cover of a *Critic*, unopened, torn in half and mailed back, letter postage collect: "No more of this obscene foolishness requested at this address. I am in doubt as to which is the most pronounced, your abysmal ignorance, or the cesspool-like nature of what you think is your mind." Miss King's contribution to my cesspool is hereby gratefully acknowledged.

Bombay U. L. T. Starts a Bulletin.—The Bombay United Lodge of Theosophists has started publishing a bulletin, for the present at irregular intervals, entitled *The Theosophical Movement*. We are told that "this Journal will chronicle the progress of the concrete Theosophical Movement in the modern world; will answer questions on any problem of Theosophical philosophy; will throw light on any event of Theosophical history; will try to help the enquirer, the student, and the promulgator of Theosophy." We learn also that the Bombay U. L. T. "has for its central object the resurrection of the broken and almost dead movement of H. P. B.", and this especially in India. All of these objects are excellent and we anticipate receiving much valuable information through its columns. Specially noteworthy is its reply to an inquirer who wants to know why the Bombay U. L. T. takes no part in Indian politics. This particular issue, however, conveys the impression that it is the U. L. T. which is to be promulgated, and that this possesses some mysterious thing known as Theosophy, which is to be contacted by assenting to its "Declaration." One cannot expect too much in the space of four pages, but in view of the admirable and liberal *Aryan Path* magazine, which is published under the auspices of the Bombay U. L. T., one regrets to note its unqualified assent to a number of quotations from other U. L. T. journals, some of which, to one who does not wear a U. L. T. pince-nez, are not altogether inoffensive or theosophical. We are told in one of these that no one "dubbed a 'World-Teacher' . . . would find quarters in the heart of the true Theosophist," which is clearly a fling at Krishnamurti who, as every well-informed person knows, has been so "dubbed" by persons whose ideas he has distinctly repudiated and disclaimed. To condemn one for what somebody else calls him, when he is honorably trying to escape it, and to refuse him quarters in one's heart for that reason, is not only a sign that the person who does so is no "true Theosophist," but is a clear warning to go elsewhere if one is seeking real Theosophy.

Kingslandiana.—Mr. Kingsland's "Open Letter to Dr. G de Purucker" was reprinted in full in the November *Theosophical Forum* (Point Loma). A lengthy reply by Oscar Ljungstrom, of Point Loma, entitled "An Open Letter to Mr. William Kingsland," appears in the December *Theosophical Forum*.

"Tears, Idle Tears."—I receive letters from good friends who are moistening their pocket handkerchiefs over the supposed fact that I have "slipped a cog," have "gone over to the Enemy," have "lost my grip," and other such lamentable accidents. Some are so pathetic that I could myself weep over my implied mental decay, were it not for the fact that these good people, in their eagerness to save my soul and prevent my supposed "great influence" being diverted to ignoble ends, have simply read their own dreads into what the *Critic* has said on the fraternization movement inaugurated by Dr. de Purucker. I'd like to print some of these; they would make you think me a Great Somebody gone bad. If the writers will read what I *have* said, instead of reading into it what I

have not said, they will see that I am sponsoring an ideal, not a society, or an individual, except in so far as these represent that ideal. Minor questions, such as those of occult succession, direct Mahatmic communications, or the status of this or that leader, seem to me to belong to the non-essentials. I may not like them, but I shall not balk because of them. Those who are afraid of them are simply showing that they cannot trust themselves to manifest brotherhood in essentials, lest the non-essentials contaminate them, destroy their usefulness and perhaps imperil their chances of Nirvana. What I am opposed to is the idea, often openly expressed by certain societies calling themselves theosophical, as well as by individuals, that a devout belief in the other essentials of Theosophy—as getting straight on Atma-Buddhi-Manas and the astral body and the like,—is a sufficient excuse for neglecting the greatest theosophical doctrine—Brotherhood—at least outside their own lodge rooms.

Surprising Announcement from Adyar.—I am supplied with the following cablegram from Ernest Wood, Secretary of the Adyar T. S., to A. P. Warrington, Vice-President of the Adyar T. S., dated December 15th: "Blavatsky Anniversary will be held Adyar August eleven. Will you notify General Secretaries North, Central, South America delegates cordially welcome? Also International Theosophist resumes publication Adyar January." The significance of these words is not as yet clear. Does it mean that Mrs. Besant will not carry out her announced intention of being present at the H. P. B. Centenary Conference at Point Loma and will organize a rival Conference? The resumption of publication of *The Theosophist* at Adyar, after recent announcements, is surprising. No hint of a change appears in the December issue. The *Critic* has always regarded the removal of the place of publication to America as a mistake.

British Section, Adyar T. S., Supports de Puercker.—The National Council of the British Section, T. S. (Adyar) at its meeting of October 4th adopted the following resolution: "That this National Society, having heard of the President's acceptance of the invitation from Point Loma, wholeheartedly supports the spirit which prompted the invitation and acceptance." (*News and Notes*, November, page 5).

"Jam and Judicious Advice."—Everybody must sympathize with Brother Rogers in his efforts to raise funds in these difficult days of Hoover prosperity. I note in the September *Messenger* (page 196) that Mr. Rogers has returned to the abandoned scheme of selling vegetarian eatables, while games have since been added. This is quite right as long as lodge rooms are not turned into grocery shops. Would it not be a good plan for Mr. Rogers to establish a miniature golf course at Wheaton, with barber shop and beauty parlor annex? The new plan adopted by Mr. Rogers and being steered by Sydney A. Cook at the cost of two or more pages of linotype in each issue of the *Messenger* seems of questionable value. It provides for four classes of membership ranging from "general" at the present rate up to *de luxe* membership at \$100 annually. There are many associations which have several degrees of membership, but these do not solicit donations in addition. As the American Section does this, the scheme would seem to be needless, as one can easily make his donation as such, instead of paying for a fancy and quite useless dignity. But, as St. Paul said: "Prove all things," and that is what Brother Rogers is doing.

Karma and the T. S.—Said Mr. Leadbeater at a question meeting in London (*News and Notes*, October, page 2), speaking of the T. S.: "Don't you see that it is good Karma—the result of your own good actions in other lives that you have the opportunity to join organisations of this kind?" Possibly, but one wonders how extraordinarily naughty many members must have been in a short time to get together enough bad Karma to make them get out, as so many are doing at present.

Remittances from British Lands

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

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

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

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

Send Us a "Critic" Subscription for Your Friend

If you have a theosophical friend who should be informed as to actual conditions in the Theosophical Movement, and whose reading is limited to the officially endorsed and often biased publications, send them a subscription for the *CRITIC*; it will give them some spice to strew on their pap. Subscription to any place, 50 cents a year.

Corruption of Original Blavatsky Texts

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

Charles Lazenby—"The Servant"

Charles Lazenby's admirable little book, *The Servant*, which has been out of print for several years, was one of the best sellers we have known. Nearly everybody who bought one came back for more to give away. It has now been reprinted, bound in fabrikoid, at \$1.00, and may be had from the O. E. LIBRARY. This is enough for those who know it.

The Blavatsky Pamphlet Series

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

1. H. P. Blavatsky to the Archbishop of Canterbury—an Open Letter.
2. *The Secret Doctrine* on the Problem and Evolution of Sex.
3. The Signs of the Times and Our Cycle and the Next, by H. P. B.
4. Practical Occultism and Occultism vs. the Occult Arts, by H. P. B.
5. An Outline 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.
9. H. P. B.'s "Introductory" to *The Secret Doctrine*.

"The Aryan Path"

Our long since promised review of *The Aryan Path* magazine having been suppressed at the request of a friend to whom we foolishly showed it, as being too meaty for faithful ULTERS, we must limit ourselves to stating that we think it the best bundle of theosophical periodical literature for \$5 on the market; broad, liberal, and free from the anonymity bug. Monthly, under the auspices of the Bombay U. L. T. \$5.00 a year,

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

Best Biographies of Blavatsky

The O. E. LIBRARY recommends the following as giving the fullest account of the life, work and personality of H. P. Blavatsky:
Kingsland, William—The Real H. P. Blavatsky; a Study in Theosophy and a Memoir of a Great Soul, \$5.75. Especially recommended.
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(Continued from December CRITIC)

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Practical Occultism and Occultism vs. the Occult Arts; cloth, \$0.50; in pamphlet form, \$0.15.

Nightmare Tales, paper, \$0.80.

Five Messages to the American Theosophists, paper, \$2.25. Very valuable.

The Esoteric Character of the Gospels, \$1.25.

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BY

The O. E. Library League

Vol. XX

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No. 7

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SCIENTIFIC FEEDING OF PRISONERS

At its 60th annual congress, held in Louisville, Kentucky, last October, the American Prison Association adopted the following resolutions:

1. That the Medical Section of the American Prison Association work out a standard ration table, menus, etc., for prisons and jails, to be presented at the next Prison Congress for approval.

2. That the American Prison Association place itself upon record as unalterably opposed to the fee system of feeding, and that it endorse legislation abolishing it in the various states where it now exists.

There is much more in these few words than appears on the surface. The fee system, which has been, and is still very generally in use in county jails, though not in the penitentiaries, consists in allowing to the sheriff, or whatever official may be in charge of the prison, a fixed *per diem* allowance for feeding each prisoner, but leaving it to that official to decide how much of that allowance he shall spend on filling the stomachs of the inmates and how much he shall deposit to his personal bank account for the benefit of himself and family. The very natural result has been that as small a portion as possible was expended for food and as much as possible was pocketed by the warden or sheriff. In fact, so deeply rooted became this custom of starving the prisoners that sheriffs have been known to regard what they could save as one of the perquisites of office and to threaten legal proceedings when the privilege of grafting was taken from them by forcing them actually to spend all of the money on the convicts and to make accurate itemized reports. Even in this case it has been difficult to prevent fraudulent reports, merchants being too ready to bill items which were never supplied.

The replacement of the fee system has been uphill work, the sheriffs being generally men of political influence in their respective counties. The demand for reform in this respect has therefore very commonly found the county officials looking the other way, and the only practicable means of accomplishing it is by state legislation. It is this which the resolution of the American Prison Association is aiming at.

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tifiedly endorsed balanced diet, one which will supply the needed proportions of protein, carbohydrate, fat and vitamin bearing foods, adapted to the conditions of life and labor of the prisoners.

Here the faults are even more widely spread than those of the fee system. Even when, which is seldom the case, the appropriations for feeding the prisoners are sufficient and the authorities are really solicitous for their health, it is not to be expected that the ordinary official who has the commissary in charge should be acquainted with the laws of dietetics, and the proposal to engage the services of a scientific dietician would probably be repulsed as needless, and possibly with ridicule. Some of the prison menus which get published are positively ridiculous. Witness the famous San Quentin, where prisoners have beans placed before them once or twice every day, while scarcely an item of fruit or fresh vegetables appears. There are prisons which maintain farms where these articles, as well as eggs and milk, are produced in abundance and are sold to the public, while beans, soup, bread and molasses or cereals and "bootleg" coffee constitute the chief diet of the prisoner.

Not long ago a doctor, writing in a vegetarian magazine, proclaimed the theory that crime is caused by improper diet, and that given a proper dietary all of the criminals would be converted into righteous men. It was a gross exaggeration, to be sure, but still there was something in it. Improper feeding, leading to bad health, can be a contributing cause of crime, and, as is well-known, dissatisfaction over food is one of the most prolific causes of prison riots. To feed prisoners rationally is to contribute to good health; to give them good health is to make them not only more contented but more receptive to good influences and therefore the better to fit them to be self-sustaining members of society when discharged. Quite apart from that the state owes it to the prisoner. A prison sentence carries deprivation of liberty, but it does not specify deprivation of health likewise.

Several years ago the warden of a New England prison insisted on giving his wards an abundance of fresh vegetables. He had the right theory, yet he was jeered at by the press for supplying criminals with luxuries which the poor but honest man could not afford, while putting the state to a wholly needless expense. Better sell the vegetables raised on the prison farms and use part of the proceeds in buying beans and molasses.

I understand that the United States Department of Justice employs a dietetic expert to look after the feeding of inmates of federal prisons, and he is kept constantly on the go, from one prison to another, directing the purchase and preparation of food. It is an example which should be speedily followed by the states, and, in the end, would probably pay for itself in

better health, better temper and better working efficiency. That "cleanliness is next to godliness" is a principle which the more modern prisons are adopting in the form of better sanitation. Perhaps they will finally come to see that proper feeding is next to godliness, if not actually better.

With the introduction of a scientific diet the custom of allowing prisoners to purchase food extras from their own funds will have little justification. Given a proper and abundant diet there can be little excuse for not requiring all prisoners, except those under medical care, to be treated alike. As every person is supposed to be alike before the law, allowing prisoners to parade their purchasing power before their less fortunate companions can hardly be conducive to good feeling or good discipline.

The next convention of the American Prison Society will be held this year in Baltimore, and it is to be hoped that good progress in this direction will be reported.

Kansas Going Crazy on Capital Punishment

I have received the following letter from the Executive Secretary of the American League to Abolish Capital Punishment. It speaks for itself and I hope that every reader who is opposed to the death penalty will take it to heart and *act quickly*.

American League To Abolish Capital Punishment
112 East 19th Street, New York City

January 29, 1931.

Dear Mr. Stokes:

An extremely serious situation has arisen in Kansas in regard to the death penalty. A most drastic bill restoring capital punishment—electrocution—for first degree murder, robbery with arms and kidnapping, has passed the House of Representatives of the Kansas Legislature by a large majority, and is now before the Senate.

I know you realize that if this bill passes the Kansas Legislature, and is signed by the Governor, it will make every future campaign for the abolition of capital punishment in this country more difficult. As you know, there have been no executions in Kansas for nearly sixty years.

Will you help to organize a decisive protest against the restoration of the death penalty in Kansas immediately? Please get as many men and women as possible to send telegrams and air mail letters to Governor Harry H. Woodring, The Capitol, Topeka, Kansas, asking him to veto the bill to restore the death penalty if it comes before him. Remind him that the bill to abolish the death penalty is now before nine states of this country. Eight states have already abolished the death penalty. Mexico has abolished the death penalty. All of South America but one state has abolished the death penalty and half of Central America has abolished the death penalty.

Hoping you will act *today*, securing as many individual and organization protests as possible,

Sincerely yours,
VIVIAN PIERCE

Executive Secretary

Prisoners Forbidden Bibles.—Seattle city jail has forbidden the use of bibles to inmates, fearing lest they be desecrated, so says an Associated Press report of January 7th. A bible was taken from a prisoner under arrest for stealing stockings.

Penal Notes

The Wickershamians.—One learns from the Wickersham prohibition report that the Eighteenth Amendment should not be repealed, but that it should be amended so as to permit Congress to regulate or prohibit the manufacture and sale of intoxicating beverages. Just how Congress is to regulate that which the Constitution prohibits without repealing the prohibition, is about as clear as the rest of the report. This bit of wise advice, coupled with a few addenda, has cost the people of the United States \$500,000 in salaries and expenses. Unless the future Wickershamian work is better than this sample the members of the Commission would better be sent home to help nurse the babies. Why was not Mabel Walker Willebrandt made a member of the Commission? No one else has been so successful in harmonizing prohibition and wine-bibbing.

Where to Buy Champagne.—I am credibly informed that the best place to buy genuine French champagne is from members of the U. S. Coast Guard.

A Word to the Wise.—Every now and then we find an article in some prison magazine which has a familiar sound, and on looking about find that it has been copied from the CHURCH without acknowledgment. The CHURCH is very glad to have prison editors make use of anything they may find worthwhile, but it is suggested that they meditate a few moments on how they would feel if the CHURCH should copy *verbatim* one of their articles, passing it off as its own production. The moral is: "Do as you would be done by."

For Smaller Prisons.—Last year the New York Legislature, following on the series of prison riots, created a commission to study the general problem of state prisons, and to make recommendations. The recently submitted preliminary report of this commission deals, of course, largely with matters of detail. It may be mentioned, however, that it is strongly against the large prisons now in vogue and states that no prison should hold more than 1,000 inmates. In fact, it recommends the construction of a series of "medium security" prisons without surrounding walls and with "rooms" instead of "cells," the old prisons of the bastille type, with locked cells and surrounding unscalable walls being sufficient to harbor the intractable type of convict up to 1940 without passing the limit of 1,000. The women's prison at Auburn should be abandoned, all female prisoners being sent to the state reformatory for women. This does not mean that female prisoners are better than males, but it isn't so easy to get away in petticoats as in pants.

Washington, D. C., citizens are forbidden by law to keep squirrels as pets; they may, however, shoot them in game season. Pictures of pistols must not be shown in public unless daubed with black paint, which makes the pistol, as well as the exhibitor, innocuous. Not long ago movie theaters were adorned with posters of gangmen and Buffalo Bills carrying a smear of paint at the end of their right arms. The police who raid private houses without warrant in search of imagined booze are adorned with whitewash.

White Women Getting Naughtier.—A report of the Alabama State Prison Inspector, dated August 28th, 1930, again shows the surprising fact that the number of white women confined in the county jails is rapidly increasing, while the number of colored women is decreasing. Comparing October, 1928 to March 1929 (inclusive), with the same period in 1929-30 the increase of white women is 11%, the decrease of colored women 0.7%. That this is not accidental is shown by the figures for 12 years ending 1927. White women increased 262% and colored women only 32%.

Phoenix Lodge, T. S., London

The CATTIC of March, 1930, published a letter to the members of the British Section, T. S. (Adyar). This letter was signed by the four London Lodges, Judge, Lucifer, Putney and Sarasvati, and appealed to members to forsake the various side issues introduced by the Leaders, and to adhere to Theosophy pure and simple, as it was taught by H. P. Blavatsky and the Masters, at least as far as their connection with the T. S. was concerned. As was pointed out in this letter the need for this was indicated by the constant falling off in membership and the increasing financial difficulties, to say nothing of other reasons. The four lodges named have always been distinguished by their adherence to the original Theosophy and their refusal to be led, or misled, into side paths.

The four lodges offered to cooperate with members desirous of working in the direction indicated, but the appeal met with but small response. They have not been disheartened by this, to their credit be it said, and for the purpose of better regenerating the Theosophical Movement in Great Britain they have organized a new lodge, the Phoenix Lodge, which is now chartered as a lodge of the British Section. This, however, has not done away with the four lodges which were instrumental in its organization.

The name "Phoenix" is most appropriate, the Phoenix being the fabled bird which arose in youth and strength from its ashes. It is hoped to make the Phoenix Lodge the nucleus for the rejuvenation of Theosophy in Great Britain, in a form such as was established by the founders. Being now in a condition to proceed with its work, the Phoenix has issued an announcement, which reads as follows:

Dear Fellow Members:

The Phoenix Lodge of the Theosophical Society has just been founded in London, and held its inaugural meeting on Wednesday, 26th November last. Its declared object is as follows:

To form a nucleus of members who hold the opinion that the Theosophical Society was founded for the purpose of studying and disseminating the tenets of the archaic wisdom propounded in the Secret Doctrine, as expressed in the original objects of the Society and who are opposed to the Society's name, properties or funds being used for any other purpose or purposes. The Lodge welcomes as members all fellows of the Theosophical Society who are prepared to work for this object.

Meetings are held at Eustace Miles Restaurant, Chandos Street, London, on the 4th Wednesday in each month at 7 P. M.

The present membership comprises most of the members of the Putney, Judge, Sarasvati and Lucifer Lodges. These Lodges, you may remember, sent out an open letter to Fellow members on the 1st February, 1930, and the new Phoenix Lodge will endeavour to put into practice some of the ideas expressed in that communication.

The activities of the Theosophical Society, according to the opinion of many, have drifted in a direction not originally contemplated. The membership is still declining seriously and the financial situation has not improved. The London Federation has resigned its autonomy and placed its affairs in the hands of the national Society. A magazine worthy of the work in England has long since been discontinued and its place taken by a monthly pamphlet in which appear notices of four different national sections. Even the international (unofficial) magazine is in difficulties owing to the general apathy of members to its contents.

Is the Society decadent? It would appear so—and the reason, in our opinion, is that large numbers of members are not Theosophists at heart. The cause of this terrible plight of the Society is quite easy to determine. It is well known that Leaders of Spiritual movements have always been the servants of those movements. Can this be said of the present Leaders of the Theosophical Society? The tenets of the archaic teachings have been edited to a definite interest and made to support activities which have nothing to do with Theosophy.

In "News and Notes" for November we find a paragraph to the effect that the Executive Committee will meet on the 6th December to consider "the specific policy of the T. S. in England for the immediate future." The Executive Committee ought to decide to devote all the time, energy and funds of Headquarters, entirely, absolutely, and unremittently to the dissemination of the Tenets of the Archaic teaching and to refuse to allow its properties or funds to be used for any other purpose or purposes.

They should here and now close the doors at Headquarters on such activities as The World Teacher Movement, The Liberal Catholic Church Movement, The Secular Educational Movement, The Co-Masonic Movement and the Esoteric School as now constituted; and moreover, Headquarters should recommend all Lodges as Lodges to cease to have any further connection whatever with these activities.

The Executive Committee will, no doubt, inform enquirers that the Theosophical Society in England has no official connection with any of these bodies, but the time has come for this kind of official denial to be substantiated.

We presume that the pamphlet "News and Notes" is paid for out of Society funds subscribed by members. Let the Executive Committee instruct the Editor of "News and Notes" to expunge all and every reference to these activities from its pages and give Theosophists instead some information concerning Theosophy.

It mention has to be made of members by name, why not call them "Brothers" instead of "Bishops." Each of the "Activities" mentioned above is responsible for some part of the loss sustained in membership by the Theosophical Society. Every quarrel in these other movements has lost the T. S. some members because members identified such movements with the T. S. in spite of official denial. We fear that it is hopeless to expect anything from Headquarters or the Executive Committee, both being enveloped in a thick cloud of emotionalism, and personality worship which makes them purblind to the Truth. Let us return to the Phoenix Lodge. We want members—in unlimited numbers, but obviously we want only those who are interested in the objects of the Lodge. Real Theosophists who are sincere seekers after truth, lovers of the Secret Doctrine—active workers.

We do not ask such to leave their own Lodges to join Phoenix. Stay in your own Lodges and attend our monthly meetings. If you live in the provinces we still want your support. We desire to get together a nucleus of members who are real Theosophists and not goody-goody people who have mistakenly wandered into a neighboring compartment. Membership in the Phoenix Lodge is entirely free to those who cannot afford the annual sum of 5/- specified in the by-laws. We do not spend our meetings by taking up collections—we have officers, but no leaders. The officers are the servants of the Lodge. We are not a "study" Lodge nor a "propaganda" Lodge, we do not admit associate members. Our work is positive and active. We meet and discuss Theosophy and the Theosophical Society. We hope, in time, to do some of the work which we feel is being neglected. We aspire to produce a monthly magazine devoted to Theosophy from which all personal matters and all advertisements will be excluded.

We have just heard from the Orpheus Lodge, Vancouver. They write as follows:

"Our interest is centered on those sturdier types who have the courage to think and decide for themselves and who alone can be of any value to the Theosophical Movement. Our aim must be to get together these maturer individuals, wherever they may be found banded together, in a determined attempt to get back to the original lines laid down for the Theosophical Movement."

The Phoenix Lodge is such a group—at the close of our inaugural meeting our membership was 33.

If you are interested in Theosophy for its own sake join the Phoenix Lodge and help to show Theosophy in its true light to the masses of our fellow men and women who are starving for the truth. If you know of any past or present member of the T. S. who would be interested to receive a copy of this letter, will you please fill in the enclosed form and return it to the Secretary.

PHOENIX LODGE, December, 1930.

Address: Secretary, Phoenix Lodge,
51 Rosebery Gardens, Crouch End,
London, N. 8.

Mrs. Hatcher Firm for Fraternization

It will be remembered that Mrs. Marie R. Hatcher, editor of the *Hollywood Theosophist*, was one of the first, if not the first, prominent member of the Adyar Theosophical Society to respond to Dr. G. de Purucker's call for cooperation and fraternization between the different theosophical societies. In her personal letter dated May 24th to Dr. de Purucker (published in the August *CRITIC*) she offered her whole-souled cooperation in the new movement initiated by him, and promised to bring up the subject at the forthcoming congress of European Sections of the Adyar Society to be held in Geneva.

This she did, the results being published in the October *CRITIC*. Clearly there were some misunderstandings at the Geneva Congress as to the scope of the H. P. B. Centenary convention which Dr. de Purucker proposed to call, and while nothing could have surpassed the ardor with which the assembled Adyarites entered into the plan as it was understood, it has led to some unfortunate results and even to bitter words. It was apparently supposed that any- and everybody who had a shred of Theosophy in their make-up was invited to Point Loma next summer. The Geneva Congress at once started to develop a comprehensive scheme of preparatory committees and a preliminary meeting, while Mrs. Besant, doubtless also misunderstanding, proceeded to place Mr. Leadbeater on the list of guests-to-be.

All of this, however, was done without consulting Dr. de Purucker, and he was thus placed in a position where he had to explain his views, to the effect that the proposed Point Loma Congress was not to be a meeting where parliamentary methods, committees, votes and majorities should prevail, but rather an informal conference of invited representatives of different strictly theosophical organizations and of delegates duly appointed by them. As Mrs. Besant had made a point of bringing Mr. Leadbeater with her, in fact, practically forcing him on the Conference as her personal guest and against the plans of Dr. de Purucker, the latter incident had to be referred to, and the statement was made that Mr. Leadbeater would have to come as a regularly appointed delegate. At the same time Dr. de Purucker explained, and I think rightly, why he did not regard the gentleman as a representative theosophist. He had been placed by Mrs. Besant's act in a dilemma from which he could not escape otherwise.

Dr. de Purucker's remarks led to some indignant comments by Mr. L. W. Rogers, which were published in the October *Theosophical Messenger* (pages 228-9) and reviewed in the December *CRITIC*, and to which it is not necessary to refer further. Mrs. Hatcher, however, on returning from the Geneva meeting and having had a conference with Dr. de Purucker, has expressed herself very fully in an admirable article in the *Hollywood Theosophist* of October (pages 863-7). Far from being ruffled by Dr. de Purucker's remarks to which Mr. Rogers objects, but which she considers of secondary bearing on the main point, fraternization, she reiterates her confidence in him and her entire support of his efforts to bring about genuine theosophical fellowship. I can quote but a few lines, but commend the article to all who have access to that issue of *The Theosophist*.

Referring to Mr. Peter Freeman's uncovering of at least twenty-two independent theosophical societies she continues:

This was a great surprise to us, and caused feelings of shame and regret that the followers of the Inner Founders and their great Messenger, Helena Petrovna Blavatsky, are so widely separated and at odds on some of the interpretations and the methods of dissemination of the precious and inspiring truths of the Ancient Wisdom which she brought to us in Their name. No wonder Theosophy has suffered so many hindrances, especially from the world's point of view, with twenty-two Societies divided against themselves! These dissensions and differences have opened the door to the Brothers of the Shadow; it behooves us all to close the door, and to do it as soon as possible

Speaking of Dr. de Purucker's message she continues:

I sincerely believe that there was a Plan within his plans, even beyond and greater than any of those which he, perhaps, recognized as essential to the moment (though he may have done so). That Plan originated in the minds of our Great Inner Founders and, when recognized by all and practically instituted, will surmount any personal differences and limiting opinions of individuals. I refer to methods of cooperation, efforts of individuals to point out which Society has been right, which is teaching "pure Theosophy," which Society should be the one to encompass the whole—differences of opinion which are bound to arise and be expressed. That Plan of the Inner Founders is, I believe, to awaken the Theosophists of the world to the fact that unity is the actual Command of the Lord of the World to all men in every walk of life, no matter what separative actions, feelings, and thoughts they may have at present.

It is my personal opinion, for what it may be worth, that Dr. de Purucker (in spite of some of his sincere individual opinions, personal to his own Society) is now being used as an instrument for broadcasting that Plan to awaken Theosophists to the necessity for self-analysis and heart-searching in their relation to the ideals of Theosophy, and their part in the present unrest, doubt, criticisms, and disputes existing in all our Theosophical Societies, his not excepted. Hence his appeal to his members and to Theosophists everywhere to cease furthering the causes of separation and unrest. . . .

Quoting at some length from Dr. de Purucker's appeal she continues:

It is this statement of Dr. de Purucker's that overshadowed all other statements in the appeal mentioned; everything else seems secondary. No matter if there were mental reservations on his part (which we learned some months later), the force behind the appeal, I believe, was more powerful and far-reaching than he himself knew. It does not take a seer to see that the call is from the Great Ones—not from Dr. de Purucker himself, alone

We shall all be grateful to Dr. de Purucker for inaugurating this great movement to bring all Theosophical Societies together, and we shall not let differences of policy or personal opinions in the "brain-mind" turn us aside when they occur

We shall all try to help this great movement of cooperation in every way that is practical and possible, for we know in the depth of our hearts that the time has come for true brotherhood and tolerance to become accomplished facts, and each one of us has a duty to help that fact to be realized

Differing as I do with Mrs. Hatcher with regard to many of her cherished beliefs and idols, I am the more glad to express my appreciation of the broad spirit which she has manifested in this instance. I shall not use that much abused word "tolerance;" it is rather her clear recognition of the fact that differ as Theosophists may on some, yes, many points, there are some very essential ones on which they all agree, and that they should stand together and work for these. Arguments and disagreements there will be, for a long time to come. The world will

not concern itself with these, but what it will ask, and it is being asked daily, is why there are different theosophical societies which never meet together, never have a good word to say for each other and, in fact, keep talking about Brotherhood without the least effort to show it where it might be most expected. But it is not only for the sake of appearances that this should be avoided. Exclusiveness and isolation breed a spirit of separateness, self-righteousness and pharisaism which is destructive of real spiritual progress. We know that all of the great Masters have inveighed against this; why then, not make an effort to destroy it?

This is the essence of Dr. de Purucker's message as I understand it. It is nothing new, but it is the command of the Masters, and as such that message must be considered, whether or not one believes that he has received a special and audible mandate to preach it. More and more do I find this haggling, this flea-biting, over minor differences, these unproved suspicions, repulsive. The message is there; think what we will of the messenger we must admit its force. To refuse the message because we dislike or distrust the messenger, to sulk in our tents like an Achilles, when a great work lies open for us to take part in, is but childish.

More Fiction about "The Voice of the Silence"

In the October Hollywood *Theosophist* (page 873) C. Nelson Stewart, of Scotland, joins with James M. Pryse in circulating fictions about H. P. Blavatsky's *The Voice of the Silence*. In an article on the Master Hilarion he says:

"We have already mentioned the books given through M. C. [Mabel Collins], and the occult stories written in collaboration with H. P. Blavatsky; through the latter he gave also *The Voice of the Silence*, proving that He is indeed, as Dr. Besant phrases it, a 'skilled craftsman in poetic English prose and in melodious utterance.'"

How untrue this is may be seen by referring to H. P. B.'s Preface to *The Voice of the Silence*. She says, in part:

"The following pages are derived from 'The Book of the Golden Precepts,' one of the works put into the hands of mystic students in the East. The knowledge of them is obligatory in that school, the teachings of which are accepted by many Theosophists. Therefore, as I know many of these Precepts by heart, the work of translating has been relatively an easy task for me. . . ."

"The Book of the Golden Precepts—some of which are pre-Buddhistic while others belong to a later date—contains about ninety distinct little treatises. Of these I learnt thirty-nine by heart, years ago. To translate the rest, I should have to resort to notes scattered among a too large number of papers and memoranda collected for the last twenty years and never put in order, to make of it by any means an easy task. . . ."

"In this translation, I have done my best to preserve the poetical beauty of language and imagery which characterise the original. How far this effort has been successful, is for the reader to judge. H. P. B."

In the same article (page 869) Mr. Stewart attributes *Light on the Path* to the Master Hilarion, who gave it to Mabel Collins. This story was possibly derived from the Introduction either of C. Jinarajadasa's or Leadbeater's edition of *Light on the Path*, and is presumably one of Mr. Leadbeater's fictions. Here is what Mabel Collins (Mrs. Kenningale Cook) herself says about it:

The Priory, Woodchester,
Gloucestershire, England,
June 30, 1918.

Dear Mr. Stokes:

I have always stated that *Light on the Path* was not given me by any Master, but that a Master in the etherial world enabled me to read it where it stands for all to read who are able, or helped, to reach that

place. I give the detailed account in Chapter X of *When the Sun Moves Northward*, pages 147-148-149, and I shall be grateful if you quote these. No embodied Masters, neither "Hilarion," or the two mentioned by the writer in "Theosophy" had anything whatever to do with the giving out of *Light on the Path*."

The Committee of the T. P. H. recently asked me if I had any objection to the Jinarajadasa edition being published in England. I said *certainly I had*, because of the statements in the preface, page 8, which are untrue.

Very sincerely yours,

MABEL COOK

But what can Mabel Collins' own denial avail when Leadbeater himself says it? One cannot expect the editor of the *Hollywood Theosophist* to check up statements made by every contributor, but *The Voice of the Silence* is supposed to be familiar to every theosophist, and at least some effort should be made to adhere to historical accuracy.

In Defense of G. de Purucker

In an article in the November CRITIC, entitled "Another Fraternization Movement Looming," I quoted the statement of a correspondent who regards Dr. G. de Purucker, of the Point Loma Theosophical Society, as "the slave of a long repressed ambition now at last free." As this is quite irreconcilable with the little I have observed of him, I am glad to be able to quote from a correspondent who has been closely and daily associated with him for many years. While I am not, never have been, and have no expectation of becoming a member of the Point Loma Society, and am not under the least obligation to it or its members, I feel it my duty to defend a theosophical brother who is, in my opinion, unjustly attacked. The correspondent says:

"And in the eyes of those who know the facts, your correspondent's charge that G. de P. 'is the slave of a long repressed ambition now at last free' is really laughable. I know personally that for some twenty years he was almost a complete recluse, pursuing his studies alone and acting as sub-editor of K. T.'s magazine, in which his name did not appear in the periodical—or if it did, in some very inconspicuous place. I know further, that K. T. used frequently to express some impatience with him because he would not write more for publication. It was only in the last few years that he did any public lecturing at all, and that only at the request of K. T., who found her health failing her more and more. I have never known him to seek publicity of any kind. Even after K. T.'s passing, it was not he, but I myself, who instigated a certain campaign of publicity, because I felt that in the new office which had fallen to him (coupled with an accumulation of financial obligations which would have staggered most men) the world was entitled to know who he was. The biographical sketch of him given out at the time of his announcement as K. T.'s successor, though signed by the Secretary General, was prepared by me on my own motion and without any prompting whatever from G. de P., though he very kindly read it over and made a few corrections in the facts stated before it was released for publication. So the charge that he is 'the slave of a long repressed ambition now at last free' sounds to me like the dictum of some devotee of Freudian decadence, which to me fairly reeks with the odor of skatol and mercaptan."

Theosophy or Neo-Theosophy—XXII

(Continued from January CRITIC)

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

There are five *Skandhas* or attributes in the Buddhist teachings: *Rupa* (form or body), material qualities; *Vedana*, sensation; *Sanna*, abstract ideas; *Samkhara*, tendencies of mind; *Vinnana*, mental powers. Of these we are formed; by them we are conscious of existence; and through them communicate with the world about us. ENQ. What do you mean by *Skandhas*?

THEO. Just what I said; "attributes," among which is *memory*. . . . "Because memory is included within the *Skandhas*, and the *Skandhas* having changed with the new existence, a memory, the record of that particular existence, develops."

—*Key to Theosophy*, orig. pp. 129-130; U. L. T. reprint pp. 100-101; rev. ed., p. 88

When functioning in this physical world he remembers by means of his mental body; but since that is a new one assumed only for this birth, it naturally cannot contain the memory of previous births in which it had no part.

—C. W. Leadbeater, *Textbook of Theosophy*, p. 44

The memory of the cells, or of groups of cells, perishes at death, and cannot be said to be recoverable as such. Where then is Memory preserved?

The brief answer is: Memory is not a faculty and is not preserved; it does not inhere in consciousness as a capacity, nor is any memory of events stored up in the individual consciousness. Every event is a present fact in the universe-consciousness, in the consciousness of the Logos.

. . . . All "memories" are recoverable, because all possibilities of image-producing vibrations are within the consciousness of the Logos.

—Annie Besant, *Study in Consciousness*, pp. 277-8

Occultists and Facts

It was H. P. B., who, acting under the orders of Atrya (one whom you do not know) was the first to explain in the *Spiritualist* the difference there was between *psyche* and *nous*, *nefesh* and *ruach*—Soul and Spirit. She had to bring the whole arsenal of proofs with her, quotations from Paul and Plato, from Plutarch and James, etc., before the Spiritualists admitted that the theosophists were right. It was then that she was ordered to write *Isis*—just a year after the Society had been founded.

—*Mahatma Letters*, p. 289

And to show you how exact a science is occultism let me tell you that the means we avail ourselves of are all laid down for us in a code as old as humanity to the minutest detail.

—*Mahatma Letters*, p. 144

(To be continued)

At the Periscope

Latest News in Brief.—Mrs. Besant fires Mrs. Hotchener without thanks; takes *Theosophist* back to Adyar; Mrs. Hotchener starts own magazine, *World Theosophy*, in garb of Hollywood *Theosophist*; Editor Smythe blames the miffed Leadbeater.—Bishop Wedgwood, gone stark crazy, now nursed at Camberley, England; Besant describes it as "serious nervous collapse;" says specialists hold out little hope for recovery.—Adyarites and Lomaitees fraternizing everywhere, but ULTites turn cold shoulder.—W. Kingsland gets out new pamphlet, "The Work of

a Theosophical Organisation;" would gladly fraternize, but finds none acceptable.—Bombay ULT outgrows present quarters despite Gandhi rumpus.—Mrs. L. Adams Beck, writer on occultism, died Jan. 3d at Kyoto, Japan.—Grand Panjandrum of ULT, stuck on sandbank, gruffly declines invitation to Point Loma H. P. B. Centenary; repulses Fussell with icy chill; no "supreme Pontiffs" for him.—Krishnamurti, mistaken for Jew, rotten-egged at Bucharest; reaches Budapest ahead of schedule with upset stomach; nursed by two young ladies in sanatorium; Arkhatesz Rathonyi will none of him; prefers Leadbeaterian Manna.—*Canadian Theosophist* starts series on baby feeding; objects to prunes and oranges for infants; wants more physiology and less fads.—E. P. Wadia, firmly entrenched behind Blavatsky bastions at Bombay, will not budge one inch towards fraternization with fellow Blavatskyites at Point Loma; finds a Hon in the way, says he; means Purucker.—New life of Annie Besant, "The Passionate Pilgrim," by Mrs. Gertrude Marvin Williams; sympathetically written, but gives Leadbeater a black eye; calls him an "astral Svengali."—Savoy Theater, Sydney, once Adyar Hall and Home of the Masters, now financial wreck.—Mrs. Hotchener thrown on the dump, Besant, Leadbeater, Arundale and Jinarajadasa to make *Theosophist* "once again the most outstanding Theosophical magazine;" Divine Comedy threatened.—Leadbeater cuts Benares T. S. convention.—Besant, peeved at Purucker, will hold own H. P. B. centenary at Adyar; hopes it will "suit him;" defies Chohan.—Max Wardall, recently married, already asking "Is Marriage for Happiness?"; he thinks not.—Geoffrey Hodson finds one big bee-angel, striped yellow and brown, for all bees in the world; says "bee consciousness is essentially angelic in nature," but hasn't tried sticking his head in a hive.

A New Pamphlet by Mr. Kingsland.—Mr. William Kingsland has published a further pamphlet, *The Work of a Theosophical Organisation*, which is in part a repetition, in part an extension, of his earlier one, *The Essentials and Non-Essentials of a Theosophical Organisation*, now out of print. This is a contribution to the now much discussed fraternization question. Copies can be obtained from the O. E. LIBRARY for 25 cents.

Bishop Wedgwood's Madness.—In regard to J. I. Wedgwood, Founder, Blahop and Chief Potency of the Liberal Catholic Church, I have the following information: "He consulted a mental specialist who sent him to Germany, but on the way there he became insane and was placed under restraint. Somebody was sent over to fetch him back and take him to Camberley where he is at present. One can obtain no information from headquarters in regard to his condition but the reports are that he is seriously ill and is at present resting at Camberley. What has happened at Camberley is a closely guarded secret." Camberley is the place in Surrey, England, where a theosophical center has been established with Wedgwood as Chairman of the Board of Directors. It appears to be a place where theosophists can put themselves in training for the lunatic asylum, and Wedgwood seems to have headed the list of graduates.

About the Hollywood "Theosophist."—Mrs. Annie Besant, putative "editor" of the *International Theosophist*, published by Mrs. Hotchener at Hollywood, California, recently issued an urgent appeal to all readers to support this magazine by sending more subscriptions and donations. As a result of this appeal Mrs. Hotchener was encouraged to promise the continued publication of the magazine during 1931, and made a contract with the printer for the year, to say nothing of having already purchased equipment, machinery, supplies and furniture and erected a special office for the work. Then, suddenly and without notice Mrs. Besant cabled to Mrs. Hotchener December 11th that she had decided to resume the publication of *The Theosophist* at Adyar, and that Mrs. Hotchener had permission—Ye Gods!—to publish another magazine of her own if she cared to do so; also that she might retain the subscriptions and donations sent for that purpose. Efforts by Mrs. Hotchener

to get an explanation by cable resulted in no reply, and, faced with this predicament just before the January issue of *The Theosophist* was to go to press, and confronted with the total loss of her investment, she decided on continuing publication, under the name *World Theosophy*, the January issue of which has now appeared, marked Volume I, Number 1. It has the same general make-up as the *Hollywood Theosophist*, and the subscription is the same, \$3.50, or foreign, \$4.00. Clearly then it is a new magazine and the name of Mrs. Besant no longer appears as editor. Mrs. Hatcher takes this shabby treatment as gracefully as she can, but issues an appeal to readers to support the new magazine. I earnestly support this appeal of Mrs. Hatcher, not because I agree with all that the magazine publishes, or with all of her views, but because I heartily despise the behavior of Mrs. Besant, who, after unloading *The Theosophist* on Mrs. Hatcher, while requiring her own name to be printed on it as Editor, while she did not do a stroke of editorial work on it, has allowed Mrs. Hatcher to bear the not inconsiderable deficit, and then, after having induced her to invest largely in a special plant for publication, coolly and without reasonable notice throws the whole business in her face and virtually tells her to go to the devil. If the Adyar T. S. has not been able to support one international magazine it is clear that it cannot support two, and I hope that those who desire to subscribe for a theosophical magazine along Adyar lines, and who can afford only one, will send their subscriptions to *World Theosophy*. The address is 6137 Temple Hill Drive, Hollywood, California. I do not know what excuse Mrs. Besant will ultimately make, nor do I care, as there can be no decent excuse for such a palpably indecent act.

Dead as a Door-nail.—If there is any theosophical vitality left in the Indian Section of the Theosophical Society the October and November issues of its official organ, *Theosophy in India*, fail to indicate it. Of the 55 pages of these two issues 15 pages are devoted to paeans to Annie Besant and 32 pages to haggling about Krishnamurti by several writers, all unutterably wearisome. How to reconcile the conflicting statements of the infallible Krishnaji and the infallible Leadbeater is the theme. The printer is about the only one who is likely to profit by this publication—that is, if he gets paid. The notice and provisional program of the annual T. S. Convention, to be held at Benares December 25th to 29th are chiefly interesting for two matters; 1, if you come, you must bring your own bed; 2, the Great Leadbeater, usually conspicuous at these conventions, although now at Adyar, is not on the program. The inference is that this sturdy volcano climber is not in the best of health.

Irving Cooper Heard Of.—Bishop Irving Cooper, chief Potentate of the Liberal Catholic Province of the Americas, North, South, Central and Insular, has not vanished, according to an editorial by Father Hampton in the December *Liberal Catholic*, but having become somewhat shopworn, was ordered by his physician to take a complete rest. He is improving in health and looks forward to resuming his episcopal duties before long. Living in suitcases and Pullman berths for twenty years and being squeezed by crowds struggling to kiss his episcopal ring were too much for him. Father Hampton is soliciting donations to purchase a neat little home for the Bishop, where he may house himself and the Bishopess, and incidentally raise a little flock of bishoplets and bishopettes, a few greens and potatoes, while traveling over the continent on his church duties. Jesus had nowhere to lay his head, but in these days the Dignity of the Purple demands much more. Bishop Wedgwood being already safely housed in a lunatic asylum, and Bishop Leadbeater approaching senility, the necessity for this should appeal to all good L. C.'s.

Centennial Edition of H. P. B.'s Works.—A. Trevor Barker states that the centennial edition of the writings of H. P. B., now in preparation, will comprise about thirty large volumes. Annie Besant has promised the co-operation of Adyar, but an effort to secure the literary aid of the U. L. T. was repulsed with a squirt of ice water.

Movements of Krishnamurti.—It is authoritatively announced that Krishnamurti will spend the year 1931 in Europe and will not return to America until sometime in 1932, when he will remain for twelve months. In the meantime his disciple, Mr. Yadanandun Prasad, will tour America, lecturing in his interest.

Lucky Fellow!—Sydney Path for July-August (page 15) speaks a good word for Dr. de Purucker, and judges that he is the head of a "powerful and wealthy organization." In this, thinks *The Path*, there is some risk, as it might be tempted to gobble the smaller fry. I understand from authoritative sources, however, that the Point Loma T. S. is by no means rolling in wealth, and, in fact, is having a hard enough time, and probably the reason of its putting on such a good appearance is due to the fact that its prominent members, instead of constantly galloping around the world at no end of expense, stay at home and put their pennies into publication—an excellent example to the Adyar brethren who are tearing over the whole face of the earth, traveling first class and lodging in high price hotels, while bewailing the lack of funds to keep their literature going. Point Loma, in fact, has discovered a new "wonderfulness," staying at home and minding its business.

Which is "The Theosophical Society"?—The November *Adyar Theosophist* (pages 57-8) contains some interesting correspondence between the General Secretary of the Swedish Section, Adyar T. S., and Mrs. Besant. The Swedish General Secretary, writing January 26th, complains that the Point Loma Society has changed its name to "The Theosophical Society," thereby leading to much confusion. She asks "if there be some fair means to disarm our antagonists without struggling with them," and suggests the adoption of the title "T. S., Adyar, in Sweden." Note the use of the word "antagonists." Since that was written "much water has flowed under the bridge," as G. de P. would put it, and friendliness has replaced antagonism. While regretting that different societies should have identical names, even if equally descriptive, and questioning whether after the Point Loma Society had once changed its name to "Universal Brotherhood and Theosophical Society" it was good judgment to change back at this late date when at least two other bodies have the simple form "The Theosophical Society," it is interesting to note what Mrs. Besant replied on November 8th to the Swedish General Secretary. She wrote in part: "I do not see any reason for disputing over names. Dr. Purucker seems to be friendly. We remain simply, 'The Theosophical Society.' The address on our paper shows that we are still in our original home, purchased by Colonel Olcott, chosen by the Masters as the first President. The word 'Christianity' covers many churches and sects; so does 'Theosophy.' Any one of these—like the Roman Catholics—may claim to be the only one. What does it matter? Keep kindly feeling. That is the really important thing." Quite true; even an ill-judged policy need not be a cause for antagonism, and one is glad to note that Mrs. Besant has receded from the attitude which several years ago prompted her to threaten proceedings against the former Sydney Lodge, T. S., which, after withdrawing (and partial expulsion by Mrs. Besant) from the Adyar Society, adopted the name "The Theosophical Society" without qualification.

"The Third Outpouring."—Mr. E. N. Pearson says in September *Theosophical Messenger* (page 197): "I am convinced that the 'third outpouring' is dawning." Perhaps. The first outpouring occurred in 1895, when Mrs. Besant tried to run W. Q. Judge out of the Theosophical Society; the second outpouring took place in 1907-8, after Mr. Leadbeater went on a rampage; the third is not only dawning, but in full gush, is due partly to Krishnaji and, according to Mr. Lantz, has its purpose in purging the T. S. If we are to have another outpouring God help the T. S.; there won't be enough left for a vacuum cleaner to collect.

Send Us a "Critic" Subscription for Your Friend

If you have a theosophical friend who should be informed as to actual conditions in the Theosophical Movement, and whose reading is limited to the officially endorsed and often biased publications, send them a subscription for the *Critic*; it will give them some spice to strew on their pap. Subscription to any place, 50 cents a year.

A New Life of Annie Besant

The Passionate Pilgrim; a Life of Annie Besant. By Gertrude Marvin Williams. Pp. 382, with Index and Bibliography. New York, Coward McCann, 1931. Price, \$3.50, from the O. E. LIBRARY.

Mrs. Williams, a non-theosophist and author of *Understanding India*, has given us in the above by far the best biography of Annie Besant yet written. One-half of the book is devoted to the history of the Theosophical Movement since the death of H. P. Blavatsky. The writer's command of facts in theosophical history, in as far as they in any way relate to Mrs. Besant, is astounding, constituting it the best account of the last thirty-five years of the Adyar Theosophical Society to be found. Written from an unbiased standpoint, and recognizing Mrs. Besant's fine qualities, while pointing out her failings, it is unsparing in its exposure of Leadbeater, whose uncanny influence over Mrs. Besant has led the writer to designate him as an "astral Svengali." An outline history of the Star Movement and of the Liberal Catholic Church constitutes part of the work. No student of theosophical history can afford to pass it by.

Bombay U. L. T. Blavatsky Pamphlet Series

This series of reprints of articles by H. P. B., Judge and others consists of the following to this date: H. P. B., *Is Theosophy a Religion?*; H. P. B., *What Theosophy Is*; Judge, *Universal Applications of the Doctrine*; Damodar, *Castes in India*; Judge, *Theosophy Generally Stated*; Judge, *Karma*; H. P. B., *Thoughts on Ormuzd and Ahriman*; Judge, *Reincarnation in Western Religion*; H. P. B., *Reincarnation and Memory*; H. P. B., *Reincarnation*. 5 cents each from the O. E. LIBRARY.

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.

Price, from the O. E. LIBRARY, 2 volumes, \$5.00.

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.

H. P. B.'s Introductory to "The Secret Doctrine"

The Secret Doctrine? What is it about? Read H. P. B.'s "Introductory," now reprinted in pamphlet form. Price, 20 cents.

Free on Request

The famous Marlyn Letter to Mrs. Besant about Leadbeater.

"The Secret Doctrine" in Two Hundred Pages

Evolution as Outlined in the Archaic Eastern Records; by Basil Crump. Pp. vi, X, 187. Peking, 1930. From the O. E. LIBRARY, \$1.15.

Basil Crump, well-known to CRITIC readers as co-worker with Mrs. Alice L. Cleather, and joint author of *Buddhism the Science of Life*, has just published in Peking an excellent little book with the above title. This may be here briefly described as a condensation of H. P. B.'s *Secret Doctrine*, taking the Stanzas of Dayan as a basis and omitting the various digressions of the larger work. Mr. Crump, as a devoted follower of H. P. B., has attempted no original interpretations—although the words are mostly his own—and the book may therefore be recommended to those students who have difficulty in finding their way through the intricacies of the greater work, as well as to those who have no time to undertake it, but who wish to know what it is all about.

Nucleus of a Theosophical Library

(Continued from January CRITIC)

The following list was suggested to a friend starting a theosophical library and may be of wider interest. Supplied by the O. E. LIBRARY. Prices subject to changes without notice.

Aids to Students of The Secret Doctrine—

Crump, Basil—*Evolution as Outlined in the Archaic Eastern Records*, \$1.15.

This is practically a summary and bird's eye view of *The Secret Doctrine*, just published. It aims to present *The Secret Doctrine* free from the numerous digressions and details of the original, and is very highly spoken of. Published in Peking.

Hillard, Katherine—*An Abbreviation of The Secret Doctrine*, \$3.00.

Judge, Wm. Q.—*An Epitome of Theosophy*, paper, \$0.25.

An excellent bird's eye view of Theosophy, suitable as an introduction to the study of *The Secret Doctrine*.

Letters from the Masters—

Barker, A. Trevor—*The Mahatma Letters to A. P. Sinnett*, \$7.50.

A famous collection needing no introduction; invaluable.

Letters from the Masters of the Wisdom, edited by C. Jinarajadasa, part 1, \$1.25.

A small but invaluable book.

Letters from the Masters of the Wisdom, edited by C. Jinarajadasa, part 2, \$2.00. Chiefly of historical interest.

Some Other Books of Value—

Jinarajadasa, C.—*The Golden Book of the Theosophical Society*, \$6.50.

The best history, collection of original documents, photographs, chronology, etc. Very valuable for students of the history, but seriously biased by the author's special adorations.

Arnold, Sir Edwin—*The Light of Asia*, pocket ed., cloth, \$1.00; leather, \$1.65.

Famous poetical account of Buddha and Buddhism.

The Bhagavad Gita; many translations; the ones usually called for are the versions by W. Q. Judge, \$1.00, and by Charles Johnston, \$1.25; both with comments. Also Sir Edwin Arnold's poetical version, "The Song Celestial," pocket ed., \$1.00; leather, \$1.65.

Judge (W. Q.) and Crozier (Robert)—*Notes on the Bhagavad Gita*, \$1.00.

Row, T. Subba—*Lectures on the Philosophy of the Bhagavad Gita*, 2d ed., \$1.25.

A remarkable and admirable work, often quoted in *The Secret Doctrine*.

(To be continued)

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BRITISH REPORT ON CAPITAL PUNISHMENT

In 1929 the British Parliament authorized the appointment of a Select Committee "to consider the question of Capital Punishment in cases tried by civil courts in time of peace and to report whether another penalty, and, if so, of what nature, should be substituted for the sentence of death in such cases where that sentence is now prescribed by law." This action was chiefly due to the long agitation against capital punishment conducted by the National Council for the Abolition of the Death Penalty, headed by Roy Calvert, which presented a huge petition asking for its abrogation. The Select Committee, consisting of fifteen members, began its work December 12th, 1929 and held sittings on thirty-one days, hearing a large number of witnesses, representing all aspects of the question, including prison officials, judges and lawyers, penologists and others, not only from England but from continental Europe and America. The final Report was submitted November, 1930 and consists of 98 pages. It is understood that a much more voluminous report, containing full account of the hearings, will also be published.

It is quite impossible in the brief space available to abstract this Report satisfactorily. I shall, therefore first present the general recommendations submitted to Parliament by the Committee. These are of two kinds, "definite" and "conditional;" the "conditional" recommendations being such as should be adopted in the event that it is decided by Parliament to keep capital punishment still in force.

Conditional Recommendations

I. *That the McNaghten rules on the subject of Insanity should be revised, so as to give fuller scope to general medical considerations, and to extend the area of criminal irresponsibility in the case of the mentally defective, and of those who labour under some distinct form of insanity.*

II. *That the Death Penalty should still, in law, apply to women on the same terms on which it applies to men; and that in this respect the Secretary of State for Home Affairs and the Secretary of State for Scotland, in tendering advice as to the exercise of the Royal Prerogative of Mercy, should continue to take each case on its merits.*

III. *That inasmuch as 21 is the age when full civil responsibility is assumed, it should also be the age below which no one should be sentenced to death.*

IV. That there might be a still larger exercise of the Royal Prerogative, and a raising of the line that has come through precedent to mark the limit of its application; and that such a raising of the line could be effected through a Resolution of the House of Commons.

Definite Recommendations

I. That a Bill be introduced and passed into law during the present Session, providing for the Abolition of the Death Penalty for an experimental period of five years in cases tried by Civil Courts in time of peace.

II. That meantime and forthwith a Resolution be passed by the House of Commons declaring that the Secretary of State for Home Affairs and the Secretary of State for Scotland, in tendering advice as to the exercise of the Royal Prerogative of Mercy, should recommend in each case that the Death Sentence should be commuted.

III. In regard to the penalty that should be substituted for the Sentence of Death in the cases referred, we recommend that it be the Penalty now attached to reprieved murderers, interpreted and administered in the same way as at present.

By way of explanation it may be stated that the "Royal Prerogative of Mercy" corresponds to the power of pardon or reprieve possessed by the President of the United States in the case of federal prisoners and, with some qualifications, by the governors of the individual states in cases of state prisoners. The "McNaghten rules" are rules adopted by a British court in 1843 in a case of murder by one McNaghten relative to determining the degree of moral responsibility in murder cases. These rules, which are still applied in England, are so interesting and important that they may be quoted here:

1. "He is nevertheless punishable, according to the nature of the crime committed, if he knew at the time of committing such crime that he was acting contrary to law, by which expression we understand your Lordships to mean the law of the land."

2. "The jury ought to be told in all cases that every man is to be presumed to be sane, and to possess a sufficient degree of reason to be responsible for his crimes, until the contrary be proved to their satisfaction; and that to establish a defence on the ground of insanity it must be clearly proved that, at the time of committing the act, the accused was labouring under such a defect of reason, from disease of the mind, as not to know the nature and quality of the act he was doing, or, if he did know it, that he did not know he was doing what was wrong."

Advocates of abolishing the death penalty would doubtless have preferred a recommendation for its full and unqualified abrogation rather than for its suspension for a period of five years. It must be remembered, however, that it is not always wise to ask for all one wants lest one get nothing. There is still a very strong sentiment in Great Britain in favor of capital punishment, and it is to be supposed that many members of Parliament who would oppose doing away with it entirely would consent to a relatively short experimental suspension. It must not be supposed that this plan is a novelty. Though not mentioned in the Report, Porto Rico suspended the death penalty for three years as an experiment, and finding no untoward results, finally made the

abrogation permanent in 1929. Several European countries have had capital punishment on their books for many years without actually enforcing it and have finally disencumbered their statute books of these virtually obsolete laws. In other cases the laws still exist, but are not enforced; Belgium, for instance, where actual death sentences are occasionally passed but are invariably suspended by the king through virtue of the Royal Prerogative. A full account of these will be found in the Report.

Much may be said in favor of limited experimental laws. New laws, whether "noble in purpose" or not, are almost of necessity a matter of experiment; one cannot foresee the reactions they will produce. The method is a scientific one. Everybody knows how difficult it is to get an objectionable, inactive or obsolete law off the books and it is likely to bob up at any time and become an instrument of annoyance—witness the various American blue laws. Setting a period of trial, or of suspension, is reasonable. One might wish that in the present instance the Committee's recommendation had been that the abolition of the death penalty for five years should automatically become permanent at the end of that time unless deliberately revoked. As it is, at the end of the five years people will have to be hung again, unless fresh agitation is started some time in advance. Our American states could well adopt the experimental plan.

With regard to the body of the Report, one cannot speak too highly of its contents. Here we have what is perhaps the best summary of the arguments on both sides presented impassionately and impartially, together with as full a history of the subject of capital punishment as space permits. For England the history goes back to Henry VIII, during whose reign no less than 72,000 criminals are believed to have been executed for theft and robbery alone, or about 2,000 a year.

Referring to the evasion of the penalty by juries who were unwilling to sentence to death, up to 1827 the theft of five shillings or more was a capital offense in England. Even when the sum stolen was considerably more than this and the evidence was incontrovertible, juries would sometimes find the culprit guilty of stealing only four shillings tenpence! Forgery was a capital offense up to 1836, and there is given in the Report a petition from numerous bankers asking that this be repealed, because it was difficult to get juries to convict, and the offenders went wholly unpunished.

The arguments for and against capital punishment are fully considered, even to religious ones, and it is amusing to see witnesses taking sides on the one hand with Moses, on the other with Christ, and trying to explain how Christ or Moses did not mean just what they said. We even find the argument that as murderers usually repent and are "saved,"

it is better to hang them at once and pass them into heaven than to spare them at the risk of their ultimate drifting into hell! Of such apologists, no doubt, is the kingdom of heaven, and, we might add, the kingdom of hell likewise.

It is of course to be understood that the recommendations of the Select Committee are recommendations only, becoming effective only if Parliament adopts them.

It is hoped to return to this report from time to time. Meanwhile those whom it most concerns, our British readers, can obtain copies at 1/6 from bookstores or from the National Council for the Abolition of the Death Penalty, Parliament Mansions, Victoria Street, London, S. W. 1. (phone Victoria 9872). From the CRITIC, 50 cents.

Penal Notes

"Agenda"—The editor of that interesting prison magazine, *Agenda*, published monthly at the Washington State Penitentiary, and successor to the defunct *Our View Point*, recently asked me if I would loan him the use of our mailing list. This could not be done, as our list is confidential, but I gladly offered to say a word in *Agenda's* behalf. There are, apparently, some prison publications which consider themselves too important to exchange with the humble CRITIC, but of those which do, and without wishing to reflect on any, *Agenda* is not only one of the neatest, but one of the best written. The editor, who has the questionable advantage of bearing the name of a Western senator and an Eastern Roman Catholic bishop, not only writes charming and pithy articles himself, but is wise enough not to pad his pages with worthless material. What the inmates require is one thing; what appeals to the public is another. The public is not specially interested in prison baseball news, in holiday menus, in the jokes that go the rounds of the prison, no, not even in sermons and good advice, but it does want to see the world, and penal problems especially, as the prisoner sees them. Further, it wants the views of well-disposed and well-informed men, judges, penologists and the like on legal and penal questions. To take with the public a prison magazine should be for the public rather than for the inmate. *Agenda* is aiming at this with a great measure of success. I am informed that it is not subsidized and must be self-supporting. If you are interested in these important social matters and can spare a dollar, you will be amply rewarded by sending it to *Agenda*, Box 520, Walla Walla, Wash.

Case of Honor in a Rum Hoard.—H. D. Wilson, deputy prohibition commissioner for Delaware, refused to reveal to the judge the name of the person who had given him under pledge of secrecy the key to a certain club booze cache, and was committed by the judge for contempt of court to the custody of the U. S. marshal "until such time as you purge yourself of the information." Good for Wilson; he deserves a better job.

Hell's Bottom

We can't think of any better words to express where we are.

The Editor appeals to the readers of the CRITIC to do what they can in the way of assisting its publication financially. The price of the subscription does not begin to cover the incidental expenses, including office rent, clerical work, etc., and the deficit has to be met by voluntary donations from those who are in sympathy with its aims.

Shall the CRITIC keep on? If so, it depends largely upon the good will of its readers, manifested in a material fashion. Letters of appreciation are encouraging; they help to give the Editor "pep," but they,

alone, do not pay the bills. It's a cold, cruel world, ladies and gentlemen, and good will is not accepted in lieu of cash by printers and landlords, no, not even by stenographers and typists.

Mrs. Besant Defies the Chohan

The Chohan is a Mighty Being whose agent on earth is Mrs. Annie Besant, if we are to accept her statements, made both T.S.-ically and E.S.-ically. Her recent cordial acceptance of Dr. de Purucker's invitation to attend the H. P. B. Centennial at Point Loma next August was made with the approval of the Chohan. At the Geneva Congress last June she stated to Prof. Eck, the representative of the Point Loma Society (*The Theosophical Forum*, August, 1930, page 12):

"I declare as Leader of this Theosophical Society that I am fully in sympathy with the proposal of Dr. de Purucker, and that it is my personal hope that our societies will ultimately become only *one Society*. And that which makes me so positive in this matter is the fact that I know that it is approved by the Chohan. You realize, Professor Eck, I could not do a thing like this if the Chohan did not approve of it."

Further, she stated (page 13) that:

"I am going there unless I shall have died by that time. I must go there and I shall go there if alive."

Immediately thereupon she cabled her acceptance to Dr. de Purucker, including in her acceptance her Brother Leadbeater, whom the unfortunate de Purucker had neglected to mention. A committee was appointed to fix the preliminaries, consisting of four satellites of Mrs. Besant, namely, Mrs. Hatcher, Mrs. Margaret Jackson, Mr. Charles Bloch and Mr. Peter Freeman, and the sole representative of the Point Loma Society, Prof. Lars Eck. Arrangements were made to call a preliminary conference of delegates from all known and any hitherto unknown but discoverable theosophical societies, to plan the whole thing in advance. The greatest good will prevailed; the Chohan beamed on the proceedings.

Fortunately or unfortunately, these doings did not meet with the approval of Dr. de Purucker who, after all, was making only a preliminary gesture towards fraternization and who, while inviting Mrs. Besant, preferred to issue his own invitations to the Centenary later, and to make it more of a friendly conference than a regularly organized convention with officers chosen by the majority. One need not discuss these differences here, though Dr. de Purucker's attitude seems to me sound and prudent. The point which interests us is that the Chohan, who should know what he was doing, signified his approval to Mrs. Besant via astral wireless so promptly that she had the advice ready to serve the very next day after the first meeting of the Congress. Whether it was Mrs. Besant or Mr. Leadbeater who received the message is not stated.

One might suppose that an expression of approval on the part of so Mighty a Being as the Chohan would be tantamount to a command. But not so in the case of Mrs. Besant. What Mrs. Besant wishes is tantamount to a command to the Chohan to step forward and signify his approval. It is a case of the corporal commanding the general. If Mrs. Besant changes her mind, that is the last we hear of the approval of the poor Chohan.

And so it fell out in this case. Mrs. Besant, having declared that she would go to Point Loma without any "ifs" provided she were alive, has changed her mind. In the January *Theosophist*, now reincarnated at Adyar, she announces (page 163):

"I have decided to celebrate H. P. B.'s Centenary at Adyar on August 11, 1931. Adyar was chosen by the Hierarchy as the Centre for the Movement inaugurated in the last quarter of the Nineteenth Century and Their faithful Brother and Messenger for that fateful period was H. P. B. Her whole-souled devotion to her Master and her lion-

hearted courage knew no delay, no hesitation, when He spoke. His Word was Law, because He was Law embodied, and when He said: 'It is the Law,' His disciples rendered and still render to Him immediate unquestioning obedience. That the world regarded their obedience as 'hasty,' 'blind,' 'fanatical,' moved them not at all. There are times when in such obedience lies the only safety. As criticism of a Master is like criticism of a Law in Nature, it is idle to indulge in it."

Evidently, then, the Chohan, far from being allied to the Being "with whom is no variableness, neither shadow of turning," is just a sort of weathercock turning any way according to the direction of the Besantine wind, unless, indeed, Mrs. Besant is deliberately defying him. I am reluctant to come to this conclusion, but Mrs. Besant's postscript to the above, the same page, reads as follows:

"P. S.—Last July, in Geneva, I accepted the invitation of Dr. de Purucker of Point Loma to attend the celebration which he was organizing. But as he has pointed out that my acceptance of his invitation was too precipitate, and as I think that his criticism was just, this change of plan and the decision to celebrate the Anniversary at Adyar should suit him."

Here she neglects to repeat that she accepted the invitation upon the approval of the Chohan, and the remark clearly shows that she is perved at de Purucker. The word of the Chohan is law, just when, and only when, it suits Annie Besant. But when one takes the story in its entirety it seems reasonably certain that Mrs. Besant had hoped to gelibbe the Point Loma Society and annex it to Adyar, and that she looked on de Purucker as just another weakling whom she could easily wrap around her finger, and the Chohan's assumed approval was merely camouflage. Having discovered that de Purucker has a will of his own, and that when he gives a party he proposes to do the inviting himself, she will have none of it, and again the Chohan is with her.

And how neatly it was done! It wasn't Mrs. Besant who changed her mind of her own accord; it was the Chohan who did it and she had but to obey, for "as criticism of a Master is like criticism of a Law in Nature, it is idle to indulge in it."

Suspicious persons have suggested that Mrs. Besant's change of heart was due to the influence of her "astral Svengali," Mr. Leadbeater, who has chosen this way of getting back at Dr. de Purucker and venting his chagrin at not having his divinity recognized at Point Loma, and that he has followed his usual tactics of using Mrs. Besant as his cat's paw.

The whole affair suggests two questions: What's the use of a Chohan who can't stand for six months for what he has endorsed, and who gives way before an irate woman, angry because her pride is wounded and her aims thwarted? What's the use of a President who uses a Chohan as her *deus ex machina* for accomplishing her objects, but who thrusts him aside when on further consideration his approval does not agree with what suits her?

Dr. de Purucker's Ninth General Letter

Dr. de Purucker's Ninth General Letter to members of the Point Loma Theosophical Society is published in the December *Theosophical Forum*. Instead of separately as heretofore. This departure seems to me to be a good one, for while it is addressed especially to members of his own society it contains much of interest to all theosophists, much that will please some and provoke the wrath of others.

The Letter is highly optimistic and expresses gratification over the progress of the Society during the past year. Further, it is fairly bubbling with the good will towards all which is characteristic of the writer's utterances. Dr. de Purucker seems, at least as far as his open expressions are concerned, to have mastered the precept, "Love your enemies," and, further, the great but too little observed theosophical

maxim, "Kill out all sense of separateness." An example of this kind is much needed by theosophists, especially by those who make it a condition of the slaughter that one must believe exactly as they do.

The Letter, however, suggests certain questions which, as far as I have been able to observe, are as yet unanswered. We are told (page 5) that "the stream of inspiration and of illumination and of wisdom and of help flows as strongly from them as it ever did." Further (page 7) that "the stream of light and teaching and of spiritual life still flows into the Theosophical Society from our Great Teachers." Other similar statements are to be found. I am not denying it, but where is this continuously flowing stream? Dr. de Purucker has stood up for the ideal of brotherhood between all theosophists; he has called the warring tribes together and invoked them to bury their hatchets; further, he has done so at the cost of not a little derision and personal abuse, to say nothing of rebuffs and an abundant exhibition of pharisaical self-righteousness. There is not the slightest doubt in my mind that in so doing he is carrying out the wishes expressed by the Masters, which one will find in the theosophical writings of the past.

Whether he has done this by actual personal direction from Masters or not may be a matter for those who love arguments to haggle about, but it seems to me to be a question of secondary importance. I admit fully the possibility of such personal direction, as I see no reason for limiting the power and judgment of the Masters, and the talk about "cyclic law forbidding it" seems to me beside the point. But the mere fact of advocating brotherhood proves nothing. The Critic has long advocated such fraternization; others, with less influence than Dr. de Purucker, have tried to start such a movement, but without success. None of these have claimed any special inspiration to do so.

But the words quoted would seem to indicate that there are flowing into the Theosophical Movement, or at least into the Point Loma T. S., newer and fuller teachings, something which we have not had before. As Dr. de Purucker says (Page 7): "Please understand and understand clearly, that while this teaching is new and in the sense of now being given out for the first time in many ages, it is derived from the same source and forms a part of the body corporate of the Ancient Wisdom from which H. P. B. drew."

If so, where is it? Certainly not in the open teachings of the Point Loma T. S. as far as I have seen them. These, as far as may be seen, conform to the teachings of *The Secret Doctrine*, *The Voice of the Silence* and other theosophical books which are at the disposal of all students. The Point Loma periodical literature is abundant; Dr. de Purucker's addresses are all, or nearly all, being published. I have no criticism of these, but I do not perceive that they are more than repetitions of what one can, unassisted, dig out of the theosophical literature. Where, then, are the new-old teachings which "are now being given out for the first time in many ages"? If, as I suppose, these teachings are intended for the help of the world, why not tell us what they are, instead of repeating continually that they exist? Then, perhaps, some of us may be more convinced. Demonstration would be far more effective than reiteration, while reiteration without demonstration leads only to scepticism.

If, perchance, I should be told that this new-old knowledge is given out to E. S. members only, then, I should ask, why place a fence around it? If it is for the world, the world should have it. If it is not for the world, but only for the chosen few who have either taken a pledge of secrecy, or who have proved themselves worthy of closer contact with the fountains of grace, why talk about it publicly at all? Why tantalize others by talking about your having something which you decline to give them? I am quite ready to admit that there should be groups of more serious students who have the time and disposition to go more deeply into Theosophy than the man in the street who is content with a casual lecture on the rudiments. But that is a wholly different matter from calling for pledges or secrecy. Probably there is not a person liv-

ing who is able to live to the fullest those theosophical rules which are to be found in books which can be had at a book shop. Why, then, run after supposed knowledge which is baited with the alluring bait of secrecy? Why lead people to think that by going through certain formalities they can get something forbidden to the majority? Even supposing that there are kinds of knowledge which it would be dangerous to circulate indiscriminately—and of that I have no doubt—can any mere mortal be entrusted with it? Not so, if I may judge from what I have seen of esoteric sections. The system of secret teachings may have been justified at one time when publicity was likely to lead to persecution, but those times have long since passed in our lands. Today the whole system of secret teachings should be obsolete and scrapped.

Understand, I am not condemning; I am only asking why these old-new teachings are not being definitely set forth, instead of being merely talked about.

One point more in the Letter I must comment on. Dr. de Parucker, speaking of those who prefer to study the written texts of Theosophy as being in danger of forming a dogmatic sect, a theosophic church, says that his "heart goes out in great pity, in genuine compassion." Why not? If what he teaches is simply that which is to be found in those books, why pity those who prefer to get their information in that manner rather than through a teacher? If, on the contrary, his teaching is something either different, or, let us say, an extension or elaboration, why not let us have it openly and above-board? Why speak of "compassion" for one who takes what he can get, and refuses to listen to anybody who says he has something fuller or newer up his sleeve, when he does not produce it? There is but one sound ground for pitying these "bibulatrists;" it is when they do not themselves practise what they read—let us say brotherhood. To pity them because they are "suspicious and doubtful concerning the presence amongst us of the 'Living Fire' is somewhat premature, so long as the demonstration of its presence is limited to the bare assertion that it is here.

Now, I imagine hearing someone say: "The Cantic is recovering its senses." To such I would say: the Cantic has not receded and does not intend to recede from its support of theosophical fraternization and of Dr. de Parucker's efforts in that direction. But it still remains the critic. It asks to be shown a slice of that wonderful bread and butter which it is told exists, but of which so far no sign appears. It looks forward hopefully for its arrival, but until that happens it will not be prepared, to use the expression of one of Mr. Kingsland's critics, "to go the whole hog."

Note.—Concerning Dr. de Parucker's "continuous stream of inspiration" a Point Loma T. S. member writes to me as follows:

"I don't know what G. de P. may say about this matter, but my own experience is that this stream of inspiration is a living, vital something, that energizes our lives, gives an impetus to our actions, and quickens our own spiritual aspirations to a surprising (to me) extent. It is as if the ideals, hopes, aspirations which one had for years, and which had seemed too vaulting to be accomplished, suddenly seem possible. The lethargy and the deadness which I personally felt—and have felt for many years—suddenly departed and there came in its stead the freshness of the beginner with the 'seasonedness' of the old worker. And this translates itself into a deeper interest in the work, a more earnest intention to make theosophy a living power in one's life, and to make added efforts to put this possibility before others. In other words, contacting this stream of inspiration makes one a better theosophist, more aspiring, more practical, more determined.

"I quite realize the difficulty of putting these things in words, and I do not believe that I have ever tried to do so before. But your question brought me a challenge and demanded an answer—to myself, as well as to you. There is something so intangible about this 'Lodge-

force' that it cannot be weighed and measured—as I need not tell you—but it expresses itself thru the individual in the ways I have just mentioned. There is no doubt in my mind that it is there, for we recognized it instantly almost, the first Sunday that we wandered into the Temple of Peace, going down for the first time to 'look them over' to use the vernacular. And as G. de P. talked we looked at each other and asked 'Can this be true? Are we actually hearing this?' It was like the fulfilment of a dream. Almost everyone whom we have taken down has reacted in just this way—people of various points of views pro and con. The esoteric atmosphere is there and the stream of inspiration centres there in G. de P. and anyone with any spiritual development whatever would sense this."

A New Life of Annie Besant

The *Passionate Pilgrim; a Life of Annie Besant*. By Gertrude Marvin Williams. Pp. 382, with Index and Bibliography. New York, Coward-McCann, 1931. Price, \$3.50, from the O. E. LIBRARY.

Mrs. Williams is the author of a recent book, *Understanding India*, which, as the same publisher is handing the present volume, was presumably a success. She is not a theosophist. Her undertaking a life of Mrs. Besant had its origin in the political activities of Mrs. Besant in India. Probably it is as well for the present purpose that she is not, for at the present time theosophists are sharply divided in their estimate of Mrs. Besant, the one faction regarding her as an almost super-human being, in daily touch with the gods; the other looking on her as having almost wrecked the Theosophical Movement as it was intended to be by its founder, or let us say its reviver, Madame Blavatsky. A theosophist could hardly write a life of Annie Besant without bias in one direction or the other. What we require in a biography is an impartial record of facts, together with the conclusions to be drawn from them.

The book is somewhat sharply divided into two parts, the first portraying the doings of Mrs. Besant up to the time that she came into direct touch with Madame Blavatsky; the second covering the following period up to the present, almost wholly devoted to matters of theosophical history, together with some account of Mrs. Besant's political activities in India.

It would be a mistake to assume that the earlier part is based almost exclusively on Mrs. Besant's well-known *Autobiography*. Mrs. Williams devotes 184 pages, or about one-half the book, to Mrs. Besant's doings and thoughts up to the time of her conversion to Theosophy. Mrs. Besant, in her *Autobiography*, consumes 328 pages for the same period. Yet it may be safely said that Mrs. Williams gives us five times as many facts, evidently collected by dint of much research in libraries and elsewhere.

When I speak of this portion of the book as a huge collection of facts, it is not to be supposed that it is dry reading. Far from it. The author has a keen understanding of human nature, and writes in a vein which is at times humorous, yet never derogatory or disrespectful. One may say that the whole treatment is sympathetic. In Mrs. Besant she sees the girl and finally the woman inspired by high motives, ready to fight to the limit for right and justice, and yet a person of great pride and ambition, occasionally vindictive, and always desiring to be in the limelight and to secure for herself full credit for all that she does; highly intellectual, yet highly emotional, a nature the very reverse of cold, with a devotional character which at one time filled her with religious enthusiasm, at another with a burning desire to upset all religion; earnestly devoted to what seemed to her at the time truth, yet ready, on occasion, to turn to the very opposite pole.

Permit me to quote from a letter of Herbert Coryn, a well-known theosophist, written in May, 1895, at the time of the Judge controversy.

The words are Mr. Coryn's with the exception of those in brackets, which are Mrs. Besant's:

Once a fervent Christian ["I longed to spend my life in worshipping Jesus, and . . . absorbed in that passionate love of the Saviour, which among emotional Catholics really is the human passion of love transferred to an ideal—"] glowing with emotional Christianity; once pupil of Bradlaugh, and fervent Freethinker; once Fabian Socialist; once devoted follower of H. P. B. ["I would trust my life on H. P. B.'s lightest word."]; now Hindu ["I became a Hindu with my full and complete acceptance of Theosophy as taught by Occultists."—What is the meaning of the last four words?]; what next? These make five acts of the drama; what of the sixth and seventh?

Mr. Coryn's entire letter will be found in the *Critic* of September, 1927. His estimate is fully borne out in Mrs. Williams' portrayal, and here we see, which has not been brought out before, the eternal womanly. Whatever great work Mrs. Besant undertook, no matter how prominent she became in it, always there was some man behind her. There is a familiar rule applied in accounting for the unusual behavior of men—"Cherchez la femme"—look for the woman. In the case of Mrs. Besant, if you would understand her you will apply the rule—"Cherchez l'homme"—look for the man. Only one woman, Madame Blavatsky, had any great influence over her. The men are, in series, and omitting the less important, Charles Bradlaugh, Dr. Edward B. Aveling, George Bernard Shaw, Herbert Burrows, William T. Stead, G. N. Chakravarti, Charles W. Leadbeater.

Mrs. Besant has made no bones about her friendship with Bradlaugh and finally with Leadbeater. Yet in her *Autobiography* she dismisses Dr. Aveling with a few casual remarks. But it appears from Mrs. Williams' investigations that the relation with him came nearer to being a genuine love affair than anything she experienced before or since. Dr. Aveling was a science teacher, a man with the ladies, a contemptible cad, a grass widower, who swindled his friends, took up with the daughter of Karl Marx, and finally ran away with an actress. The intimacy with Mrs. Besant, whom he induced to study science, was accompanied by rhapsodies in print on his part, and tremendous enthusiasm for work and study on hers. When the final break came, Aveling's literary productions slumped to the cynical, while Mrs. Besant's work took on a sad but still more desperate energy. Aveling was a rotter, but there was really nothing compromising Mrs. Besant. She was simply fooled by a man.

In Mrs. Williams' estimate, the most valuable work of Mrs. Besant lay in her advocacy of birth control and in her carrying through the matchmakers' strike in London.

The second portion of the book, beginning page 183, deals with Mrs. Besant's theosophical career. This is introduced by a chapter on Madame Blavatsky, of which it may be said that Mrs. Williams simply doesn't know what she is talking about. In her defense it must be urged that as she was not writing a life of Madame Blavatsky it was beyond her scope to devote to the study of her character the labor she has expended on Mrs. Besant. To understand why Mrs. Besant took up with Theosophy and was attracted to Madame Blavatsky one must know something about both. Mrs. Williams' passion for thoroughness has betrayed her into making a lot of unproved and in part disproved statements which she has not had the time to investigate, and a casual reader would conclude that Madame Blavatsky was a person of rather questionable motives and acts. To refer to Dr. Franz Hartmann as an American is about as reasonable as to speak of Mrs. Besant as a Spaniard. Everybody knows that while Madame Blavatsky was indisputably the founder of the Theosophical Society she was not and did not claim to be the inventor of Theosophy, and on the contrary always distinctly repudiated the assertion. Even a slight acquaintance with the Oriental systems of philosophy should have made this clear. If the

material in *Isis Unveiled* can be traced back to 100 standard sources (page 189), so much the better. Would Mrs. Williams object to the same remark being made about her own book? Would she prefer to have us regard it as her own invention?

But passing over this one blemish in her work to her account of the important period of Mrs. Besant's later career as a theosophist, the reviewer must state, on the basis of his own not inconsiderable study of this period, based on original material, that Mrs. Williams has given us a most faithful portrayal of the development of Neo-Theosophy. Depending on H. P. Blavatsky while she was alive, Annie Besant had to seek other crutches to lean on after her death. She soon fell under the influence, first of G. N. Chakravarti, then of Charles W. Leadbeater.

This section will not be pleasing to neo-theosophists, but it is truth! Here, as elsewhere, one has to seek the man. And aside from Chakravarti, the man in the case is Leadbeater. Mrs. Williams traces the malodorous history of this person with a faithfulness which can be found nowhere else, except in comparatively rare documents. Leadbeater's scandalous behavior in the case of his boy pupils; his trial and forced resignation from the Theosophical Society; Mrs. Besant's repudiation of him at first, and her later taking him back to her bosom because she couldn't get along without his supposed clairvoyant faculties, these are shown up to the very limit of printableness. Mr. Leadbeater is designated as Mrs. Besant's "astral Svengali," the man who through some uncanny power has gained control over her, as did Svengali over the innocent Trilby. She even says (page 348): "He has literally been her evil genius."

Within the scope of 158 pages we have here presented what is undoubtedly the best history of Adyarite Theosophy that can be found, unless it be within the pages of the infamous O. E. LIBRARY CRITIC! The facts are there, based on indisputable records, largely in the words of the persons concerned. And Mrs. Williams deserves high commendation for stating facts as they are, even at the very obvious risk of incurring the wrath of a large group of modern theosophists who look on Leadbeater as a demigod, and of those prominent persons whose aim is not to seek truth, but to present, for purposes of their own, a set of unblemished leaders. In all of these pages I have not detected a misstatement of any importance. The unsavory history of the origin of the Liberal Catholic Church, and the origin and forced growth of the Krishnamurti movement are set forth with as much detail as the scope of the book permits.

There are many who will share Mrs. Williams' high estimate of Mrs. Besant's earlier career, but who believe that her yielding to the blandishments of the astral Svengali, Leadbeater, because she was unable to keep up the racket without him, was the first step in her spiritual decay; she listened to the wiles of the tempter, who promised her all the kingdoms of the world and the glory of them, instead of resolutely putting him behind her. It was a conscious surrender to the forces of evil, in the hope that good, and incidentally more glory to Annie Besant, would come of it in the end. Mrs. Williams does not take this view. She believes that Mrs. Besant was and has ever since been involuntarily subjected to an uncanny influence which she could not resist. So to the end she remains the sorely wounded heroine of the book. Which of these views is true is a matter of surmise. But as a record of facts the book cannot be impugned, and it must be left to those who would judge whether, or to what extent Mrs. Besant is morally culpable in her unqualified devotion to Leadbeater and her support of his Liberal Catholic Church and of the World Teacher idea.

It may be doubted whether a better biography of Mrs. Besant will ever be written. Without question when she dies there will be biographies written by her ardent supporters, who will show, as they have shown in the past, their dense ignorance of theosophical history, or

their deliberate intention to make their work one of fiction by concealing or distorting the records. Not a few prominent persons who are today proclaiming Mrs. Besant as a future "ruler of gods and men," as the agent of the Masters on earth, are, it is believed, doing so either because they are misinformed, or because they expect something from her in the way of advancement, material or official. With the passing of Mrs. Besant nothing will be to be gained by playing the sycophant. Mrs. Besant will then become only an incident in the story of Neo-Theosophy, and a future history in its true sense will be that of the Theosophical Movement, not of Mrs. Besant alone. To him who would undertake such a history in the future the work of Mrs. Williams will be of the greatest assistance.

"Four Fellows" Fill the Vacuum

Readers of the CRITIC who heap their praises on the Editor for supplying them with a combination of wit, wisdom and wickedness every month, should remember that the CRITIC would be some months behind time were it not for the four kind Anonymites in London who every now and then send us a donation of five pounds towards soothing the nerves of the printer. I feel that these readers will gladly join with me in thanks for such a donation received February 16th. Were it not for "The Four Fellows" this issue would have been dated February or even January instead of March, and would have done that only by the skin of its teeth.

At the Periscope

Latest News in Brief.—British Section, T. S., drops 400 members in January; tightens belt.—Phoenix Lodge, getting more kicks than halfpence, in fine fighting fettle.—Rogers concedes American Section shrinking, but thinks bottom reached; injections of ichor from veins of Hodson, Codd and Wardall to revive it.—*Advance!* Australia, now replaced by *Advance!* George Arundale.—Hell said to be brewing for coming Australian T. S. Convention over Arundale's tardiness with broadcasting station dividends.—Sydney Broadcasting Station making huge money, but George holds on to profits like bulldog to boy's pants; had to be threatened by a stockholder to make him disgorge dividend.—Jinara-jadasa now cock-of-the-walk in new E. S. T.; vice-O. H.—Pessimistic correspondent reports Leadbeater now cockeyed from stroke last summer; beauty spoiled but mentally O. K.—Krishnamurti, shabbily treated by Budapest press and T. S. Archattess Rathonyi, refuses to lecture; goes to Toulon for rest; said to be in bad condition; Budapest T. S. gone completely L. Catholic.—A. P. Warrington, vice-P. Adyar T. S., hitched to money and Mrs. Betty Robertson by Father Irving Cooper, Dec. 31st.—Annie Besant again breaks sacred pledge and publishes secret Inner Group teachings.—Shambalin moved to Adyar; A. B., C. W. L., C. J., now operating "generating station for Race Development according to the Plan of Evolution"; Chohan on hand awaiting orders of Mrs. Besant.—Leadbeater describes funnels through which Grace of God is poured into disciples.—Prof. Moriarty says energy composed of carbon and nitrogen; add hydrogen and oxygen and sprinkling of sulphur and phosphorus and you get beefsteak.—Fraternalization pot boiling briskly in Holland; even ULTites scent the soup.

"The Theosophical Movement."—I am glad to note that with the appearance of the third issue of *The Theosophical Movement*, issued from 51, Esplanade Road, the address of the Bombay United Lodge of Theosophists, this excellent little four page publication shows signs of becoming "regular." In commenting on the first issue I stated that it was calculated to convey the impression that its aim was propaganda for the United Lodge of Theosophists and that it failed to indicate that there is any Theosophy outside this. I am pleased to note in this third issue friendly notices of the Phoenix Lodge (Adyar T. S.) and the

Canadian Theosophist. Even more am I gratified to see that it defines quite clearly the status of several magazines, some of which are generally believed outside the U. L. T. to be making misrepresentations or ambiguous assertions as to the powers behind them. Thus both *Theosophy* (Los Angeles) and *Théosophie* (Paris) state that they are unconnected with any theosophical organization whatever, although "U. L. T." is written big all over them. *The Theosophical Movement* now gives us for the first time a frank and straightforward statement which should clearly define the status of these magazines. It says: "The following magazines are published under the influence of different Associates of the United Lodge of Theosophists:—*Theosophy*, Los Angeles; *Théosophie*, Paris; *De Theosoof*, Amsterdam; *The Aryan Path*, Bombay." That being the case, nobody should care whether that "influence" calls itself "Associate of the U. L. T.", or, for business purposes, "Theosophy Company." To be exact it must be said that neither *De Theosoof* nor *The Aryan Path* uses the above ambiguous expression.

The Canadian Theosophist.—I see from an official article in the February *Canadian Theosophist* that that magazine is having a hard time keeping on its feet. It has more good theosophical sound sense than money. As the Canadian Executive is proposing to institute a drive for its support, I am glad, right here and now, to anticipate the complimentary remarks about the *Critic* which Mr. Smythe, editor of *The Canadian Theosophist*, has been intending to give it, by suggesting that if any readers have a spare dollar lying around they can't do better than to subscribe to *The Canadian Theosophist* for one year (\$1.00). The *Critic* will be glad to receive and forward the money *prompto*.

Movements of the Sages.—Dr. G. de Purucker is contemplating an extended lecture tour, beginning April 1st, to include Los Angeles, Chicago, Boston, New York, Washington (possibly), London, The Hague, Amsterdam, Rotterdam, Utrecht, Groningen, and several cities in Germany, Denmark, Norway, Sweden and Finland, returning via London, New York, Boston, Toronto, Vancouver, Victoria, Seattle, Oakland, San Francisco and Los Angeles. Dr. Arundale will probably make a flying trip to Europe and America with a stock of new ideas. Mr. Jinaradasa will function as "Unofficial Keeper of the Archives" at Adyar, while Mr. Leadbeater will remain at Adyar and assist Mrs. Besant in sending forth Shambhalic forces. Mr. Krishnamurti's movements are somewhat uncertain, owing to the state of his health, but he expects to visit Holland and Great Britain. The Chohan will retain a general supervision of activities, subject to the orders of Mrs. Besant.

The "Theosophist" Muddle.—Mrs. Besant's antics with *The Theosophist* are likely to puzzle future collectors of theosophical magazines. When she unloaded *The Theosophist* on the Hotcheners she started *The Adyar Theosophist*, following the former *Theosophist* consecutively as to volume and page. This she has continued on resuming the publication of *The Theosophist* at Adyar. The result is that a consecutive series of *The Theosophist* includes *The Adyar Theosophist* and excludes entirely the Hotchener publication which she herself had announced as a continuation of *The Theosophist*. To make the confusion still greater, the first issue of the Hollywood *Theosophist*, January 1930, is pagged consecutively with the December, 1929, *Theosophist*, as part of vol. 51, while the February Hollywood *Theosophist* is volume 1, No. 2. This is in no way the fault of the Hotcheners, who have found it difficult to follow the weathercock-like antics of Mrs. Besant.

Why Was Adyar Chosen as T. S. Headquarters?—Mrs. Besant (*The Theosophist*, January, 1931, page 163) tells us that "Adyar was chosen by the Hierarchy as the Centre for the Movement inaugurated in the last quarter of the Nineteenth Century." Colonel Olcott, however (*Old Diary Leaves*, Vol. II, pages 361-2), says nothing about the Hierarchy and distinctly informs us that he bought it because it was cheap, the cheapness being due to the fact that a railroad to Ootacamund had just

been completed, the competition rendering Adyar less desirable for suburban residences.

"World Theosophy."—In the February *Theosophical Messenger* (page 320) Mrs. Hatcher makes an appeal for support for her magazine *World Theosophy*, which she is publishing after Mrs. Besant, in a brief cablegram, took *The Theosophist* away from her. It appears from this appeal that Mrs. Besant, though she has had plenty of time, has neither explained nor apologized to Mrs. Hatcher for the shabby trick she played her, further than to say that it was dictated "by necessity." Nor is Mrs. Hatcher likely to get a better explanation, as Mrs. Besant, in the January *Theosophist* (page 164) makes the silly excuse that Adyar is "the Centre on earth for the forces of Shamballa." If Shamballa is in the habit of radiating such forces as Mrs. Besant has displayed in her perfidious treatment of Mrs. Hatcher, the further away from it one keeps, the better. I hope that those who desire a magazine of the Adyarite type will support Mrs. Hatcher's publication. The address is 6137 Temple Hill Drive, Hollywood, Calif., and the subscription is \$3.50 a year (foreign, \$4.00).

About Mr. Wedgwood.—Mrs. Besant (*The Theosophist*, January, page 165) tells us that the Rt. Rev. Wedgwood has had "a most serious nervous collapse" due to overwork. No mention is made of his insanity, but we are told that "the specialists take a very serious view of his case, and hold out little hope of complete recovery." Despite the fact that Mr. Wedgwood has done more than anybody living, aside from Mrs. Besant and Mr. Leadbeater, to wreck the Theosophical Movement with his faked Liberal Catholic Church, one can but sympathize with him in his misfortune and wish him a complete recovery.

Miss Clara Codd on the Inner Life.—In her monthly chapter on "The Inner Life" (*Theosophical Messenger*, February, page 324), Miss Clara Codd holds up to us as an example the case of Benjamin Franklin, who stated that he selected twelve virtues, one of which he was to practice every week in rotation. They were, temperance, silence, order, resolution, frugality, industry, sincerity, justice, moderation, cleanliness, tranquility, chastity. I shall not reflect on Miss Codd by inquiring whether she herself has adopted this plan which she so much admires, but to hold up to youths the example of Benjamin in practising cleanliness and chastity one week out of twelve suggests that if she would devote one week in twelve to cultivating a sense of humor, she might be less amusing but more instructive.

An Astral Apiologist.—Mr. Geoffrey Hodson has turned his attention to astral apiology, and in *The Australian Theosophist* (November, page 150) narrates what he perceived clairvoyantly by getting near a beehive. Among other additions to our knowledge of bees we learn that "the bee consciousness is essentially angelic in nature." There is a "bee-angel in whom all bee consciousness is united," and this is a very lofty intelligence indeed, striped yellow and brown, who is attended by a hierarchy of bee-angels. "Forces from the higher planes descend into the queen and radiate from her through the whole aura of the hive." Whenever a bee goes a honeying, it is connected with the hive by an astral umbilical cord which enables it to get back. And much more. All this precious truth, which should delight Brother Rogers, was secured by looking at the hive from the outside. The article is to be continued, and it is hoped that Mr. Hodson will be able to stick his head inside of a hive and give a further impression of their angelic nature.

Shamballa Moved to Adyar.—I learn from *News and Notes*, (February, page 10) that "The most potent generating station for Race Development according to the Plan of Evolution is Adyar." Mrs. Besant tells us (January *Theosophist*, page 164) that Adyar is "the Centre on earth for the Forces of Shamballa." Whether the "Rod of Initiation"

has been moved over from Shamballa I am not at this moment informed. But small matter; C. W. L. is there.

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.

Send Us a "Critic" Subscription for Your Friend

If you have a theosophical friend who should be informed as to actual conditions in the Theosophical Movement, and whose reading is limited to the officially endorsed and often biased publications, send them a subscription for the *Critic*; it will give them some spice to strew on their pap. Subscription to any place, 50 cents a year.

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.

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.

"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.

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

"Fragments of a Faith Forgotten"

Fragments of a Faith Forgotten, Mr. G. R. S. Mead's classical work on the Gnostics, long out of print, is being reprinted and will be ready by the time you read this. Price, from the O. E. LIBRARY, \$7.50.

Nucleus of a Theosophical Library

(Concluded from February CRITIC)

The following list was suggested to a friend starting a theosophical library and may be of wider interest. Supplied by the O. E. LIBRARY. Prices subject to change without notice.

Collins, Mabel—Light on the Path, U. I. T. ed., cloth, \$0.75.

One of the great theosophical classics.

Collins, Mabel—The Idyll of the White Lotus, \$1.35.

Next to *Light on the Path*, the best book by Mabel Collins.

Collins, Mabel—Through the Gates of Gold, \$1.25.

Collins, Mabel—When the Sun Moves Northward, \$1.50.

Judge, Wm. Q.—The Ocean of Theosophy, \$1.00.

The favorite text book of the United Lodge of Theosophists.

Judge, Wm. Q.—Letters That Have Helped Me, \$1.00.

Kingsland, William—Rational Mysticism, \$6.75.

An Argument for common-sense in Mysticism; useful for students of *The Secret Doctrine*.

Patanjali's Yoga Aphorisms; version by Charles Johnston, \$1.25; by William Q. Judge, \$1.00.

Sinnett, A. P.—The Occult World, \$2.50.

After *Isis Unveiled* the first theosophical book published; much information about H. P. B.

Sinnett, A. P.—Esoteric Buddhism, \$2.50.

Sinnett's second book, published about 1883. Contains an outline of the teachings of the *Mahatma Letters* and is commended in the latter.

The Upanishads—F. Max Müller's collection of the principal Upanishads, part of the Sacred Books of the East series, the two vols. in one, \$5.50.

Still the best standard collection, and invaluable to students.

Walker, E. D.—Reincarnation; a Study of Forgotten Truth, \$1.75.

Probably the best book on reincarnation and an old classic.

Hartmann, Dr. Franz—Magic White and Black, \$2.75.

An early theosophical classic still widely read.

Spence, Lewis—The Problem of Atlantis, \$3.50.

This treats of the Atlantis question from a strictly scientific viewpoint, based on tradition, archaeology, geology, biology, etc. Not occult.

What is Buddhism?, \$1.00.

Recently published by the Buddhist Lodge, London; untechnical.

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

A classic, recognized by all schools of Buddhists as reliable.

Olcott, H. S.—Old Diary Leaves; the True History of the Theosophical Society; first series, \$4.50; second series, \$3.50; third series, \$3.50; fourth series, out of print.

de Purucker, G.—Theosophy and Modern Science, 2 vols., \$5.00.

Series of popular lectures on science and *The Secret Doctrine*.

Jean, Sir James H.—The Universe Around Us, \$4.50.

The latest word on the nature of the atom and of the universe by the eminent British astronomer. It should be in the library of every intelligent student, and read by every *Secret Doctrine* class.

Williams, Gertrude Marvin—The Passionate Pilgrim; a Life of Annie Besant, \$3.50. The most authentic history of the development of Neo-Theosophy.

Mead, G. R. S.—Fragments of a Faith Forgotten. Best book on the Gnostics; new edition, \$7.50.

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WHAT ABOUT JOLIET?

The Illinois state prison at Joliet and its newer twin prison at Stateville nearby have afforded another reason for asking "What's the matter with our prisons?" Quite likely most of those who have read the detailed accounts of the recent riots, the burning of nearly everything combustible, the wrecking of the machinery in the shops, have passed it over as just another manifestation by those horrible criminals.

But there is far more to it than this. Naturally an investigation was ordered at once, and a committee of five members of the legislature was appointed to do the investigating. As this has not completed its work at this writing a complete analysis cannot be given at this time. A number of points have developed, however, which indicate that the situation is a complicated one, reaching far beyond the walls of the prisons. Politics and greed, quite as much as direct mismanagement of the institutions or faulty laws, seem to be responsible.

The investigating committee has listened to the warden, the chaplains, prisoners and members of the parole board, not to mention others. What have we learned so far?

First, the prisons. Joliet prison, built to accommodate 900 prisoners, houses 1,800. The new and as yet not completed prison at Stateville, four miles away, is supposed to be the very last word in prison construction. The completed portion, which should house 2,000 inmates, is forced to hold over 2,700. Overcrowding, then, a fruitful cause of disturbance, is in part to blame.

Labor? It is said that it has been impossible to supply enough work for all of the inmates, there not being enough equipment to keep them fully employed.

The warden? Warden Hill has the following record. He was formerly a postal clerk, then a postal inspector, then an automobile salesman, and had never had an hour's experience in managing a prison, even as a subordinate official, until politics placed him in charge of the two prisons in August, 1929. With no experience whatever in this at best difficult

job, with no training in penology, he was called on to manage in all details over 4,500 prisoners in two distinct institutions several miles apart. This should be enough. The best authorities now consider that 1,000 prisoners constitute the limit for one warden. The prisoners speak well enough of him though it is clear that he used the iron hand with them, as it was his custom to employ the old-fashioned punishment of chaining up. Recently a prisoner died under this treatment and, as usual, the physician testified that he would have died anyway. But the fact that it is considered necessary to have men undergoing this punishment frequently examined by the doctor shows how reprehensible it is.

Killing of prisoners. A number of men were engaged in a plot to escape by climbing the wall on February 22d. Although this was discovered in advance the warden, instead of locking them up or placing an extra guard within the walls, allowed them to make the attempt, after having placed guards with machine guns outside the walls with orders to shoot them dead if necessary. As a result three men were shot to death. This action of the warden in coolly allowing them to walk into a trap instead of restraining them has been widely and justly denounced, and no doubt contributed to the ill-feeling.

The chief cause of grievance, however, seems to have lain in the administration of the parole law and the personnel of the pardon and parole commission itself. Illinois has a form of indeterminate sentence with a minimum but no maximum short of life imprisonment. Nearly all convicts are sentenced for one year to life. After one year the prisoner may be considered by the parole board as a candidate for parole. It is clear, then, that parole must be the one thing uppermost in the inmate's mind; he cannot look forward to a definite date of discharge and must depend on the good-will of the parole board if he is not to remain a prisoner for the rest of his life.

Shortly after the war (1919) the state made a special law relating to robbery with a gun, according to which those convicted were sentenced for ten years to life. There was no getting a parole before the expiration of ten years. Later it was considered that this law was too harsh and it was repealed last year. At once the 700 or more men who were serving under the old law for at least ten years claimed that the new law should apply to them also. It peeved them to see men, sometimes guilty of worse offenses than their own coming in later and going out sooner. There was a howl raised in the papers about the possibility of letting nearly seven hundred thieves loose on the community at one time; the state attorney general was called on and he decided that the new, milder law was not retroactive and that while newly sentenced thieves might get out on parole after a year, the others

would have to sit out their full ten years' minimum before being considered.

This decision of course caused much embitterment. Imagine how you would feel under such circumstances. Further, charges of favoritism were made against the parole board. Prisoners having political pull or money were able to secure paroles while the poor and friendless ones were not. That, at least, is what the prisoners claim as one of the chief causes of insurrection. The man who could not summon enough pull might stay in prison the rest of his life.

The difficulty of getting reliable evidence of favoritism is evident. Nevertheless at the very first sittings of the legislative investigating committee, at which members of the parole board were heard, it became obvious that members of this board were influenced to grant paroles at the behest of members of the legislature—clearly a case of rotten politics. The criminal was a friend of the legislator, or a friend of a friend and was politically useful to him, and further the parole officer owed his position to political pull. And there you have it. Criminals all round, those out of prison conspiring to liberate those in prison, while the rank and file of the friendless had but little chance, the parole hearings being conducted in the presence of the prosecuting attorney, whose future political prospects demanded getting as many men into prison as possible, and keeping them there—unless they could be of more use outside.

And so we have some 4,500 men, crowded into a space intended for but 2,900, many with no steady employment to keep them from brooding over their troubles, maddened by unfair and unjust treatment, seeing others no better than themselves given preference, desperately seeking to take revenge on the society that was ill-using them in such ways as they could, by arson and sabotage, finally almost losing their wits for rage.

It is almost hopeless to expect reforms that will be enduring. No law, however perfect, is proof against corrupt politicians. What is to be expected of a state which cannot, or will not, rid itself of an Al Capone or a Bill Thompson? What is to be expected when a parole board, professedly administering a law which may or may not be perfection, is appointed for the services it can render to corrupt or unscrupulous legislators who use it as an implement for getting their convict "friends" out of prison while the friendless man is kept pleading in vain for impartial justice? And what is to be expected when a governor places the management of two large and overcrowded prisons in the hands of an automobile salesman who, however able in selling cars, before assuming office had never been inside of a prison, except, perhaps, as a casual visitor? No; the trouble is no more with these convicts than

with the public. Seized and thrown into prison because they have not been tactful enough to evade laws which others circumvent in a no less nefarious fashion, who can blame them? The entire soul of the state must be changed would it protect itself against similar prison outbreaks in the future.

Very Sorely Needed

Our list of prisoners asking for correspondents is growing longer and longer. For over a month we have not received an offer to write to prisoners except from an occasional old member, and most of these, in whatever condition their heads or hearts may be, seem to have contracted cold feet.

Old LEAGUE members are earnestly invited to take on more prisoners, and others who would like to engage in this work may enroll as LEAGUE members upon payment of a year's subscription to the CURRIC and ten cents registration. Those who are already subscribers may enroll as members upon payment of the registration. We can't begin to tell you how glad we should be to hear from you.

Penal Notes

A Noble Experiment.—Two U. S. rum hounds recently attacked the driver of a U. S. mail truck at Wilmington, N. C., on the supposition, or pretext, that he was a booze runner. The mail agent, in defense of his mail, opened fire, taking them for highwaymen. They replied in like fashion with the result that the servant of the postoffice and his assistant passed into the care of an undertaker.

Ohio State Pen.—This state rest house has a population of about 4,500. Despite the loss of more than a thousand, including over 300 burned to death and those transferred, it is only 121 behind what it was a year ago.

Criminal Justice in Ohio.—Says *The Ohio Penitentiary News* of January 17th, in a valuable compilation of penal statistics: "It is also interesting to note that, due to the unparalleled severity of sentences meted out by the courts, more than 2,000 of our 4,500 are men practically devoid of hope, with nothing to look forward to but release in the twilight of life, broken in health and spirit, warped, twisted in mental and moral outlook, the evil grist society will some day receive back from its inexorable mill of vengeance hypocritically cloaked in robes of justice."

Maryland Blue Laws.—Eight delicatessen dealers were recently arrested in Baltimore for selling eatables on Sunday, under a state law enacted in 1920, intended to prevent Sunday labor and force people into church. It appears that the law distinguishes between eatables of the delicatessen variety and just plain grub. Selling plain bread is permitted by God, who frowns on selling pickled olives, sardines (whether in oil or mustard) and chewing gum. An attempt is being made to change the law, but needless to say the Baltimore Ministerial Union, in whose favor and for whose benefit it was enacted, are opposing any modification.

Police Crafting in New York.—A police stool pigeon in New York has testified that he was in the employ of two plain clothes men, who had him raid physicians' offices, threaten the doctor's nurse with indictment as a prostitute, and squeeze out all the cash possible, payment being generally made by the doctor or nurse to avoid a public scandal, which would have been ruinous. One nurse, specified by name, was hauled off to a police station and milked \$600 out of her small savings of \$700. The police got part, the lawyers and officers of the court the rest. Yet the Star-Spangled Banner in triumph still waves, etc., etc.

Theosophy or Neo-Theosophy—XXIII

(Continued from February 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.

The Secret Doctrine

The *Secret Doctrine* will explain many things, set to right more than one perplexed student.

—*Mahatma Letters*, p. 357

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

—*Letters from the Masters of the Wisdom*, 1st series, p. 54

The same will be said of the Secret Archaic Doctrine, when proofs are given of its undeniable existence and records. But it will take centuries before much more is given from it . . . since the SECRET DOCTRINE is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century.

—*Secret Doctrine*, orig., I, p. xxxviii; rev. ed., I, p. 22

Dr. Weller Van Hook has a very useful article in our present number, to which I draw the attention of our readers. As I have said in the *Bulletin* for February: "It is marked by the strong common sense, freedom of thought, tolerance and open-eyed loyalty, which are so characteristic of the writer." (Italics ours.)

—Annie Besant, *The Theosophist*, March, 1922, p. 530

They, as they step aside, as did Madame Blavatsky, leave their authority to appointed leaders who carry on the work under the original Power that caused the organization to come into existence. To realise this is to find a new respect for the the Heads of the movement, and a new tolerance of their doings. It is to recognise that there is no need to sustain a movement back to the teachings of H. P. B. Our present leaders suffice for the hour. (Italics ours.)

—Weller Van Hook, *The Theosophist*, March, 1922, p. 549-50

We have no quarrel with the "Back to Blavatsky" movement . . . Ill would we have profited by her teachings, were we only to have marked time in knowledge since she left us on the physical plane thirty years ago. I may, however, say that, whenever my Brother Leadbeater or myself have come across anything which seemed to conflict with anything she had written, we examined our observation with minute care, and tested our own "discoveries" by her statements.

—Annie Besant, *The Theosophist*, March, 1922, p. 595

(To be continued)

Sauce for the Goose; Sauce for the Gander

I have received various letters from correspondents who use the following argument: Because Mrs. Besant, Mr. Leadbeater and others have put forth purported messages from Masters which must be false because they do not agree with the teachings of *The Mahatma Letters* or of H. P. B., therefore everybody who claims to have had communications from Masters must be either deluded or deceiving, Dr. de Purucker in-

cluded. Without attempting to decide the matter of Dr. de Purucker, this attitude seems to me to be the same as that of one who would refuse all money as counterfeit because somebody has passed on him a counterfeit note. The genuineness of each bit of money must be decided by direct inspection, by comparison with that which is known to be genuine; so, also, the possible truth of a claim to direct revelation must be judged by comparison with what is known or conceded to be genuine. When the identity is confirmed, then it becomes a question of the veracity of the person making the claim, the possibility of delusion, etc. Where the probity and sanity of the individual rest on a fairly sure foundation extending over years, we expect some definite evidence that the individual concerned has suddenly become a liar or gone crazy before we can condemn unqualifiedly. Those who simply refuse to investigate may perhaps save themselves from being fooled, but they risk missing valuable truths. Somebody, I think Herbert Spencer, said: "There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. That principle is condemnation before investigation."

To revert to Dr. de Purucker. As soon as he begins to advocate remission of sins by a priest, or parades about in biretta and purple potticoats, and talks about the blessing to be incurred by kissing his ring, or gives out messages to that effect, or asserts that he and his society are too good to mingle with brother theosophists, I shall prick up my ears and sharpen my pencil. But as long as what he gives out is genuine Theosophy, conformable to the known teachings of H. P. B. and the Masters, and does not run off into psychic vagaries which would make a horse laugh, he is welcome to think what he wishes about the sources of his inspiration. How should I know? Shall I refuse that which I find to be good because I dislike the picture or trademark on the box?

The chief bone of contention seems to lie in this: I am told that H. P. B. wrote: "No Master of Wisdom from the East will himself appear, or send anyone to Europe or America . . . until the year 1975." Consequently he who says he has seen or communicated with a Mahatma must be deceived or deceiving. Quite apart from the obvious fact that this statement is susceptible of several interpretations, as for instance, that no Master will appear bodily before the public, I am not willing to bind myself by a statement of H. P. B. restricting or limiting the power of a Master to act as he chooses, in any way or at any time. It is one thing to say that doctrinal teachings are eternally the same; it is quite different with matters of policy. Policy has to adapt itself to changing circumstances, not always to be foreseen if there is any meaning in human free will. Read *The Mahatma Letters*, page 263, lines 15-19 from top. It is Master M. writing:

"One or two of us hoped that the world had so far advanced intellectually, if not intuitionally, that the Occult doctrine might gain an intellectual acceptance, and the impulse given for a new cycle of occult research. Others—wiser at it would now seem—held differently, but consent was given for the trial."

Clearly, then, even Masters can differ in opinion as to policy; clearly, they have at times tried experiments. If so, why can they not change their opinion as to policy and try new experiments? So I repeat, I shall not be bound by that statement of H. P. B., whether authorized or not.

If anyone chooses to shut himself up with that text from H. P. B. and for that reason refuses to consort with a fellow theosophist who does not interpret it in the same way, I think he is perilously in danger of running on that "sandbank" of which H. P. B. spoke. Some seem to have landed there already, high and dry. More particularly I have in mind those who use the above words of H. P. B. to prove the fallacy of the de Purucker statements and to make it an excuse for withholding the very brotherhood of which H. P. B. and the Masters were always talking, while they themselves accept as gospel truth the statement of

W. Q. Judge that he had received communications from Masters and was acting by their orders. I fail to see the logic of their position. What is sauce for the goose is sauce for the gander. If Masters could communicate with Judge, after H. P. B.'s death and after she had written those words, so they could communicate with de Purucker or anybody else if it pleases them.

The attention of those with whom Mr. Judge's opinion carries great weight is called to a signed article by him, published in *The Path*, November, 1894, pages 237-8 (reprinted in *Theosophy*, Vol. II, pages 459-500), entitled: "Will Masters' Help be Withdrawn in 1898 until 1975?" I can quote but a few lines:

"The theory is widely known among the members of the Society that at the close of each century a spiritual movement is made in the world by the Mahatmas, which begins with the last twenty-five years of the century and does not in that form begin again after the close of twenty-five years until the last quarter of the following period. But this has been exaggerated and much misunderstood. Some, indeed many, go so far as to conclude that then in the course of the next few years the Mahatmas will entirely recede from all work in the world and leave us all to our fate. . . . But the major part seem to think that no help will be given after that time. I think this is incorrect, and will try to explain it as it was explained to me by the promulgator of the theory, H. P. B."

After stating some reasons why the outward activity of the Masters is allowed to slacken for a time, Mr. Judge continues:

"At the end of the twenty-five years the Masters will not send out in such a wide and sweeping volume the force they send during the twenty-five years. But that does not mean that they will withdraw. They will leave the ideas to germinate in the minds of the people at large, but never will they take away from those who deserve it the help that is due and given to all. However, many will have gone on further by that time than others, and to those who have thus gone on from altruism and unselfish devotion to the good of the race continual help and guiding will be given. Many, however, in and out of the T. S. will continue so selfish and personal that they will have to content themselves with what they will get from others and from the general development. H. P. B. was quite definite on this. It agrees with history. During all the centuries there have been many persons who have had direct and valuable help from the Masters, and to suppose that at the end of our first twenty-five years all of that will be finished is an absurdity in itself."

Mr. Judge appended to the above article a statement by Claude Falls Wright, in which the following occurs:

"H. P. B. frequently remarked in my hearing with regard to this question, that the work done during the last twenty-five years of each century by the Masters and occultists generally belonging to the Brotherhood was *public work* or work as nearly public as it could be made, according to the age and enlightenment of the people with which they had to deal. At all times they assisted and labored with *individuals*."

The above statement of the views of H. P. B. must be taken as qualifying her statement that "No Master of Wisdom will himself appear, or send anyone to Europe or America . . . until the year 1975." Who shall decide what persons are considered worthy of the *individual* help of the Masters? Who shall set himself up as their judges? Who is to decide in what fashion such help shall be given, whether it is to be by some sort of "influence" or by direct communication? Clearly, the Masters themselves, not some theosophical society or some member thereof. To repeat what was said in the November *Critic*:

"We know that the Mahatmas of old insisted upon brotherhood as one of the essentials of a theosophical movement. Have we any reason for thinking that they do not do so today? Can we imagine that they look with indifference upon the present warring theosophical sects, upon those who cast glances of scorn at their fellow theosophists? Have we

any right to say that they may not endorse that theosophical society which, of all theosophical societies, has been the only one to open the way to fraternization? Can we deny them the right or the power to give to its leader a direct mandate to work for theosophical brotherhood and to give it in any way they judge best?"

For my part I do not, and for that reason I cannot sympathize with the attitude of those who pin their faith on a single line of H. P. B., declining to recognize the qualifications which Mr. Judge assures us she had made, and use this as a pretext for refusing the hand of fellowship to brother theosophists.

Says *The Book of Precepts*:

"If thou findest a hungry serpent creeping into thy house, seeking for food, and, out of fear it should bite thee, instead of offering it milk thou turnest it out to suffer and starve, thou turnest away from the Path of Compassion. Thus acteth the fainthearted and the selfish."

These words were cited by a Master to H. P. B. when she was in doubt as to what course to pursue towards a confirmed enemy. How much more should they apply to those who, for fear of a "popery in Theosophy," or horrified by an assumed "abuse of sacred Names," decline to cooperate with fellow theosophists who have appealed to them, not for themselves, but in the interest of a common cause?

Speaking of A. Trevor Barker—

Everybody who has read *The Mahatma Letters to A. P. Sinnett*—and every theosophist should study them—will be familiar with the name of A. Trevor Barker, who rescued these priceless documents from oblivion and perhaps destruction and with infinite editorial labor—for Mahatmic handwriting is not always easy to decipher—and at the expense of not a little hostile criticism from those who would have preferred them to remain unknown, had them published, and later, after through some misunderstanding the original plates had been destroyed, engineered the publication of a photographic reproduction.

Although still a young man, there are few, I think, to whom theosophists should feel a greater debt of gratitude, for be it remembered that with the exception of a few other letters from the same source, these constitute the only available theosophical teachings of the Masters M. and K. H. in *their own words*, and while necessarily restricted and incomplete, as is to be expected of a series of letters written to an individual, Mr. Sinnett, largely in answer to questions, they must constitute the final authority on theosophical doctrines. It was rumored that efforts were made by interested persons in the T. S. to get control of these letters in order to suppress them. Be that as it may, it is a fact that Miss Hoffman, Mr. Sinnett's literary executrix, was expelled from the E. S. by Mrs. Besant for her part in the matter.

Mr. Barker, having been at one time a member of the Adyar T.S. and later of the United Lodge of Theosophists, has finally cast his lot with the Point Loma Society and has been selected as president of its British Section. For the above reasons I think that the following extracts from his inaugural address will be of interest:

You will understand, of course, that all this time I had been doing a great deal of hard thinking. I had read and re-read carefully the six or seven General Letters of the Leader to the members of the Society, together with the information contained in *THE THEOSOPHICAL FORUM*, and it became necessary for me to weigh up and decide exactly where I stood, not only in regard to the many important statements made by G. de P. but upon the whole question of Successorship. As you know, of course, it is a great bone of contention outside our Society. I found it necessary to advance with caution because the issues involved were too great to risk making a false move. I had also the added responsibility that there might be a certain number of Theosophists in

different parts of the world who would conceivably be influenced to some extent by my own attitude in this matter—in view of the work which it was my privilege to perform in connexion with the publication of *The Mahatma Letters*. And I therefore now say publicly, what I have said to our Leader privately, that I am profoundly convinced as to the reality of his mission, and that his various utterances, epoch-making as they are, have come forth from the realm of eternal Truth, and are not a mere figment of his imagination.

The various steps which led to that inner conviction are naturally of a private nature and proof but to me alone. I can only say, however, that it has been a revelation to me to experience the stream of living spiritual energy from the great Lodge of Masters which is spreading its beneficent influence all the world over through the Society of which G. de P. is the Leader. I have seen with joy that that although up to comparatively recently there has been little outward evidence of activity on the part of the members, still there is here in your ranks the nucleus of a real living fraternity of devoted hearts and minds, waiting for the opportunity of the dawning cycle to engage in the work of spreading the great teachings which in silence they have studied and practised.

I reasoned that if the genius of Katherine Tingley had been able to draw together so many true Theosophists and imbue them with the fundamental principles of Theosophic living, and as a crowning achievement to have helped to make her successor what he is today, then there must be indeed some basis of fact for the statements which G. de P. has made. Then it became my duty to apply the touchstone, the key, which is the heritage of every student of H. P. B.—I mean the comparison and checking up of the principles which she taught with the teaching given by Katherine Tingley and G. de P. And herein, Brothers, lies the crux of the whole matter for all Theosophical students wherever they may be—Masters, Their message, and H. P. B. stand or fall together; and just as we know and can prove to any one at any time that the teaching which H. P. B. gave is a consistent whole which does not contradict itself, to those who understand it, so it follows as a corollary that the teaching of those who have claimed to be her successors will carry the same imprint—and check up with the ancient standards of the archaic wisdom.

For this purpose I read with care some of the published writings of Katherine Tingley together with those of our present Leader. With what joy did I recognize that they are true in every part to the lines laid down by H. P. B. They may be different in form, they may be expressed in different or other language, they may be expanded, illustrated and applied, as H. P. B. meant that they should be, but Judge, K. T., and G. de P., I venture to assert, will never be found by their actions or their words belittling H. P. B., or contradicting her teachings. Katherine Tingley spent her life in teaching and helping her students to realize and practise the ethics of the philosophy, and everything that I have ever heard about her from those competent to speak, has proved that Katherine Tingley knew her job.

Note.—Mr. Barker's complete address will be found in the October *Theosophical Forum*.

"Hail! Hail!, The Gangs All Here"

Mrs. Besant, having induced Mrs. Hotchener to undertake the publication of *The Theosophist* at Hollywood, and then having decided to take it back to Adyar, leaving Mrs. Hotchener to pay the debts and sit on her publishing plant, announces as follows in a blue advertisement in the January issue:

"The Editor, Dr. Annie Besant with her staff of co-workers, Bishop C. W. Leadbeater, Mr. C. Jinarajadasa, Bishop G. S. Arundale, will strive to make *The Theosophist* once again the most outstanding Theosophical magazine, characterised by articles of fascinating interest re-

lating to Occultism, Mysticism and all general problems dealing with the advance of Humanity."

That it will be fascinatingly interesting I have no doubt; how could it be otherwise with the fantasies of Messrs. Leadbeater and Arundale? The above implies, however, that it will be "once again" what it had temporarily ceased to be. It is therefore interesting to place side by side what Mrs. Besant said of Mrs. Hotchener's work in an "Announcement" printed in the official journals (e. g., *Theosophical Messenger*, September, page 200) and what she says in the January *Theosophist*, (page 164):

From "Announcement"

From a literary and artistic standpoint the magazine has been a complete success, and is not only being internationally appreciated but is a real credit to our Society. It has subscribers in nearly all parts of the world, and is upon the tables of a large number of public libraries. . . . I now again appeal to members everywhere to subscribe for it and thus to help me place before the international public an attractive, modern magazine worthy of our Society.

And this change is made without one word—publicly at least—of thanks or appreciation to Mrs. Hotchener for her efforts and financial sacrifices! On a day's notice she leaves Mrs. Hotchener with its debts and an expensive publishing plant on her hands, offering the excuse that Adyar is "the Centre on earth for the forces of Shamballa." After proclaiming the Hollywood publication "a complete success," she withdraws it on the pretext that Hollywood cannot furnish that special brand of Shamballic spiritual juice which Adyar alone can supply. To any reasoning person it must appear that a magazine depends on what it publishes, that the mails will carry it everywhere and that Hollywood is nearer the center of theosophical population than Adyar. Is there any particular virtue imparted to the paper by Mrs. Besant's greasy printers at the Vasanta Press? Clearly not. There can be but one possible advantage in publishing from Adyar, that is, "The gang's all here," with the possible exception of George Arundale, who is here, there, and everywhere, buzzing about like a busy bee. The "forces of Shamballa" consist of Mrs. Besant, Mr. Leadbeater, Mr. Jinarajadasa, Mr. Arundale. Mrs. Besant makes a good beginning by breaking faith with Mrs. Hotchener and violating her pledge by allowing Mr. Jinarajadasa to publish teachings which she had solemnly bound herself not to reveal.

From January Theosophist

I have decided to issue the international *Theosophist*—*The Theosophist*—once again from Adyar, the Headquarters of the Theosophical Society. The change made a year ago of publishing it in the United States has helped that National Society, but the other National Societies have suffered by not receiving direct from Adyar that inspiration for their work which only Adyar, the Centre on earth for the forces of Shamballa, can send.

About "The Aryan Path"

Says Bulletin XXII of the London United Lodge of Theosophists: "There is no doubt that *The Aryan Path* has become the most valuable Theosophical magazine in our midst." One wonders what the editors of some other theosophical magazines will think of this, but it is indeed true, not because there are not other excellent theosophical periodicals, nor because there is not an abundance of highbrow general periodical literature, but because, being admittedly "published under the influence of different Associates of the United Lodge of Theosophists," it appeals thereby to members of that fraternity in a way in which no other magazine of similar scope would do, and who might otherwise limit their reading to the more narrowly theosophical literature which, good as it may be in itself, does not offer the range of thought with which every broad theosophist should be familiar.

Its great value, then, lies in the wide range of topics treated by a variety of writers, the best minds of Asia and Europe—Christians, Hindus, Buddhists, Moslems, Confucians, Theosophists and Independents, politicians, editors, economists—all served up hot for the edification both of those who are seeking truth and of those who are not seeking it because they "know" they have already found it. These writers are permitted to talk as they will, and it remains for the editors to criticize or to point out in appended notes the theosophical bearing of their remarks.

This aligning of Theosophy with the general thought of the world has been sorely needed, and in this respect *The Aryan Path*, even if not unique, is most pre-eminent. Its editors seem to have set out with the deliberate intention of smashing those pernicious habits of reading only what one already believes or regards as "authoritative," and of limiting oneself to the publications of one's own society or sect. For this the gods be thanked, and, too, let them be thanked that so far as the contributors are concerned the fad of anonymity is cast to the winds and we are really permitted to know that what is said comes from some designated mortal in pants or petticoats, and is not from some discarnate and nameless ghost. To have one's name in *The Aryan Path* is to be in the very best of good company. I take off my hat to the editors and congratulate them on their good work.

Note.—Monthly, Bombay; annual subscription, \$5.00, through the O. E. LIBRARY.

A Theosophical Pole-Sitter

Note.—*The Theosophical Forum* for February publishes a number of letters received in reply to an invitation to attend the H. P. B. Centennial Convention at Point Loma next August. From these I select the following as a curiosity:

Los Angeles, California
December 26, 1930

Joseph H. Fussell, Secretary General,
Point Loma, Calif.

Dear Sir: Let me acknowledge your formal invitation of the 17th instant to attend the "H. P. B. Centennial Convention" which Dr. de Purucker proposes for August 11 and 12, 1931, as per the marked copy you enclose of Dr. de Purucker's Letter of September 21, 1930.

It is clear from this Letter that the real purpose of the proposed convention is to discuss what Dr. de Purucker regards as "the greatest 'Essential' of all"—an Official "Leader and Teacher" accepted as such by the various theosophical Societies. It is equally clear that he nominates himself for this post of Supreme Pontiff in the "Spiritual Brotherhood" he pictures—for his Letter is the eighth in a continuing series "written in the Masters' names."

Dr. de Purucker is neither the first nor the only one who claims attention in this fashion, forgetful that the existing status among theosophical Societies is due to just such abuse of Sacred Names. There is here no common ground. Much as the Theosophical Movement has suffered from these many would-be Authorities, it would infallibly suffer still more from one Pope in place of many. Unless Dr. de Purucker should experience an entire change of heart his proposed convention, if successful, would make a sorry centennial anniversary for her who wrote, "Let no one set up a popery in Theosophy." What is needed by all alike is Theosophical Education, not "Spiritual Authority." Not only do I see no reason for attending the proposed convention, but every Theosophical reason to have nothing to do with it.

With all good wishes,

Yours sincerely,
JOHN GARRIGUES

For our Faithful Friends—the "Four Fellows"

With grateful thanks the Editor acknowledges the receipt, March 18th, of five pounds from his anonymous but faithful friends, the "Four Fellows" in London. Being of an excitable disposition, or, as Brother Clark says, "emotional," his difficulties in keeping the Cat's nose above water had brought him to the point where he felt like smashing not only the printer, but the Ten Commandments as well; in fact, he had already made a bad mess of the Third. Now he can smash the printer and save the Ten Commandments for the next emergency.

At the Periscope

Latest News in Brief.—Point Loma T. S. to hold twin H. P. B. Centennial in London, Aug. 11-12.—Alliance for Theosophical Work (Die Theosophische Arbeitsgemeinschaft) formed in Berlin.—Adyar reprinting original draft of *Secret Doctrine*.—Temple elephants in a parade at Shrirangam bow and snort to Mrs. Besant; recognize fellow pachyderm.—Labor troubles at Adyar; employees would form labor union but Besant forbids; says no need for union, don't you have ME? permits if called "Panchayat"; C. J. applies the Besantine grease.—A. B. appoints Jinarajadasa her deputy in Adyar business and meetings when absent; C. J. rapidly climbing the steeple.—Krishnamurti, recovered, talks at Eerde Feb. 6-10 and London March 2.—Leadbeater says he's not strong enough to come to America; European trip a failure.—Rogers declines de Purucker's invitation to Point Loma H. P. B. Centenary; you affronted my bosses, says he; G. de P. "heaps coals of fire" on Rogers' head, but fails to scorch him.—Rogers, muddled, calls off Point Loma Centenary.—Rogers to hold own H. P. B. Centenary at Wheaton; chorus of Hodbeater angels to furnish music.—Kunz twins become triplets, Fritz, Dora, John.—Father Morton, Gen. Sec. Australian T. S., starts "Forward to Blavatsky" movement.—Let's hear no more of Krishnaji; he's no theosophist, says Rogers.—Oscar Kollerström, former L. C. priest and one of the Twelve Apostles, takes to psycho-therapy; Holy Apostle straightens ether of Londoners for half-guinea.—Clara Codd tells Toronto Lodge Canadian Section "black sheep of T. S." Reason? won't kiss Besantine boot; Smythe blames E. S.; consigns Codd to Karma.—Adyar damaged by recent storm; Shambalic forces unable to cope with hurricane.—Dr. J. J. van der Leeuw resigns as Gen. Sec. Dutch Section.—Adyar almost vacated, says Leadbeater; displays but a washed-out glory.

Rogers and de Purucker Engage in Sparring.—The March *Theosophical Messenger* (pages 339-345) devotes over six pages to printing a correspondence between Brothers Rogers and de Purucker, chiefly over the H. P. B. Centenary affair. While couched in polite language on both sides it affords an interesting study of different ideals. Mr. Rogers will not attend the convention at Point Loma because he thinks Dr. de Purucker has affronted his "superior officers," to wit, Mrs. Besant and Mr. Leadbeater, and that he would appear to be condoning the affront by showing himself on the premises. Doubtless he is sincere in his conception of theosophical ethics. He says to G. de P.: Suppose the case were reversed, that I had insulted you, would you, after that, come to Wheaton as my guest? "To do so would be to stultify yourself." To this G. de P. replies: Of course I would come. I place principles above personalities, and if the object were to foster fraternal relations among theosophists I would overlook the affront and come. Here we have a striking contrast between loyalty to the individual and loyalty to the principle, between the Mosiac and the Christian conceptions of right. With Brother Rogers loyalty to his chieftains appears to be the highest duty, and with a chieftain virtually tearing up the orders of the Chohan, as Mrs. Besant has done, in order to gratify her spite, he must imitate her glorious example. With Dr. de Purucker, on the contrary, who has a high ideal to carry through, what may be said of him personally is of little account.

About "The Canadian Theosophist."—The Canadian Theosophist for March makes a further appeal for more subscribers and says that "if such help is not forthcoming we fear the end is near." It makes the very modest request for fifty new subscribers a month. It adds: "Our expenses are about \$3.50 per page per month. If we had fifteen persons who would send us the cost of a page every month we would require nothing more to keep the Magazine going." It would be a calamity indeed if this magazine were compelled to suspend publication. It is the only official publication in the Adyar T. S. which stands out for the original Theosophy and opposes the whimsies proceeding from Adyar. I consider its continuance a vital matter for the Theosophical Movement, and shall be glad to receive and forward subscriptions at \$1.00 a year.

The Coming White Lotus Day.—Last White Lotus Day, May 8th, for the first time in theosophical history, members of different theosophical societies met together to commemorate the death of H. P. Blavatsky. In some cases joint meetings were officially arranged between lodges of the Point Loma and Adyar societies, in others there was less formality, but in every case it was the direct result of the appeal of Dr. de Purucker of the Point Loma T. S. for more fraternal feelings among all theosophists. Such meetings were held in Boston, New York, London and a number of other places, both in Europe and America. On the other hand, certain lodges of other theosophical societies, and curiously enough, those who lay the most stress on following literally the injunctions of H. P. B., either ignored the invitation, or declined it with more or less good grace, and in one case at least replied with insult. Nevertheless the spirit of fraternity has made much progress during the past year, and it is to be hoped that on this occasion, for one day at least, those who have been satisfied with their isolation and separateness will make the trial of seeing how helpful it is to lay aside differences for the time being and join with others in commemorating the great Founder of the Theosophical Movement whom they all equally venerate.

Heans?—or Blavatsky?—Mr. Leadbeater (*World Theosophy*, February, page 95) tells us that Mr. G. R. S. Mead twice nearly died from persisting in a vegetarian diet. Mr. Leadbeater attributes it to Karma, but one wonders whether it might have been due to exhaustion ensuing on his efforts to re-write the works of H. P. Blavatsky.

Precept and Practice; Christian and Theosophical.—In the January *Aryan Path* one finds an interesting article by Mlle. M. Dugard on "Spiritual Union," dealing with the various attempts in the past to bring about fraternization between different Christian sects, both Protestant and Catholic. One reads (page 31): "The Roman Church declined the deferential invitations extended to her, and was not represented either at Stockholm or Lausanne. Nay more, on the 6th of January 1928, the Sovereign Pontiff, who had accompanied his first refusal with words of sympathy, forbade Catholics to join a Congress of such nature. 'If they did it, they would give authority to a false Christianity.'" What a familiar sentiment! Substitute the words "discouraged" for "forbade," "theosophists" for "Catholics" and "Theosophy" for "Christianism," and it seems I have read the identically same standpoint in various letters which have been brought to my attention, declining Dr. de Purucker's efforts at fraternization and his call for a Congress of all theosophical bodies. These letters do not all proceed from the same person, but most do proceed from one association, either jointly or individually. The correspondence of which I speak well exhibits the contrast between theosophical precepts and practices, just as the cases cited by the editors of *The Aryan Path* (page 34) and the words of the Pope show the blindness of some Christians to the admonitions of their Master. In the one case the Pope is afraid of a "false Christianity," in the other the theosophical writers are afraid of a "theosophical Pope." In the mental attitude of the two I see no differ-

ence whatsoever; it is one and the same spirit. And between the two my sympathy is rather for the Pope. He probably doesn't know any better and they do, if they have studied theosophical teachings to the extent they claim to have done. "Kill out all sense of separateness," say the teachings; "Keep it alive," say they. There are popes *de facto* and popes *de jure*. And where the rules prevent the selection of a *de jure* pope it is easy enough to have a pope *de facto*, or several of them, who will protest against popes *de jure* and still be—popes. If I am to regard the attitude of the Roman Pontiff as false Christianity, so, too, I must consider the attitude of the writers of these letters as false Theosophy.

Point Loma Theosophical Periodicals in Dutch.—The Point Loma Theosophical Clubs in Holland have started a Dutch version of the bi-monthly *Lucifer* under the title *Lucifer de Lichtbrenger*. The subscription is \$2.10, to be had from the publishers at Korte Dreef 11, Rotterdam. The very tasteful cover is beautiful in its simplicity and might well be imitated by the Point Loma *Lucifer*. I have a prejudice against meteoric displays on cover pages. *Questions We All Ask*, being mostly Dr. de Purucker's lectures and replies to questions, is also published in Dutch as *Vragen Die Wij Allen Stellen* at \$1.25 for 12 consecutive issues, to be had from H. Viassers, Westzeandijk 1 c, Rotterdam. *The Theosophical Path* appears as *Het Theosophisch Pad* (Tolsteegsingel 29, Utrecht) at \$3.00 a year.

Point Loma H. P. B. Centenary Split in Two.—The February Theosophical Forum announces that owing to the difficulty of traveling from distant lands to Point Loma, the proposed H. P. B. Centenary Convention will be held both at Point Loma and in London, August 11th-12th, at the Headquarters of the T. S. (Point Loma), 62, Baker Street, London, W. I. It is hoped that Dr. de Purucker will be present at the London convention if he makes his proposed European tour, in which case Mr. J. Henry Orme will be in charge at Point Loma. This plan is unquestionably a good one. Few could afford the time or expense of traveling from Europe to California, while London is easily reached from the continental countries.

"Forward to Blavatsky" in Australia.—It is interesting to note in the January Australian Theosophist that the General Secretary of the Australian Section (Adyar), Harold Morton—a Liberal Catholic priest, mind you—is starting a "Forward to Blavatsky" movement, and that one day of the Easter convention will be devoted to 20 minute talks on this subject. Whether one says "Back to Blavatsky" or "Forward to Blavatsky" is a matter of small moment if one only gets there, and it will be interesting to observe how these people, devoted to Leadbeaterism, Liberal Catholicism, World Motherism and Hodsonian angels, will go about it. There is but one way and that is to study the Theosophy which is to be found in the writings of H. P. B. and *The Mahatma Letters*. Mrs. Hotchener in March *World Theosophy* makes the very sensible remark that students should read the writings of H. P. B. before tackling the books of later writers. Hitherto the tendency in the Adyar Society has been all the other way. Elaborate lists of books are recommended to students in which the name of H. P. B. hardly occurs. Now that the torrent of books issued by the several theosophical publishing houses under the influence of Adyar has slackened to a mere dribble, and that mostly of a sort scarcely calculated to attract sensible people, it is to be hoped that they will turn their attention once again to the earlier theosophical literature. But are we to witness an attempt to dress up H. P. B. in a chasuble and biretta?

Taking Them In.—The *Theosophical Messenger* for March (page 354) informs us that as a result of Geoffrey Hodson's lectures in Baltimore, six new members were "taken in." Getting "taken in" by Mr. Hodson seems to be a common complaint in the T. S. today. This includes Brother Rogers.

Send Us a "Critic" Subscription for Your Friend

If you have a theosophical friend who should be informed as to actual conditions in the Theosophical Movement, and whose reading is limited to the officially endorsed and often biased publications, send them a subscription for the *CRITIC*; it will give them some spice to strew on their pap. Subscription to any place, 50 cents a year.

Mr. Wadia on Studying "The Secret Doctrine"

Mr. B. P. Wadia's excellent and popular pamphlet on "Some Observations on the Study of The Secret Doctrine of H. P. Blavatsky," which has been out of print for some time, has now been reprinted. From the O. E. LIBRARY, 25 cents.

The Blavatsky Pamphlet Series

From THE O. E. LIBRARY, 20 cents each, as follows:

1. H. P. Blavatsky to the Archbishop of Canterbury—an Open Letter.
2. *The Secret Doctrine* on the Problem and Evolution of Sex.
3. The Signs of the Times and Our Cycle and the Next, by H. P. B.
4. Practical Occultism and Occultism vs. the Occult Arts, by H. P. B.
5. An Outline Study of *The Secret Doctrine*, by W. B. Pense.
6. A Tibetan Initiate on World Problems.
7. H. P. Blavatsky on Dreams.
8. A Turkish Effendi on Christendom and Islam.
9. H. P. B.'s "Introductory" to *The Secret Doctrine*.

A New History of Science

A History of Science and its Relations with Philosophy and Religion. By William Cecil Dampier Dampier-Wheatham, M.A., F.R.S., Fellow of Trinity College, Cambridge, etc. pp. xxi, 514. Macmillan Co., 1930. \$4.00 from the O. E. LIBRARY.

If I were asked to recommend a book which could worthily stand with Sir James Jeans' *The Universe Around Us* I should unhesitatingly name this work. Since Whewell wrote his famous *History of the Inductive Sciences* nearly a hundred years ago, no such complete record of the intellectual achievements of man in the way of comprehending the Universe has appeared. Beginning with 2,500 B. C. it covers the latest important discoveries, deductions and speculations of our most eminent men of science of today in every field of research, and their philosophical and religious bearings. Fascinating as a novel, and far above the ordinary sketchy history, to read it is to get a fair education in all of the sciences, a clearer grasp of Nature, from atoms to nebulae, from the amoeba to man. It is because I have found it so valuable myself that I urge others to read it.

A New Pamphlet by Mr. Kingsland

Mr. William Kingsland has published a further pamphlet, *The Work of a Theosophical Organisation*, in part a repetition, in part an extension, of his *Essentials and Non-Essentials of a Theosophical Organisation*, now out of print. This is a contribution to the much discussed fraternization question. One copy sent on request free (America only); further copies, 25 cents each (U. S. or Canadian stamps), by this office.

A Life of Mrs. Besant for Open-Minded Theosophists

The Passionate Pilgrim, by Gertrude Marvin Williams, \$3.50.

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

A New Book by Sir James Jeans

The Mysterious Universe. By Sir James Jeans. Pp. viii, 163. Macmillan Co., 1930. \$2.25, from the O. E. LIBRARY.

This work, by the eminent astronomer, author of *The Universe Around Us*, may be regarded as a supplement to this, and goes into the speculative and metaphysical. It is receiving universal attention, and affords a good illustration of the present tendency of scientists towards the superphysical.

The Universe Around Us, new revised edition, 1931, \$4.50. No scientific book in late years has created such a sensation.

Mr. Kuhn's New Book on Theosophy

Theosophy; a Modern Revival of Ancient Wisdom. By Aleir Boyd Kuhn. Henry Holt & Co., 1931. \$3.00, from the O. E. LIBRARY.

This long promised volume of Holt's American Religions Series, published under the direct auspices of Columbia University, will be ready by the time you read this. It is a book on real Theosophy by a theosophist. *The Canadian Theosophist* praises it highly.

Some Remnants

From THE O. E. LIBRARY. Cash with order or C. O. D. only. Attention substitutes if possible.

Bennett, Edwin T.—The "Direct" Phenomena of Spiritualism, \$0.50 (from \$1.00).

Automatic Speaking and Writing, ppr., \$0.30 (from \$0.60).

The Society for Psychical Research, \$0.50 (from \$1.00).

Besant, Annie—Birth of New India, ppr., \$0.50 (from \$1.00).

Children of the Motherland, \$0.85 (from \$1.75). Out of print.

Civilization's Deadlocks and the Keys, \$0.63 (from \$1.25).

Evolution and Occultism, \$0.88 (from \$1.75).

The Great Plan, \$0.43 (from \$0.85).

Lectures on Political Science, \$0.60 (from \$1.00).

The Spiritual Life, \$0.88 (from \$1.75).

Besterman, Theodore—Crystal Gazing, \$0.88 (from \$1.75).

Boirac, Emile—Psychic Science, \$1.25 (from \$2.50).

Bolton, Gambier—Ghosts in Solid Form, bds., \$0.30 (from \$0.60).

Brackett, E. A.—The World We Live In (psychic), \$0.45 (from \$0.90).

Brodie-Jones, J. W.—Morag the Seal (fiction), \$0.60 (from \$1.20).

Carrington, Hereward—Hindu Magic, bds., \$0.25 (from \$0.50).

Carrington (Hereward) and Meader—Death, its Causes and Phenomena, \$0.80 (from \$2.00).

Dallas, H. A.—Mors Janua Vitae? (psychic), \$0.45 (from \$0.90).

Fielding-Ould, Rev. F.—Is Spiritualism of the Devil?, ppr., \$0.30 (from \$0.60).

Harris, John—Inferences from Haunted Houses, etc., \$0.35 (from \$0.70).

Hill, J. Arthur—New Evidence in Psychic Research, \$0.65 (from \$1.25).

Jones, Amanda T.—A Psychic Autobiography, \$0.80 (from \$1.60).

Johnson, Ethelbert—The Altar in the Wilderness, \$0.35 (from \$0.60).

Kingsford, Dr. Anna B.—Rosamunda the Princess, \$0.60 (from \$1.25).

Leadbeater, C. W.—Clairvoyance, \$0.50 (from \$1.00).

Dreams, What They Are, etc., \$0.35 (from \$0.75).

Invisible Helpers, \$0.65 (from \$1.25).

The Inner Life, vol. 2 only, 1.00 (from \$2.00).

Leland, Chas. G.—Flaxius, Leaves from Life of an Immortal, \$0.50 (from \$1.25).

Have You a Strong Will?, \$0.60 (from \$1.25).

Paget, Lady—Colloquies with an Unseen Friend, \$0.60 (from \$1.25).

Papus—What is Occultism?, \$0.35 (from \$0.70).

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KANSAS GOVERNOR VETOES CAPITAL PUNISHMENT

Capital punishment was abolished in Kansas in 1907. Recently an attempt was made to reenact it, and bills to this effect, including besides murder, robbery with firearms and kidnapping, were passed by both houses of the Kansas legislature by a large majority. Reference to these was made in the CRITIC of February, this year, where was published an appeal from the American League to Abolish Capital Punishment to enter a protest with the Governor, Harry H. Woodring.

While originally noncommittal the Governor was induced to study the subject carefully, with the final result that he vetoed the bills, three in all. His statement, which is published in *The United States Daily* of March 20th, is so interesting that I reproduce it here entire, by courtesy of that paper:

I have returned to the House of Representatives and Senate of Kansas House bills Nos. 14, 20 and 23 without my signature, said bills restoring the death penalty in the State of Kansas.

I have hesitated to exercise my veto power upon bills which were approved by more than two-thirds of the members of the Legislature. However, the constitution delegates to me the authority and places upon me the duty of exercising my independent judgment and acting upon legislation with a view to the best interests of the State. I would be derelict in my duty and could find no excuse to my own conscience if I failed to veto legislation which I consider unsound.

When these bills were first introduced I stated that I would sign them if they were passed by a large majority in both the House and Senate. I made the statement for the reason that I supposed a large majority in the Legislature would be indicative of an overwhelming public sentiment in favor of the bills. I had made no special study of the subject. My opposition to the death penalty was based upon no strong conviction, and I felt the need of some change in our laws which would be conducive to better law observance.

Since I have realized that to me would eventually fall the responsibility of approving or rejecting the return of capital punishment to this State I have given the matter serious thought, and some study. I have tried to familiarize myself with the observations and research of those trained men who have made a life study of the subject of penology.

The result has been the gradual arrival at a firm conviction that the proposed legislation is unsound in theory, that it has been demonstrated to be bad in practice, and that its adoption would be most unwise from every viewpoint. I have also been convinced that public opinion is overwhelmingly against the bills.

My veto of these bills is not actuated by any maudlin sympathy

for the criminal. Society has the right to and must protect itself against the assaults of the antisocial. My veto is predicated upon my conviction that it is for the best interests of the State that capital punishment be not restored, and it is with the interests of society in mind that I exercise the veto power.

While the science of criminology, which embraces the science of penology, is a subject upon which we all have definite, pronounced, and generally erroneous views, the truth is that most of the defects in our system of dealing with crime are due to our failure to put away passion and prejudice and attack the solution of the problem from a scientific angle, as we do other problems. We cannot avoid the primitive human instinct which demands vengeance for the satisfaction of the resentment of the individual.

In tribal days our ancestors viewed the punishment of crime as a personal matter to be settled between the parties, or in case of homicide, between the accused and the relatives of the deceased. Sometimes the relatives demanded a life for a life; sometimes blood money was accepted in satisfaction of the crime.

Later, under the monarchical systems, the commission of crime was considered a personal affront to the sovereign and the punishment was meted out by the ruler to satisfy his demand for personal vengeance. Among the Jews and other eastern people with highly developed religious instincts the crime was a personal affront to the city, who demanded satisfaction of his desire for personal vengeance, and the tribe or community killed or cast out the offender to avoid having the wrath of their deity visited upon them.

Until comparatively recent years many crimes that are now minor offenses were punishable by death. Long and bitter experience taught that severe punishment did not deter crimes, but made conviction more difficult. Gradually, from this experience, civilized nations have adopted the theory that the criminal laws must be administered solely for the protection of society, and that the lust for personal vengeance must be disregarded in the interest of social order. We have also learned that society itself is in many cases responsible for permitting the subnormal and mentally deficient to be at large when they are clearly subjects for institutional care.

The possibility of the infliction of the death penalty in any case dramatizes it before the public. What should be a solemn deliberation becomes a public spectacle, with a resultant brutalizing effect upon society. It is not desirable to have our communities divided with one faction demanding the life of a criminal and another faction going to the other extreme of sympathy for the accused, thus greatly increasing the possibility of error, and there is no remedy in case of error.

Trained, intelligent, and conscientious men have made a life study of crime in the past two centuries. The result of their study and experience has been the gradual abolition of capital punishment and the equally gradual decrease in crime. It is true that in our large cities of this country we are plagued by crime of a character before unknown, but even a casual student of the history of our cities will be convinced that crimes by violence are less in number than 50 years ago. There is certainly no crisis in Kansas which necessitates a retrogression toward the dark ages in our criminal laws.

It has been suggested that society has the right to kill in self-defense, like any individual. This is true, but the ancient common law rule permitting him who was attacked to kill in self-defense was, so my lawyer friends tell me, limited by the provision that the person attacked must "retreat to the wall." In other words, even killing in self-defense can be justified only if we in Kansas have our backs to the wall and this legislation is the last resort which will save us from chaos. I perceive no such condition in Kansas. We are a peaceful and law-abiding people, and our record of homicides compares more than favorably with that of neighboring States which have capital punishment.

The need of reform in the administration of the criminal laws is apparent, but this is a short cut, a panacea which seeks to be substituted for the intelligent study and courageous solution of the problem. It is axiomatic that it is not the severity but the certainty of punishment which deters the criminal. If the Legislature seeks to improve the present system, I suggest that a nonpartisan judiciary and an increase in the qualifications of our prosecutors, such as requiring five or ten years' experience, or employment of able assistant attorneys general in every major case, might be better solutions than the proposed legislation.

In addition to being opposed to the principle of these bills I am convinced that there are serious objections to the provision permitting the jury to fix the penalty instead of the court. This proposal is well defended by its proponents, and the theory may have some merit; however, I do not care to participate in the creation of a condition which is so subject to abuse and error.

I have the utmost confidence in the theory that 12 men coming from all ranks of life form the best known instrumentality for the determination of questions of fact. Under our system of jurisprudence, however, the rules of evidence and procedure limit the information which the jury may receive. Under the proposed bill a jury may decree death to the accused while still inflamed by the speech of an able prosecutor, and while the revolting details of the crime arouse their instincts of vengeance upon the criminal.

The life or death of a man might well depend upon the skill of the prosecutor, the skill of well paid masters of the law defending a rich client, or upon the lack of skill of a briefless lawyer appointed by the court to defend the penniless accused. If we must have capital punishment let the trained judge pass sentence of death upon the criminal after he has investigated the circumstances and the mental capacity of the convicted criminal.

There is another practical argument against House bill No. 20, which provides capital punishment for robbery with firearms. This bill places a premium upon murder. If, as the proponents of this bill claim, the fear of punishment deters the criminal, a bank robber who takes the banker with him for a few miles to delay pursuit would have a strong incentive to murder the only man who could positively identify him. The punishment would be death in either instance, and escape would be more certain if the witness were killed.

While I have disliked to veto these bills in opposition to the strong sentiment of the Legislature, I have not hesitated to do what I believe to be right. I am convinced that the enactment of this legislation would be a definite backward step. Kansans pride themselves upon being modern, progressive, and civilized. While we are not yet so advanced in our Christian civilization that we can deal with our criminals with the spirit and understanding of Him who on the cross forgave his murderers, certainly we should not take this backward step; we should not remove the State of Kansas from the roll of enlightened States who have abolished legalized murder.

A Letter From Mrs. Widmayer

The CHURCH has often had occasion to commend the work of Mrs. Widmayer in assisting prisoners to sell the articles they make in their spare time, in order to accumulate some funds against the day of their release, or for the relief of their families. Mrs. Widmayer now writes to the CHURCH as follows:

"Business just now is practically at a standstill. It might be a good plan if you were to suggest that I'd be glad to have members send me the names of trustworthy gift shops in their localities to which I might write in the hope of getting orders or of getting goods placed on consignment. I have assortments on display in shops in Denver, New York City and Lockport, New York, and the goods sell entirely on their own

merits without the need of appealing to anyone's sympathy. But sales are few and in view of the loads of goods offered me it is quite important that I locate as many outlets as possible. Most items are moderately priced, which gives stores enough leeway for a profit."

Address, Mrs. Elsa L. Widmayer, Route 3, Box 971, Edgewater, Colorado.

Penal Notes

Latest Capital Punishment News.—Kansas governor vetoed capital punishment bills; Kansas to remain in ranks of civilized. Michigan, by a popular referendum vote, has declined to adopt the death penalty. It has not had capital punishment since 1847 and had not had an execution for about 100 years. New Hampshire legislature has defeated an anti-capital punishment bill. In North Dakota, a hangless state since 1915, the legislature has thwarted efforts to restore it.

Crime in Illinois.—Illinois has over 42,600 prisoners at present. One person in every 150 is now in jail.

Jailed for Driving Nails on Sunday.—A citizen of Glen Echo, a suburb of Washington located in Montgomery County, Maryland, was recently sent to jail for five days for driving a couple of nails in his house on Sunday. Some bigoted neighbor overheard him and had him hauled up for violating the Sunday law. This is quite right, of course, as long as it is the law, but why not send the parsons to prison for working on Sunday? "Thou shalt do no manner of work" should apply to working with the jaw as well as with a hammer. The Glen Echo man was repairing his home; a work of salvation.

Fancy Styles for Prison Women.—Efforts are being made in New York State to have the girls and women in state institutions more tastefully and colorfully dressed. It is maintained that the regulation garb used in correctional and other state institutions is hideously ugly, mentally depressing and actually exerts a detrimental moral effect and that more cheerful garments and especially bright colors can be supplied at no increase of cost. The plan is endorsed by Joseph Fishman, Assistant Commissioner of the Department of Correction, New York City, who will put it into effect in the new women's house of detention, and by Miss Julia K. Jaffray, Secretary of the National Committee on Prisons and Prison Labor, who has arranged a Fifth Avenue exhibit showing how the prison ladies and orphan girls are now dressed, and how they should be. Even special Sunday frocks are recommended. The idea is a good one. This is not paupering; it is cultivating an aesthetic feeling which may open one of the doors to respectability. Won't somebody start the same idea for the black crow sisterhoods of the Roman Catholic Church, to say nothing of nurses? Why be ugly?

Apple-selling Now a Crime.—Unemployed persons who are so brazen as to attempt to sell apples or flowers on the streets of Washington are now to be arrested and fined five dollars, or in lieu thereof, sent to jail for five days for "blocking the sidewalk" and getting in the way of pedestrians. This is the first consideration the poor pedestrian has been granted for some time. Meanwhile the electric company is permitted to erect huge pillars in the very middle of the trottoir, the only advantage of which is to afford a support to some boozy gentleman. If I were to say just what I think of this new raid on the unemployed I might myself be arrested for taking the name of the Lord my God in vain.

"Hell's Bottom"

When the March *Critic* went to press we thought that it had reached Hell's Bottom as far as finances were concerned. Since then we have concluded that we were mistaken, and were in the wrong hole; we now think it was not hell, but the bottomless pit. Won't someone throw us a rope?

White Lotus Day—May Eighth

Before this reaches our readers May eighth, the anniversary of the death of H. P. Blavatsky, will have passed. How it was observed and by whom must be left for future comment. But certain events, beginning with the last White Lotus Day, should not be forgotten. These events marked, on the part of some, the beginning of a more friendly feeling between the factions into which the original Theosophical Society had broken up since the death of its Founder. Thanks to an earnest effort to bring about more cordial relations between these factions, a desire to get them at least to cooperate as far as possible in a common cause, even if reunion into one society were not possible, joint meetings in celebration of the day were held in several cities in America and abroad, while in other cases, though no such meetings were prearranged, members of one society attended the meetings of others and were cordially welcomed.

It must be said that this first step towards fraternity, after so many years of indifference and, in some cases, of hostile feeling, originated with the Point Loma Theosophical Society, and is especially to be credited to its new official head, Dr. G. de Purucker. How and why it originated with him need not concern us. The fact is that the movement towards brotherhood accords with the expressed sentiments of the Masters and, as I shall show below, with the ideas of H. P. B. herself.

That the Point Loma Society originated the idea of fraternization does not detract from the credit due to those others who so willingly met the call. If they waited, still, they responded when they heard it. For the most part, with few exceptions, they were members or whole lodges of the Adyar Theosophical Society, and for a wonder, for it is in that society that have originated the widest divergencies of theosophical doctrine from the attitude of the Point Loma Society, which has ever rested on the original teachings. More and more, during the past year, and with increasing enthusiasm, has the spirit of brotherhood shown itself in the Adyar T. S., in Holland, in Germany, in Sweden, in America and to some extent in England. It is most encouraging because it shows that the Adyar Society, however far afield it may have wandered in the matter of dogmatic Theosophy, still retains that greatest of theosophical doctrines—Brotherhood.

On the other hand, one regrets to note that it has been just those societies, or factions, which make the loudest professions of following literally the injunctions of the Masters and of H. P. B., which have declined, more or less courteously or discourteously, to have anything to do with a fraternization movement, unless the ones proposing it should agree with them in all details of opinion as to "leadership," "succession," and the like. Blinded by details, or by what Mr. Kingsland has called "non-essentials," they have neglected the greatest essential of all. Much as one may respect them for their theosophical knowledge and their services in spreading it, they are, I believe, setting themselves deliberately athwart the path of progress prescribed by the Masters and will ultimately, if they persist in this policy of separateness, be doomed to insignificance as factors in the regeneration of mankind.

With the limited space at my disposal I must confine myself to making a few pertinent quotations from the five messages sent by H. P. B. at different times to conventions of American theosophists. It must be borne in mind that when these were written there was as yet but one Theosophical Society. Yet she warns distinctly against the possibilities of factions and hostilities arising and insists upon the maintenance of unity, together with tolerance for differing opinions.

From the *First Message*, dated April 3d, 1888:

"On the day when Theosophy will have accomplished its most holy and most important mission—namely to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting

for the last eighteen centuries, and which every association has hitherto failed to accomplish.

"Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge.

"According as people are prepared to receive it, so will new Theosophical teachings be given. But no more will be given than the world, on its present level of spirituality, can profit by. It depends on the spread of Theosophy—the assimilation of what has been already given—how much more will be revealed and how soon."

The last paragraph should interest those who claim that under no circumstances will any further teaching be given out until the year 1975.

From the *Second Message*, dated April 7, 1889:

"But in order that we may be able to effect this working on behalf of our common cause, we have to sink all private differences. Many are the energetic members of the Theosophical Society who wish to work and work hard. But the price of their assistance is that all the work must be done in their way and not in any one else's way. And if this is not carried out they sink back into apathy or leave the Society entirely, loudly declaring that they are the only true Theosophists. Or, if they remain, they endeavor to exalt their own method of working at the expense of all other earnest workers. This is fact, but it is not Theosophy. There can be no other end to it than that the growth of the Society will soon be split up into various sects, as many as there are leaders, and as hopelessly fatuous as the 350 odd Christian sects which exist in England alone at the present time. Is this prospect one to look forward to for the Theosophical Society? Is this "Separateness" consonant with the united Altruism of Universal Brotherhood? Is this the teaching of our noble MASTERS? Brothers and Sisters in America, it is in your hands to decide whether it shall be realized or not. You work and work hard. But to work properly in our Great Cause it is necessary to forget all personal differences of opinion as to how the work is to be carried on. Let each of us work in his own way and not endeavor to force our ideas of work upon our neighbors. Remember how the Initiate Paul warned his correspondents against the attitude of sectarianism they took up in the early Christian Church:—"I am of Paul, I of Apollos," and let us profit by the warning."

"Thus, then, 'UNION IS STRENGTH,' and for every reason private differences must be sunk in united work for our Great Cause."

"But our union is, and ever will be, our strength, if we preserve our ideal of Universal Brotherhood. It is the old 'In hoc signo vinces' which should be our watch-word, for it is under its sacred flag that we shall conquer."

From the *Third Message*, dated April, 1890:

"But enough of the past. Let the encouragement we draw from a survey of the results accomplished in the year that has fled serve to spur us on to greater efforts and more strenuous exertions. Let it make all feel that there is a power behind the Society which will give us the strength we need, which will enable us to move the world, if we will but UNITE and WORK as one mind, one heart. The Masters require only that each shall do his best, and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to work for that cause, whether or not we agree as to the exact method of

carrying on that work. The only man who is absolutely wrong in his method is the one who *does nothing*; each can and should cooperate with all and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country."

From the *Fourth Message*, dated April 15, 1891:

"Never has it been more necessary for the members of the T. S. to lay to heart the old parable of the bundle of sticks than it is at the present time; divided, they will inevitably be broken, one by one; united, there is no force on earth able to destroy our Brotherhood. Now I have marked with pain a tendency among you, as among the Theosophists in Europe and India, to quarrel over trifles, and to allow your very devotion to the cause of Theosophy to lead you into disunion. Believe me, that apart from such natural tendency, owing to the inherent imperfections of Human Nature, advantage is often taken by our ever-watchful enemies of your noblest qualities to betray and to mislead you."

Comment on the above words of H. P. B. would seem almost superfluous. They mean: Disagree where you must, but do not let that interfere with your getting together and working as one man for those great theosophical principles which all theosophists hold in common. And it may be pointed out that the coming centenary of the birth of H. P. B., which will be celebrated by all theosophical organizations next August 11th-12th, will be an excellent opportunity for making the experiment of fraternizing, even though but for the day. Those who are not in a position to attend the larger conferences, be they of what society they may, should make the effort to meet together. They are after all very decent people—those of "the other society"—and you would find, as I have found, that they are just as earnest, just as good theosophists as you are, and just as well worth knowing as those to whose association you have hitherto limited yourself.

As the Master K. H. wrote to Mr. Sinnett (*Mahatma Letters*, page 367):

"Beware, then, of an uncharitable spirit, for it will rise up like a hungry wolf in your path, and devour the better qualities of your nature which are springing into life. Broaden instead of narrowing your sympathies; try to identify yourself with your fellows, rather than to contract your circle of affinity."

It would be pitiable indeed were separate meetings held in the same locality, each celebrating the birth of the Messenger of the Nineteenth Century, but unwilling to recognize each other as brothers.

Note:—The "Five Messages" of H. P. B. from which the above quotations are taken are published together in one pamphlet which may be had from this office for 25 cents.

Theosophy for Children

I have not the most remote idea regarding the theosophical education of children except that I am convinced that they should be taught nothing which they will have to unlearn later, or which they would, when grown up, be ashamed to repent in the presence of others. I love fairy tales and enjoy them today, but accepting them as literally true is another affair. Theosophy is a far more serious matter. Nothing should be taught, it seems to me, which will not stand adult inspection. For that reason I have criticized books on Theosophy for little children which tell of fairies riding on the waves or painting the flowers, and all the rest of the Leadbeaterian stuff which has originated with the Adyar T. S. If you teach children things which they will reject when they grow up, calling it Theosophy, you risk leading them to reject the good with the bad, or, if they hold on to it, they are likely to pass as cranks. I doubt if any such ideas would be taught to children today had it not been for the influence of Mr. Leadbeater and his adherents.

Not long ago my attention was called to the "Lotus Circles" conducted by the Point Loma Theosophical Society for the theosophical training of children from three to fourteen years old, and I inquired of the General Superintendent of these circles whether their particular brand of fairies—those they introduced to their children—wear boots and knickers, whether they ride on the breakers and whether they go around with brushes and paint pots painting the flowers; in short, whether they are what the Adyar T. S. books for children describe them as being, and as even some grown-ups like Geoffrey Hodson describe them. I had already heard of the reportedly very successful school for children established by Katherine Tingley at Point Loma. In reply I received a long letter which space does not permit me to reproduce entire, absolutely repudiating the Adyarite fairies and paint pots, and telling me just how they go about it. The writer says in part:

You are eminently right in assuming that the children of the Lotus Circles under Dr. de Purucker's direction are taught nothing that they would have to unlearn or disbelieve later. On the contrary, the effort is to give them a solid foundation of fact and truth, about the Universe and about themselves, upon which knowledge acquired later may be built without removing a single stone. It is a cardinal principle in Lotus Circle teaching that only those things shall be taught which are grounded in, or harmonious with, the great truths brought by H. P. Blavatsky, and taught by her and by her successors, notably by our present Teacher, Dr. de Purucker. In fact, with Science now rapidly advancing to the Theosophical viewpoint, and in some of its departments well past the bounds that separate the physical from the metaphysical, the prospect is that by the time the Lotus-children of today are men and women, practically all that we are teaching them, or allowing them to believe, will be common knowledge.

But about "fairies riding on the waves and the like"—this is in effect an inquiry. Stated in other words: do we receive, relieve, harbor, encourage, comfort, or assist the accused—that is to say the fairies? And to this a categorical answer is impossible, for it all depends upon what one means by the word. If by "fairies" one means ridiculous and (in our eyes) absolutely non-existent little creatures, costumed in carnival fashion, and with a rather too human willingness to sit for their pictures—we certainly do not believe in them, nor would we encourage such a belief in children. The absurdities of the "fairy cult" of some who call themselves "Theosophists," however, are really not to be taken seriously. They do not interest us, and it would never occur to us to awaken an interest in them in the little children in our care. In fact, without naming persons or interests or organizations, we teach the children, whenever the question comes up, that such ideas are *not true ideas*.

If, however, by the word "fairies" is simply meant certain classes or grades of the unseen beings that, according to *The Secret Doctrine* and all our later teachings, infill the invisible worlds, both above the human kingdom and below it, then we let the children have their fairies undisturbed.

After stating the necessity of avoiding too technical or scientific terms with small children the writer continues:

Regarding the more scientific terms for these energies or invisible "lives"—these are used in the older groups in the Lotus Circles, and we have some groups that would surprise you with their knowledge of, and interest in purely scientific facts and problems and discoveries—about light, space, relativity, radio-transmission, the atomic theories, and so on. Children may remain in the Lotus Circles until they complete their fourteenth year, if they choose to do so, and the older classes give us a great opportunity to throw the light of Theosophy upon the scientific subjects which interest them so much. The older boys, particularly, like them, and under Dr. de Purucker's methods they slip out of the "fairy" stage into the scientific in the easiest, most natural way.

But we let the wee ones call these "fairies" and thus are able to open to them a vast treasury of symbolic and so-called "fairy-lore." They early learn that Nature, as H. P. Blavatsky taught, is a vast invisible kingdom, infilled with beings of many kinds, in many degrees of development, from the little consciousness-points of the elemental world, just beginning their evolutionary climb and thus below us, to the cosmic or planetary spirits who are infinitely higher than we. To a student of Theosophy, their existence is hardly to be argued, is it? But they can no more be "photographed" than akasa could be photographed, and we don't tell the children that they can be. "Forces" or "energies" are words that mean nothing to a child—but call them "fairies" and he takes them to his heart. . . .

It appears, then, that it is a fundamental principle with the Point Loma Lotus Circles not to teach children anything which they will have to unlearn later, or which, when they are grown, will not appeal to their reason. Everything taught is based upon the teachings of H. P. Blavatsky, but couched in such form that it will appeal to children and which can be enlarged and developed as they mature.

As theosophists who have children are doubtless desirous of having them theosophically educated, they will probably think it worthwhile to make further inquiries as to how it may be done, and if they were to ask me they would be knocking at the wrong door. So I take pleasure in referring them to Mrs. Grace Knoche, General Superintendent of Lotus Circle work, Point Loma, California. I might also add that the work in England is more especially under the direction of Mrs. A. Trevor Barker, 62 Baker Street, London, W. 1. The Point Loma Lotus Circles have been established in America, England, Germany, Sweden, Holland, Finland, France, Spain, Australia, Japan, Canada and in various Latin-American countries. Information and addresses can be obtained from the Point Loma Headquarters.

The above remarks about the Adyar method of stuffing children with fiction and calling it Theosophy are not intended to apply to the theosophical schools for children conducted by United Lodges of Theosophists in some cities. But as I have no information regarding their methods I can say nothing and must refer those interested directly to such lodges. I understand that there are such schools at Theosophy Hall, 334 and Grand Avenue, Los Angeles, and at 1 West 67th Street, New York City.

Society for Promoting the Study of Religions

The original Theosophical Society had for its Second Object "To encourage the study of comparative religion, philosophy and science." The theosophical societies of today, whether the legitimate or illegitimate descendants of the original society, still include a similar statement among their objects.

Had these societies, or any one of them, been faithful to this object, instead of attracting to themselves members who are interested rather in the occult or psychical, or who are by their very nature incapable of understanding such a serious and scientific subject as the impartial study of comparative religion, there might have been no need for a new society making this its exclusive object. But this was not to be, and the history of those societies shows why. There was, therefore, a demand for a body which should devote itself more especially to comparative religion. And various attempts in that direction have been made without much success, probably because they have failed to attract real scholars and have fallen into the hands of propagandists. Even the Quest Society, which was founded by Mr. G. R. S. Mead, who had abandoned the Theosophical Society because of the vagaries and scandals arising in it, is devoted rather to phases of mysticism.

As a result of the need for a society which would study the religions without committing itself to any of them, or to side issues, there has recently been formed in England a "Society for Promoting the Study of Religions." The objects of this society are thus stated:

"1. The objects for which the Society is established are: To promote the study of religions, and in particular their origins, nature, ideals and inter-relations, and to increase mutual understanding and disseminate accurate information in respect thereof.

"2. The Society will not advocate the claims of any particular religion nor seek to establish a new religious synthesis. Its attitude is that of the scientist rather than the advocate, of the historian rather than the apologist. It devotes itself to the collection of religious data, without seeking to appraise or value the data collected in the interest of proselytism or propaganda."

From the above it would appear that the Society is intent upon establishing what might be designated as a religious museum, rather than to enable its members to arrive at any definite faith for themselves. And that is quite necessary and desirable. As museums and collections are necessary for him who would arrive at some definite views as to nature, so, too, we must know what the greater and lesser thinkers of the past have taught or claimed to have experienced if we would arrive at a rational faith of our own. No man can be utterly disregarding of these and hope to arrive at even approximate truth, not even if he thinks himself to be a superman, or—as many are—is sure he is in direct contact with the fountains of Truth. How different is this attitude from that of the multitude who accept some doctrine proposed to them and thereafter maintain a total disregard for indisputable facts!

The list of officers is encouraging. One notes such familiar names as Sir E. Denison Ross, Sir Francis Younghusband, Mr. W. Loftus Hare, Dr. (Mrs.) C. A. Rhys-Davids, Mr. C. E. M. Joad, Mr. G. R. S. Mead, Mr. Edmund Holmes, Sir John Woodroffe (Arthur Avalon), while there is a sprinkling of theosophists or former theosophists among the membership, as Mr. Mead, Mr. Hare, Mr. William Kingsland, Miss M. M. Sharples, Miss K. Browning and perhaps others.

The Society publishes a Journal of Transactions, of which Mr. Hare is editor, the first number of which has already appeared and contains lectures on "Vedic Religion," by Dr. L. D. Barnett, on "Human Personality as Conceived in the Upanishads," by Mr. Hare, and "The Man in Early Buddhism," by Mrs. Rhys-Davids. All of these are illuminating and it may be said that this issue holds out the promise of much which no serious student can afford to be without. There is also a three-page bibliography of recent books bearing on comparative religion, comprising 101 titles, which indicates the great attention which this subject is attracting. Most of the books have to do with the religions and philosophies of the East, and the editor frankly confesses to being shy of Christian theology and includes no titles on it, for as he says, it is impossible to keep pace with that subject.

There are several kinds of membership, the one of most interest to us being the "Country Membership," which means anybody anywhere in the world outside of London. The annual price of this membership is ten shillings (\$2.50). This includes receipt of the Journal. London members pay one pound. Applications for membership should be sent to the Hon. Secretary, Miss M. M. Sharples, 17, Mecklenburgh Square, London, W. C. 1.

Dr de Purucker to Lecture in London

Dr. G. de Purucker, the eloquent Head of the Point Loma Theosophical Society, will give three public lectures in London, as follows. All at Friends' Meeting House, Euston Road, W. C. 1:

Thursday, June 25th, 8 P. M.: "*The Theosophical Mahatmas, and their Messenger, H. P. Blavatsky.*"

Wednesday, July 1st, 8 P. M.: "*Theosophy, Occultism and the Mysteries.*"

Saturday, July 4th, 8 P. M.: "*The Secret Doctrine.*"

Admission by ticket, obtainable from the Point Loma T. S. Headquarters, 62 Baker Street, London, W. 1. Telephone, Welbeck 5934.

Dr. de Purucker's 1931 Lecture Tour

Following are the dates and places where it has been definitely arranged for Dr. de Purucker to lecture, together with the names of persons who may be addressed for further information. At this time we omit those on the continent of Europe after July 15th. It is understood that on his return Dr. de Purucker will lecture at the headquarters of the Toronto T. S. (Adyar) by courtesy of that lodge.

May 11-24: Headquarters, Point Loma (telegram: "Theosociety Sandiegocalif.").

May 28-29: Mr. W. E. Milligan, 3521 Nicollet Ave., Minneapolis, Minn.

May 29-June 1: Mr. Solomon Hecht, Hotel East Oak, Oak and State Sts., Chicago.

June 2-5: Mrs. P. B. Peyton, Potomac Park Apts., 300 21st St., N. W., Washington, D. C. (telephone National 9102).

June 6-9: Mr. J. Emory Clapp, 56 Estabrook Road, Wollaston, Mass. (for Boston).

June 10-11: Mr. Clifton Meek, Silvermine Forge, Norwalk, Conn.

June 12: Mrs. Dinah W. Morris, 118 Riverside Drive, New York City.

June 13-22: Care S.S. Volendam of Holland American Line.

June 22-July 6: Mr. A. Trevor Barker, 62 Baker St., London, W. 1 (telegrams, "Earthstar, London": telephone Welbeck 5934).

July 7-14: Mr. J. H. Venema, 118 Anemoonstraat, The Hague, Holland.

Help!—The Canadian Theosophist—Help!

The monthly *Canadian Theosophist*, now in its twelfth year, is the official organ of the Canadian Section, T. S. (Adyar). Unlike other official organs of this society it is entirely free in its expressions of opinion and is not bound by loyalty to any "leader," other than the founders of the Theosophical Movement, and stands for the original Theosophy expounded by H. P. Blavatsky. In this respect it may be placed side by side with the *CRITIC*, even if not usually so caustic in tone. It is the *only* official journal which places truth above personalities.

Thanks to the general depression the *Canadian Theosophist* finds itself in a tight place financially and is in peril of having to suspend publication unless its subscription list can be increased. This, in my estimation would be a most disastrous event for theosophical reform. It is issued at the surprisingly low price of \$1.00 a year (32 pages monthly), and the *CRITIC* appeals to those of its readers who can afford this small sum to subscribe. This office will gladly receive and forward subscriptions.

Dr. de Purucker to Lecture in New York

Dr. G. de Purucker will deliver a public lecture in New York Thursday evening, June 11th, probably Mecca Temple. For information apply to Mrs. Dinah W. Morris, 118 Riverside Drive, N. Y. C.

At the Periscope

Latest News in Brief.—L. W. Rogers submits resignation as President of American Section, T. S.; prefers lecture field; two jobs too much for man of 72, says he.—*Theosophist* publishing early letters of W. Q. Judge; others being published in *Theosophical Quarterly*.—American Adyar Day collections \$2,800 against \$3,800 in 1930.—Mrs. Besant asks to resign because of age, but Master says No.—Max Wardall now second edition of George Arundale; poses as professor of pantology.—Jinara-jadasa, designated as "Deputy-president, T. S.," likely to slip into A. B's. shoes.—Col. Powell, having settled the problem of the Solar System,

now tackles karma.—The hour strikes and the Temple of the People, directed to go full steam ahead, starts Halcyon University; torrent of AMs and DLitts expected.—Clara Codd, "grieved and shocked," pats Editor Smythe with claws; Smythe calls it "rejoinder."—Sydney Adyar Lodge holds "H. P. B. Centenary Consolation Convention" at Easter; aims to "theosophize Sydney"; should start with Mr. Lang.—A. P. Warrington and G. de Purucker fraternize.—G. de Purucker publishes 10th General Letter, with little but news items.—G. de Purucker to give public lecture in New York June 11th.—*Later*; Sidney A. Cook appointed Pres. Am. Sec. for balance of Rogers' term.

Mr. Rogers Resigns.—In *The Theosophical Messenger* for April (page 369) Mr. L. W. Rogers announces that he has tendered his resignation as president of the American Section, T. S. (Adyar), in order to devote his entire time to the lecture field. His stated reason is that he feels he can do better work in the latter and that he is getting too old—he is now 72—to handle two jobs thoroughly. This in my opinion is greatly to be regretted. Mr. Rogers has been by far the best executive the Section has ever had; while other Sections have been struggling with debts, he has brought the American Section to a position of financial stability. Who will fill his boots? It is indeed difficult to say. For years he has kept it afloat, notwithstanding the Besantine barnacles which have clogged its bottom; now he proposes to abandon the role of captain and proceed to encumber it with still more of said barnacles, to say nothing of those of the Hodgsonian variety. Mr. Rogers feels that the all-essential thing at present is to get more and ever more new members and feels that he is just the one to do it. Whether his decision is final and irrevocable does not yet appear. Personally I hope it is not.

Phoenix Lodge.—From the new Phoenix Lodge in London I hear: "The Phoenix Lodge is getting more kicks than halfpence, but we are not discouraged, all our people being immune to criticism." Keep it up, brothers; for your encouragement let me point to the CRITIC, which is espousing the same cause and which for twenty years has withstood a shower of abuse, not only from its enemies, but often from those who should be its friends. For information address Secretary, Phoenix Lodge, 61 Rosebery Gardens, Crouch End, London, N. 8.

Point Loma H. P. B. Centennial.—It is finally announced that there will be three distinct H. P. B. commemorative conventions of the Point Loma T. S.; one at Point Loma, August 11th-12th; one at Visingsö, Sweden, on the same dates, and one in London, June 24th. The last two are adapted to coincide with Dr. de Purucker's foreign lecture tour.

Coming Conventions in England.—Point Loma H. P. B. Centennial, June 24th at 62 Baker Street, London, W. 1, Dr. G. de Purucker to be present. Federation of European Sections (Adyar T. S.) June 18th to June 23rd at Friends' Meeting House, Euston Road, London, W. C. 1. George Arundale will preside and will lecture on "Theosophy Triumphant"; whether the red or blue variety not stated. The British and Welsh Sections will hold their annual conventions at the same time and place, after which Dr. Arundale is expected to galumph to America. The Point Loma convention, coming immediately after the Adyar T. S. meetings, will offer an opportunity for fraternally disposed visitors to meet together.

"Prevention Better Than Cure."—Reviews of a book by Dr. C. V. Pink, *The Ideal Management of Pregnancy*, are appearing in the various theosophical journals, doubtless thanks to the fact that Lady Emily Lutyens has written the Foreword, which ought to commend it to all theosophists who are interested in the baby business. A reviewer in *News and Notes* (January, page 7) remarks that "Prevention is better than cure." This is not, as the expression might seem to indicate, in advocacy of contraception, but it suggests that contraception, whether or not justifiable in the strictly physiological sense, might well be applied in the case of the Adyar Theosophical Society. This Society is

constantly in a condition of pregnancy with new theosophical teachers, and is as constantly giving birth to theosophical malformations, and one is prompted to ask whether some system of rational prenatal spiritual feeding and hygiene could not be introduced, and whether, in certain hopeless cases, an abortion would be justifiable. A comparatively recent case is that of one Geoffrey Hudson, fairy seer, who has been perambulating the world, giving people the idea that a knowledge of Theosophy consists in believing his preposterous stories about fairies in boots and knickers. An earlier case is that of Miss Clara Codd, who would teach children Theosophy by making them believe that if you could only see it, you would find fairies riding on the breakers at bathing resorts. The most recent addition to the theosophical teratological museum is a Miss Phoebe Payne, who not long ago (March, 1930, *Liberator Catholic*, pages 148-53) described how she had witnessed (through a wall) the birth of a human infant, how a gigantic angel in mauve aura stood behind the attending physician and directed the accouchement, and how at the last moment, when success crowned his efforts, the World Mother came in and delivered the benediction. On the strength of her far-seeing faculties Miss Payne has been lecturing at the British Section Headquarters on Psychism; that which was, and is, and is to come (January *News and Notes*, page 6). What is the remedy? Clearly, prenatal instruction in real Theosophy.

The Adyar Pralaya.—From various sources comes the report that Adyar is no longer what it once was:

The harp that once through Tara's halls
The soul of music shed,
Now hangs as mute on Tara's walls,
As if that soul were fled.—
So sleeps the pride of former days,
So glory's thrill is o'er,
And hearts, that once beat high for praise,
Now feel that pulse no more.

Without citing other sources of information I quote from an article by Mr. Leadbeater (*Australian Theosophist*, January, page 174). He says, speaking of Adyar: "Yet that centre has of late been somewhat neglected, and the inestimable advantages which it offers to students, to pupils and helpers have not been fully appreciated. Some years ago its accommodation was taxed to the uttermost, and crowds of happy people filled its lecture-hall, studied in its unique libraries, perambulated its picturesque palm-groves, and bathed in its marvellous magnetism. Now there are but few to profit by its pre-eminence, to steep themselves in its strange sweet Oriental atmosphere, to carry out with vigour and efficiency the various activities which our Masters desire to promote." Why is this? One must suspect that the causes which are producing discord in the Society at large are operating here. Adyar no longer stands for the ancient Wisdom; no longer is there one belief and one purpose. Mrs. Besant and Mr. Leadbeater have saddled both Krishnamurtiism and Liberal Catholicism on the T. S., two incompatible beliefs. No more at Adyar than elsewhere could one find harmony; why then take the trouble to go there?

Mr. Pryse as a "Message-Getter."—In *The Canadian Theosophist* (February, page 358) the redoubtable James M. Pryse tells us: "That the Master continued to act as the real Head of the E. S. T. for several years after H. P. B. passed away is not with me a theory but a matter of certain knowledge." There are two ways in which such knowledge could have been obtained; either the Master himself told Mr. Pryse so, or someone else did. As Mr. Pryse contemptuously "rejects the claims of all the leaders and message-mongers" either he himself has been getting Mahatmic messages, or he has a "message-monger" all his own. I prefer the former view, as it is obvious from Mr. Pryse's writings that he knows much more about Theosophy than H. P. B. did, and that the

Mahatmas made a mistake in not selecting him as the founder of the Theosophical Movement. This error, it would seem, they are now trying to mend, by taking him into their confidence, with the cooperation of *The Canadian Theosophist*.

One of the Twelve Apostles Takes to Psycho-Therapy.—Mr. (formerly Rev.) Oscar Kollerstrom, one of the Twelve Apostles selected by the Lord for Krishnamurti, is now practising psycho-therapy in London (*March News and Notes*, adv., page 14). He should find plenty of patients among the London Liberal Catholics, of which church he was formerly a priest. Whether he still uses the Leadbeater method of untwisting their ether is not stated.

Fraternization in Berlin.—All of the different theosophical societies in Berlin except the Hartmann Society have united in forming an Alliance for Theosophical Work (*Theosophische Arbeitsgemeinschaft*). This is merely an alliance, and does not in any way affect the autonomy of the different societies. A large meeting was held and arrangements are under way for joint theosophical lectures, study classes and classes in public speaking. Only classical theosophical themes will be dealt with.

Fraternization in Holland and Wales.—In Holland fraternization is progressing by leaps and bounds. All of the Hague lodges, both Point Loma and Adyar, are working together and the greatest good will and enthusiasm prevail. Satisfactory cooperation is also reported from Rotterdam. The Dutch Point Loma Section is remarkably active, issuing no less than four periodical publications in the Dutch language. In Wales friendly relations have been established between Adyarites and Lomaïtes.

Letters of William Q. Judge.—Mr. Jinrajadasa is rendering a service by publishing in *The Theosophist* the letters of W. Q. Judge to Olcott, hitherto buried in the archives at Adyar. These are very illuminating with respect to the character of Judge, his hopes, fears, doubts and despondencies in the early days of the Theosophical Society. The April *Theosophical Quarterly* starts a series of letters written by Judge to E. T. Hargrove, beginning August, 1893, and accompanied by Mr. Hargrove's own comments. What impresses me most about these letters is the greater wisdom and self-control which Judge displays in the (later) Hargrove series.

Mrs. Williams the Target of Adyarite Wrath.—From Mr. Rogers' statement in the *March Theosophical Messenger* (page 47) it appears that Mrs. Williams' life of Annie Besant, *The Passionate Pilgrim*, is creating a storm of indignation among his correspondents. Knowing as I do that the theosophical part of the book at least is "the truth, the whole truth and nothing but the truth" I feel that these good Adyarite friends are simply going off half-cocked, without first taking the trouble to satisfy themselves of the truth or falsity of what it says. Mr. Rogers admits that he has not seen the book, and yet he makes slurring remarks about it. This may not be good journalistic ethics, but it is the ethics of Mr. Rogers. The fact is that Mrs. Williams has tried to make out as favorable a case for Mrs. Besant as the facts warrant. But facts are facts—a biography is not a eulogium,—and this office stands ready to offer documentary proof of their correctness to those who desire it.

Wisdom from the East.—Dr. George Arundale—who, by the way, hopes to visit America this year—in an article in the February *World Theosophy* on "The Australian Experiment," devotes four pages to not telling us what it is. From his article in *The Australian Theosophist* of November, however, we find out. The Australian "must live to his own most glorious apotheosis."

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.

Send Us a "Critic" Subscription for Your Friend

If you have a theosophical friend who should be informed as to actual conditions in the Theosophical Movement, and whose reading is limited to the officially endorsed and often biased publications, send them a subscription for the *CRITIC*; it will give them some spice to strew on their pap. Subscription to any place, 50 cents a year.

"The Secret Doctrine" in Two Hundred Pages

Evolution as Outlined in the Archaic Eastern Records; by Basil Crump. Pp. vi, X, 187. Peking, 1930. From the O. E. LIBRARY, \$1.15.

Basil Crump, well-known to *CRITIC* readers as co-worker with Mrs. Alice L. Cleather, and joint author of *Buddhism the Science of Life*, has just published in Peking an excellent little book with the above title. This may be here briefly described as a condensation of H. P. B.'s *Secret Doctrine*, taking the Stanzas of Dzyan as a basis and omitting the various digressions of the larger work. Mr. Crump, as a devoted follower of H. P. B., has attempted no original interpretations—although the words are mostly his own—and the book may therefore be recommended to those students who have difficulty in finding their way through the intricacies of the greater work, as well as to those who have no time to undertake it, but who wish to know what it is all about.

Bombay U. L. T. Blavatsky Pamphlet Series

This series of reprints of articles by H. P. B., Judge and others consists of the following to this date: H. P. B., *Is Theosophy a Religion?*; H. P. B., *What Theosophy Is*; Judge, *Universal Applications of the Doctrine*; Damodar, *Castes in India*; Judge, *Theosophy Generally Stated*; Judge, *Karma*; H. P. B., *Thoughts on Ormuzd and Ahriman*; Judge, *Reincarnation in Western Religion*; H. P. B., *Reincarnation and Memory*; H. P. B., *Reincarnation*; H. P. B. & Judge, *Dreams*. 5 cents each from the O. E. LIBRARY.

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

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The famous Martyn Letter to Mrs. Besant about Leadbeater.

The Book of Enoch

Holbrook, Isabel R.—Studies on the Book of Enoch, Pt. 1, 50 cents. Just published. Much information about the Book of Enoch, frequently quoted in *The Secret Doctrine*.

Charles, R. H.—The Book of Enoch, trans. from the Ethiopic, \$5.00.

Four New Books; Important for Theosophists

Williams, Gertrude M.—The Passionate Pilgrim; a Life of Annie Besant, \$3.50. Accurate and illuminating as to recent theosophical history.

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Jean, Sir James—The Mysterious Universe, \$2.25. Views of this great astronomer on the nature of the Universe; philosophical speculations of a scientist.

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.

Some Remnants

From THE O. E. LIBRARY. Cash with order or C. O. D. only. Mention substitutes if possible.

Præd, Mrs. Campbell—The Mystery Woman, \$0.75 (from \$2.00).

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Why Write to a Prisoner?

Would you write to a prisoner? To most people the very idea seems preposterous. Isn't he a man who has been locked away because he has violated some law, often in a most heinous manner? Is he not, rather than a human being, a sort of wild animal in human form who cannot be allowed at large and who, the moment he is set free because of the termination of his sentence, is sure to turn upon anybody who has befriended him and either impose on, rob or kill him as the case may be, possibly all three? Why not be glad that he is safely where he is and leave him to his fate, thankful that you are not only better than he is, but that you are protected from his ravages? What will become of him? Who cares?

To me this seems exactly like the attitude of one who, safe in a boat, looks calmly on a drowning man nearby, or turns his head the other way lest he see that which may cause him some qualms of conscience and, perhaps, prompt him to lend a helping hand. I can even imagine those who might say: Oh, well, he is a bad man and deserves what he is getting; the world would be better off without him; it is his affair, not mine; I won't get my Karma mixed up with his. This is the attitude of supreme selfishness and, in fact, one which does not differ much from that of the prisoner himself. He too, in most cases, is where he is because he has disregarded the rights of others and considered only himself. True, he violated some law and has gone to prison for it. You are not violating any law in ignoring him and looking out for your own safety and comfort.

Nevertheless you too are being punished. You are being taxed, and not lightly, for the purpose of maintaining courts, police and prisons. Our annual crime bill, everything included, has been estimated at anywhere between three billion and six billion dollars a year, and if you are a person of average income quite a nice little slice goes towards paying this. Even if you are not robbed, you have to pay your share in maintaining courts, lawyers, prisons, insurance.

There are various ways of abating this nuisance, some aiming at the effects, others at the causes. If you are too squeamish

to come into contact with a criminal, you might join a society and pass resolutions; you might become one of a snooping group and spy on your neighbors, but in whatever way, it is in the power of nearly everyone to contribute a bit. There are innumerable ways of working towards bettering social conditions. Nearly all of these fail to take the individual prisoner into account. Crime, and the causes which lead to crime, are treated *en masse*. There are few, outside of the better grade of prison officials and those who visit prisoners, who bother themselves with the individual. Yet there are as many different types of prisoners as there are of people outside, and each type, yes, each individual, requires special consideration. It is coming to be recognized that one of the greatest faults of our penal system is the lack of individual treatment.

I know of a certain prison where every inmate who was ailing was prescribed a dose of salts, without further inquiry as to his trouble—one medicine for the whole lot. Until lately that has been the plan universally followed; exactly the same treatment, whether the prisoner is a moron or a normal individual, whether he is in for robbing a house, beating his girl, bootlegging, or any of the other offenses on the list. Of late, in some of the larger and more advanced prisons, psychological tests are applied, and so there is, instead of mass treatment, a separation into groups which receive different treatment, some being assigned to clerical work, others to shop work adapted to their ability. That is a great improvement.

But the public, which, after all, pays for the prisons and votes for the legislators who make the laws and for the governor who appoints the warden, the prison commission and the parole officers, knows nothing of what the prisoner is, and cares as little. Yet it would be most instructive, yes, helpful to those who are interested in the crime problem, to get to know a few prisoners individually. If their confidence can be gained, and it generally can be if you prove yourself worthy of it, they will teach you more than you could ever know by reading books on criminology. You will have the opportunity of getting an insight into minds which work in a different way from those of your daily associates in business or society. "The proper study of mankind is man," said Pope. And if so, it is equally true that you can study man better by lacking those who are of "the other half" than by analyzing those who live and think as you do. To understand the mind of a prisoner by actual association is a contribution to a liberal education.

Further, in prisons as at present conducted, the redeemable and the utterly corrupt—if there really be such—are massed together. The prisoner, in general, really has no one with whom he can associate who can or will teach him anything but evil. The prison becomes a school of crime, a convention

for devising new and safer methods of committing it. If you can do something towards turning the mind of the prisoner away from his environment and giving him a view of a better life, even though occasionally, it tends to inspire him and to lay the basis for betterment in the end. Not everybody can visit prisons, but nearly everybody can write letters to such men, and most people have enough time which would either lie heavy on their hands or be turned to little account. And then, too, one would be surprised to discover how greatly such friendly interest is appreciated. Personal interest and influence are among the greatest factors in keeping men, especially young men, straight.

I do not deny that there are many prisoners who seek only to be amused, to carry on a flirtation, or who want to work their correspondents for money. But any reasonably intelligent person can obviate these tendencies by the use of a little tact, or, if necessary, simply drop the offender and try another. Some of our members have met with ill success at first and have become discouraged, either through their own fault or that of the prisoner; others, on the contrary, have engaged in such work for years and have found it ever more interesting. As for supposed dangers, these are imaginary. There are those who have tact and experience who invite discharged prisoners whom they have learned to know to visit their homes. This must be left to individual judgment. Certainly every correspondent is at liberty to discontinue the correspondence and in general it terminates on discharge, or, at least, when the ex-prisoner is settled. We do not in any way countenance correspondence between prisoners and young girls, and the occasional stories which one reads about such things have no connection with us. We want only reasonably mature correspondents with enough good nature and good sense to handle tactfully and kindly any correspondence which gives indication of becoming erratic or annoying.

If you would like to try to do a little bit towards encouraging fellows who often have not a friend in the world, or at least no one outside their own ranks, and who need one, write to this office. You will find the conditions of membership stated below.

The O. E. Library League

The O. E. 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 CRITIC if you are not already a subscriber. Voluntary donations in support of the LEAGUE are invited, but not insisted upon. Persons enrolling as members would help us by giving a little personal information, which will enable us to make a more satisfactory selection of prisoners for them.

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.

Penal Notes

How to Train Judges and Lawyers.—Dr. William A. White, superintendent of St. Elizabeth's Insane Asylum in Washington, D. C., has suggested that lawyers should be required to serve a period of training in prisons before being made prosecuting attorneys or criminal court judges. Good idea, even if not original. The training should include a course in solitary confinement in "the hole," with a few days of chaining to the cell bars with toes just touching the floor, a few weeks sleeping on the floor and fighting off the bugs, a diet of bread and water and six months of beans, digging, clubbing by guards, labor in shops with punishment for not doing the full quota of work, being locked up in boxlike cells with tuberculous or syphilitic prisoners, with "buckets" instead of the modern toilet arrangements at summer temperature, being finally kicked out with no money and no place to go, and other luxuries accorded to many a prisoner. They might then ponder before imposing too severe sentences.

Eviction by Fire.—Pittsburgh police have taken an easy way of making life harder for the unemployed. An Associated Press dispatch of May 21st says: "Three hundred jobless men were made homeless here yesterday when their shacks were set on fire by police order. The men were residents of 'the Jangles,' a spot on the outskirts where they had constructed dwellings of packing boxes and other odd pieces of lumber. The police order came after residents of the western section of the city complained that the men had been begging." Just how a man is to be prevented from begging by burning his home down we are not told, but one may be sure that those three hundred men will be added to the rapidly growing ranks of those who look on our present social organization with its brutal police rule as intolerable.

Growing Temperance in Great Britain.—As compared with 1929 the drink bill of Great Britain in 1930 showed the following decreases in percentage: Beer, 2.29%; wines, 5.00%; hard drinks, 9.04%. The average decrease was about 4%. Expressed in terms of alcohol contents, since 1913 the consumption of alcohol has decreased 42%. And this occurred without prohibition or other form of governmental restraint. Compare this with what is happening in the United States under prohibition. A recent survey by the Association Against the Prohibition Amendment shows that our present drink bill is about \$2,848,000,000 and that about three times as much is being spent for hard liquor as before the war. The old-fashioned pre-prohibition tax on this would wipe out the Treasury deficit, save the amount vainly spent in trying to enforce prohibition, and cause no increase in drinking, to say nothing of reducing bootlegging, moonshining and other criminal operations to a minimum. It is significant that while the consumption of beer in the U. S. has fallen off two-thirds, and of wines one-half, the amount of hard liquor has tripled. And naturally; it is far safer to transport a gallon of alcohol in concentrated form than in the diluted form of beer and wine—less space, less risk.

Bootleggers' "Overhead."—While our bootleggers are selling nearly three billion dollars worth of booze a year they lose only thirty-five millions in seizures, fines and penalties. This is about 2% and is counted as "overhead expense."

Prohibition in Finland.—Aside from the U.S.A. and Prince Edwards Island, prohibition exists only in Finland. Not long ago the Finnish judiciary united in asking the government for its repeal, being convinced that it promotes crime. Now 158,000 women have signed a petition making the same request. The petition charges that the prohibition situation in Finland is growing worse each year and has resulted in smuggling and increase of murder and the advent of drunkenness among women and children. It is alleged to have produced over 100,000 bootleggers.

A British Plea for Cooperation

Editor O. E. L. CRITCH,
Dear Sir and Brother:—

A somewhat careful study of the various controversies in the movement during the past few years has convinced me that several of the rival schools of thought with regard to occult succession and cognate matters have become stabilised, and are likely to be with us for a long time to come. I have been confirmed in this conclusion by an extensive friendly correspondence with members of half a dozen of the sections into which we are divided.

Concerning ourselves here only with those groups that are faithful to the Blavatsky tradition, the burning questions arise: are they prepared to recognise each other, and are those who hold negative views about succession and successors prepared to recognise them as integral parts of the general Theosophical movement? Is that movement deep enough and wide enough to include all those who are trying to live by and to propagate the Theosophy of the Masters and H. P. B.?

There are but few who are bold enough to answer these questions with a direct no; but there are many who, while balking at a blunt negative, yet adopt an attitude that amounts in practice to nothing else. Have these good folk considered that, if the movement is not to be inclusive of all Blavatsky Theosophists, then the only alternative is our perpetual division into a number of sects?

This alternative some of us will not accept. We hold that the original intention of the Founders was to unite in brotherly cooperation persons of all sorts and varieties of belief who were seeking for spiritual truth. H. P. B.'s writings are undogmatic, and she set up no tests of belief whatsoever. As editor of *The Theosophist* and *Lucifer*, she freely published articles by people who disagreed with herself; and she welcomed as fellow members: of the T. S., Agnostics, Christians, and Spiritualists, as well as adherents of the Eastern religions. She was quite ready to work with Anna Kingsford and Edward Maitland who ran a little revelation of their own; and she accepted as colleagues such dabblers in psychism as the Countess of Caithness and the editor of *La Revue Spirite*.

The common denominator—to use an arithmetical simile—of the people thus gathered together by H. P. B. was a very much smaller figure than the common denominator of those who, like yourself, de Purucker, Johnston, Smythe, Clark, Barker, Garrigues, Wadia, and the rest, are at the present time proponents of H. P. B.'s message. Is not the moral plain that we should recognise each other as friends and comrades in the movement, even though there may be subjects on which we have to agree to differ? Let those of us who rightly insist that we go back to the source for inspiration find this lesson there also!

The results of an attitude of mutual acceptance, if generally adopted, would, it seems to me, be immediately and extraordinarily beneficial. We should, for one thing, tend to concentrate our attention and interest on points of agreement, that is on the Theosophic life and teachings, instead of on comparatively unimportant points of difference. As long as we hold aloof, however, the emphasis in our minds will be just the opposite. People whose societies are at loggerheads about the conflicting claims of their respective leaders, will be inclined to get into the way of regarding the matters in dispute as the outstanding features in Theosophy. While divided, we all grow more extreme in the directions in which we tend; but united, we react on and help to moderate each other.

To touch on another point—it appears that some of our friends regard Dr. de Purucker as the Messenger of the Masters, while there are others who look upon him as the catspaw of unseen enemies of the movement. I suggest that, even if one is unable to accept the first of these alternatives, one need not be thrown back upon the second. Joan of Arc claimed that she was in constant communication with Saints

Michael and Catherine, whose voices guided her in all her actions. Socrates believed that he was guided by a demon who whispered advice and warning. Because we do not take Joan's saints or Socrates' demon literally, are we to regard those heroic characters as merely mediums or pretenders? No! The messages they received came from their own interior natures; and from high up in those natures, if the quality of their work be any criterion. In preaching brotherly love and cooperation, Dr. de Purucker is voicing a message from some high source—within, if not without himself. He is speaking from the buddhic principle in himself to the buddhic principle in us. The substance of the message is the important thing, not its alleged source.

Yours fraternally,

R. A. V. MORRIS

Dr. de Purucker's Lecture Tour

I am advised that Dr. G. de Purucker during his tour will lecture at the following places outside of the U. S.—In Great Britain at London, Manchester, Liverpool and Cardiff; in Holland at The Hague, Amsterdam, Rotterdam and Groningen; in Sweden at Malmö, Helsingborg, Gothenburg, Visingsö and Stockholm; in Finland at Helsingfors; in Denmark at Copenhagen; in Germany at Berlin, Nuremberg and Coburg; in Switzerland at Bern; returning, in Canada at Toronto, Vancouver and Victoria. Returning to Point Loma about Nov. 1st. Specific information from Mr. A. Trevor Barker, 62, Baker Street, London, W. 1 (telephone Welbeck 5934); Mr. J. H. Venema, 118 Anemoonstraat, The Hague; Mr. George Samfrank, Münzstrasse 27, Coburg; Teosofiska Samfundet, Box 3062, Stockholm, and from Point Loma, Calif.

A "Rent in the Veil of Time"

As not every reader of the CRITIC is fortunate enough to possess a copy of *The Herald of the Star* for September, 1925—the special Omnim Congress number—I believe it will be of interest to quote from Mrs. Besant's address before the Star Camp, August 11th, 1925, contained therein. The part cited has reference to the appointment of Twelve Apostles for Krishnamurti and who they are. One may point out that in view of later developments this speech proves Mrs. Besant to have been under the domination of a great illusion, an illusion so pronounced that it casts a doubt upon everything she has said, before or since, about the supposed Higher Powers with whom she claimed, and still claims, to be in communication. She said, in part (pages 307-8):

And now I have to give to you, by command of the King, I have to give to you, His Message, and some of the Messages of the Lord Maitreya and His great Brothers. I weave those into a statement in which some of their words occur, and the facts which they ordered me to deliver. So that what I am saying, as to matter of announcement, is definitely at the command of the King whom I serve.

And so you should think of these four points in that oft-repeated story of the Saviours of man, so that your eyes may be a little open to the significance of those when some of them are once more acted vividly before us by the Lord of Love Himself. His taking possession of His chosen vehicle is typified by the birth you read of in the Gospels, and that, as I have just said, will be soon. Then He will choose, as before, His Twelve Apostles—a significant number, "the twelve"—and their chief, the Lord Himself. He has already chosen them, but I have only the command to mention seven who have reached the stage of Arhatship, which seems to be the occult status for the small circle of His immediate disciples and messengers to the world. The first two, my brother Charles Leadbeater and myself, passed that great Initiation at the same time, together because of our future work together, at the time that I became President of the T. S. Our younger brothers here, who were living through the stages, as it were, of discipleship, at certain points have passed the four great Initiations, and others were welcomed

a little later by the King as among His Arhats, and one will be a few days later. They are, first: one whom you know, I think, well, that disciple of beautiful character and beautiful language, G. Jinarajadasa, who must be known to very many of you, and to know him is to love him: My brother Leadbeater and I were of course present at this Initiation, and also at that of Krishnaji and welcomed the new additions to our band. Then my brother, George Arundale, whose consecration as Bishop was necessary, as the last step of his preparation for the great fourth step of Initiation; and my brother, Oscar Kollerstrom, not so well known, perhaps, to you, but beloved for his character and his wisdom by all who know him well, as I am thankful to say I do; and then one whom I have called my daughter Rukmini Arundale, this Indian girl of a glorious past, will be one in a few days, who, hearing the call of her Master very early in life, will be the Rishi Agasthya's messenger to the women and young ones in India, taking up a large part of the work there I have been carrying on for years. Young in body, yet she is old in wisdom and in will-power; "child of the indomitable will" is her welcome in the higher worlds.

Now it is entirely a new thing that the names of people should be announced in this fashion, but there can be no hesitation to those who are His servants in carrying out the will of the Lord; it is not for them to judge, it is for them to obey. As He said, it may cause to us a certain amount of trouble and ridicule, but we are accustomed to that, and what matter? It matters nothing at all . . .

I left out one and must leave out another. Naturally, our Krishnaji was one, but he is to be the vehicle of the Lord. And the other is one who is very dear to all of us, as to the whole Brotherhood: Bishop James Wedgwood. He had borne his crucifixion before the seal of Arhatship was set upon him by the King . . .

Those are the first seven of the twelve whom He has chosen, with Himself as the thirteenth. "Ye call me Master and Lord, and ye do well, for so I am."

In the above words did Mrs. Besant announce seven of the Twelve Apostles to the New Christ, Krishnamurti, selected by the Lord. What has become of these Apostles? How are they filling the role of apostleship? Krishnamurti himself has denounced the whole business; Mrs. Besant now makes little reference to him; Leadbeater has declared him to be a caterer to a "pachydermatous public" interested chiefly in horse racing, prize fighting, business and pleasure; Mr. Kollerstrom has retired and is now practising psycho-therapy in London; Bishop Wedgwood is a mental wreck; Mrs. Rukmini Arundale, after a vain attempt to pose as the representative on earth of the World Mother, has left India and the Rishi Agasthya to their fate, and is living quietly in Australia with her husband; Dr. Arundale and Mr. Jinarajadasa are discreetly silent as to their announced apostleship; silently, little by little, they are sliding out from under the responsibility which the "Lord," according to Mrs. Besant, had placed upon them.

Could there be a better illustration of the utter unreliability of what these two sages tell us? These things should not be forgotten.

Adyar Theosophical Society's Sad Report

The Annual Report of the President of the Theosophical Society (Adyar) for 1930 (April *Theosophist*, pages 17-34) is not an inspiring document. In nearly all of the sections there was a loss both in net membership and in the number of new members acquired, while there was a net loss of 102 lodges, from 1,592 to 1,490, or 6.4%. The net loss in membership was 4,314, from 43,625 to 39,311, or 9.1%. Mrs. Besant ventures no theory to account for this, but some of the sectional reports do, and she asks members to study them.

With the view of presenting the facts in a somewhat more striking

form I have compiled the following tables. In the first table the data in columns 2, 3, 5 are taken direct from the official tables, while those in 4, 6, 7 are deduced directly from them. Column 6 presents the number of old members dropping out during 1930, while column 7 gives the percentage of the same. These figures are important, as the strength of a society is manifested as well in the percentage of old members it can hold as in the number of new members it gets. The latter may indicate the expectations they have in joining, the former the extent to which these expectations have been realized. When a society shows a large percentage of both influx and efflux it affords a presumption that sensational or otherwise unreliable methods of propaganda are being used, not to say actual misrepresentation, and that the society is not living up to its claims, or that internal dissensions are at work. To discuss these complicated matters would take an inordinate space and it has been done rather fully in the *Curie* from time to time. Consequently only the figures are here presented, with some of the theories advanced by the sectional officials.

In the first two tables I have selected only the 22 sections with a membership of over 400, these making up 86% of the total membership.

(1)	(2)	(3)	(4)	(5)	(6)	(7)
	Active Members		Gain or Loss in 1930	New Members in 1930	Dropped Out in 1930	Percent Dropped Out in 1930
	1929	1930				
Whole T. S.	43,625	39,311	loss 4,314	2,717	7,031	18.1%
United States	6,917	5,997	loss 920	564	1,484	21.5%
England	5,050	4,588	loss 462	292	754	14.9%
India	6,764	5,518	loss 1,246	194	1,440	21.3%
Australia	1,559	1,570	gain 11	103	92	5.9%
Sweden	763	761	loss 2	23	25	3.3%
New Zealand	1,074	1,025	loss 49	23	72	6.7%
Holland	2,703	2,642	loss 61	127	188	6.9%
France	3,398	3,373	loss 25	338	363	10.7%
Italy	622	530	loss 92	34	126	20.3%
Germany	745	542	loss 203	43	246	33.0%
Cuba	468	256	loss 212	43	255	55.9%
Hungary	382	412	gain 30	52	22	5.8%
Finland	688	680	loss 8	42	50	7.3%
South Africa 2 sec.	528	491	loss 37	32	69	13.1%
Scotland	688	612	loss 72	14	84	12.2%
Belgium	475	481	gain 6	52	46	9.7%
Dutch E. Indies	2,137	2,090	loss 47	149	196	9.1%
Austria	536	528	loss 8	45	53	9.9%
Denmark	493	450	loss 33	21	54	11.2%
Canada	430	413	loss 17	37	54	12.6%
Brazil	485	460	loss 25	60	85	17.5%
Spain	451	403	loss 48	41	89	19.7%

In the above 22 sections

19 sections show a loss of 3,567

3 sections show a gain of 47

Net loss in above 3,520

As the total loss in the entire Society is 4,314, there must be a loss of 794 in the smaller sections.

The following table shows the acquisition of new members by these 22 sections in 1930, as compared with 1929, with the percentage gain or loss in new members. It will be noted that only three sections have a better showing; all the rest show a loss. The figures are so small in some cases that they may well be accidental; nevertheless the general trend towards a decreasing interest is sufficiently clear.

(1)	(2)	(3)	(4)	(5)
	New Members in 1929	1928	Gain or Loss in 1929	Percentage Gain or Loss in 1929
Whole T. S.	4,081	2,717	loss 1,364	loss 33.4%
United States	716	564	loss 152	loss 21.2%
England	381	292	loss 89	loss 23.4%
India	511	292	loss 219	loss 42.8%
Australia	71	103	gain 32	gain 45.1%
Sweden	24	23	loss 1	loss 4.2%
New Zealand	36	23	loss 13	loss 36.1%
Holland	149	127	loss 22	loss 14.8%
France	368	388	gain 20	gain 5.4%
Italy	64	34	loss 20	loss 37.0%
Germany	148	72	loss 75	loss 50.7%
Cuba	92	43	loss 49	loss 53.2%
Hungary	42	52	gain 10	gain 23.8%
Finland	71	42	loss 29	loss 40.8%
South Africa, 2 sec.	42	32	loss 10	loss 23.8%
Scotland	71	14	loss 57	loss 80.3%
Belgium	71	52	loss 19	loss 26.8%
Dutch E. Indies	178	149	loss 29	loss 16.3%
Austria	47	45	loss 2	loss 4.2%
Denmark	24	21	loss 3	loss 12.5%
Canada	68	37	loss 31	loss 45.6%
Brazil	90	60	loss 30	loss 33.3%
Spain	42	41	loss 1	loss 2.3%

Those who have the *CRITIC* of September, 1930, will find two similar tables comparing 1929 with 1928, showing the same general trend. The following data include 1927:

	1927	1928	1929	1930
Total Membership	44,217	45,098	43,625	39,311
New Members	6,538	5,932	4,081	2,717
Old Members Dropped Out	5,622	5,051	5,554	7,031

From the above it appears that while 1928 was the high-water mark in membership, the number of new members had already begun to fall off, and since then there has been a steady decrease of new members and an increase of lapses and resignations. One cannot lay the entire blame on hard times, which had not started in 1928, nor on Krishnamurti who, whatever influence he may have had on members, can hardly be held responsible for the increasing indifference of the outside public.

As Mrs. Besant says, these figures should be studied. My own view is that there is an increasing lack of vitality and purpose in the lodges themselves and of those things which hold members, and that the inducements held out to the public are not what they should be. Sensationalism may attract curiosity seekers, but it is not likely to hold them. Lectures on angels and fairies, either alone or tacked on to lectures on legitimate Theosophy are not likely to attract serious people who are looking for a vital philosophy. Their curiosity may be aroused, but on going home and thinking over it they see that much of what is being put forward today as Theosophy is not only questionable but, even if true, has no value whatever in helping them to solve the problems of life. Read in the *May Theosophical Messenger* (page 399), "What Our Audiences Want to Know." What is to be expected of audiences who ask such questions (about fairies) or are content with such answers? Compare them with the questions and answers in H. P. B.'s *Key to Theosophy*. Is it a reason for surprise that the whole Theosophical Society is degenerating?

The following are some of the reasons given in the sectional reports for the falling off: India attributes it to political unrest; Italy blames political conditions and Krishnamurti; Cuba says industrial depression

and Krishnamurti, as does Norway; Argentina blames Krishnamurti; Chile attributes its troubles to "the congenital defects of human nature"; Iceland lays the responsibility on Krishnamurti. Most of the other suffering sections are content with blowing their fingers and persuading themselves that they are warm, or, if not, that they soon will be. Not one of them seems to see that it is being fed nursery tales in place of the grand philosophy handed to us by H. P. B. and the Masters.

Theosophy or Neo-Theosophy—XXIV

(Continued from April 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.

Great "Beings"

Orientalists and their Dictionaries tell us that the term "Manu" is from the root *Man*, "to think"; hence "the thinking man." But, esoterically, every Manu, as an anthropomorphized patron of his special cycle (or Round), is but the personified idea of the "Thought Divine"; (as the Hermetic "Pyramider"); each of the Manus, therefore, being the special god, the creator and fashioner of all that appears during his own respective cycle of being or Manvantara. Fohat runs the Manus' (or Dhyan-Chohans') errands, and causes the ideal prototypes to expand from within without. . . .

—*Secret Doctrine*, orig., I, p. 63;
rev. ed. I, p. 93

It is from IT that issues the great unseen Logos, who evolves all the other *logoi*, the primeval MANU who gives being to the other Manus, who emanate the universe and all in it collectively, and who represent in their aggregate the manifested Logos.

—*Secret Doctrine*, orig., II, p. 310; rev. ed. II, p. 324

Manu is the synthesis perhaps of the Manasa, and he is a single consciousness in the same sense that while all the different cells of which the human body is composed are different and varying con-

The Manu, or temporal leader, is practically an autocratic monarch who arranges everything connected with the physical plane life of the new race, and endeavours to make it as perfect an expression as possible of the idea which the Logos has set before Him for realization.

—C. W. Leadbeater, *Inner Life*,
Adyar ed.; I, p. 15; Amer. ed.,
I, p. 10

The Root-Manu of the terrene Chain, Vaivasvata, who directs the whole order of its evolution, is a mighty Being from the fourth Chain of the Venus Scheme A Root-Manu of a Chain must achieve the level fixed for the Chain or Chains on which He is human, and become one of its Lords; then He becomes the Manu of a Race; then a Pratyeka Bhdha; then a Lord of the World; then the Root-Manu, then the Seed-Manu of a Round, and only then the Root-Manu of a Chain.

—Annie Besant and C. W. Leadbeater, *Man: Whence, How and Whither*, p. 78

The Adept of the First Ray who takes the seventh Initiation usually enters thereafter upon the arduous duties of the Manu of a Root Race on a globe. His term of office begins with the slow gathering of

sciousnesses there is still a unit of consciousness which is the man. But this unit, so to say, is not single consciousness: it is a reflection of thousands and millions of consciousnesses which a man has absorbed.

But Manu is not really an individuality, it is the whole of mankind. You may say that Manu is a generic name for the Pitris, the progenitors of mankind.

—*Transactions of the Blavatsky Lodge*, orig., II, pp. 13-14; Theosophy Co. reprint, p. 100

(To be continued)

To "Four Fellows"

The Editor acknowledges with grateful thanks the receipt on White Lotus Day of five pounds sterling from the "Four Fellows" in England. He was prompted to break into song and verse, but his voice is a squawk, so here's the verse—adapted from an epitaph on George Arundale:

I drink to "Four Fellows" titanic,
Who furiously fight the satanic.
When the printer gets hot
'They are there on the spot,
And knock him to regions nirvanic.

At the Periscope

Latest News in Brief.—Adyar T. S. shrinks from 43,625 to 39,311 in 1930; loss 9.1%, or 12.8% in two years.—Point Loma T. S. increases 33 1/4% in two years.—American Adyar Day donations up to last year, \$3,800; donors start march down the ages, says Dr. Stone.—American Section now fully Hodsonized; fairies on every bush.—August T. S. (Adyar) convention moved from Wheaton to Chicago; hosts expected to hear Hodson.—Clara Codd to spend another year in U. S.—Mrs. Josephine Ransom, former Australian gen. sec. to lecture in U. S.—Lead-beater, persistently asked about Krishnamurti, says "Don't bother me."—Father Morton, gen. sec. Australian T. S., cut \$100 on salary; loved airplanes too much.—Coming soon, the Great Arundale Circus with new features.—Mrs. Besant's proposal to have only one Object for T. S. defeated in General Council, 9 for, 28 against; bugs and rocks ruled out of Universal Brotherhood.—Mrs. Besant far from well; unable to work much; reads and rides.—"Bishop" Wedgwood, ex-apostle, reported improving, but needs 18 months to get on legs.—C. Jinarajadasa sportively celebrates birth into T. S. March 14, 1893; holds reception.—Adyarites, Lomaites and ULTites hold joint White Lotus celebration in Hollywood; de Purucker and Mrs. Hotchener chief features.—Mrs. Besant ignores request for access to Adyar records for use of H. P. B. Centenary edition.—*Canadian Theosophist* still weathers financial gale.—Dr. Arundale, constantly talking of "I", sat on at farewell reception; was told "Give somebody else a chance."—Halcyon University to give degrees straight from the Masters; de Ortega-Maxey chancellor of Mahatma diploma mill.—\$20,000 asked to enable Krishnamurti to carry on.—William Kingsland finally joins the Standalooers.—Bechhofer-Roberts, kissed by Rasputin, publishes lampoon of H. P. B.; fiction factory in full blast.—Phoenix Lodge (Adyar T. S.) and London Lomaites fraternize.—L. W. Rogers attends de Purucker reception in Chicago.—Blavatsky Lodge, Point Loma T. S., organized in Washington, D. C., following visit of G. de P.

American Section Convention.—It has been decided to hold the an-

the egos who are going to work under Him at the commencement of the new race, and through all the successive sub-races as they appear one by one. During the hundreds of thousands of years of the history of a Root Race, He directs the building of variant after variant of the sub-races, and Himself incarnates in each sub-race to set the form for it.

—C. Jinarajadasa, *First Principles of Theosophy*, p. 203

nual Sectional convention at Hotel Sherman, Chicago, instead of at Wheaton. Prices of rooms with bath are announced in the *May Theosophical Messenger* (page 397). In addition opportunity will be afforded for bathing in the auras of George and Rokmini Arundale, Geoffrey Hodson, Clara Codd, Miss Poutz and, it is to be hoped, Max Wardall.

Fraternization Movement.—At this writing I have a very enthusiastic report of a joint meeting in Hollywood, on White Lotus Day, arranged by a committee of members of the local Adyar and Point Loma Lodges and the United Lodge of Theosophists. The speakers were Dr. de Purucker and J. Henry Orme of the Point Loma T. S. and Mrs. Hotchener, editor of *World Theosophy*, of the Adyar T. S. White Lotus Day was jointly observed in New York by the Point Loma T. S. and Independent T. S., but other societies did not participate. In London the Phoenix Lodge (Adyar), which at first had received the Point Loma overtures coldly, attended as individuals the White Lotus celebration held by the Point Loma Lodge. Similar meetings were expected to be held in Holland, in Berlin and elsewhere. I am unable to give details, but it is evident that the fraternization movement is gaining ground rapidly, although certain societies are well satisfied with their aloofness. To these, one expects, will be assigned one, or possibly two, of the many mansions in heaven, with no communication by telephone or otherwise with the rest. We now have two distinct groups, the Fraternizers and the Standaloafers. If one would know how these would have been regarded by H. P. B. one needs only to read what she wrote on brotherhood (see *MAY CRITIC*). In Washington, D. C., during the recent visit of Dr. de Purucker, the Washington Lodge (Adyar) adjourned its regular business meeting in order to attend his public lecture.

Point Loma T. S. Growing.—While the membership of the Adyar Theosophical Society has decreased 12.8% in two years, the Point Loma T. S., so I am officially informed, has increased about 33½% in the same period. Hard times are not in evidence. Those who propose to follow Mrs. Besant's advice to study the reasons for shrinkage might take this into consideration likewise.

Mr. Rogers and His Successor.—The *May Theosophical Messenger* devotes over three pages to the presidency of the American Section. Mr. Rogers tells us why he resigned, which was to devote his entire time to the lecture field. On his recommendation the Board of Directors chose Mr. Sidney A. Cook, who has been "silvering the Path" in the *Messenger* for some months, to fill Mr. Rogers' place for the balance of his unexpired term. Mr. Rogers speaks most highly of Mr. Cook's past services to the administration and of his business ability. The list of his services is too long to repeat here, but from it one judges that Mr. Rogers has a worthy successor. Mr. Cook's letter of acceptance is conservative and full of good suggestions, so we are pleased to welcome him (though we wonder if he really means to include Mr. Hodson's senseless twaddle about fairies in the Ancient Wisdom), and, at the same time, to express our thanks that "Our Fritz" did not get the job. "Our Fritz," while a delightful gentleman, was terribly mauled by Mr. Rogers some time ago for his impracticable suggestions as to how to run the Section (*Theosophical Messenger*, April, 1930, pages 77-80; August, 1930, pages 173-7).

"A New Industry."—On reading the title of an article by the Rt. Rev. Leadbeater in the March *Australasian Theosophist* (page 5) on "A New Industry," I said to myself: "Ah, the Sage is coming to the aid of sorely distressed Australia with a new proposition for relieving the unemployment situation." On reading it, however, I discovered that those who are unemployed during the day may, if their worries permit them to sleep, undertake the role of midwives to usher the newly-dead into astral life. In short, it is nothing but his old gag of "invisible helpers," revamped to fit his new angelic theories. Until recently angels were employed for this purpose, but now, since we have Mr. Leadbeater to in-

struct us, we may take their place and set the angels free to do other work. The really Great Angels however, so he tells us, are busy "directing the currents of evolution," whatever that may mean and, as it would appear, not all too successfully at the present time. In Australia they have evolved the repudiatiannist Mr. Lang and in America Mr. Hoover and Mr. Al Capone and made a mess of things in general. Nevertheless in these troublous times we are grateful for any suggestions. Do not be worried because the Master K. H. in his detailed account of the immediate after-death state makes no mention of "invisible helpers." Mr. Leadbeater and his adjutant Mrs. Besant have turned the "currents of evolution" into a new and pleasanter channel.

Fiddlesticks!—In *The Theosophical Messenger* for October (page 235) we read: "But we of the Society—selected for His, the Manu's, work—must work His way and the Society is a part of His organization, for He conceived and promoted it, through its Founder, H. P. B." The writer, whoever he is, should know that this setting ourselves up as the elect, which is becoming increasingly popular, is pure hokum. The founding of the Society is described on page 263 of *The Mahatma Letters* by the Master Morya, who presumably knew what he was talking about. It was the work of "one or two of us," to wit, Morya and K. H., and the Manu, apparently, if he was apprised of the move, disapproved of it. It is unlikely that one in ten joining the T. S. ever heard of the Manu. And the "selection"? Anybody who has six dollars to spare and can find two persons to endorse him can get on the bandwagon and shout for the Leaders. The selective power of the Manu must be small indeed when it is remembered that in the American Section alone, in the past three years, 5,149 members have left the Society, and that it resembles nothing so much as a hall with a stream of people going in at one door and passing out at another, with a few taking permanent seats.

What's a Pledge, Anyway?—Mrs. Besant, who was one of H. P. B.'s "Inner Group" and was bound by the strictest sort of pledge not to publish what she was taught therein, has authorized Mr. C. Jinara-jadasa to print these teachings in *The Theosophist*, and the first installment appears in the January issue. The excuse given is that she is the successor of H. P. B. as Outer Head of the Esoteric School and can do what she damn pleases; further, that the world has advanced so much since H. P. B.'s day that it won't do any harm. It will be remembered that she was persuaded by Mr. G. R. S. Mead to break her pledge and print other private documents in the so-called Third Volume of *The Secret Doctrine*. Mr. Mead's own statement is to the effect that he told Mrs. Besant that somebody else would be sure to break their pledge and that she might just as well forestall them and do it herself (*Occult Review*, 1927, British edition of April, foreign edition of May; *Critic* of June, 1927). Who the Mephistopheles is in the present instance does not appear. H. P. B. is quoted as saying (page 172) that "The responsibility is terrible, and cannot be evaded. Once taken, the pledge can never be recalled." Possibly the ever convenient Chohan has let Mrs. Besant off, but one is prompted to ask: if one can break a sacred pledge at convenience because of an assumed authority, how much reliance is to be placed on other actions—truth-telling, for instance—when it is convenient to act otherwise?

Academic Degrees Straight from Heaven.—The Temple of the People, Halcyon, California, has just started a new institution, the Halcyon University, with a new scintillator, the Rev. Wallace de Ortega-Moxey, D. D., Sc. D., as Chancellor. While one does not wish to speak disparagingly of any new educational effort, the spirit which animates it, in the body of the Rev. Wallace, is best indicated by his own words (February-March *Temple Artisan*, page 81): "A University so closely in contact with the Work of the Lodge is really 'heaven' on earth. All those who attend Halcyon University and are given our degrees are duly justified in considering these degrees as from the Lodge itself." By Lodge he

means the White Lodge. Having some respect for academic degrees one must look on this as arrant nonsense and worse. It is but one step further to have the diplomas stamped with the seal of the Master Hilarion and to start a department for the manufacture of initiates by the gross. It is lamentable that there are probably many who will be taken in and who will really believe that they have degrees direct from the Masters of Wisdom. The Rev. de Ortega-Maxey is reported to have been an Old Catholic, or Liberal Catholic, priest—probably the latter, as he exudes an odor of sanctity as it is in Leadbeater—who coquetted unsuccessfully with Point Loma and who has at last come to rest in the bosom of the Temple, bouncing at one bound to the Chancellorship of its new university, and rapidly initiating the Society into ritualistic practices. What Leadbeater and Wedgwood—barring their bestiality—have been to the Adyar T. S., that, it seems, the Rev. de Ortega-Maxey is to be to the disciples of Hilarion. This is foreshadowed by the article on "Cereemonial" in the February-March *Temple Artisan* (page 75).

"*Secret Doctrine*" in Dutch.—The Dutch Section of the Point Loma Society is issuing a Dutch translation of *The Secret Doctrine* in sections which have already reached Vol. II, page 494 of the original edition. It is well printed on heavy paper and follows exactly the Point Loma edition, which does not differ materially from the original. The entire work will cost f45.00 and may be obtained from the headquarters, Tolsteegingel 29, Utrecht.

What They Want to Know.—If one wants to know the character of the audiences gathered together for recruiting the membership of the American Section, T. S. (Adyar), he should read the article "What Our Audiences Want to Know" (*May Theosophical Messenger*, page 399). The questions are about fairies and angels and it was asked: "Do fairies marry?" and "Are there any male fairies?" Mr. Geoffrey Hodson replied that there is no sex in the angelic kingdom and that the bodies of fairies are immortal. Elsewhere Mr. Hodson tells us that the bodies of fairies have no internal structure; they resemble a sort of hasty-pudding; they have no guts. All is on the outside, as eyes, ears, nose, moustaches. The mouth leads nowhere, and the eyes manage to see without the clumsy sensory centers which we poor mortals must have. Mr. Hodson says that their bodies are immortal, yet in his classical article on "The Angel Valley of Shepscombe" (*Hollywood Theosophist*, January, 1930, page 434) he tells us that they grow old, and he describes a decrepit old he-fairy walking with a stick. What a fate! To grow old and never to die! They must be a sort of Gulliverian struldbrug. Who wouldn't join the T. S. to learn such things, all hot off Mr. Hodson's bat and endorsed by Mr. Rogers?

Why "The Theosophist" Was Taken Back to Adyar.—In her presidential address (*The Theosophist*, April, 1931, page 36) Mrs. Besant tells us just why she took the *Theosophist* job from Mrs. Hotchener. She says: "The Masters refuse to sanction its transfer to any place, and say that it must remain *The Theosophist*." Ah, so! If I were disposed to accept any statement of Mrs. Besant on her own authority—a disposition which she herself long ago cured me of—I should say that it is somewhat surprising that the Masters required a whole year to come to this decision, or else that it required a year for Mrs. Besant to discover it. In this connection it is interesting to read a statement by Mrs. Hotchener in the February, 1930, *Hollywood Theosophist* (page 107). She says: "I will let you into a secret: when the decision was made by her to establish *The Theosophist* here, Dr. Besant whispered in my ear next morning that the Masters and H. P. B. were much pleased over it." It is a standing joke outside the circle of the faithful that whenever Mrs. Besant wants something she pretends that it is ordered by, or has the approval of the Masters. Some, indeed, are wicked enough to think that she is simply lying.

All about the Theosophical Fraternization Movement

Do you want to keep posted on what is doing in the movement towards friendly relations between the different theosophical societies? The CURIE gives as much space as possible to this, but for full details and news read *The Theosophical Forum*, published monthly by the Point Loma Society, \$1.00 a year, through the O. E. LIBRARY.

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 Lanoos (Disciples). Translated and Annotated by "H. P. B." Reprint of the original edition with notes and comments by Alice Leighton Cleather and Basil Crump. Published under the auspices of the Chinese Buddhist Research Society; Peking, 1927. Price, limp cloth, \$1.00.

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

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MASSACHUSETTS STATE PRISON

In several states grand juries perform other useful functions besides finding indictments. One of these consists in visiting the penal institutions and reporting on their condition and management. An advantage of this is that while a grand jury consists of men—possibly also of women—who are simply people of average intelligence, and who are not possessed, unless in rare exceptions, of any expert penal knowledge, they are responsible to the court only, and are not under obligations to any interests, political or otherwise. Anyone who has followed the course of events when some prison scandal arises cannot have failed to observe how difficult it is to have an investigation made by unbiased persons. When there are complaints the governor often simply turns the matter over to the prison commissioners, the state board of charities and corrections, or whatever the designation of the particular body may be, with orders to investigate.

This, of course, means that these officials, who are responsible for the condition and management of the penal institutions, are charged with the task of investigating their own negligence, and it is too much to expect that they shall bring charges against themselves. The result is generally a complete whitewashing, toned down and given an air of sincerity by adding a few mild suggestions as to betterment. Even when the governor appoints special investigators, it must not be forgotten that the warden and outside officials are usually political friends to whom he is under obligations, and he is not likely to make it more unpleasant for them than necessary—nobody's toes may be trodden on; it might mean loss of votes or other support.

The grand jury, however, is as far removed from political considerations as possible and has no object in returning a biased report. As in exercising its functions as a jury, so here, it is its business to find out facts without fear or favor. Consequently, as far as I have observed, the grand jury forms a very good instrument of preliminary investigation, so far as keeping its eyes open and seeing what is to be seen are concerned. Further, consisting usually of twenty-three members,

descending on a prison without notice, it would be difficult for the warden to marshal them so as to see only what he wants them to see. They may overrun the institution, peering into all sorts of places. When the suave warden is showing them the sights, one of the twenty-three is sure to say: "Now, warden, fetch along your bunch of keys and conduct us through the basement; we want to peep into your punishment cells."

As a very recent instance of grand jury work, not by any means the best, but one which may serve as an illustration of how the proud commonwealth of Massachusetts is caring for its convicts, I quote a portion of the Suffolk County (Boston and environs) grand jury report on the ancient and respected Massachusetts state prison, located in Charlestown, just across the Charles River from Boston, and almost within the shadow of Bunker Hill Monument:

On Tuesday, April 14, we visited the state prison at Charlestown and were met by several of the members of the staff of the warden who escorted us through the institution. We found practically nothing that we could commend in this institution, but on the contrary, everything that should be condemned. The buildings are very old, the cell block building where the inmates are confined is not a fit place to confine any human being. The cells are extremely small, and the sanitary equipment is a relic from the 18th century, unsanitary and in our opinion dangerous to the health of the inmates confined in these cells. The prison is very much overcrowded, so much so that a large percentage of the inmates are compelled to sleep in the corridors and other parts of the different buildings.

The workrooms are in our opinion veritable fire traps, built in the very cheapest manner and so flimsy and worn out that it is dangerous to install such machinery as we saw in the different work shops in buildings of this character. The kitchen arrangements and the method of feeding the inmates are a disgrace.

The personnel could be much improved and also the discipline of the inmates. When we made our examination we took particular notice that while the inmates are supposed to be at work, as a matter of fact 75 per cent. of these inmates were doing no work of any kind, and in all of the shops we saw groups of these inmates conversing and jolling around as if there was no such thing as work required of them. The members of the personnel who conducted us through the institution seemed to be more interested in informing us about what tough and bad characters they had to guard and the only way they could keep the inmates in order with some semblance of discipline was by assuming a tough, hard-boiled manner of terrorizing the inmates.

The jury also visited the death house, and this particular part of the institution is worse if anything than the other activities of the institution. We were informed that the inmates were always separated from and kept in cells adjoining the death chamber from 10 days to two weeks before paying the penalty of their crime. This being so, it would seem to be only humane to provide them with at least fairly comfortable accommodations for the short period remaining of their lives. On the contrary, the death chambers and cells are in a dilapidated portion of the building somewhat below the level of the general surface of the streets and sidewalks adjoining.

There is no noticeable arrangement for light and ventilation, and the equipment, including the electric chair, is old and worn out, and from appearances it would indicate that such a thing as painting the death chamber and the death cells has not been done for a long period of time.

If we desired we could elaborate a great deal more in detail so as to bring more clearly the disgraceful conditions existing to the attention of the public. It would seem to us that the great commonwealth of Massachusetts should appropriate sufficient money to select a new site and build a modern up-to-date building to replace the present institution.

An inscription on the entrance to this institution might well be placed containing the well-known adage, "Who enter here leave all hope behind."

The grand jury scores the Deer Island House of Correction, but not so severely, while it finds that the city jail almost equals a hotel in food and service, while the new penal colony at Norfolk has plumbing which is too fine for a penal institution and would grace any first-class hotel. But this place is reserved for the elite of the criminal world.

Why is it that Massachusetts holds on to its antiquated penitentiary? For years complaints have been made, not only about the cramped and unsanitary quarters, but about the risk from fire. Must the Ohio holocaust be repeated in Massachusetts before the state will wake up to its ordinarily decent duties to convicts? I can no more answer the question than I can answer why it killed Sacco and Vanzetti; perhaps the reason is the same.

On the other side, the credit side, it must not be forgotten that this state has had for many years an adult probation system which is one of the greatest advances scored for penal reform anywhere in the United States.

Penal Notes

Kansas Anti-capital Punishment Governor Makes a Hit.—The message of Governor Harry H. Woodring, of Kansas, vetoing the capital punishment bills (May CRITIC), is attracting much attention. It is to be printed in full in *The Howard Journal*, the leading penal reform journal in England. It has also been reprinted as a leaflet by the National Council for the Abolition of the Death Penalty (Parliament Mansions, Victoria Street, London, S. W. 1) and by the American League to Abolish Capital Punishment (112 East 19th Street, New York City).

Prison Reform in Spain.—The new Republican government in Spain has appointed a woman, Señorita Victoria Kent, as Director General of Prisons.

Public Executioner Resigns.—W. M. Treadwell, state executioner of Oklahoma, has thrown up his job. He has electrocuted twelve persons and has had enough; he does not believe in capital punishment.

Prison Reform in Georgia.—An Associated Press dispatch from Atlanta, June 19th, says: "Inadequate food, unclean cages, and, in some instances, bad treatment are reported in Georgia prison camps by two legislative investigating committees. To remedy the situation the committees recommend that the Ten Commandments be posted conspicuously in each camp, that doors and windows be screened, and that typhoid serum, more butter and more milk be given prisoners." The proposed use of the Ten Commandments in combating inadequate nourishment and filth is a novel one. The proper place for posting them would be in the warden's office, just in front of his nose. As for the convicts, the Ten Commandments, served with butter and milk, would doubtless be helpful.

Joliet Abandons Hanging Up.—Warden Hill of Joliet prison has abolished handcuffing to cell doors and bread and water diet, except in "more serious cases." The seriousness of the case is to be decided by the warden himself, which is just where the matter stood before.

A Public Servant Goes to Prison.—"Green Hat" Cassidy, chief boot-legger to the U. S. Congress, has finally been sent to jail, but not until he had had the opportunity of publishing his experiences in serving nectar to congressmen at the Capitol who think and drink wet, but vote dry. One wonders what some of his patrons on "The Hill" think of it. They should have rallied to his defense.

Rampage at Vandalia.—Miniature prison riots are still springing up. The latest is at the Illinois prison farm at Vandalia, in which four buildings were burnt, but nobody hurt.

Criminal Justice in the U.S.A.—In a speech before the Cincinnati Regional Crime Commission, April 16th, Mr. Geo. W. Wickersham said in part: "No far-reaching reform in criminal procedure has been undertaken in the last 100 years. The administration of criminal justice through the United States, very largely, is carried on with judicial machinery similar to that employed in England in the eighteenth century." Mr. Wickersham scored the use of illegal methods in law enforcement and promised to make the subject part of the forthcoming report of his Law Enforcement Commission.

Kindness Appeals for Mooney and Billings.—Prof. Albert Einstein, on his return to Europe, sat down and wrote to Governor Rolph of California appealing for an unconditional pardon for Mooney and Billings. This act of kindness was a bit too much for the Nervous Nellie of the Washington *Evening Star*, who virtually applies to Einstein the maxim "Cobble, stick to your last." The *Star* thinks that Einstein could not possibly have devoted to the case the requisite study, being a very busy man. The fact is, no great amount of study is required. In twenty minutes one can learn enough to see that the cases were framed, that the important witnesses perjured themselves and that the recent rehearing by the California Supreme Court was a farce, as one of its own members declared. Does the *Star* really know more than Judge Griffin, who presided at the original Mooney trial and who has become convinced that he was wrongfully convicted? Does it know more than the Commission which President Wilson sent to California to investigate? This is not the place to discuss the subject, but it is admirably treated in an article, "Our American Dryfus Case," in the May *Harper's Monthly* (condensed in *The Reader's Digest* for June).

Electric Chair Worn Out.—From the Boston grand jury's report on the Massachusetts state prison we learn that this institution is in such bad shape that even the electric chair is worn out.

Do Reformatories Reform?—Among many other interesting statistics regarding the Ohio State Penitentiary (*Ohio Penitentiary News*, Jan. 27th) one learns that of the 4,574 inmates, 911 have served time in the State Reformatory, while 364 are graduates of the Boys' Industrial School, one of the state institutions for naughty boys. That is to say, about 27% of the penitentiary inmates are failures of the state reformatory system. 2,527 of the inmates have 5,448 persons dependent on them for support, which the state is preventing them from giving, and who have either to support themselves or become a burden on the public. Further, it costs the state nearly \$2,000,000 a year to maintain its penitentiary, to say nothing of its reformatories. With a sensible probation law many of these might be at liberty under suitable supervision. But adult probation, so efficient in England, is still the bugaboo of our crime law makers. The one idea seems to be to lock up the offender at public expense and leave his wife and children to fend for themselves.

My Personal Impressions of G. de Purucker

Having heard much through my correspondence of Dr. G. de Purucker, head of the Point Loma Theosophical Society and successor to Katherine Tingley, and having been a witness to the enthusiasm which he is evidently arousing in those who have listened to him, and also having heard him most harshly criticized by those who have not heard him, I naturally looked forward with great anticipation to hearing him in person and, perhaps, talking with him. His three days' visit to Washington afforded me this opportunity.

CRITIC readers will remember that I am not a member of the Point Loma Society and speak only as an observer. I have been deeply in sympathy with his endeavors to bring about friendly cooperation between the different theosophical organizations as well as those groups which repudiate the term "organization," but who nevertheless consort together for theosophical purposes, and I have been greatly impressed by the kindly manner in which he has met rebuffs and even what were perhaps intended as deliberate insults. Nevertheless I endeavored to preserve an impartial attitude; I was prepared to be disillusioned and disappointed and even to feel that his gestures were mere "camouflage," as one of his critics has expressed it. Still, I had to remember that he is by birth and training a foreigner, his father being a German, that for many years he has been almost a recluse, working and studying in an unobtrusive way at Point Loma, and coming before the public only when the death of Katherine Tingley forced him into the open and placed large responsibilities of both an executive and spiritual nature upon him.

One has to bear these things in mind when one proposes to criticize. If there breathes a man who has had the same experience, or rather lack of experience, and who suddenly fits into his new place as if made to order for it, never making a mistake or doing or saying anything which cannot by any possibility be misinterpreted, or which on more mature consideration he would have done or said in a somewhat different way, he would be a freak of nature, a sort of superman. Dr. de Purucker's training has not been that of a man of the world and, I must say, he shows it, for he is utterly unique, and it is quite possible that this uniqueness may grate on some who look for conformity to the world's ways as a prerequisite in a teacher or leader, and to whom anything savoring of eccentricity is repulsive. There are, to be sure, people who assume a sort of uniqueness by wearing odd clothes, cutting their hair in an unusual style or what not, things which in the opinion of some afford a presumption of holiness. Not so G. de Purucker. He dresses as others do; in the street he would not be noticed; the uniqueness is in himself. When he speaks, and especially when he warms up to his subject, he waxes eloquent without any of the mannerisms of platform speakers. I have heard most of the prominent theosophical speakers of my day, Mrs. Besant, Mr. Leadbeater, and many more, and without wishing to reflect on any of these, I am convinced that he surpasses all of them. Certainly he is not a trained orator; he uses none of the tricks of such, but one feels that he is speaking straight from the heart.

More than one person has made the remark that "he speaks like a parson." So be it; if you can name me the parson who speaks like de Purucker, who uses plain language on the most sublime topics, never attempting to sway his audience with mere rhetorical phrases or making demands on their "faith," and who yet convinces through the very force of the truth which he presents, I shall be glad to take the time to listen to him.

In personal appearance he is tall, smooth-faced, with grey eyes and a large greying head, and somewhat gaunt or lanky, reminding me at times of a big farm boy. In speaking he uses few gestures, even carrying his hands in his pockets at times, speaking with a slight foreign accent which, however, one quickly ceases to notice. He looks older than he really is, rarely smiles and at times complains of feeling tired, and no wonder. His pictures do not by any means do him justice.

My first experience was on the day of his arrival, when he met a small group of people, partly of Point Loma affiliation, who have been studying *The Mahatma Letters* together this spring. Naturally there were questions and answers, and to my mind the most impressive was his reply to a lady who had been sorely perplexed by reading Mahatma K. H.'s letter to A. O. Hume on God (*Mahatma Letters*, page 52), which, I imagine, must have caused some misgivings on the part of others. His reply, which I cannot attempt to abstract, was one of the most lucid expositions of this topic which I have ever listened to, and was something not to be forgotten.

Clearly, too, did he speak on the subject of non-resistance in relation to the different stages of chelaship. Many, of course, have read *The Voice of the Silence* and have realized the truth of its precepts in a sort of fashion. Let G. de P. quote one of these precepts and make a few comments on it, as he did on this occasion, and it ceases to be a rule or a dictum and stands out before one's mental eye as indisputable and eternal truth. With no great skill in speaking, yet in some way he makes one feel in a new fashion the truth of what one has long known; one feels almost lifted to the level of the Masters with whom these things are part of themselves. It has been years since I have felt the tremendous significance of these precepts so forcibly; and it was all done so modestly and simply! Clearly there are two aspects of Theosophy which are especially close to the heart of G. de P.; the one, the theosophical ethics, the other, the well-known doctrine of the Higher Self, or God within. On the latter he is never tired of talking.

G. de P.'s public lecture, with the simple title "Theosophy," was mainly a plain presentation of this topic, the God within us, and any who may have come with the hope of hearing about the astral plane, after-death states, angels, fairies and invisible helpers, all so dear to the neo-theosophical lecturer, would have been disappointed. Even karma and reincarnation were barely mentioned.

His second, semi-public lecture, intended especially for theosophists, on "The Theosophical Movement," was the most brilliant and convincing theosophical talk I have ever listened to. He is a true genius in exposition and, as stated above, carries conviction with a power which it is rarely the good fortune of a mere reader to experience. Nor does he demand that one accept on his authority. Rather does what he says stand forth as self-evident truth. It may be likened, perhaps, to the power of the more eminent and rational Christian revivalists; not emotional or sensational in the least, but rather what one might call spiritual force, and which has been designated by some as "ledge force." Whatever the psychology of it may be, it appears to be entirely wholesome, and one begins to understand the enthusiasm which he has aroused—ho, the untrained speaker, two or three years ago almost afraid to stand before an audience. Having read many of his published talks I was disposed to regard them as somewhat prolix. Hearing has convinced me that his method is right. Better a single truth forcibly presented, even with many words, than a concise array of data which can be filed away in one's memory and neglected. It is the big aspects of Theosophy which appeal to G. de P.; the details which delight many do not appear to concern him greatly.

As for my personal conversation of about half an hour, it was largely a personal conversation and may be passed over. I may say, however, that G. de P. is apparently a man of strong feelings and is likely to express himself in a manner which some might consider as hyperbolic, or in other words, plain "gush," which might be somewhat embarrassing to a modest person. He has been criticized for writing thus in his published letters to members. One might even be disposed to regard it as assumed, did not those who know him best feel otherwise. Entirely convinced of his mission, he expresses himself in a fashion which may be natural to a foreigner, but somewhat strange to a cold-blooded American, and which is so utterly frank that it scares one. But that is his way.

All in all, then, I have felt myself more than rewarded. I have seen or heard nothing to which the most straight-lined theosophist of the old school could object and I have found an earnestness backed by power of expression which is only too rare and which, I think, places him in the very front rank of present day theosophists and teachers. I believe that those who, for one reason or another, refuse to hear him, are simply depriving themselves not only of a great treat, but of a great inspiration, which, of course, is their own affair. If this fire and enthusiasm which, thanks to de Purucker, seem to pervade the Point Loma Society at the present time, can be communicated to others, we shall see an end of the lethargy which afflicts the theosophical world today; we shall see the inspiration to live the theosophical life supplanting mere book knowledge and we shall face a true theosophical revival.

"Kissed by Rasputin"

The Mysterious Madame, Helena Petrovna Blavatsky; The Life and Work of the Founder of the Theosophical Society, with a Note on her Successor, Annie Besant. By C. E. Bechhofer-Roberts. 332 pages. Brewer and Warren, New York, 1931. \$3.50.

The same, By "Ephesian" (C. E. Bechhofer-Roberts). John Lane, London. 7/6.

My apologies to the author of the above book for writing his name in such a fashion. But what is one to do when the American edition, copyrighted by himself, spells it Bechofer-Roberts, the jacket of the same spells it Bechhofer Roberts, the British reviewers give it as Bechhofer-Roberts, and he signs himself Bechhofer Roberts? The American publisher tells us, among other qualifications, that "Bechhofer Roberts is well qualified to write on Madame Blavatsky. He has moved in quasi-Theosophical circles all his life, has visited Annie Besant at Adyar (sic), and is familiar with the whole run of modern 'mystical' movements." "He is an authority on Russian affairs . . . He has translated Russian plays and written many books on Russia." (namely, two). Also that "He has been kissed by Rasputin." All of these, doubtless, render him competent to write a "Biography" of H. P. Blavatsky.

A nobleman who was once dining with James Russell Lowell told him that he carried a letter from an English notable to Walt Whitman. "For God Almighty's sake don't deliver it," exclaimed Lowell. "Do you know who Walt Whitman is? He is a rowdy, a New York tough, a loafer, a frequenter of low places, a friend of cab drivers."

While not at all intending to compare Mr. Bechhofer-Roberts with Mr. Lowell, the incident is well worth calling to the attention of those who may read his book. It is quite possible to judge another entirely by the superficialities, by the externals, to collect together all of the gossip, scandals, slanders, unconventional habits, to emphasize these, to adorn them with numerous lies, while ignoring or minimizing the refutations, and to disregard completely the inner person. Mr. Lowell saw only the rough exterior of Walt Whitman, closing his eyes to that which will probably make him remembered and honored long after Lowell himself is forgotten.

Years ago it was the fashion in "quasi-Theosophical circles," yes, even among theosophists themselves of the lesser sort, to speak of Madame Blavatsky as an exceeding fat old woman who incessantly smoked cigarettes and used profanity. Few of them were big enough to see that these things were no more the real H. P. Blavatsky than were her clothes; few could understand that, as with Whitman, a certain external grossness and unconventionality were the cloak that hid a great soul. It is a common observation that coarse people, I mean people coarse throughout, see only coarseness in others. Mr. Bechhofer-Roberts has exploited the obesity, the profanity and the cigarettes *ad nauseum*. To be fat affords a presumption of being a charlatan!

To write a biography, as distinguished from a polemic or a eulogy,

is no easy matter. One must assume the attitude of a judge, must look beneath the surface, must see what inner forces have been at work. He must be possessed of a sufficient understanding of human nature, its good as well as its bad, to see behind the screen of personality. Further, he should know that anybody worth talking about is likely to be hard about, and so should possess a fine sense of discrimination. It is a fact that he who writes the life of another almost invariably describes himself at the same time. Read between the lines and you will learn much about his discrimination, his sense of fairness, his intellectual honesty. You will see whether his object is to praise or decry, or whether he has aimed to give a true picture, true in all its aspects, with virtues set off against faults, with rumors and slanders—and what great person has not been slandered?—carefully analyzed as to their source and value.

Of *The Mysterious Madame* I have no hesitation in saying that it is even more a description of Mr. Beechhofer-Roberts than of Madame Blavatsky herself. I have no desire to belittle his services to the British Government in the army or in Russia. But one may be a good soldier and an excellent official and have the soul of a clown or a bully nevertheless. Mr. Beechhofer-Roberts has assiduously collected an array of facts, of purported facts and of demonstrated lies passed off as truth, embellished by inventions of his own; his book contains at least fifty demonstrable falsehoods of a more or less serious nature, all discreditable to H. P. B. were they true, while he constantly tries to belittle or upset that which has been said in her defense. Not only is he out against H. P. B., but also against many who stood with and by her. Whether he started out to write a biography or a lampoon I do not know, but it is palpable on every page that one object was to be funny, and any facts which stood in his way had to move on. To accomplish this object he has had to draw largely on his imagination. It would be impossible to review here all of his statements which will not bear examination. I can quote but a few.

Here is what he says of H. P. B. at work (pages 8-9, American edition):

"The air is heavy with cigarette smoke and the heat of five gas-jets and the fire. Thick steam on the windows prevents even a glimpse of the busy street below. Nothing can intrude upon the labors of the man and woman who sit writing at a long, untidy desk in the middle of the room.

"Suddenly the woman rises clumsily to her feet. She is enormously stout; and her bulk is emphasized by the shapeless wrapper she wears, discolored by droppings of greasy food. Her lined face is almost Mongolian in type, with its slanting eyes, broad, flat nose and thick lips. Her eyes protrude, violet and luminous; but, though they stare now with hypnotic intensity, a sparkle of humor remains. She lays down her cigarette. The pen drops from her hands, with their burden of cheap, flashy rings. She prepares to speak."

Where did Mr. Beechhofer-Roberts get all this detailed information which, one might suppose, only an eye-witness could have given? Are these facts or fiction, or, in plain words, merely lies? By referring to Olcott's *Old Diary Leaves* (Vol. I, pages 240, 420 seq.) one discovers that Mr. Beechhofer-Roberts has used Olcott's account as a frame on which to weave the product of his own malicious imagination.

Fortunately we have numerous photographs of H. P. B., both front and profile, taken at various periods in her life. Mr. Beechhofer-Roberts has betrayed himself by publishing as a frontispiece one of the best known of these. From an inspection of all of these photographs it appears that her face was *not* in any way Mongolian, that the eyes *do not* show the slightest trace of a slant, that the nose was *not* flat, that the lips were *not* noticeably thick. As for the shapeless greasy wrapper, how does the writer know that? Olcott does not mention it, but quotes a newspaper writer to the effect that she wore "a loose, rich robe" (page 423).

"The 'thick steam on the windows,' the clunisy rising to her feet, the 'cheap, flashy rings,' and much more, these are the contributions of Mr. Bechhofer-Roberts to a picture which he never saw, and which is painted with the obvious intent of bringing contempt on its central figures.

To continue the above quotation—and here let us set Olcott and Bechhofer-Roberts side by side:

The Mysterious Madame, pp. 9-10
... She prepares to speak.

Her companion, bearded and bland, watches her stealthily, afraid to disturb her mood. What magical voice, he wonders, will speak through her lips? Whose spirit will occupy her entranced body, and project through it a message of wisdom?

The voice comes—harsh, deep, masculine, utterly unlike her normal tones. She pulls at a non-existent moustache and says solemnly to the man, "Henry, will you have Theophrastus for your friend?"

The spirit of Theophrastus Paracelsus, the sixteenth-century theosophist, has spoken through the lips of Madame Blavatsky in the New York of 1876!

An hour later, Madame Blavatsky, no longer the vehicle of an alchemist's spirit, is laying out her patience cards and sipping a cup of coffee. Her companion interrupts her with a long, involved question about the nature of God. She takes no notice, and rolls a fresh cigarette.

He repeats his question. She looks up angrily, and makes him ask the question again. Then she snaps, "Who the hell knows? Who the devil cares?"—and turns back to her cards.

In connection with the above nothing milder can be said than that Mr. Bechhofer-Roberts condescends to become a plain liar in order to belittle the subject of his book. The playing patience, the question by Olcott about God and H. P. B.'s irreverent reply are pure inventions. Further, as illustration of his professed accuracy, he has woven into one story two entirely different matters. His description of H. P. B.'s room refers to what was called the "Lamasery," Eighth Avenue and Forty-seventh Street, where she and Olcott lived later, while the "Theophrastus" occurrence took place in West Thirty-fourth Street, at an earlier date. (See *Old Diary Leaves*, Vol. I, page 385).

Turning to Col. Olcott, who is invariably mentioned in the index as "Olcott," he tells us (page 66):

"At the time of his meeting with H. P. B. in October, 1874, he was forty-two, a year younger than she, of medium height, broad-shouldered and robust, with a tendency to baldness compensated by a full, greying beard."

Here we have the Bechhoferian imagination again. Fortunately we

Olcott, *Old Diary Leaves*, I, p. 240

I remember that one evening, at about twilight, while we lived in West Thirty-fourth Street, we had been talking about the greatness of Paracelsus and the ignominious treatment he had had to endure during his life and after his apparent death. H. P. B. and I were standing in the passage between the front and back rooms, when her manner and voice suddenly changed, she took my hand as if to express friendship, and asked, "Will you have Theophrastus for a friend, Henry?" I murmured a reply, when the strange mood passed away. H. P. B. was herself again, and we applied ourselves to our work. That evening I wrote the paragraphs about him that now stand on p. 500 of Vol. II of *Isis*.

have two good photographs of Col. Olcott, one taken during the civil war and one in 1875, soon after the meeting with H. P. B. (published in G. Jinarajadasa's *Golden Book of the Theosophical Society*, pages 9 and 33). Both of these show a man with shaven chin, dark sidewhiskers and moustache—the prevailing fashion at that time—with no indication of anything like baldness. Further, Olcott has given us three drawings of himself at the "Eddy Homestead" which fully confirm the photographs (*People from the Other World*, pages 50, 217, 486).

Here is a further description (page 282):

"Her admirers bought her a brougham in which she sallied out on shopping expeditions. Its windows were shut and the blinds drawn, lest her swollen body and ceaseless cigarettes should excite Cockney ridicule. When she wished to buy anything, she sent her secretary into the store for an assistant, who had to bring his wares into the street and submit to her loud and angry chaffering. After these exploits, she would drive to the Café Royal and demand chicken sandwiches."

When one writes in such a spirit, presenting self-devised pictures in order to lampoon his subject, patching together different stories into one and adding profane remarks to create an unfavorable impression, it is scarcely worthwhile to waste space in analyzing his various statements and misstatements regarding the life of H. P. B. One may assume in advance, and the reading proves it, that he is not above any perversion, exaggeration, misrepresentation, any making an evil interpretation when a good one would have fitted the facts as well. And, curiously, witty as Mr. Beechhofer-Roberts thinks himself, he is strangely lacking in humor. Speaking of the possible fact that "H. P. B. usually adopted, with questioners less exacting than Sinnett, the attitude that she was very old—she claimed a hundred years or more—which eased all calculations and made condensation unnecessary" (pages 42-3), does not this witty Briton know that such a reply is common enough in order to avoid impertinent questions? I myself, apparently no mean liar, frequently use it when pressed by people with more curiosity than politeness.

And when he charges her with "boggling her dates" (page 41), and assumes that it occurred because she was fabricating, does he not know that the dates of events years back are frequently forgotten or jumbled by the best of people? Why convert it into a sin?

But enough. I have read many biographies, but I do not remember having ever seen one more palpably unfair and written with so little regard for truth. Mr. Beechhofer-Roberts designates his work as "the first critical and unbiased biography of Madame Blavatsky" (page 323). Certainly he has given us a picture of himself, and I am tempted to apply to him the term which he cites H. P. B. as using of Rosa Bates (page 143)—"A hole in the Cosmos in which a lot of garbage has been dumped." I know nothing of the virtues or otherwise of his other books, but of this it may be said that it may be recommended especially to admirers of H. P. B. and to those who know something of Oriental philosophy aside from Theosophy proper, as an illustration of what a fool a writer may make of himself when once he sets out in earnest to try it. The dedication to H. L. Mencken is little short of an insult to that caustic but honest writer.

What is the motive behind the book? Was it written on the writer's own initiative or was the task inspired? That we cannot say, but if the latter be true he has quite overshot the mark, as aside from reviewers of the Rebecca West type, fairminded people, those with some feeling of sportsmanship, will not take ridicule and lampooning for judicial criticism.

Funds Needed for Krishnamurti.—Mr. D. Rajagopal, manager for Mr. Krishnamurti, appeals for \$20,000 to meet expenses. Contributions may be sent to D. Rajagopal, c/o Kinnir Agency, Room 1526, 100 East 42d Street, New York City.

"In Memory of Helena Petrovna Blavatsky"

Immediately following the death of H. P. Blavatsky there was issued a 96 page book, *In Memory of Helena Petrovna Blavatsky by Some of Her Pupils*. This contained articles by Laura M. Cooper (Mrs. G. R. S. Mead) G. R. S. Mead, Emily Kishlingbury, Isabel Cooper-Oakley, Countess Wachtmeister, A. P. Sinnett, Charles Johnston, W. Q. Judge, Annie Besant, Herbert Burrows, Walter R. Old, Dr. J. D. Buck, Dr. Archibald Keightley, Bertram Keightley, Dr. Franz Hartmann, Francesca Arundale, William Kingsland, Mrs. J. Campbell Ver Planck, Col. H. S. Olcott and a few others. While professedly a memorial volume it is especially valuable as giving estimates written before time had had the chance to dim the memories of the writers. It is interesting, too, because it shows what one or two of the contributors, who have since not hesitated to belittle her, thought of her while living.

The original collection has long been out of print, but has now been reprinted without alteration by the Blavatsky Association, but with the addition of several more articles, introduction, index and bibliography and eight photographs, in a cloth-bound volume of 200 pages, edition limited to 500 copies. Price, \$2.25, from the O. E. LIBRARY.

To "Four Fellows"

With grateful thanks the Editor acknowledges the receipt, June 15th, from the "Four Fellows," of five pounds sterling towards knocking the printer into Nirvana. He says "five pounds," but if he were to attempt to express his joy, in these days when nearly all of his friends are passing by on the other side of the road and his wails are unheeded, and when even the widows' mites tend to shrink to dots so small you can't tell whether they are round or square, he would not only write it "FIVE POUNDS," but did space permit, would put it in caps as tall as the headline of a Hearst newspaper or the gas ads. along our beautiful Baltimore Boulevard. That's just how it looks to him. May their heads never grow bald.

At the Periscope

Latest News in Brief.—Dr. J. J. van der Leeuw, gen. sec. Dutch Section (Adyar) goes for E. S. and Annie Besant; wants her to resign; C. J. hils back.—Hodson tells folks how to get a "sylph" attached to one; get baptized by priest of apostolic succession; others no good, says he.—Poet Shelley an incarnated deva, says Geof. Hodson.—A. E. S. Smythe reelected gen. sec. Canadian Section.—Krishnamurti's teachings better fit for an oyster than a man, says J. M. Pryse; finds an oyster bed in the T. S.—C. Jinarajadasa claws Smythe.—George Arundale to live at Adyar after return from America, says he; leaves Australia to its fate.—Temple of the People to hold daily "Blavatsky Centenary" for six weeks, July 12 to Aug. 22.—Lieut. Col. Arthur E. Powell, big gun and treasurer of British Section, T. S. (Adyar), dumps office and Neo-theosophy at same time, bitterly disillusioned.—Super-fraternization meeting to be held in San Francisco to celebrate H. P. B.'s birth; Theosophists, Buddhists, Hindus, Rosicrucians.—Publication of Olcott's *Old Diary Leaves*, V and VI, called off by superior orders; too frank about Judge for this year, says editor.—Besant tumbles down stairs in dark, injuring knee; laid up.—London H. P. B. Centenary of Point Loma T. S. reported a great success.—Scorpion on way to dinner stings Ernest Wood.—Bishop Bonjer, in beauteous bonnet, dedicates new L. C. C. chapel in Leiden to St. Bonifacius; St. B. much pleased.

London Point Loma H. P. B. Centenary a Great Success.—From a cablegram from A. Trevor Barker to the Point Loma Headquarters, it appears that the London H. P. B. Centenary, which was held June 24th instead of August 12th to accommodate Dr. G. de Purucker, was a great success. Sixty-five representative theosophists of nineteen nation-

alities and fourteen executive officials of national sections were present. Among others Dr. George Arundale took part. The holding of the convention immediately following the general congress of European Adyar societies seems to have contributed.

Smythe Re-elected.—Mr. A. E. S. Smythe has been reelected general secretary of the Canadian Section, T. S. (Adyar) by a vote of 209 to 29. The opposing candidate was the genial N. W. J. Haydon of Toronto who, however, distinctly stated in advance that he did not wish the job, and presumably allowed himself to be nominated just to make things lively. Mr. Haydon, who called on me shortly before the election, seemed very happy over the prospect of having no chance whatever. Mr. Smythe is the only general secretary the Canadian Section has ever had. As everybody knows, he is a thorough Blavatskyite and is a thorn in the flesh of Adyar.

A New Redeemer.—Dr. George Arundale, in the March *Australian Theosophist* (page 7), presents us with a new "wonderfulness," yea, a "new industry." Mr. Leadbeater would have us work while we sleep; Dr. George tells us how we may work while awake. He says: "You do not need to go abroad. You do not need to address meetings. You can sit at home in your room, as the President [Mrs. Besant] does; she sits at home and she can change India even more, far more than Gandhi, because she draws into her pure body, into the chalice of her selflessness, the evils of the national life and transmutes them with her power. . . . That is what the President is doing at the present time in India." If these words mean anything, which I question, they mean that Mrs. Besant is a sort of improved Jesus Christ; she takes on herself the sins of the world, or of India at least, and acts as Redeemer and Savior even without the formality of repentance and confession of faith, surely a great improvement on the usual method. Wouldn't it be a good idea for Dr. George to try out the plan himself and stay at home, instead of buzzing and bumbling over the world and uttering his inanities? It would be cheaper and quite as effective. The stately Bishop, clad in his pontificals and sitting at ease in his armchair, with his wife fanning off the flies, surely could reform the world. The travel money spent by himself and Mrs. Rukmini might be used to feed hungry Australians, or, still better, as a fund for circulating free copies of the *Australian Theosophist* containing Dr. George's speeches.

Dr. George Jumped On.—At a reception in Sydney given to, or by, Dr. Arundale just before his departure, with his caravan, for foreign parts, Dr. George talked so incessantly and volubly about himself that he had to be called down in order to give someone else a chance. One must not blame the good Doctor, however. He was simply following his own advice (November *Australian Theosophist*, page 143) that the Australian should "live to his own most glorious apotheosis."

Dr. George to Get Back to Base.—In a speech before the Madras Labour Union on May 5th (*Madras Weekly Mail*, May 7th, page 2) Dr. Arundale stated his intention of making Adyar his headquarters once more after his return from America at the end of this year. Possibly the Chohan (alias Mrs. Besant) has so directed, for one is loath to suspect the genial George of leaving his beloved Australia in the terrible mess in which it finds itself after his having undertaken to bring about prosperity. As Mrs. Besant is in failing health some ungenerous people have suggested that this desertion of Australia in its hour of need is due to a desire to be on hand at Adyar at the time of Mrs. Besant's death, in the hope that in her last moments she may decide to cast the presidential mantle on his shoulders. If the decision depends on a talking-match between Dr. Arundale and Mr. Jinarajadasa—who also expects to be at home for some time—with Mrs. Besant as umpire, one may safely bet on George, especially if aided by Rukmini, smoothing the dying President's hair. His specialty is talking. Mrs. Besant might nominate him just to get rid of him and get a chance to die quietly.

"Mahatma Letters" in Everyday Use.—It is interesting to note that a recent entirely non-theosophical book, Col. A. L. Conger's *Rise of U. S. Grant*, begins with a quotation from *The Mahatma Letters*.

A Super-fraternization Meeting in San Francisco.—The Golden Gate (Adyar) and Point Loma Lodges in San Francisco have arranged to hold joint meetings. Further, these two lodges, in cooperation with the Buddhists, Hindus and Rosicrucians, are going to hold a grand super-fraternization meeting in August in commemoration of the 100th anniversary of the birth of H. P. Blavatsky. The meeting will be in the rooms of the Golden Gate Lodge, or in a larger hall if found necessary. Exact information is not available at this writing, but can be had from Karl Offer, Chairman of the Point Loma Lodge, 1683 Eighth Avenue, or Mrs. E. J. Eaton, of the Golden Gate Lodge, 1230 Forty-sixth Avenue.

Theosophical Periodicals in Dutch.—For the benefit of those who read Dutch the following periodicals in that language are mentioned. All but the first are published by Point Loma interests. This office does not take subscriptions:

De Theosoof, monthly, by U. L. T. Interests, f3.00 a year. 191 Soestdijker Straatweg, Bilthoven. Mostly reprints from H. P. B., Judge, etc. *Het Theosophisch Ped.*, bi-monthly, f3.00 a year. Tolsteengsingel 29, Utrecht. *Lucifer de Lichtbrenger*, bi-monthly, f2.10 a year. Korte Dreef 11, Rotterdam. *Het Theosophisch Forum*, bi-monthly, f1.50 a year. Tolsteengsingel 29, Utrecht. *Vragen Die Wij Allen Stellen*, f1.25 for 12 consecutive issues. H. Vissers, Westzeedijk 1c, Rotterdam.

Incarnations of the Master Hilarion.—The Master Hilarion, the patron Mahatma of the Temple of the People, is getting much attention these days. The Rev. Wallace de Ortega-Maxey, D. D., Sc. D., Chancellor of the new Halcyon University, treats us to some information about him (February-March *Temple Artisan*, pages 83-93), the source of which he neglects to state. Hilarion was formerly incarnated as Orpheus (about 7000 B. C.), as Abraham and as Rameses II. Then he rested from reincarnating and was content to "influence" Solomon and Jeremiah. Later he ousted Saul of Tarsus from his body at the time of his famous experience on the way to Damascus and took his place, the St. Paul of the New Testament being really Hilarion, just as Maitreya or Christ caused Jesus to evacuate his body according to Annie Besant. Later he "influenced" St. Augustine, Thomas Aquinas, Montezuma, Hiawatha and George Washington, sponsoring the "initiation" of the last. He is Regent of the Male Red Ray, etc., etc. But that is but part of the story. According to Leadbeater he was Iamblicus and Archbishop Hilarion Gigalen, and further—see *Lives of Alcyone*—was once the father of Krishnamurti, once his mother, once his brother, five times his sister, once his husband, four times his son and twice his daughter. That accounts for 21 of his incarnations. If anybody can add a further list, please send the information to this office. The whole range of myth and history, excepting the above, is open for selection, but be sure not to select contemporaries and a few others already pre-empted.

Adyar Day Fund.—Dr. Ernest Stone finally succeeded in collecting \$3,800 for the American Adyar Day fund, the same as last year. As Dr. Stone joyously expresses it (*May Theosophical Messenger*, page 398): "A true and loyal band of co-workers has once more answered the call with gladdened heart, expressing in a measure the gratitude felt for the many blessings received. In contributors to the Adyar Day Fund we have an army of faithful knights marching on down the ages with flags unfurled and eyes fixed on the distant horizon whence cometh the life and understanding of the human race in its forward march to perfection." Most beautiful, Dr. Stone, but what I am wondering is what will happen to those knights who fail to contribute next year. Will they still march on down the ages with fixed eyes and unfurled flags? How many payments are required to ensure life enlistment?

Mr. Besterman Heard From.—The May *Argan Path* contains an article by Theodore Besterman entitled: "H. P. Blavatsky: a Plea for a Just Understanding." I agree with Mr. Besterman that a just understanding of H. P. B. is necessary. Mr. Besterman's understanding of H. P. B. was betrayed by him in his *Theosophical Dictionary*, published by the Theosophical Publishing House in 1927. This contains the following six-ward biography of H. P. B., in wit: "BLAVATSKY, H. P. Vajra in the lives of Aleyone." Mr. Besterman appeals for the cessation of the discussion of the genuineness of H. P. B.'s phenomena and for concentration on her writings. This would have two effects, naturally not stated by Mr. Besterman, one of which would be to turn public attention away from the unfair behavior of the Society for Psychical Research manifested in the Hodgson Report, of which society Mr. Besterman is now, through some strange freak of fate, "editor, librarian and research officer." Mr. Besterman would have us avoid this issue, ignore the charges of fraud and the fact that the public still generally accepts them, and thereby subject theosophists to the perpetual charge of dodging the question of H. P. B.'s honesty. This, of course, would be very nice for the Society for Psychical Research, and enable it to reiterate "I told you so." The most that can be said of the article in question is that it is the work of a literary hack and handy-man, ever ready to serve his master for the time-being, in this case the Society for Psychical Research. One wonders that the astute editors of *The Argan Path* should have allowed themselves to be caught in such an obvious trap.

A Sign of the Times.—Lieut.-Col. Arthur E. Powell, the eminent British theosophist, author of a series of books based almost exclusively on the writings of Besant and Leadbeater, has become disillusioned and has resigned his office as treasurer of the British Section, T. S. (Adyar). This happened shortly after the publication of his last book, *The Solar System*, which is admittedly a rehash of Leadbeater's comic, *Man: Whence, How and Whither*. I am told by a personal friend that his disillusionment is "bitter and savage." However that may be, one can but hope that so earnest and genuine a theosophist as Col. Powell will not reject Theosophy *in toto* because he has been duped. The attitude of his wife, the well-known theosophical lecturer, Hilda Powell, is not stated. Col. Powell, by the way, is the father of a son who, so he was "credibly informed," is a reincarnation of Col. Olcott. Col. Olcott, we are informed by another authority, is in daily attendance on the astral plane to grasp the hands of newly-dead theosophists and show them the ropes.

The Amusing "New Republic."—That usually wise and respectable journal, *The New Republic*, in its issue of May 27th (pages 52-3), indulges in two sportive reviews, the one of Bechhofer-Roberts' *The Mysterious Madame*, the other of Alvin Boyd Kuhn's *Theosophy, a Modern Revival of Ancient Wisdom*. Reviewers are, of course, entitled to write utter nonsense on subjects of which they know nothing whatever, and their employers may print it, but it is somewhat surprising to see *The New Republic* committing itself to the following absurd statement: "... the mysterious Madame, whose unequaled charlatanism and personal life still hugely overshadow even such miracles as her own reincarnation, under the personal supervision of Annie Besant, in a young Indian named Krishnamurti." The anonymous reviewer, if a woman, should tie up with Bechhofer-Roberts, even at the risk of committing bigamy. The pair might pose as Ananias and Sapphira.

A Theosophical High-Flier.—The Melbourne convention of the Australian Section, T. S. (Adyar) voted to reduce the salary of Father Harold Morton, General Secretary, by £100. Economy was the reason, but it was stated that the Rev. Morton was squandering funds by traveling by airplane when a train would have served as well. Why don't they pack the boy in a box and ship him by freight?

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.

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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.

The Mahatma Letters to A. P. Sinnett

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.

H. P. B.'s Introductory to "The Secret Doctrine"

The Secret Doctrine? What is it about? Read H. P. B.'s "Introductory," now reprinted in pamphlet form. Price, 20 cents.

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

Reliable Biographies of H. P. Blavatsky

In view of the recent publication of a volume, *The Mysterious Madame*, which can only be described as a caricature of H. P. Blavatsky, attention is called to the following reliable works:

- Kingsland, William*—The Real H. P. Blavatsky; a Study in Theosophy and a Memoir of a Great Soul, \$5.75.
Kuhn, Alvin Boyd—Theosophy; a Modern Revival of Ancient Wisdom, \$3.00. Endorsed by Columbia University. Largely biographical.
Butt, G. Baseden—Madame Blavatsky, \$2.25. Out of print; a few copies left.
Cleather, Alice L.—H. P. Blavatsky; her Life and Work for Humanity, \$1.25.
Barker, A. Trevor—The Letters of H. P. Blavatsky to A. P. Sinnett, \$7.50.

Was She a Charlatan?

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

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

What do the Vedas Teach?

India's Outlook on Life; the Wisdom of the Vedas. By Jagadish Chandra Chatterji, with introduction by John Dewey. 75 pages. New York, 1931. \$1.50, from the O. E. LIBRARY.

What are the Vedas about? Pandit Chatterji, who is an authority on the subject, has given us in this volume just what many want—an outline of the philosophy of the Vedas, not too long or too abstruse for the general reader. Those who have been used to thinking of the Vedas as merely a collection of hymns and prayers to now almost forgotten gods will be astonished at the profundity and beauty of the philosophy underlying them. The book will be a delight to students of *The Secret Doctrine* and an eye-opener to those who think that all worthwhile philosophy is of the Occident. Read it and rejoice with me.

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.

Think This Over!

Did it ever occur to you that you can contribute financially to our work by ordering such books as you need through the O. E. LIBRARY? It's a fact. We will supply current publications (miscellaneous as well as occult) at market price (bibles and dictionaries excepted) and the profit helps to support the CHURCH. Have a heart, won't you, and remember us when purchasing. There is joy in this office over every order, and hallelujas over big ones.