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BY

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UNIVERSAL FINGERPRINTING

The Federal Government has recently adopted the plan of taking fingerprints of all persons applying for positions in the classified service, that is, those who will be subject to the regular civil service rules. In cooperation with the Department of Justice these are submitted to the Federal Bureau of Investigation in order to determine if the applicant has a criminal record, this Bureau having an enormous collection of such fingerprints obtained through police sources, properly classified and in charge of experts.

The reason advanced is that not infrequently persons with police records have attempted to secure government positions, sometimes with the purpose of cooperating with outside criminals. J. Edgar Hoover, Director of this Bureau, is responsible for the statement that one in every fourteen applicants for government jobs has been found to have a police record. As an illustration, it has been discovered, in the case of certain mail robberies, that the robbers had obtained accurate information as to the time of shipping valuable registered mail, information which could have been secured only from someone working in the postoffice. It is also believed that bootleg rings have profited by getting their allies entered in the prohibition service, and have thus been enabled to secure advance information as to projected raids.

Such a measure, naturally, will not be a perfect protection against criminal collusion in the government departments, and it is not expected to be so. Only a small percentage of persons guilty of some criminal act ever fall into the hands of the police; the rest can pass the test with a clear record. Further, the possession by the police of a fingerprint is not conclusive evidence of criminality, as many such persons are eventually cleared, and there is no effectual guarantee in such cases that the records will be destroyed. The existence of such a record, it is feared by many, is likely to create a certain prejudice even in the case of wholly innocent persons. Do we not know that the very fact of having been arrested on suspicion, or of having suffered imprisonment when innocent still

nevertheless leaves a certain stigma? The average individual does not inquire closely into actual facts. That a man has been imprisoned or arrested even if unjustly, is enough. It is quite enough to say "That man has been in prison!" to damn him effectually ever after. Further, a single offense, leading to a police record, is no evidence that the individual is a confirmed criminal. Many an offender eventually becomes a desirable citizen if given a chance. The mere fact of holding a government position is not a guarantee that the holder may not go bad if there is sufficient inducement and a chance to make big money; bribery and corruption are always possible. Clearly, then, the system of requiring fingerprints of candidates for government positions cannot be depended on to yield perfect results, however it may afford some aid in turning away questionable applicants.

It is not surprising that this regulation should have caused some resentment. Hitherto, with some exceptions, fingerprinting has been associated with criminality and the suggestion is an unpleasant one. It is true that it is required in the army and navy, but these are what may be regarded as hazardous occupations where it is necessary to have some means of identification in case of death. But the ordinary government clerk is not engaged in a hazardous occupation; he is as safe in his office as in bed.

I consider that while the prejudice against fingerprinting is natural, it is hardly justified. No respectable person can object to reasonable precautions being taken for identification, and it happens that just this one is the most perfect. If a photograph on a passport or business card of identification is unobjectionable, why not a fingerprint? Some banks have adopted the system as a safeguard in addition to filing signatures. A signature may change; it may be forged; paralysis or writer's palsy, or even old age may make the signature of little value, but the fingerprint remains the same from birth to death; only the loss or utter mutilation of both hands can destroy the value of the record. And then there are those cases of amnesia, or of dead persons who cannot be otherwise identified. Not one of us but who may, dead or alive, have to be identified, and who might not profit by a fingerprint record available if needed.

I believe that ultimately fingerprinting will be adopted for all members of the community without exception, just as birth and death records are required. Is it not anomalous that in a civilized community there should exist no records whatever of its members which permit of identification and that a person moving to a distant part has no means of establishing his identity other than by letters of introduction which are easily enough forged, or by uncertain photographs? Imagine yourself in a strange city, absolutely unknown and under

circumstances which demand your drawing on your home bank for a large sum of money. You present your check at a local bank, have your fingerprint taken and despatched by air mail to your home bank, and the telegraphic order follows at once to honor your draft. Or conceive yourself arrested in a strange city as a supposed fugitive from justice; your general description answers to that broadcast by the police and you have some difficulty in clearing yourself. Your fingerprint will clear you in a few hours; you can prove beyond question you are not the person you are suspected to be. And don't forget the famous Tichborne Case of the eighteen-seventies, where a case of impersonation cost thousands of pounds in litigation which could have been settled in a jiffy had universal fingerprinting been in vogue.

It is to be hoped that everybody will look on fingerprinting as an exceedingly practical affair, and that the time will come when refusal to be fingerprinted will be regarded, not as a protest against being classed with criminals, but rather as presumptive evidence that one has something to conceal.

How to Treat the "Gold-Diggers"

Victoria, B. C., July 8, 1931

Dear Dr. Stokes:

I was greatly interested in your article in the June *Critic* on writing to prisoners. I can quite see that correspondents are likely to become discouraged if they have undertaken to write to one or two. It seems to me that the best results would be obtained by taking a large number and weeding out the gold diggers and those who write merely from curiosity and other superficial reasons. It is only in this way that one can arrive at something really worthwhile. It seems a great pity that the few deserving ones should be crowded out by the many who are looking for diversion or easy money. Out of the five prisoners to whom I have been writing two have eliminated themselves on finding I was not a gold mine; two are genuinely interested, or disinterested, and the third is a boy without friends or relatives who is quite content with pocket money for stamps, stationery and a few cigarettes, which no one could grudge him under the circumstances. One is a man of very superior type and education and he alone would be compensation for any unpleasantness incurred with the others.

It is, as you say, an education to encounter these different types and, far from being discouraged, I find the work most interesting, and would be glad to have more names at any time.

Yours sincerely,

E. K. M.

A Flat Fizzle

In the June *Critic* three pages were devoted to an appeal for correspondents for prisoners. I think it might be worthwhile to show the LEAGUE members the difficulty under which this work is being carried on.

The above appeal, including the actual cost of printing those three pages, and the postage, *not* including cost of clerical work in addressing and mailing, cost \$51.16. And the result? *Just two offers*, meaning that it has cost us over \$25.58 to get each of these members! And yet it seems to be the impression among many that this work should pay for itself, that we are committing an indecency by appealing for funds, and that we have somewhere in the clouds an invisible supply of cold cash

and that all we have to do is to turn on the spigot and get it. Some have even resented that we should make the suggestion that a dollar now and then would help to keep things going.

If we had received as many as ten replies from the large number of CRITIC readers, that would have cost us about \$5 each. But \$25! Isn't that a bit steep?

One gentle lady, bubbling over with the milk of human kindness, actually wrote that in her opinion all this talk about helping prisoners was mere camouflage intended to get subscribers (at a cost of \$25 each!), while another, a lady of the Besantine persuasion, said that this prison work was deliberate humbug, intended to give an air of respectability to our vicious attacks on the dear leaders. Another pictured the Editor as rolling around in a high-class automobile paid for out of fifty cent subscriptions.

All of these are part of the day's work, but when it comes to paying \$25 for each new member, one must pause and consider. Cannot the space devoted to penal matters be turned to other uses which, while consonant with other objects of the CRITIC, will produce some result of one sort or another not so utterly destructive to our microscopic bank account?

Penal Notes

The Strange Case of Albert B. Fall.—Everybody who has read the recent papers has noticed that Albert B. Fall, secretary of the interior under Harding, has finally been sent to prison for receiving a bribe from Edward L. Doheny in connection with his official duties. It will be recalled that Mr. Fall was sentenced to a year in the District of Columbia jail. Owing to his feeble health, which, in the opinion of medical experts would render this sentence hazardous to his life, the court after much consideration changed his sentence from a year to a year and a day. This, under our jumble of penal legislation, made it possible not only to send him to the New Mexico state prison at Santa Fe as a Federal prisoner, where the climate is more favorable, but, by lengthening his term one day he becomes eligible to parole after serving one-third of the sentence. His actual time is shortened by lengthening it! But this is by far not the oddest part of the case. A D. C. jury found Fall guilty of accepting a bribe of \$100,000 from Doheny in the case of an oil lease, while a few months later another D. C. jury found Doheny innocent of offering a bribe to Fall. Fall is sitting in prison for accepting a bribe which it has been legally decided Doheny never offered him. I do not attempt to decide which jury was right, but both could not have been. Doheny was indirectly declared guilty in the Fall trial, while Fall was presumably innocent, if Doheny was acquitted. Could anything be more absurd, or calculated to cast contempt on our methods?

Washington, D. C., Police Regulations.—In Washington, B. C., one may sleep on the grass in the parks on hot nights without interference, but woe to him who falls asleep on a bench; he is ordered to move on—to the grass. The benches are apparently for ornament.

Washington's "Bluck Hole."—On August 3d there were crowded into Washington's police lock-up 176 prisoners, awaiting trial. The lock-up has an area of 400 square feet, giving less than $2\frac{1}{4}$ square feet to each prisoner. This was just the ordinary Sunday night crop of drunks and other minor offenders. Fifty were prostrated by the heat and several had to be sent to the hospital. Years of protest have produced no betterment.

Increase of Federal Prisoners.—During the two years following March, 1929, the number of inmates confined in Federal prisons has increased from 8,339 to 12,598. Sending men to prison is about the only thriving industry except bootlegging and racketeering.

A Letter from Sweden

Stockholm, June 26, 1931

Dear Co-Readers and Unknown Friends:—

Do you think it practical that such a splendid little paper as the *CRITIC*, which you certainly like myself read from the first line to the last, shall be edited from "Hell's Bottom"? I do not. Therefore I have had the idea that we might make the paper our own in some way and give the Editor free air under the wings. From this date—it is the 26th of June—I therefore daily put aside 10 Swedish öre, about 2½ cents, as "The *CRITIC*'s Air Fund." The money will be sent monthly to the Editor. You do understand the mystery of sympathy, cooperation and united efforts, I am sure.

A READER AND FRIEND IN SWEDEN

Theosophy or Neo-Theosophy—XXV

(Continued from June *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" (Continued)

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

—Voice of the Silent, Note to "The Two Paths," original ed. only

When the life-wave shall pass from Earth to Mercury, it is these Three who shall become in turn Lords of Mercury, and guide all evolution on that globe. They are known in Buddhism as *Pratyeka Buddhas*, the "solitary Buddhas"; for They do not teach. . . . But They stand at the level of the Buddha, though Theirs is not the role of the World-Teacher. Hence the curiously misleading description in popular Buddhism of Them as "solitary" or "selfish" Buddhas.

—C. Jinarajadasa, *First Principles of Theosophy*, p. 208

[Comte St. Germain]. No wonder you find it cloudy, for it was never meant for the uninitiated reader. Eliphas studied from the Rosicrucian MSS. (now reduced to three copies in Europe). These expound our eastern doctrines from the teachings of Rosencraux, who, upon his return from Asia dressed them up in a semi-Christian garb intended as a shield for his pupils, against clerical revenge. One must have the key to it and that key is a science *per se*. Rosencraux taught orally. Saint Germain recorded the good doctrines in figures and his only deciphered MS. remained with his staunch friend and patron the benevolent German Prince from whose house and in whose presence he made his last exit—Home.

—Mahatma Letters, p. 280

The last survivor of the Royal House of Rakoczi, known as the Comte de S. Germain in the history of the eighteenth century; as Bacon in the seventeenth; as Robertus the monk in the sixteenth; as Hunyadi Janos in the fifteenth; as Christian Rosencraux in the fourteenth—to take a few of his incarnations—was disciple through these laborious lives and now has achieved Masterhood, the 'Hungarian Adept' of *The Occult World*, and known to some of us in that Hungarian body. . . . They live in different countries. . . . The Master Rakoczi in Hungary but travelling much. . . .

—Annie Besant, *The Masters*, 1918 Krotana ed., pp. 75-76; 2nd Adyar ed., p. 50

(1) An adept—the highest as the lowest—is one *only during the exercise of his occult powers.*

(2) Whenever these powers are needed, the sovereign will unlock the door to the inner man—the adept—who can merge and act freely but on condition that his jailor—the outer man—will be either completely or partially paralyzed—as the case may require; viz: either (a) mentally and physically; (b) mentally—but not physically; (c) physically but not entirely mentally; (d) neither,—but with an akasic film interposed between the outer and the inner man no adept can be supposed to keep his will in constant tension and the inner man in full function, when there is no immediate necessity for it. When the inner man rests the adept becomes an ordinary man, limited to his physical senses and function of his physical brain. Habit sharpens the intuitions of the latter, yet is unable to make them supersensuous. The inner adept is ever ready, ever on the alert, and that suffices for our purposes. At moments of rest then, his faculties are at rest also.

—*Mahatma Letters*, p. 180

(To be continued)

A Trip to Reviewland—The Ostriches on Parade

Once upon a time, when I was fresher and greener than I am today, I shared the very common impression that book reviewers are persons who are selected as having some independent knowledge of the topics to be considered, and as being therefore, in some degree at least, competent to express an opinion as to the value of the book in question. Such knowledge may not be an infallible protection against errors of judgment, especially in controversial matters, but it at least affords a protection against asininity, both in the book and in the reviewer, in the eyes of those who do know something about it.

It is quite true that there are periodicals which openly expose their worthlessness as mediums of review by publishing the sort of comment which aims to avoid criticism, to say something commendatory if possible, and if not, to invent it, in short, to present a sort of condensed but glorified table of contents. One soon learns to pass over this section in such periodicals.

Another class of review which is to be questioned is the review in magazines which are issued by the publisher of the book reviewed. I need not cite examples. It is within the range of possibility that such a magazine would publish an unexpurgated review scarifying one of its own books, but the presumption is against it and the signed name of the reviewer is no guarantee that there is no discrimination. As well permit the plaintiff to sit on the jury. Such reviews should appear in the admittedly advertising pages where misrepresentation is usually regarded as part of the game and with more leniency.

But ruling out these two classes as unworthy of consideration, there

An accepted pupil is taken into his Master's consciousness to so great an extent that whatever he sees or hears is within the knowledge of his Master—not that the Master necessarily sees or hears it at the same moment (though that often happens) but that it lies within the Master's memory exactly as it does within the memory of the pupil. Whatever the pupil feels or thinks is within the astral and mental bodies of his Master. . . . If, for example, the pupil is writing a letter or giving a lecture, the Master is subconsciously aware of that fact, and may at any moment throw into the mind of the pupil a sentence to be included. . .

—C. W. Leadbeater, *Inner Life*,

Adyar ed., I, pp. 44-45; 49-50;

Amer. ed., I, 29-30; 32-33

are publications to which one has the right to look for utterly impartial and unbiased comments, made by persons who are in a position to know what they are talking about and who are not afraid to say it, not mere hack writers who can discourse with equal facility today on the theory of relativity and tomorrow on serum therapy or the origin of the American Indian—stuff that may read well but will not stand inspection. These people have to make a living, no doubt, but they don't belong in first-class periodicals. For a long time I had confidence in such publications, but today my faith is shattered. I not infrequently found that when some subject was treated with which I was familiar, the long ears of the reviewer were painfully visible. How can I know, I said, that just the same does not apply in other cases where I am not qualified to review the reviewer?

Lately my attention has been called to this by reviews of certain new books dealing with theosophical topics, namely, Bechhofer-Roberts' *The Mysterious Madame* and Alvin Boyd Kuhn's *Theosophy; a Modern Revival of Ancient Wisdom*.

The New York Times Book Review of May 17th, 1931, has a so-called review of these two books by P. W. Wilson who, I understand, has acquired some reputation as a reviewer. There are theosophists a-plenty, of literary ability, to whom the *New York Times* could have turned for a review, Charles Johnston, for instance, who has written for it before. There are also people who, while not theosophists, at least have some sense and can scent out if a writer is simply talking through his hat and copying charges which are not critically sifted, as they should be in any biography worthy of the name. Yet *The Mysterious Madame* was placed in his hands, enabling him to show that he knows nothing whatever of the subject, simply taking every statement in the book for granted, and writing, not a review, but a summary such as might appear on the publisher's jacket and adding to it an air of positiveness and authority which may impress and convince the ignorant, perhaps, but which disgusts the well-informed, who might well remark: "There's just another literary poll parrot." In calling H. P. B. a "feminine Rasputin" he is not copying Bechhofer-Roberts, but perhaps had in mind the publisher's statement that Bechhofer-Roberts had been "kissed by Rasputin" as one of his qualifications.

Another "review" of *The Mysterious Madame* is that contained in the *London Daily Telegraph* of May 8th, 1931, and this, too, is not a real review, but a summary in which the writer, Rebecca West, makes it clear that she has simply swallowed Bechhofer-Roberts' canards hook, line and sinker. She shows that she is unqualified to write on such a subject, gives the impression that she has discovered a real rotten egg—to wit, H. P. Blavatsky—and is determined to make everybody smell it, and makes one who knows the facts feel disposed to look for her further literary efforts only for the purpose of steering around them. Clearly the review editor of *The Daily Telegraph* is not on to his job.

Both Mr. Wilson and Miss West remind one of an ostrich, which will swallow anything from a golf ball to a tenpenny nail, to the amusement of the beholders, and go on its way rejoicing.

The anonymous reviewer of *The New Republic* (May 28th, 1931) is brief but to the point. Not only does he swallow the whole Bechhofer-Roberts romance, but in speaking of Kuhn's book adds his own adornment, suggesting the paper collar on a boiled ham; he tells us that Annie Besant has put Krishnamurti forward as an incarnation of Madame Blavatsky!

Alone of all the leading newspaper reviews which I have seen that in the *New York Herald-Tribune* of May 3d, by Gertrude Marvin Williams, has a semblance of rationality and fairness, and no serious objection can be raised to it. Mrs. Williams, author of a recent life of Annie Besant, *The Passionate Pilgrim*, while not a theosophist, has a keen critical ability and simply gags at the malicious attitude of *The Mysterious Madame*. She is careful to make it clear, in citing some of the stories,

that she is not endorsing them, that they are generally denied and, in short, "That's what Bechhofer-Roberts says in his book." Could one expect more?

The July *Toronto Theosophical News*, speaking of Bechhofer-Roberts' assertion that H. P. B. was once a circus rider and ballet dancer, calls attention to the very obvious fact that Blavatsky being a family name there must have been various Blavatsky's, possibly of all sorts and conditions, and that it is up to the writer, before he makes definite charges, to assure himself that the one in question was H. P. Blavatsky and no other. Here is an illustration. A Florida press item of August 30th, 1928 (see *CRITIC*, November, 1928) says: "... Municipal Judge Philip A. Roll returned to his duties at the city hall, Friday, trying six cases for various offenses, one of whom, Annie Besant, a colored woman, he acquitted of the charge of disturbing the peace." This incident is commended to some future Bechhofer-Roberts who may undertake to write another life of Annie Besant of Adyar as proving that she was not only a negress, but was arrested in Florida for disorderly conduct. Reviewers as well as writers should know these possibilities and not act as god-father or godmother to every story that blows their way.

Judging from the above, which are but a few illustrations, it would seem that reviewing, while not a lost art, is decadent, and that leading papers are likely at any time to hand such serious work over to incompetents and ignoramuses, banking on their reputation that any trash they may print will go down with the public. When such glaring instances occur one's faith in the journal is shaken; how can one know that other articles may not be equally bad? And the reviewer is as much to blame. Were I forced to write up a book on a topic of which I know nothing, I would put it on that basis and say so at the start; I wouldn't endorse or condemn and pretend to know while demonstrating that I don't, and that I am writing merely in order to collect an honorarium of a few cents a word, or to build up a reputation for smariness among those who look on *The Daily Telegraph*, the *New York Times* or *The New Republic* as mouthpieces for the word of God. Honesty is always available even when critical ability is not.

Mr. Kingsland's Latest Letter

Among the diverse opinions existing in the Theosophical Movement today, Dr. J. J. van der Leeuw, general secretary of the Dutch Section, T. S. (Adyar) and Mr. William Kingsland, of the Blavatsky Association, perhaps represent the opposite poles. I shall revert to Dr. van der Leeuw on another occasion, but it may be stated here that, if I understand him correctly, he is opposed to everything in the remotest way related to a credo in the Theosophical Society. He would leave each member and the Society as a whole free to think just as the so-called inner impulses (or delusions) prompt; he would even discard the idea of Masters and send H. P. B. out the back door, all of these savoring of "revelation." (J. J. van der Leeuw, "The Crisis in the Theosophical Society and the Way Out." See *CRITIC*, June, 1930.)

Mr. Kingsland, on the contrary, would have theosophists adopt a sort of charter, or, to use his latest phrase, "Concordat," based upon the teachings of H. P. B. and including the doctrine of Masters, and would use this as a starting point for cooperation between the various theosophical societies in furtherance of the common interest.

Mr. Kingsland has already published two pamphlets, *The Essentials and Non-Essentials of a Theosophical Organisation* (June, 1930) and *The Work of a Theosophical Organisation* (December, 1930). He has now issued a "Letter" dated June 20th, 1931, "To All Theosophists," in which he repeats the appeal to agree upon a common basis of belief, as embodied in the accompanying document, "A Preliminary Draft of a Theosophical Concordat Celebrating the First Centenary of the Birth of Helena Petrovna Blavatsky," and he proposes that this Concordat, or Credo, shall be formally adopted by the associations which claim to be

in agreement as to the existence of Masters, and the teachings of *The Secret Doctrine*. This, he thinks, should be the first step towards co-operation.

I have the greatest respect for Mr. Kingsland's earnestness and for his services to the theosophical cause; I would not say a word against such a mutual understanding. Further, I believe that the Theosophical Society was deliberately founded by direction of the Masters to teach certain doctrines (*Mahatma Letters*, page 263) in addition to the general principle of Universal Brotherhood, and that whatever the policy this or that society may adopt, the actual control of the society should be in the hands of persons who can be depended on to defend these teachings. While agreeing that any who accept the principle of Universal Brotherhood may be admitted as members, I would admit them as associate or second-class members only, reserving the right to vote, to hold office or serve on committees—except such committees as have to do with purely routine work, such as house committees and the like, which involve no question of general policy—to those who are in a sense "orthodox," that is, to those who accept the Theosophical Fundamentals. The pathetic wreck which the Adyar Theosophical Society presents today is largely the result of the non-committal policy advocated by Dr. van der Leeuw and others. Many a lodge of the T. S. today is theosophical only in name, presenting a weird agglomeration of crude beliefs having no relation to Theosophy, and many of whose members really do not know what Theosophy is; an intellectual junk shop, in short. It ought to be patent to everybody that the Theosophical Movement cannot be promoted in any such fashion.

So far, then, I agree with Mr. Kingsland that there should be some sort of understanding as to what Theosophy really is, and his summary, while I think it too abstruse for the mentality and training of the average member of the Adyar Society at least, presents this Theosophy in a condensed and compact form.

But I do not believe that the acceptance of this Concordat, its signing by the officers of the different societies, if they have any, will go far towards bringing about fraternal relations, cooperation in a common cause, or by whatever similar title you choose to call it. Why do I hold that view? It is simple enough. There are several societies which already accept all of Mr. Kingsland's Essentials just as fully as if each officer or member had dipped his pen in ink and signed them. I mention especially the Blavatsky Association, the United Lodge of Theosophists, the Point Loma Theosophical Society and the one in New York which, following its own claim, I designate as the ONE AND ONLY. Is tacit agreement on Essentials leading to cooperation or fraternization among these societies? By no means; they simply glare at each other, with the exception of the Point Loma Society, whose chief official, Dr. de Purucker, has extended the hand of fellowship to the others named, and has met only with rebuffs, and in some cases, with positive insult. Only the Adyar Society, vague on the Essentials, has shown a desire to work with the Point Loma Society in the common cause.

And ruling Dr. de Purucker and his society out of the question for the moment, what attempt has been made by either the United Lodge of Theosophists, the ONE AND ONLY or the Blavatsky Association to meet in a friendly way? On the contrary, each has distinctly refused to take that step. Recently a prominent member of the ONE AND ONLY actually refused to permit the Point Loma Society to use an article written by himself in defense of H. P. B. He would rather see her character publicly besmirched than allow fellow theosophists of another society to quote his own words in her defense! And have we not seen a leading journal published under the influence of associates of United Lodges of Theosophists anonymously printing false and malicious slanders about other theosophists who are as fully devoted to H. P. B. and her Teachers as they are, and refusing to retract its proven falsehoods? (*Theosophy*, January, 1929; comment in *Critic*, March, 1929.)

No, when Brotherhood is not practised without the signing of documents it is vain to hope that this will lead to it. Brotherhood originates on a higher plane; it is not the outcome either of intellectual conviction or of dictation by officers, and no amount of intellectual study will bring it about—and the facts before us prove it. Agreement on intellectual Fundamentals, but contempt and hatred in the heart, or, at best, indifference—that is what we are being shown. If I know all mysteries and all knowledge, and accept every word of H. P. B. and W. Q. J., and if I can repeat *The Secret Doctrine* from beginning to end, and can learnedly discuss the difference between Being and Be-ness, and know all about the pitris and the lighting of Manas, and if I give all my time, money and work to my lodge, and am united with my associates in similarity of aim, purpose and teaching, and if I have to my own satisfaction attained to a "truer realization of the SELF and a profounder conviction of Universal Brotherhood," and have not love, it profiteth me nothing; I am become as "sounding brass and a clanging cymbal." And signing a paper will not make me anything else, whether it be a Declaration or a Concordat.

In my opinion those who preach Brotherhood should begin their preaching by practising it themselves. Example is ever more potent than admonition. To return to Dr. de Purucker and his society; Dr. de Purucker has extended his hand time and again to Mr. Kingsland; he has invited Mr. Kingsland to attend his Brotherhood conference, not demanding conformity to any Essentials or Non-Essentials, and Mr. Kingsland has as often declined, over and over. Every attempt to persuade him has been met with a volley of "ifs" and "buts," ending in refusal. No talk about cooperation, no signing of Concordats, will have the least effect. One must begin with Brotherhood, with fraternization, with cooperation, and, having these, the rest will follow in due time.

The United Lodge of Theosophists, to which similar gestures of friendship have been made, and refused, is so fundamentally lacking in the most rudimentary conceptions of Brotherhood (unless within its own ranks), so disregardful of what the Masters and H. P. B. have said about it, so wrapped up in the idea that one must be a "student" (studying one-half of the law and deliberately closing its eyes to the rest), so centered on Manas as contrasted with Buddhi, that even if its non-existent officers could be induced to sign Mr. Kingsland's Concordat, which is almost too much to expect, it would become so absorbed in the Concordat that the end in view as expressed by Mr. Kingsland, cooperation, would be forgotten. The present prognosis of its affliction

And the ONE AND ONLY of New York. One has but to read their own published statements (*Theosophical Quarterly*, July, 1930, Page 67, and front page of every issue) to see that they are so supremely happy in the act of sitting before the fire and chewing the cud of their own self-satisfaction, and in despising others who dare to think themselves theosophists, and distinctly declaring that they want nothing to do with them, that they are likely to continue in this state of theosophical coma indefinitely. They have their own little heaven, so why bother them with Concordats? One does not want to witness their horror at the possibility of having their robes of sanctity sullied.

And the Blavatsky Association, broad as it is in some ways, has bound itself hand and foot by its constitution and rules, and has declined to have anything to do with the de Purucker fraternization movement.

To summarize; it has not been my intention to criticize Mr. Kingsland's excellent Concordat. But the way to bring about cooperation is to begin it by attempting to cooperate oneself, forgetting minor differences. There is always time to retreat if retreat becomes necessary, but he who will risk nothing will gain nothing. Dr. de Purucker, whether one agrees with all his views or not, has shown us the way. It is the way of the Masters, no matter what one may say about non-essentials. When this step has been taken, the adoption of Mr. Kingsland's Concordat will be all the easier to effect. It is not likely to be adopted sooner.

At the Periscope

Latest News in Brief.—Ojai Happy Valley being boomed again; not expected to mature for centuries, but get inside now.—Krishnamurti to visit Australia next April.—Wedgwood gets better; goes to Morocco.—Point Loma T. S. and Canadian Section, T. S. turn down Kingsland's Concordat; scared at idea of a creed.—Arundale ranks Besant, Lead-benter and Krishnamurti as messengers of the Masters; Besant a step higher than Blavatsky.—De Ortega-Maxey adds Ben Franklin to list of initiates.—British T. S. (Adyar) would claim sole right to title "The Theosophical Society," but no cash for raising rumpus.—Ragoczy College, Temple of the People, to give degree of Doctor of Theosophy with full Mahatmic endorsement.—Mahatmas behind designing American flag, says de O.-M.—No adepts left in Tibet except duggas, says J. M. Pryse.—J. M. Pryse appears in *Canadian Theosophist* as billingsgateist.—American Section, T. S., starts selling solid soup; concentration to precede meditation.—No "Back to Blavatsky" without Judge, says E. T. Hargrove.—Charles Johnston, badly ill, now recovering.—Mrs. Besant, in bed with banged knee, now hobbling about with help.—Jewish theosophists in Basra, Mesopotamia, persecuted by Synagogues; won't circumcise their sons; theosophical lodge room beaten up.—Indian Section Headquarters celebrates Shri Krishnaji's 36th birthday May 11th, but not quite sure of date.—Geoffrey Hodson to meditate publicly 1 hour, 15 minutes at Convention and Clara Codd 1 hour, 30 minutes; why not start a meditative Marathon?—Max Wardall suffers sunstroke in France, but recovering.—Convention and summer school to end with aesthetic leg-twisting; should have a hornpipe by Hodson.

Correction; Phoenix Lodge-Point Loma Lodge.—In the June *Critic*, under "Fraternalization Movement," it was stated that members of the Phoenix Lodge attended the White Lotus Day celebration of the Point Loma Lodge in London. It was the reverse; the Point Loma members attended a meeting held by the Phoenix Lodge. Our fault.

Funny Mr. Hargrove.—When one wearies of reading Mr. Pryse one may search for gems in the columns of *The Theosophical Quarterly*. In the July issue (page 68) Mr. E. T. Hargrove, addressing the recent convention of the ONE AND ONLY, said: "There is a so-called 'Back to Blavatsky' movement. Having followed strange gods for many years, there is a reaction among the wanderers, and they now say 'back to Blavatsky.' Among them are Mrs. Cleather, William Kingsland and others. What do they say they are trying to do? 'Back to Blavatsky' without Judge! They cannot do it. It is impossible to do it. Beware of the people who pretend that they have any contact with the Lodge or with Masters, and who try to leave Judge out as a link in the chain..." Such talk is silly. Did Judge write *Isis Unveiled*, *The Secret Doctrine*, *The Key to Theosophy*? Did he give the world *The Voice of the Silence*? Is there any evidence that he helped to inspire these works, or contributed to them? Mr. Hargrove's remark implies that these works would have no value unless one accepts Judge as his teacher; it is a direct slur on H. P. B. in that it implies that H. P. B. is worthless without Judge. The Mahatmas in their *Letters* are all wrong; Mr. Hargrove knows better. As for the "strange gods" whom Mrs. Cleather and Mr. Kingsland followed "for many years," who are they? It is in evidence that these persons have from their first meeting with H. P. B. been her devoted disciples. Does Mr. Hargrove perchance refer to Katherine Tingley? If so, has he forgotten his own devotion to her? This is not intended as a reflection on Judge; it is a simple fact, and the society which publishes the *Quarterly* will have no one to blame but itself if it is regarded by outside followers of H. P. B. as a whitened sepulchre, a society, not of true theosophists, but of Pharisees and haters. And the strange thing is that the ONE AND ONLY hates none with such bitter hatred as it does those ultra-Judgeites, the United Lodge of Theosophists. Other societies consist merely of poor simps, but the U. L. T.! Ah, that is of the Evil One.

London H. P. B. Centenary Conference.—The report of the success of the H. P. B. Centenary Conference held in London, June 24th, under the auspices of the Point Loma T. S. is further confirmed by a lengthy report received from Mr. J. H. Venema, president of the Hague Lodge of the Point Loma Society. Besides Dr. de Purucker, A. Trevor Barker, Kenneth Morris, Dr. Osvald Sirén and officials of that society from Holland, and others, the Adyar Society was represented by Dr. and Mrs. Arundale, some members of the Dutch Section (Adyar) Mr. Hamilton-Jones, president of the Phoenix Lodge, and the Anthroposophical Society (Steiner) by Mr. D. N. Dunlop. Mr. William Kingsland, who had been invited, declined to come, while if the United Lodge of Theosophists and the Blavatsky Association sent representatives, they must have been present in their astral bodies, as they are not mentioned. I am particularly pleased to note the participation of Mr. Hamilton-Jones, who made an address, as the Phoenix Lodge was at first inclined to join the Standaloofers. Naturally an occasion of this sort did not offer much room for discussion and what was accomplished was the starting of a fraternal feeling between the societies represented. Dr. de Purucker expressed himself as opposing the Concordat plan of Mr. Kingsland on the ground that the Point Loma Society is open to all who believe in Universal Brotherhood, and that a Concordat would tend to the establishment of a dogmatic Theosophy. I do not share Dr. de Purucker's views in this regard, but this is not the place to discuss the subject. It is to be hoped that Dr. de Purucker will sometime state how it is proposed to guarantee the Point Loma Society in the future against the fate which has overtaken the Adyar Society, which has become a hodgepodge of conflicting notions, embracing Liberal Catholicism, World-Teacherism, World-Motherism, Sun-Worship, Hodsonian fairyism and other stuff not to be found in the original teachings.

De Purucker in London.—A cablegram from London dated July 4th says: "Leader concluded public lectures tonight. Excellent audiences, public attention increasing, important accessions, opening brilliant possibilities future work Britain. Old friends returning, members enthusiastic. (Signed) Barker." Dr. Osvald Sirén writes: "G. de P.'s public address on Thursday (June 25th) was a great occasion. It was the strongest and most perfect speech I have heard from him. The hall was fine, some 400 to 500 people present, the speaker in fine condition. Everybody sat spellbound; there was a spirit of devotion, difficult to describe but clear enough to be felt by most of the people present. He talked about the Masters, about man as a child of the universe, of the spiritual consciousness that pervades the spaces as well as the human heart, of the saving power of love, of the path that leads to the heart of the universe. You know these thoughts; they are not new, but they were expressed with a power of conviction which seemed irresistible." On the other hand I am told that some who attended the first public lecture were "absolutely disgusted," people going to sleep or leaving during the lecture, half but half-filled, all the others very disappointed indeed, ideas few, words many, conduct theatrical and studied, etc. One suspects that those who went determined to look for faults rather than for the good qualities of the speaker got just the impression they went with.

Theosophical Friends' Meeting.—From the program of the convention and summer school of the American Section, T. S. (August Theosophical Messenger, page 469) I infer that Mr. Hodson will meditate publicly 75 minutes on August 17th and Miss Codd 90 minutes on August 18th. On the following days there will be general meditation from 7.30 to 9.00 A. M. This reminds one of an old-fashioned Friends' meeting, where silence often prevails for an hour and a half. I like this; it is better than the aesthetic leg show with which both the convention and school terminate.

Count Keyserling on Theosophists.—A letter published in the April

Theosophical Messenger (page 373) refers to Count Hermann Keyserling's *Travel Diary of a Philosopher* as illustrating "the way in which Theosophical ideas are appearing in non-theosophical writings" and the Count's impression of "the importance of occultism as taught and developed by bishop Leadbeater." That's just fine, but it happens that the Count gives his impression of theosophists and of Leadbeater also. He says (Vol. I, page 145): "Anyone who examines the mass of theosophists closely will find it difficult to suppress a smile at their pretence that they constitute the seed of the new 'race' which is to create the civilisation of the future. The great majority of them are people on a mental level below the average who incline to superstition; they are neuropathological, and possess the readily spiteful egoism born of the desire for personal salvation which is so characteristic of all who regard themselves as specially chosen." He is disposed to accept Leadbeater's visions as mostly authentic because he does not think he has the brains to invent them (Vol. I, page 122). He says, in part, "In the ordinary sense of the word he is not talented enough to be able to invent what he declares he has seen, nor, like Rudolph Steiner, is he capable of working upon his material in such a way that it would be difficult to differentiate between that which he has perceived and that which he has added. He is hardly intellectually equal to his material. . . . What he sees after his own fashion (very often without understanding it) is in the highest degree full of significance. He has, therefore, in all probability seen something which really exists." This, to be sure, is a somewhat dubious compliment and would apply equally to an inmate of a lunatic asylum or a man with the jimjams. One must remember that Keyserling is talking of the variety of theosophist he met at Adyar. One wonders what he would have said had he encountered the Great Arandale.

Rev. de Ortega-Maxey on "The Voice of the Silence".—The distinguished Chancellor of the new Halcyon University, the Rev. de Ortega-Maxey, the new star which has suddenly blazed forth in the Temple of the People, tells us (*Temple Artisan*, February-March, page 91) that "The great majority of students of Theosophy admit that 'The Voice of the Silence' was given to Mme. Blavatsky through the Master Hilarion." The exception, if we may judge from the Preface to the *Voice* was Mme. Blavatsky herself. She tells us that she learned these Precepts by heart from temple records in a quite normal fashion and translated them from memory. That Hilarion had anything to do with it appears to be just a cock-and-bull story started by a writer in the *Hollywood Theosophist* (October, 1930, page 873; see February, 1931, *CRITIC*). The Rev. de Ortega-Maxey may be keeping in his spirituality by means of his biretta, but he seems to be keeping out his respect for facts.

Mrs. Ransom to Lecture in U. S. A.—From the May *Theosophical Messenger* (page 401) one learns that Mrs. Josephine Ransom will lecture in the United States this autumn. Mrs. Ransom has been general secretary of the Australian and South African Sections of the T. S. (Adyar). While officiating in Australia she assisted Mrs. Besant in her scandalous attempt to mulct the Sydney Independent Theosophical Society of its property, valued at \$330,000 at that time. Mrs. Besant first cancelled the charter of the Sydney Lodge (later the Independent T. S.) without notice and then through Mrs. Ransom demanded that it hand over its entire property within seven days. As this hold-up was resented, suit was brought to compel it to deliver. For details see *CRITIC*, January 28, 1925. As the suit threatened to drag along indefinitely, and as the Independent T. S. proposed an exposure of Leadbeater by having him summoned as a witness and compelled to stand cross-examination regarding his sexual practices with boys, which would probably have wrecked the Section, the Besant party compromised for a trivial sum, sufficient to cover the Sydney Lodge's share in the Morven School fiasco. It is one of the ugliest episodes in the history of the Besant regime.

Questions Some People Ask.—The June *Theosophical Messenger* again tells the sort of questions audiences ask. On page 424 we read that an inquirer wants to know if "each individual has an angel always with him through life?" We know, of course, that Mr. Leadbeater has a huge angel lackey always standing behind his seat to run errands, and we have been given a very beautiful description of this personage, but now Mr. Hodson, replying, informs the questioner that the way to get a "sylyph" attached to one for this life and the life to come is to get baptized by a priest of the apostolic succession. Other people are denied this privilege and even baptism by a dissenting clergyman has no effect; he cannot supply the right brand of paste and the angel can't stick. Pretty cheap at the price, one would think. In the cases of Bishops Wedgwood and Cooper the angel seems to have been inefficient, or else the baptism must have been incorrectly performed. Also one wonders what the angel will do if the person apostatizes, Oscar Kollerström's angel must be looking for a new job unless, indeed, in this sort of thing there is no divorce.

Scorpion on Way to Dinner Stings Ernest Wood.—Mr. Leadbeater tells us (*May Theosophist*, page 214) that "Unfortunately, our well-known brother Mr. Ernest Wood, who is the Recording Secretary of the Society, when walking bare-foot and without a light, was stung by a scorpion on his way to the dinner." Thanks to prompt application of Ayur-Vedic medicine and charms Mr. Wood did not suffer seriously. Whether the scorpion reached his dinner is not stated.

Choice Tidbits from Mr. Pryse.—From an article by James M. Pryse in the July *Canadian Theosophist*, entitled "Truth and Honesty," I coll the following choice expressions which he applies to the Point Loma Theosophical Society: "Malodorous charlatans"; "the Purple Mother of unsavory memory"; "the shady Point Loma faction"; "the Tingley-de-Purucker bunch"; "the debilitated Point Loma sect"; "the dugga-inspired Purple Mother"; "charlatanic message-monger"; "Pinchbeck leader of a small fragment of the original Society." Mr. Pryse, it may be mentioned, is not a member of the U. L. T. and has no use for what he calls "the Crosbieites." I hope *The Canadian Theosophist* will encourage Mr. Pryse and, should his own inner resources prove inadequate for the occasion, present him with a dictionary of billingsgate. He has the ear of Mr. Smythe and is always ready to turn himself inside out for the public benefit and amusement. Like Dr. de Purucker, he is "a man with a Message to give to my fellow-men, a Message which is sublime." Clearly he is in touch with Masters, else he could not know so much about what they are doing or not doing. But the "Message" is not one of love, but of hatred compounded with downright vulgarity.

U. L. T. Schools for Children.—An esteemed U. L. T. lady takes me by the neck quite unceremoniously for a variety of theosophical sins, mostly committed towards the U. L. T. Among others I am charged with saying, with regard to theosophical schools for children, that "U. L. T. has also a school, but that not much of it is known." Nothing of the sort was said, as one may see by referring to the May *Critic*, last paragraph of the article on "Theosophy for Children." There it was stated that my criticisms of a Hodsonian fairy diet for children were not intended to apply to the U. L. T. schools, but that "as I have no information regarding their methods I can say nothing and must refer those interested directly to such lodges." Following this I gave the addresses of two, the only ones known to me, to which inquirers might apply. The article was written at the suggestion of the General Superintendent of the Point Loma Lotus Circles, who supplied the information. If some responsible manager of a United Lodge of Theosophists school for children will furnish me with similar information I shall be delighted to publish it, but I am no more going to beg for it than I did in the other case. My past efforts to be of use to the U. L. T. have resulted much like an attempt to pet a pugnacious poodle, and I have given it up.

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Evolution as Outlined in the Archaic Eastern Records; by Basil Crump. Pp. vi, X, 187. Peking, 1930. From the O. E. LIBRARY, \$1.30.

Basil Crump, well-known to CEITIC 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.

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RAPID-FIRE JUSTICE IN MICHIGAN

Michigan has again distinguished itself. On August 14th three men, guilty of a peculiarly atrocious murder of two boys and two girls a few days before, were tried, convicted and lodged in the penitentiary for life all in one day. The horrible circumstances of the crime so excited public indignation that attempts at lynching were made which, happily, were thwarted by the swift action of the authorities.

The result of this incident is almost sure to be a demand for the reenactment of capital punishment in Michigan, which had abolished it many years ago, and has steadfastly refused to adopt a death penalty law. One may therefore consider whether there would be any valid grounds for such a demand, in view of the fact that Michigan has proved that it can act swiftly.

Several years ago, in the same state, a prominent citizen, business man of repute, church member of standing, took a small girl out in his car and murdered her. It took a very short time to convict him and he is now serving a life sentence in the state prison. There were no appeals, no frantic efforts of lawyers to save his life in the end by causing the usual delays, delays which are almost inevitable when the death penalty is the result of conviction. About the same time there was going on in California the trial of a young man for kidnapping and murdering a girl. The penalty in this case was death, which, in fact, he eventually suffered, but the case was drawn out for months through the action of his attorneys.

In the California case—and it finds its parallel everywhere—a life was at stake and every possible legal method was employed to save it, notwithstanding the admitted guilt of the defendant. Time was lost, large sums were spent in his defense and, quite possibly, had there been more cash and better lawyers, the youth might have escaped either scot-free or, at most, with a sentence to an institution for mental defectives. That would have been the result of a capital punishment law.

In Michigan, on the other hand, there is no question of a death penalty. The most extreme punishment is life imprisonment. This always admits of reversal in the event that it can

be proved later that a mistake was made or that there were mitigating circumstances not calling for the limit of punishment. What is the natural result? In this case it becomes a question whether it is worthwhile to put up a stiff fight in an apparently hopeless case, and at great cost, when after all time itself would be likely to solve the question one way or another. So the first decision is allowed to stand, the case is cleared from the docket in short order, and society is equally protected, while it may eventually prove that some qualified form of sentence may be advisable.

In short, make your penalty the most severe imaginable—and the death penalty is in the minds of most people the most severe—and you arouse resistance which, whatever the ultimate outcome, is expensive, clogs the court and raises the hope in the minds of other offenders that perhaps, they too may be able to escape.

The demand for a death penalty law is based upon several ideas which are for the most part erroneous, or which do not originate in a desire to see justice done, or for the public defense, but in the passion of revenge. The exhibitions of lynching, or attempts at lynching, are not based upon the fear that the offender may escape justice; they have their root in pure anger, in the desire to take revenge personally and swiftly. In the above recent Michigan case there was no question of escape; the criminals had already been sentenced, were in the hands of officers abundantly able to take care of them, and were on the way to prison. Yet the desire for their death was equally strong. It is the same desire, diluted and extended, which leads to the enactment of capital punishment laws. Within a few years it has happened in several states that some atrocious crime has led to a sudden demand for reintroducing the death penalty, which the legislature has been too weak to resist.

That capital punishment offers no deterrent greater than life imprisonment is evident enough from the fact that where it has been abolished there has been no increase of capital offenses. This has been abundantly demonstrated and those who favor the death penalty usually find it convenient to ignore the facts. They cannot rid themselves of the idea that a violent death is something so terrible that it must of necessity be present in the mind of everyone who is prompted to commit murder, and that the prospect of life imprisonment is far less terrifying.

It is to be hoped that the people of Michigan who, but a few months ago decided in a public referendum not to readopt the death penalty, will look on the recent event, not as a miscarriage of justice, but as a proof that rapid-fire justice is possible and even more probable when there is not the incentive on the part of the murderer to fight for his life to the bitter

end. They should see that Michigan would do far better to leave things as they are rather than to restore a practice which will simply lead in many cases to interminable legal squabbling before a final and irrevocable decision is reached.

Spooks!—The Dole

In these days, when some six million Americans are out of work—which means at least as many more in straitened circumstances; say 10% of our population, many facing starvation and not a few actually dying slowly of want—we hear not a little of the terrible word "Dole," something which must be avoided by all means, even at the expense of overflowing cemeteries. This nation has never had a dole and must never have it, we hear.

What is the "dole," this horrible monster with which we are threatened? A dole is money which is paid out as a gratuity or charity, not in return for actual services rendered. We shudder at the word without once stopping to consider whether we are not already, and have not for years been maintaining a dole of huge proportions, not because the persons who receive it are actually suffering, but for purely sentimental or political reasons.

I cannot give figures for the enormous sums paid out by our federal government to veterans of our wars and to their relatives. We call this a pension, a bonus, or an adjusted compensation, but we overlook the fact that it is a dole, pure and simple. Many who receive this dole are without doubt worthy of it; they have made real sacrifices for their country which have rendered them incompetent to support themselves. A very large proportion of them, however, are able-bodied persons, in no sense needing to be objects of public charity.

Let me quote a few words from an admirable and courageous article by Dr. Henry S. Pritchett, president of the Carnegie Foundation for the Advancement of Teaching, and published in its 25th annual report, which calls attention to the extent to which our national Treasury is being raided by persons who have no physical claim to charity, but who, by lobbying and political threats, have been able to force the Congress to listen to their demands:

"Every American shares that form of patriotism which the old veteran typifies. Abraham Lincoln touched no finer chord of national feeling than in that noble phrase in his Second Inaugural in which he emphasized the nation's duty 'to care for him who has borne the battle and for his widow and orphans.' But there has come about in our country a complex of patriotism, bonus-seeking, and politics the like of which can be found in no other nation on earth. Organizations that started in pure patriotism have lent themselves to pension lobbying in such a form as to demoralize both the veterans and the Congress. Today we are confronted by a situation in which pension lobbying threatens to bring upon the country an intolerable burden, and to entail widespread demoralization to the veterans of the Great War and to the Congress. It is time that the facts were stated in plain language, and an appeal made to the great army of younger men who enlisted in the late War to conceive of patriotism in a higher form than bonus-seeking and to urge them to see to it that the American Legion shall remain a patriotic organization."

"A number of war veterans, many of them excellent men, were ambitious of political distinction and they found in the G. A. R. a means to climb by the so-called soldier vote into office. These men sought influence by urging claims for pensions for the ex-soldiers, for the man who was wounded or who was suffering from disease incurred in the service or for the widows and children of those who had fallen. To all this the country responded generously. But the taste of pension money grew and all the political powers that could be marshalled back of a patriotic society were finally enlisted in securing pensions not only for the needy veteran

and his surviving dependents, but for every man who had served in the war. The last thirty-five years of the life of the G. A. R. were a record of continual demand for more and more subsidies from the government. Pensions were granted to many thousands who had no valid claim to aid from government funds."

"The claim that the country owes a subsidy to every citizen who has served sixty or ninety days in its military service is an impudent and unwarranted claim. To admit it would strike at the very roots of patriotism itself. The moment a citizen calls on the government for a subsidy, whether in the form of the bonus or an old age pension, for a service that has neither affected unfavorably his health or his ability to earn a living, he abandons his position as a patriot. Such a claim is unjust to the government, destructive of true patriotic feeling, and utterly demoralizing to the individual."

And yet it is urged that this country has never had a dole! If this nation is really too poor, all in all, to see to it that those who are actually suffering in the present emergency are kept alive; if it is really unavailing to raise thousands of children who will be feeble and stunted through life because they are unable to get sufficient food during their growing period, at least let us not try to shirk giving assistance because we allow ourselves to be scared white by that terrible word "dole," when we have had it for many a year and are adding to it every year under the form of some sort of pension or bonus granted to perfectly well and competent people who do not really need it. If we want to protest, let us protest, not against giving aid to persons who are actually suffering through no fault of their own, but against the expenditures of public funds on those who do not need it.

Penal Notes

Grape Juice Bricks.—Mabel Walker Willebrandt has declined to act as attorney for the California company supplying solid grape juice in brick form on the ground that she "does not take prohibition cases." To secure her legal aid the juice must be in liquid form all the time until it becomes of cheering quality; it is then not a prohibition question. Meanwhile I hear from the president of the grape brick concern that this silly attempt of the prohibition bureau to draw metaphysical distinctions between solids and liquids has boosted his business hugely; he can now scarcely find time to study *The Secret Doctrine*.

Oklahoma Adopts Sterilization.—Oklahoma, following the example of several other states, has enacted a law permitting the sexual sterilization of third-term criminals. Men under 67 and women under 47 years of age are subject to its application. The administration of the law is left to the State Board of Affairs, which controls all prisons and hospitals, which means, I suppose, that any doctor whom the said Board sees fit to regard as an expert may recommend and carry out the sentence of dehumanization. Very little can be said in favor of the law. In effect it resembles capital punishment in that the execution of the sentence is irreversible. It places dehumanization in the hands of people who cannot be guaranteed to be infallible judges and who generally hold their office for political reasons. It is based on theories of criminal heredity which have not been fully established and it assumes that conviction for a third offense constitutes one an habitual criminal, a view which must be emphatically denied. At the very best such a law should apply only to well-established cases of sexual perversion or to cases of rape.

New Hotel for Convicts at Attica, N. Y.—New York State has just opened the first section of its new prison at Attica, N. Y. Radio in each cell; orchestra at dinner; interior architecture rivaling a cathedral; cafeteria feeding; cooking, dishwashing, potato peeling and practically everything but flogging, done by electricity. And yet a bastille, with burglarproof cells. But more of that later.

The Mountain and the Mouse

The efforts of the CRITIC to secure funds for its continuance remind me of the fable of the mountain which was in labor and finally brought forth only a wee mouse. The financial mouse which has resulted from the labors of the CRITIC to collect funds is entirely too small to carry the burden of its publication in the near future. It is suggested that some of those kind friends who occasionally write and complain that the CRITIC has not arrived promptly ask themselves whether they have done anything to make its prompt publication possible. They may answer themselves in the words of the printer: "No cash, no CRITIC."

Theosophy or Neo-Theosophy—XXVI

(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.

Great "Beings" (Continued)

I tell you, my dear friend, that I am far less free to do as I like than you are in the matter of the *Pioneer*. None of us but the highest *Chutuktus* are their full Masters.

—*Mahatma Letters*, p. 113

. . . a high adept whose powers are not in the Mahan's chancery sequestered by Him to prevent him from squandering them upon the unworthy objects of his personal predilections. . . .

—*Mahatma Letters*, p. 181

(2) But if a first-fifth round man devoted himself to occultism and became an adept, would he escape further earthly incarnations?

(2) No; if we except Buddha—a sixth round being. . . . Yet even but on this earth; and, when the but on this earth; and, when the last of the sixth round men of the third ring is gone out of this earth, the Great Teacher will have to get reincarnated on the next planet.

—*Mahatma Letters*, p. 117

. . . having become a full adept (which unhappily I am not) I arrest the hand of death at will, and when finally obliged to submit to it, my knowledge of the secrets of nature put me in a position to retain my consciousness and distinct perceptions of Self as an object to my own reflective consciousness and cognition; and thus avoiding all such dismemberments of principles, that as a rule take place after the physical death of average humanity, I remain as Koot Hoomi in my *Ego* throughout the whole series of births and lives across

Just in the same way the Great White Brotherhood has nothing to do with the relations between the Master and his pupil; that is a matter solely for the private consideration of the Master himself.

—C. W. Leadbeater, *Inner Life*,
Adyar ed., I, p. 54; Amer. ed.,
I, p. 35

A Master is a term applied by Theosophists to denote certain human beings, who have completed their human evolution, have attained human perfection, have nothing more to learn so far as our part of the solar system is concerned. . . .

—Annie Besant, *The Masters*,
1818 Krotona ed., p. 68; 2d Ad-
yar ed., p. 45

the seven worlds and *Arupa-lokas* until finally I land again on this earth among the fifth race men of the full fifth Round beings. I would have been, in such a case—"immortal" for an inconceivable (to you) long period, embracing many milliards of years. And yet am "I" truly immortal for all that? Unless I make the same efforts as I do now to secure for myself another such furlough from Nature's Law Koot Hoomi will vanish and may become a Mr. Smith or an innocent Babu, when his leave expires.

—*Mahatma Letters*, pp. 129-130

And this weary round of birth upon birth must be ever and ever run through, until the being reaches the end of the seventh round, or—attains in the interim the wisdom of an Arhat, then that of a Buddha and thus gets relieved for a round or two

—*Mahatma Letters*, p. 196

(To be continued)

On the Need of Leadership in the Theosophical Movement

The Adyar Theosophical Society boasts that it is definitely committed to no special belief other than that of Universal Brotherhood. Anybody, be he or she Christian, pagan, agnostic or atheist, spiritualist or materialist, may join it. The Point Loma Theosophical Society makes a similar claim.

Aside from the fact that Universal Brotherhood, as a belief, is common to various associations and is, indeed, an essential part of theosophical ethics, the fact is that the original Theosophical Society, founded by direction of the Masters, was definitely established to promulgate Theosophy, or, if you wish, the Ancient Wisdom. Says the Master M. (*Mahatma Letters*, page 263):

"On the 17th November next the Septenary term of trial given the Society at its foundation to discretely 'preach us' will expire."

To "preach us," evidently, means, not just to talk about us, but to teach what we teach, namely, that which is to be found in *The Mahatma Letters* and in the writings of H. P. B., who was trained by them. The utmost concession is to be found in that letter of Mahatma K. H. to the London Lodge (*Mahatma Letters*, page 398), where it is stated that:

"... the Western public should understand the Theosophical Society to be 'a Philosophical School constituted on the ancient Hermetic basis'—that public having never heard of the Tibetan, and entertaining very perverted notions of the Esoteric Buddhist System . . . Hermetic Philosophy suits every creed and philosophy and clashes with none. It is the boundless ocean of Truth, the central point whither flows and wherein meets every river as every stream—whether its source be in the East, West, North, or South."

There is no indication whatever that the T. S. was intended to be an organization which, while it might be pervaded with a certain theosophical odor, should be the playground of all sorts of creeds, a place

where a majority, indifferent to or actually hostile to the spirit of Theosophy, might gain control by virtue of votes and offices and run things in any fashion to suit themselves, but in a manner antagonistic to the principles taught by the Masters and their agent, H. P. B. It was not designed to partake of the character of an open forum or debating club to the point where theosophical study and teaching might be swamped. Excessive tolerance in this respect has had a result which might have been foreseen. It has opened itself to various fads and fancies injected into it or endorsed by Mrs. Besant and her able co-worker in destroying the original Theosophy, Mr. Leadbeater—psychism, World-teacherism, Liberal Catholicism, Co-masonry, Geoffrey Hodsonism, and more, which have diverted the attention of many members from the Path and caused them to cease to study Theosophy and to take refuge in ceremonial performances which, one might think, would be found only among savages or in a lunatic asylum.

Now I am willing to admit, in fact I believe, that in the old theosophical literature, the writings of H. P. B., *The Mahatma Letters*, the *Bhagavad Gita*, and some other well-known classics, there is enough Theosophy to keep one busy for life, and for many lives, not only in studying, but still more in learning to live it, and that these are entirely sufficient for a really earnest, intelligent, persistent, educated and spiritually minded person. Granted these qualifications, and only then, I have no quarrel with the attitude of those, for example, the United Lodge of Theosophists, who professedly decry the idea of leaders and think that these classics contain all that is necessary for salvation, and that one can dig it out for himself.

Unfortunately, however, we have to take humanity as we find it. We believe that Theosophy, at least in its broader outlines, is for the whole world, for the intelligent and the stupid, the ignorant as well as the educated, the indiscriminating as well as those of discrimination. Many there are, intelligent enough, to whom the philosophical aspect appeals, in much the same way as one of the sciences might do, but who are virtually blind to its ethical aspects, and who betray quite unconsciously the faults of separateness or selfishness, self-righteousness or what not. There are vast numbers for whom the message of Theosophy is designed, who have neither the desire, the patience nor the ability to study and work by themselves without someone to guide them and hold them to the point.

Many of these are likely to run after anything new, to follow any so-called teacher who has some psychic or other supposed revelation of his own, who holds out easy ways of securing "advancement," who draws them by the force of his personality quite aside from the genuine theosophical teachings. Eloquence, the claim of clairvoyance, the claim of being in direct touch with Masters, these enthrall and cause the would-be theosophist to forget to check up with the original sources. We have examples enough of this, not only in the Adyar but in other societies. These leaders are simply taken at their own valuation without the least effort to discover whether what they are giving has a sound foundation. It is so much easier to sit, listen and applaud than to investigate for oneself.

For those who are open to such influences and who are entirely uncritical it becomes absolutely necessary that there shall be some one or more who can really speak with knowledge and authority; who are not only leaders, but persons whose leadership is recognized as resting upon a substantial and valid basis.

One must admit that there are dangers in this, for what is to hold the leader in check? Yet so inevitable is it that even among those who decry leadership there are leaders. Almost invariably some one or two people deliver lectures and addresses in their own words, by no means limiting themselves to readings from the "scriptures." Whether publicly announced by name or not matters little. The fact is there; they exist and the majority take them at their own word that they are repeating the

"truth" as presented in the writings, without a shade of modification. Let such an one say "H. P. B. says so," and it is accepted without question or examination. It is amusing to observe how little the much vaunted anonymity stands in the way of this. The small fry may get whatever virtue there is in anonymity, but the big fish generally manage to be known all the same; in fact, they cannot help it.

Much more is required of such a leader than just presenting the truth. He must, if he is to be successful, have enthusiasm and be able to arouse it in others. That in itself proves nothing, for one may get enthusiastic over anything—witness the Christian revivalist performances. But it is absolutely essential if progress is to be made. I have been much impressed by the spirit of enthusiasm aroused by the present head of the Point Loma Theosophical Society, especially among those who have heard him. And so contagious is it that it extends to others who have not heard him. I am informed that in the past two years the Point Loma Theosophical Society has increased in membership 33 1/3 percent. In the same period the Adyar T. S. has lost 12.8 percent. Why? Clearly there is some reason; there is present in the former something which is lacking in the latter, and this, I judge, is to be found largely in this enthusiastic spirit, which has been named by some "lodge force."

Whatever the reason, one must not forget to be on one's guard, must check up with the original teachings and not allow oneself to get enthusiastic just because one likes the feeling. The fire of the spirit may lead to a disastrous conflagration if not watched.

In his inaugural address as president of the British Section of the Point Loma T. S. (quoted in the April *Critic*) Mr. A. Trevor Barker, editor of *The Mahatma Letters*, has told us that: "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.!" Here Mr. Barker has set an example which should be widely followed, and followed constantly. All "leaders" are human; no one can say that they may not in course of time take advantage of too implicit trust and pass off their own ideas as genuinely theosophical. Witness what has happened in the Adyar Society, where uncritical trust in the "leaders," the refusal to listen to criticism, yes, even resentment and ostracism for those who indulge in it, has converted the Theosophy of H. P. B. into a belief in Hodsonian gnomes and fairies, in astral pipes and soap bubbles for manipulating the grace of God, the efficacy of ceremonials and the possibility of evading karmic effects through the performances of a gorgeously arrayed priest, and the like, to say nothing of the absurdities of *The Lives of Aleyone* and of *Man: Whence, How and Whither*. Critics, those who ask for a comparison with what the Masters taught, are looked on as agents of the Black Forces. Blind faith in the leader, the idea that to question what he says is a mortal offense against the Masters, these become rampant. And then follows the plan of suppressing the original texts as obsolete or orthodox, of substituting the books of the leaders and instilling the idea that Theosophy is something which is getting bigger and better every day, that it is in reality *not* the Ancient Wisdom, but a sort of science which is being developed daily by clairvoyants. This is not a reckless assertion; witness the lists of books recommended to students by the Adyar Society—books written by Besant and Leadbeater, with scarcely a mention of H. P. B., and from which even *The Mahatma Letters* is excluded. Ample proof of this has been given in these pages.

So, then, we should always have critics; their function is to prevent running off into devious side paths; they should be encouraged and treated with consideration. So, then, we may safely indulge in our enthusiasm; we may feel that the leader is himself being watched and is on trial. An enthusiasm, so controlled and checked, is essential to the progress of the Movement. Without it there is danger of lapsing into routine and indifference and ultimate decay of the Movement. Without such a leader, so checked, and without such spirit of enthusiasm, a lodge is likely

to grow into a body of a few old men and women, ever mulling over the same texts, getting older and fewer each year, till the rent can no longer be paid, attendance is difficult to secure, and it finally burns out and is forgotten.

That freedom belongs rightly only to him who can use, without abusing it, is as true of societies as of individuals. If the theosophical societies are to fulfil their function of propagating the Ancient Wisdom, either they must do away with this idea that they are open forums and that anybody, no matter what his belief, may rule if he can, may present any notion whatever as Theosophy, and they must adopt a platform which, if you choose, you may call a creed, or following Mr. Kingsland a "Concordat," and while admitting anybody as listeners, as sharers in discussion, strictly limit the voting and governing power to those who are known to accept that Concordat. Or, which would perhaps be better, there must be acknowledged leaders—not necessarily formally appointed—who are constantly checked by criticism and by comparison with that known to be the Ancient Wisdom, leaders who are able to arouse enthusiasm of the right sort.

I see no alternative between these. It is either a formal credo or leaders who are such, not by reason of appointment—for you can no more make a successful leader by decree than you can make a successful general—but because of their knowledge, their power to inspire, but continually checked up by criticism, lest they yield to the temptation to substitute their own conceptions for those which were taught in the beginning of the Movement. The credo plan is simple enough, whence it has been adopted in one or another form by the churches. It has the great objection that it offers little scope for enthusiasm and leads to a mere parrot-like acceptance. It is very well known that all movements originate in the force of an embodied leader and that with the passing of the leader there is corruption and decay, notwithstanding the existence of a formulated faith. It is only the power of intense conviction, backed by force of presentation on the part of the leader, that keeps any movement alive.

Consequently I am disposed to regard leaders as necessary if the Theosophical Movement is to flourish and reach the masses. But woe to those leaders who presume on the fact that they hold an official position. Great leaders cannot be made to order by appointment. Real leaders will lead no matter what constitutions and elections may decree. Both the Adyar and the Point Loma societies are presenting cases of leaders by appointment. It means no more than giving them a chance. The one society has shown the dangers of uncontrolled leadership; the other, let us hope, will demonstrate that a man may be a true leader despite the fact that he has been appointed such, a leader by merit, not by any sort of succession, whether apostolic or diabolic (as Mr. Pryse would have it). Of the present leader of the Point Loma Society it is to be hoped that whatever the occult reasons lying behind his official position, the less we think or hear of them the better. His making as a leader lies in his own hands, and his willingness to countenance criticism is one of the signs that he will be a success.

A Million Dollar Smile

A German newspaper recently spoke of Dr. G. de Purucker as a man with "a million dollar smile." Just what a million dollar smile may be I have no idea, but I think it must be something like the smile that o'er-spread the sad and careworn countenance of the Editor of the CRITIC on receiving, August 7th, a donation of five pounds sterling from the "Four Fellows" in London, who have ever been mindful of the shabby and threadbare state of our exchequer, never shabbier or more threadbare than at this time. Smiles fade, money is spent, but may they, as well as the British pound, always remain at par.

In Defense of H. P. Blavatsky—and Others

One way of defending H. P. B. is to be perfectly sure, before attributing any saying to her, that she actually did write it, and to discriminate between what she is proved by the records to have said and what one merely assumes that she said. My attention has been called by correspondents with a polemical object in view to a purported quotation from H. P. B., occurring on page 301 of the May magazine *Theosophy*. I have no idea why it was printed, nor do I wish to suggest that that excellent magazine was using the name of H. P. B. to cast reflections on certain societies, or on certain persons who have received the degree mentioned. But as the purpose of my correspondents was quite undisguised, and as they or others may be attempting to use the same bludgeon in other directions, I repeat it here:

H. P. B. on "Doctors of Theosophy"

A person, vain enough to want to be called a "Doctor of Theosophy," must be a sorry kind of a "Theosophist." *The Theosophist*, July, 1884.

There is not the slightest evidence that H. P. B. wrote, dictated, or even authorized the above statement, which can be found at the place mentioned. It is unsigned, and both H. P. B. and Olcott were in Europe, and had been for some time, and *The Theosophist* was in the hands of acting editors, whose doings she could not wholly control in her absence. Whether the sentiment is a praiseworthy one or not—and I am disposed to endorse it, for I agree with the statement of *Light on the Path* that "that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men,"—I cannot endorse attributing statements to H. P. B. unless it can be proved that she herself made them.

While I look on Theosophy as an affair of the soul, and object to its being classed with medicine, dentistry, chiropractic, or what not, by conferring degrees, the conferring of such a degree, unsought, as honorary degrees are supposed to be, is not a proof of vanity on the part of the recipient. Perhaps he could not help himself, like the man to whom a bad cigar is offered—he may have been too modest to decline it; he may be wearing his crown of "Doctor of Theosophy" as he might wear a second-hand hat, to please the donor, and in such a case the best compliment one can pay him is to pretend not to see it. But that is no reason for casting stones under the pretended ægis of H. P. B.

About The Blavatsky Association

I gladly comply with the request of The Blavatsky Association to publish the following statement:

The Blavatsky Association

In view of the past and present controversies and discordant claims in the various Theosophical Societies, the Council of the Blavatsky Association think it desirable to make a statement as to their position, since it does not appear to be generally understood.

Strictly speaking, the Blavatsky Association is not a "Theosophical" Society. Its title was deliberately chosen in order that it might not be identified as one of the numerous "Theosophical" Organisations. Its Constitution was expressly drafted so that it should not be identified with either the claims or activities of "theosophical" Organisations or individuals. It is concerned wholly and solely—as the opening statement of its Constitution declares—with: "the purpose of perpetuating the Memory and Work of H. P. Blavatsky; to promulgate her teachings and defend her name and reputation."

Although recognizing to the full the value of the work done in this direction by other individuals, the Council have always maintained, and

will still maintain, the policy of working as an independent Society, unassociated with any other organisation either directly or indirectly.

For the Council of the Blavatsky Association,
IONA DAVEY

Hon. Sec.

Note by the Editor.—With all respect for the Blavatsky Association and with full recognition of its valuable work, it appears to me that the above makes its position less clear than before. Here is an association which declares that it is "concerned wholly and solely" with "the purpose of perpetuating the Memory and Work of H. P. Blavatsky; to promulgate her teachings and defend her name and reputation," and yet it repudiates the idea that it is a theosophical society. What was the work and what were the teachings of H. P. Blavatsky but theosophical? What possible reason other than this can there be for perpetuating her memory? It is true that the Blavatsky Association at one time proposed to drop the use of the word Theosophy entirely, yet the same H. P. B., whose teachings and work they propose to defend and promulgate, wrote in her Fourth Message to American Theosophists: "Be Theosophists, work for Theosophy! Theosophy first and Theosophy last . . ." It is possible to express oneself even in the English language without involving oneself in contradictions; if the difficulty is too great in the present instance they might try Sanskrit, a tongue which eventually even kitchen maids will use, if we are to accept Mr. Judge's prediction (*The Path*, Vol. I, page 57).

At the Periscope

Latest News in Brief.—Recent death of Mrs. William Q. Judge reported.—Mrs. Besant cables greetings of Adyar to Point Loma August 12th.—G. de Purucker to get out big book on "Fundamentals of the Esoteric Philosophy."—Mrs. Bessie Leo, widow of Alan Leo, astrologer, dies.—J. M. Pryse, victim of dypnophobia, starts calling theosophical ladies "prostitutes."—De Ortega-Maxey not L. C. C. priest; belongs to Antioch.—Rev. Charles Hampton now L. C. C. bishop; Arundale supplies the juice.—Arundale, pontifically petticoated, grand figure at Chicago convention.—San Francisco H. P. B. super-fraternization meeting, August 16, grand success, 1,200 attending.—H. P. B.'s original *Isis Unveiled* photographically reproduced.—G. de P. fraternization movement growing like mushroom.

Theosophical Fraternization.—Judging from numerous reports the European trip of Dr. de Purucker may well be designated as a triumphal march across the map. It may perhaps be necessary to make a certain allowance for the enthusiastic statements of Point Loma members, but what strikes me is that the same appreciation, even if in more moderate terms, is expressed by Adyar T. S. members who have heard him, and in that quarter fraternization seems well under way. The actual accounts of meetings, being of ephemeral interest, it is impossible to take space to record them here. Suffice it to say that if G. de P. succeeds in getting back home without a badly swelled head it will go far towards proving his capacity as a real leader.

Mrs. Besant Has Not Refused.—According to information from Point Loma no replies were received to several letters making further inquiry of Adyar as to utilizing their archives in collecting for the Centenary edition of her writings now in preparation, original material written by H. P. B. This appears to have led the editor of the *Canadian Theosophist* (May, page 81) to assume that Mrs. Besant had withdrawn her promise to place these records at the service of the editors of the Centenary edition. Instigated by the *Canadian Theosophist's* paragraph Mr. Jinarajadasa (July *Theosophist*, supplement facing page 432) now states that no such refusal has been made and that "if any accredited agent of Dr. de Purucker, or of any other Theosophical organization cares to come to Adyar, all of the archives

of the Society at Adyar will be placed at his service to make any copies or extracts he may desire." Hardly more than this could be expected for, as Mr. Jinarajadasa adds, the material is very valuable, could not be replaced if lost and therefore cannot be shipped abroad, and is in part very fragile; further that the expense of copying would be greater than the Society could bear at present. This seems quite reasonable, and it can only be regretted that it required the statement of the *Canadian Theosophist* to stir up sufficient energy for a reply to the Point Loma inquiries. What action the editors of the Centenary edition will take is not known to me at this time.

San Francisco H. P. B. Centenary Meeting.—The super-fraternization meeting in San Francisco, arranged to celebrate the 100th birthday of H. P. B., and which was engineered by the Point Loma Lodge and the two Adyar Lodges, with Rosicrucians and others, was held August 16th. The hall, seating 1,200, was packed, with standing room only and people began coming two hours ahead of time to get seats. It is said to have been the largest theosophical meeting held in San Francisco for 25 years, and shows what a few energetic theosophists can do. The San Francisco U. L. T. did not participate, the celebration of H. P. B.'s centenary being apparently a "side-issue" in which it had no "time or inclination to take part."

The Savage Traveltogues.—Miss Elsie V. Savage, who is accompanying Dr. de Furucker as stenographer, is not satisfied with recording his speeches and writing all the reports and dictation thrust on her. She has found time to write very entertaining accounts of G. de P.'s triumphal progress and the adventures of the party. Some of these were loaned to me by Point Loma, but as I threatened to steal them I was allowed to keep them. They form a valuable side-record and some day, perhaps, we shall have a new "Old Diary Leaves" by Miss Savage, as a permanent part of written theosophical history. So she need not look so scared.

"World Theosophy" and H. P. B.—Mrs. Hotchener's magazine, *World Theosophy*, for August, is distinguished by being, with the exception of three pages, wholly devoted to H. P. Blavatsky. This is quite an innovation in theosophical periodical literature, and Mrs. Hotchener is to be commended, in general, for her selections and original articles. In her own contribution on "H. P. B.'s Teachings," consisting largely of selections from H. P. B.'s writings, she has followed the commendable plan of giving exact references, even stating the edition quoted. Mr. Hotchener gives a series of quotations about H. P. B. from *The Mahatma Letters*, manifesting the same virtue. This issue is most valuable and one cannot help thinking of the Adyarite publications of ten or fifteen years ago, in which H. P. B.'s name rarely occurred. Only one criticism can be made; Mrs. Hotchener has let Mr. Hamilton Stark loose with a theory that H. P. B. was a reincarnation of Savonarola and Cagliostro (page 635). Everybody is free to make absurd hypotheses and to get them printed if anybody will do it. The trouble is that some de Ortega-Maxey will get hold of them and pass them along as accepted and proven facts. Mr. Stark is weak on history and informs us that H. P. B. was divorced from Gen. Blavatsky shortly after marrying him. Not so. See her *Letters to A. P. Sinnett* (pages 180, 287); Sinnett, *Incidents in the Life of Madame Blavatsky* (pages 60, 67, original edition).

Just the Thing for Geoffrey.—I learn from the *July Theosophical Messenger* (page 444) that one of the features of the Chicago T. S. Convention H. P. B. Centenary, August 16th, was to be "a period of meditation led by Mr. Geoffrey Hodson." I have heard of leading in prayer, but leading in silence is something new to me. However, Mr. Hodson could hardly render a greater service to real Theosophy than by a perpetual leadership of this sort.

More Titbits from Mr. Pryse.—Mr. James M. Pryse again “capers corybantically” in the pages of the August *Canadian Theosophist* (pages 186-7). This time he goes the whole range of theosophical and neo-theosophical activities, handing out his abusive terms right and left. One theosophical lady, associated with the “Temple,” he designates as a “*filie de joie*” which, if my French dictionary is right, means “prostitute.” This lady has “started her few dupes tobogganning down the facile descent in Avernus.” Katherine Tingley is described as “The ‘Purple Mother,’ the disreputable and impeccable fake-medium who disrupted the T. S., ruined the American Section, and feathered her nest at Pt. Loma, establishing there a colony of her dupes and sycophants.” G. de Purucker is thus described: “The other disciple of the ‘Purple Mother’ who, upon her departure to Kumaloka appropriated her shoes and mantle, inaugurated himself as her successor (though the lack of any documentary proof of his ‘successorship’ places him on the footing of an usurper), and who, while making the usual claim to be a getter of Mahatma-messages, expatiates on his own greatness and goodness, thus trying to cloak his mediocrity with a smoke-screen of slobbery self-praise.” Of Krishnamurti he says: “The ‘world-teacher’ who babbles anti-theosophical puerilities which are dugpa-devised to lead astray, cunningly, those members of the society who have but a feeble grasp of Theosophy . . .” “Other lesser ‘foolish puppets,’” it would seem, are “capering corybantically in the T. S., responsive to the invisible strings jerked by the dugpas.” From the language he uses one could almost suspect Mr. Pryse of being obsessed by a peculiarly vulgar dugpa of his own. From charging H. P. B. with lying and calling those with whom he does not agree malodorous charlatans, usurpers and what not he has now reached the stage of designating respected female theosophists—mistaken, if you wish—as “prostitutes.” One wonders who is really lobgogganing at Avernus. He affords a valuable lesson as to the extremes to which one can come when he yields to blind and unbridled hatred. It is a sad spectacle but not more so than that of an influential and otherwise dignified journal like *The Canadian Theosophist* countenancing such language by printing it.

Photographic Reproduction of Original “Isis Unveiled”.—Those indefatigable publishers of original H. P. B. texts, the Theosophy Company of Los Angeles, have now added to the list of photographic reproductions, including *The Secret Doctrine*, *The Key to Theosophy* and *A Theosophical Glossary*, an edition of *Isis Unveiled*, the two volumes in one, on thin paper and at a price considerably less than that of other editions. While the need for this was not as pressing as in the case of the much butchered *Secret Doctrine* and *Key to Theosophy*, the current London reprint of *Isis* being a reprint, page, line, word and punctuation, of the original, with only a few typographical and other obvious errors corrected, the new edition has the advantage of smaller cost and less bulk, and contains a supplementary index. It is to be regretted that in publishing the announcement of the new edition, the magazine *Theosophy* (August, page 435) makes it appear that hitherto this work has not been obtainable in its first form since the original went out of print. It says: “With the publication of *Isis Unveiled* the originally recorded Message is now restored in its entirety.” It was not part of the “originally recorded Message” to spell Buddha “Bhudda,” and to contain printer’s and other blunders overlooked in proofreading, and H. P. B. would have jeered at the idea that there is any sanctity in a misspelled word. Nevertheless the timid and faint-hearted may feel assured that in this new edition they have *Isis Unveiled* as it first appeared, printer’s mistakes and all. And with the \$3 saved they can purchase an original *Key or Glossary* and a copy of *The Ocean of Theosophy*. If, however, they think that the London reprint is “filled with attempts to correct and improve upon the original,” as another announcement of the new edition states, they will be deluding themselves; it is simply untrue.

"Isis Unveiled": London Reprint.—In view of the attempts to cast reproach on the reprint of *Isis Unveiled*, issued by the Theosophical Publishing Society, London, and still current, I quote the following from the "Publishers' Foreword": "No attempt at revision or condensation has been made, for it was deemed that H. P. B.'s first work should be accessible to students in its original form. Obvious orthographical and grammatical errors have been corrected, and Greek and Hebrew phrases have been revised, but for the rest the work remains as it was written. It has been set from new type, but care has been taken to follow the original as to type-area and pagination in order that all references to this important work in the now voluminous literature of Theosophy may be available for this as for the original edition." My own comparisons confirm this.

About the CRITIC.—An Adyar T. S. member and former lodge president, who used to burn the CRITIC without reading it, has now changed her mind and writes as follows regarding its policy: "Fully do I realize now that evil is never overcome by giving it the silence it craves to make its operations successful, and the injunction in our society to 'say nothing against another' is quite pernicious, for it protects the evil-doer, as does also the ignoring of evil. We Theosophists have got to realize more fully that evil exists—and perhaps all the more because of the tendency in some quarters to ignore it! ! ! ! But there are many in our society who do not dare to probe and bring to the surface what they do not want to find, and therefore, of course, they postpone their arrival at real truth! !"

Mr. Jinarajadasa Celebrates.—Mr. Jinarajadasa joyously celebrated his admission to the T. S. on March 14th, 1893, by holding a reception under the Banyan Tree at Adyar last March. This he regards as his real birthday, his advent into this world of woes being rather a reason for lamenting. In a letter to an Indian lodge (*News and Notes*, May, page 3) Mr. Jinarajadasa says: "I feel that if I were ever to meet God face to face, I should spend my whole time asking Him questions." But why bother God? Hasn't he God's lieutenant, Mr. Leadbeater, right there and now?

"Old Diary Leaves," V and VI, Called Off.—We are informed in the June *Theosophist* (page 297) that the fifth and sixth volumes of Col. Olcott's *Old Diary Leaves*, which have been announced, will not be published at present. We are told: "They complete his story of the Society's growth up to the year 1898 . . . Four volumes have already been issued, and the fifth and sixth were begun by the Vasanta Press, when an order was sent to suspend printing. For it was seen that these volumes begin the painful story of the incidents which led to the secession in 1895 by W. Q. Judge, then the Vice-President of the Society. Colonel Olcott writes with painful frankness at times, and in this year 1931 of H. P. B.'s Centenary, it is perhaps well to omit matters which might cause deep hurt to some. Some day the volumes must be printed, to complete the Series, for Colonel Olcott's history is most valuable. But these concluding volumes will not be issued this year." Who gave the suspending order is not stated, but the excuse is flimsy. Mrs. Besant was Col. Olcott's co-partner in the attack on Judge and one suspects that it is she, rather than others, who would experience "deep hurt." For one thing it might show that her claim that her attack on Judge was ordered by a Master was either a delusion or a fraud, as, in fact, she has herself admitted (see CRITIC, January, 1927).

Gems from George Arundale.—"Let us look towards the East, and see whither the wind from the East is blowing. It may be blowing in more than one direction. Let us seek out a wind and follow it where it blows. This is what I am trying to do." (June *Theosophist*, page 325).

Important Notice

Friends of the *Critic* who are expecting to require theosophical or other books during the autumn and winter would help us very greatly by sending in their orders now, if at all possible, this being the intensely dull season when it is almost impossible to secure funds to keep going. Thank you!

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.

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 Aryan Path"

The Aryan Path, published monthly in Bombay under the influence of associates of the United Lodge of Theosophists, is unique in presenting a variety of articles on religious, philosophical, social and other topics. While these are not of necessity theosophical, care is taken by the editors to point out their theosophical relations and applications, and for this reason it has a very exceptional and unusual value. \$5.00 being a rather big sum to pay down at once in these days, even if it is fully worth it, I am permitted to announce that six months subscriptions at \$2.50 will hereafter be accepted. Through the O. E. LIBRARY.

Ralston Skinner's "The Source of Measures"

Ralston Skinner's classic, *The Hebrew Egyptian Mystery, or the Source of Measures*, a profound work much quoted in *The Secret Doctrine*, has now been reprinted. Price, \$5.00, from the O. E. LIBRARY.

A Book of Travel by H. P. Blavatsky

The People of the Blue Mountains, \$2.00. H. P. B. describes her travels in the Nilgiri Hills in India, and her experience with workers of Magic.

From the O. E. LIBRARY.

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

H. P. Blavatsky's "Isis Unveiled"

H. P. Blavatsky's first great work, *Isis Unveiled*, is being too much neglected by students of her writings. It was originally published in 1887, consists of two volumes, one on Science and one on Theology, is intensely interesting and easier reading than *The Secret Doctrine*. The following editions are now available:

Photographic reproduction of the original; an exact facsimile with supplementary index, the two volumes bound in one, on thin paper; price, \$7.50.

London reprint of 1910, in two volumes; price \$12.00.

Aside from the matter of price and bulk there is no choice between the above. Sentiment may dictate the choice of the original, but the London edition is an exact and admirable reproduction which has not been edited or revised in any way, other than correcting occasional perfectly obvious textual errors overlooked in the original.

Point Loma edition, in four volumes; price, \$12.00.

All from the O. E. LIBRARY

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.

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.

Bombay U. L. T. Pamphlet Series—Additions

Added since August CRITIC: (15) H. P. B. & Judge, *On The Secret Doctrine*; (16) Judge, *The Secret Doctrine Instructions*. 5 cents each.

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.

Get a Back File of the "Critic"

We can still supply sets of the CRITIC from October, 1917 to September 1931, lacking a few exhausted issues, for \$5.00, or one pound 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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A SPECIAL CASE AND A MORAL

Is it possible under our present prison system to give every convict the advantages and chance he has earned and deserves? Here is a case which raises this question.

Robert Stroud, a native of Seattle, after an unfortunate home life went to Alaska as a young man. While there he became involved in a quarrel with another man over a woman, and killed him. Sentenced by a Federal court, he was sent to Leavenworth penitentiary for twelve years. While there he killed a guard who, it is said, had treated him brutally. He was tried for this second homicide and sentenced to death, but through the efforts of his friends President Wilson commuted his sentence to solitary life imprisonment, a penalty which he has been undergoing since 1916.

Stroud, however, was not the man to give up. He employed his time wisely in studying a variety of subjects, and having gotten hold of a book on birds, he managed to get, first some pet sparrows, then canaries, and it occurred to him that it would be profitable to raise these for sale. In course of time he developed quite a large canary farm in his cell, and a rather prosperous business. His birds having become infected with some disease, and dying in large numbers, he set about discovering a remedy, experimented with drugs and finally developed a specific which, it is claimed, is superior to anything hitherto known for the treatment of birds and poultry. This was widely sold under the name "Stroud's Specific," and received favorable reception among bird fanciers and breeders. In short, Stroud became well known outside as a specialist on canaries and their ailments, and contributed to ornithological journals the world over. The bird business was conducted jointly by Stroud, in his solitary cell, and his old mother, who had spent her energy and means in securing the commutation of sentence and who had come to live in the vicinity of the penitentiary.

This brings us to the present year. Then difficulties began to develop. It is claimed that he had incurred the hostility of veterinarians with rival remedies and that his efforts to have

his specific thoroughly tested by a Government veterinarian met with a cold response. Difficulties began to develop with the prison authorities, so it is reported, in securing necessary materials, and finally, in August of this year, he was notified by Warden White that he would have to discontinue his bird business and dispose of his stock of birds, worth at the time over \$1,000, within two months.

Stroud's friends were, naturally enough, up in arms over this edict, and all sorts of charges have been made about unfair discrimination, both by the prison authorities and by interested persons outside. To what extent, if at all, these charges are justified, it is impossible for me to say. Certain it is that Stroud, whatever his past misdeeds, was making good, not only in a business way for himself, but, if the statements can be accepted, rendering a very considerable service to the bird industry by providing a remedy for hitherto incurable diseases. One can but sympathize most deeply with him in his present predicament. There can be no doubt that a convict who has displayed his energy and perseverance under disheartening circumstances has the making of a worthy citizen and should be given all possible help.

It is, however, necessary to look at the other side of the question. We will forgive Stroud his past misdeeds, disregard the question of whether he has been attacked by enemies or rivals, and assume that he is everything that has been claimed for him. Why, then, has he been ordered to discontinue his business? Is the reason to be found, not in anything of a personal nature, but in the very nature of our prison system itself? Is the catastrophe which has overtaken him one which could not have been avoided in the very nature of things? Is it due to something more than official perverseness or red tape?

That Stroud has been allowed to carry on such an unusual work in the prison for several years in itself speaks well for the goodwill of the warden, else it would have been nipped in the bud. Therefore there must be other reasons.

Leavenworth penitentiary has at present about 3,400 inmates. These are of all sorts and conditions, from men of the most desperate character to men who are held on some technical charge and who are really not criminals and who would make good anywhere if given a fair chance. This heterogeneous population is compelled to live together without any sort of segregation worth mentioning of the worst from the best. Such rules and regulations as exist must therefore be adapted to the more dangerous and incorrigible element and the better class has to suffer for it. It is true that in most prisons certain privileges are accorded to those who have proved themselves worthy, but these are well defined and well known, and do not cover such exceptions as carrying on a commercial enterprise

of a special nature within the walls; they do not partake of the nature of special privileges.

Now one can very well understand that if some inmate is granted a very exceptional privilege, a privilege of which he may be really worthy in every respect, there will arise among the inmates demands for other special concessions of all sorts. Here is a man who is permitted to raise birds in his cell; someone else may make that a pretext for asking permission to start a poultry farm in the prison enclosure; the next might want to raise pigs, another to start some manufacturing project or a mail order business. In short, once grant a special concession and the authorities would be asked for all sorts of concessions and exceptions which would put an end to order and system, and many of which would involve a direct violation of the most salutary prison regulations.

To give a case or two, Stroud experimented with chemicals in inventing his specific for septic fever of canaries. Another, should he be permitted to import chemicals, might well utilize it for smuggling dope. Occupations requiring the use of sharp instruments such as knives or scissors would bring these implements within the reach of ill-disposed persons who would stab or cut a guard or fellow prisoner. Even such seemingly harmless things as tin cans can easily be converted into deadly weapons. In short, it would be impossible to foresee the disastrous results which might ensue upon granting special privileges even to the most trustworthy.

And then, too, the warden is confronted with the alternative of saying yes or no. If he says yes, some of the above untoward results may follow; if he refuses, the applicant becomes disgruntled at being refused a concession which is granted to another; he proceeds to sow the seeds of discontent and in the end there might be serious trouble, charges of favoritism, even culminating in a riot. With the heterogeneous population with which the warden has to deal it becomes a matter of necessity to prohibit special privileges even at the cost of sacrificing the interests of a man like Stroud; the trustworthy man has to suffer for the sake of the safety of the entire prison community, much as the warden might wish it to be otherwise. To grant privileges indiscriminately would lead to anarchy; to grant them in one case and refuse them in others would lead to jealousies, discontent and disorder. So the whole thing has to be nipped in the bud. Personally I am surprised that Stroud has been permitted to continue as long as he has, and this should certainly exonerate the warden from charges of needless severity or cruelty.

What is the remedy? There can be none as long as convicts of every degree of badness and goodness are herded together in one institution where rules must be adapted to the worse element. That Stroud has committed two homicides in a fit

of passion does not constitute him a "bad man," but it is certain that one who has twice acted in this way must be considered dangerous and a parole would be almost out of the question. The only way out seems to lie in the direction of segregating the worse and the more promising prisoners in entirely separate institutions, the former being more closely restrained, the latter given more freedom and allowed exceptional privileges. It is imaginable that a quasi-prison might exist where inmates might be allowed to engage in almost any sort of reputable business without risk and to their great advantage. Efforts towards segregation are, of course, already being made in some states, but it is only in its beginnings. It is up to the public to see that means are provided by which earnest efforts at making good shall not have to be suppressed for the reasons above stated. As it stands at present it would seem that Warden White or those above him in authority at Washington, have taken the only course open to them under the circumstances.

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 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

Police Third Degree Inquiry in Washington, D. C.—Great excitement prevails in this city over alleged police third degree methods. After hearing 173 witnesses it was discovered that one of the 23 grand jurors was drawing a government pension, which disqualified him, and the whole hearing has to be done over. There seems to be no question, however, that third degree is as prevalent here as baseball, burglary and running over pedestrians. Among other pleasantries of the police it is claimed that they drench the person being questioned with gasoline and threaten to set him on fire if he doesn't confess.

Blocking Traffic.—Owing to the large numbers of people passing over the Rio Grande into Mexico in search of amusement in the way of gambling, drinking and other sports, the Treasury Department has ordered the international bridges at Eagle Pass, Brownsville, Hidalgo, Laredo and Del Rio to be closed from 2 P. M. to 8 A. M. Those who want to indulge in these diversions must now keep at it all night, and they will be welcomed home in the morning in time for late breakfast. Acting Secretary Lowman, guardian of public morals—except just before an election, when throats of voters are especially dry—issued the edict. Would it not be a good plan for the Interstate Commerce Commission to forbid any but freight trains to pass into Nevada, where gambling is legalized, or to countenance none but through tickets, unless stamped "To Reno, for domestic purposes only."

Shouting Up the Chimney

Efforts to collect funds to keep the *CRITIC* going are proving about as effective as shouting up the chimney to Santa Klaus in midsummer. Echo answers: "Wait till next winter." By that time the *CRITIC* may be a corpse.

Correction

In the September *CRITIC*, page 5, 24 lines from bottom, "Yet even but on this earth; and, when the" should read "Yet even he escaped further reincarnations but on this earth;".

Dr. van der Leeuw on Leadership in the T. S.

One of the outstanding figures in the Adyar Theosophical Society today is Dr. J. J. van der Leeuw, at present general secretary of the Dutch Section of that society. When first proposed for that office in 1930 Dr. van der Leeuw most honorably expressed his opinions on Theosophy and on the Theosophical Society in a public letter entitled "The Crisis in the Theosophical Society and the Way Out." "These are my views," he said in effect, "if you don't like them don't choose me for general secretary."

His general attitude may be expressed by saying that he is opposed to "revelation" of every sort, under which he includes the writings of H. P. B. and the Masters as well. He would throw them all out and would substitute what he calls "Realization of the Eternal." In this he represents the opposite pole from Mr. Kingsland—see August *CRITIC*—who would have theosophists adopt a concordat or agreement upon a definitely stated creed. For details of Dr. van der Leeuw's views I must refer to his letter, or to the summary in the June, 1930, *CRITIC*. Suffice it to say that this attitude is rather that of Krishnamurti than of what we usually regard as Theosophy. For a certain type of mind, an advanced one, it may be correct; there may be those sufficiently advanced to be able to depend safely on their own intuition or reasoning powers without the aid of a leader or teacher, or which is the same in this case, "revelation," this being merely something taught to us by one who is supposed to know more than we do and whose words carry a high authority.

Notwithstanding Dr. van der Leeuw's effort to hand the Masters out the back door he was elected to the office for which he had been proposed and, as head of one of the larger sections, he commands a respect which no lesser person could hope to receive. By virtue of this he has been enabled to secure publication in *The Theosophist* (May, 1931, page 265) of an article entitled "On Leadership in the Theosophical Society," which is astonishing in its frankness and boldness, for it not only brings grave charges against the E. S., but urges the immediate resignation of Mrs. Besant from the presidency of the T. S. While one does not necessarily agree with all he says, it is a most valuable criticism of doings in the T. S. and should be read as showing some of the possible dangers of uncontrolled leadership to which I could but briefly refer in the article on "The Need of Leadership in the Theosophical Movement" in the September *CRITIC*.

Mrs. Besant, in an introductory note, states:

"It has always been the policy of *The Theosophist* to publish all criticism, however crude or violent, of the Editor's actions and policies. Some may object to certain statements in the following article, but Dr. J. J. van der Leeuw is a responsible officer of the Theosophical Society, being the head of the National Society of the Netherlands. He has therefore the right to say fully and freely what he considers is for the welfare of the Society."

This is somewhat specious. There are many who know well enough that Mrs. Besant has not followed the policy of publishing criticisms of her actions and policies, even if not "crude or violent," unless the critic was one who by his position and influence could demand a public hearing

through her journal. On the contrary it is well known that criticisms have been followed by expulsions from the E. S. and in rare cases from the T. S. itself. Dr. van der Leeuw holds a commanding position; he could without doubt cause revolt in the Dutch T. S. had Mrs. Besant declined to open the columns of *The Theosophist* to him, and the result is that we have a scorching condemnation of the management of the T. S. by Mrs. Besant and a polite request that she resign at once and make room for another.

The trouble with the T. S., according to Dr. van der Leeuw, is that it is attempting to ride at one time two horses moving in opposite directions. Outwardly the T. S. is absolutely independent of any creed or dogma whatever; yet at the same time, especially through the E. S., it has been trying to force on its members certain beliefs and practices and, in the case of E. S. members, absolute and unquestioning faith in and obedience to certain personalities. In the one case members are expected to think for themselves, in the other, to crush independent thought and action and with the simplicity of a child accept without question whatever certain leaders—in the present case Mrs. Besant as Outer Head, and her ally Mr. Leadbeater—self-appointed perhaps, but claiming divine authority, choose to hand them. This inner circle of E. S. members, pledged to carry out the orders of their chief, Mrs. Besant, "without cavil or delay," has formed, as it probably was the intention it should form, a body of soldiers or police; by its very solidarity it has been enabled to dictate the wishes of the Outer Head, the policies of the lodges, what officers—chosen from its own body—should be nominated, who should serve on key committees, what speakers should be appointed or invited, what literature should be placed in the libraries or offered to the public, and what not, and has completely suppressed originality and the incentive to develop one's thinking powers by exercising them. It represents in the T. S. what the Jesuits do in the Church of Rome. It is this inner group which has forced a credo on the T. S.—a credo which not only holds to the existence of Masters, but includes whatever extravagances the present chieftains choose to add in the way of supposed personal revelation from the Beings Above. We finally have the exact parallel of our so-called democratic methods. The big political boss dictates to the ward boss, the ward boss to the ward healer, the healer to the individual voters, and in the end the bosses divide among themselves whatever emoluments or honors may be secured, and the general public suffers. Dr. van der Leeuw is far too polite to put his ideas in such words, but that is what he hints at.

Let me quote a few passages from Dr. van der Leeuw:

"Nothing could be more sublimely impersonal than Theosophy. It differs from religions in just this respect: that in them wisdom and guidance comes through priests or oracles, whereas in Theosophy man seeks but the Self within, impersonal, all-pervading, but speaking to each in his own heart alone and nowhere else. This impersonal basis of Theosophy implies utter tolerance, freedom from orthodoxy, an entire freedom of speech and a welcoming of new viewpoints. And these have been proclaimed again and again from our Theosophical platforms, even while they were denied in practice. For they have been denied almost from the beginning. While the above impersonal approach to life was proclaimed openly as the message of Theosophy, another 'esoteric' Theosophy was taught to the few in which every one of the above tenets was denied. Not denied openly, but denied tacitly by teaching the opposite (page 265).

"This esoteric Theosophy, then, taught the Masters as the heart of the Society. In exoteric Theosophy it became the basis of all else. The Masters existed. They were superhuman men, perfect wisdom embodied. They and others above Them formed the inner Government of the world; They knew what humanity needed and what was going to happen . . ." (page 266).

Consequently, if you want to get in with the Masters and share their wisdom you must surrender your independence and your own thoughts completely, and must accept humbly as final what is handed out to you by those who are supposed to be nearer to them than you are. You must accept these as "Intermediaries."

Further (page 266) :

"... Of course there are some to whom everything is 'really the same, you know, only another aspect.' They would call red and green the same, because they are all one in the white light, 'only different aspects.' But yet red is red and green is green, and unity is not sameness, but diversity. So the above teachings are indisputably different, opposite in their premises and above all in their consequences."

Again (page 267) :

"The result of this esoteric teaching was an inordinate measure of adoration and even worship of those who were proclaimed to have attained to these levels. This proclamation was only considered valid when made by another one acknowledged to have attained that height, thus constituting a true apostolic succession. The originator of this succession was Madame Blavatsky, whose claims were held to be endorsed by the Master's letters and messages; she, in turn, indicated who were and who were not Chelas and Initiates. Thus her successors in this apostolic succession were recognized and they, in turn, have indicated who were and who were not. And should this be doubted by anyone, I should like to ask this question: Was ever a person recognized as a disciple or an Initiate solely on his own saying, or was it not always because his occult standing was endorsed by either Madame Blavatsky, or later on, Bishop Leadbeater or Dr. Besant? I think the answer is obvious; the occult standing always had to be endorsed by a recognized authority."

Again (page 269) :

"The deification of leaders, with all attendant evils of infallibility, dogmatism and orthodoxy, is an element foreign to the serene atmosphere of the eternal Self sought by the Theosophist. The deified leader is not to be contradicted, he or she 'knows'; they are not to be opposed, that would be 'disloyal'; they are never to make place for other leaders, that would be 'base ingratitude,' etc. All these are unhealthy emotional elements which do not 'belong' in the atmosphere of Theosophy, the eternal. Neither can these plants of Maya flower in these impersonal regions; those therefore who inhale their deadly fragrance become oblivious to eternal realities; they exchange the eternal Self for the deified leader."

Strong words indeed to appear in *The Theosophist*. Yet while one may question placing the endorsement of H. P. B. by well-established statements of the Mahatmas, for whom Dr. van der Leeuw has so little regard and for whom, for aught I know, he has no need, on a parity with the credentials of the present leaders, one can state without hesitation that there is not the slightest evidence on record that Madame Blavatsky endorsed the occult standing of either Mrs. Besant or Mr. Leadbeater, and that the supposed standing of these two sages is simply a matter of their own concoction, each lauding the other to the skies and by dint of facile pen and ready speech getting themselves believed. Again and again I have sought for such evidence, but in vain. The only reply is that "the other says so."

One more quotation, and one which affords the conclusion of Dr. van der Leeuw's argument (page 271, italics mine—Ed.) :

"And especially while the Society passes through a crisis which may yet prove fatal to it, it is imperative that a change of leadership should take place while Dr. Besant is still alive. A policy of *aprius nous le déluge* has never been hers and should not be now. Therefore the change should take place as soon as possible."

In short, Dr. van der Leeuw, while expressing his admiration for Mrs. Besant thinks that it is she who has brought the Society to its present *impasse*, and that she should at once resign and make place for another. He suggests Mr. Jinarajadasa as "the only possible candidate on the Theosophical horizon." Why, I know not, as he would almost of a certainty commit the Society to a continuance of the evils of which Dr. van der Leeuw complains. Despite his many virtues, he has always been an ardent defender not only of the policies of Mrs. Besant, showing himself void of independence, but even of the grossly immoral sexual teachings of Mr. Leadbeater, not hesitating to twist, distort and pervert theosophical history whenever it has suited his purposes. As head of the T. S. he would but contribute to its downfall.

One need not of necessity accept Dr. van der Leeuw's definition of Theosophy or his view of the purpose of the Theosophical Society. For my part I accept neither. But I can fully subscribe to his view that it is the struggle between those various tendencies which has nearly wrecked the Society. The T. S. resembles nothing so much as the Tower of Babel. On one hand those who refuse all guidance, believing that they can think for themselves when they cannot distinguish sense from nonsense, fact from psychic dreaming; on the other, those who do not wish to do even that, but who will adopt any suggestion made to them by leaders who have shown in the past that they are either scheming or deluded—witness the World-teacher fiasco, claimed to have been handed down from the Lord of the World himself.

Is there not, then, a "middle path," a path of leadership constantly checked by criticism and by reference to that, call it "revelation," if you wish, which is nevertheless pretty well proven to have originated with those who are far more than intellectual infants?

Did W. Q. Judge Know What He Was Talking About?

I have been the recipient in recent times of several rather vehement letters from members of the United Lodge of Theosophists, taking me to task because I have ventured to suggest the possibility that the Masters may still, should they see fit, communicate with or otherwise render help to those who are trying to lead the theosophical life. I have been told that no such thing is possible at this day and that I am doing my best to lead the Theosophical Movement to "certain disaster" by suggesting it.

Now everybody knows that associates of the United Lodge of Theosophists place great stress on whatever William Q. Judge said, an attitude which I am not disposed to dispute. It is therefore to be regretted that some of them betray a lamentable ignorance of what he wrote, when it does not agree with their own conceptions as to what Masters may or may not, can or cannot do. I am not attacking the opinions of the U. L. T. in general, but I put it up squarely to those of them who vociferously damn the Critic, and there are several of them, to acquaint themselves with what Mr. Judge said on the subject. In a signed article entitled "Will Masters' Help be Withdrawn in 1898 until 1975?", printed in *The Path* of November, 1894, pages 237-8, reprinted in *Theosophy*, Vol. II, pages 499-500, and quoted in part in the April, 1931, Critic, Mr. Judge says:

"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 . . . 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 presenting H. P. B.'s views Mr. Judge continues:

"At the end of 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 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 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."

That is most clearly expressed and there cannot be a shadow of doubt as to what it means. It is Judge they are damning, not the Critic.

Are these kind U. L. T. people who have undertaken to cudgel the Critic equally ready to denounce Mr. Judge for saying the above? Or will they prefer to state that while what Mr. Judge says may be true when said by him it becomes a pernicious falsehood when repeated by the Critic? Or will they admit that notwithstanding their professed adoration of Judge they really don't know what he taught? Or will they concede that they are just repeating parrotlike what somebody has told them who does not find it convenient under present circumstances—concerning another society—to bring Judge into the foreground?

A Warning to Suckers

A concern calling itself "The Inner Circle", whose headquarters are in Washington, D. C., is sending out circulars offering to take corresponding members at ten dollars a year. It is, apparently, reaching out for world-wide membership. Applicants are required to accompany their ten dollars with the following pledge: "I hereby pledge in the presence of the absolute never to reveal the secrets I receive from the Inner Circle to any living being unless authorized by the said body."

Members will receive a lesson every six weeks, said lessons starting with an explanation of what occult science is, and progressing through a variety of so-called esoteric subjects, ending up with certain phases of psychic development. No name is given and no address other than a postoffice letter box.

The announcement further states that:

"This teaching has always been secret and for many reasons. (1). In order that it might not be given to the unprepared, thereby injuring their advancement. (2). Because they might make bad use of the powers which accompany the teaching, thus harming themselves and others. (3). Because the teaching is of such nature that it destroys those whom it does not transmute and purify. (4). It is impossible to put into words."

While the anonymous writer of the circular and solicitor of the favor of ten dollars is unable to put the fourth reason for secrecy into words, it is quite possible to do it for him. If the recipient of the so-called teachings were to go around telling them to his friends, they, too, would have this precious knowledge and there would be a marked falling off in gate receipts. For who would spend ten dollars in these hard times for what he could get free by pumping a friend? Then, too, most people who start such schemes have themselves but a meager knowledge, and are simply banking on the readiness of suckers to pay good money for what they are told is great and mysterious and cannot be secured in any other way, or from any other source. They erect a

high board fence with no knotholes, place a barker in front and collect the shekels for the privilege of passing inside. Once inside the sucker finds that he has been paying cash admission to a vacuum. What he gets is at most a dilute occultism which may be found in a dollar book which he can purchase at a book stall.

If, however, really secret things are imparted which might be of injury to the "unprepared," the anonymous vendor is placing himself in this position: he is saying that preparedness consists in possessing ten dollars which you can be induced to part with. If you have ten dollars, and will pass it in, you may be safely entrusted with the secrets of the science of breath, "the projection of the Will" (whatever that may mean) and the "development of the Odic fluid." If you don't have the ten dollars, or are too shrewd to part with it, then the knowledge might be dangerous for you and for others!

That anybody can safely be placed in possession of really dangerous knowledge by simply pledging himself not to tell it to outsiders, and by paying down ten dollars is too absurd for any but a sucker to accept. To make such a proposal is not only an insult to the intelligence, but on its very face it stamps the scheme as a fraud; dangerous to the extent of merely charging cash for nothing, or, at worst, handing around dynamite to irresponsible persons.

I have in my past experience come into touch with schemes which were apparently most plausible which deliberately began, once the student was enmeshed, to undermine his moral character, to teach him to lie, dissimulate and steal. I have seen moral characters wrecked, good people turned into criminals, by almost imperceptible stages switched on to the Left Hand Path. I have seen them extort under the promise of further advancement private personal information, compromising to the sucker and his friends, which might readily be used for purposes of blackmail. It is not too much to say that they were engineered by Black Forces. Even if not as bad as that, they distort the true spiritual perception, substitute psychic for spiritual development, and benefit no one but the persons who collect the fees.

Sensible persons are extremely cautious about making pledges of secrecy; they may find themselves in a position where they have bound themselves to conceal that which is wrong, bound hand and foot not to protect the public by warning it. To offer to impart dangerous knowledge to persons with no better guarantee than the possession of a ten dollar bill is criminal. To make pledges to unknown persons is to place oneself in the possible position of compounding a felony. To make a pledge in advance regarding matters of which one knows nothing should never be done, or, at best, only when the persons to whom it is made are known to be absolutely above reproach. To pledge oneself to an anonymous person with no address but a postoffice letter box and with no personal contact is to stamp oneself as being each and every one of the fifty-eight synonyms of the word "DUNCE."

The H. P. B. Centenary "Theosophist"

Not for many a year has *The Theosophist* (Adyar) so distinguished itself as in its H. P. B. Centenary issue of August. Every article was either written by H. P. B. herself, or has to do with her directly and not one of them dates later than 1891. In this the issue is wholly unique. I do not wish to reflect on the many praiseworthy efforts of other publications to do honor to H. P. B. by publishing eulogies; many of these are excellent, some rather vapid, but one really tires of reading at this time so many expressions of personal opinion. Here we have something different.

The collection is the work of Mr. Jinarajadasa, who has access to

the archives at Adyar, and he has shown his good judgment, not only in the selections, but in using almost the entire available space in giving us what we could not obtain elsewhere. He modestly remains in the background, but has added to the various documents his characteristic explanatory footnotes. The letters and articles by H. P. B. are mostly printed just as they were written, mistakes in English included, to which attention is called in the footnotes.

Among the important documents (pages 591-9) is H. P. B.'s "First Preliminary Memorandum" to the E. S. in its original form issued at the time of the founding of the E. S. in 1888, and later printed in the *Book of Rules* in 1892 with some slight verbal changes by Mrs. Besant and Mr. Judge. As far as I can ascertain this, being an E. S. document, has never been openly published, although parts have been quoted. It is simply invaluable. We also find H. P. B.'s statement of the original program of the Theosophical Society, written and signed by her in October, 1888 (pages 561-589). There are the first few pages of the original Draft of *The Secret Doctrine* with a facsimile of the title page (pages 601-7), from which we learn that it was "A New Version of 'Isis Unveiled,'" and that she was "assisted by T. Subba Row Caru." This entire draft is in process of publication at Adyar, and will be awaited with interest by students. Its value is not diminished by its having been superseded by *The Secret Doctrine* as it appeared later in 1888. Then there are extracts (pages 618-20) from an important letter from H. P. B. to Mr. and Mrs. Gebhard on the methods of precipitation of Masters' letters, with an interesting editorial footnote from which it appears that there are two versions, differing in some important particulars, the other having been published by Judge in the March 1893 *Path* (page 381). On comparison I find that the Judge version is obviously doctored by someone and contains palpable errors, and this shows clearly how meticulous one should be in copying documents and in indicating when omissions are made. We are also given the original prospectus of *The Theosophist*, signed by Olcott (pages 631-6), various extracts from H. P. B.'s Diary, Madame Coulomb's defense of H. P. B. (page 646) H. P. B.'s personal rebuttal of the Coulomb slanders and the Hodgson report (pages 659-688) and many other items which, to be appreciated, should be read.

Mr. Jinarajadasa has also shown excellent judgment in refraining from reproducing pictures of H. P. B. which can be seen elsewhere—there being but one—and in utilizing the space in presenting facsimiles of various documents, signatures, cartoons and other drawings by H. P. B. Of the 54 items included in this issue over 20 are facsimile reproductions.

In attempting to place a laurel wreath upon the editorial brow of Mr. Jinarajadasa I can make but one criticism. In quoting (page 557) that famous saying beginning with "Behold the Truth before you: a clean life, an open mind, an eager intellect, an unveiled spiritual perception . . ." it is not made clear that these are not the words of H. P. B., but that she was quoting the words of a Master (see E. S. Instructions, No. 3).

At the Periscope

Latest News in Brief.—Not far from Einstein to Leadbeater, but Leadbeater ahead, says Father Harold Morton, now potentate of Australian Section, Adyar T. S.—Mahatmas directing more of their attention to America, says Doctor George.—American Section, T. S. (Adyar) to have two months summer school in 1932; Hodson to run it.—American Section, T. S. (Adyar) reports \$5,796.84 increase of assets to \$251,317.43, but membership still decreasing; books on Coming of World Teacher reported as marked off as unsalable.—Mr. Yadanandan Prasad, propagandist for Krishnamurti, dies of automobile accident in California.—E. L. Gardner, fairyist, to lecture two months in New York.—Mrs. Besant reported walking a very little after accident; Leadbeater getting

better, but finds Adyar too hot.—Adyar Lodge in Stockholm enthusiastically greets de Purucker.—Meditation class on "How to get what you want" started in Washington Lodge, T. S.; opened with invocation to defunct Peruvian god.—Point Loma T. S., backed by U. S. army, flourishing in Wash., D. C.—Father Charles Hampton (L. C. C.) now bishop auxiliary and vicar-general of the U. S.; dons hornets-nest bonnet and sports snailtop walking stick; Arundale varnishes apostolic succession to look like genuine.—Dr. J. J. van der Leeuw, gen. sec. Dutch section, T. S. (Adyar) reported as about to visit U. S. A.

H. P. B.'s "First Preliminary Memorandum."—Don't miss the next two issues of the CRITIC, which will contain H. P. Blavatsky's famous Preliminary Memorandum to members of the E. S. This invaluable and hitherto private E. S. document has never been made public before this year.

Warning by G. de Purucker.—"We Theosophists must remember, and remember all the time, that the platforms of our Lodges should not be made the fields for the apotheosizing of personalities, whoever these personalities may be; but that they should be devoted to the propaganda of our sublime Theosophical truths, doctrines and teachings. The audiences which attend any public Theosophical gathering have a right to hear about Theosophy, because that is what they come for, and it would be very unfortunate if the platforms of our Lodges of the Theosophical Society should get the reputation of being devoted to the always one-sided and often ridiculous worship of Theosophical personalities. Such a thing is really repugnant; but unfortunately some Theosophists do not understand this . . . I should deeply grieve if any representative F. T. S. were so far to forget himself or herself . . . as to embark upon . . . a tiresome and wholly unnecessary eulogium of myself. But indeed I cannot conceive that any one of our F. T. S. could ever be guilty of such a discourtesy." Another point: "Dr. de Purucker urgently begs all F. T. S. to speak of him merely by his name, his initials, or by his official constitutional title, the *Leader*, and to omit all adjectives such as 'great,' 'dear,' 'beloved,' etc., etc., which, he says, do more harm to the Cause of Theosophy than can be well imagined . . ." (*Theosophical Forum*, Jan., 1931, page 97.)

Accurate References Needed.—Current theosophical literature is filled with quotations from the writings of H. P. B., *The Mahatma Letters* and other works which more often than not do not give exact references by which the original can be traced. This makes it next to impossible for a reader, and especially for one who wishes to use the quotations, to confirm their accuracy or learn the context. I have seen purported quotations from H. P. B. which there is no evidence whatever that she originated. Either the writer or publication is quoting from memory or at second-hand, or, if they have the volume and page before them they should give them. Where there are various editions the one quoted should be stated, I know, of course, that this is not always possible, but it is highly desirable. I have sometimes found, on chasing down the originals, that mistakes have been made in the quotation. An amusing illustration occurs in a recent announcement, proceeding from a U. L. T. lodge, of the supposed superiority of the new photographic reprint of *Isis Unveiled* over the London reprint. The writer makes four mistakes—one a serious one—in three quotations from *Isis*.

Urgently Needed at Wheaton.—Judging from the sample of mural painting at Wheaton presented in the September *World Theosophy*, what is most urgently needed at Headquarters is a large pail of white-wash.

American Section, T. S., Annual Report.—In the September Theosophical Messenger Mr. Sidney A. Cook presents a well-elaborated report of Sectional activities for the year ended June 30, 1931. We learn that the net assets of the Section are now \$251,317.43, an increase in one year of \$5,796.84. With a membership of 5,657 that represents \$44.42 per member. Using the Wheaton Headquarters building as a hotel and restaurant netted \$8,700. Mr. Cook finds encouragement in the fact that while the falling off in membership still continues it was not as great as in the preceding year. To give the figures:

Active Members, year ending June 30		Less	Old Members		Percent
1930	1931		New Members	Dropped Out	
5,997	5,657	340	596	936	15.6%

This is better than in 1930 when 21.6% of old members were lost. On the financial side the work of the Section leaves little to be desired, but when Mr. Cook turns to the theosophical side, especially lecture work, one reads of Geoffrey Hodson and George Arundale and yawns. It is interesting to note that the book concern has marked off books on the Coming of the World Teacher as "unsalable." Perhaps the manager might find a market for them in Australia, where that effete idea still survives, or, lacking that, they might be sent to the heathen. One wonders how soon it will be that the books of Leadbeater and Geoffrey Hodson are marked off as "unsalable."

Gems from George Arundale.—"Some people think too much of H. P. B., and others think too little. The 'Back to Blavatsky' movement uses her as a kind of bogey woman with which to chastise those whom they look upon as errant Theosophists. But others seem to think that she is dead and gone and one can shrug one's shoulders at the *Secret Doctrine*. . . . It would make the Theosophical Society much more triumphant today if it would enter not so much into the letter of the *Secret Doctrine* or H. P. B., but into her spirit. It is a spirit of militant, constructive, co-operative fanaticism." (Speech at London Convention of European Federation; *World Theosophy*, Sept., page 701).

The Naming of "Isis Unveiled."—From a letter to H. P. Blavatsky from J. W. Bouton, publisher of *Isis Unveiled*, dated May 8, 1877 (*August Theosophist*, page 621), it appears that the title "*Isis Unveiled*" did not originate with H. P. B., who named it "The Veil of Isis." After the first volume had been stereotyped but not yet issued it was discovered that a book, "The Veil of Isis," had been published in England. There was therefore the fear that there might be trouble over the copyright in publishing another book with the same title, and that it might be excluded from Great Britain. Mr. Sotheran and Mr. Bouton hit on the name "*Isis Unveiled*," which was accepted by H. P. B. The first volume, however, being already stereotyped, carries at the top of each even page the name "The Veil of Isis," only the title page being corrected. In the second volume this is altered to "*Isis Unveiled*." This may be seen by referring either to the original or to the London reprint of 1910, the editors of the latter, notwithstanding the unfair charges of tampering which have been brought against them, leaving the matter unchanged.

Some Juice from the True Vine.—I am told that when the Rev. Charles Hampton, L. C. C., was recently about to be converted into a bishop, an endeavor was made to secure the cooperation of an American Old Catholic bishop at the ordination. The American Old Catholics owe obedience to the Patriarch of Antioch, and the right of this church to the apostolic succession has never been questioned, while that of the Liberal Catholic Church is very generally believed to be fraudulent. By injecting some of the undisputed juice of the true vine the Rev. Charles would be a genuine apostolic successor without question, and don't you forget it, irrespective of the character of the Wedgwood succession. The American Old Catholics, however, declined to contribute of their juice and the Rev. Charles had to be satisfied with what he got from

George Arundale, who in turn derived it from Wedgwood who, he it remembered, got it from Willoughby, an unfracked sex-pervert. Whether the now Right Rev. Charles possesses the power of permanently attaching angels to mortals, and of lapping the udder of the celestial cow therefore remains a question. Perhaps Geoffrey Hodson could tell us.

To the Acting Boss; Point Loma.—Sir:—You can deluge me with reports of speeches and meetings, and dose me with eulogies of H. P. B. and G. de P., and I may remain unmoved, but if you think I am going to be satisfied with mere "extracts" from those delightful travelogues of Miss E. V. Savage you are mistaken. You are suppressing the best part of your ammunition. If you continue to do this I shall never forgive you, neither in this world nor in the world to come. Wrathily yours, *Editor.*

Rev. de Ortega-Maxey and L. C. C.—Rev. Wallace de Ortega-Maxey, now general secretary of the Temple of the People, informs me that he has no connection with the Liberal Catholic Church or Roman Catholic Church, but belongs to the American Catholic (or Old Roman Catholic) Church which owes obedience to the Patriarch of Antioch, and which is also independent of the Dutch Old Catholic Church. This is in correction of a statement in June *CRITIC*, page 34. This is the American Catholic Church of which the Most Rev. J. R. Vilatte of Chicago was Archbishop, and from personal correspondence with the Archbishop I learned that his church was the very reverse of friendly to the claims of Wedgwood and his Liberal Catholic Church.

What Are the "Red Caps"?—In an interesting article on "Buddhist Sects in Tibet" (*Buddhism in England*, July, 1931, page 57) the Ven. Lama Dorje Prajnanda tells us the following about the Tibetan order of "Red Caps." The Ven. Lama is an Englishman who adopted Buddhism several years ago and became a monk. He says: "The Redcaps are believed to be the descendants of the original Bon religion, but they are not the wizards and black magicians that has been sometimes represented. They certainly follow few Vinaya rules, marry, have long hair, and dress as laymen at times, yet they are very useful members of the community, often acting as schoolmasters, doctors, and a kind of lawyer to the people of the village. I have known several of them who were most worthy men, their children clean and well dressed, and their lives exemplary. They, of course, do not get the same respect as the Yellow Cap monk, but they fill a useful function, and it is quite a libel on them to describe them as sorcerers. What has caused the confusion is not difficult to trace, for there are unorganized bands of vagrants who wander all over the country who dress almost the same as the Red Caps, look like them, and are the real wizards and magicians described by writers. They are often met on the roads, dirty, uncouth men, generally criminals, who earn a scanty living by casting and removing spells, bringing good or bad luck, and preying upon the ignorance of the villagers. They are feared as a whole, and no wonder, for they strive to make themselves as hideous as possible, and when at midnight they beat their drums and utter piercing yells it is better to pay a price to get rid of them. It is these vagrants who have given the real Red Caps an evil reputation." It is interesting to compare this statement with that of H. P. B. in the *Glossary* (page 98) under "Duggas." Whether the two statements can be reconciled must be left to others to decide.

Theosophy in Scotland.—It is always a pleasure to read the optimistic monthly reports of the genial John P. Allan, General Secretary of the Scottish Section, T. S. (Adyar). One regrets therefore to note that despite his statement that there is "a steadily growing interest not only at members' but at public meetings" the membership of the Section is reported May 23d at only 566 (*July News and Notes*, page 7). In 1930 it was 612 and in 1929, 688. Perhaps the Scottish Section is getting to be like the solid soups the American Section is peddling—just as much good stuff but less water.

Important Notice

Friends of the CRITIC who are expecting to require theosophical or other books during the autumn and winter would help us very greatly by sending in their orders now, if at all possible, this being the intensely dull season when it is almost impossible to secure funds to keep going. Thank you!

Christmas Books

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PRISONERS AND "BUSINESS"

Quite an uproar has been caused by the Stroud case, reviewed in the last CRITIC. On the one hand, the prison authorities in the Department of Justice adopted last July a regulation for federal prisons which is quoted as follows: "The conduct of outside business affairs by inmates, except to the extent specifically approved by the warden, is prohibited." On the other hand Stroud and his friends have been conducting a vigorous campaign with the object of securing permission for him to continue and enlarge his business within the walls of breeding canaries and selling a preparation which, it is claimed is a specific for certain diseases of these birds.

The above new prohibitory regulation, it would seem, allows considerable latitude to the warden in deciding the extent to which private business can be conducted by prisoners. It must be assumed, however, that the warden is likely to err on the side of restriction rather than of liberality. And this is natural enough. Imagine yourself in his position. You would be held responsible for any untoward results following upon granting special privileges and might even risk losing your job. To summarize what was said before, you would have to face the fact that federal prisons, like most other penitentiaries, are, under our absurd system, places where men of the most depraved and untrustworthy character are herded together with the better class and the rules must be such as fit the worst cases, while those who are really trustworthy must suffer thereby. If you once begin to grant exceptions other than such as are specifically provided for by fixed and simple rules you at once raise the question of favoritism; you will be compelled to refuse concessions to those whom you know to be untrustworthy, and in so doing will immediately foster discontent and perhaps insubordination, or even insurrection. You may be eager to give deserving prisoners every chance in the world, yet you dare not face the risk.

A good-sized prison is the equivalent of a small town. Leavenworth Penitentiary, the present storm center, had on Aug-

just 1st a population of 3,095. In a small town with that many men most of them will be either laborers or clerks, or engaged in some sort of business for themselves. The latter may be, for instance, small merchants, manufacturers or artisans. If they succeed, well; if they engage in shady practices, or run into debt, there are well-established legal methods of proceeding against them; they may be arrested, fined, imprisoned, or the sheriff may sell them out for the benefit of their creditors. With a prisoner it is quite different. There would be few legal precedents for handling him under such circumstances. To hail him into court while he is a prisoner, to sentence him when he is already serving a sentence, to allow him to call witnesses, would be a difficult and complicated affair, perhaps impossible. As for the sheriff, one may imagine the dismay of the warden when the sheriff attempts an auction sale within the walls, or drives up with trucks to cart away the prisoner's belongings. In short, it would involve an inextricable entanglement of legal processes, many not already provided for, and conflicts between various authorities. And the warden, or the state, or the Department of Justice, would have to be a party thereto.

And yet just such contingencies are as likely to occur to a man within the walls who attempts to carry on a business as to one on the outside. Add to this the fact that many a man is in prison just because he has indulged in shady practices, has cheated his customers, used the mails to defraud, or what not. It would be a courageous warden, indeed, who would open to these persons the chance to repeat the offenses. The alternative, strict supervision of the convict's business and accounts, would lay an impossible burden upon the authorities, would cause resentment and lead to unforeseen difficulties. The man with enough initiative to run a business from within prison walls is not likely to be the one to take such control patiently.

It is therefore no cause for surprise that the federal authorities have solved the problem by simply prohibiting such enterprises. And yet there is another side which deserves to be considered. In these days sensible people look on imprisonment, not so much as mere punishment, as partly for the temporary protection of society and partly for the salvaging of the prisoner—training him to be a desirable citizen on his discharge.

What are prisons doing today to lay the foundations for good citizenship? We know well enough what they are doing in the way of making bad citizens. They throw the good with the bad; they maintain places for criminal infection. On the other hand they are making some effort to give the uneducated the rudiments of a school education. In their shops they make some attempt—at times—to teach the inmate a

"trade", mostly with the aid of antiquated methods and obsolete machinery, a trade for which he may be wholly unfitted, physically and mentally. In some prisons inmates may take correspondence courses, may "learn" chemistry without a laboratory, surveying without seeing a theodolite, engineering with no wider range of experience than the four walls of a prison cell. They may even study aeronautics or navigation! And then, when time is up, as it usually is eventually, the victim of this sort of education is sent out, jobless, with a pittance varying from nothing to five, ten, or twenty-five dollars, to face a hard world with an empty belly, where even experienced men are being discharged.

Is that sense or is it damned nonsense? Teach a man to make brooms, for example. What chance has he of getting a job at a trade already overcrowded? What chance has he where membership in a union is a prerequisite? We will admit that even the experience and training may be good, better at least than mere idleness. But at best prison tends to make a man a mere mechanic or laborer. It offers no chance to men of energy, incentive and originality, and there are not a few such within walls. To reverse an old saying, the prison is busily engaged in trying to make a sow's ear out of a silk purse. These exceptional men, if they are to make successes, should be given the opportunity to develop some business adapted to their talents which they could continue to carry on after their dismissal; in many cases it would be simply the equivalent of moving from one office to another. They would already have served their apprenticeship; they would have their experience and, as in Stroud's case, their clientele, and the chances of failure would be far less than if they were to start out unfried and fresh in some enterprise, without equipment or experience, and with nothing but a ten dollar bill and a prison suit to face a hostile world. To force a man with real incentive and business talent to adopt the noble art of making shoes or mail bags is surely little less than criminal.

While, then, I heartily sympathize with the officials who are faced with the problem, it would seem as if some attention could profitably be paid by penologists and legislators to the matter of providing for such exceptional cases. One can imagine a semi-prison where such exceptional persons could be segregated, subject to reasonable supervision, and where they would in reality be but little differently situated from an ordinary man of business with the exception of the necessary restraint of freedom. Even in this respect, in exceptional cases the bars might be gradually let down and a limited freedom to go and come might be granted. The risk would not be so great, for a man does not often run away from a successful business.

Apart from these considerations it would seem that the

restrictions in the federal prisons are needlessly severe. It is well known to our readers that in several prisons inmates utilize their spare time in making articles for sale, and thereby accumulate some cash for the relief of their families or as a fund against the time of their discharge. In no case have I heard of any scandal or other difficulty. Several years ago a man in the Eastern State Penitentiary at Philadelphia developed a business in fancy wood working, which he continued in the vicinity after his discharge, employing ex-prisoners exclusively. Readers of the CRITIC of several years back will remember Pat Murphy, a lifer in the Idaho State Prison, who developed a successful business in making knickknacks, was allowed to have a fully equipped shop in the prison yard and gave employment to a number of his fellows. They will also recall George Wagner, of the Michigan prison at Marquette, who developed a large business in weaving doilies and gave employment to many inmates. Marquette is the Michigan prison for "bad men," yet no difficulty ensued, although the business petered out when the pushing and brainy Wagner was discharged. What was possible at Marquette should certainly be possible at Leavenworth. Arizona state prison has long been known for its activities in this direction, and others might be mentioned.

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 to 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 C, Box 971, Edgewater, Colorado.

Penal Notes

Believe It or Not.—The Associated Press is responsible for the report that when Benjamin W. Davis, of Georgia, was found guilty of first degree murder in 1921 the jury found him to be insane, but specified that he should be executed should he ever regain his sanity. Last September the asylum physicians decided that Davis had recovered his sanity and he was accordingly sentenced by Judge Melrim to be put to death. Apparently—in Georgia—one who is irresponsible for a crime because of insanity, becomes responsible for it ten years later, should he recover his sanity. This is as sensible as the popular idea that if a healthy dog bites a man it should be killed at once because, should the dog ever go mad, the man will develop hydrophobia.

Penalty for Murder in Mexico.—Mexico, which abolished the death penalty in 1929, has now fixed the maximum penalty for murder at thirty years imprisonment.

"Root, Hog, or Die!"

The editor of *The Canadian Theosophist* (October, page 240) has supplied me with a sermonette for the present occasion. He says, speaking of his own difficulties: "We have had quite a lot of renewals of subscriptions and payments of dues since our friends have found that we were in earnest about cutting; unpaid names off the mailing lists. Our friends should remember, always, that it is a case of 'Root, hog, or die' with us and printers and other labourers cannot live on air or work on water." Lucky Mr. Smythe, but he does not state whether the delinquents have sent stamps to cover the cost of two or three notices sent them.

Theosophy or Neo-Theosophy—XXVII

(Continued from September CRITIC)

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

Motion

It is the ONE LIFE, eternal, invisible, yet Omnipresent, without beginning or end, yet periodical in its regular manifestations, between which periods reigns the dark mystery of non-Being; unconscious, yet absolute Consciousness; unrealisable, yet the one self-existing reality; truly, "a chaos to the sense, a Kosmos to the reason." Its one absolute attribute, which is ITSELF eternal, ceaseless Motion, is called in esoteric parlance the "Great Breath," which is the perpetual motion of the universe, in the sense of limitless, ever-present SPACE. That which is motionless cannot be Divine. But then there is nothing in fact and reality absolutely motionless within the universal soul.

—*Secret Doctrine*, orig., I, p. 2;
rev. ed., I, p. 32

WHERE WAS SILENCE? WHERE WERE THE EARS TO SENSE IT? NO! THERE WAS NEITHER SILENCE, NOR SOUND (a). NAUGHT SAVE CEASELESS, ETERNAL BREATH (*Motion*) WHICH KNOWS ITSELF NOT (b) . . .

(b) The One Eternal Element, or element-containing Vehicle, is Space, dimensionless in every sense; co-existent with which are—endless duration, primordial (hence indestructible) matter, and motion—absolute "perpetual motion" which is the "breath" of the "One" Element. This breath, as seen, can never cease, not even during the Pralaya eternities.

—*Secret Doctrine*, orig., I, pp. 54-5; rev. ed., I, pp. 84-5

The One, the All, we think of as Changeless, either as Absolute Motion or as Motionless, since in One relative motion cannot be. Only when there is differentiation, or parts, can we think of what we call motion, which is change of place in succession of time. When the One becomes the Many, then motion arises; it is health, consciousness, life, when rhythmic, regular, as it is disease, unconsciousness, death, when without rhythm, irregular. For life and death are twin sisters, alike born of motion, which is manifestation.

Motion must needs appear when the One becomes the Many; since, when the omnipresent appears as separate particles, infinite motion must represent omnipresence, or, otherwise put, must be its reflection or image in matter. The essence of matter is separateness, as that of spirit is unity and when the twain appear in the One, as cream in the milk, the reflection of the omnipresence of that One in the multiplicity of Matter is ceaseless and infinite motion. Absolute motion—the presence of every moving unit at every point of space at every moment of time—is identical with rest, being only rest looked at in another way, from the standpoint of matter instead of from that of spirit.

—Annie Besant, *Thought Power, Its Control and Culture*, 1914 edition; pp. 14-15

The expanding and contracting of the Web—i.e., the world stuff or atoms—expresses here the pulsatory movement; for it is the regular contraction and expansion of the infinite and shoreless Ocean of that which we may call the noumenon of matter emanated by Swābhāvat, which causes the universal vibration of atoms.

—*Secret Doctrine*, orig., I, p. 84;
rev. ed., I, p. 112

*"The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn—in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. * * * comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation."*

—*Secret Doctrine*, orig. I, p. 97;
rev. ed., I, p. 124

(To be continued)

To the "Four Fellows"

The Editor acknowledges with grateful thanks the receipt, October 14th, from the "Four Fellows" in London, of five pounds for the hungry maw of the *CRITIC's* printer. As the pound sterling is now limping along on three legs and business in Great Britain seems to be limping along on one, he rejoices, not only in the donation, but in learning that these kind friends are still capable of crawling and are not completely crushed in the keen competition for crusts.

In Defense of G. de Purucker and Others

Learn to look intelligently into the hearts of men.

—*Light on the Path*

One of the most prolific sources of misunderstanding consists in reading into the words of another one's own preconceptions, failing to judge impartially what his words really mean. This may lead to very unjust conclusions at times. Simple justice demands that before you judge the words of another you first "regard most earnestly your own heart," with the view of learning whether your aim is primarily to get at the truth, to see what the writer or speaker really means, or whether your object is to defend some thesis, some conception of your own. You certainly have the right to defend your own views, but you have no right whatever to allow this to lead you to misjudge another, and if you do, you are attempting what may even amount to spiritual murder.

Without wishing to criticize anyone in particular I cite an illustration

which has recently come to my attention and which, with regard to the person criticized and the method of criticizing, is by no means an isolated case among my correspondents. It is further intended as a suggestion to CRITIC readers to be most cautious in drawing conclusions.

The quotation on the left below is from the General Letter of G. de Purucker to members of the Point Loma Theosophical Society, dated October 21st, 1929. That on the right is from an article by H. P. Blavatsky on "The Theosophical Mahatmas," published in *The Path*, December, 1886, and reprinted in *Theosophy*, Vol. I, page 357, the passage occurring on page 360. These two were quoted to me by a correspondent, but who omitted the portions of the H. P. B. and de Purucker paragraphs which I have added in brackets:

Says G. de P.

The promise very definitely made to E. S. members in my First Circular Letter, is hereby re-affirmed and confirmed: those who are found in the future to be worthy, well qualified, and fit and ready, will be, in the very nature of things, placed in personal communication with either one of the great Teachers, for with one of that great Teacher's advanced chelas. This is a promise, but it is a promise of which the fulfillment depends wholly and entirely upon the E. S. student himself or herself. I can do no more than point out the way, than deliver the teachings, than guide and protect; for if it is against the rules of our Holy Order even to attempt to control the personal or individual affairs of Fellows of the T. S., a thousand-fold, a million-fold less have I the right to do so in the E. S.!

My correspondent's comment is:

"Not only does de Purucker offer his 'Masters' as a chromo-premium, but he is the one who decides who is 'worthy, well qualified, and fit and ready,' he is the one who places them 'in personal communication with one of the great Teachers' and the Mahatmas do his bidding."

Here, it would seem, the correspondent's assertion originates either in a preconception as to what de Purucker could be expected to say, or in overlooking for some reason the second part of H. P. B.'s and de Purucker's statements (in brackets), or both. As a matter of fact there is not one word of de Purucker which says or even hints that he himself is the one who will place the student in communication with Mahatmas. On the contrary, he distinctly states that "*in the very nature of things*"—in other words automatically—those who "are fit and ready will be placed in personal communication" with the Master. And that is precisely what H. P. B. says: "... Every new member has been told that *he was promised nothing*, but had everything to expect only from his own personal merit." The words are different but the sense is the same, not an iota of difference—it is the disciple who by his own merit alone places himself in communication with the Teacher. G. de Purucker promises to do nothing himself; he is offering no "chromo-premium"; he promises that if you will make yourself fit and ready—a matter which only a Master can decide—you will reap the desired result. The word "promise" is used in the sense of "I promise that you will be placed, if you qualify yourself," quite different from saying "I promise to place you." It is as

Says H. P. B.

... least of all, has either the Society or its founders ever offered their "Masters" as a *chromo-premium* to the best behaved. [For years every new member has been told that *he was promised nothing*, but had everything to expect only from his own personal merit.]

if one should say to a sick man: "If you will strictly observe the laws of health I promise you that you shall be healed."

In the theosophical literature one may find no end of statements which absolutely agree with the above words of de Purucker. Let it suffice to cite *Light on the Path*, which says:

"For when the disciple is ready the Master is ready also."

"When the disciple is ready to learn, then he is accepted, acknowledged, recognized. It must be so, for he has lit his lamp, and it cannot be hidden. But to learn is impossible until the first great battle has been won."

"Therefore, in the Hall of Learning, when he is capable of entering there, the disciple will always find his master."

So far then, as they are quoted, I find the statements of de Purucker in accord with the best teaching that we have. There are those, no doubt, who offer access to the Masters as a "chromo-premium." One who hobbles much with would-be theosophists or occultists must know that many are prompted by a frenzy for "advancement," which means to them only the acquirement of powers and prestige, and that many are the methods offered to them—the practice of this or that sort of yoga, sitting in meditation and what not. These often quickly find their teacher, often at no many dollars a lesson. Those who are seeking advancement by any of these methods should remember that the Masters are not seeking pupils who are instigated by this sort of desire to advance. They should read and ponder over those words of a Master in *Light on the Path*:

"Seek out the way. These four words seem, perhaps, too slight to stand alone. The disciple may say, Should I study these thoughts at all did I not seek out the way? Yet do not pass on hastily. Pause and consider awhile. Is it the way you desire, or is it that there is a dim perspective in your visions of great heights to be scaled by yourself, of a great future for you to compass? Be warned. The way is to be sought for its own sake, not with regard to your feet that shall tread it."

If one encounters a teacher who does not emphasize these words, who holds out the ideal of a Path to be pursued for one's personal advancement alone, and who offers means of securing such advancement, one may know at once that he is either a pretender or self-deluded. It is this which one needs to be on the watch for. But one must be sure that such unwarranted promises are actually being made before one condemns.

The habit of looking for what one wants to find rather than for what is really there is a most dangerous one. It affords a sort of mental exhilaration and pleasure which grows on one as insidiously as the desire for alcohol or a drug. He who yields to it finally becomes incapacitated for forming sound judgments; all his conclusions become but the reflections of his own prejudices. Surely that is not the way to the Masters who "judge not according to the appearance, but judge righteous judgment."

II. P. B.'s "First Preliminary Memorandum"—I

Note by the Editor.—When H. P. Blavatsky founded the Esoteric Section of the Theosophical Society in 1888 she issued general instructions to members of that Section in the form of a document which is usually known as the "First Preliminary Memorandum." While this invaluable paper has never been made public until recently (August *Theosophist*, pages 591-9), being a private E. S. document, it is frequently referred to and portions have been publicly quoted. The following is its original and complete form, which corresponds closely, barring a few verbal changes, with the version printed by Annie Besant and W. Q. Judge in "The Book of Rules" in 1892.

Certain statements therein have led to not a little controversy in very recent times, especially over the question as to whether it is possible at this day to receive direct help from the Masters. According to the views of some this is impossible, while others regard it as possible. In this connection I refer the reader to an article by William Q. Judge entitled "Will Masters' Help be Withdrawn in 1898 until 1975?" (printed in *The Path* of November, 1894, pages 237-8; reprinted in *Theosophy*, Vol. II, pages 499-500; quoted in part in the October, 1931, *Critic*), in which he states that according to instructions received by him from H. P. B., there is no time at which those worthy of it may not receive direct help and guidance of the Masters.

Preliminary Memorandum

One object of the present memorandum is to give an opportunity to any one who has signed the pledge to withdraw it, should such person feel unable or unwilling to accept fully and without reserve the instructions which may be given, or the consequences that may result, and to do the duties whose performance shall be asked. It is but fair to state at once that such duties will never interfere with, nor encroach upon, the probationer's family duties; on the other hand, it is certain that every member of the Esoteric Section will have to give up more than one personal habit, such as practised in social life, and to adopt some few ascetic rules.

Therefore, anyone who wishes to retire after reading what follows, can have his name removed from the list, and the pledge returned, by applying in writing to that effect with postage enclosed. Such applications to be made within three weeks from the receipt of this; by members in Europe directly to H. P. Blavatsky, 17, Lansdowne Road, Holland Park, London, and by members in America to William Q. Judge, General Secretary American Section, T. S.; Box 2,659, New York.

This degree of the Esoteric Section is probationary, and its general purpose is to prepare and fit the student for the study of practical occultism or Raj yoga. Therefore, in this degree, the student—save in exceptional cases—will not be taught how to produce physical phenomena, nor will any magical powers be allowed to develop in him; nor, if possessing such powers naturally, will he be permitted to exercise them before he has thoroughly mastered the knowledge of SELF, of the psycho physiological processes (taking place on the occult plane), in the human body generally, and until he has in abeyance all his lower passions and his PERSONAL SELF.

The real Head of the Esoteric Section is a Master, of whom H. P. Blavatsky is the mouthpiece for this Section. He is one of those Adepts referred to in theosophical literature, and concerned in the formation of the Theosophical Society. It is through H. P. Blavatsky that each member of this Section will be brought more closely than hitherto under His influence and care if found worthy of it. No student, however, need inquire *which* of the Masters it is. For it does not matter in reality; nor is there any necessity for creating one more chance for indiscretion. Suffice to say, such is the law in the East.

Each person will receive in the way of enlightenment and assistance, just as much as he or she deserves and no more; and it is to be distinctly understood that in this Body and these relations no such thing is known as favour—all depends upon the person's merits—and no member has the power or knowledge to decide what either he or another is entitled to. This must be left to *those who know*—alone. The apparent favour shown to some, and their consequent apparent advancement, will be due to the work they do, to the best of their power, in the cause of Universal Brotherhood and the elevation of the Race.

No man or woman is asked or supposed to do any more than his or her best; but each is expected to work to the extent of their ability and powers.

The value of the work of this Section to the individual member will depend entirely upon:

- 1st. The person's power to assimilate the teachings and to make them a part of his being; and
- 2nd. Upon the unselfishness of the motives with which he seeks for this knowledge; that is to say, upon whether he has entered this Section determined to work for humanity, or with only the desire to benefit or gain something for himself alone.

Let all members, therefore, take warning in time, and seriously examine into their motives, for to all those who join this Section certain consequences will ensue.

And at this stage it is perhaps better that the applicants should learn the reason for the formation of this Section, and what it is expected to achieve:—

The Theosophical Society has just entered upon the fourteenth year of its existence; and if it has accomplished great, one may almost say stupendous, results on the exoteric and utilitarian plane, it has proved a dead failure on all those points which rank foremost among the objects of its original establishment. Thus, as a "Universal Brotherhood," or even as a fraternity, one among many, it has descended to the level of all those Societies whose pretensions are great, but whose names are simply masks—nay, even SHAMS. Nor can the excuse be pleaded that it was led into such an undignified course owing to its having been impeded in its natural development, and almost extinguished, by reason of the conspiracies of its enemies openly begun in 1884. Because even before that date there never was that solidarity in the ranks of our Society which would not only enable it to resist all external attacks, but also make it possible for greater, wider, and more tangible help to be given to all its members by those who are always ready to give help when we are fit to receive it. When trouble arose too many were quick to doubt and despair, and few indeed were they who had worked for the Cause and not for themselves. The attacks of the enemy have given the Society some discretion in the conduct of its external progress, but its real internal condition has not improved, and the members, in their efforts towards spiritual culture, still require that help which solidarity in the ranks can alone give them the right to ask. The Masters can give but little assistance to a Body not thoroughly united in purpose and feeling, and which breaks its fundamental rule—universal brotherly love, without distinction of race, creed or colour; nor to a Society, many members of which pass their lives in judging, condemning, and often reviling other members in a most untheosophical, not to say disgraceful, manner.

For this reason it is now contemplated to gather together the "elect" of the T. S. and to call them to action. It is only by a select group of brave souls, a handful of determined men and women hungry for genuine spiritual development and the acquirement of soul-wisdom, that the Theosophical Society at large can be brought back to its original lines. It is through an Esoteric Section alone, i. e., a group in which all the members, even if unacquainted with one another, work for each other, and by working for all work for themselves—that the great Exoteric Society may be redeemed and made to realize that in union and harmony alone lie its strength and power. The object of this Section, then, is to help the future growth of the Theosophical Society as a whole in the true direction, by promoting brotherly union at least among the few.

All know that this end was in view when the Society was established, and even in its mere unpledged ranks there was a possibility for development and knowledge, until it began to show want of real union; and now it must be saved from future dangers by the united aim, brotherly feeling, and constant exertions of the members of this Esoteric Section. Therefore, any one who has signed the pledge without realizing this is earnestly recommended to re-consider his position, and to withdraw unless he is prepared to devote himself to the carrying out of this

purpose. Once offered the grand example of practical altruism, of the noble lives of those who learn to master the great knowledge but to help others, and who strive to acquire powers but to place them at the service of their fellow-men, the whole theosophical community may yet be steered into action, and led to follow the example set before them.

The Esoteric Section is thus "set apart" for the salvation of the whole Society, and its course from its first steps will be an arduous and uphill work for its members, though a great reward lies behind the many obstacles once they are overcome. He who wants to follow the working of his inner self and nature for the purpose of self-mastery, has to understand them by comparison; he has to strive to fathom the mysteries of the human heart in general, before he can hope to learn the whole truth about the mysteries of his own soul. The power of occult self-introspection is too limited in its area if it does not go beyond the Self, and the investigation of isolated instances will remain for ever fruitless if we fail to work it out on firmly established principles. We cannot do good to ourselves—on a higher plane—without doing good to others, because each nature reacts upon other natures; nor can we help others without this help benefiting ourselves.

Disappointment is sure to come to those who have joined this Section for the purpose of learning "magic arts" or acquiring "occult training" for themselves, quite regardless of the good of other people less determined. Abnormal, artificially developed powers—except those which crown the efforts of a Black Magician—are only the culminations of, and reward for, labours bestowed unselfishly upon humanity, upon all men, whether good or bad. Forgetfulness of the personal Self and sincere altruism are the first and indispensable requisites in the training of those who are to become "White Adepts" either in this or a future incarnation.

If any member of this Section agrees to all this, and yet says to himself that, notwithstanding what is said, he will seek for the knowledge for himself, caring little—provided he acquires the powers—as to whether he shall end as a Black or White Adept, let him know that disaster awaits him much sooner than he thinks, and that, although he tries to conceal his motive, it will be known and shall cause a reaction upon him which no one will be able to avert.

(To be concluded)

At the Periscope

Latest News in Brief.—London Point Loma T. S. moves to larger quarters at 70 Queen's Gate, S. W. 7.—Bombay U. L. T. moves to bigger quarters.—U. L. T. lodge formed in Amsterdam.—Judge's *Ocean of Theosophy* now issued by Point Loma T. S. in Dutch and German.—*Star Bulletin* (Krishnamurti organ) moves from Ommen to Ojai.—Krishnamurti to winter at Ojai, arriving October.—Interesting personal reminiscences of H. P. B. by Bertram Keightley in Sept. *Theosophist*; also pathetic letters from Judge to Olcott.—London U. L. T. starts theosophy school for children and adults.—Mrs. Betsy Jewett abandons secretaryship of American Section, Adyar T. S.; Miss Ena Snodgrass dons the secretarial pantofles.—Arundale says Wheaton now "accepted" by Mahatmas.—Arundale to return to Europe next spring; can travel half-rate as clergyman.—De Ortega-Maxey introduces H. P. B. as "World Mother;" repeats blather about *Hilarion* and *Voice of the Silence*.—Ragozy College, Temple of the People, offers course in chelaship; just how to get through "wicket-gate;" terms on application.—De Purucker arrives in New York after successful but strenuous trip; fraternization with Adyarites a feature everywhere.—Leadbeater has conversation with disgruntled banyan tree, peeved over being chopped down; persuades it to be reincarnate in baby banyan.—Leadbeater barks at Barker for publishing *Mahatma Letters*; thought himself wiser than the Mahatmas.

says L.—Sir Hubert Wilkins discovers Mount Meru under polar ice.—Archibald Keightley says H. P. B. wrote a 3d volume of *Secret Doctrine*; Uncle Bertram K. says no; who's right?—Dutch T. S. (Adyar) to translate original *Secret Doctrine*.—Grand fraternization smoker of Adyarites and Lomaïtes in Amsterdam at palatial headquarters of former.—Basis of fraternization belief in teachings of H. P. B. and Masters, says G. de P.—Australia starts "Occult Examiner," monthly, to be distinguished by "myriad display of authors;" everything from Theosophy to phrenology.

De Purucker's European Tour.—Space is lacking to enter into details of Dr. G. de Purucker's European tour, which has now come to a close. To me the most interesting feature is the very cordial reception which he met everywhere from members and lodges of the Adyar Theosophical Society. Joint meetings were held in the cities visited, sometimes at the headquarters of the Point Loma Society, sometimes at those of the Adyar Society, the latter generously offering him every facility. London, Stockholm, Helsingfors, Berlin, Amsterdam and other cities were visited, in all but London the fraternization partaking of an official nature. In fact, it may be said that the standaloofers were too insignificant in numbers to exert any marked retarding influence upon the movement towards fraternization among theosophists. Those who prefer to talk of brotherhood without practising it towards their fellow-theosophists, and to brew their own little theosophical broth within their own four walls, are doubtless accomplishing something, but they will be left behind in the grand march towards brotherhood. Only in one place, Amsterdam, was there any discordant element, where a speaker attempted to arouse opposition in a meeting and after taking up much time was with difficulty repressed by the expressions of disapproval by the audience. Dr. de Purucker stated that the basis of fraternization is belief in the teachings of H. P. B. and the Masters, irrespective of what other individual opinions might be held in minor matters. This coincides exactly with the dicta of Mr. Kingsland in his famous "concordiat." There can be no doubt that the tour will mark a new epoch in the Theosophical Movement if those who cooperated will keep the spirit alive. Each society, while maintaining its independence and its own methods, should regard itself not as "The Nucleus of a universal brotherhood," but rather as "A Nucleus of the universal brotherhood." Otherwise it is futile to talk of universal brotherhood at all. Details of the de Purucker trip will be found in *The Theosophical Forum*.

E. T. Hargrove on the "Judge Trial."—Mr. E. T. Hargrove presents in the October *Theosophical Quarterly* a further instalment of letters from W. Q. Judge to himself, but the article is mainly devoted to a discussion of the "Judge trial" in 1894. Those who are interested in this famous case will find it well worth reading, though it is written entirely from the Judge side. It is to be regretted that Mr. Hargrove, in publishing the letter on page 119, does not in any way indicate which portions were written in the well-known script of the Master K. H. (page 116), nor does he attempt any explanation of such a surprising occurrence in a purely personal letter from Judge to himself. Failure to do this can only lend support to the charge of Judge's accusers that he forged Master's handwritings. I call special attention to Judge's statement (page 117) in which he repudiates the idea that he was the only channel for communication with the Masters and says that "it is my opinion that such communication is open to any human being who by endeavouring to serve mankind affords the necessary conditions."

London Point Loma T. S. Moves.—I am informed that the London headquarters of the Point Loma Theosophical Society have removed to "really splendid new headquarters at 70, Queen's Gate, London, S. W. 7."

Amsterdam U. L. T.—Amsterdam now has a United Lodge of Theosophists, address, Musick Lyceum, Albert Haan Plantsoen, Amsterdam.

Nudity of "The Theosophical Messenger" to be Covered.—I learn from the September *Theosophical Messenger* (page 484), that a cover for that magazine, with colored design, is being contemplated. Let us hope it will go no further than contemplation. The present uncovered condition of the *Messenger* is modest and dignified, even if not artistic. If a colored cover is to be adopted, let it be at least modest and simple, like that of the Dutch *Lucifer*, instead of a display of exploding meteors, or of naked young ladies hanging from pink triangles, or parades of tadpoles on the floor, such as the walls of Headquarters are being disfigured with. Some theosophical publications are so imbued with the idea of the need of something "artistic" that they make a display calculated to convey to the public the impression that their publishers are crazy. Good taste and simplicity go together. If one of Mr. Farley's productions is to be adopted, let there be a price reduction as compensation.

Rah! Rah! Wheaton!—George Arundale says, so Mr. Sidney A. Cook tells us in his September Monthly Letter, that "Wheaton has been on probation, as it were, but Wheaton has now been accepted." Consequently Mr. Cook has "visioned the downpouring power of the Hierarchy focused at Wheaton and thence transmitted by radiation over the whole Section." This Mr. Cook regards as simply "glorious," and it is indeed so, though I fail to comprehend just what it means. Dr. Arundale, as we all know, is in communication with the Mahatmas, and what he says goes. But just why the Mahatmas should have chosen this particular juncture to "accept" Wheaton is not clear, unless it be that Mr. Cook has replaced Mr. Rogers as Superintendent of the building, or, perhaps, that Wheaton gloriously "accepted" Dr. Arundale. Nothing is now lacking but to get Mr. Geoffrey Hodson on the spot and to have him describe to us exactly how the thing works—possibly Leadbeaterian astral pipes and sprinklers to scatter the gloriously colored divine gasoline over the Section. Mr. Cook should hasten to do this, otherwise some ardent sceptics may think he is just talking through his hat. But, as Mr. Cook wisely adds: "It is yet but at the very beginning of its becoming."

Ojai Happy Valley.—Mrs. Besant's Happy Valley scheme at Ojai has not been heard of for some time, but from the July *Theosophical Messenger* (page 440) I learn that there is an informal "Happy Valley Association" which "consists of all Theosophists, especially in America, who realize the beauty and importance of the Happy Valley scheme and lend their financial aid, however little, to its development." The writer, Robert R. Logan, tells us that "The Happy Valley is a project whose full fruition cannot come, and was not meant to come for many years, or even centuries, and there is no reason why any of its friends should feel discouraged or slacken their interest and support because no colony has yet been started." Quite so. Mrs. Besant started this scheme, so she told us, by direction of the Manu—or was it the Lieutenant Manu?—as a "cradle" for the new sixth race already sprouting in California. Living theosophists may now, if they wish, dump in their dollars in the hope that in their next incarnation they may be rocked in the elegant cradle which will then be available. Suspicious people have expressed the belief that some enterprising theosophical land sharks unloaded this bit of real estate on Mrs. Besant, which her faithful followers are now expected to pay for. There is a mortgage of \$55,000 with interest at \$3,850, besides \$600 a year in taxes to be looked after before the construction of the cradle can even start. Mr. Logan tells us that there are "many beautiful and peaceful slopes which may be turned into groves and sanctuaries," and which are now probably inhabited only by fairy squatters who, with the cooperation of Mr. Geoffrey Hodson, might be rounded up and forced to pay rental. He adds that "The Happy Valley should become the visible proof of the possibility of cooperation between men and supermen." Apparently thus far the men are doing all the cooperating and paying all the charges.

A Nigger in the British Theosophical Woodpile?—The following appears in the June 6th minutes of the Executive Committee of the British Section, T. S. (Adyar) published in *July News and Notes*, page 3: "*Title of the Theosophical Society*.—A letter dated 22d May, 1930 [1931?], from the Solicitors to the Society, Messrs. Vernon, Stephen & Co., was submitted to the effect that in their view a full investigation into the proprietary right of the Society to the title of 'The Theosophical Society' would be a very expensive and laborious proceeding. It was resolved that at present no further action should be taken in the matter." Indeed! Why should the solicitors have written such a letter unless the Executive Committee had proposed to establish an exclusive proprietary right to the title "The Theosophical Society" and to attack two fellow societies using the same name, that is, the Point Loma Society and "The Theosophical Society" with headquarters in New York, both of which have branches in Great Britain? And why should it use the term "at present," unless it harbors the intention of so doing when funds are available? One remembers that the Adyar society in Australia, prompted by Annie Besant, threatened legal proceedings against the Independent Theosophical Society of Sydney, which at first adopted the title "The Theosophical Society."

New "Theosophy School."—The London United Lodge of Theosophists is starting a Theosophy School for children and adults. I have no details, but the address is 293, Regent Street, London, W. 1.

Gems from George Arundale.—"Q. Why is it that as soon as you become an earnest theosophist your money flies away? Ans. Dr. Arundale: The reason is you are tending in the direction of morality and your money is probably being honestly earned." (*August News and Notes*, page 3.) Moral: If you want to keep your money, get it dishonestly.

September "Theosophical Forum."—The September *Theosophical Forum*—organ of the Point Loma T. S.—is a double number mainly devoted to a report on the H. P. B. Centennial Conference held in London June 24th under auspices of the British Section, Point Loma, T. S. Aside from the addresses, one of the most interesting features is a complete list of those invited, indicating their respective societies, those who accepted and came, those who accepted and did not come, those who did not reply, those who "courteously declined," and those who "refused." The figures are: invited, 102; present, 52; accepted but did not come, 12; courteously declined, 14; refused, 9; no reply, 12. Most of those present were Adyar and Point Loma members. It is interesting to note that of the nine who "refused," seven were associates of the United Lodge of Theosophists, and one of them wrote a letter which is reprinted, and which from my standpoint presents an astonishing revelation of the distorted ideas of brotherhood and of the teachings of H. P. B. and the Masters apparently prevailing in that body. To be appreciated it should be read. Mr. Kingsland, his feet entangled in his web of "ifs" and "buts", naturally declined. The table is extraordinarily instructive.

To Smoke or Not to Smoke.—It is very humbly suggested that Mrs. Hotchener send a copy of her recent pamphlet "To Smoke or not to Smoke" to Chohan Morya, care of Annie Besant, Adyar. The Chohan, writing to A. P. Sinnett, several times makes allusions to his pipe.

Sidney A. Cook Starts Monthly Letters.—Mr. Sidney A. Cook, president of the American Section T. S. (Adyar), starts a series of monthly letters to members of the Section. "The purpose of these letters," says Mr. Cook, is to draw all members closer to each other and to the great ideals that membership represents that together we may develop the qualities and feel the unity of purpose that will make our Society strong in Service." Mr. Cook is in a sense on trial, as he is but filling the unexpired portion of Mr. Rogers' term of office, and the way in which he will handle his topics will be watched with much interest.

Important—Remittances from Great Britain

Residents of Great Britain may, if more convenient, send us personal checks on British banks, blank (unfilled) British postal notes, or British paper currency. British postage stamps accepted up to 2/6. *Orders for books* should be paid in the current equivalent of U. S. money. The dollar at present equals about 5/3. The exact rate can be learned from a bank or newspaper.

Special for Critic subscriptions. A blank 2/6 British postal note, or the same in British stamps, will bring you the *Critic* for one year, irrespective of the rate of exchange.

Important—Remittances from Canada

Residents of Canada may, if more convenient, send us blank (unfilled) Canadian postal notes, or Canadian paper currency. Canadian postage stamps accepted up to fifty cents. As the Canadian dollar is at present below par in the U. S., and as there is a large discount on personal checks, *orders for books* should be paid by postal money order, or by bank or express money order payable at face value in New York, or by adding 15% if remitting in Canadian funds.

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You will not find all of the 330,000 Hindu gods listed in Dowson's *Classical Dictionary of Hindu Mythology and Religion, Geography, History and Literature*, but you will find the most important, as well as most names you are likely to meet with in theosophical reading. A recognized work, price, \$4.00.

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Have You Read "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. From the O. E. LIBRARY, \$7.50 (Europe, 21/- or \$4.50).

The Latest Book on Tibet

Initiations and Initiates in Tibet. By Alexandra David-Neel; \$4.20. Personal experiences of the author in Tibet.

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

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"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, \$1.30.

Basil Crump, well-known to CRRIC 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 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. \$2.00, 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.

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H. P. Blavatsky's *Theosophical Glossary* is indispensable to students of *The Secret Doctrine*, and, in fact, to all theosophical students. The only reliable dictionary of theosophical terms. Price, \$2.00.

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Looking at our Mental Insides

Behind the Scenes with Ourselves, by Carl Ramus, M. D. Century Co., \$3.00.

This is not a theosophical book, but the writer, an eminent U. S. Government physician and psychoanalyst, is a theosophist and a practical one, and the theosophical viewpoint can be spotted everywhere in the book. Our own shams shown up. Delightfully interesting. I sacrificed a whole day's work to read it and would do so again. Result, I feel smaller and wiser.

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A CONSERVATIVE "EX-CON"

In the October *Scribner's* (pages 387-390) appears a very remarkable article by "Jack Callahan" with the title "Let's Riot." It is remarkable in that it was written by a man who on his own admission has served several terms in old-fashioned prisons, and who was on the whole a rather obstreperous individual, but who writes a glowing defense, not only of strict discipline, but of brutality. He is a thorough believer in the good old rule:

A woman, a dog and a walnut tree,
The more you beat 'em, the better they be.

And he applies this to the convict. He has no use for "sisters" or for "mollycoddling" wardens, and he is equally opposed to recreations of all sorts, among which he includes band concerts, baseball games and moving pictures. He would have all convicts work like hell for long hours, so hard and so long that they would be tired out at night and could do nothing but sleep. He favors solitary confinement, the hole, the lash, the silent system, strict Baumes laws and pretty much everything that most modern experts in penology object to. The old Joliet prison with its narrow cells and their stench buckets is in his view preferable to a prison equipped with sanitary arrangements.

His theory is that the frequent recent riots or near riots are due, not to overcrowding, for he thinks that it is just the thing to have the men packed in like sardines and that they like it because it gives them more company, but because the modern convict has been spoiled; he has been led to think that he can get anything he wants—and much more than he could get outside—by simply kicking up a rumpus. Consequently he confidently predicts that the efforts made at bettering conditions in those prisons where there have been disturbances, especially Clinton, Auburn and Missouri, will be followed by other outbreaks. "There will never be any riots in the Southern prisons. Why? They use straps down there and work convicts on farms, railroads and State roads and chain-gangs. Only idle convicts riot. Idleness and entertainment breed more riots than bad food and overcrowding."

To be sure, Mr. Callahan is not always correct as to his facts. We may admit that idleness leads to mischief, but the records show that employed prisoners have been equally guilty. He speaks of the "savage rebellion" in the Ohio State Penitentiary which resulted in the death of over three hundred prisoners, but does not state that the riot was an aftermath of the death of these men, that there was a fire, that these three hundred men were safely locked in their cells and were burned or suffocated to death because they could not get out, and that the subsequent disturbance was due to fear, panic and resentment. When he attributes a recent Joliet riot to the refusal "of a courageous parole board to release them as rapidly as they thought they should be released" he neglects to state that there were some hundreds of men confined to long terms under an old and needlessly harsh law, and that when a more lenient law was substituted they were compelled to see others coming in later and going out sooner for the very same offenses, because the law was not retroactive; no reason for rioting, no doubt, but certainly a just cause for grievance, and that the subsequent investigation showed that the administration of the Illinois parole system was honey-combed with graft and favoritism. No amount of healthful recreation can appease the man who thinks himself unjustly treated, and it would be folly to lay his resentment at the door of sports.

And one is compelled to ask why, if the old system was so desirable, Mr. Callahan should not only have learned so little as to allow himself to get into trouble again, but should have been so obstreperous as to misbehave so often as to require beating up in all four ways—fists, blackjacks, strap and paddle.

Mr. Callahan says: "Abolish all entertainment. Singing jailbirds never think. You can discourage singing and encourage thinking by the simple process of substituting hard labor for entertainment." Yet he would work the men so hard that they would be unable to think, only to sleep.

Amusing is it also to read his statement that, under the old system, he tried to kill a guard, while he blames the murder of Warden Allen's wife by a trusty under a later regime at Joliet upon the fact that Allen had introduced baseball and movies, had organized a band, had started a prison paper and had even employed an oculist to look after the eyes of the prisoners!

Mr. Callahan is a thorough believer in the "Baumes law" in its most extreme form, whereby a man who has committed a minor felony for a fourth time, even under stress of starvation, is sent up for life as an habitual criminal, while he who has but three grave charges standing against him may get off with a few years.

To Mr. Callahan, apparently, there is but one proper course in treating prisoners, each and every one of them—work them almost to death, fill them with fear, give them no recreation, beat them up if they do not obey the rules, turn them out with shabby clothes and little money to make their own way from the start. His psychology is peculiar, but it is the psychology of Mr. Callahan. Just how a man is to be kept straight after his release by making him a victim of fear and hatred while he is in prison, how he is going to be a better citizen when his health in prison is not looked after, how his chance of securing employment is increased by shabby clothes and only enough money to buy him two or three meals, how he is to become a social individual by subjecting him to unsocial and antisocial treatment, he does not explain, nor has anybody else done so. We may admit that there are such as need his drastic treatment and who are virtually wild beasts; if so, let them have it. But do not imagine that all men are of that nature. Reform is the ideal of the new penology, but good health and a happy mentality are prerequisites.

I have, alas, never been in prison and so perhaps should not attempt to controvert the views of such an experienced gentleman as Mr. Jack Callahan, so I turn with pleasure from his mediaeval opinions to those of Warden Lawes of Sing Sing, embodied in an article published about the same time (October 18th) in the magazine section of the *New York Times*. Warden Lawes has had many years of experience with convicts; he is no "mollycoddler," but he believes in giving the convict every chance. He concludes his article as follows:

I believe in encouraging normal expression of emotions within prisons. If prisoners want to laugh while they eat, let them. If they have the urge to discuss politics, or economics, or the latest talkie, or recent sport events, or even the prison menu, at the mess table, what harm is there in that? If wearing a tie helps them to retain their self-respect, why not? If any popular radio number makes for kinship among the public at large, I want my men to be a part of that kinship. If depressed emotions can be revived by a baseball game or chess or an occasional talking picture, why not supply those things that help to keep men normal? Certainly, if we are to return men to society we do want to send them out as normal human beings, keenly alive to all that is of interest to man and to the particular communities to which they are to return.

All this may not conform to the old dyed-in-the-wool theory of punishment. Aside from the thought, now generally conceded, that confinement is sufficient punishment in itself, is it not a fact that our main objective is the protection of society? What better protection can society expect than to ease the suffering of its wards and, at the same time, help them maintain the sense of living, the hope of building anew and the conviction that there is happiness in normal conduct? Doing this we shall turn out more men instead of more brutes; men who will leave the prison gates with steady step, determined to make good. And most of them will never return.

Homicide in New York.—There were 594 homicides in New York State during the first eight months of 1931. That would make 891 a year; yet arrests dropped 10%. Over \$9,000,000 property was stolen in the same interval.

Critic Subscriptions for Prisoners

In days of old, when things were easier with us than now, we used to send the *Currier* free to prisoners who were on our correspondence list. Hard times have forced us to discontinue this practice. As, however, prisoners who have seen copies of the *Currier* frequently ask to have it sent to them regularly, and as we are forced to decline to do so, it is suggested that we shall be glad to receive subscriptions for specified prisoners, or for such as make this request. The subscription is fifty cents a year (stamps or cash).

Newspaper Clippings Wanted

The Editor wishes to express his thanks to kind friends who send him clippings about penal affairs. These are always welcomed and he wishes that more would follow their example. Anything bearing on the larger problems of penology and criminology, such as special cases, he is glad to have. The ordinary run of criminal and police court news such as is found in the daily papers would obviously take too much space to notice.

Penal Notes

Blind Justice.—Justice seems not only to be blind, but to be possessed of a somewhat vindictive disposition, if one may judge from the experience of Charles Condit, who escaped from an Ohio prison camp about sixteen years ago while serving a sentence for a small offense. He went to West Virginia where he lived a model life and acquired a local reputation as a philanthropist in a small way. A woman who was peeved because she thought he had overcharged her for some work reported him and back he was taken to prison. It is stated that his friends are trying to secure him a pardon. Such is the majesty of our laws, which regard justice rather from the standpoint of a Shylock than of a Portia.

Rumpus over a Radio.—I learn from a letter written by an inmate of Leavenworth Penitentiary that the recent unpleasantness in that institution, resulting in the smashing of a lot of window glass, was caused by dissatisfaction over the operation of the new radio outfit. It seems that the inmates were permitted to install a radio provided they and their friends would pay for it, which they did. It is claimed that they were assured that they might run it at any time after working hours up to 11 P. M., provided they would make no noise. Then somebody in Washington decreed that it could be operated for only two-and-a-half hours daily. This peeved the inmates, who claimed that it was their radio and that they had permission to work it. Hence the ire and the smashed windows. This almost makes one sympathize with the attitude of Jack Callahan to the effect that riots are the result of granting too many privileges. Had the men been refused the privilege at the start there would have been no trouble; but once having the instalment and having paid for it themselves, they proceeded to assume that as it was their property they could use it as and when they pleased. Two-and-a-half hours a day with one's ear glued to a radio receiver should be enough for anybody, one would think. I myself would prefer penal servitude to having to endure it. But that's a matter of taste. But there are other things prisoners have to think of, school, for example, and it is likely enough that other duties and obligations were interfered with. The "just a few minutes more" may introduce all sorts of conflicts and complications. Unlike other entertainments and sports which are held in public and which can be officially called off a radio in a cell is likely to result in tardiness which makes trouble. In any event, the matter was open to discussion and appeal, and appeal by breaking windows is the very worst way of securing a favorable response. The Leavenworth men will have none but themselves to blame if there is hesitancy in granting new privileges the outcome of which cannot be foreseen.

The Wailing Wall

Despite all efforts the Editor has been able to collect only 61% of the amount needed to carry on during the coming year. That means 61% of what was offered last year, which was only enough. So, should any of you gentlemen or ladies find your CRITIC coming limping along a month or so behind time, and with a black eye at that, ask yourselves whether you have done all you could to prevent it. And please remember, some of you, that a kick from behind because of some paragraph which doesn't suit your fancy is by no means the same as a boost.

H. P. B.'s "First Preliminary Memorandum"—II

(Concluded from November CRITIC)

No blame will be attached to anyone for a constitutional lack of capacity for assimilating the teachings given, if he works earnestly and continually, if his aspirations do not relax or weaken; his efforts will be known in the right quarter, and it is in strict accordance with his deserts that help will be given him when he expects it the least.

Let every member know, moreover, that the time for such price-less acquisition is limited. The writer of the present is old; her life is well-nigh worn out, and she may be summoned "home" any day and almost any hour. And if her place is even filled up, perchance by another worthier and more learned than herself, still *there remain but twelve years* to the last hour of the term—namely, till December the 31st, 1899. Those who will not have profited by the opportunity (given to the world in every last quarter of a century), those who will not have reached a certain point of psychic and spiritual development, or that point from which begins the cycle of adeptship, by that day—those will advance no further than the knowledge already acquired. No Master of Wisdom from the East will himself appear or send any one to Europe or America after that period, and the sluggards will have to renounce every chance of advancement in their present incarnation—until the year 1975. Such is the LAW, for we are in the *Kali Yuga*—the Black Age—and the restrictions in this cycle, the first 5,000 years of which will expire in 1897, are great and almost insuperable.

As to the relation of the Masters to this Section, it may be further said, paradoxically, that with Them everything is possible and everything is impossible. They may or may not communicate personally on the outer plane with a member, and those who are continually wishing to receive "orders" or communications directly from Them on this plane, either phenomenally or otherwise, will in all probability be disappointed. The Masters have no desire to prove Their power or give "tests" to anyone whatever. And the fact that a member has concluded that a crisis of some kind or other is at hand, when, according to his wise opinion, the Master or Masters ought to speak and interfere personally, is no sound reason for such an outward interference.

It is, however, right that each member once he believes in the existence of such Masters, should try to understand what Their nature and powers are, to reverence Them in his heart, to draw near to Them, as much as in him lies, and to open up for himself conscious communication with the guru to whose bidding he has devoted his life. THIS CAN ONLY BE DONE BY RISING TO THE SPIRITUAL PLANE WHERE THE MASTERS ARE, AND NOT BY ATTEMPTING TO DRAW THEM DOWN TO OURS.

Inasmuch as growth in spiritual life comes from within, members must not expect to receive any other communications than through H. P. B. The additional help, instruction, and enlightenment will come from the inner planes of being, and will, as said, be given when deserved.

To achieve this, the attitude of mind in which the teachings given are to be received is that which shall tend to develop the faculty of intuition. The duty of members in this respect is to refrain from arguing that the statements made are not in accordance with what other people have said or written, or with their own ideas upon the subject, or that, again,

They are apparently contrary to any accepted system of thought or philosophy. Practical esoteric science is altogether *sui generis*. It requires all the mental and psychic powers of the student to be used in examining what is given, to the end that the real meaning of the Teacher may be discovered, as far as the student can understand it. He must endeavor as much as possible to free his mind, while studying or trying to carry out that which is given to him, from all the ideas which he may have derived by heredity, from education, from surroundings, or from other teachers. His mind should be made perfectly free from all other thoughts, so that the inner meaning of the instructions may be impressed upon him apart from the words in which they are clothed. Otherwise, there is constant risk of his ideas becoming as coloured with preconceived notions as those of the writers of certain otherwise excellent works upon esoteric subjects who have made the occult tenets more subservient to modern Science than to occult truth.

In order, also, that the student may receive as much benefit as possible, it is absolutely essential that the superficial and inattentive habits of thought, engendered by Western civilization, shall be given up, and the mind concentrated upon the instructions as a whole as well as upon every word in them. To this end students are required to practise the habit of careful and constant concentration of mind upon every duty and act in life they may have to do, and not to reserve their efforts in that direction for the consideration of these teachings only. The student must make all his desires lean to, and centre upon, the acquirement of spiritual knowledge, so that the natural tendency of his thought may be in that direction. He must, therefore, in every moment of leisure revert to these subjects, as well as have a special time set apart for their consideration.

Students must not look for tests and trials of a special nature; these will come in the affairs of life and in relations with fellow-men. Specific tests will not in general be given, but even the manner in which the student approaches these teachings will be in itself a test or trial. The Masters do not judge students simply by their ability to do this or that special or difficult thing, but by the actual self-development and progress accomplished.

In entering this section, the student begins to look his own nature in the face, and in accordance with the intensity of his aspirations, will be his difficulties. These difficulties may exhibit themselves on the physiological, mental, moral, or psychic planes of his being, or in the circumstances of his life. Having signed the pledge, his first failure to keep any one of its clauses is the failure to stand the first trial. Such a failure, however, is not defeat, so long as a further sincere endeavour is made.

Some Glimpses of Piffletism

*More things than are in heaven and earth, Horatio,
Are dreamt of in your philosophy.*

—Hamlet Up to Date

There is a cult growing in the Adyar T. S. which proposes to arrive at "knowledge" by mere exercise of the imagination. All you have to do is to imagine something strongly about external objects and it becomes true.

In her London address of July 5th, 1930, Mrs. Besant told her audience (*News and Notes*, August, 1930, pages 2-3):

"When I realized that there was only One Life, many many years ago, I used as I went about my ordinary work to try to identify myself not only with the people, but with the animals, the vegetables and the minerals around me, and after a time I began to make an effort to share their consciousness as I gained more control over the manifestations of my own. . . . I remember quite well how I used to try to think myself into some object that I came across, and how at first came little

glimmers of the consciousness, until it became habitually spread around all the things that I contacted. And that kind of exercise is one which, if it takes your own particular fancy, any one of you might practise as you go about in the world—to think yourself into the temporarily separated consciousness that you meet around you."

This was the argument which Mrs. Besant advanced for including all objects, animate and inanimate, in the Universal Brotherhood of which the T. S. is to be the nucleus. And, naturally enough, there have been others who have adopted the same method of finding out about things. How does a rock feel? Go and sit on it and meditate. How does a potato feel when you are eating it? Meditate. How does the lump of iron ore feel when smelted in the blast furnace? Meditate. Ultimately you'll get it, sure, and, if you are really kind-hearted, and if you have that universal sympathy with all life, you will think twice before you sit on a rock, eat a potato or own stock in the Steel Corporation.

And be careful how you trifle with trees. According to Mrs. Besant, in the same address (page 3), a certain tree at Adyar objected to having children climb it. It very kindly did not retaliate by spilling them on to the ground; it externalized its consciousness in the form of a "little gentleman" who asked the children to refrain from that unpleasant habit. You might not be as lucky.

That this easy method of getting at facts is becoming popular in the T. S. appears not only from the literature, but from the fact that people can be found who will pay fifty cents for the opportunity of hearing Geoffrey Hodson talk about it. I have a report of a lecture recently delivered by that gentleman before a theosophical lodge, which, while not giving his exact words, at least presents some of his ideas. They are too numerous to mention, but I cite one of his ideas on meditation. If you want to meditate on Nature, and get in touch with its consciousness, "go out into the forest and pick out a large, healthy tree, lean against the tree and love and bless it, feel the pulses of its heart throb, grow up to the stature of the tree. Through meditation get to know the tree intimately, then extend your consciousness to all trees, then to the forest, the mountain and all the world, so becoming one with all nature."

Mr. Hudson turns out such talk by the barrel. But what does this sort of meditation mean? It implies simply this: that anybody with a sufficiently vivid imagination may form his own idea of what is going on in the tree. What evidence has he that what he thinks corresponds to reality? None whatever. If he gets an idea and sticks to it persistently, he finally succeeds in convincing himself that it is true, that it actually corresponds faithfully to a fact in nature. He begins to think that whatever he imagines most, *ipse facto*, be true; he is getting further and further from the scientific and sensible rule that there must be some valid basis of observation and when possible, of experiment, before a theory can be accepted. His own imagination becomes the criterion of Truth.

It is easy enough to see where this leads. Presently he will begin to judge other people by his own imaginings; he will construct an imaginary universe; he will people the planets according to his liking; he will think he knows more about the stars than all of the learned astronomers; or, if he prefers to stay on earth he can tell you all about the causes of disease, even when he does not know its symptoms. And if he is asked for his evidence, all he can say is that he "knows." Should he be psychically inclined he begins to develop "clairvoyance," which, while I do not deny the existence of such a faculty, is usually nothing more than an overheated imagination combined with sufficient conceit to think that whatever his brain projects into visualization must be a reality. And so we have the whole range of fantasies, from blue devas (green if Irish) and Virgin Marys helping at child birth, and decrepit

old fairies with human forms but no insides hobbling about with walking sticks (Geoffrey Hodson, *Hollywood Theosophist*, January, 1930, page 435), to the fauna of the astral plane and occult chemistry. Finally, if he has a pleasing and plausible manner—prerequisites of the professional confidence man—and sufficient self-assurance and can secure the cooperation of others with presence and eloquence, he can pose as a "trained clairvoyant," a seer, an adept, an archet or what you will, and stand in the estimation of his dupes as one on the threshold of Divinity.

As an illustration of "how it is done" I cannot do better than to refer the reader to the method by which that absurd book, *Man: Where, How and Whither*, was evolved. It will be found in an article written by C. Jinarajadasa and published in *The Theosophist* (August, 1911, page 724; September, 1911, page 871) and reprinted in part in the *Curric* of April, 1928, describing in minute detail how Mr. Leadbeater and Mrs. Besant tapped the "memory of the Logos." Intended for the glorification of these two, it is the most complete exposé of clairvoyant humbug I have ever seen.

Here we have what can only be properly designated as a sort of child's play elevated to the rank of "scientific investigation." By such means Mr. Leadbeater has attained among his followers to the rank of a great scientist, while all he has done has been to imagine something vividly, write it down and publish it as fact. When possible it has been strongly suggested to one or more others of vivid imagination and then labeled as being "confirmed by several investigators."

It has taken naturalists years of painstaking study to learn the habits of bees and ants and to get the faintest glimmerings of a knowledge of their psychology, but whatever ideas they may have of their mentality these are at least based on observation and experiment. Geoffrey Hodson sat down near a bee hive (*Australian Theosophist*, November, 1930, page 160; January, 1931, page 181), turned his clairvoyant eye on it and shortly was able to tell you all about bee angels and bee devas and golden threads by which the bees find their way home when a-honeying, but not a single point which any ordinary mortal could confirm.

Persons who get the notion that they are clairvoyants should be honest enough to wish to put their supposed powers to a decisive test, many of which are possible. Here is a simple and homely one which will cost but two or three dollars and which, even if unsuccessful, will furnish several good meals. Let such a person purchase a tin of each of the twenty-two varieties of Campbell's soups, carefully remove the labels, jumble them up and then, in the presence of impartial witnesses, take run by can and clairvoyantly determine the contents, mark them accordingly and see whether, on opening, the description is correct. Unless he has described them correctly in nearly all cases the experimenter may set himself down as self-deluded.

And yet spotting a bit of extail or a stick of asparagus in a sealed can should be far simpler than getting to know the consciousness of such things as rocks and trees. It is notorious that C. W. Leadbeater, to say nothing of others, despite all his talk about his powers, has persistently declined to put them to such a simple test. And that being the case, one is compelled to laugh at their stories as being, if not deliberate inventions, the product of imagination or of their subconscious fiction factories. In fact, such persons have no ground for complaint if they are looked on as charlatans.

Consequently I find these seers—Leadbeater, Hodson, Besant and the rest—who fail to produce their *bona fides* as such, merely entertaining; or, rather, they would be amusing were it not that they are trying to pass off their goods as Theosophy, when it is only sensationalism which, while it may attract curiosity seekers to the T. S., diverts their attention from the real purposes of Theosophy, which has nothing in common with it.

Hooy from H. L. Mencken

H. L. Mencken, editor of *The American Mercury*, is well-known as a keen critic, a brilliant wit, an exposé of humbug, and, occasionally, as a lampooner. He essays the last role most successfully in the November issue (page 379) in a review, entitled "Hooy from the Orient," of C. E. Bechhofer-Roberts' recent book, *The Mysterious Madame*, which claims to be "the first critical and unbiassed biography of Madame Blavatsky." Bechhofer-Roberts was good enough to dedicate his book to Mencken, and now the latter reciprocates by condescending to notice it.

Being duly impregnated, and after nine months' pregnancy, during which the book had been forgotten by the public, Mr. Mencken gives birth to a so-called review which would almost lead one to think him guilty of nocturnal improprieties with a ghoul. I like Mr. Mencken's plain language, for it shows me just where to place him. Instead of being the impartial and conscientious, though caustic critic I have always thought him, in this instance he shows that he has swallowed Bechhofer-Roberts, hook, line and sinker, without inquiring as to the veracity of his statements or the fairness of his viewpoint. Everybody who has read *The Mysterious Madame* and who has some acquaintance with the actual facts of theosophical history knows that Bechhofer-Roberts is an unmitigated liar and fabricator (see July CRITIC). Mr. Mencken has taken it all in with the innocence of a sucking infant or a sort of he Rebecca West, and it has started a fermentation in his innards which manifests itself in the form of an attack on Theosophy, Hindu philosophy, religion and superstition indiscriminately and all along the line. Further, he adds some embellishments of his own which are false and which I cannot forbear quoting, including some gentle statements such as that "the theosophical tenets are unanimously nonsensical. They are not merely dubious; they are downright insane . . . in part they come from the common claptrap of professional occultists (which is to say, of persons on a level, morally and intellectually, with corn-doctors at county fairs);" that H. P. B. "was, indeed, a most salty and amusing old harri-dan;" that she "was a fraud, unconscionable and unmitigated;" that the Vedas are silly, and "to discuss them seriously is to turn one's back upon every intellectual decency. They are precisely equivalent to the philosophizing of phrenologists, chiropractors and Communists."

These may be matters of opinion, but the following are false:

" . . . every now and then the faithful are worked by some new operator, e. g., the young Hindu who calls himself Krishnamurti Isiel . . ." And this despite the fact that Krishnamurti—who calls himself so because his parents gave him the name—has repudiated Theosophy ever since he has been speaking in public, and has honorably and to his great financial loss strenuously resisted the efforts of those who would make him their tool.

Further he tells us that the purported Hindu belief "that a man who permits his daughter to go unmarried so much as twenty-four hours beyond the onset of puberty is doomed to Hell" is a doctrine which has won converts in the West! If Mr. Mencken has encountered such Occidentals it must have been in a lunatic asylum.

That "La Blavatsky" stuffed pillows "and danced them before her dupes in dark rooms" "as materializations of the forms of Koot Hoomi and her other preposterous mahatmas" is entirely the product of Mr. Mencken's brain, addled by too copious imbibing of Bechhofer-Roberts' fictions.

Where does Mr. Mencken get all this stuff? It would be difficult to say. But it is easy enough to say, and it would be true, that those who read his production should bear in mind that his regard for truth is palpably secondary to his desire to write a—in his opinion—sparkling article. In fact, to paraphrase his concluding paragraph: One Mencken, indeed, tells far more about the human race than a whole herd of psychologists. His work offers massive proof that, even in the midst of what seems to be civilization, the Neanderthal Man is still with us.

Mr. Mencken expresses the hope that Bachhafer-Roberts will "devote another volume to a critical examination of the theosophist doctrine, as she set it forth authoritatively in *Isis Unveiled*, *The Secret Doctrine*, and *The Stanzas of Dzyan*. To be sure, that would be a difficult job, for in the large part these books are mere gibberish. Nevertheless, it would be worth undertaking, for thousands of fools accept their brummagem revelations as gospel, and they are thus instructive evidence of the incurable folly of mankind." But why should not Mr. Mencken tackle the task himself? Not only would it be a joy to read, but, if the present review is any sample, it would contribute largely to promoting a popular knowledge of billingsgate; it would show how witty verbiage, reinforced by abusive language worthy of a common scold, can be made to pass among the unsuspecting for real knowledge, and as a cloak for dense ignorance.

The Gayatri

Every student has heard of this famous invocation in the *Rig-Veda*, but as not everyone knows just what it is, I present it here, as translated in *The Path*, January, 1893, page 301, where a commentary will also be found:

"Unveil, O Thou who givest sustenance to the Universe, from whom all proceed, to whom all must return, that face of the True Sun now hidden by a vase of golden light, that we may see the truth and do our whole duty on our journey to thy sacred seat."

A "Self-Induced Effort"?

It is sincerely to be hoped that the letter from a London U. L. T. member published in the September *Theosophical Forum* (page 4), declining a courteous invitation to attend the H. P. B. Centenary Conference on June 24th, is merely a case of "self-induced and self-devised effort" on the part of the writer. I have labored in vain to unscramble the ideas contained therein, if there are any, with the exception that it appears that as Mr. Judge claimed to be in communication with Mahatmas, and as Dr. de Purucker has made a similar claim, therefore one should have nothing to do with Dr. de Purucker. In the effort to confute de Purucker's "claims" the writer quotes Judge as doing exactly the same thing!

The quotation is taken from Judge's statement before the London T. S. convention, July 12th, 13th, 1894, immediately after the so-called Judge trial. The writer of the letter says:

"If you will look up the various claims made by your 'Leader' you will see that these claims are definitely against the philosophy of Theosophy and hence must stand in the way of the realization of the one Brotherhood above referred to. For, in Mr. Judge's statement at the Convention of 1894, he says—after having admitted that he heard from and was an agent of the Mahatmas—I deny that I have ever sought to induce that belief in others and *this is the first time to my knowledge that I have ever made the claim now made*. I am pressed into the place where I must make it. My desire and effort have been to distract attention from such an idea as related to me." (Italics mine)."

Apparently it is all right to make such a claim the first time, but if you do it twice, you are a sinner, not fit to be recognized as a brother.

As a supplementary note to the article, "Did W. Q. Judge Know What He Was Talking About?" (October *Critic*), and to the article, "In Defense of G. de Purucker and Others" (November *Critic*), pointing out the danger in quoting but a part of what a writer says and ignoring the rest, I give here the entire paragraph from Judge's statement. In this case the italics are mine:

"I say that I have heard and do hear from the Mahatmas, and that I am an agent of the Mahatmas; but I deny that I have ever sought to

induce that belief in others, and this is the first time to my knowledge that I have ever made the claim now made. I am pressed into the place where I must make it. My desire and effort have been to distract attention from such an idea as related to me. But I have no desire to make the claim, which I repudiate, that I am the only channel for communication with the Masters; and it is my opinion that such communication is open to any human being who by endeavouring to serve mankind affords the necessary conditions." (*The Path*, August, 1894, page 166; *The Theosophical Movement*, page 531.)

That should be clear enough. Whether de Purucker is fulfilling "the necessary conditions" in his endeavors to serve mankind is another question. But it is a matter of surprise to me to witness how some devoted followers of Judge persistently ignore what he says when it suits their preconceptions and theories to do so, and how they use against de Purucker the very ammunition that was used against Judge in 1894—"the misuse of Mahatma's names." As far as I have discovered, there is not a single argument, pro or con, which does not apply, or fail to apply, equally in both cases.

At the Periscope

Latest News in Brief.—Leadbeater sees "reincarnated H. P. B." just before Centenary; she declined to attend.—Arundale gets a seventh dimensional jag and perceives "transcendence" of his filing cabinet.—De Purucker, back home, busy signing diplomas, harvest of his trip.—Peter Freeman, gen. sec. Welsh Section, Adyar T. S., former M. P., snowed under in recent conservative blizzard; parliamentary boiled lobsters now safe.—The Mencken pot calls the theosophical kettle black.—Charles Johnston, eminent theosophist and translator of Bhagavad Gita, Patanjali, Upanishads, etc., died in New York Oct. 16th.—Krishnamurti divests himself of property given by believers in his Christhood; returns to Besant-fooled donors Castle Eerde at Ommen and ranch at Ojai.—The Meher Message dumps "His Divine Majesty, Meher Baba," and changes to *The Mystic Review*; discourses on "tinpot mahatmas;" where's the Baba?—Gaekwar of Baroda will make it penal offense to "initiate minors;" 1 year prison and Rupees 1000 fine for men like Leadbeater; boys must not be monkeyed with.—Dr. Locke's Lord's Amphitheater at Sydney reported sold cheap to movie concern; dancing beauties to appear on stage where reincarnated Jesu failed to prance.—Hawaiian Branch of International Buddhist Institute celebrated H. P. B. Centenary Nov. 8th with address by Rev. Shinkoh on Blavatsky.—Leadbeater says H. P. B. has now lost interest in *Secret Doctrine*; seems to be just loafing around unseen by all but the Arhat.—G. de Purucker again thracks those who would apotheosize him; must be mentioned only by name or as plain "Leader".—Official report of Mrs. Besant's condition unfavorable.—Annual T. S. Convention at Adyar to be devoted to trying to understand Krishnaji; won't let him go.—Wedgwood recovered physically but still weak in the head.—A. P. Warrington to visit Dec. Adyar convention to discuss Krishnager.—Arundale discovers basis of immortality in Millikan's cosmic rays; finds them to be produced by "inexhaustibleness."

Where Did H. P. B. Get "The Voice of the Silence?"—Those who are disposed to accept as true the story being circulated by Rev. de Ortega-Maxey (June-July-Aug. *Temple Artisan*, page 36) and others that the Master Hilarion gave *The Voice of the Silence* to H. P. B. should read her own preface to that book. It is a sufficient refutation. While it is the business, and perhaps the duty, of Mr. de Ortega-Maxey to keep Hilarion at the front, it is not to his credit to keep repeating a story which, if he has ever read that book, he must know to be false. Mr. de Ortega-Maxey has now introduced H. P. B. as the "World Mother" (June-July-Aug. *Temple Artisan*, page 33). Can one suppose the World Mother to be guilty of a falsehood?

Leadbeater Whacks Barker.—Mr. Leadbeater takes occasion in an article in the September *Theosophist* (page 730) to whack A. Trevor Barker, editor of *The Mahatma Letters to A. P. Sinnett*. After citing certain passages in the Letters to the effect that they were not for publication, he continues: "Mr. Sinnett promised that at his death he would leave these letters to our President for preservation in the Society's archives; but most unfortunately he either changed his mind or forgot to do this, and so they fell into the hands of one who thought himself wiser in this matter than the Masters, and therefore did just what They had forbidden, though They had given clear warning that to do so 'would only be making confusion worse confounded. . . . would place you in a still more difficult position, bring criticism upon the heads of the Masters, and thus have a retarding influence on human progress and the Theosophical Society.'" (*Mahatma Letters*, page 357.) As to Mr. Sinnett's promise we have no authority other than that of our modern Kulehas, Mr. Leadbeater, but it is interesting to note the statement in the Introduction to *The Mahatma Letters* (page vii): "They are now published with the permission of the Executrix of the late A. P. Sinnett, to whom they were bequeathed solely and unconditionally; she, in her turn at the suggestion of the writer of this Introduction, [A. Trevor Barker], allowed him the great privilege of undertaking the whole responsibility for the transcription, arrangement and publication of the Letters in book-form." Mrs. Besant, in her chagrin, promptly ejected Mr. Sinnett's executrix, Miss Maud Hoffman, from the E. S. Mr. Barker she could not touch. It is quite true, as the Master remarks, that their publication "would only be making confusion worse confounded," but it was solely Mr. Leadbeater and Mrs. Besant who were confoundingly confused; it was on their heads that the criticisms fell. For it became at once evident to careful students of the Letters that these sages had been putting over on theosophists a brand of theosophy quite their own; quite romantic, to be sure, but finding little sanction in either the Letters or the writings of H. P. B. It is in this that one finds ample explanation of Mr. Leadbeater's carping criticism of the Letters, of H. P. B. and of Mr. Barker—they helped to show him up. Mr. Leadbeater tells us (page 730) that "it was not until the last-mentioned author [Mrs. Besant] published *The Ancient Wisdom* that we had before us a clearly comprehensive statement of Theosophy as we now understand it." *The Ancient Wisdom* was published in 1897, while H. P. B.'s *Key to Theosophy* was published in 1889 and Judge's *Ocean of Theosophy* in 1893, both far preferable to *The Ancient Wisdom*, which is largely the product of Mrs. Besant's imagination, even if as delightful as a novel.

More Reminiscences of H. P. B.—Bertram Keightley, who was closely associated with H. P. B. in the editorial work on *The Secret Doctrine*, prepared for the Adyar H. P. B. Centenary celebration a most interesting paper on his personal reminiscences, filling 20 pages of the September *Theosophist*. While one must not be too exacting as to the absolute accuracy of all details in a paper written after forty years, the document is one of the best I have seen, as it is certainly the most interesting. Those who wish may compare his account of the writing and editing of *The Secret Doctrine* with his earlier account published in 1893 in Countess Wachtmeister's *Reminiscences of H. P. Blavatsky and "The Secret Doctrine"* (page 89). Certain it is that his statement regarding the so-called "Third-Volume" of *The Secret Doctrine* is in striking contradiction to Dr. Archibald Keightley's statement in *The Theosophist*, July, 1889, also quoted in *Reminiscences* (page 84), that "The third volume of *The Secret Doctrine* is in MS. ready to be given to the printers." Mr. Mead has also expressly denied his participation with Mrs. Besant in publishing the present third volume. (G. R. S. Mead, *Lucifer*, July 15, 1897, pages 353-60; *Occult Review*, May, 1927, foreign edition, page 322; *CRITIC*, August, 1927, page 8.)

Krishnamurti Disrobes.—In an article in *The Los Angeles Examiner* of November 20th, Krishnamurti, now at Ojai, again repudiates the Besant-Leadbearer notion that he is the reincarnated Christ. This is not new, we know, but it further appears that he has returned the Castle Berde at Ommen to its donor, Baron Pallandt, which accounts for the removal of the *Star Bulletin* to Ojai. He has also returned his Ojai property to the donors, as well as "houses, lands, and chattels that were forced upon me by well-meaning friends." He says he is now free of all possessions and is no more the Christ than you are. Whatever others may think, I regard this as a highly honorable procedure. These things were given to him under the impression that he was a reincarnated Jesu-Krishna, the promised World-Teacher. Having repudiated that notion he is right in rejecting the perquisites. He is now just plain Krishnamurti and proposes to hold meetings to expound his philosophy and to "reflect in a shack." It will be interesting to observe whether he can continue to live such a life in this materialistic country, but he has friends who value him for himself, not for the coat of paint with which Mrs. Besant adorned him, and who will help him with his few needs. It will be instructive to watch how Arundale, Jinarajadasa, Lady Lutyens and others will wriggle out. As for Leadbearer, he has already brutally expressed his opinion of the man whom he was the one to set up, while Mrs. Besant, doubtless, will remain silent and turn attention away from her blunder. One wonders whether the E. S. will still adhere to her orders to study the books of Krishnamurti.

A Question of Ethics.—Several kind friends, mostly of the U. L. T. persuasion, have written to me protesting against my publishing in the *Critic* H. P. Blavatsky's "Preliminary Memorandum" to E. S. members, or otherwise assuring me that they would never read it, seeing that it was given only to persons under pledge. It may comfort some of these friends to know that the magazine *Theosophy*, published under the influence of associates of the United Lodge of Theosophists and which is supposed to do no wrong, not only published at least one-half of the Memorandum, but republished it in the book *The Theosophical Movement* (pages 172-7, 562) as well as portions of other E. S.—and therefore private—documents. It is suggested that these scrupulous friends write directly to the editors of *Theosophy* calling them down for their unethical behavior and inform me of the result, and if it is not satisfactory, that they caution readers to skip the pages mentioned. Personally, I entirely sympathize with the editors. The Memorandum contains no secret teaching, but has good advice which even U. L. T. members might profit by.

G. de Purucker's Great Activity.—I am informed that during his recent tour Dr. G. de Purucker held 108 meetings in 36 cities of 14 countries, including the U. S. and Canada. Some activity, what? Even the ubiquitous George Arundale might be proud of such a record for five months. The experiences and in some cases adventures of the de Purucker party have been charmingly told in the reports sent home by his secretary, Miss Elsie V. Savage, who has graphically described not only the meetings, but everything else from landscapes to feather beds and lunches cold and hot. Consequently I rejoice to hear that her travel-ogues are to be published in book form. These were written in the spare time left after reporting and transcribing in full each of the 108 meetings and doing G. de P.'s correspondence, and all I can say is: How the devil did she manage it?

The Savage "Travelogues."—The Point Loma Theosophical University Press will immediately publish Miss Elsie V. Savage's delightful letters narrating the experiences of G. de Purucker and party on their recent tour. Title: *On Tour with G. de Purucker, 1931; a Secretary's Travelogue*. Price, 50 cents.

Point Loma T. S. in Washington, D. C.—The recently organized Blavatsky Lodge (Point Loma T. S.) of Washington, D. C., has taken a lodge room at the Institute of Musical Art, S. E. corner of 18th and I Streets, N. W., second floor, where informal meetings are held every Monday at 8.15 P. M., which those interested are invited to attend. No charges. Part of the program consists in studying H. P. B.'s *Key to Theosophy* and *The Mahatma Letters*.

Point Loma T. S. Lodges and Theosophy.—On looking over the various printed programs which have come my way of Point Loma T. S. lodges, I am pleased to observe how closely the announced topics follow Theosophy, pure and simple. One fails to find anything about fairies, angels, magic, psychics, healing, astrology, what to eat, or even the inevitable ballet interpreting Theosophy. A typical program is that of the Boston Lodge, which devotes October to karma, November to reincarnation and December to evolution theosophically considered. The address of the Boston Lodge is 30 Huntington Avenue.

Theosophical Publications in Dutch.—I am informed that a Dutch translation of Judge's *Ocean of Theosophy* has now been published (f.2.65). Dutch translations of *Echoes from the Orient* (f.1.50), *The Key to Theosophy* (f.4.20) and *The Voice of the Silence* (f.2.00) have long been available, while a Dutch translation of *The Secret Doctrine*, issued in parts, is approaching completion. All of these are published by Point Loma interests. It is therefore somewhat surprising that the excellent magazine, *De Theosoof*, published by U. L. T. interests, still advertises only English versions of the above. Are we to assume that all natives of Holland are expected to learn English before they are permitted to read these books? Or are the Dutch translations unholy because they are not published by the U. L. T. interests? For the benefit of our readers in Holland we mention that the Dutch versions can be obtained from Mr. Arie Goud, Tolstengingel 29, Utrecht, and that a Dutch translation of H. P. B.'s invaluable *Five Messages to the American Theosophists* can be secured for f. 0.30 from *De Theosoof*, 191 Soestdijker Straatweg, Bilthoven. I am further informed that the Dutch Section, Adyar T. S., "has resolved to publish a new translation of *The Secret Doctrine* (first edition), which will be sold for a very low price."

Change of Address.—The Judge Lodge, London (Adyar), has moved to Poetry League Room, St. George's Hall, Little Russell Street, W. C. The London Point Loma T. S. headquarters are removed to 70, Queen's Gate, S. W. 7. New York Lodge, Point Loma T. S. now has permanent quarters at 135 West 74th Street, N. Y. C.

October "News and Notes".—October *News and Notes* is mainly taken up with laying tributes at the lotus feet of Annie Besant in commemoration of her 84th birthday. Miss Phoebe Payne, a sort of feminine Geoffrey Hodson, seems to be swinging the British Section in the direction of the study of magic, as Mr. Hodson is turning the American Section over to the fairies. I am pleased to note that Mr. Peter Freeman has sufficiently recovered to be able to present his much appreciated monthly joke, which, in the present instance, is a conundrum. It is also refreshing to learn that the National Council may discuss the causes of the decrease in membership. Perhaps it is that the "Divine Plan," in which Mrs. Margaret Jackson refers (page 5) needs oiling. It is to be regretted that *News and Notes*, with the small space available, should not give the members more Theosophy and less Besant.

Gems from George Arundale.—"When I saw her (Mrs. Besant) I knew at once that I was standing in the presence of a mysterious and infinitely inspiring re-adjustment between Time and the Eternal." (Oct. *World Theosophy*, page 758).

Important—Remittances from Canada

Residents of Canada may, if more convenient, send us *blank* (unfilled) Canadian postal notes, or Canadian paper currency. Canadian postage stamps accepted up to fifty cents. As the Canadian dollar is at present below par in the U. S., and as there is a large discount on personal checks, *orders for checks* should be paid by postal money order, or by bank or express money order payable at face value in New York, or by adding 15% if remitting in Canadian funds.

The CRITIC subscription remains at fifty cents in Canadian funds.

"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.

A Brief Glossary of Buddhist Terms

The Buddhist Lodge, London, has published a very useful *Brief Glossary of Buddhist Terms*, the only thing of the kind in English, which is the forerunner of a much larger and more complete glossary which is in preparation.

36 pages, paper; price 50 cents, from the O. E. LIBRARY.

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 (or 1/3) in stamps.

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.

An Occult and Psychic "Who's Who"

Hartmann's unique and invaluable international directory, *Who's Who in Occultism, New Thought, Psychism and Spiritualism*, 322 pages, contains biographical sketches, a directory of societies and a bibliography of these subjects, with a complete index enabling one to locate any prominent individual or society.

\$2.50 from the O. E. LIBRARY.

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

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: (1) H. P. B., *Is Theosophy a Religion?*; (2) H. P. B., *What Theosophy Is*; (3) Judge, *Universal Applications of Doctrine*; (4) Damodar, *Castes in India*; (5) Judge, *Theosophy Generally Stated*; (6) Judge, *Karma*; (7) H. P. B., *Thoughts on Ormuzd and Ahriman*; (8) Judge, *Reincarnation in Western Religions*; (9) H. P. B. & Judge, *Reincarnation, Memory, Heredity*; (10) H. P. B. & Judge, *Reincarnation*; (11) H. P. B. & Judge, *Dreams*; (12) Damodar & Judge, *Mind-Control*; (13) H. P. B., *Mediocrity*; (14) Judge, *H. P. Blavatsky*; (15) H. P. B. & Judge, *On The Secret Doctrine*; (16) Judge, *The Secret Doctrine Instructions*; (17) H. P. B., *Truth in Modern Life*; (18) Judge, *Culture of Concentration*. 5 cents each from the O. E. LIBRARY.

Ralston Skinner's "The Source of Measures"

Ralston Skinner's classic, *The Hebrew Egyptian Mystery, or the Source of Measures*, a profound work much quoted in *The Secret Doctrine*, has now been reprinted. Price, \$5.00, from the O. E. LIBRARY.

In Memory of Helena Petrovna Blavatsky

This collection of memorial articles by prominent theosophists, written and published shortly following her death, has long been out of print. It has now been re-issued by the Blavatsky Association, with some additions and photographs. Price, \$2.25, from the O. E. LIBRARY.

Clearance Sale

Mostly at half-price. Cash or C. O. D. only. Mention substitutes if possible. Subject to withdrawal without notice.

Besant, Annie—An Introduction to Yoga, \$0.63 (was \$1.25).

In the Outer Court, \$0.50 (was \$1.00).

Lectures on Political Science, \$0.50 (was \$1.00).

Path of Discipleship, \$0.50 (was \$1.00).

Popular Lectures, paper, \$0.25; cloth, \$0.40 (were \$0.50 & \$0.75).

Psychology, \$0.85 (was \$1.75).

The Self and Its Sheaths, \$0.50 (was \$1.00).

Some Problems of Life, \$0.50 (was \$1.00).

Theosophy and the New Psychology, \$0.50 (was \$1.00).

Blavatsky, H. P.—The Voice of the Silence, rev. ed., \$0.30 (was \$0.60).

Cooper, Irving S.—Theosophy Simplified, cloth, \$0.65 (was \$1.25).

Jinarajadasa, C.—What Shall We Teach?, \$0.30 (was \$0.60).

Leadbeater, C. W.—Clairvoyance, \$0.50 (was \$1.00).

Invisible Helpers, \$0.50 (was \$1.00).

Text Book of Theosophy, \$0.60 (was \$1.25).

Schwarz, A.—Vademecum to Man: Whence, How and Whither, \$0.15 (was \$0.25).

Severis, Elizabeth—Some Noble Souls (H. P. B., Besant, Olcott, etc.) out of print, \$0.40 (was \$0.75).

"A Server"—Meditations on At Feet of the Master, \$0.40 (was \$0.75).

Sinnett, A. P.—Nature's Mysteries, paper, \$0.15 (was \$0.25).

In the Next World, \$0.50 (was \$1.00).

Occult Essays, \$0.30 (was \$1.75).

Tennyson an Occultist, \$0.75 (was \$1.50).

Wadia, B. P.—Will the Soul of Europe Return? pp., \$0.20 (was \$0.40).

Wadia, B. P., and Others—The Theosophical Outlook, \$0.50 (was \$1.00).

Ward, A. H.—The Seven Rays of Development, \$0.50 (was \$1.00).

Masonic Symbolism, \$0.50 (was \$1.00).

Whyte, Herbert—The Great Teachers (juvenile), \$0.35 (was \$0.75).

Is Theosophy Anti-Christian?, paper, \$0.15 (was \$0.25).

Woods, Charlotte—The Self and its Problems, \$0.65 (was \$1.25).

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GLORIFYING THE GANGSTER

Mr. Hoover, in his message to the recent convention of the International Police Chiefs' Association, spoke of the "sentimentalism in some people which makes popular heroes out of criminals," and asserted that "instead of the glorification of cowardly gangsters, we need the glorification of policemen who do their duty and who give their lives in public protection." And James Truslow Adams, writing in *The New York Times Magazine* of December 13th, taking as his text the above remarks of Mr. Hoover, undertakes to explain just *why* we tend to glorify gangsters.

Mr. Adams assumes that the charge of Mr. Hoover is substantiated by the facts. He does not give the evidence, no more than does Mr. Hoover, but attributes this supposed glorification, this sympathy for criminals, to our youthful love for tales of border ruffians and their exploits. Many of these exhibited a rough courage and daring which, in itself, is unquestionably to be admired. Consequently we unconsciously transfer this sentiment to any gangster, whether he be a man of real courage, or a coward braced up by drink or dope; we tacitly assume that a criminal who is roughly used by the law is being ill-treated.

Aside from a certain rough or youthful element of society it may be questioned whether there exists any such general sympathy, and, when it does exist, it is possible to trace its origin—without wishing to impugn Mr. Adams' argument—to other reasons. Let us consider a few, without at all aiming to make an exhaustive analysis.

First of all, I think, it lies in Mr. Hoover's "noble experiment," prohibition.

Time was when anybody who desired a small nip of an alcoholic beverage "for his stomach's sake," or for promoting sociability, could purchase it without restraint from men duly licensed by law and who, therefore, were not "criminals" in the legal sense of the term. It was so easy that nobody outside of the Tennessee mountains thought of evading the revenue laws. Moonshining and bootlegging were simply not worth the risks.

Then came the era of those who sought and succeeded in dictating to us what we might or might not put into our stomachs. An attempt was made to make everybody bone-dry. Even such simple beverages as common beer, which is used in other lands without any noticeably bad influence on health and morals, were prohibited.

Now nobody but an innocent lamb could suppose that the rank and file of society would put up with this. The mere dictation of a lot of parsons and W. C. T. U. ladies, and of legislators and others who wanted their votes, but who very generally were quite as resolved to break the law as those against whom it was directed, was not sufficient to eradicate thirst and the determination to gratify it, law or no law. The promoters of prohibition were dealing with two fundamental matters; a tendency of human nature which has existed since the race began, often abused, no doubt, but still not so dreadful as to have prevented its growing in health and length of life; the other, the feeling that every man is the lord god of his own stomach, and that forcible interference with his right to put into it what he chooses is a piece of outrageous tyranny and insolence. My personal observation among really good and respectable persons is that the vast majority simply despise the prohibition laws and regulations, and are ready, even more so than before, to get what they want irrespective of the eighteenth amendment, the Volstead act and the various other state restrictive laws. I have yet, I think, to meet one person who allows the law to stand in his way, or who hesitates to patronize those who were once honest men, but who are now bootleggers and their ilk, because of these laws.

Bootlegging, brewing and illicit distilling, at first sporadic, have become highly organized industries, always on the watch to protect themselves against the officers of the law, and in pursuance thereof employing more or less desperate characters to protect them and their interests. Everybody knows that the master gangsters have arisen since prohibition, have been produced by it, and in turn have led to gangsters with other and worse interests.

This is the origin of whatever sympathy there may be with the gangster. In a nutshell, he is the one who, directly or indirectly, enables us to get the stuff we want and are determined to have. We may not like his methods, we may wish that Uncle Sam would go back to the old ways of licensing, but we can't help that—no gangsters, no drink. It would, indeed, be ungrateful to scorn the ruffian who provides what we are determined to have, and we have a sympathy with him, no matter what our theories of the divine nature of law may be. I am practically a teetotaler, I never spoke to a bootlegger in my life, but I have friends a-plenty for whom

I and everybody have the utmost respect, who have done so, and while I don't like shooting, I never fail to rejoice when I read of some bootlegger escaping the police. The bootlegger is simply a person who, at much risk of his life and his freedom, is trying to supply the public, respectable as well as off-color, with what it wants, law or no law. He makes his profit, to be sure, but so does your grocer or butcher, and when I read of a farmer receiving seventy-five cents for seven lambs, which were cut up and sold to the public for \$83.70, I wonder which is the worse.

The right way to get rid of this particular breed of gangster is not to indulge in pious laments about the misguided sentimentalism of the public, but to do away with the causes which have led to his existence, if, indeed, the trend towards gangsterism can ever be eradicated, once it has been initiated by the iniquitous prohibition laws.

A further cause of sympathy, or "sentimentalism," lies in the exorbitantly long sentences which are frequently imposed by the courts in this country for relatively small offenses, while he who commits a major crime such as stealing millions, gets off with a short sentence. Here, for instance, is a man who steals ten or fifteen dollars and goes to prison for ten or twenty years, while the acceptance of a bribe costing the public a huge sum of money leads to a penalty of a year and a day, with early parole in prospect. Is it to be wondered that the public which believes in fair play should feel a sympathy with the less fortunate petty criminal?

Turning to the police. We shall undoubtedly be glad to glorify those who risk their lives in our protection when we know that they do not have an open and yawning pocket waiting for what the bootlegger, the owner of a speakeasy, the prostitute or the gambler will drop into it. The scandals in this direction are too well known to need repeating; they are endless. Many of the police are splendid fellows. But when they attempt to interfere with our getting what we think we have a right to have, and not only chase suspected bootleggers, but arrest respectable people on suspicion, or make raids on private houses without suitable warrant, and tear through the streets shooting at escaping cars at imminent risk of killing some onlooker or passer by, when they beat up persons arrested on suspicion in order to force "confessions," when a police chief gives directions to his men to "shoot to kill," thus appointing them judge, jury and executioner as against all law and justice, as frequently happens, or even, as occurred in one case, offers a reward of ten dollars for each man brought in dead, who can wonder that the sympathy lies often with the victim rather than with the police? Even criminals should have fair play, and when unfair and illegal methods

are used against them, or against the suspect and the public at large, who can complain when the sympathy is all on the other side?

When we have reasonable laws, laws which will not interfere with the harmless rights of individuals, which are not put through by meddlesome busybodies, when we have a police which, as far as their methods are concerned, can be sharply distinguished from gangsters and whose claim for respect consists in more than a blue uniform and brass buttons, we may see a quite different attitude towards those who are really unworthy of our sympathies. Mr. Hoover, with his support of the "noble experiment," and his refusal to open his eyes to its results, has done more than almost any one person I can think of to bring about and continue the conditions which he deprecates.

As an illustration, by the way, of what is causing contempt for the law, I may cite a recent remark of the great Bishop James Cannon, quoted in the press at the time. He tasted beer in London or Paris and didn't like it. So he would prohibit its use to all others with a less refined—or perhaps more cultivated—taste. That is prohibition at root, "I don't like it, so you shall not have it!"

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 *CARRIC* 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

Wastefulness of Our Prison System.—Says Warden Lewis E. Lawes (*N. Y. Times Magazine*, April 19, 1931): "There are thousands of prisoners now confined in our State prisons who could be discharged without fear of recurring crime; men who have either learned their lesson in life, or are beyond the danger age of criminal careers. The liberal use of parole for these, and a broad and effective probation for those not yet sentenced, who are now filling our city prisons to capacity, will do more towards solving the prison problem than the hundred million dollars we expect to spend on new prisons and reformatories. Our prison populations will thus be reduced to those who are definitely irredeemable. Despite the sensationalism of current crime news, or the agitation of hard-boiled theorists, the fact is that these men constitute a minority of our prison populations."

Prohibition in India.—The Madras Presidency has been experimenting with prohibition in certain districts. According to the latest official report (*Madras Weekly Mail*, Nov. 19) this "noble experiment" has resulted in a reduction of revenue, and an increase of illicit distilling, of crime and of the use of drugs.

Santa Claus Forgot Us!

This year when Santa Claus came down from Mount Mern he almost entirely forgot our chimney. Those nice little checks which in past times came fluttering down the flue were most conspicuous by their absence. We have turned our stockings inside out only to find the inside the same as the outside. We don't intend to be flabbergasted by this neglect, but if you find the Critic getting more and more behind time you may attribute it to Saint Nicholas having turned into Old Nick. It may be more blessed to give than to receive, but we have never been able to convince the printer of the fact and, indeed, the same applies to most of our readers; we have piped to them and they have not danced.

Fighting Fear

In the November *Beacon* Mrs. Alice A. Bailey published a statement entitled "Fear, a World Problem," purporting to be written by "The Tibetan," whoever that may be. Since then she has issued a signed circular with the same title and a notice of an "Organization to Fight Fear" in a three years' campaign.

This circular calls attention to the lugubrious predictions of psychics, astrologers and others as to impending physical disasters soon to overtake the world, or parts of it, and which, it is claimed, will be caused by the evil imaginings of men combining into malefic "thought forms" or otherwise, and which can only be escaped by following certain courses laid down and which vary with the source. One does not forget the predictions that New York City would be overwhelmed by a tidal wave or destroyed by an earthquake. Every year the astrological publications contain dire prognostications supposed to be due to the positions of the planets. That in general these predictions do not come to realization does not seem to deter the credulous from accepting them and allowing themselves to get scared white over them.

In fact, there is no end to the prophets of evil, whether occult or not. Several years ago a certain plausible "Brother XII", a retired sea captain by the name of Wilson, made terrible predictions purporting to come from a Master, and proposed to save the elect by isolating them in a safe part of the world, which turned out to be Nanaimo, British Columbia, as directed by the "Manu," and who caused many good and credulous people to join with him and part with their shakels. His imitation of theosophical literature was delightful and aided in drawing not a few theosophists to him. But the catastrophe, when it came, hit the Brother XII alone; he disappeared from public view and his dupes went home, sadder and wiser. We all know of the attempts of theosophical land sharks to sell lots at certain places in California under the veiled insinuation that that particular region would be spared when the rest of America was swallowed up by the ocean. As for the thought form stuff, there is no end to it.

Mrs. Bailey calls attention to these waves of fear, as well as to the general tendency to take alarm and to develop a fear complex, and proposes to fight them through the agency of an "Organization to Fight Fear." She would develop a "Cult of Courage." Just what methods will be followed is not indicated, but there can be no question that such a thing as fear complex exists, and in most cases quite needlessly, and that it should be counteracted and its victims led to understand that most of the dire future events we expect never happen, and that even if they are inevitable it is wiser to meet them with equanimity rather than with a paralyzing dread.

That fear is a great conservative agent at certain stages of evolution cannot be denied. Were it not for the feeling, or instinct, of dread, animals and savages would cease to try to protect themselves and would be annihilated. It is blind fear which keeps them alive and

conserves the species. The tendency to fear among human beings is an inheritance from the past. But humans have largely evolved beyond the stage of instinct and should be guided by reason, and the very fact that even animals cease to dread death under certain circumstances holds out the motto hope that counter influences to the formation of fear complexes can be cultivated. In as far as men can be trained to suppress the mere sentiment of fear, which depresses the heart action, upsets the digestion, paralyzes the ability to judge and to act and for the time being at least makes them physical or not mental wrecks, it would be a splendid work. And, I should say, such efforts should be directed partly towards awakening the individual, partly towards fighting, directly and indirectly, the prophets of evil who are either honestly, or for purposes of their own, making use of occult theories.

But one must not begin by trying to scare people into fighting fear. If one would call on us to think and act reasonably, one must present reasonable motives. The circular in question contains some statements which appear to me to be untrue or grossly exaggerated. It says: "Fear is the cause of every war, of present world economic conditions, of all crime . . ." Not so. Most wars, wars of invasion, for example, have been due to the desire to rob or dominate one's neighbors, to quarrels between rulers, or in some cases, to a desire to spread or defend a certain religious belief. Not by the utmost stretch of imagination can the Crusades, the invasions of Tartars or Turks, be attributed to fear. As a factor in crime fear is relatively insignificant. The burglar, the forger, the confidence man, the bootlegger, the racketeer, are no more impelled by fear than is your corner grocer; it is their way of getting a living. Apart from a few crimes caused by a desire to protect oneself fear is a far lesser characteristic of criminals than of those who fight them and who make the laws.

To attribute present economic conditions to fear is certainly an exaggeration. Admitting that these conditions are a prolific cause of fear, that men are deterred from new enterprises, that they hoard their money instead of putting it into circulation and that they sell their securities like junk, these are primarily results, however much they may contribute to its continuance. Can one attribute the existence side by side of men with millions and millions without a dollar, of goods which cannot be sold and people who cannot buy to fear? Can one ascribe the too rapid displacement of labor by machines to fear? I think not. And surely it is inconsistent to say in one paragraph that every war is caused by fear and to state in the preceding one that such disasters cannot be averted, and yet to propose to avert them by fighting fear.

From my point of view greed and acquisitiveness are the chief cause of present conditions, of most crimes and of most wars. An organization to fight greed would not be amiss, though it would be a gigantic task, seeing that desire is the ruling factor from amoeba to man. Our churches do it in a half-hearted way when it does not tread on the toes of those who contribute to their upkeep and who will pay for sermons telling them how to win salvation while remaining greedy. The theosophical organizations, when they can spare time from their considerations of the septenary constitution of man, what will happen to the dead and how the universe originated and runs on, also speak occasionally of killing out separateness and practising altruism, but the current theosophical literature, the proceedings of theosophical lodges, are evidence that they are far less interested in a practical solution of the world's troubles than in their theories. And then there are those off-color groups which are dreaded or frowned on as not being "respectable" because they insist that a reconstruction of society on some other basis than greed is a prerequisite to better times. And there are the New Thought organizations which almost with one voice proclaim the existence of a universal reservoir of all good things, wealth,

health and happiness, which belongs to us and which we have only to avail ourselves of by pulling out the bung—also in the main an appeal to greed. How many advertise patent methods for "getting what you want"? An organization which would let theories and creeds alone and devote itself to a campaign against greed and selfishness might do something worthwhile; it might fight one of the most potent sources of fear—the fear of not getting what you want and do not need or of losing what you have and would be just as well off without.

These comments are not intended in an unfriendly spirit. Mrs. Bailey's—or is it "the Tibetan's"?—conception is an excellent one, and I hope that such a movement, once launched, will avoid all occult flapdoodle about pernicious thought forms, or beneficent ones, for that matter, and the vagaries of astrologers, which will only tend to repel the general public who do not believe in such things, and will limit itself to cultivating a "Cult of Courage," pure and simple.

If the proposed organization can do something to counteract the habit of running to astrologers, mediums, and other fortune-tellers, it will perform a valuable work. Most of these people as such are afraid of themselves and of the future; they are looking for some occult plaster to stiffen their faintheartedness; they want encouragement and are ready to pay for it. I admit that there may be crises when the encouragement of a soothsayer may act as an anodyne, as a bridge to span some apparently impassable chasm of woe, but it is not so with most. If these people can be taught to let tomorrow take care of itself, to meet the duties and problems of each day with courage and to see that in that lies the real path to safety, it will be well.

But no three years' campaign will suffice. Fear is no snake which can be killed once and for all. Every new human being will have the same tendency and, in fact, the fight will be an endless one until mankind has grown far beyond its present limitations.

Information about the Organization to Fight Fear may be had from the Lucis Trust, 11 West 42nd Street, New York City. The enrollment fee is one dollar.

Theosophy or Neo-Theosophy—XXVIII

(Continued from November Current)

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

Jivatma, Jiva

That which is called Mundane Intelligence, the nous (*νοῦς*), the principle that according to his views is absolutely separated and free from matter and acts on design, was called Motion, the ONE LIFE, or *Jivatma*, ages before the year 500 B. C. in India. Only the Aryan philosophers never endowed the principle, which with them is infinite, with the finite "attribute" of "thinking."

—*Secret Doctrine*, orig., I, p. 59;
rev. ed., I, p. 81

The Worlds, including our own, were, of course, as germs, primarily evolved from the ONE Element in its second stage ("Father-Mother," the differentiated World's

Let us consider the spiritual Triad, the tri-atomic *Atmā* *Buddhi-Manas*, the *Jivatma*, the seed of consciousness, within which the warmth of the stream of Logic life, which surrounds it, is causing faint thrillings of responsive life. These are internal thrillings, preparatory to external activities. After long preparation, a tiny thread, like a minute rootlet, appears, proceeding from the tri-atomic molecule encsheathing consciousness, a golden-coloured thread of life sheathed in buddhic matter; countless such threads appear from the countless *Jivatmas*, waving vaguely at first in the seven great streams of life, and then becoming anchored—if the ex-

Soul, not what is termed the "Over-Soul" by Emerson), whether we call it, with modern Science, Cosmic dust and Fire Mist, or with Occultism - Akasa, Jivâtma, divine Astral Light, or the "Soul of the World."

—*Secret Doctrine*, orig., I, p. 140; rev. ed., I, p. 164

All this, up to the Third Round, is formless, as matter, and senseless, as consciousness. For the Monad or Jiva *per se* cannot be even called spirit; it is a ray, a breath of the Ansoûtre or the Absolute-ness rather, and the Absolute Homogeneity, having no relations with the conditioned and relative finiteness, is unconscious on our plane.

—*Secret Doctrine*, orig., I, p. 247; rev. ed., I, p. 267

Jiva (*Sk.*) Life, as the Absolute; the Monad also or "Atma-Buddhi."

—*Theosophical Glossary*, orig., p. 165

The second Order of Celestial Beings, those of Fire and Aether (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are Legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system.

—*Secret Doctrine*, orig., I, p. 216; rev. ed., pp. 236-7

"It is that LIGHT which condenses into the forms of the 'Lords of Being'—the first and the highest of which are, collectively, JIVÂTMÂ, or Pratyagâtma (said figuratively to issue from Paramâtma. It is the Logos of the Greek philosophers—appearing at the beginning of every new Manvantara). From these downwards—formed from the ever-consolidating waves of that light, which becomes on the objective

pression may be permitted—by attachment to a single molecule or unit, on the fourth mental sub-plane. This anchoring—like the previous one to the three higher atoms, and like the later ones to the astral and physical atoms—is brought about by the action of the Shining Ones.

—Annie Besant, *A Study in Consciousness*, pp. 85-6

Âtmâ-Buddhi-Manas is the Heavenly Man, the Spiritual Man, and he is the expression of the Monad, whose reflected aspect of Will is Âtmâ, whose reflected aspect of Wisdom is Buddhi, whose reflected aspect of Activity is Manas. Hence we may regard the human Âtmâ as the Will-aspect of the Monad, ensouling an akâshic atom; the human Buddhi as the Wisdom-aspect of the Monad, ensouling an air (divine flame) atom; the human Manas as the Activity-aspect of the Monad, ensouling a fiery atom. Thus in Âtmâ-Buddhi-Manas, the spiritual Triad, or the Heavenly Man, we have the three aspects, or energies, of the Monad, embodied in atomic matter, and this is the "Spirit" in man, the Jivâtma or Life-Self, the separated Self.

—Annie Besant, *A Study in Consciousness*, p. 62

plane gross matter—proceed the numerous hierarchies of the Creative Forces, some formless, others having their own distinctive form, others, again, the lowest (Elementals), having no form of their own, but assuming every form according to the surrounding conditions."

"Thus there is but one Absolute Upadhi (basis) in the spiritual sense, from, on, and in which, are built for Manvantaric purposes the countless basic centres on which proceed the Universal, cyclic, and individual Evolutions during the active period."

—*Secret Doctrine*, orig., II, pp. 33-4; rev. ed., II, p. 37

Jivatma (Sk.). The ONE universal life, generally; but also the divine Spirit in Man.

—*Theosophical Glossary*, orig., p. 166

"... ordinary waking-consciousness," i.e., the consciousness of the man of the Jivatma—or, if the phrase be preferred, of the Monad working through the Jivatma and the lower triad of permanent atoms."

—Annie Besant, *A Study in Consciousness*, p. 145

(To be continued)

The U. L. T. "Caste" and the Theosophical "Untouchables"

I note with pleasure that *The Theosophical Movement*, the monthly bulletin issued by the Bombay United Lodge of Theosophists, has been increased to eight pages with the November issue. At the same time, while gladly conceding the great value of much of its contents, I must express my entire lack of sympathy with the following (page 4), which seems to re-echo most of the sentiments I have read in letters written by U. L. T. associates. It says:

"The well-meant but ill-conceived movement for fraternization among Theosophists of differing schools has not made any substantial progress because the basis of union has not been considered and evolved. The mere desire to unite has proved barren. There are false as well as fictional ways of uniting—thieves and robbers unite to rob the innocent; youths full of enthusiasm but also of ignorance unite to change the face of the world; interested politicians and priests unite to further their own schemes, and do not mind exploiting patriotic or religious hearts. Such unions are harmful and dangerous, and those who call themselves Theosophists must take great care not to slip into adventitious fraternization. The ground must be cleared; the right basis must be found."

From this and other remarks I infer that the United Lodge of Theosophists has constituted itself a sort of theosophical "caste" which regards all other theosophists as "untouchables." Its morbid fear of contamination is enough to make the gods laugh. Personally, "I'd rather be a pagan, suckled in a creed outworn" while believing that talk about brotherhood is but empty vaporizing unless put to a practical demonstration, than to subscribe to every word of *The Secret Doctrine* while declining to treat fellow theosophists as brothers.

How does the Declaration of the United Lodge of Theosophists define "theosophist?" It says:

"It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization."

That is even a broader "basis of union" than that which has been suggested and is included in the so-called fraternization movement. A beautiful sentiment, no doubt, but one which is wholly disregarded in practice. In practice we learn that to be regarded as a theosophist one must join the ranks of the U. L. T. by signing its Declaration, while all others are distinctly told "We want nothing to do with you."

Either these outside theosophists are not really such and are not engaged in the true service of humanity, and their desire for fraternization is to be classed along with that of thieves and robbers, politicians and priests working for their own selfish purposes, and the U. L. T. associates are the only people engaged in the true service of humanity, or else, the U. L. T. is making professions in its Declaration which it has no intention of observing. In fact, it reminds one of the person spoken of in *The Voice of the Silence* who climbs a lofty tower where "he sits in proud solitude and unperceived by any but himself."

While assenting to the U. L. T. dictum that the first essential is "a theosophical education," I may ask whether "Universal Brotherhood" is not the first theosophical doctrine, and, if so, whether it is not the first thing to be learned and to be learned not only by empty words, but by exemplification in practice towards others, instead of limiting its exercise to the confines of one's lodge room and to those who sign a "Declaration."

Said Robert Crosbie, founder of the United Lodge of Theosophists (*Theosophy*, February, 1920, page 107):

"Neither Jesus nor H. P. B. lived and died that a book or books should be swallowed wholesale, nor even that men should become disciples, but that all men should become brothers."

The U. L. T. of today seems to have reversed that sentiment. It insists that the writings of H. P. B. and Judge should be "swallowed wholesale," while as for all men becoming brothers, its own actions are the witnesses against it. Not only does it not offer brotherhood to other fellow theosophists, but it indignantly, and even insultingly, refuses it when offered to it by them.

The only reason for publishing the above is that as the remarks quoted are being broadcast, and are most frank, those who hold opposite views are entitled to comment on them with equal publicity—and equal frankness. But lest it be thought that I am entirely critical and uncompromisingly hostile, I would quote with entire approval the opening paragraph of the same issue of *The Theosophical Movement*. It says:

"The wider and more generally diffused Movement of Theosophy in the world is fed and nourished by the direct action of the genuine Theosophists, whatever their organizational affiliation. Such look upon H. P. B. as their guide and guru, which means that they constantly study and practise without compromise the teachings she recorded. The fair name of Theosophy, now so grossly besmirched by people also calling themselves Theosophists, can be and has to be cleansed by those, however few and however poor, who remain true to themselves and to the Masters' Programme, which is to be found in the Message of H. P. Blavatsky."

The Day after Christmas—to "The Four Fellows"

After a foggy, nightmarish night after Christmas, not caused by overeating, but by wondering how long it would take to get this issue of the *CELTIC* from manuscript into print, and after opening numerous envelopes, hoped to contain cash, but found to contain Christmas cards, the Editor simply chortled with glee at finding a remittance of five pounds sterling from the anonymous "Four Fellows" in London. These kind friends have helped to place several more planks on the bridge spanning the chasm between 1931 and 1932, and have instigated the New Year resolution never to say "damn!" till the last envelope has been opened and found lacking. Salaam to the "Four Fellows!"

At the Periscope

Latest News in Brief.—Section chiefs and sachems gather at Adyar to prepare for A. B.'s death, among them A. P. Warrington, Margaret Jackson, Arhattess de Rathonyi and Peter Freeman, now excused from Parliament.—British Government sends ship to search for lost Atlantis.—Alice A. Bailey starts "Organization to Fight Fear," to be squelched in three years.—Josephine Ransom says *Voice of the Silence* a Tantric book!—Clara Codd left America for Australia and New Zealand, leaving an aching void.—"His Divine Majesty," Shri Meher Baba, visited America for a few weeks, departing Dec. 5th.—Editor of *The Meher Message* calls Meher Baba a "charlatan" and a "tinpot mahatma."—A Ross Read, prominent member of American Section, T. S. and defender of Back to Blavatsky movement, died Nov. 16th.—W. B. Pease dissects AMORC in December *Canadian Theosophist*.—Mrs. Besant, reported better; can now take drives.—Meher Baba, the new Jesus, to return to America shortly; lambs already preparing the way and flocking to the fold; Krishnamurti craze reincarnated.—Adyar filling up again.—Adyar T. S. "has triumphantly emerged from a period of comparative darkness," says Dr. Arundale, who finds a new wonderfulness in everything.

Mr. Gandhi and Mr. A. O. Hume.—The Allan Octavius Hume, recently mentioned by Mr. Gandhi as the Englishman who first conceived the Indian National Congress nearly 50 years ago, is the same A. O. Hume frequently referred to in *The Mahatma Letters to A. P. Sinnett*. In his recent book, *Some Personal Experiences*, Sir Bampfylde Fuller tells us (pages 61-2): "But as a matter of fact, the movement owed its birth to a disgruntled English official, Mr. A. O. Hume. During the Mutiny he was District Magistrate at Etawah, and acquitted himself so well as to earn a C. B.—a far greater prize in those days than at present. He had great abilities and considerable private means, and was promoted to be Secretary to the Government of India for Agriculture and Commerce. But he paid little attention to his duties, being absorbed in the pursuit of ornithology, on which he was an acknowledged authority. In 1881 the Government disbarred itself of his services by abolishing his appointment, but revived it immediately he was pensioned, and gave it to Sir Edward Buck. He was, not unnaturally, bitterly hurt. He continued to live at Simla, where he had an exceedingly fine house, and devoted his time and his money to energizing the non-official intelligentsia of India with political hostility to the State. It was currently reported that he spent no less than £20,000 on the movement. He was a man of strong character, and, when his Congress meetings were disturbed by rival bickerings, there were (sic) no mincing of words in the expression of his opinions. His steps were followed by other discontented English ex-officials, and it is not too much to say that the idea of Indian nationality was named and baptized under the sponsorship of the Indian Civil Service." It is interesting to compare the above with the very unfavorable opinion of Mr. Hume held by the Mahatmas, and it should be remembered that the incidents referred to practically coincided in time with the writing of the Mahatma Letters.

A Theosophical Daily Newspaper.—In November *World Theosophy* (page 833) Mrs. Hotchener expresses the desire for a theosophical daily newspaper. She tells us that George Arundale has made the same suggestion and has even selected a name for it—*The Eagle*. It might be a difficult matter to fill a daily with theosophical material, but if anybody in the world could do it, it would be George, and that entirely with matter of his own composition. All he would have to do would be to start talking about himself. However, in view of his continual buzzing and bumbling in that case a more appropriate name would be *The Buzzard*. And that is no joke, for when George was General Secretary of the Australian Section, T. S., and editor of *The Australian Theosophist*, his editorials were published under the caption "From the Crow's Nest."

"The Meher Message" Dumps Meher Baba.—That interesting Indian magazine, *The Meher Message*, has undergone a sudden change. Not long ago it aimed to "acquaint the whole world with the teachings and activities of His Divine Majesty, Sadguru Meher Baba." Now, suddenly, in the July-August-September issue, the Baba practically vanishes and his name is deleted from the pages where once it shone in large caps. It is shortly to change its name to *The Mystic Review*, which "will be dedicated to Mysticism, Theosophy, Comparative Religion, Comparative Philosophy, Universal Brotherhood, Humanitarianism and other high ideals." Why this sudden change? No direct references are made in this issue to Meher Baba, but there is an abundance of denunciation of "tin-pot mahatmas," "Pseudo-Sadgurus," and "pinchbeck Sadgurus," which seems to be sufficiently pointed, especially on pages 64-69, where reference is specifically made to a Sadguru who established an Ashram for boys whom he proposed to turn into "divine lovers" and "perfect saints," using his psychic powers to attach them to him personally. Meher Baba was especially devoted to boys, as is well-known, and established an Ashram where he was surrounded by them. Further the remarks on page 67 point in their detail to a special individual. In fact, there is a suspicion of Leadbeaterism about the whole affair. It will be remembered that one of Meher's boys, becoming infatuated, was seized with a sadistic impulse and tried to bite his master. Incidentally the Gaekwar of Baroda has found it necessary to urge the passage of a law "to prevent the initiation of minors" and the editor remarks that "Hogus Sadhus, fake Fakirs, Tinpot Mahatmas, spurious Sadgurus and pinchbeck Paramahansas must be prevented from performing 'spiritual' experiments upon minors." I have always valued *The Meher Message* for the light it throws on Eastern philosophies and religions, but found the productions of Meher not up to the level of the rest of the contents, while his photograph suggested a Wild West barber. The present issue begins a sympathetic biographical sketch of H. P. Blavatsky, and gives quotations from her writings. The attitude of the editor, K. J. Dastur, is commendable and in striking contrast to the behavior of many leading theosophists in the Leadbeater scandal. The subscription continues to be \$2 a year and it is well worth it. The address is Meher Message Office, Agra Road, Nasik, India.

New Book by G. de Purucker.—I am informed that G. de Purucker's new book, *The Fundamentals of the Esoteric Philosophy*, is in the hands of the printer and will be ready in January. There may be a slight delay with the American edition, the unbound sheets being sent over from England to be bound here. Most *Critic* readers will have seen the announcement by A. Trevor Barker, editor of *The Mahatma Letters*, which has a full table of contents, copies of which may be had from this Office. The price in the U. S. and dependencies is \$7.50; for other countries 25 shillings or \$5.00.

Still More Reminiscences of H. P. B.—The October *Theosophist* continues the series of personal reminiscences of H. P. Blavatsky narrated by various persons at the Adyar Centenary Celebration, August 12th. To Mr. Leadbeater belongs the honor of bringing his reminiscences up to date. He tells us (page 44) that he had met H. P. B.—now incarnated in a male body, so he says—a few days before, and invited him (her) to attend the Celebration, which he (she) declined to do! The extraordinary yarn of the reincarnation of H. P. B. in a male body was launched five days after her death, and has been brought up by Leadbeater many times since and used by Besant, Leadbeater and Arundale to support their methods. When there were criticisms of the T. S. the Arhat had simply to say: I saw H. P. B. the other day and she says the T. S. is progressing O. K. That settled the critics. One regrets that the "reincarnated H. P. B." did not accept Leadbeater's invitation and attend the Celebration and give her own reminiscences of some of the speakers.

L. W. Rogers on G. de Purucker.—Mr. L. W. Rogers' page of "Personal Opinions" in *The Theosophical Messenger* is always either instructive, entertaining, or both. His criticism of Dr. G. de Purucker in the December issue is both. He takes G. de P. to task for saying that the Theosophical Society was founded *after* the death of H. P. Blavatsky, this being based on a garbled interview published in a New York newspaper. His comment is instructive, and reminds me of the Chicago lady who took me to task for mistaking Dr. Arundale's episcopal headgear for a hornet's nest, whereas in reality it is a mitre. Thanks to Mr. Rogers, we now know that it was H. P. B. herself, the real, live H. P. B., who founded the T. S. The joke is that Mr. Rogers, despite his seventy years, still accepts a palpably absurd statement of a cub reporter with the same avidity that an old hen swallows a compound cathartic pill—and with a similar result. Needless to say, Dr. de Purucker has flatly denied making such a statement.

Occult Piffles.—"Helen the Greek" advertises (*Occult Review*) to write "your former incarnation story" on receipt of your photograph and birth date. Five shillings sixpence will stir her to action and ten shillings sixpence for an exceptionally good story. For the following I am indebted to *The Occult Digest*: Charles J. Clarke offers "Guidance for the Initiate." G. C. Allen reports a radio from Venus. The communicator, who tells us that the Venusians are as far ahead of us as we are in advance of the black beetle, manifests his supernal wisdom by stating that "Eternity is now and clocks only mark time." W. Stuart Leech informs us that "no soul can be reborn in a different specie," and that Mount Meru is "the mountain from whose peak the tempter showed Jesus all the glories of the world." A new term for numerologist is Algorithmatist," and her name is Elaine H. Williams. Prof. Shearhod has a "New Astrology" in conformity with Einstein. The Choronzon Club offers "a short cut to Initiation," price, \$1.00. The Brotherhood of Light tells you that "Occult Science will show you how to get what you want." The "Aryan Specialties" offers vibrations, light, sound and color indispensable to those who have entered on the Path," price, \$1.00. Dr. Joslyn's "etheric animator," a simple mechanical instrument, will cure you of colds, genito-urinary diseases, and tobacco, alcohol and drug habits. The "psychophone," looking like an old-fashioned graphophone, will rid you of fear complexes. Friar Vasvana of Tampa will "assign you a Master trained in the Secret Lore of the Ages," who "can now be contacted for personal, private help and guidance in all your problems and affairs," and who "will bring to your aid mighty Forces of the Unseen Worlds." Koreshanity is an old one, but is still showing that the earth is hollow and that we live on the inside surface. This blessed knowledge may be had for \$1.00, paper.

Speaking of Adepts.—The November *Toronto Theosophical News*, speaking of Edison, refers to the Christian theological doctrine of "Kenosis," according to which "Jesus emptied himself of his divinity and became a mere human being, and was born on earth." It alludes to the similar oriental doctrine of "obscured adepts," who "voluntarily divest themselves of their supernal qualities and incarnate on earth for the sake of helping the human race." It suggests that Edison might well have been one of these "obscured adepts." It will be remembered that the Rt. Rev. Wedgwood used the same doctrine to explain how Krishnamurti might be a divine incarnation and yet be human enough to differ with Leadbeater. This is treading on dangerous ground. Once admit that a man may be an adept even though it does not show up in all his actions and you open the door for endless nonsense. Why, for instance, should we set ourselves up as judges of the adeptship of Edison and exclude Hoover, Mussolini, Senator Jim Davis, William Randolph Hearst, George Bernard Shaw, Aimee Semple McPherson, Al Capone, Jack Dempsey, Ram-

say MacDonald, Geoffrey Hodson, George Arundale or anyone else who has attained to reputation or notoriety? We might even develop the theory that the presidents of the United States present a series of divine incarnations "emptied of their divinity." It would seem to be time to call out the fire department or at least hold the fire extinguisher in readiness. Can't a fellow be an ordinarily—or extraordinarily—decent individual without being charged with having voluntarily or involuntarily emptied himself of his adeptship on being born?

November "Canadian Theosophist."—The November *Canadian Theosophist* devotes over five pages to reports of the de Purucker meetings in Toronto and Montreal by way of comment by the editor and others. On the whole the comments are sympathetic. Says Dudley W. Barr in his report: "If the Leaders would fraternize, the spirit of co-operation would soon manifest among the members. But after all, is this 'Fraternization' something which can be either created or prevented by extraneous means? If we want to fraternize we just do it and if we do not, we don't. There is nothing more complex about it than that." That, I understand, is what G. de P. had in mind when he declined to consent to any sort of scheme of fraternization worked up by committees. Brotherhood is not made to order; it just springs up of itself when those who speak of it feel it and are not merely indulging in parrot talk. Mr. Smythe gives Mr. Leadbeater a delightful dig in the ribs over his reincarnated H. P. B. humbug and says he needs somebody to edit him. He has been so used to having what he says go that he feels free to spin the most atrocious yarns, as for example, that H. P. B. told him she had no more interest in *The Secret Doctrine*. The editor also contributes a sketch of the late Charles Johnston. I am gratified to see that *The Canadian Theosophist* seems to have weathered its financial difficulties for a time at least. Of all the Adyar T. S. theosophical periodicals it is the one which could least be spared.

Possible New Aid to Psychic Research.—The purported invention of a process of taking photographs in the dark by means of the invisible infra-red rays should, if it can be practically developed, open a new avenue of research in the investigation of mediumistic phenomena, some of which, it is claimed, require absolute or partial darkness to be successful. We shall see.

Bombay U. L. T.—I am pleased to note from the September bulletin of the Bombay United Lodge of Theosophists, *The Theosophical Movement*, that the Bombay Lodge has moved into more commodious quarters, the seating capacity being thereby increased from 300 to 500. The official address, however, still remains 51, Esplanade Road. I am glad to learn from the same issue that the "U. L. T. condemns no one." Judging from my correspondence and other letters I have seen this seems to be a privilege reserved for individual associates and is one frequently made use of. It is quite true, as the note adds, that you are to "Condemn crime, not the criminal." But sin does not exist apart from the sinner, nor virtue apart from the virtuous man, and you hang the murderer, not the murder, and in the case of those who are much in the public eye, you might as well try to run a political campaign without candidates as to try to avoid mentioning names. Otherwise you are driven to making hints which are sufficiently obvious in their application, which, it seems to me, is not altogether dignified, and which has the further disadvantage that innocent persons may be placed under suspicion.

Gems from George Arundale.—Speaking of his filing cabinet Dr. Arundale says: "I saw it in terms of its relationship, and then finally I saw it in terms of its own transcendence, or, if you like to put it so, of its oversoul." (October *Theosophist*, page 18). To perceive this, however, George had to soar to the seventh dimension, which, I suppose, is Nirvana. Clearly George's transcendent filing cabinet should be eligible for admission to the "Universal Brotherhood," as revised by Mrs. Besant.

Important—Remittances from Great Britain

Residents of Great Britain may, if more convenient, send us personal checks on British banks, blank (unfilled) British postal notes, or British paper currency. British postage stamps accepted up to 2/6. *Orders for books* should be paid in the current equivalent of U. S. money. The dollar at present equals about 5/10. The exact rate can be learned from a bank or newspaper.

Special for CAITIC subscriptions. A blank 2/6 British postal note, or the same in British stamps, will bring you the CAITIC for one year, irrespective of the rate of exchange.

"The Canadian Theosophist"

When I say that *The Canadian Theosophist*, the monthly organ of the Canadian Section, T. S. (Adyar), is the *only* official T. S. periodical not serving some special interest and standing for the original Theosophy, I mean just that, and I mean more. Some of our friends like it better even than the sassy CAITIC. Subscribe, only \$1 a year, through the O. E. LIBRARY, and you won't regret it.

Last Chance!—G. R. S. Mead's "Echoes From The Gnosis"

G. R. S. Mead's valuable series of books containing translations of early gnostic and other classics is going out of print. We have a few left, 11 volumes, 60 cents each. *State substitutes if possible.* They are: (1) *The Gnosis of the Mind*; (2) *The Hymns of Hermes*, the pith of the mystical Hermetic tradition; (3) *The Vision of Aridaeus*, the most graphic vision of Paganism; (4) *The Hymn of Jesus*, the earliest known sacred dance and passion play; (5) *The Mysteries of Mithra*, the chief rival of early Christianity; (6) *A Mithraic Ritual*, the only extant ritual of the pagan mysteries; (7) *The Gnostic Crucifixion*, a spiritual vision of the outer happening; (8) *The Chaldean Oracles, I*, the favorite study of the later Platonic Mystics; (9) *The Chaldean Oracles, II*; (10) *The Hymn of the Robe of Glory*, the famous Syriac Hymn of the Soul; (11) *The Wedding Song of Wisdom*, the mystic sacred marriage.

Now Ready—The Savage Letters

Miss Elsie V. Savage's charming series of letters home, *On Tour with G. de P.—1931; A Secretary's Travellog*, is now ready. Paper, 144 pages, price 50 cents, from the O. E. LIBRARY.

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The following original texts are supplied by the O. E. LIBRARY:

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The Key to Theosophy; Bombay U. L. T. reprint of original, paper, \$1.00.

The Voice of the Silence; Peking edition, reprint of original, with introduction by A. L. Cleather and Basil Crump. *The only authentic edition.*

A Theosophical Glossary; photographic reproduction of original, \$2.00.

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

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

Students are cautioned against corrupted editions of *The Secret Doctrine*, *The Key to Theosophy* and *The Voice of the Silence*, especially the last.

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

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 (2/6) a year.

H. P. Blavatsky on "Raja Yoga or Occultism"

Raja Yoga or Occultism; a collection of twelve articles by H. P. B. Bombay, 1931. Price, 75 cents, from the O. E. LIBRARY.

"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, has been reprinted and can be had from the O. E. LIBRARY for \$7.50.

A new Blavatsky Quotation Book

Moments with H. P. B. Compiled by Two Students. Paper, 50 cents. This excellent little compilation differs from other Blavatsky quotation books in being classified according to topics and in having an excellent index.

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.

"Buddhism in England"

Buddhism in England is the best periodical in English for information regarding Buddhism. Published in bi-monthly numbers, subscription, \$2.00 a year, through the O. E. LIBRARY; a sample copy for 4 cents in stamps.

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

BY

The O. E. Library League

Vol. XXI

February, 1932

No. 7

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Although it has been stated in the press that arrangements had been made by which he could continue his work, the latest circular issued by Sanford Bates, Director of the U. S. Bureau of Prisons, and dated December 7th, is somewhat ambiguous in its wording. Mr. Bates says that "it has been suggested" that Stroud might be allowed to rear his canaries and sell them, the profits being turned over to a welfare fund for the benefit of the prisoners, Stroud being paid a small wage for his work.

Coming from the Director of Prisons this suggestion is somewhat peculiar. Stroud could not be permitted to conduct a business for his own profit because it is against the rules of the prison department. But it is equally against the rules of the Federal prisons to pay wages to prisoners, and such payment could not be legally made, without permission of Congress. To pay wages even to one inmate would be as much a special privilege and as much a violation of the rules as permitting him to conduct a business for his own profit. And there you have it. The rules would be broken in either case.

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Prisoners' Pets

From the Penitentiary, Leavenworth, U. S. A., comes a strange story of a man under sentence of solitary imprisonment for life.

The prisoner has an inquiring mind, and getting hold of some books on the rearing of cage-birds, he tried his prentice hand on sparrows, and finally established a regular farm for breeding canaries in his cell. Under the stimulus of an outbreak of disease among stock, he discovered an effective cure, which he sold under the name of "Stroud's Specific." His fame as a specialist on the care of cage-birds spread far and wide, and with the help of his mother, who lived near the prison, he established a flourishing business.

But his success aroused the hostility of his competitors in trade; his efforts to get a Government expert to report upon his "specific" met with a cold refusal, obstacles were put in the way of his obtaining supplies, and in August last he was notified that his entire stock of birds, valued at a thousand dollars, must be disposed of within two months.

The Warden obviously cannot allow each of the 3,400 inmates to indulge his particular hobby, which may be anything from the training of performing fleas to the breeding of racehorses; and so Stroud sits in his songless cell brooding over the loss of his pets and wondering how he shall occupy his empty days until his sentence and his life expire.

But what is the Warden to do? Perhaps our whole system of dealing with criminals needs to be overhauled.

It would greatly simplify the problem if one could believe in a definite criminal type, a distinct section of the population who were so much addicted to violence and such inveterate rebels against law and order, that we might feel ourselves justified in holding them under the most pitiless restraint. But prisoners have a rather disconcerting way of turning out to be very much like respectable people who are still at large and it becomes a question whether the average citizen, in an unguarded moment and under extreme provocation, might not easily do something which would bring him into the category of criminals.

Believers in the theory of a "criminal type" have suggested that a love for pet animals is a distinguishing mark of an inborn tendency towards crime; but for the plain, commonsense observer there is an obvious reason lying ready at hand. Being human like the rest of us, a prisoner needs some object on which to lavish his affection; but being cut off from his relatives, the natural recipients of his attentions, he very naturally gets hold of some bird or animal and makes a pet of it.

This only goes to prove that he possesses, as other men do, the common human longing for something to love, to foster, and to protect.

May we not even say that the desire for pets not only proves the essential humanity of our brothers behind the bars, but carries also the suggestion of something approaching the Divine?

Meanwhile, what is to be done about poor Stroud?

Education of New York State Prisoners

Those who are interested in educational problems, and especially those concerned with prisoners, will appreciate the very recent special report to the New York Legislature of the Commission to Investigate Prison Administration and Construction, on "An Educational Program for New York State's Penal System." It is obviously impossible to devote much space here to so wide a subject, and those interested are referred to the Report, comprising 38 pages, which can doubtless be obtained from Mr. E. H. Cass, of the New York Prison Society, 135 East 15th Street, New York City.

It would appear from the Report that New York is rather backward in the kind of education it offers to its convicts, and in the quality of the equipment and personnel. In most of the prisons there is

no special school building, though the population equals that of a fair sized village, and classes are held in rooms designed and often still used for other purposes, often badly lighted and not well kept. Instruction is often placed in the hands of inmate instructors who have themselves no training in, or aptitude for teaching, and whose schooling is not of a high order. It is recommended that this system be eliminated as far as possible and that the instruction be given either by persons specially employed for the purpose who give it their entire time, or by teachers from neighboring schools and colleges who could undertake night work for a suitable compensation.

Reference is made to the difficulty of securing proper text books, those available for the lower grades being written especially for children, and not being adapted to prisoners requiring elementary education, these being of a more mature age. This throws all the more responsibility upon the instructor, who should therefore be a competent person.

An essential adjunct to the prison school is the prison library. These libraries are in general composed of books collected or donated without any definite object in view and are overweighted with fiction. Further, they are housed in any old place where there is room, are not under the charge of a trained librarian, and the rooms are even used for other purposes, such as hanging clothes to dry! They are usually in charge of the prison chaplains who, excellent men though they be, have not been drilled in modern library methods. It is advised that purchases of books be made upon recommendation of some competent educator rather than at haphazard. One wonders whether co-operation with local public libraries might be possible, these loaning books to inmates under suitable restrictions.

Much space is given to the consideration of vocational education, intended to teach the prisoner a trade or profession. Every prison requires a large amount of work to keep it running; electricians, carpenters, plumbers and others, usually inmates, who look after the upkeep of the buildings. This necessary work, while it offers some opportunity for training novices, cannot in general be made to give a competent training, being adapted to the regular or accidental requirements of the prison and not calculated to turn out men who are masters of their subject. Then, too, men trained in the shops have to adapt themselves to the work of the shop; the men are there for the benefit of the shop, not the shop for the benefit of the men. The result is that discharged inmates find it difficult to secure work, because of their one-sidedness, because there may be no openings in that particular trade, and doubtless because of the requirements and restrictions of trades unions. Certain occupations, however, such as cooking, baking, laundry, barber shop, farming, when the prison has a farm, can well be learned in connection with the daily prison work, and to these may be added such studies as typewriting and stenography. The problem of co-ordinating the technical requirements of the prison shops with suitable vocational training is one of the most difficult to be faced. The State Reformatory at Elmira is mentioned as the only state penal institution where vocational training has reached even approximate perfection.

It is pointed out that prisoners frequently undertake to study subjects for which they are not at all qualified, such as are offered in correspondence courses; they would become engineers, writers, or what not, when a proper survey of their capacities by experts on psychological tests would save them much time and wasted energy and turn them to some line better adapted to their caliber. A careful study of the physical and mental character of each prisoner by the Classification Clinic is therefore recommended.

It is advised that there be a state officer at Albany with the rank of Educational Director, who shall devote his entire time to supervising prison education.

In view of the popular opposition to recreation as a form of "coddling," it is especially gratifying to note the stress laid upon the necessity of healthful recreation, and I may close this short notice with a quotation on this topic (page 32):

"The recreational pursuits of the institutions are properly considered an integral part of the educational process. There is no question but that this phase of the functions of the institutions, with the possible exception of the Reformatory at Bedford Hills, has been sadly neglected. Well balanced programs for purposeful recreation during the leisure hours of the inmates should be carefully laid out. These programs should have a certain unit which will bring about a definite training of the individual. Among traits well worth cultivating are team-play, based on group effort in games, the sense of honor through clean-cut competitive effort and the relation of the sound body to clean mental thinking. In all probability, such a program can best be developed through a Director of Recreation attached to the staff of the Central Office at Albany."

Penal Notes

Pandemonium in a British Prison.—Riots in British prisons are almost unheard of, but a serious one occurred January 24th at Dartmoor, the big British hotel for the hard-boiled, in which there were many casualties and several buildings were burned. The story does not differ essentially from those we are familiar with here. The prisoners claimed mistreatment, including having to eat their porridge without sugar! At this writing the real causes have not been studied by the authorities and probably there was more behind it than sugarless natural, this being merely the match which fired the magazine of accumulated grouches. But the theory that the inmates caught the riot infection from stories of American prison riots seems absurd, such riots having always worked to the detriment of those participating. Is it possible that British convicts are so lacking in initiative that they had to wait for the example of their American brethren and that without it they would have continued indefinitely to eat their unsweetened oats without protest? As well claim that crime in Great Britain is due to the bad example of America.

Prohibition Flag at Hulf-Must.—Now that Finland has knocked out prohibition by a popular vote of 5 to 2, after a disastrous experience lasting twelve years, the Royal Licensing Commission appointed by King George has pronounced emphatically against England making a trial of this quack remedy. The Commission suggests certain curtailments in the sale of liquor, including the abolition of saloons as such and shortening the hours during which liquor may be sold in restaurants. It also finds that "drunkenness has gone out of fashion, and the present century has seen a distinct advance in sobriety." Experimental public ownership of the liquor traffic is suggested.

Blue Laws for the District of Columbia.—Clerical interests are making their biennial effort to force a bill through Congress prohibiting Sunday movies and baseball in the District of Columbia. This is understood to be but part of a general plan to secure the enactment of similar laws all over the United States and is expected to bring large sums into the coffers of the church. Most of these impertinent clerical busybodies do not even live here, and propose to dictate to us how we shall spend our time. Eternal vigilance is the price of liberty and those who object to Sunday baseball, movies, etc., being listed under the criminal category, as well as other equally harmless matters, should communicate with the National Association Opposed to Blue Laws, Room 16, 1410 G Street, N. W., Washington, D. C. Annual membership, \$1.00.

The Old Woman Who Lived in a Shoe

Notwithstanding the compassion universally felt for the old woman who lived in a shoe, her predicament was nothing as compared with ours. She could at least squeeze in with a large family of children, while the CURRIC's shoe, alas, fits so tightly at present that it seems impossible to get into it at all. These are hard times, beyond doubt, but that is no reason why subscribers should write to us asking why the CURRIC is behind time, until they have looked up their check books and have seen whether they have done anything to hustle its publication. They may think of the Editor as waiting for the CURRIC's foot to shrink to the size of the financial shoe, or for the shoe to swell to the size of the foot. Hence these vexatious delays. The CURRIC needs jam, but not judicious advice, nor even conundrums to guess, if it is to keep going.

Banging at the "Three Objects"

In late years various attempts have been made to modify the "Three Objects" of the Theosophical Society (Adyar), which are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

Dr. Arundale wanted to incorporate a statement recognizing the existence of Masters; Mr. Peter Freeman, at the Chicago General Convention in 1929, proposed to drop the words "of Humanity," with the idea of including angels and fairies in the Universal Brotherhood. In her address of July 5th, 1930, before the London Convention of the British Section, T. S., Mrs. Besant went even farther (*News and Notes*, August, 1930, pages 2-6; abstract in CURRIC, November, 1930). She stated in part that:

"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 . . . 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 . . ."

That is clear enough; the T. S. should be, in the opinion of Mrs. Besant, not alone "a nucleus of the Universal Brotherhood of Humanity," but also "a nucleus of the Universal Brotherhood of Everything," including animals, plants, microbes, stones and tin cans. Of course Mrs. Besant did not call attention to the fact that we must eat to live, and that even if we eschew animal food we must devour vegetables, subjecting these humble brothers to the pain of being boiled alive, that we must break up rocks for a thousand purposes, must destroy garbage and, if we would not be eaten alive, must protect ourselves against vermin which is not sufficiently advanced to recognize us as its brothers, notwithstanding its being a part of the Universal Brotherhood of men, wasps, rats and bedbugs.

Mrs. Besant, however, was not content with a mere expression of opinion. She returned to Adyar and shortly thereafter (December 25th) presented to the General Council of the T. S. a resolution embodying her ideas. The Council, however, rejected this resolution by a vote of 28 against, 9 for, and in its place adopted the following by a vote of 26 for to 9 against (*Canadian Theosophist*, April, 1931, page 55):

"Whereas the Objects of the Theosophical Society as at present stated set forth more fully and definitely the purposes for which the Society exists than any substitute that has been offered for them, therefore be it resolved that the present text be retained."

Not discouraged by this refusal of the General Council to change the Objects, Mrs. Besant now adopted the plan of bringing pressure to bear from a source entirely outside the Society. The Theosophical World University is an institution, at present existing mainly on paper, which was started by Mrs. Besant several years ago with herself as Rector. It has a body of officers, including a Council, and while these are, presumably, mostly T. S. members, there is no obligation that they shall be such. To this Mrs. Besant now turned in order to effect her purpose.

According to an announcement regarding the Theosophical World University, published by George Arundale in the October *World Theosophy* (page 812), Mrs. Besant, as Rector, has directed the University Council "to consider at an early date" "The three objects of the Theosophical Society as reflecting the purpose for which the Theosophical Society was founded," and "The drafting of a statement of principles to take the place of those at present in use by the Theosophical Society, that may be submitted to the General Council of the T. S."

Not only, then, would Mrs. Besant change the statement of objects as laid down by the Founders—a matter appropriate for debate—but, as chief officer of an organization having no official or legal connection with the Theosophical Society, she directs its Council to interfere in the affairs of the T. S. by drawing up a statement of principles for the latter! And this, mind you, is not at all a special committee of representative T. S. members asked to act by the President of the T. S., but the Council of the University as such, in its official capacity. Having failed as President of the T. S. to force the T. S. General Council to change the Objects, she immediately proceeds as head of an outside body to direct this to make the same assault.

As to the Council of said Theosophical World University, it contains, among others, a Liberal Catholic bishop, the Rt. Rev. Pigott, and Phoebe Payne, the female Geoffrey Hodson, certainly not representative theosophists. Be that as it may, it indicates Mrs. Besant's disregard for proper procedure and her contempt for the ability of the T. S. to manage its own affairs.

As long as men live in the physical body they will continue to eat, if not animals, at least vegetables; they will continue to destroy vermin; they will burn garbage and fight microbes; they will blast rocks and melt metals. In short, they will act in a fashion the very reverse of brotherly towards these "brothers." And these they must do if they would remain alive. H. P. Blavatsky was no such fool as to think that these acts could be done away with, and that a Universal Brotherhood of Everything is a realizable ideal. And she was not hypocrite enough to profess brotherhood for the food she was eating. Brotherhood with our fellow men is a realizable ideal, but brotherhood with bedbugs and bacilli is not, and the Objects of the T. S. should be practicable if it would not draw down on itself the ridicule of even the greatest lovers of mankind. When we reach some phase of existence where other forms of life will let us alone, when bullfrogs will regard us as brothers, where dirt is innocuous and houses are built of thought forms, then, perhaps, Mrs. Besant's talk may become practicable. Till then it will be accepted only by silly old ladies, Peter Freeman and George Arundale.

That it is beyond the power of the T. S. General Council to change the Objects without a three-fifths vote of the entire T. S. membership will be seen from the appended note.

Against Changing the T. S. Objects.—The latest proposal to change the Objects of the Adyar Theosophical Society was made by Mrs. Besant

in her London address of July 5th, her suggestion being to include animals and minerals in the Universal Brotherhood (*News and Notes*, August, 1930, page 2; November Critic). John P. Allan, General Secretary of the Scottish Section, announces (*News and Notes*, December, 1930, page 8) that he has sent in his vote to the General Council against any change in the Objects. Mr. Allan calls attention to the fact that the present Objects, forming as they do a part of the "Memorandum of Association," cannot be changed, according to the Indian law bearing on incorporations, except by a three-fifths vote of the entire membership of the Society. Considering that even in the last presidential election Mrs. Besant got less than half of the vote of the entire society, with no rivals, bringing out a three-fifths vote for a change in the Objects would be practically impossible. The T. S. will therefore remain "A Nucleus of the Universal Brotherhood of Humanity," and animals, plants, angels and fairies, rocks and electrons, will have to be content with remaining outside, poor things, and form another Nucleus of their own if they want one.

As Viewed by an Outsider

In the December *Theosophical Forum* will be found a report of a Fraternization meeting held in Montreal, October 14th, 1931, in which the following extremely frank statement by Dr. G. de Purucker occurs (page 90):

"I am going to confide in you here because you are all earnest Theosophists. If you misunderstand me, I shall have to bear it. If you understand me, well and good. It is a fact that when Katherine Tingley passed on, both the Teachers who founded the Society, who sent H. P. B. forth, originally known under the initials M. and K. H., visited me in the *mâyāvī-rāpa* in my office at Point Loma. This is a fact, and from them I was told to begin the Fraternization-work."

This statement will without doubt encourage the attacks which have been made on the leader of the Point Loma Theosophical Society from the outside, and it has already caused some misgivings among his followers. One speaks of it as extremely ill-advised, even if true to the letter, and as being likely to do an immense amount of mischief to his cause, or, in other words, as a bad political move.

As an outsider, not a member of the Point Loma Society, and being under no obligations whatever to it, I have on several occasions considered certain statements of Dr. de Purucker, I hope from an entirely impartial standpoint. That is just what I purpose to do in the present instance, making no assumption whatever other than the one usually held by theosophists, that the Mahatmas exist.

It is a very common assumption that if one should receive, or should think he has received, a communication—no matter in what fashion—from the Masters, he must observe the most complete silence about it, and that to mention it would be a breach of trust and a proof that the person doing so is guilty of a great indiscretion, to say the very least. One may observe, however, that those who hold this view with regard to those with whom they are not in sympathy, not infrequently take the opposite view when the person concerned happens to stand high in their estimation.

It is well known, for instance, that some of those who have criticized Dr. de Purucker most severely are quite ready to defend and justify Judge's claim to have had direct Mahatmic communications. Others accept without the least question Mrs. Besant's claims, or those of Mr. Leadbeater, because, for other reasons, they happen to like and trust them, yet it is quite too much when another person does the same. This partiality in the one case and skepticism in the other is something I do not comprehend. Whether a communication received from a Mahatma is to be kept secret or proclaimed publicly depends altogether upon

the nature and purpose of the communication. If it is a matter which solely concerns oneself, if it is intended for personal guidance in one's individual life alone, it would certainly be not only poor taste, to say the least, but an evidence of personal vanity to reveal it to another. That which concerns oneself alone is not talked about unless the person concerned thinks that the fact of being honored by a Mahatma will raise him in the estimation of others.

But suppose that far from being a personal and private matter it is one which intimately concerns others, the pursuance of a policy, for example, which involves the cooperation of a number of people. Suppose that there is some matter which the Mahatmas desire to start going, or to stimulate among theosophists. Are we to suppose that they will make individual visits to large numbers of people, will appear to each of them in their doubles or astral bodies, or write them personal letters, or appear in public at some large meeting? Whether we may or may not think that is what should be done the fact remains and is abundantly proved by theosophical history that that is not their way. On the contrary, the mandate is given to some individual who is in a position to speak with some authority and to command attention. Mr. Sinnett was so favored because, as everybody knows, his position, his literary ability and his interest in the occult made him a probable instrument for reaching the public. Certain other persons holding influential positions have received such favors, notably Colonel Olcott who, at a time when he was not all too sure of his mission as president of the T. S., received a direct visit from the Master M., much, if not entirely in the same fashion as Dr. de Purucker says he received it. (*Old Diary Leaves*, Vol. I, pages 376-81.)

Dr. de Purucker suddenly found himself in a position of responsibility as head of the Point Loma Society. What policy was he to pursue? What his intentions were up to that time I have no means of knowing, but certain it is that not only in the teachings of H. P. B., but very explicitly in the letters of the Masters, brotherhood is placed above everything else. For example, the Master K. H. says:

"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 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 Letters*, page 367

How far was that being realized? We all know that the Theosophical Movement had become split up into several factions, each talking learnedly about brotherhood, yet absolutely refusing to recognize each other as brothers, or to make any effort to work together for the spreading of Theosophy, waiving minor points of difference—non-essentials as Mr. Kingsland called them.

Clearly, then, the main object of the Masters, the formation of a nucleus of Universal Brotherhood, was not being carried out as was intended. What, then, more natural than that still another effort in the same direction should be made, and that the mandate to work for it should be given to one who, holding a position of some importance which entitled him to a hearing, was not under the influence of the prejudices and biases which had been working against it?

In short, it appears to me that Dr. de Purucker was just the person to whom such a mandate might be given, and that the new attempt should be made. Pass it by, allow the head of the Point Loma Society to become engrossed in other interests, good as they might be in them-

selves, permit him to crystallize into other lines of thought and work, and the opportunity would have passed, for years at least. The moment had arrived for making an effort to get the different factions to pull together, instead of working against each other as rivals.

We must admit, no doubt, if we compare the various purported Mahatmic communications given out by different persons, that there is often a direct conflict. For example, compare the Mahatma Letters on religion and the churches with the assertions of Mrs. Besant regarding the Liberal Catholic Church which she claims to have received from Masters, or compare her announcements of the World Teacher manifesting in Krishnamurti with what has really occurred. Are we to suppose that the Masters think one thing at one time and directly the opposite at another? Shall we blame them with the World Teacher fiasco? When such things happen we are justified in regarding the persons who have put forth such statements as either deceived or deceiving.

In the present instance the purported mandate of the Masters to Dr. de Purucker is a reasonable one in itself; it agrees with what they have said before. In my view it derives no special sanctity by being put forward as the direction of the Masters, being in itself right and just. Were it the contrary, we should be forced to believe it a delusion. Why, then, bring in the Masters at all?

One may say, of course, that Dr. de Purucker is simply lying in order to give force to his hobby of fraternization, that he has perjured himself to gain credit and give his acts the greater authority with such persons as cannot see a truth in itself and who will not accept it unless proclaimed by a voice from heaven, or, let us say, from the Great Lodge of Brothers. Yet Dr. de Purucker has never been known among his close associates of years either as an ambitious person or one given to falsification, and it would be somewhat of an anomaly to conceive of him as blooming forth all in an instant as a full-fledged liar, lying in order to give force to what needs no reinforcement. Or, of course, one may think of him as simply deluded—the Mahatmas were merely a dream. If so, we may well ask whether Olcott's visit, or Judge's claims were not either lies or dreams. There is such a close similarity that one can hardly accept the one and reject the other without either presenting the reasons for the distinction, or confessing to bias.

On the whole, then, I see no reason for doubting that Dr. de Purucker is firmly convinced that he actually received these visits, and, that being the case, what was to be done? He might easily enough have remained silent, have put forward his views on fraternization and have taken all the credit to himself for having originated them. Would that have been strictly honest? I think not. The honorable man does not put forward the idea of another as his own, and coolly reap the benefit of whatever credit or glory may come to him through it. He gives due acknowledgement to the source from which it was derived, or supposed to have been derived, and will let no motives of policy stand in the way of his following this one and only honorable course.

And that is just what I see in the present instance. Having once, earlier in his career as head of the Point Loma Theosophical society, announced (Letter to members, July 29, 1929, page 3) that he had been visited by Mahatmas who directed his policy, would it have been honorable to have tried later to evade this from motives of policy and to have attempted to take the credit to himself? Ask yourself what you would think of one who would do that. One who expects honor from others must begin by being honorable himself; one who would ask others to be truthful to the limit must set the example.

Consequently, without at all expressing a view as to the nature of the purported visitations, whether they were realities or dreams, my view is that Dr. de Purucker has done just the right thing; he has shown, too, that he is not afraid of what people will say—and you may be sure they will say lots—and I believe that he will be justified by those who

believe that the whole truth should never be turned into a half-truth by distorting or concealing it. Time will justify him, let the critics and the fearful say what they will.

I have given my own view chiefly for the encouragement of those of his friends who think that he has made a false step in being so frank and outspoken. As for those who oppose his fraternization movement and who condemn him for doing exactly what their own favorite leaders have done, who quote H. P. B. and Judge and the Masters only when and so far as it suits them, and who, it has to be said, actually stoop to falsifying the words of H. P. B.—as for instance, in regard to "apostolic succession"—in order to give weight to their opposition, I have paid my respects to them before and shall do so again, but this is not the place or the time.

On Tour with G. de Purucker

On Tour with G. de P.—1931; a Secretary's Travellog. By Elsie V. Savage. Paper, 144 pages. Point Loma, 1931. Price, 50 cents, from the O. E. LIBRARY.

Reference has been made several times in the CRITIC to the series of letters written back home by Miss Savage, secretary to Dr. G. de Purucker on his tour abroad last summer. These letters have now been published in booklet form.

In speaking of them I called them a "new *Old Diary Leaves*," and expressed my belief that they were a valuable contribution to the history of a certain period of the theosophical movement which should not be allowed to pass into oblivion. Whether my remarks led to the decision to print them I do not know, though I have been charged with inducing the Point Loma publishing department to embark on a foolish and wasteful enterprise, which could only result in loss, as few even of the Point Loma T. S. members would care to purchase or even read them. I am glad to say, then, despite the lugubrious predictions, that I am informed that the booklet is selling as fast as it can be printed.

I still adhere to my original opinion, however, that these letters present a phase of the theosophical movement which should not be overlooked. There are doubtless those who may share the view, recently expressed in an organ of an association known to be unfriendly to Dr. de Purucker and his efforts to bring about more cordial relations between the several theosophical factions, that the fraternization movement has fallen flat. These letters afford a complete refutation of this charge. Everywhere that Dr. de Purucker went, and he lectured 108 times in 36 cities, in America and Europe, he met with a most cordial reception from local lodges and members of the Adyar Theosophical Society, and was frequently entertained at their official headquarters. Members of other theosophical societies often took part, even if others were conspicuous by their absence.

All of these matters are most graphically and entertainingly described by Miss Savage, who has added endless data about the incidents, pleasant or otherwise, of the trip. In fact, any theosophist who proposes to visit Europe would find here a sort of guide to theosophical activities in the several countries covered, and would know where to look for friends. Nor is it amiss to liken it to the famous *Old Diary Leaves* of Colonel Olcott. The latter is not a treatise on Theosophy; it is an account of the experiences and travels of the first president of the Theosophical Society, partly in America and Europe, but mainly in India and Ceylon. If Miss Savage tells us now and then what the party had to eat, what sort of hotel accommodations they had, and of their scuffles with customs officials, so also did Colonel Olcott, even, at times, in great detail. His book is therefore a detailed account of the T. S. and of Colonel Olcott himself during a certain period. Miss Savage has given us sidelights on the much later movement towards fraternization, and far more perfectly and completely than can be found in the official publications of the Point Loma Society. It has, therefore, a distinct

historical value, and in the future will have to be consulted by anyone who takes on himself the task of writing a history of the first real endeavor to get theosophists to bury their tomahawks, wash off their war paint and live with other theosophists as amicably as they would consort with persons of some other belief.

Miss Savage has displayed remarkable energy in writing these letters at odd moments when most secretaries would elect to be asleep. Be it remembered that they are the product of spare time left from reporting *verbatim* the proceedings of the 108 meetings and the accompanying discussions, and of attending to the correspondence of the party. Yet there is not a yawn in them, at least on the part of the writer, and, I venture to predict, of the reader also.

So I can only say: "Bravo, Miss Secretary; you have afforded me entertainment, information, an example of devotion and, most of all, encouragement in the hope that the time is near when people will no longer characterize theosophists as persons who talk most about brotherhood and practise it least."

Society for Promoting the Study of Religions

The Society for Promoting the Study of Religions was established in London somewhat over a year ago. Its objects are to promote the study of religions, their origins, nature, ideals and inter-relations, but without advocating the claims of any particular religion. In short, its objects are scientific and in no sense propagandist. The officers include such well-known names as Sir Francis Younghusband, of Tibetan fame, Mrs. C. A. Rhys-Davids, the eminent student of Buddhism, G. R. S. Mead, Edmond Holmes, Sir John Woodroffe, William Kingsland and others.

Membership outside London, including America, is ten shillings a year, which includes receipt of the Journal of Transactions. I am myself a member and have found the lectures published in the Journal of great value. I have been asked to help in securing new members in order to render its work more effective.

Applications, accompanied by a remittance of ten shillings, may be sent to the Secretary, Miss M. M. Sharples, 17, Mecklenburgh Square, London, W. C. 1. For the greater convenience of our readers the equivalent, including cost of transmitting, \$1.90, may be sent to this office and will be promptly forwarded.

At the Periscope

Latest News in Brief.—Besant, better but still feeble, talks at Adyar convention.—Rt. Rev. de Ortega-Maxey, after meteoric rise to peak of authority, leaves Hilarionite Temple of the People in disgust and returns to bosom of American Old Catholic Church.—Dr. G. de Purucker and Dr. W. E. Wilkes fight it out in *Canadian Theosophist*; result, a tie.—William Mulliss, prominent Canadian theosophist and journalist, dies.—England's troubles due to Uranus in Aries, says Geo. G. McIntyre; must get out before prosperity looms; how about China?—Geoffrey Hodson can spot idiots before birth, says he.—*Theosophist* starts more Besant-Leadbeater "Lives;" Arcor's (A. J. Willson's) past lives exposed.—Leadbeater saw a man turn into a wolf, says he; sounds like jim-jams.—*World Theosophy* imperiled by financial squeeze, now able to continue monthly; meatless menus for the melancholic. Arundale says Master present at Wheaton Summer School, but didn't stay long; perhaps scared off by George.—Rukmini to teach Theosophy at next Summer School by delightful dances; how to skip along the Path; only Adyar T. S. members admitted to show; huge program of Hodsonian lokom.

H. P. B. Museum.—Wheaton has started an H. P. B. museum. Now is the time for Mr. Leadbeater to send in a photograph of his crony, the reincarnated H. P. B. in pants.

Theosophical World University.—The Theosophical World University, of which Mrs. Besant is Rector, continues to grow—on paper (*World Theosophy*, October, page 812). Prof. J. E. Marcault has been appointed Principal in place of George Arundale, resigned. It has now a goodly corps of officers who, without doubt, will meet some day and ask each other "What are we here for?" Faculties are to be appointed in World Religion, Economics and Political Science, Education, Arts, Science, Medicine, Law. Just why another university should be added to the long list already in existence, and with no funds for operating, it is difficult to see. We already have one theosophical university and a second in process of parturition which will give courses in chelaship and operate a theosophical doctorate mill. Why still another medical school should be contemplated, in view of the legion already existing, I do not know, unless it be to exploit some form of crankism. I respectfully suggest that Geoffrey Hodson be appointed dean of the medical faculty and the Virgin Mary as head of the obstetric section, this lady being the World Obstetrician according to Mr. Hodson and Phoebe Payne.

Bombay U. L. T.—The United Lodge of Theosophists in Bombay is performing an inestimable service in publishing cheap pamphlet reprints of articles by H. P. B., Judge and other early theosophists. For a list of these see the last pages of the *CRITIC*.

The Wrath of Achilles Kingsland.—Mr. William Kingsland has several times issued a brief summary of the fundamental principles of Theosophy, with the view of having them endorsed by the several theosophical societies as a basis of association. His latest is accompanied by a circular letter dated November 20th, 1931. If I understand his attitude, what he desired was to have these societies give their assent to his formulation as a statement of what Theosophy is, not as a set of doctrines accepted as a matter of faith by these societies, i. e., as a "creed." He expresses disappointment—in which I share—that the Adyar T. S., the Point Loma T. S. and the United Lodge of Theosophists have declined to endorse it on the ground that it would be representing Theosophy as a creed, or would tend to make it a creed. Personally, I agree with Mr. Kingsland that if Theosophy means anything it means some definite belief—however much this may be varied in details—and I think that those who call themselves theosophists should be willing to state what it is that they believe which entitles them to call themselves theosophists. Further, I cannot conceive what a theosophical society can exist for, or why it should call itself such, unless it is to study, teach and practise Theosophy, and that it should therefore tell us what it means by Theosophy. Whether a theosophist chooses to make a general statement that these principles are what constitute Theosophy, or whether he prefers to say amen to them and thus constitute them his creed, seems to me to be a matter hardly worth wasting words over. But Mr. Kingsland thinks otherwise, apparently, and devotes two large pages in small print to arguing the subject. Whether his letter makes the matter any clearer may be a matter of opinion, but there can hardly be two opinions on the fact that it is mainly devoted to a personal attack on Dr. G. de Purucker. I use the word attack, for he speaks of "the positive dishonesty of Dr. Purucker," and charges him with "talking through his hat." His reasons for using such terms towards one who differs with him seem to me no more justified than it would be to use them towards Mr. Kingsland himself when he enumerates a series of theosophical essentials and then refuses to associate with de Purucker because he and his society accept certain non-essentials such as belief in occult successionship. Further he uses the occasion to make other uncomplimentary comments on Dr. de Purucker which are not relevant to the subject. I can only suggest that should Mr. Kingsland be intending to follow the matter further, and to remove the small remaining portions of the Puruckian scalp, he should first enter into conference with Mr. James Morgan Pryse. Betwixt the twain and the dictionary they might produce something really lurid.

William Mulliss.—It is with great grief that I report the death, January 14th, of William Mulliss, managing editor of the *Hamilton (Ont.) Spectator*, and prominent in journalistic circles in Canada. His death was sudden and unexpected, although he had not been in good health for several years. Mr. Mulliss was a devoted student of H. P. B. and of the *Mukhatma Letters*, and sent frequent communications to *The Canadian Theosophist* over the initials "W. M. W." defending the original teachings and opposing the policy, in the T. S., of listening to any and everybody who had some peculiar brand of self-styled "Theosophy" to promulgate. In this he was most determined and never wavered. Further than that, he was one who endeared himself to his friends and rendered them every aid in his power in studying Theosophy. The *Critic* owes him a great debt for his kindly support and encouragement in times of stress, and joins with his associates in mourning his loss.

Another Plea for Theosophical Brotherhood.—The editorial in the September (foreign, October) *Occult Review* consists of an earnest plea for brotherhood and fraternization between the different factions (or sections) of the Theosophical Movement. Space permits my quoting only the final two paragraphs. The editor says: "It does not seem beyond the bounds of possibility that the time may come in the future when circumstances will literally compel, not only for mutual support, but as an outward and visible testimony to an inward grace, the expression of the hidden spiritual link between the detached groups of spiritually awakened souls scattered throughout the world. Be that as it may, the need for the outward expression of spiritual kinship on the part of the various Theosophical bodies is urgent. It is high time to have done with the stupidly suspicious frame of mind which is prone to regard the leader of any section of the Theosophical Society other than one's own, as being in league with the 'dark forces.' Theosophists, occultists and mystics generally should be more ready than others to recognize and give expression to the spiritual link which unites them. The forces now prevailing in the world of men are dead against spirituality. Is it not, therefore, logical to cherish the hope that all earnest members of a society whose main purpose is avowedly spiritual, should sink all minor differences and work together as one under the great Spiritual Brotherhood which assuredly is behind it, as it is behind the truly spiritual aspirations of even the least of us?"

More About Shri Meher Baba.—That Meher Baba has recently visited Boston and Philadelphia, has started one center and is expecting to start others in this country is sufficient reason for paying attention to this movement, which is likely to attract and perhaps mislead many. Meredith Starr, who is one of his chief disciples, writes as follows to a friend: "The Dastur question is really quite simple . . . Because he disobeyed Shri Baba he will not get the spiritual help he would otherwise have had . . . He started the Message on his own responsibility, after promising Shri Baba that he would avoid all controversial and political issues . . . As you know, he did not keep his promise but broke it repeatedly. So now that Baba does not perform miracles for his especial benefit, he has turned against Him. That is only to be expected . . . and we are not worrying about it in the least . . . people who meet Baba know what He is and if the others like to listen well, let them . . . It's all childish. So you can let Dr. Stokes know if you like, as you say he is in a different class from the others . . . But generally the best way to treat scandal is to ignore it." On the other hand, K. J. Dastur, editor of *The Meher Message*, writes in the October issue (pages 72-3): "After reading the last number of this Periodical, you formed the conclusion that I was no longer enamoured of Meher Baba, and that in fact I now considered him to be a charlatan, who on the strength of his magnetic personality, some occult knowledge and certain psychic powers

had been posing as a Saint-Sadguru-Avatar. It gives me great pain to admit that you are right in your conclusion . . . While I hold that he certainly has occult knowledge and certain psychic powers, I am convinced that I would be disgracing my culture, prostituting my intelligence, smothering my conscience and damning my soul, were I any longer to regard and proclaim him as Saint-Sadguru-Avatar. I shall give my reasons for regarding him as a charlatan in the January or in the February number of *The Mystic Review*." From reports received from Boston it seems that some have become spiritually converted—or shall I say intoxicated?—in his presence in less time than they would require to get drunk after a stiff drink of whisky—they have broken through the wicket-gate and entered on the Path in three minutes!

Cause of World Crisis.—The December *Lloyd's Bank Monthly Review* (London) says in part: "If there is one thing upon which instructed world opinion is agreed it is that the height and multiplicity of tariff barriers is a major cause of the world crisis." Much as I am disposed to accept this view, I find myself confronted with a far simpler explanation. According to George C. McIntyre (January *Canadian Theosophist*, page 329) England's troubles at least are due to Uranus being in Aries. This causes the slump in the pound sterling and puts the devil into Gandhiji. All the British have to do is to wait two or three years until Uranus moves on into Taurus, or Aries gets from behind Uranus and all will be well. A promissory note to pay all deferred debts with accrued interest as soon as Uranus gets out of Aries and well into Taurus should be as good as gold, for Uranus, fickle as it is reported to be, has a most enviable reputation for punctuality. Meanwhile Mr. McIntyre might communicate the fact to Mr. Ramsay MacDonald and Mr. Herbert Hoover. Probably both of these gentlemen, who are worrying over the debt problem, would be greatly comforted. "Old Moore" seems to have overlooked Uranus, or Mr. McIntyre has overlooked "Old Moore," for, as Mr. Smythe tells us in the same issue (page 321), he promises prosperity for this year.

Wants It Cremated.—Mrs. J. C. Myers, of 7408 Coles Avenue, Chicago, writes to express the hope that the Critic may at once become a corpse and be thereupon immediately cremated. She further solemnly assures us that the headgear worn by a Liberal Catholic bishop is *not* a hornet's nest, but a mitre, and that his long stick is *not* a sport's walking stick, but a crozier. For this information our thanks are due to Mrs. Myers. Such little mistakes are unavoidable at times in a busy office. Probably it was the fact that certain Liberal Catholic bishops talk as if they have "bees in their bonnets" that led to the confusion.

"The Mahatma Letters" on Sale at Adyar.—It is pleasing to note that after being ignored for many years *The Mahatma Letters to A. P. Sinnett* is now being offered for sale by Mrs. Besant's Publishing House at Adyar—along with *Man: Whence, How and Whither* and *The Lives of Aleyone*.

Bhagavad Gita on the Stage.—The *Bhagavad Gita* has been dramatized and played in a theater in Madras. One of the scenes represents Sri Krishna sleeping in a four-poster bed protected by a mosquito netting in a room filled with gilt chairs. As *The Theosophist* (October, page 7) says: "It was appalling, but the audience was thrilled."

Edison and the T. S.—Theosophists of every shade have been making much of the fact that Thomas A. Edison was at one time a member of the original Theosophical Society. Will some of them now come forward with an explanation of why he ceased to be a member?

Gems from George Arundale.—"Light strikes your bodies, your mental bodies, your emotional bodies, your physical bodies, and is diffracted by those bodies, hence auras" (November *Theosophist*, page 153). Hence, presumably, in the dark, no auras.

Important—Remittances from Canada

Residents of Canada may, if more convenient, send us *blank* (unfilled) Canadian postal notes, or Canadian paper currency. Canadian postage stamps accepted up to fifty cents. As the Canadian dollar is at present below par in the U. S., and as there is a large discount on personal checks, *orders for books* should be paid by postal money order, or by bank or express money order payable at face value in New York, or by adding 20% if remitting in Canadian funds.

The CRITIC subscription remains at fifty cents in Canadian funds.

Corruption of Original Blavatsky Texts

A set of Curries 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 fahrikold, at \$1.00, and may be had from the O. E. LIBRARY. This is enough for those who know it.

Also, *The Lodge*, by Charles Lazenby, paper, 15 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: (1) H. P. B., *Is Theosophy a Religion?*; (2) H. P. B., *What Theosophy Is*; (3) Judge, *Universal Applications of Doctrines*; (4) Damodar, *Castes in India*; (5) Judge, *Theosophy Generally Stated*; (6) Judge, *Karma*; (7) H. P. B., *Thoughts on Ormuzd and Ahriman*; (8) Judge, *Reincarnation in Western Religions*; (9) H. P. B. & Judge, *Reincarnation, Memory, Heredity*; (10) H. P. B. & Judge, *Reincarnation*; (11) H. P. B. & Judge, *Dreams*; (12) Damodar & Judge, *Mind-Control*; (13) H. P. B., *Mediatorship*; (14) Judge, *H. P. Blavatsky*; (15) H. P. B. & Judge, *On The Secret Doctrine*; (16) Judge, *The Secret Doctrine Instructions*; (17) H. P. B., *Truth in Modern Life*; (18) Judge, *Culture of Concentration*; (19) H. P. B., *Hypnotism; Black Magic in Science*. 5 cents each from the O. E. LIBRARY.

India!

Modern India; a Cooperative Survey. Edited by Sir John Cunningham; Oxford, 1932. \$1.50, from the O. E. LIBRARY.

This is an impartial presentation of some important elements in the Indian situation, by seventeen well-known men and women who have had first hand experience. In no other book can you get so much valuable information so briefly and so cheaply.

G. de Purucker—"Golden Precepts of Esotericism"

In the main a restatement of the more important ethical principles of H. P. Blavatsky's *The Voice of the Silence*, and suited for those to whom the Tibetan and Sanskrit terms and the extremely condensed style of that famous classic may present difficulties. 177 pages; \$1.00, from the O. E. LIBRARY.

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

Have You Read "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. From the O. E. LIBRARY, \$7.50 (Europe, 21/- or \$4.50).

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. Pease.
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8. A Turkish Effendi on Christendom and Islam.
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10. Karmic Visions, by Saijina (H. P. B.).

A Hindu Classical Dictionary

You will not find all of the 330,000 Hindu gods listed in Dowson's *Classical Dictionary of Hindu Mythology and Religion, Geography, History and Literature*, but you will find the most important, as well as most names you are likely to meet with in theosophical reading. A recognized work, price, \$4.00.

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H. P. Blavatsky, *The Key to Theosophy*; Bombay edition, strong paper, \$1.00.

An exact reprint of the original. For those who prefer the photographic reproduction we supply the cloth edition at \$2.00.

"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, \$1.30. Basil Crump, well-known to Theosophical 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 partly 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.

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 O. E. LIBRARY CRITIC

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PRISON REFORM IN NEW YORK

In the last CRITIC a brief review was made of the recommendations of the New York State Commission to Investigate Prison Administration and Construction, with regard to the education of prisoners. This Commission has now manifested its activity by already issuing a second report, February 15th, on Progress in Prison Administration and Proposals for Changes in the Penal and Correction Laws. The Commission is not connected with the Prison Association of New York, which is also authorized to submit recommendations and criticisms of proposed legislation, although it may be presumed that the two work in cooperation.

In its report of February, 1931, the Commission laid down a policy for the New York prison system which is worth quoting, as it embodies, I believe, the unanimous view of all enlightened persons who are qualified to express an opinion on the subject. It was:

"That the State of New York should develop a prison system which will protect society from the criminal and his evil deeds by endeavoring to re-educate and restrain the men and women in prison so that these men and women may be fitted upon release to become useful members of the community. This is imperative because 92% of these prisoners return to Society within a comparatively short period of time after their incarceration.

"To be effective the training and education given a prisoner must meet the special needs and be adapted to the capabilities of that individual prisoner. It is, therefore, necessary that the prisoner should be studied by competent specialists in order that an understanding may be reached as to the personality and ability of each individual, the defects which led to crime and whether or not the individual can, through treatment and training, be helped to correct or cure these defects.

"In brief, the new prison policy which your Commission proposed for the State of New York is the replacement of mass treatment and routine organization by a system of constant personal study, individual treatment and training of every prisoner."

Among the improvements made during the past year the following may be noted.

"For the first time in the history of New York State, prison wardens have been selected as the result of Civil Service examination." It is not understood that those already holding this office are to be replaced if otherwise satisfactory. One

could not imagine such a competent official as Warden Lawes of Sing Sing, for instance, being subjected to an examination; his own record is sufficient. The effect of this innovation which, so far as I know, has not been adopted elsewhere, is to remove the wardenship from politics and thus to eliminate one of the most flagrant sources of maladministration. This is most encouraging when one remembers that at one time the town plumber was appointed as warden of Sing Sing, that the warden of another state penitentiary graduated into his position from a canned beef salesmanship and another from being a dealer in mules, and that police officials have been made wardens for no other reason than politics, combined with the notion that they would know how to deal with their wards.

In addition to this a definite attempt is being made to secure competent guards, and schools for guards have been held at Elmira Reformatory and at the four large state prisons, Sing Sing, Auburn, Clinton and Great Meadow. Beneficial results are already perceptible. Prison guards have usually been chosen for little better reason than that they are good at handling clubs.

Boards of Classification have been established at Sing Sing, Auburn and Elmira which will study the qualifications of incoming prisoners and direct them to such work as they are best fitted for, thus saving the enormous waste in putting them into the wrong place. Boards of Progress have been established in the other prisons which will follow the work and behavior of the individual prisoners.

The big Attica prison has been opened, though not yet complete. This huge institution, however, while being the top of perfection in equipment and the equal of a first-class hotel in some respects, is regarded by many as not only entirely too large and as opposed to the ideal of small prisons where more individual treatment may be had, but as wasting costly burglar-proof steel cells on those who do not require them. There is, however, a "medium security" prison under construction at Wallkill, where inmates will be under less physical restraint. One may look forward to the time when the present system of large prisons equipped throughout with steel cells and bars will be abandoned except for the desperate and recalcitrant convicts, who it is believed form a minority of the whole.

Serious overcrowding, believed to be in part the cause of the recent riots, still continues, as new construction has only taken the place of old and obsolete cell blocks, cramping the inmates and not affording what are now considered as necessary sanitary provisions if the health and morale of the prisoners is to be maintained. Sing Sing has about 2,500 inmates with proper provision for only 1,800. The Department of Correction, however, has avoided the practice of putting two men in a cell, even at the cost of compelling the excess to use cots

in the corridors.

It is cheering to note that there is a definite trend away from the utterly barbarous, inhuman and futile practice of prolonged solitary confinement. At Clinton prison, the bastille for the hardened offenders, over 150 inmates who had been kept in solitary for nearly ten years have been returned to the general prison community. In this connection it may be mentioned that a number of men in the Ohio State Penitentiary, who had been kept in solitary since the disastrous fire and ensuing riot of two years ago have recently been let out. Most of them were mere wrecks while some were insane.

The actual number of prisoners in the five state prisons on January 1st, 1932, was 7,250.

The Commission is quite liberal in recommending new "Directors" in the Department of Correction. Last month we saw that an Educational Director and a Director of Recreation were recommended. To these are now added a Director of Personnel Training, who would have charge of the training of guards and other prison officials, and a Director of Foods and Food Preparation. Both of these are badly needed. The time is coming when ability to handle a blackjack or club, or to shoot to kill an escaping convict, will not be more important than moral qualifications, the ability and tact to deal with difficult characters by other than physical and violent means, men who will play their part in the educational and reformatory policies of the system. As for the Director of Foods and Food Preparation, one has merely to remember that hitherto prisoners have been fed almost at random and with little consideration of the all-important question of health, which is so essential if thoroughgoing reformation is to be accomplished, and if the prisoner is to be discharged with full strength to meet the difficult problems of life.

The recommendations for modification of present penal laws relating to length of sentence would deserve a separate chapter. The United States is looked on abroad as peculiarly savage and vindictive in its exorbitantly long sentences. As a partial abatement of this, which not only frequently brings the prisoner to an age when at his discharge he is no longer fit to adapt himself to society, but which also tends to overcrowd the prisons, it is recommended that the Parole Board may at its option appeal for a re-sentence which will result in a reduction of the original minimum. Special recommendation is made for a reduction of the penalty for first degree burglary and robbery and for an indeterminate sentence in the case of fourth time offenders, replacing the present Baumes Law which demands a life sentence irrespective of the nature of the crime; also for an increase of the so-called "good time," the rebate allowed by law for good behavior, from five days in the month to seven-and-a-half days.

NOTE:—Copies of this report can doubtless be obtained from Mr. E. R. Cass, of the New York Prison Society, 135 East 15th Street, New York City.

Penal Notes

American Prison Association.—The next annual congress of the American Prison Association will be held in Indianapolis, October 2d to 8th. The principal topic for consideration will be "Institutional Administration." Information from E. R. Cass, General Secretary, 135 East 15th Street, New York City.

Depression Paralyzes Anti-Capital Punishment Campaign.—I regret to learn that the American League to Abolish Capital Punishment has been forced through lack of funds to suspend its publicity campaign, but will retain its office at 112 East Nineteenth Street, New York City. While this is doubtless to be ascribed in part to the general depression and the greatly increased demands on those who have anything to give, I fear greatly that there are other reasons. With people suffering on all sides folks ask themselves why they should bother over a few criminals. Suffering blunts the sensibilities, as does the sight of suffering in others. The soldier who, in time of peace, would risk his life to save a comrade, is indifferent when in battle he is blown to pieces at his side. We can be very generous as long as we are allowed our luxuries, large or small, but deny us our movies, our favorite brand of tobacco or our new automobile, and we think of ourselves first. Few are those who do not demand personal comfort as a prerequisite to generosity.

"Literary Digest" Straw Ballot on Prohibition.—At this writing the ballot on prohibition being taken by *The Literary Digest* shows 75.54% in favor of repealing the eighteenth amendment. This is even higher than the result secured about two years ago, which also included those favoring modification but not repeal. The *Critic* editor has no hesitation in confessing that his ballot was included in the 75.54%.

Remembering the Sabbath Day.—The Lord's Day Alliance, a clerical organization which is trying to deprive us of our Sunday liberties, is endeavoring to have Sunday broadcasting of advertisements—of course excepting churches—prohibited. Now if these pious gentlemen could secure the enactment of a law requiring highway billboards to be draped on Sundays, it might be worthwhile. They might be covered with curtains portraying scriptural events, for example, the whale swallowing Jonah, or Adam and Eve in Eden before fig leaf days.

Has a Job, but Shouldn't.—I know of few men who might better be subjected to the unpleasant experience of being out of a job than Magistrate Weil, of New York City, who recently sentenced a youth of twenty to six months in the workhouse for opening the doors of taxicabs in the hope of receiving a tip. The boy was out of employment and adopted this means of getting something to eat. The case is in no way different from that of the barber's boy who insists on giving you a brushing which you don't want, and opens the door for you, to say nothing of the ever present enlarged porter on the Pullman, who remembers you when it is time to get off. Why not gather up all of these people and give them six months in the workhouse at public expense? It might even be worthwhile for the judge himself to serve six months in the workhouse and find out, if he does not know it already, that the boy he sent there will have ample opportunity of learning less legal, and even more remunerative means of extracting a living from the public. With Judge Weil I may include the Washington, D. C., chief of police, who, when solicited by a hungry man for a dime to get something to eat, had him arrested and sent to jail for a month, at an estimated cost to the District of \$27.

The "Critic" Hunts for its Friends

The Editor has to express his disappointment that so few of its professed friends seem willing to aid in its circulation. Having approached a selected list of readers who have in the past given expression to their approval of its policy, with the view of getting new readers, and without any necessary financial obligation being involved, less than one in ten paid any attention. Some have expressed the opinion, not always in the most considerate language, that the Editor is too energetic and persistent, and that he should sit down and let his work take care of itself, if it could; should bunt his line and wait for the fish to come out on land and seek it. Well, they won't, and the question sometimes arises: "Is the game worth the candle?"

Jinarajadasa Withholds the Judge-Olcott Letters

In a circular letter dated January 4th, Mrs. E. H. Broenniman protests against Mr. Jinarajadasa's announcement (December *Theosophist*, page 308) that he is discontinuing the publication of W. Q. Judge's letters to Col. H. S. Olcott.

In this protest I concur. These letters are part of the Adyar archives, and those already published in *The Theosophist* comprise those written to Olcott from 1879 to 1884. They present Judge in his earlier, less matured character as a theosophist, when he was often struggling with himself—Judge in process of development, one may say. Of the later Judge, Judge as manifested in his famous "Letters That Have Helped Me," or in the Hargrove letters now being published in *The Theosophical Quarterly*, they give no indication whatever.

Obviously, then, to cut off the publication is not only unjust to the memory of Judge, but unfair to those who would estimate him by his whole career. The reasons given by Mr. Jinarajadasa for this obviously unfair action are trivial. The fact is that Mr. Jinarajadasa is a strong partisan of Col. Olcott and Mrs. Besant, his co-partner in the attack on Judge, as he has abundantly shown in his work, *The Golden Book of the Theosophical Society*. It has also been announced that further volumes of Olcott's *Old Diary Leaves*, covering the period of the Judge controversy and containing Olcott's version of the affair, are in course of publication at Adyar, presumably under the supervision of Mr. Jinarajadasa. Mr. Jinarajadasa therefore opens himself to the suspicion that it is his intention to suppress the testimony favoring the defendant, while giving full publicity to the opposite side in order to make out a case for his favorite, and that his publication of the earlier letters was for the purpose of presenting Judge as a rather weak and ill-balanced person, and to leave the reader with that impression by way of preparation for reading Olcott's charges.

I do not dispute Mr. Jinarajadasa's right to form his own opinions on the Judge controversy. There were honest people on both sides. Nor do I accuse him of consciously improper motives. But to suppress evidence in his possession is, to say the least, indecent. Having begun the publication of the letters he should see it through to the end, no matter whose reputation suffers thereby. History is a presentation of facts without fear or favor, and to suppress part of them lest some reputation be tarnished is not to write history, but a lie. No one is more ready than I to recognize Mr. Jinarajadasa's labors in preparing documents at Adyar for publication, but he has at times shown himself the zealous partisan rather than the impartial historian, and this should be borne in mind. (See review of his *Golden Book of the Theosophical Society*, *CRITIC*, August, December, 1926; March, April 1927.)

To quote in part Mrs. Broenniman's letter:

"The publishing of these 'Letters' has brought many favorable comments from estranged members who but long to see 'fair play' in this Great Movement. May not this decision subject us to the criti-

cism, made heretofore, of our being but 'puppets' submitting to an Index Expurgatorius!

"It is surely time these oversights were corrected and the members left 'free' to determine for themselves the true from the false.

"Can it be that the Caterie at Adyar fears to face the evidence contained in the Judge material extant! If not, surely a fair sense of justice would impel the publication of the remaining letters from Mr. Judge to Col. Olcott, since it has already been stated that the whole matter is presented from Col. Olcott's side in the forthcoming volume of *Old Diary Leaves*.

"This is an appeal to the General Secretaries to request of the General Council that the members' rights be recognized; and that writings that are precious to many devoted members be no longer reserved for the perusal of the few at Headquarters. (There may have been a wise reason why Mr. Sinnett forgot his promise, as stated by C. W. L., with regard to The Mahatma Letters being left to Adyar.)

"In this great Organization based on Brotherhood, there can be little hope while a small Hierarchy constitutes itself the 'Judge and Jury' as to what shall be shared with their brothers."

It must be stated, however, that the General Council has no discretion whatever in the matter of continuing the publication of the Judge-Olcott letters in *The Theosophist*, this being the personal property of Mrs. Besant, despite the claim made on the cover that it is "Under the Auspices of the Theosophical Society," and nothing is likely to be published in it, or by the Vasanta Press—also her property—in any way throwing doubt on her assumed role as a mouthpiece of the Masters.

Theosophy or Neo-Theosophy—XXIX

(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.

Jivatma, Jiva—(Continued)

"The functions of Jive on this Earth are of a five-fold character. In the mineral atom it is connected with the lowest principle of the Spirits of the Earth (the six-fold Dhyanis); in the vegetable particle, with their second—the *Prana* (life); in the animal, with all these plus the third and the fourth; in man, the germ must receive the fruition of all the five. Otherwise he will be born no higher than an animal; namely, a congenital idiot. Thus in man alone the Jiva is complete.

—*Secret Doctrine*, orig., I, p. 224; rev. ed., I, pp. 244-5

... man's outward shell passed through every vegetable and animal body before it assumed the human shape.

—*Secret Doctrine*, orig., I, p. 282; rev. ed., I, p. 303

But this spiritual Triad, this Jivatma, which is the Monad in the five-fold universe, cannot himself commence at once any separate self-directed activity. He cannot gather round himself any aggregations of matter as yet, but can only abide in his atomic vesture. The life of the Second Logos is to him as its mother's womb to the embryo, and with this the building begins.

—Annie Besant, *A Study in Consciousness*, pp. 66-7

Many things seem to indicate that the evolution of the mineral, vegetable, and the lowest part of the animal kingdom belong more to the evolution of the earth itself than to that of the Jivatmas representing the Monads who are evolving within the Solar System, and who come, in due course, to this earth to pursue their own evolution by utilising the conditions it affords.

—Annie Besant, *A Study in Consciousness*, p. 126

... when the Jīvātmā which is our Self was abiding in savage human bodies, and even in the bodies of animals.

—Annie Besant, *A Study in Consciousness*, p. 211

The Teaching on Logos or Deity or God

... belief in the Deity as the ALL, the source of all existence, the infinite that cannot be either comprehended or known, the universe alone revealing It, or, as some prefer it, Him, thus giving a sex to that, to anthropomorphize which is blasphemy.

—“What is Theosophy?”—*Five Years of Theosophy*, pp. 434-5; *The Theosophist*, Vol. I, p. 3, Oct., 1879

Tetragrammaton, or the Tetractys of the Greeks, is the *Second logos*, the Demiurgos. The Tetrad, as Thomas Taylor thought (*vide* the “*Pythagorean Triangle*”), “is the animal itself of Plato, who, as Syrianus justly observes, was the best of the Pythagoreans; it subsists at the extremity of the intelligible triad, as is most satisfactorily shown by Proclus in the third book of his treatise on the theology of Plato. And between these two triads (the double triangle), the one intelligible, and the other intellectual, another order of gods exists which partakes of both extremes.” “The Pythagorean world,” Plutarch tells us (*in de anim. proc.*, 1027) “consisted of a double quaternary.” This statement corroborates what is said about the choice, by the exterior theologies, of the lower Tetraktis. For:—“The quaternary of the intellectual world (the world of *Mahat*) is T’Agathon, Nous, Psyche, Ilyle; while that of the sensible world (of matter), which is properly what Pythagoras meant by the word Kosmos—is Fire, Air, Water, and Earth. The four elements are called by the name of *rizomata*, the roots or principles of all mixed bodies”, i.e., the lower Tetraktis is the root of illusion of the world of matter; and this is the tetragrammaton of the Jews, and the “mysterious deity,” over which the Kabalists make such a fuss!

—*Secret Doctrine*, orig., II, pp. 599; rev. ed., II, pp. 633-4

And think what it means if Nature is to you not a soulless mechanism but a living organism; if God is no longer an abstraction of theology but a Living Spirit, the Friend and the Lover of Men; if He is no longer to you a Name but is a Life.

—Annie Besant, *Mysticism*, p. 57, 1914 edition

Looking at this work of the second life wave as a whole, we see that its downward sweep is concerned with what may fairly be called the making of primary tissues, out of which hereafter subtle and dense bodies are to be formed. Well has it been called in some ancient scriptures a “weaving,” for such it literally is. The materials prepared by the Third Logos are woven by the Second Logos into threads and into cloths of which future garments—the subtle and dense bodies—will be made. As a man may take separate threads of flax, cotton, silk—themselves combinations of a simpler kind—and weave these into linens, into cotton or silk cloth, these cloths in turn to be shaped into garments by cutting and stitching, so does the second Logos weave the matter-threads, weave these again into tissues, and then shape them into forms. He is the Eternal Weaver. . . .

—Annie Besant, *Study in Consciousness*, pp. 72-3

Is the Fraternization Movement Petering Out?

In the report of the General Executive of the Canadian Section, Adyar Theosophical Society (February *Canadian Theosophist*, page 357) it is stated: "With regard to the Fraternization Movement among the Theosophical Societies it was felt that the impulse given Dr. de Purucker's overtures had almost expended itself."

I do not know on what basis this statement is made, but if it be true it is most lamentable. Certain it is, however, that for the past few months but little has been said about it in the theosophical and neo-theosophical journals. Mrs. Hatcher's *World Theosophy*, which was at first splendidly outspoken in its behalf, has for some time been strangely silent on the subject. *The Theosophical Messenger*, which at first mentioned it favorably, being controlled by L. W. Rogers and his echo, Sidney A. Cook, now limits itself to the glorification of Wheaton and Adyar and claims that these two collections of bricks, mortar and timber, as well as those associated with them, are specially beloved of the Masters. Why, then, bother with others? The Besant organ, *The Theosophist*, despite Mrs. Besant's earlier assertion that the "Chohan" desired friendly relations with Point Loma, has become silent for reasons which may be suspected. The several U. L. T. publications, of course, have always looked askance at it and demand acceptance of their Declaration as a prerequisite to recognizing any theosophist as a brother. Even the Point Loma publications have been rather quiet.

This is not as it should be. We are all familiar with the prevailing method of promoting social or religious movements by means of a "campaign," or, when money is to be collected, by a "drive." However appropriate this may be when funds are to be gathered, in other cases it has always seemed to me the height of folly. In general people who are stirred to enthusiasm or action by such a campaign speedily forget all about it when the blowing of the trumpets has ceased; they return to their old habits and old ways of thinking and living. Even the weekly drive for religion conducted Sundays by the churches, the noble aspirations aroused by eloquent sermons, or, perhaps, by the music or ceremonials, are laid aside Monday and forgotten by Tuesday.

No such efforts, and I include that of fraternization and co-operation among theosophists, can be made effective by any such spasmodic methods. The work must be kept up, and energetically, every day of the week, the month, the year; else people will turn to other matters and neglect or forget it, and later it has all to be done over again. It is human enough; it is not intentional indifference; people simply forget unless it is drilled into their ears all the time until it has become a fixed habit of thought.

The same article in *The Canadian Theosophist* continues: "The T. S. in Canada has always worked in support of this policy and for twelve years now has held open doors to all theosophists wherever and however situated, and will continue to do so." Very good, but it is not enough. It does not suffice to "hold open doors to all theosophists." If each and every theosophical society should content itself with being polite to visitors, or even to receiving them with open arms, how far, do you think, we should get with this movement? Practically nowhere, for each society or lodge would be sitting in its rooms waiting for the "brothers" who are doing the same in theirs.

That is no way to promote fellowship and cooperation among theosophists. One must meet others more than half-way; one must not wait for them to come, but must go to them. Half of the good things which it is hoped to accomplish fail of fruition just because of this waiting policy. A little effort to visit the open meetings of other lodges or societies, even if one has occasionally to forego attending his own meetings, a little effort to open the way by inviting suitable speakers of other theosophical bodies to address them, occasional joint meetings for discussing subjects on which all can be in agreement, these can often

be brought about if one does not sit still waiting for the other party to make the first move. If you want to melt ice you do not wait for the ice to supply its own heat; you start by supplying that heat yourself.

Dr. de Purucker's recent tour offered a fine example of what can be done by a little effort in this way. And as it was he who started the fraternization movement, this is especially an appeal to him not to let the flame die out, but to use his influence with his own lodges everywhere not to go to sleep on their ears, but to use every effort to cultivate brotherly relations with the lodges of other societies in their vicinity, if such there be. Theosophists are not to be judged by their learned dissertations on brotherhood as a fundamental law in nature, but by their demonstrating their conviction by practising it, be the ultimate reasons what they may.

On May eighth next theosophists of all groups will celebrate the anniversary of H. P. Blavatsky's death. Often enough there are several groups in the same town holding such meetings, each ignoring the others, and tacitly implying that it alone has the true, genuine and unadulterated Theosophy. Is not this silly? With a common sense of gratitude to the Messenger, why cannot it be expressed in common? In certain cases, thanks to influences proceeding from Point Loma, joint meetings have been held on that date for this purpose. In others special invitations have been issued. Arrangements for White Lotus meetings are usually made and announced some time in advance. Now is the time, before the matter has crystallized into definite programs which cannot conveniently be changed, to take it up for the next May eighth. Even when joint meetings cannot be arranged, cordial invitations might be extended to become the lodge's guests on the occasion. There is nothing specially sacred about the exact date, May eighth. Some lodges, for one or another good reason, shift the celebration a day or two backward or forward. If joint meetings cannot be held, plans for holding them at different times might well be made, so that opportunity might be afforded and invitations extended to other bodies to be present as guests or participants.

The sooner this is done the better and the less chance there is of meeting the excuse that other plans have already been made, and it will put up to them either to join in some form of cooperation or flatly to refuse. In the latter case they will be given the chance to show openly just what their interpretation of the word "Brotherhood" is.

But not only on this but on other occasions the efforts to bring theosophists together should be kept up without ceasing. I would go even further and say that a courteous declination or even an abrupt refusal at one time should not be made the reason for refraining from making the effort again. A refusal, for other than obviously unavoidable reasons, cannot harm any but the one making it; the karmic responsibility, which would otherwise rest on the one declining to extend the invitation, is thereby shifted to the one who refuses. The former will then at least have done his duty in the cause of theosophical brotherhood.

Rukmini to Boost World Mother.—From a report by Geoffrey Hodson on the Wheaton Institute, published in the December *Theosophical Messenger* (page 560) I learn that at the 1932 summer school Mrs. Arundale "will meet informally such individuals and groups as wish to learn from her that special and unique wisdom which she so wonderfully displays." Part of this display will consist in "tableaux, postures and dances," and she will also expatiate on the activities of the World Mother. In the latter respect Mrs. Arundale reminds one of the boy on the burning deck. Mrs. Besant, who started this fad as an offset to the defection of Krishnamurti, never mentions it now and has apparently forgotten all about it, but Rukmini keeps on and seemingly expects to do so till called off. I see, however (page 561) that the Yugoslav Section, T. S. (Adyar) is organizing World Mother groups. So the "Pearl of the Sea" is apparently still sitting on her lotus.

G. de Purucker—"Golden Precepts of Esotericism"

Golden Precepts of Esotericism. By G. de Purucker. Pp. 177, Point Loma, 1931. Cloth, \$1.00, from the O. E. LIBRARY.

When H. P. Blavatsky translated certain portions of *The Book of the Golden Precepts*, and published them as *The Voice of the Silence*, she dedicated her little book "To the Few." And with equal appropriateness Mabel Collins might have dedicated *Light on the Path* "To the Few." For both of these books, neither of which, probably, could be surpassed, can be understood only by those who have already a certain degree of inner development. For the multitude they are for the most part difficult reading, if, indeed, they are not almost incomprehensible. They presuppose habits of thought almost completely foreign to us of the West, while the phraseology and foreign terms of *The Voice of the Silence* make it especially hard to understand.

In the little book before us, *Golden Precepts of Esotericism*, Dr. de Purucker has presented the reader with a selection of extracts from his lectures, both public and before the Point Loma E. S. which, however, are so welded together as to conceal the fact that they are fragments. And in doing this he might well have dedicated it "To the Many." For, generally speaking, he has presented us with the fundamental principles of the theosophical ethics, of *Light on the Path* and *The Voice of the Silence*, but couched in language more comprehensible to the novice. There are no ideas which are either new or original, or which students of the two books mentioned will not recognize, or which they will not have gleaned from other theosophical sources, and the book in no sense contains new esoteric revelations. Nor is this desirable or necessary. What is desirable, and which is carried out here, is to present these ideas with a greater use of familiar English words—a primer, let us say, instead of an advanced text book. While it is true that "a word to the wise is sufficient," for those who are not fortunate enough to be among the possessors of wisdom a multiplicity of words is essential; the idea has to be turned over and over, expressed in different words, before it can be grasped. And this is characteristic of the present writer's style in his various published lectures. He is anything but epigrammatical; he appeals to a certain very wide class, and those who find him prolix should remember that he is speaking for those who are relatively speaking beginners rather than for those already familiar with his topics. He offers us to drink the Wine of Life rather than its Absolute Alcohol.

For this reason I regard the book under consideration as of especial value for those who have struggled with *The Voice of the Silence*, and as a suitable preparation for its study. There are seven chapters, to wit, "The Path to the Heart of the Universe," "Old Age, Disease and Death," "The Inner God," "The Great Heresy of Separateness," "Love is the Cement of the Universe," "The Chela-Path" and "The Buddhas of Compassion." The last I find especially interesting, as it deals with that—to some—perplexing question of Nirmanakayas and Pratyeka Buddhas, which is alluded to in "The Two Paths," a section of *The Voice of the Silence*, and which, strange as it may seem, has befuddled even Annie Besant, who could not get the nature of the Pratyeka Buddhas through her head and who therefore deliberately cut it out of her "revised" edition of *The Voice of the Silence* and even went to the extent of saying that H. P. B. had told her—A. B.—that she—H. P. B.—had been mistaken. (So-called Vol. III of *The Secret Doctrine*, page 416.) Needless to say Dr. de Purucker has presented the true status of the Pratyeka Buddhas in a very intelligible manner.

By way of friendly criticism, I might say that I cannot agree with the writer in stating (page 44) that "It is true that all physical maladies have their ultimate origin in a faulty outlook on life, in a faulty direction taken by the individual will." While this is doubtless true in certain cases, it is not universally so. Animals and plants are equally with humans subject to disease, no matter what anybody may say to

the contrary. For example, let one wander through a forest and see the bleak skeletons of the chestnut trees, killed by a disease which can hardly be attributed to their "faulty outlook on life," or to any fault of their individual wills. And such cases could be multiplied by hundreds.

Further, I would politely protest against the author's using the word "karma" for "karma" and "Mahatman" for "Mahatma". Whether these are the more correct forms I must leave to the Sanskritists, but as both "karma" and "Mahatma" are the usual forms and are without exception employed by both H. P. B. and the *Mahatma Letters*, and have been adopted in English, the use of another form gives the impression of pedantry, even if not so intended. It does, however, serve one useful purpose; it enables one to spot a Lomaite at sight.

But waiving these small matters, the book is heartily to be commended to those who would learn the fundamentals of theosophical ethics, with a small slice of theosophical philosophy sandwiched in, without having to contend with the—to Westerners—somewhat uncouth phraseology of some of the classical books, *The Voice of the Silence* among them.

Congratulations to the "Aryan Path"

With the January issue, *The Aryan Path* (Bombay) began its third year, and the CRITIC wishes to extend its congratulations on its having so well fulfilled the objects for which it was initiated. Unlike other periodicals published "under the influence of the United Lodge of Theosophists," and in fact most other theosophical journals, it is by no means limited to Theosophy, and presents articles on philosophical and religious topics, and indeed on other subjects apparently quite removed from Theosophy and by writers with often widely diverging views. The fetish of anonymity is entirely discarded except in the editorial portions, each article being signed and having appended a brief notice of the writer and usually editorial comments pointing out the possible theosophical applications. For this reason it is of especial value to those who are disposed to restrict their reading to the strictly theosophical literature, and even to publications of their own particular society. It may even on occasion give them a jolt, as in the case of the January issue, which contains a friendly criticism of *Isis Unveiled*.

This is merely intended as an expression of good will and appreciation, and of the hope that it may see many more birthdays, but it may be added that it is issued under the auspices of the Bombay United Lodge of Theosophists, that the subscription is \$5.00 a year, or \$2.50 for six months, and that subscriptions may be placed through the O. E. LIBRARY.

At the Periscope

Latest News in Brief.—Col. A. L. Conger, of Washington, D. C., chosen president of American Section, Point Loma T. S.—Congress of European Adyar Sections abandoned this year.—No Star congress in Europe this year.—Jazz and cubism invented by "Dark Powers" to destroy mankind, says Leadbeater.—*Theosophist* to be cut to 100 pages; cause, rise of postage by two cents; Kimya-Us-Sa'ada to stand aside, but still room for Leadbeater's akashic storyettes.—Liberal Catholic scandal pot starting to boil again.—Mrs. E. R. Broenniman stirring up old Judge controversy; jumps on Jinarnajadasa.—Adyar still making eyes at Krishnaji; won't be rebuffed.—G. de Purucker publishes two pounds of Esoteric Philosophy; *Secret Doctrine* simplified for students for seven fifty; compendium of the Kosmos in elegant English; how Parabrahm did it; ancient Mysteries modernized without modification; root of religions revealed; *Man: Whence, How and Whither* debunked.—Mrs. Besant's "Happy Valley," future cradle of sixth sub-race, but now cradle for pigs and poultry, risks being sold to pay debts; Manu leaves Mrs. Besant in the lurch, but Robert R. Logan more considerate; calls for dollars to keep cradle rocking.

American Section, Point Loma T. S., Gets a New President.—Mr. J. Henry Orme, of Hollywood, having resigned the presidency of the American Section of the Point Loma Theosophical Society because of failing eyesight, Col. Arthur Latham Conger, U. S. Army, retired, of Washington, D. C., has been elected as his successor. Col. Conger, who was born in 1872, is an old time theosophist, having been associated with W. Q. Judge in his later days. He was at one time secretary of the E. S. Theosophical Society in America, after Judge's death, has resided for a considerable period at Point Loma and accompanied Katherine Tingley as business manager on her European trip in 1928. He served in the Spanish War and in the Philippines and at the front in the World War, after which he was appointed U. S. military attaché to Germany and Switzerland, an appointment which, following immediately the war in which the U. S. and Germany were on opposite sides, was a testimonial to his diplomatic ability. Col. Conger, since his retirement, has occupied himself with studies in military history and has recently written an elaborate study of General Grant's part in the Civil War, *The Rise of U. S. Grant* (Century Company, 1931), which deals largely with his mentality and psychology. Mrs. Conger, likewise, is a profound student of the original Theosophy and its literature. Having heard much in disparagement of Point Loma Theosophy and especially of Katherine Tingley, I may add that I owe to the Congers, more than to any others, the conviction that one may be a devoted Lomalite and at the same time a sound, sensible, rational human being as well as a genuine H. P. B. theosophist, free from the fads, freaks and fancies which have done so much to bring Theosophy into disrepute. I believe that this Society could not have made a better selection than the Colonel to conduct the affairs of its American Section.

"Peniel."—Alice Riggs Hunt, the editor of *Peniel*, a 32 page quarterly published at Hawthorne, N. Y., has already sent me two copies "for the favor of a review." I have waited, alas, too long, in the hope of screwing my mentality up to the point of being able to fathom the inner meaning of the editor's sesquipedalian verbiage. Clearly there is something wrong with me, for even after having assembled my collection of dictionaries I get no further than perceiving that it has something to do with the relations of psychology and sociology, personality and individuality, to other matters which are entirely beyond me. Certain it is, if we accept the editor's statement, that "Current creative ideas will be encouraged to make their way through the seas-of-energy between the poles of positive response to, and negative conception of, the light shining from humanity's sun of comprehension of each and every character's unique, self-reliant, and responsible, world of realization." A glass of whisky, please!

A Memorial to H. P. B.—While much has been written in commemoration of the centenary of H. P. B.'s birth, Mr. Louis C. Wippich, of Sauk Rapids, Minnesota, has embodied his admiration in a small building, classic Greek style, which he has erected on his premises and a photograph of which he has sent me. It is only 11 feet by 11 feet, built of wood, painted white. The idea appeals to me. I wonder why no one seems to have thought of even a memorial tablet. Mr. Wippich is the only theosophist in this small town and it is to be hoped that his memorial will stand for many years as a witness to his devotion, and that no ignorant successor will be tempted to use it for a garage.

A Grateful Acknowledgement.—The Editor wishes to express his grateful appreciation of the kind reception which the CURIC has received from theosophists in Holland, especially those of the Point Loma Society. He does not recall a single instance where a Dutchman has sassed him, which is more by a jugful than can be said of Americans, yea, or even of Brittitshers.

Dr. Ortega-Maxey Steps Down.—When the Rt. Rev. Wallace de Ortega-Maxey associated himself with the Temple of the People at Halcyon, California, and took on himself the leadership of the purported Master Hilarion, patron Mahatma of that society, he rose so rapidly that within a year he had become its general secretary and chancellor of the newly established Halcyon University, which was to provide students with courses in chelaship and to confer degrees sanctified by the Masters. He was regarded as a new Moses who was to lead the embarrassed Temple of the People into the Promised Land. It is even stated that he had the personal endorsement of "Hilarion," received via "Blue Star," the medium or clairvoyant of the society. Recently, however, on returning to Halcyon after a tour in Europe and the United States in the interest of the Hilarionites, he was greeted with a series of personal charges averring homosexual and other irregular practices. Whether these charges have any valid foundation I am unable to say, but they are not to be believed without strong proof, which has not come to hand, but it is maintained that they originated with a he-nursemaid who had been dismissed from other institutions for his too great fondness for those of his own sex, and who sought to gain favor with the Grand Panjandrum of the Temple and afford him a pretext for getting rid of Dr. de Ortega-Maxey, who had incurred the jealousy of the Grand Panjandrum and Panjandrumess because he had acquired too much power and influence and threatened to eclipse them. Be the reason what it may, Dr. de Ortega-Maxey has severed his connection with the Temple of the People, and shaking the Halcyonie and Hilarionie dust from his feet has returned to the bosom of the American Old Catholic Church—not to be confused with the Liberal Catholic Church—in which he already held episcopal orders, and will work with it in future. Of late years the Temple has been the scene of a variety of scandals and of damage suits brought against it for ejecting disgruntled members from a meeting by means of physical violence, and these are not yet at an end. One wonders what the "Master Hilarion," who had endorsed him, will now have to say about it. As for the young bishop, he can be counted on to throw his whole energy into whatever cause he espouses, and having left the Temple, to consign its "Hilarion" to the dust bin.

Adyar Convention.—The Adyar convention, held December 24-29, was attended by over 500, including Vice-President A. P. Warrington from America, Gen. Sec's Peter Freeman and Margaret Jackson from Great Britain and the man of all countries and exponent of wonderfulness, George Arundale. The chief point of interest was Mrs. Besant who, contrary to the wishes of her associates, insisted on coming down and making a ten minute speech. She is reported as showing marked signs of feebleness, but was able to stand part of the time, her voice being strong, but the effort proved afterwards to have been "a little too severe." Mrs. Besant informed her hearers that "I have other bodies, and they are working away ever so hard. Just now I do not want to do so much down here, so that I can do more up there." What she is doing "up there" we are not informed, but it calls to mind the claim made for Mr. Leadbeater by one of his disciples, that he could carry on several lectures on different topics and to different audiences on the several planes, all at the same moment. It is reported that the now abandoned Star headquarters at Adyar have been acquired by the T. S. and are used as a library annex. (*Februnary News and Notes.*)

January "Theosophical Messenger."—The January *Theosophical Messenger* is honored by articles by George Arundale and Max Wardall. The exuberant Dr. Arundale presents his closing address at the Wheaton summer school and speaks as one filled with the Holy Ghost. It is a peculiarity of George that whenever he addresses the theosophists of any country, that country, for the time, is represented as the greatest

of all, the chosen place for the most brilliant demonstrations of the Masters. So he used to talk of Australia when there, and so of India. Among other interesting things he tells us that the Master had been present several times at the Summer School, but was too busy to stay long. He hopes to return next year and repeat the same flapdoodle. Speaking of India, Mr. Wardall (page 6) describes it in terms which could hardly have been exceeded by Katherine Mayo. The visitor is attacked by scores of beggars at once; the babies are covered with "food, flies and filth," the fresh fruits are musty, sticky and nauseating; even fresh vegetables have an atmosphere of age and deterioration; milk and water, unless boiled, imperil your health, while thousands wash in the scum-covered temple pools, which are never changed, and afterwards drink the water. In short, it is a rotten country and only Adyar is conspicuous as a well-kept paradise, thanks to Mr. Jinrajadasa. On the other hand a letter to the *Critic* from a Buddhist monk who visited Adyar last October, reports it as badly out of repair, "neglected, shoddy, looked like a third rate place." So take your choice, Mr. Rogers has a sensible article warning against the practice of automatic writing.

January "*Canadian Theosophist*,"—Mr Smythe, editor of *The Canadian Theosophist*, asks (page 336): "Do our United States friends pay no attention whatever to their laws and regulations?" and goes on to state that during Christmas week people in Toronto had to pay \$5,500 short postage on letters from the United States. It is sad, no doubt, that this should be the case, but Mr. Smythe should remember that here in the United States we have so many laws and regulations that nobody but a high Dhyau Chohan could begin to master them. We are so busy trying to pay no attention to the prohibition laws, for example, that a small matter like an extra one cent stamp on a letter to Canada is likely to be overlooked. When we can make up our minds to collect that \$400,000,000 tax on beer, instead of presenting it to the bootleggers, and when we have a postmaster general who will not insist on awarding contracts to the highest bidder, we may save enough to put the Canadian postage back where it should be, two cents. Dr. G. de Purucker and Dr. W. E. Wilks indulge in a sparring contest over the Kingsland Concordat. Dr. de Purucker wears soft gloves, but Dr. Wilks would seem to be using the bare fists. George C. McIntyre throws the blame for pretty much everything bad on that weird planet, Uranus, which persists in getting into the wrong signs. It would seem that the Almighty made a bad mistake in creating it. And then we have the inevitable poem from James M. Pryse, from which I can quote but one stanza:

Let mystery-mongers gabble
And dim-eyed dupes bewitch;
The blind who lead the rabble
Are headed for the ditch.

Here we have Mr. Pryse at his best—a combination of Shakespeare and Keats, with a dash of Walt Whitman.

Merely a Matter of Logic; a Gem from George Arundale.—"Take the cosmic rays. They impinge very closely upon Theosophy—it is very remarkable—because they give us an insight into immortality . . . The scientist will say, at all events, that the heat-death theory (of the sun becoming cooler as times passes on) is killed by the theory of cosmic rays because those rays appear to be produced by inexhaustibleness, so to speak. They give a relative immortality to the sun, and, *via* the sun, to us. If they are intimations of immortality, then everything must be immortal. It is merely a matter of logic, and then that immediately brings in the doctrine of the existence of Masters and any number of gradations beyond" (November *Theosophist*, page 153). George's logic seems to be a product of his own inexhaustibleness, so to speak; or, as Pope said: "Fools rush in where angels fear to tread."

Important—Remittances from Great Britain

Residents of Great Britain may, if more convenient, send us personal checks on British banks, *blank* (unfilled) British postal notes, or British paper currency. British postage stamps accepted up to 2/6. *Orders for books* should be paid in the current equivalent of U. S. money. The dollar at present equals about 5/6. The exact rate can be learned from a bank or newspaper.

Special for CRITIC subscriptions. A *blank* 2/6 British postal note, or the same in British stamps, will bring you the CRITIC for one year, irrespective of the rate of exchange.

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 25 cents (or 1/3) 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.

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 (or 1/3) in stamps.

H. P. Blavatsky on "Raja Yoga or Occultism"

Raja Yoga or Occultism; a collection of twelve articles by H. P. B. Bombay, 1931. Price, 75 cents, from the O. E. LIBRARY.

You Need a Theosophical Glossary

H. P. Blavatsky's *Theosophical Glossary* is indispensable to students of *The Secret Doctrine*, and, in fact, to all theosophical students. The only reliable dictionary of theosophical terms. Price, \$2.00.

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Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

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 (2/6) a year.

De Purucker—"Fundamentals of the Esoteric Philosophy"

Fundamentals of the Esoteric Philosophy, By Dr. G. de Purucker; with Preface by A. Trevor Barker, editor of "The Mahatma Letters to A. P. Sinnett," xvii, 555 pages, 1932. From the O. E. LIBRARY, \$7.50 (Europe, 25/- or \$5.00).

We are pleased to announce the publication of Dr. G. de Purucker's long promised and delightful book, *Fundamentals of the Esoteric Philosophy*. Briefly, this may be regarded as a re-statement in more popular form of *The Secret Doctrine*, of the ancient Mysteries and of the roots of religions. As far as observed it is in entire harmony with the teachings of H. P. Blavatsky and should be of much help in understanding her writings. A table of contents will be sent on request. Mr. Barker regards it as "probably the most important contribution to Theosophical teaching since the publication of *The Secret Doctrine*," which, if we except *The Mahatma Letters*, may well be the case.

Have You Read T. Subba Row on The Bhagavad Gita?

T. Subba Row's four Lectures on *The Philosophy of the Bhagavad Gita*, delivered at Adyar in 1886, are among the classics of theosophical literature. It is because the Editor has found in this profound yet lucid book the greatest help in the study not only of the *Gita* but also of *The Secret Doctrine* that he wants you to read it likewise. The second edition, with photograph of T. Subba Row and a sketch of his life by Dr. S. Subramaniam, from THE O. E. LIBRARY, \$1.25.

A New History of Science

A History of Science and its Relations with Philosophy and Religion. By William Cecil Dampier Dampier-Whetham, 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.

Alvin Boyd Kuhn's "Theosophy"

Theosophy; a Modern Revival of Ancient Wisdom. By Alvin Boyd Kuhn. \$3.00, from the O. E. LIBRARY.

This book, by a theosophist, has the distinction of having been recommended by Columbia University for publication in Henry Holt & Co.'s American Religious Series. The high praise accorded to it by *The Canadian Theosophist*, which gave many pages to reviewing it, should be a sufficient recommendation.

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A THEOSOPHIST ON "PROHIBITION IN AMERICA"

Mr. Thomas W. Pond, Baltimore theosophist, who has been spending some time at the Theosophical Society's headquarters at Adyar, India, contributes a three page article to Mrs. Annie Besant's weekly paper, *New India* (December 24, page 11). He says in part:

"And what are the results of Prohibition? To begin with, the hold of the vice-rings has been broken. The passing of the saloon was the death-knell of the 'Underworld.' Organized crime still exists to a limited degree, it is true, but that is an aftermath of the saloon; the young criminals of the present day received their early training when forced to use their wits to live because the head of the family impoverished himself and children by drink. The 'daredevil' is rarely encountered in the United States today . . . there is no vice-ring to exploit and shield him . . . The opposition is certainly dying down; the huge propaganda fund raised by the old distilleries and breweries is almost exhausted, and with its passing a great portion of the press now subsidized by the liquor interests will cease its attacks on the Volstead Law . . . the consensus of opinion in the country is that the Amendment is in the National Constitution for all time."

And much more wild talk. Mr. Pond is entitled to his own views on the value of prohibition, which are shared by many, to wit, about 26% of the population, if one may judge from the current *Literary Digest* poll, which shows about 74% in favor of repealing the Eighteenth Amendment. But that is no excuse for misrepresenting the most obvious facts, and it would indicate that Mr. Pond has been wandering about on the astral or some other plane these last few years. Had he kept posted on the news he would know that the underworld is more flourishing than ever, and that while there was a limited amount of organized crime before the enactment of prohibition, this was but a drop compared with the huge crime organizations existing today, backed by almost limitless funds collected from the sale of the forbidden beverages, and devoted to the manufacture, importation and distribution of alcoholics from beer up. Has Mr. Pond never heard of Al Capone and of his professional associates and rivals, and their like everywhere, who have given rise to what we call "gunmen," something almost unknown before prohibition days? And does he not know of the powerful dope rings, also a product of the last few years,

which are commonly supposed, whether rightly or wrongly, to have their origin in the greater facility and less risk with which concentrated intoxicants can be handled as compared with the more bulky and diluted alcoholic beverages?

As for the "huge propaganda fund raised by the old distilleries and breweries" I am not in a position to speak, but it is an insult to a large part of the press, the better part, to assert that it has been bribed, and, whether true or not it is palpable that there is a growing tendency on the part of the press to concede that prohibition is a failure as far as preventing crime is concerned, and this despite the waning and now almost exhausted corruption fund which Mr. Pond assumes.

And the opposition to prohibition is "certainly dying down," is it? The great *Literary Digest* poll, which, though not yet quite completed, shows today 74% of the people of all ranks and classes as demanding the absolute repeal of the Eighteenth Amendment, showed in 1922 only 20.6% demanding repeal, and in 1930 only 40.4%—many voting for modification only. Does that look like an "opposition which is certainly dying down"? Would Mr. Pond contend that these 74% of private citizens have been bribed by the corruption fund of the liquor interests? At present 37 states show a majority in favor of repeal, while only 36 states, could they be brought to act, could secure the annihilation of the prohibition Amendment.

Regarding the "young criminals" who, Mr. Pond declares, received their early training in pre-prohibition days when the head of the family impoverished himself and children by drink, it is interesting to cite the recent report of Police Commissioner Mulrooney of New York City, who has spent most of his life in the police service in New York and who, therefore, may be expected to know almost as much about youthful criminals as Mr. Pond. Commissioner Mulrooney states, referring to the arrests during 1931:

"A most disturbing fact is the immaturity of these criminals. In past years the criminal at the police line-up was middle aged, intemperate, experienced in crime and limited in his activities to a special type of offense.

"Today the opposite is true. The line-up presents a parade of youths ranging in age from 17 to 21, versatile in crime, who cold-bloodedly and calmly recite voluntarily the most intimate details of the planning and execution of ruthless crime."

This is true everywhere. If the saloon had driven the children to seek a living in criminal pursuits one should find, after eleven years of prohibition, their number decreasing rather than increasing. Mr. Mulrooney's examples must have taken to crime at between 6 and 10 years of age, or earlier!

Everybody knows that the saloon has simply been replaced by the speakeasy, and whether the estimates of the number of these are or are not exaggerated, liquor is just as easy to obtain as it ever was, provided one knows the ropes.

It is to be regretted that the editor of *New India*, whether it be Mrs. Besant or her associate, should have been gulled into publishing such preposterous nonsense, hatched in the brain of a visitor, without troubling to ascertain whether it is well-founded or not. How blind the writer is, or how regardless of the motto of the Theosophical Society, "There is no Religion higher than Truth," is indicated by his flatly contradicting the official reports of the state of Mrs. Besant's health, issued monthly in *The Theosophist*, and claiming that she is in fairly good condition. (Letter in the March *Theosophical Messenger*.)

What We Want to Know about Prisoners and Correspondents

Prisoners. Prisoners asking for correspondents may give any information about themselves that they desire. We want to know age, nationality, race or color, probable time yet to be served, educational training or lack of it. Statement of the charge on which they are confined is often helpful, but is not required. We do not care to know the prisoner's height, weight or other purely physical characteristics, and no attention will be paid to applications calling for such characteristics in correspondents. This is neither a matrimonial nor an employment bureau.

Correspondents. Persons volunteering to write to prisoners will help us if they will state their own approximate age, as well as tastes, occupation, etc. Otherwise they remain for us but a mere name and the selection of prisoners with whom they are to correspond becomes very difficult, and therefore may result in failure.

Newspaper Clippings Wanted

The Editor wishes to express his thanks to kind friends who send him clippings about penal affairs. These are always welcomed and he wishes that more would follow their example. Anything bearing on the larger problems of penology and criminology, such as special cases, he is glad to have. The ordinary run of criminal and police court news such as is found in the daily papers would obviously take too much space to notice.

Penal Notes

Cash Indemnity to a Convict.—Benny Sabatino, recently of Auburn prison, New York, has been awarded \$7,500 damages against two members of the parole board because he was paroled instead of being unconditionally discharged as his sentence required. While on parole he was rearrested and sent back to prison for three years. While in prison he studied law with the above result. Warden Jennings had personally to fork over \$1,250 for the mistake. This is the first case I have heard of in America where a prisoner recovered damages for unjust imprisonment and it is to be hoped that it will not be the last. Usually regrets and a cigar are all he gets. Whether Benny had more than the price of a cigar left after paying the lawyers is not stated.

Giving the Prisoner his own Cell Key.—In England, according to Alexander Paterson, Commissioner of Prisons in England and Wales, they are trying the experiment of having the cells occupied by the better class of prisoners to unlock from the inside. So far the privilege has not been abused.

Homicidal Epidemic in New York.—Police Commissioner Mulrooney of New York City reports that murder and manslaughter increased in that city 16.1% in 1931, there being 489 cases. Thirty persons were sentenced to death as compared with seven in 1930.

Supporting the Bootlegger.—Hitherto the bootlegger has supported himself and earned a handsome profit, after deducting an amount sufficient to cover risks, insurance, overhead or whatever you may prefer to call it. But payment of this was purely voluntary; nobody was compelled to patronize him. The sum which the Government could secure by returning to the old excise system would, on beer alone, it is estimated, cover nearly one-third of the deficit. The bootlegger pockets this, and now the people at large are to be taxed, willy-nilly, to replace it, and must pay more for their postage, automobiles, gasoline, radios, candies, soda water, refrigerators, safe deposit boxes, chewing gum, lipsticks, matches, movies, cameras, telegrams and phone calls in order that the bootlegger may continue to prosper. And the bootlegger, the most ardent advocate of prohibition, goes on his way rejoicing. Recently a bootlegger nearby said he was hoping soon to have saved enough to retire from rum peddling and go into the real estate business; probably others are figuring on going to college or even studying for the ministry. Al Capone's palatial Florida winter home was purchased and maintained at your cost, dear taxpayer.

Love Letter from a Lady.—"After reading your hair-brained article on booze (January CURTIS) I've decided that the sooner you can no longer continue your publication the better for the public. You need not send any renewal or ask for any more help from me. L. F."

Reform in Federal Procedure for Juvenile Delinquents.—The Prison Bureau of the U. S. Department of Justice, in cooperation with the Federal Children's Bureau, is endeavoring to work out plans whereby the handling of juveniles who have violated Federal laws may be turned over to the local authorities in the place where they live. At present a boy may commit an offense against a state law which would rank as a misdemeanor only, but if he violates a Federal statute he has to be tried in a Federal Court often far from his native place and if convicted must be sent to a Federal prison perhaps a thousand miles from his home. The Government has no proper facilities for handling such cases and they are simply thrown in with a crowd of older offenders, greatly to their detriment. States have shown some tendency to shift the responsibility for juvenile cases upon the central government when possible. It is now hoped that arrangements may be made whereby such youthful offenders may be returned to their own localities, there to be tried and if necessary subjected to such reformatory measures as are locally possible and which of late years have been largely developed in the juvenile courts. The matter is one of very considerable legal and practical complication, involving understandings with the several states. It is understood that a plan is being worked out for the approval of Congress. This, presumably would be of the character of permitting waiving of the Federal law in such cases and subjecting the delinquent to local treatment, both at and after trial.

Contempt of Prisoner.—"Contempt of court," which may mean anything from refusing to obey the order of the court to behaving in a disrespectful manner to the court, has been carried to an absurd interpretation by certain judges who have arbitrarily fined newspaper editors for criticizing a verdict. This has rightly been regarded as interference with the freedom of the press when the criticisms are not of a libelous character. Now we have the opposite. A New York State justice of the peace has been fined \$500 damages for calling a person who had been brought before him on a charge of wife-beating, a liar and a disgrace who should be run out of the country, the claim being that the judge has no right to accuse the defendant of any other dereliction than that for which he is brought before him. This should be an example to those judges who permit themselves to express their opinion of defendants, both in and out of court, while the case is still awaiting a decision.

An Apology—Please Read It!

The action of the U. S. Postoffice Department in raising the postage on letters to England from 2 cents to 5 cents, to Canada from 2 to 3 cents and after April 1st, on printed matter going abroad from 1 cent to 1½ cents per two ounces or less, will impose on us a very serious increase in postage outside the limits of the United States. Hereafter, for example, copies of the CRITIC going abroad will require 1½ cents instead of 1 cent—an increase of 50%. Partly as a means of economy, therefore, partly as a protest and partly because we do not intend to be taxed more than is unavoidable for postal deficits due largely to bungling administration of the postal service by politicians, we find it necessary to resort to the use of post cards in place of letters in many cases. It is hoped that our friends will not consider this as due to any lack of courtesy or consideration. We, too, like Postmaster General Brown, must "balance our budget."

Should We Love Animals?

If thou art told that to become Arhan thou hast to cease to love all beings—tell them they lie.

—*The Voice of the Silence*

That is sufficiently specific, one might think. It does not say "all men"; it says "all beings", and I suppose an animal is a being, at least it is commonly supposed to be one.

The above quotation from *The Voice of the Silence* immediately occurred to me on reading a curious article in the March, 1932, magazine *Theosophy* (pages 222-6) entitled "Studies in Karma." The anonymous writer first informs us that "there are no animals" and then proceeds to tell us that we should not love them. To quote precisely:

"In other words there is no 'animal karma,' for there are no 'animals'. There are only temporarily detached fragments of ex-human protoplasm, physical and psychic."

Possibly there is some profound esoteric meaning lurking behind this which the writer cannot or will not put into plain language. I can understand that when a tiger eats a man he becomes, in part, a "fragment of ex-human protoplasm". I can see, too, that when a human devours beef he becomes in part a fragment of ex-bovine protoplasm. But how about herbivora, including human vegetarians? Then, too, we know about the circulation of carbon, hydrogen, oxygen and nitrogen, not to name other chemical elements, through the organisms of the vegetable and animal kingdoms, and that a portion of these elements in any one living body has passed through living forms before, in the case of carbon probably all of it. But beyond this we cannot go, for some plants take up free atmospheric nitrogen, while animals consume atmospheric oxygen, and water is one of the most abundant of substances. I know it is a doctrine supposed to be occult, that *all* atoms ultimately pass through the human body and are "elevated" thereby. Believe it who will, I do not. Aside from the fact that there is no detectable difference between those elements which have and which have not "lived," for example between the iron in the blood and the iron in a meteorite, the vast mass of the material of the earth consists of chemical elements which form a very insignificant portion of the body; silicon, for instance, one of the most abundant elements, which makes up about 25% of the crust of the earth, occurring only in traces. The humanity living at any one time on the earth may be compared to the fly-pecks on the side of a house. Set what age we will to the duration of the human race, it would require far more time than would be available until the setting in of the mahapralaya—if the figures given us are correct—to bring up from the deep bowels of the earth these atoms, and afford them the privilege of being so "elevated." The great pralaya would catch them and destroy them before they had a single chance. Then,

too, the chemical atoms are not eternal, leaving all views about an ultimate pralaya aside; they are ultimately destined to disintegration, whether the present scientific views of their final dissolution into radiant energy be strictly correct or not. But that is a side issue.

After telling us that animals are but "detached lumps of ex-human protoplasm" the writer goes on to decry affection for animals. To quote two paragraphs (pages 224, 225):

"Third, he may err by the way of *Sattva*; he may conceive an affection for it as a *being*, deceived by the pull of his own bodily affinities for that form of life or that particular mass of life. In that case he draws to himself some of the animal's psychic principles and even its physical matter, and is affected—sometimes deeply and seriously—by the transfer."

"What of the *Sattvic* lover of animals? One not only absorbs the nature of any being upon which the feelings are much fixed,—but tends to resemble that nature—as note the likeness that grows up between a harmonious husband and wife. Thus, the only possible result of setting a *human* affection upon an animal is a backward alteration of the individual who makes that error. He may to the external eye even be improved by such affection; but his human evolution will be nevertheless diverted and retarded."

I do not know from what occult mine the writer has dug out the premises which lead to such conclusions, but the place in which these sentences are published would lead the casual reader to regard them as genuinely theosophical. Therefore I must protest against them as being among the most pernicious views I have read, and I feel quite disposed to obey the dictate of *The Voice of the Silence*, the genuineness of which as theosophical teaching none will deny:

"If thou art told that to become Arhan thou hast to cease to love all beings—tell them they lie."

I am not citing a theosophist when I quote Coleridge's "Ancient Mariner":

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

Yet it is a truly theosophical sentiment if broadly interpreted. Theosophists are never weary of talking of the One Life which pervades or constitutes all that lives, of the "Non-Separateness of all that lives and has its being, whether in active or passive state" (*Secret Doctrine*, I, page 68). And in fact it is on this that they found the doctrine of Universal Brotherhood. It has been customary to limit the application of the principle to humanity, and so theosophical societies speak of the Universal Brotherhood of Humanity. That Universal Brotherhood cannot logically be so limited has been maintained, and rightly, by various theosophists, Mrs. Besant among them, who would extend its application to beings below the human scale, albeit at times carrying the idea to an impracticable extent.

Taken by itself the conception of Universal Brotherhood is a philosophical and purely intellectual doctrine which, even if true, no more prompts to action, to the manifestation of brotherly feelings or acts, than does the conception of all matter as composed of the same sort of protons and electrons lead to any sort of action.

What is it that does lead to a practical result, to a realization of Universal Brotherhood which will be more than a mere belief?

I take it to be Love, which springs not from any belief, but exists in those who are privileged to feel it, without their knowing why or how. The *Sutras* of Narada express this perfectly:

Inexpressible is the essential nature of Love

Like the taste of a dumb man.

In some particular vessel it makes itself manifest.

*Devoid of the three qualities, without dainties, ever increasing,
continuous, having the nature of subtle perception.*

*Having obtained Love he sees that alone, hears that alone,
speaks that alone, and thinks that alone.*

It is that sentiment, whose essential nature is inexpressible, which has the nature of subtle perception, that forms the basis of an actual brotherhood, and it may be, and is, manifested in those who have not the most remote conception of theories as to the One Universal Life, or of Non-Separateness. How does it come to pass? Not by reasoning about it, certainly. Possibly it is due to the inherent tendency of life, progressed beyond a certain stage, to recognize itself in other forms of manifestation, and its identity with them. That there are those who talk much about Brotherhood while declining to practise it is no proof of advancement; on the contrary, it distinctly proves that they are laggards.

I take it, then, that it is logically impossible to draw the line at the point where the animal ceases and the human begins, any more than one can draw it at will through the human stratum according to taste, prejudice or caste proclivities. And correspondingly, that power of the One Life to recognize itself in other forms and other individuals cannot and should not be limited by any setting aside the human being into an exceptional category. He who will love his fellow-man—when he can—will love his fellow animal when he can; something which is not always possible in this present world of conflicts. He will see, and which is more important, will feel that the humble animal is something akin to himself; he will feel that it—at least in the case of the more evolved animals—feels, enjoys, suffers as he himself does. Why should I care whether the animal has or has not a "monad," a reincarnating ego, or whether it ever sits down and thinks "I am I" or what not? It has in it much that I have in myself; its joy is as real as that of a human, as is also its pain. To ignore these simply because the vehicle in which they manifest is not a *homo sapiens* seems to me the height of unreason and hardheartedness.

That bad men often manifest love for animals, as the writer of the article cited points out, is not an evidence that such affection is ill-placed or is retarding evolution. On the contrary, it is the bright spot in an otherwise sordid life, a bright spot which may in time grow to illuminate the whole nature. Better it may be to love a human being than an animal, but still better it is to love both, or even the animal alone rather than nothing. The old lady with her pet parrot or cat is not to be derided; she is seeking an outlet for something divine in herself which by force of circumstances could not find expression elsewhere; she is keeping alive that which might otherwise perish in misanthropy or cynicism. To think that one degrades himself by loving an animal, that the animal can infect him with an animal nature, that he "draws to himself some of the animal's psychic principles and even its physical matter", as the writer states, is simply to let a theory get the better of the actuality.

At the risk of being thought eccentric, let me be personal for a moment. The common brown rat is a much detested animal, and, in fact, is actually a nuisance when it cannot help being otherwise; it looks out for itself as do humans, and it has not learned birth control. But the rat is not only a very intelligent animal, but one which manifests many human traits of the better sort, and is disposed, when encouraged, to reciprocate interest shown in it. For years I have had one or two pet rats, the brown kind, often running free in my office, coming at call to be fed, learning their names, showing the desire for companionship, approaching one with an evident desire for sympathy when sick, and even when dying showing much of what one would find in a child. The female rat is often most strikingly feminine in its behavior, often

compassion to an extent that is almost ludicrous. I have seen such a rat, snubbed by its mate, come to me for comfort and finally die of grief—a broken heart, you might say—and I have felt its death as I might have felt the death of a neighbor's child to whom I was attached.

Not only that, but the association has given me much food for thought and speculation. What is really this little mass which contains in itself so much that I discern in myself? Why should I not take it for what it is, a conscious and to a certain extent thinking and even reasoning being, certainly one which can suffer and enjoy as I can? What becomes of that little consciousness when it dies? In short, I have learned to love it in much the same way as I might love a child. Whether this has made me more rational by drawing to myself rational psychic principles I must leave to my friends and my enemies; whether I have "diverted and retarded my human evolution" I must leave to the higher powers to decide. But certain it is that it has broadened my sympathies and made me realize more fully the fundamental unity of all life, or, as the Declaration of the United Lodge of Theosophists puts it, "a profounder conviction of Universal Brotherhood."

You may depend on it that those who imbibed the conceptions enunciated in the article cited will not stop with avoiding a love for animals lest they be contaminated; they will apply the same principle to human beings whom they regard as less worthy than themselves, yes, even to fellow theosophists who do not see everything as they do, even though they be members of the Point Loma Society. And this they have demonstrated abundantly.

Where Does the Money Go?

Complaints have reached this office regarding the unsatisfactory character of the financial statements of the American Section, Adyar Theosophical Society, as submitted to the members through the columns of *The Theosophical Messenger*.

In these complaints I concur as a member. Some of the sections, notably the British and Australian Sections, issue annually a rather full statement of receipts and expenditures. Not so the American Section by a jugful. The last report we have at hand is that of the National President, Sidney A. Cook, published as part of his Annual Report in *The Theosophical Messenger* of September, 1931. This is a masterpiece of evasion and concealment. Mr. Cook's report begins as follows: "The by-laws of the Society rightly provide among the duties of the National President, that he shall make a full report of all its affairs." I have italicized the words "full report," because this report is nothing of the sort. It gives, to be sure, a condensed balance sheet (page 482), which does not appear to be attested as correct by any qualified accountant, and for which we must take Mr. Cook's word, which it is not my aim to dispute. It will doubtless be gratifying to a member to know that the "net worth" of the Section is \$335,492.12, and to imagine that should the Section ever go into liquidation he would receive a nice little dividend. But that is by no means enough for the inquiring member, the member who is not content with swallowing Mr. Cook's appeal to "kill the contrary thought form whenever you encounter it" and to "build instead a vision of Wheaton as it may become, radiant with the power of service that can be rendered through it" (page 482). The receipts from dues can be figured out when Mr. Cook graciously deigns to tell us how many members we have, while the donations and pledges (largely worthless) are punctiliously recorded. But what the member wants to know is not alone how much cash has been received or is in prospect, but still more he wants to know for just what purposes it has been or is proposed to be spent.

For example, the interior of the Wheaton building is being adorned with mural paintings which, in my estimation, would much better have been left in the paint pot, but one would like to know whether the artist is being paid for his work or not, and, if so, how much is being

spent on adornment which does not adorn and which might better be devoted to the cause of spreading Theosophy.

But that is but one item. The Section maintains a number of lecturers in the field, some of whom at least, are doing the very reverse of gaining credit for Theosophy among rational and intelligent people, and who appeal only to mushheads. One wants to know if these persons, all or any of them, receive an honorarium for their services, and if so, how much. One also wants to know what becomes of the collections taken up at lectures, whether they are regarded as the property of the Section, or belong to the lecturer as his rake-off for services rendered, and to be invested in spinach, bean soup or what not, at will and without accounting. All of these lecturers are making a living in some way, and probably it comes out of their work for the Section. Is the lecturer drawing a larger honorarium than his collections would justify, enabling him to support a family or pay alimony? The laborer—and lecturer—without doubt is worthy of his hire, or is supposed to be, and such matters may be subject to individual arrangement. But what members want to know, or should want to know if they don't, is, what such arrangements are, and above all, what goes with the money which is received by the Section, over and above liquidating the indebtedness on the building and paying for *The Messenger*.

There are very disconcerting rumors afloat which I cannot repeat in the absence of confirmation, but they are quite enough to make one wish that President Cook, instead of befuddling the membership by whoop-hurrahing for Wheaton and issuing monthly or quarterly letters to members about the beauties of the sunset and such like, would let off a little of his steam in informing members in a straightforward way as to the above matters. I do not intend to reflect on his business ability, but if he possesses the qualifications attributed to him he will treat the members as more than mere children and give them, at least once a year, preferably oftener, the actual details of expenditures, certified by a professional accountant, and spare us the gust of words which, however beautiful, signify nothing. It would cost no more than the present periodical smoke screen and would inspire confidence, if not in the Section, at least in its head. Unless he will do this he does not deserve the confidence of members to the extent of electing him to the position of President of the Section.

For years the American Theosophical Society has been the scene of scandals, of intrigues, of deceit towards members, notably in the fashion in which the members were worked for funds to create a home for the Section at Kriatona, only to be informed later that the property bought with their money belonged to the E. S. and that the Section had no claim upon it—a downright piece of swindling. For years there has been no proper publication of expenditures; for years the Section has been the prey of cliques and cabals, whether operating as E. S., as Liberal Catholic Church, as land sharks, or, as at present, so I am informed, as Co-Masonry. Only the blindest, lulled by the siren songs of the *Messenger*, could help expecting to discover any day some new rottenness. Nothing but complete and utter frankness can inspire confidence, and the first step is such frankness with regard to the question "Where does the money go?"

Fundamentals of Theosophy

There are three truths which are absolute, and which cannot be lost, yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

The Idyll of the White Lotus

A Letter from Dr. G. de Purucker

Point Loma, Calif.

March 6, 1932

Dear Dr. Stokes:

It was exceedingly kind of you to send me an advance copy of your article: "Is the Fraternization Movement Petering Out?" I have read this article with the deepest and most sympathetic interest. May I say that I agree with every paragraph in this article, and hope that it will make the appeal to the hearts of all genuine Theosophists, wherever they may be and whatever affiliation they may have, that it makes to me.

The Fraternization-Movement is as dear to me and as much an object of my most earnest efforts as ever it was. I am laboring to forward the Fraternization-work in every way possible, and if you will consult the March number of our Theosophical "Forum", you will find therein a call to co-operate in fraternal union-meetings with other Theosophists, the date chosen being White Lotus Day, May 8th.

Furthermore, our Secretary-General, Dr. Joseph H. Fussell, has sent individual letters, I believe, to all our Lodges, wherever they exist, calling upon them to forward the Fraternization-work in every way possible, and to do their utmost on May 8th next to hold Fraternization-meetings of the broad-minded and Theosophical character that the Fraternization-work hitherto done has now established as an excellent precedent to follow.

Please remember, however, that just as it takes two or more to make a quarrel, so also does it take two or more to fraternize. Point Loma is doing its very best. But in order to fraternize we must have some kind of response from those "outside", and I am very happy to say that this response in most cases has been whole-hearted and genuinely sympathetic.

I really do not understand why some people should think that the Fraternization-work is "petering out". On the contrary, when one recollects the precedent that has been established by this Fraternization-work during the last two years, and the work that it has done in softening asperities and in leading genuine Theosophists of whatever affiliation better to understand each other, we can be grateful.

You are perfectly right: The Fraternization-Movement must not be allowed to die down nor to vanish away in mere talk and empty gestures. We at Point Loma stand ready at any time to co-operate and to associate with other Theosophists. More, we do not merely "stand ready", but are moving steadily forward and going more than half way.

May I take this opportunity of thanking you personally for the generous and invaluable help that you have given to this Fraternization-Movement in the columns of the "CRITIC". It is my sincere conviction that we have but begun to succeed in this work, and when people understand us better, and understand better what the Fraternization-work means, I am sure that my hope some day will be realized: to wit, that fraternization will become ultimate reunion as it was in the days of our beloved H. P. B.

You may make any use of this letter that you please. Should you care to publish it in the columns of the "CRITIC", you are at full liberty to do so. As a word from me, it may have its effect on those who are open-minded enough to believe that I carry neither hoofs nor horns, but am an honest man and try to be a good Theosophist.

Yours faithfully,

G. DE PURUCKER

Congress of European Sections, T. S. (Adyar).—The intended 1932 convention of the European Sections of the Adyar T. S., which was to have been held at Frankfurt on the Main, has been canceled, owing to the present economic conditions which make it difficult for members to travel. That must be a severe disappointment to Dr. Arundale—one less place to talk.

To "The Four Fellows"

The Editor was feeling like Adam when ordered out of Eden without even an extra suit of fig leaves, when lo! the famous "Four Fellows" of London—one of them in person—descended upon him with a donation of five pounds sterling, yes, five clean, green and brown one pound notes of the Bank of England. And these glorious bits of paper the said Fourth Fellow handed to the Editor in a sort of shy fashion, much like that of a millionaire dropping a nickel into the collection box, not wishing to be observed. What? Didn't the Editor chortle? These bits of paper we in America call "bills," why, I don't know, for they have a more sedative effect on the Critic's creditor in chief, the printer, than the name would imply. So glory hallelujah to the pacifiers of pertinacious printers, the "Four Fellows."

At the Periscope

Latest News in Brief.—U. S. Adyar Fund gets only \$1,354 against \$3,800 last year; explanation, Bread before Besant.—Health of Mrs. Besant officially reported not so good as last month; alarming slowness of pulse at times, but able to drive occasionally.—Thos. W. Pond, of Baltimore, now at Adyar, says bosh to Besant being ill; thinks her good for ten years; quite spry, says he.—A. P. Warrington lingers indefinitely at Adyar; runs General Council.—George Arundale, victim of travelers' itch, to zigzag about the earth again, carrying full assortment of gems of wisdom and wonderfulness; America not to be spared.—Leadbeater 85 on Feb. 17th; has diabetes, but able to ambie around actively at Adyar and visit T. S. Easter convention at Sydney.—AMORC again "unveiled" by W. B. Pease in March *Canadian Theosophist*.—Adyar T. S. shrinks from 39,311 to 36,115 members; American Section from 5,997 to 5,657; British Section from 4,588 to 4,224.—Dutch Adyarites to publish *Secret Doctrine* in Dutch at \$2.40 (£1.60).—G. N. Chakravarti, long in obscurity, spends three months at Adyar.—Leadbeater was Mason in Egypt 6,000 years ago, says he; helped to pull the "forces;" says Mahatma Morya once Rameses the Great.—Geoffrey Hodson declines "for occult reasons" to submit to test of clairvoyance; might spill his beans.—Shri Sadguru Meher Baba, Indian three-minute salvationist, left Bombay for America March 25th; Aimee McPherson to be outdone; souls mended while you wait; sanctified to live in ashrams far from the madding crowd.—Wealthy Arhatess Rathonyi of Budapest, now squeezed, takes job of housekeeper for Leadbeater.

"A. M. O. R. C. Unveiled".—The March *Canadian Theosophist* devotes five-and-a-half pages to an article by Mr. W. B. Pease, unveiling the great American Isis, AMORC. In fact, it would seem that he strips her quite nude, and she's not much to look at. Another article by Mr. Pease on the same topic was published in the December *Canadian Theosophist*. Space is lacking to review these articles in full and we do not possess Mr. Pease's pungent pen, but those interested can obtain these two issues of *The Canadian Theosophist* through this office for 13 cents each, or the two for 23 cents, in stamps, as long as they last.

Mr. Logan to the Front.—Mr. Robert R. Logan, in a vehement article in the January *Theosophical Messenger* (page 20), discourses on the agonies of the rats and mice who are suffering "in a thousand laboratories attached to schools, colleges, hospitals, universities or dairy farms," etc. I have no intention of arguing over Mr. Logan's viewpoint, with which I thoroughly disagree, but suggest that he contribute another article describing the agonies of rats and mice choked to death in traps or poisoned with arsenic or phosphorus administered by sentimental theosophical housewives who will doubtless read Mr. Logan's effusion with the greatest approval.

Proterization Notes.—Increasing friendship between Lommites and Adyarites is being reported, not only in America, but especially in Holland. This is being shown especially in the Point Loma Lotus Circle work for children, in which the Adyar theosophists, who do not appear to have such work well organized, are taking part. Here, too, Holland is conspicuous. There does not appear to be any fear on the part of the Adyar T. S. members that their children will be contaminated with heresy by associating with Point Loma children, or that they will be goaded by the horns of these youthful satans. An interesting and at the same time somewhat amusing situation exists in a certain American town which shall not be named. The U. L. T. members are sending their children to the Point Loma Lotus Circle and are themselves attending the Point Loma Lodge and studying G. de Purucker's new book, *Fundamentals of the Esoteric Philosophy*, a book which, by the way, the Bombay *Arjuna Path* (ULTite) thinks too objectionable to be called to the attention of its readers. Those who are interested in the theosophical education of children by the Lotus Circle methods should communicate with Mrs. Grace Knoche, Point Loma, Calif., who is director of this work.

G. de Purucker on Fairies.—Asked "What would you say if an inquirer asked what you thought about fairies?" Dr. G. de Purucker replied (March *Lucifer*, page 52): "As regards fairies. Theosophists of course believe in the nature-spirits, which medieval Europeans called 'fairies'. If the question should ever be asked 'Do you believe that fairies are dressed in the costumes of medieval European times?' I would answer: 'I don't know why elementals—nature spirits—should wear human clothes at all. Elementals or fairies are nature-spirits. They don't have to clothe themselves in little green jerkins and pointed hats with Elizabethan shoes pointed and long.' Do you see what I mean?" Dr. de Purucker has much to learn. He has written a 555 page book on the Esoteric Philosophy and has not devoted a line to fairy fashions. He should consult Mr. Geoffrey Hodson, the far-famed clairvoyant of the Adyar T. S., who speaks as one having authority. He would learn that fairies not only do wear hats, coats, pants and shoes, but even betimes use walking sticks. He would learn further that although they have eyes, ears, mouths and noses, these lead nowhere; their insides are merely masses of unorganized astral pulp; no brains, no stomachs or livers, no anything. What is under the fairy clothes Mr. Hodson has not yet told us, though he doubtless knows, but some of the lady fairies wear modern stage costumes, in other words, almost nothing. Yet these matters, which have come to be regarded by many as the essence of Theosophy, something for the gods to think about, receive no mention whatever in Dr. de Purucker's tome!

"The Occult Review."—While maintaining in other respects its reputation as the best general occult publication, something seems to have hit the editor of *The Occult Review* with respect to his comments on current occult periodicals. Instead of the sprightly and frequently caustic remarks which were often sorely needed and were always a delight, he has descended to giving a mere enumeration of the more important articles contained in them. I consider this a distinct and grievous loss, as the periodical literature section was the one I always turned to first and last. Now, alas, I can only skim over it with a yawn and a glance towards the wastebasket. In view of the endless nonsense appearing in the occult journals a really critical review is needed, and the editor, if he is his own master, could not do better than to return to his old style and don his boxing gloves again, no matter who is offended. We want *pep*, not *pop*, and this is a prayerful appeal to him to display his talons once more. On the other hand *The Occult Review* is to be complimented on the simple and dignified front cover page adopted in the January issue.

W. Q. Judge on Laura T. Holloway.—In the interesting series of letters from W. Q. Judge to H. S. Olcott recently published in *The Theosophist*, one reads in a letter dated Paris, April 30, 1884 (November *Theosophist*, page 201): "I expect Mrs. Holloway here in a short time, and if she comes we can get a lot of the *Secret Doctrine* ready for H. P. B. to go over and extend . . . I do not know what you know about it, but I will bet my head to a lemon that I have got now a magnificent roadjutor, if not a successor to H. P. B. and one who has trained scientific methods of literary work, as well as psychical abilities of the kind that make H. P. B. so remarkable. I thought in the street yesterday I heard the Master say Mrs. H. would be a successor and then they would let H. P. B. vanish. Two hours after in the parlor talking to Wagnalls, who extolled the character of Holloway (though not referring to anything else) H. P. B. leaned back and said, 'O my God, if I shall only find in her A SUCCESSOR, how gladly I will PEG OUT!' A curious 'scientific coincidence!' What the Masters thought of Mrs. Holloway may be read in *The Mahatma Letters* (page 360). "But there are persons, who, without ever having any external sign of selfishness, are intensely selfish in their inner spiritual aspirations. These will follow the path once chosen by them with their eyes closed to the interest of all but themselves, and see nothing outside the narrow pathway filled with their own personality. They are so intensely absorbed in the contemplation of their own supposed 'righteousness' that nothing can ever appear right to them outside the focus of their own vision distorted by their self-complacent contemplation, and their judgment of the right and wrong. Alas, such an one is our new, mutual friend, L. C. H. 'The right in thee is base, the wrong a curse,' was said by our Lord Buddha for such as she; for right and wrong 'cheat such as love themselves,' and the others only in proportion to the benefits derived—though these benefits be purely spiritual."

February "World Theosophy."—February *World Theosophy* is largely devoted to reincarnation and has some interesting articles in that topic. One could wish, however, that the editor would remember that "There is no religion higher than Truth," and eliminate palpable untruths. It may be possible that E. Abbott is able to smell the vowels and see their color, but when he—or she—tells us (page 132) that Uranus and Neptune revolve the wrong way around the sun, it simply isn't so and it admits of no discussion, no matter how well it may fit E. Abbott's theories. If it is true that their axes lie in the plane of their orbits it is no more than was once true of the earth, according to *The Secret Doctrine*.

Great Activity of Dutch Point Loma T. S.—The Dutch Section of the Point Loma T. S. shows surprising activity, being able to publish five different theosophical periodicals in the Dutch language, which must have but a limited circulation outside of Holland. Among these is a Dutch version of the *Theosophical Forum*, which has a circulation of 600 to 800 copies. Information regarding these may be had from *Het Theosophisch Genootschap, Tolsteegsingel 29, Utrecht*. The Adyar Society has its organ, *De Theosophische Beweging* (156 Tolstraat, Amsterdam), while the U. L. T. interests publish *De Theosoof*, devoted to reprinting classical articles by H. P. B., Judge and other early theosophists (191 Soetdijker Straatweg, Bilthoven). This valuable journal should be in the hands of all Dutch theosophists, whether Adyarites, Lomaites or ULTites. That makes in all seven theosophical periodicals for this small country, more than are issued in any other land. If I have overlooked any others I apologize. While this is encouraging, one cannot condemn too severely the policy of one of these journals in listing only English versions of certain classics, published by its own society, when perfectly good Dutch versions are available, issued by others. I spare the reader by refraining from saying just what I think of it.

Krishnamurti as Prodigal Son.—If one may judge from the February *Theosophist*, Krishnamurti, who has repeatedly disclaimed being a theosophist, or the World Teacher, is looked upon at Adyar as the prodigal son, and the fattened calf is kept ready to serve up on his return to the fold. Two meetings were set aside from the six days of the Convention to listen to papers on the aspects of Krishnamurti's teachings; one long paper is published in *The Theosophist*, while Mr. Leadbeater who, in a moment of wrath, proclaimed him to be a caterer to horse racers and prize fighters and their ilk, is now edging up and declares that he still regards "our dear Krishnamurti" as the vehicle of the World Teacher. Reason; Mrs. Besant has said so, and the Bodhisattva would not have told Mrs. Besant so were it not true (page 544). Apparently, then, Krishnamurti is the only liar in the bunch, as he flatly belies Mrs. Besant and the Bodhisattva. Those who know the history of the case will see that the Arhat is simply trying to save his own reputation and incidentally to cast the blame upon Mrs. Besant, while it was he himself who started the hoax and induced Mrs. Besant to promote it. Despite his pretended clairvoyance, his ability to predict the state of the world 700 years hence, Leadbeater was unable to foresee that Krishnamurti, instead of being as putty in his hands and in that of the Adyar clique, proclaiming them to be the elect of the gods, was to turn out to be a man of honesty who would throw them over when he perceived, at last, what use they were trying to make of him. All of the Arhat's pious remarks do not alter the facts one jot. I have a prodigious respect for Krishnamurti, not so much for his teachings, which I do not claim to understand entirely, but because he has had the courage to say "Get thee behind me, Satan" to those who would tempt him with glory and riches if he would fall down and worship them, and has stripped himself of all the wealth which they had forced on him. The Adyar calf will wait long before he comes to claim it.

Another Novellette by Leadbeater.—The January *Theosophist* (page 433) has started again publishing "Lives," or "Rents in the Veil of Time," smelted out by Annie Besant and C. W. Leadbeater from the akashic records. This time it is the "Lives of Arcor," a charming little Viking lady who lived (among other times) about 520 A. D., and who at the age of eight used to go out before breakfast and kill bears with her bare hands, and who, after repeated adventures reincarnated with the name A. J. Willson in time to be the amanuensis to Besant and Leadbeater in describing her past. It would be waste of space to describe the anecdotes in detail except that her mother was a good cook who could make excellent pancakes. Suffice it to say that the two seers chased all over the rupa and arupa levels in search of data and having caught the scent followed it as a dog follows a rabbit, while "Arcor" took down in writing what was said. The article is worth reading as an illustration of how that astonishing mass of piffle, *The Lives of Alcyone*, was concocted. The date of this "investigation" is February 17, 1898—Leadbeater's birthday—and shows how early Mrs. Besant had succumbed to the wiles of that preposterous humbug.

H. P. B. Portrait.—The colored reproduction of the Borglum painting of H. P. B., sent out by the U. S. Adyar Fund Committee as a grateful acknowledgement of favors hoped to be received, may be a good advertising stunt, but it is an abominable picture of H. P. B. Evidently copied from a well-known photograph, the Borglum painting utterly fails to give the expression of this and portrays her as if she were suffering from a terrible toothache. That may appeal to the Hatcherers, the owners of the painting, but if it were mine I'd get an enlargement of the original photograph and paste it over it. The frame, doubtless, has some value, while the painting has none, and less: Will not some T. S. artist paint George Arundale in a fit of wonderfulness?

Important—Remittances from Canada

Residents of Canada may, if more convenient, send us *blank* (unfilled) Canadian postal notes, or Canadian paper currency. Canadian postage stamps accepted up to fifty cents. As the Canadian dollar is at present below par in the U. S., and as there is a large discount on personal checks, *orders for books* should be paid by postal money order, or by bank or express money order payable at face value in New York, or by adding 20% if remitting in Canadian funds.

The CRITIC subscription remains at fifty cents in Canadian funds.

A Brief Glossary of Buddhist Terms

The Buddhist Lodge, London, has published a very useful *Brief Glossary of Buddhist Terms*, the only thing of the kind in English, which is the forerunner of a much larger and more complete glossary which is in preparation.

36 pages, paper; price 50 cents, from the O. E. LIBRARY.

Narada Sutra—An Inquiry Into Love

Narada Sutra; An Inquiry into Love. Translated from the Sanskrit, with Commentary, by E. T. Sturdy. Third edition; 75 cents. From THE O. E. LIBRARY.

This is a translation of the eighty-four ancient sutras of Narada on Bhakti-marga, the Path of Love, with commentary by the translator. Its study is commended to those who seek a knowledge of the Hindu yoga of selfless devotion and the way to practise it, as well as to those who are inclined, through too exclusive pursuit of the intellectual side of Theosophy, to forget that selflessness, or as some call it, impersonality, is not a negative or vacuous condition, but an intensely positive one, full of desire, it is true, but of desire to give, not to receive. It is in this Bhakti-marga, this Path of Love, that the true way of liberation is to be found, so says Narada, and so says Saint Paul in his famous 13th chapter of I Corinthians.

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.

Ralston Skinner's "The Source of Measures"

Ralston Skinner's classic, *The Hebrew Egyptian Mystery, or the Source of Measures*, a profound work much quoted in *The Secret Doctrine*, has now been reprinted. Price, \$5.00, from the O. E. LIBRARY.

Have You Read "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. From the O. E. LIBRARY, \$7.50 (Europe, 21/- or \$4.50).

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

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 CRITIC. 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.

A Hindu Classical Dictionary

You will not find all of the 330,000 Hindu gods listed in Dawson's *Classical Dictionary of Hindu Mythology and Religion, Geography, History and Literature*, but you will find the most important, as well as most names you are likely to meet with in theosophical reading. A recognized work, price, \$4.00.

You Need a Theosophical Glossary

H. P. Blavatsky's *Theosophical Glossary* is indispensable to students of *The Secret Doctrine*, and, in fact, to all theosophical students. The only reliable dictionary of theosophical terms. Price, \$2.00.

By Charles Lazenby

Few theosophical writers of recent years have given a clearer presentation of the true ideals of Theosophy than the late Charles Lazenby. His book, *The Servant*, gives perhaps a clearer view of the theosophical ideal of service than anything which has been written. It has recently been republished, has been translated into French and a German version is in preparation. The pamphlet, *The Lodge*, written 17 years ago, has never before been offered to the public.

The Servant, \$1.00; *The Lodge*, 15 cents. From the O. E. LIBRARY.

Bombay U. T. L. Pamphlet Series—Additions

Added since February CRITIC: (20) H. P. B. *Kosmic Mind*; (21) Judge, *Overcoming Karma*. 5 cents each.

Clearance Sale

Mostly at half-price. Cash or C. O. D. only. Mention substitutes if possible. Subject to withdrawal without notice.

Besant, Annie—*Universal Textbook of Religion & Morals*, pt. 1, cloth, \$0.38 (was \$0.75).

Some Problems of Life, \$0.50 (was \$1.00).

Children of the Motherland, \$0.88 (was \$1.75). Out of print.

Blavatsky, H. P.—*Voice of the Silence*, rev. cloth, \$0.30 (was \$0.60).

Codd, Clara—*Looking Forward*, \$0.45 (was \$0.90).

Cooper, Irving S.—*Theosophy Simplified*, cloth, \$0.63 (was \$1.25).

Jinarajadasa, C.—*In His Name*, cloth, \$0.25 (was \$0.50).

Kingsford, Dr. Anna—*Dreams and Dream Stories*, \$0.70 (was \$1.40).

Lowell, Arthur—*Concentration*, \$0.50 (was \$1.00).

Leadbeater, C. W.—*Clairvoyance*, \$0.50 (was \$1.00).

Invisible Helpers, \$0.50 (was \$1.00).

Text Book of Theosophy, \$0.60 (was \$1.25).

Martin, Eva—*The Secret of a Star*, juvenile, \$0.35 (was \$0.75).

Powell, F. Montague—*Studies in the Lesser Mysteries*, \$0.50 (was \$1.00).

Wedgwood, J. I.—*Varieties of Psychism*, \$0.38 (was \$0.75).

Wood, Michael—*The Saint and the Outlaw*, \$0.60 (was \$1.25).

The King Predestinate, paper, \$0.25 (was \$0.50).

Wood, Ernest—*Memory Training; Character Building*, each, paper, \$0.16 (were \$0.35).

Wadia, B. P.—*Will the Soul of Europe Return?* ppr. \$0.20 (was \$0.40).

Wadia, B. P. and Others—*The Theosophical Outlook*, \$0.50 (was \$1.00).

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PRISON LABOR IN INDIA

In an editorial in *The Madras Weekly Mail* of March 24th (page 10) reference is made to the subject of prison labor in the Madras Presidency in competition with free labor. It appears that there is a growing disposition to employ prisoners in productive labor and the products manufactured in the prisons of the Madras Presidency in 1931 were valued at about \$300,000. These, the editorial protests, are being sold in competition with free labor. It affords a good sample of the loose thinking which prevails on this subject, not alone in India, but in America and elsewhere as well.

In America efforts have been made, both by labor unions and manufacturers, to have the manufacture of saleable goods in prisons entirely suppressed, and as objections were raised to this on the score that not only was idleness prejudicial to the prisoner, but that the state could not afford to board and lodge him at public expense, a compromise has been reached in several states, as well as in the Federal penal system, by which the products of convict labor are disposed of only to state institutions, or in the case of Federal prisons, to the national government.

This idea of state use is, as has been repeatedly maintained in the *CRITIC*, one of the great hallucinations of the age in penology. It is to be compared with and is even more obvious than, the great economic delusion that trade and employment can be fostered by building up practically prohibitory tariff walls. I say it is more obvious because complicating factors do not exist to the same extent. There can be no question that by maintaining a portion of the laboring population in idleness or unproductive labor an advantage would accrue to the remaining laborers in that there would be less competition. If one-half of the total artisans employed in making a certain product, let us say shoes, could be kept in idleness and supported at public expense, and if half the shoe factories could be closed, the manufacturers and laborers could command higher prices for their products or labor respectively. It would be very fine for them, but the public—and that includes these very manufacturers and laborers—would have to be taxed to

keep the idle ones alive. The same would hold were one-fourth or one-tenth kept unemployed.

The same principle holds with prison labor. Some brilliant mind proposed a seemingly simple solution. The prisons might turn out as much as they wished, but it was to be sold to and consumed only by state institutions of one sort or another. That means that while the goods cannot be sold to the public at large directly and individually, they may be sold to institutions owned and maintained by the public. It can be compared only to the invention of lifting oneself from the ground by one's boot-straps or propelling a sailboat by means of a bellows located in the stern. John Smith, plain citizen, is not allowed to buy a pair of prison-made shoes for his own feet—that would be supporting forced labor—but by means of his vote he can authorize a government purchasing official to use his money to buy the same pair of shoes to adorn the feet of some person in a state reformatory, lunatic asylum, hospital or poorhouse. He may not buy a prison-made broom to sweep his own house, but he may have the state purchasing agent buy it to sweep up the halls of the government buildings.

That is just where matters stand at present. Every broom, every pair of shoes made in a prison and sold to the state enters into direct competition with outside producers of brooms and shoes just as fully and truly as if it were sold in the open market to the state or to private purchasers. For every broom or pair of shoes bought by the state from a prison there is bought one less broom or pair of shoes made on the outside. Consequently the competition exists just as fully under the state use system as under unrestricted sale. In fact the editorial referred to admits that the competition still exists.

In short, the idea that anybody gains by the state use system is nothing but a colossal illusion. So is the idea that there is any difference between workers who go home at night and workers who are confined to the area of the prison grounds and buildings. Can the mere fact of building a wall around a certain group called convicts have any effect on economic laws? The distinction between "free labor" and "forced labor" is also largely illusory. All labor, or practically all, is forced labor, whether the force be the force of hunger or the force of a prison guard with a gun. What so-called free laborer would work were he not driven thereto by the requirements of the body? He is just as much forced as is the convict, only, instead of having the free choice between working and starving—a poor sort of freedom one would think—the convict has to choose between working on the one hand, or the dungeon and bread and water on the other. He, at least, will be kept alive while the free laborer may drop dead from starvation. Small choice, indeed.

There is, then, but one difference between free labor and prison labor. The free laborer is free to choose between working or dropping it and starving; the prisoner cannot make this choice, he therefore is virtually a slave, driven to work for nothing more than board and lodging with perhaps a pittance of a few cents a month. The free laborer is paid a sum which may or may not allow him more than a mere maintenance, generally not. The convict, in most prisons, gets maintenance alone. Just as soon as prisons are allowed to adopt the system of paying wages commensurate with those paid to the free laborers—and that is done in some prisons with great success—the distinction vanishes as far as economics is concerned and the prison will be like any other factory. But even if this is not done, the attempt to evade competitive laws by any state use system is futile.

It is a matter for congratulation that the Madras prison managers are turning out more and more goods; it is in no way adding to unemployment, and if they should be asked if the honest man has not a better right to employment than the criminal they might ask in return: Has the convict a better right to be a non-producer than the free man? If labor is a curse would it not be fairer to keep a hundred bad men in prison hard at work producing, and pension a similar number of free and presumably virtuous outsiders so that they might loaf about and enjoy themselves?

A Letter From Mrs. Widmayer

As many of the *Currie* readers know, I have been handling artistic handicrafts made by prisoners in their spare moments, for the last six years. I would like to call your attention to the fact that most of the articles are admirably suited for bridge prizes, as graduation and birthday presents, and for other gift occasions, as well as for personal use. The goods with which I am usually supplied include hand-loomed rugs, silk patch work cushion covers, inlaid wooden boxes and picture frames, beaded purses and necklaces, horsehair belts, hat bands and dog leads, German silver paper knives, pie servers and berry spoons, and genuine silver and turquoise bracelets, rings, necklaces and pins. All the items are well made, in good taste and reasonable in price. I shall be glad to supply anyone interested with full particulars, and would be much pleased to hear from members who might care to take assortments to sell to their friends and associates. Address *Mrs. O. Widmayer, Route 3, Box 451-A, Edgewater, Colorado.*

The *Currie* is glad to endorse Mrs. Widmayer's long and self-sacrificing labors in behalf of prisoners.

Special Notice

The *Currie* is compelled temporarily to cut down the space devoted to penal subjects to three pages, in order to give more space to advertising books, the sale of which constitutes its chief means of support. This is necessary in order to balance the budget, but it is hoped it will not have to be continued indefinitely.

A Blank Wall

At the present time the *Clarion* seems to be practically up against a blank wall in its efforts to continue. It has seen hard times often enough in its 29 years of publication, but none to compare with the present. It is not so much that is needed, but that in needed badly, and if a few of its old-time friends would send in some donations, which do not have to be large ones, it would be able to pull through. But it cannot continue on nothing in a world where printers and clerks have to be paid. So who will lend a hand?

White Lotus Day—May Eighth

May 8th, as every theosophist knows, is the anniversary of the death of H. P. Blavatsky, and it was her special request that the day of her death, rather than of her birth, should be observed by her followers. The name White Lotus Day we owe to Colonel Olcott (*Old Diary Leaves*, IV, page 435).

Last year an exception was made, much more attention being paid to the commemoration of the 100th anniversary of her birth. Efforts were made at that time to bring about friendly relations among the several factions which have unfortunately come to exist among H. P. B.'s followers, at least to the extent of getting them together for a short time and waiving points of difference, to unite in common acknowledgement of their debt to the founder of modern Theosophy, the Messenger of the Masters. The credit for these brotherly efforts must undoubtedly be given above all to Mr. G. de Purucker, the present official head of the Point Loma Theosophical Society, and despite the unbrotherly suggestions made in certain quarters that he was instigated merely by a desire to promote his own organization, or even his personal ambitions, the efforts were not fruitless, for in various places, and not only on August 11th but at other times there were friendly meetings of Adyarites and Lomaites. That some minor associations declined to take part, and proceeded to prove that their talk about Universal Brotherhood was merely a phrase which they had no intention of observing in practice, is their own affair. It has doubtless contributed to increasing their own good opinion of themselves, as well as to causing others to wonder what, in reality, are these theosophists who refuse to observe the first principle of the Theosophical Movement.

Thinking of H. P. B. and of White Lotus Day this year, one aspect of her life has particularly impressed me. It is something which might well be borne in mind in these days which are exceedingly difficult for many, if not most of us, days when we have the hardest of times to keep going, and when many a suggestion which in times of prosperity would be scorned is likely to tempt us. When the world is handling us lightly, when we have all that we can reasonably want, it is easy enough to adhere to a philosophy which teaches us to kill out desire and to think of and work for only the highest. We may deserve some credit for this, but not much. When we have a good balance in the bank and credit with the grocer it is unquestionably commendable to work for humanity and to indulge only in moderation in those luxuries which make the sole end and aim of unthinking people. But let the shoe pinch; let us be faced with the necessity of having to exercise *real* self denial in order to keep going, and we are faced at once with subtle temptations. The Tempter—and I am not implying that this is a real entity, though it is quite possible that under certain circumstances it may be one of those mysterious "Dark Forces"—the Tempter, availing himself of our discomfort, attempts to make clear to us that however glorious work for humanity may be, it cannot be carried on efficiently without a modicum of personal ease and comfort. We see how entirely necessary it is for us to have, let us say, an automobile, in order to get about on our idealistic errands the more

rapidly; we must be prepared to dress up to the requirements of society and go to functions in order to be able to associate with those whose acquaintance and influence may aid us in our work; we are told that while the millionaire can afford to be shabby, the idealist, if poor, discredits his cause by shabbiness or apparent miserliness; it will never do. And so, too often, we are driven to make the means to an end finally an end in itself, and the real aim and purpose of our lives comes to nothing; all our energy is spent in getting ready to do what we are really living for, in getting the tools which we no longer have the time to use.

This is not arguing against honest work. Possibly the best work being done today is being done by those who are earning a living in one way or another. Jesus is said to have been a carpenter and St. Paul a tent maker; the great mystic Jacob Boehme was a shoemaker, and these mechanical trades afforded abundant time for meditation. But for those who are mystically inclined and who have to contend with poverty the Tempter has a further bait. When pressed, the would-be occultist is faced with temptations to adopt methods which, while superficially regarded as pertinent to his objects, are off-color and really compromising to his principles. The ways of compromising are endless; pay may be accepted for work which means nothing but selling one's soul for a mess of pottage. Bribes—for they are such—may be held out in the way of support if he will lend his aid and endorsement to some of the schools of pseudo-occultism which, even though they have some good, are based on getting something either material or supposedly spiritual for oneself. One is tempted to give instruction in some of those various phases of psychism which sell like hot cakes to the crowd and bring in good fees to the lecturer, but which are based, not on the altruistic principles of Theosophy, but on the desire for personal advancement of some kind. We know what these are; methods to insure success, that is, material success, to "get what you want", sensational lectures on the art of mental healing, lectures on acquiring psychic powers, patent forms of yoga, classes in such subjects as fortune telling by astrology or numerology, well knowing that the hearers are prompted solely by sordid motives, all of which claim to be occultly based, but which depend on the good fees or large collections which they bring in. One could write without end of the subjects offered to the public which pay well, which draw crowds, but which all center about the magic word "Success".

And so, just as the sub-editor or writer for a newspaper has to sell his soul to his superior, writing what he does not in his heart believe, just as the would-be theosophist may become a promoter of questionable investment schemes, just as professors in some of our American universities and clergymen in some of our churches have to become walking frauds by teaching for pay what they believe to be false, just as various persons whom I might name condone moral rottenness in order to keep in with the gang to whom they owe their jobs, so the one who has devoted his whole life to the theosophical cause is tempted when life becomes almost unbearably hard for him.

What has all this to do with White Lotus Day? Simply this. I want to point to H. P. Blavatsky as an example, as one who did not sacrifice principle to expediency. H. P. B. has often been condemned as a charlatan, even within the past few months. What is a charlatan? It is one who sacrifices principle to expediency. He who refuses to sacrifice principle to expediency is not a charlatan, no matter how wrong or misguided he may be in his principles or beliefs. Read the life of Blavatsky, and you will find it one long example of placing principle above expediency. A brilliant woman, one who could have earned a small fortune had she so chosen, whose knowledge of the occult could have brought thousands of dupes and success seekers to her feet, from the time when she obeyed the order to go to America, not knowing why, facing poverty and eking out a living by making neckties and artificial flowers, to the time when, almost dying, she pegged away day and night at getting *The Secret*

Doctrine written and published before it was too late, there was never a time, at least as far as I can ascertain, when she once placed health, comfort or money before the task that was assigned to her by her Teacher. Never mind whether every word she wrote was absolutely true. Valuable as it all may be, and even if it may in part be replaced in the future by some closer approximation to the truth, this stands out in her life: Duty first of all. As Browning puts it in his Epilogue to "Asolando":

One who never turned his back but marched breast forward,

Never doubted clouds would break,

Never dreamed, though right were worsted, wrong would triumph,

Held we fall to rise, are baffled to fight better,

Sleep to wake.

Where Does the Money Go?—II

"Balancing the budget" is a term we have been hearing much of late. What does it mean? Simply this; adjusting your income to your expenditures, or, if this is not possible, adjusting your expenditures to your income.

The British Section, T. S., publishes a statement in advance, a budget, as does even the small Australian Section, which enables members to know what it is proposed to do the coming year, how much is required to do it and how much is probably available. This is of much value, for members can then see whether the proposed expenditures are desirable and within reason, and whether they are of such pressing importance as to induce them to go deeper into their pockets. It is most reasonable that such information should be placed before them sufficiently in advance, rather than waiting till the liabilities have outgrown the assets.

The American Section is the largest section of the Adyar T. S. It includes in its management such luminaries as L. W. Rogers and Sidney A. Cook, now President. Those gentlemen and their associates should know that everything is to be gained by candor and nothing by concealment. Yet do we ever get a statement, a budget, from which those who have to contribute the funds can learn just how much is needed and for what purposes? By no means. President Cook, before he became president, was actively engaged in every *Messenger* in what he called "Silvering the Path", in other words, trying ways of collecting money. To this no one could object, for money has to be collected. But then and since, instead of presenting a formal budget, Mr. Cook has filled the *Messenger*, when he is not expatiating on the glories of the sunset, with telling us how the Masters have approved and accepted Wheaton, how it will receive an aureole of glory this year from the presence of George Arundale and Geoffrey Hodson, and how beautifully the flowers are blooming on its peaceful grassy slopes, to say nothing of ever so much more of the same nature.

Now all this affords fodder for the printing press and has to be paid for, but it does little more. Two years ago the second largest lodge in the Australian Section entered a formal protest against the large amount of space Messrs. Leadbeater and Arundale were taking up in the sectional magazine with their talkie-talkie, and suggested that they either cut it out or pay for the space at advertising rates. Please excuse the insinuation. But last month the CRITIC emphasized the necessity of publishing annually or oftener reasonably detailed, tabulated and certified statements of expenditures as well as receipts, so that members could know, or at least have some basis for judging, whether the money was spent wisely or foolishly, for imperative purposes or simply to gratify the whims of somebody who might have an axe of some sort to grind. Special reference was made to the question of payment of traveling lecturers; whether they receive an honorarium, whether the collections at lectures belong to the society or to the lecturer, whether money spent in the furnishing and adorning of Wheaton is economically and wisely spent, etc.

Among other things some members would like to know is whether

Mr. Rogers, who is the leading lecturer, pays his own way, whether he receives a salary and if so how much, how his traveling expenses are met, and whether the collections at lectures, which must aggregate a considerable sum, as he appears to visit only the larger centers—the cream of the field, so to speak—are accounted for and turned into the Society or are retained by himself for personal use. And the same applies to the other field workers, to say nothing of office help. This, of course, is not intended to reflect in any way on Mr. Rogers—his arrangements with the Directors may be entirely proper—but members want to know just how these matters stand; they want to know, not only how the money received last year was spent, but when they are asked to contribute for next year's expenses, they want to know for what it is to be spent if collected.

President Cook, bless his good heart for his rapturous eulogies of Wheaton and its sunsets, has not shown the least disposition to take the members into his confidence. They are asked to plunk down extra sums for super-memberships, to donate their depreciated stocks and bonds to Wheaton, but for what? Whose is the Path that is to be silvered? And what is the thickness of the silvering?

All of this evasion with regard to money, except where the getting of it is concerned, is not only unbusinesslike, but is calculated to arouse suspicions that the Wheaton cow is taking care of more calves than it should properly be expected to nurse, and that the members are expected to take everything on faith.

I think that those members who have funds to contribute, in addition to their annual dues, should resolutely button their pockets until Mr. Cook comes forward in his next annual report with a scientifically stated budget for the ensuing year, as well as a statement for the past year attested by a certified accountant who may be supposed to know what he is endorsing. Then, and then only, can Mr. Cook be regarded as a suitable person for reelection. It is true he does not give the members a stone when they ask for bread; what he does give them is a gush of sentiment; he asks them not to make inquiries, but to kill out doubts. Isn't that enough to make one laugh? To adopt Mr. Gardner's jargon, "the Society ought to build a thought-form of clarity and decision" about financial matters and direct it straight towards Mr. Cook.

An insider, who is in a position to know, writes that "What there should be at Wheaton, is a monthly publication of the receipts and disbursements in the *Messenger*. If they had to print what they do with the money, there would be such a complete upheaval in the policies, and even in the personnel, that a complete about face would occur."

A propaganda fund, or publicity fund, is being collected, and several other funds are mentioned, and donations to these are reported in the *Messenger*. The donors of these funds are certainly entitled to know whether the money they donate for a specified purpose is being spent for that purpose and not diverted to some other object which the Powers that Be consider more important or more urgent. Is any such statement being published? No, it is not. Wheaton is simply a tank into which members cast their offerings, some labeled for this, others for that purpose. The money goes somewhere, but nobody outside the Holy of Holies knows where. One does not know whether the funds are carried on the books without the cash being there to back them—in fact, it is rumored that one of these funds is purely fictitious, that it still exists on paper but not in bank, the money having been used for other purposes than that specified by the donors.

Although I have not the slightest intention of charging the officers of the Section with malfeasance, such slipshod methods are entirely to be condemned, and it is believed that entire frankness, backed by the attest of a chartered accountant, would hearten the members and, perhaps, open purses which now remain closed. If they decline to do this, which ordinary business principles demand, they should be fired pronto.

Dr. de Purucker Talks on Fraternization

In his Twelfth General Letter to members of the Point Loma Theosophical Society, dated March 31st, 1932 and published in the April *Theosophical Forum*, Dr. de Purucker devoted six pages to discussing his attitude on Fraternization. In reality this would appear to be addressed to all theosophists of whatever organization. He expresses himself as opposed to the plan of a Federation of Theosophical Societies, but returns to his ideal of a "super-theosophical society with one spiritual head," which, however, he concedes to be an ideal or Utopia realizable only in the distant future.

His reasons for opposing a Federation have been presented before, and in these I entirely concur and have said so at the time (CRITIC, October, 1930). He believes that any sort of Federation, accompanied with the usual mechanism of officers, committees, etc., would inevitably result in the introduction of political or party methods and the underground accompaniments of logrolling and lobbying, this or that faction or individual striving after control, with the eventual domination by the more powerful factions to the detriment of the rest. It was for this reason that he opposed the plan originated at the 1930 Geneva Congress of European Sections, Adyar T. S., calling for a convention of delegates appointed by the several societies, an opposition which, while entirely wise and proper from my point of view, caused no little bitterness on the part of some Adyarites, while there was no little suspicion on the part of others that the eagerness with which Mrs. Besant accepted the fraternization idea at the first was prompted by the idea that the two societies would be united with herself as the ruling power. Dr. de Purucker emphatically refused to have anything to do with such a convention and so forced the Fraternization movement into the channel which it is now following with considerable success, namely, the friendly commingling of theosophists in joint meetings and occasional joint programs devoid of all formalities whatever. It is this perfectly informal commingling that he favors for the present, admitting that it is all that can be expected now and that it must be left to time to decide whether further steps for obliterating party lines can be taken. All this I heartily agree with.

At the same time I would make one comment. It is quite open to any theosophist, Dr. de Purucker included, to speculate on the possibilities of a "super-society under one spiritual head," and devoid of politics. But just as long as Dr. de Purucker even so much as mentions the possibility of such a super-society he will, by virtue of the position he occupies, arouse the suspicion that he has in mind a body with *himself* as that spiritual head, and therefore will keep alive the bugaboo of "Popery" with which his society is constantly charged, and no denials on his part will obliterate that suspicion. That, of course, would only tend to continue the separation. And, in fact, what difference would there be between a super-society with one spiritual head, as far as its essential character is concerned, and the Roman Catholic Church? The plan of official spiritual leadership, as existing in the Point Loma Society, is its own affair, but the moment the extension of that system is suggested other theosophists will not only prick up their ears, but begin to show their teeth, and I am with them. So I hope we have heard the last of a super-society with one spiritual head for the remainder of this incarnation.

Imagine, for instance, that the Messenger who many theosophists believe will arrive around 1975 should find the field occupied by "one spiritual head", wouldn't there be the devil to pay? I think so, for that "one spiritual head", unless he be more than human, is not going to step down or play second fiddle without a fight. With every belief in Dr. de Purucker's sincerity and admiration for his candor, he can be extraordinarily imprudent at times, and one is prompted to suggest that he needs some good lady with a lot of tact and prudence to hold him in check!

Phoenix Lodge: Whence, How and Whither

The Phoenix Lodge, London, is a lodge of the Adyar Theosophical Society which was founded in 1930 through the cooperation of the Judge, Lucifer, Sarasvati and Putney Lodges in London for the purpose of reviving in the Theosophical Society the study of the original theosophical teachings and texts, and at the same time of purging it of conflicting neo-theosophical teachings, and of various administrative abuses and defects, this last, I understand, relating especially to the British Section. The four lodges which united in establishing it still retain their individual charters and activities, the Lucifer Lodge consisting exclusively of men and the Sarasvati Lodge of women.

Mr. J. W. Hamilton-Jones, of the Phoenix and Lucifer Lodges, recently paid me the honor of a visit and the following is abstracted from his conversation.

The Phoenix Lodge has taken new quarters at 8, The Colonnade, Victoria House, Southampton Row, London, W. C. 1. The premises are one of a series of shops, and in fact the Lodge will conduct a book shop for the sale of Blavatsky literature. There is a library open daily and a telephone through which dates of meetings and other information may be secured. Back of the shop is a large room used for meetings of the Phoenix, Judge, Lucifer and Sarasvati Lodges, which work in cooperation in studying *The Secret Doctrine*, the plan being that each lodge meets once a week separately to study a given section, and once a month meets with the others as the Phoenix Lodge to compare notes and ask questions. Those interested are invited to attend the meetings. It is proposed to publish papers and later, funds permitting, a Back to Blavatsky magazine. These lodges are, as far as I know, the only Adyarite lodges in England uncompromisingly devoted to the original Theosophy, and as the CRITIC has many readers in that country it hopes that they will make an effort to visit the Phoenix Lodge at the above address and when possible join with it in its work.

The CRITIC further wishes to compliment the members of these Lodges on their determination to remain in the T. S. and work for its reform, rather than to quit. The true theosophical spirit and the quitting spirit are incompatible.

Theosophy or Neo-Theosophy—XXX

(Continued from March 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 Adyar Theosophical Society today.

The Teaching on Logos or Deity or God—(Continued)

The life-principle, or life energy, which is omnipresent, eternal, indestructible, is a force and a PRINCIPLE as noumenon, atoms as phenomenon. It is one and the same thing, and cannot be considered as separate except in materialism.

—*Secret Doctrine*, orig., II, pp. 672-3; rev. ed., p. 710

We may define Monadic Essence then as atomic matter ensouled by the life of the Second Logos. It is His clothing for the vivifying, and holding together of forms; He is clad in atomic matter. His own life as Logos, separate from the life of Ātmā-Buddhi-Manas in the man, separate from any lives on the plane—though He supports, permeates, and includes them all—is clothed only in atomic matter, and it is this which is connoted by the term of Monadic Essence.

—Annie Besant, *Study in Consciousness*, pp. 69-70

It is a well-known fact—to Now, an Avatāra is the Ishvara, learned Symbologists at all eventsthe LOCOS, of a world-system, ap-

—that in every great religion of antiquity, it is the Logos Demiurge (the second logos), or the first emanation from the mind (Mahat), who is made to strike, so to say, the key-note of that which may be called the correlation of individuality and personality in the subsequent scheme of evolution. The Logos it is, who is shown in the mystic symbolism of cosmogony, theogony, and anthropogony, playing two parts in the drama of Creation and Being, i. e., that of the purely human personality and the divine impersonality of the so-called Avatars, or divine incarnations, and of the universal Spirit, called Christos by the Gnostics, and the Farvarshi (or Ferouer) of Ahura Mazda in the Mazdean philosophy.

—*Secret Doctrine*, orig., II, p. 478; rev. ed., II, pp. 501-2

pearing in some physical form at some great crisis of evolution. The Avatāra descends—unveils Himself would be a truer phrase; "descends" is when we think of the Supreme as though far-off, when truly He is the all-pervasive Life in which we live; to the outer eye only is it a coming down and descending—and such an Avatāra is Shri Krishna. He comes as the Logos of the system, veiling Himself in human form, so that He may, as man, outwardly shape the course of history with mighty power, as no lesser force might avail to shape it. But the Avatāra is also the Ishvara of the human Spirit, the Logos of the Spirit, the Supreme Self, the Self of whom the individual Spirit is a portion—an amsha. Avatāra, then, as the Ishvara of our system; Avatāra, also, as the Ishvara of the human Spirit; and as we see Him in these two presentments, the light shines out and we begin to understand.

—Annie Besant, *Hints on the Study of the Bhagavad-Gita*, p. 10

(To be continued)

At the Periscope

Latest News in Brief—Mrs. Besant reported about the same, but no longer drives out.—A. P. Warrington remaining till December at Adyar; as Vice-president runs General Council; might become president.—J. C. Crummey, noted former furious fighter for Rogers, resigns E. S. and T. S.—Give your bad stocks and bonds to Wheaton, says Sidney A. Cook; we'll profit by coming rise; Path needs to be silvered.—Dion Fortune soars to Ain-Soph, meets chief characters of Kabbalah and gets back in time for breakfast.—London U. L. T. moves to bigger quarters at 20 Grosvenor Place, S. W. 1.—*Aryon Path*, leading U. L. T. organ, shies at printing publisher's ad. of new Purucker book; places it on *Index Expurgatorius*; souls of sanctified subscribers saved from satanic Tingley successor's stupendous sacrilege; presentation to public of presumed pernicious Puruckian perversions of precious philosophy positively and peremptorily punctured; will advertise anything but Purucker.—Mr. McIntyre introduces planet Pluto as astrological mess-maker.—Leadbeater, still spry at 85, visits Australia, New Zealand, Java.—Dr. Arundale dancing the theosophical hornpipe in Great Britain; to dance at Wheaton June 18 to August 16.—Editor of *Theosophist* shoots off double-barreled shotgun at Point Loma; Point Loma to drop into lap of Adyar prophesied Besant, mad at Tingley, in 1909.—Point Loma offers D. Litt. degree to Mrs. Besant; declined with thanks; has enough already; might try Leadbeater.—John Wortele Lovell, retired N. Y. publisher and old time theosophist, died April 18, aged 80.—Krishnamurti to hold camp at Ojai June 2-8; to visit India next fall; health improved.—U. S. Adyar Fund gets \$2,000 against \$3,800 in 1931.—British Adyar T. S. and Point Loma T. S. held joint White Lotus meeting.—Ojai Happy Valley pulls through; collects \$1,880; cradle

saved.—Margaret Jackson, gen. sec. British T. S. (Adyar), declines to serve after present term; costs too much.

Will and Won't Fraternize.—Replying to a cordial invitation from the English Section, Point Loma T. S., to take part in a joint meeting on White Lotus Day, the Phoenix Lodge, Adyar T. S., accepted, the Blavatsky Association, which seems to be bound hand and foot by its constitution, courteously declined. The London United Lodge of Theosophists also declined, its reply being only "so, so", while a bit more moderate than its previous virulent letters. These United Lodges, for the most part, present a psychological freak which is partly astonishing, partly a perpetual source of amusement to many theosophists who have not forgathered under the Croshian umbrella.

Man—Whither?—That classic folly of Mrs. Besant and Mr. Leadbeater, *Man! Whence, How and Whither*, being now out of print, Mrs. Besant's publishing house has reprinted the third section, "Whither", being the final part on the "Beginnings of the Sixth Root Race". The April *Canadian Theosophist* (page 58) reviews this and asks what dependence is to be placed upon prophesies of events 700 years hence by a man who failed so ignominiously with regard to Krishnamurti as World Teacher, and who did not even foresee the world war. It adds further that "As far as real occultism is concerned much more may be learned from a study of 'Through the Looking Glass,' and 'Alice in Wonderland.'" With these I would also include *Mother Goose's Melodies*. "Little Jack Horner" is far more occult than anything Mr. Leadbeater has presented us in his book, though it must be admitted that Little Jack has a certain resemblance to the Sage of Adyar, who "stuck in his thumb [into the Theosophical Society's pie] and pulled out a plum, and said 'What a great boy am I!'"

Steam Roller in the British T. S. (Adyar).—The following motion was lost at the National Council Meeting, British Section, Adyar T. S. (March *News and Notes*, page 3): "That it is desirable that means be provided whereby the members of the National Council can obtain sufficient information to enable them to vote with intelligence upon the nominations for General Secretary and Treasurer." Obviously the majority of the National Council do not wish to be able "to vote with intelligence" and the conclusion must be that they are simply dummies pulled by some power unseen. Another motion to provide for a temporary chairman at an election at which the presiding officer is a candidate for reelection as General Secretary was voted down. Virtually the candidate will therefore be judge of the election.

Knights of the Round Table.—The Order of the Knights of the Round Table, started years ago by Mrs. Besant and Mr. Leadbeater as an adjunct to the Adyar T. S., has been allowed to fall somewhat into abeyance. It is now being brought out again, polished up and embellished with robes and insignia under the auspices of Ray W. Harden. Mrs. Besant is the Protector and C. W. Leadbeater the Senior Knight. Persons of any age above seven are admitted. One does not want to criticize a movement intended to encourage the cultivation of knightly qualities, but one may ask what the wearing of white robes, carrying swords and the assumption of titles such as "Sir" John Smith or "Lady" Mary Jones, have to do with the fostering of true knightliness. Mere child's play, one would think. The sight of adults of intelligence parading around with nightgown and sword and addressing each other as "Sir Knight" or "Lady" suggests that this hocuspocus is intended to prepare them for the foldier of the Liberal Catholic Church, and that the pompous C. W. Leadbeater, strutting about in his regalia, is the Grand Panjandrum, does not detract from that suspicion. Information may be found in *The Theosophical Messenger* each month.

By Wireless from Devachan.—(From our special correspondent.) "Though there are many mansions here, the Management is finding

difficulty in allotting suitable quarters to the various groups of theosophists who laud here and who insist on assignments as far removed as possible from other theosophists. One mansion has been allotted to the Lodges of United Anonymites in a retired location at the north-eastern corner of Devachan where they will not be bothered by invitations or social calls. Absolutely fire-and-idea-proof. No back doors or side issues. Large library, mostly *The Ocean of Theosophy* and *The Theosophical Movement*, sufficient for all present and prospective demands. All books approved by *The Aryan Path*. Ample supply of Brotherhood kept on ice for use of residents only. Daily meditation on the text 'With what Judgement ye Judge, ye shall be Judged'. Said to have one or two private Mahatmas concealed in a closet. Big biting dog to keep off Purunkerites. For admission apply, with signed Declaration, to St. Robert Crosbie, who will be watching and waiting. For further information apply to House Committee, if you can find who they are. Another mansion, at the extreme south-western corner of Devachan, just overlooking Avitchi, had to be built to order for **THE ONE AND ONLY**, as they spurned our usual accommodations. Built without doors or windows, entrance being through the chimney. Doors are needless, as no one wants to get either in or out. As for windows, the inside is powerfully Einsteinized and contains all space, sharply curved, so that when one looks straight forward he sees the back of his own head and so is enabled to keep his virtues constantly before him. Daily meditation on those wicked Germans. Being in mortal fear of heretical infection a quarantine has been established against all outside theosophists, falsely so called, which means all of them. This has two advantages; it enables those inside to chuckle over the notion that there are those who want to get inside and cannot, and further, it saves the Devachanic police the trouble of having to round up the Pharisees, who are not allowed to run loose in Devachan, and who voluntarily intern themselves. The sanitary inspector reports an ample supply of Brotherhood, but that it has a gangy flavor and only the occupant would care to use it. The biggest mansion of all belongs to the Adyarites and has been specially magnetized. It is equipped with a large library of books, by Besant, Leadbeater and Hodson, with a niche for Blavatsky books in the cellar. Throne room with twin thrones to be occupied by Besant and Leadbeater (with footstools for Arundale and Jinrajadasa) when they arrive, though some think this will never happen as they may fly direct to Nirvana. Museum containing an assortment of stuffed fairies and angels for lecture demonstrations, a collection of garments worn by fairies and by Liberal Catholic priests and bishops, a statue of Krishna-murti draped in mourning and a high-power machine for generating thought forms. Side gallery of Besant photographs. Liberal Catholic chapel. Vegetarian menu designed by Mrs. Hotchener. Divine Grace piped down by priests and supplied by slot machine in each room at a penny a pint. Amusements: Sidney A. Cook's letters received by radio whenever written, when palls are provided for wringing out wet pocket handkerchiefs; weekly dances by the World Mother; movies portraying the Loves of Leadbeater; megaphone in each room permanently connected by wireless with George Arundale at the lower end. St. Olcott on hand daily to greet new arrivals and show them the ropes; other helpers are invisible. New untagged arrivals are usually shown to this mansion, as neither wit nor wisdom is required for admission. The Lomaxes have their own mansion, but it can be indefinitely enlarged, and there is ample ground and a supply of tents for picnickers, so they hope the other theosophists will move over in time. Brass band on parade daily and free Brotherhood soda to all comers. On the whole a jolly good set who believe in being sociable. No one from the Blavatsky Association has yet appeared, but it is believed they will be asked to take rooms in the Methodist mansion till they can decide where they really belong. The Management of Devachan is expressing considerable irritation over the

necessity of providing separate mansions for those theosophs whose Brotherhood is limited to themselves and is talking of issuing an ultimatum to get together or else to be dumped down the incinerator into Arctich where, at least, there is fraternity and where misery loves company. An alternative is to take up some of the spare ground held by the Lannites and offered by them to all comers, including Mrs. Besant."

Phoenix Lodge Issues Transactions.—The activity of the London Phoenix Lodge Adyar T. S. is exemplified in its issuing frequent "Transactions". Six of these have already appeared, are thoroughly Blavatskian and may be had for sixpence each from the Phoenix Book Shop, 8 The Colonnade, Victoria House, Southampton Row, London, W. C. 1.

Crooked Space Straightened Out.—The recent conference between Einstein and de Sitter has resulted, if one can credit the press abstracts of their statement, in conceding that the theory of curved and limited space is not essential, even if theoretically possible, and that the mathematical factor assumed may well lead to the curvature being regarded as zero. The old Euclidean ideas, the ones with which we were born, are now said to be sufficient for the present as a basis for all known cosmic phenomena. One must admire the grace with which these two master savants have retraced their steps and qualified their views. The great mind is cautious in accepting its theories as final and rather regards them as tentative, and can therefore retire without abashment if necessary. I must confess to unmitigated joy that I can continue to live with untroubled conscience without accepting the idea that light moves in curved lines and that space is limited. At the same time I feel a sort of wicked delight in contemplating the dilemma of those many persons who, without half-way understanding, have talked with supreme cocksureness about light moving in a curve as an established fact and who regard you as a survival from the dark ages if you decline to follow them. These have now to beat a rather ignominious retreat.

Mrs. Josephine Ransom on "The Voice of the Silence."—We have been regaled by various writers with the information that the Master Hilarion gave *The Voice of the Silence* to H. P. B., a statement which her own words in the Preface distinctly disprove. Now comes one Josephine Ransom, who passes for something big in Adyarite theosophical circles and in a book entitled *Madame Blavatsky as an Occultist* prints the following blather: "H. P. B. studied the penetrating doctrine of the Tantra, both as practised on the hot plains of India and in the cold and snowy fastnesses of the Himalayas and in Tibet. That exquisite little book, *The Voice of the Silence*, is drawn from Tantra sources." Mrs. Ransom shows that she either knows nothing of Tantra, or that she has never read the book. To designate *The Voice of the Silence* as a Tantric book, or to say that it comes from Tantric sources ought to disqualify the one doing it from being regarded as a theosophist. Perhaps as bad is it that Mrs. Margaret Jackson, General Secretary of the British Section, T. S. (Adyar) quotes this falsehood in *News and Notes* (November, page 3), and that it is published by the Theosophical Publishing House, London. Of course I do not charge either of these estimable ladies with intending to insult the memory of H. P. B.; they are simply talking through their respective bonnets. But there are people who know what Tantra is, and to tell them that *The Voice of the Silence* comes from Tantric sources is tantamount to telling them to have nothing to do with it while others will take it as H. P. B.'s endorsement of Tantric practices. I don't recall anything quite so abominable in the way of misrepresentation in recent times.

Gems from George Arundale.—For once I am enabled to quote Dr. Arundale with entire approval. He says (January *World Theosophy*, page 17): "My prayer always is, 'May I not be in the future as I am today.' May the gods grant his wish, and quickly. He would then have still another sort of wonderfulness to discourse upon."

Important—Remittances from Great Britain

Residents of Great Britain may, if more convenient, send us personal checks on British banks, *blank* (unfilled) British postal notes, or British paper currency. British postage stamps accepted up to 2/6. *Orders for books* should be paid in the current equivalent of U. S. money. The dollar at present equals about 5/6. The exact rate can be learned from a bank or newspaper.

Special for Critic subscriptions. A *blank* 2/6 British postal note, or the same in British stamps, will bring you the *Critic* for one year, irrespective of the rate of exchange.

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 (2/6) 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, \$1.30. 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 partly 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.

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*.
10. *Karmic Visions*, by Sanjiva (H. P. B.).

"The Secret Doctrine"—H. P. Blavatsky

Photographic facsimile ed. of original, 2 vols. in one, \$7.50.

Point Loma edition in two volumes, cloth, \$7.50, paper, \$5.00.

Point Loma edition has obvious typographic errors corrected; paging same; either edition is commended. From the O. E. LIBRARY.

Col. H. S. Olcott's "Old Diary Leaves"

Old Diary Leaves; the True History of the Theosophical Society. Vol. 1, 1874-78, \$3.00; Vol. 2, 1878-83, \$3.50; Vol. 3, 1883-87, \$3.50; Vol. 4, 1887-91, \$4.00. Vols. 5 and 6 in preparation. From the O. E. LIBRARY.

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

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 CURRIC. Every true theosophist should read them. A set of these can be obtained from this office for 25 cents (or 1/3) in stamps.

De Purucker—"Fundamentals of the Esoteric Philosophy"

Fundamentals of the Esoteric Philosophy. By Dr. G. de Purucker; with Preface by A. Trevor Barker, editor of "The Mahatma Letters to A. P. Sinnett," xvii, 555 pages, 1932. From the O. E. LIBRARY, \$7.50 (Europe, 25/— or \$5.00).

We are pleased to announce the publication of Dr. G. de Purucker's long promised and delightful book, *Fundamentals of the Esoteric Philosophy*. Briefly, this may be regarded as a re-statement in more popular form of *The Secret Doctrine*, of the ancient Mysteries and of the roots of religions. As far as observed it is in entire harmony with the teachings of H. P. Blavatsky and should be of much help in understanding her writings. A table of contents will be sent on request. Mr. Barker regards it as "probably the most important contribution to Theosophical teaching since the publication of *The Secret Doctrine*," which, if we except *The Mahatma Letters*, may well be the case.

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: (1) H. P. B., *Is Theosophy a Religion?*; (2) H. P. B., *What Theosophy Is*; (3) Judge, *Universal Applications of Doctrine*; (4) Damodar, *Castes in India*; (5) Judge, *Theosophy Generally Stated*; (6) Judge, *Karma*; (7) H. P. B., *Thoughts on Ormuzd and Ahriman*; (8) Judge, *Reincarnation in Western Religions*; (9) H. P. B. & Judge, *Reincarnation, Memory, Heredity*; (10) H. P. B. & Judge, *Reincarnation*; (11) H. P. B. & Judge, *Dreams*; (12) Damodar & Judge, *Mind-Control*; (13) H. P. B., *Mediatorship*; (14) Judge, *H. P. Blavatsky*; (15) H. P. B. & Judge, *On The Secret Doctrine*; (16) Judge, *The Secret Doctrine Instructions*; (17) H. P. B., *Truth in Modern Life*; (18) Judge, *Culture of Concentration*; (19) H. P. B., *Hypnotism; Black Magic in Science*; (20) H. P. B., *Kosmic Mind*; (21) Judge, *Overcoming Nature*, 6 cents each from the O. E. LIBRARY.

Last Chance!—G. R. S. Mead's "Echoes From The Gnosis"

G. R. S. Mead's valuable series of books containing translations of early gnostic and other classics is going out of print. We have a few left, 11 volumes, 60 cents each. *State substitutes if possible*. They are: (1) *The Hymns of Hermes*, the pillar of the mystical Hermetic tradition; (2) *The Vision of Ariducius*, the most graphic vision of Paganism; (3) *The Hymn of Jesus*, the earliest known sacred dance and passion play; (4) *A Mithraic Ritual*, the only extant ritual of the pagan mysteries; (5) *The Gnostic Crucifixion*, a spiritual vision of the outer happening; (6) *The Chaldean Oracles, I*, the favorite study of the later Platonic Mystics; (7) *The Chaldean Oracles, II*; (8) *The Hymn of the Robe of Glory*, the famous Syriac Hymn of the Soul; (9) *The Wedding Song of Wisdom*, the mystic sacred marriage.

Watch for review of Dr. de Purucker's *Fundamentals of the Esoteric Philosophy* in the June CURRIC.

Reliable Editions of H. P. Blavatsky's Books

- Isis Unveiled; photographic facsimile of original, 2 vols. in one, \$7.50.
 London edition in two vols. with obvious errors only corrected, \$12.00.
 The Secret Doctrine; photographic facsimile of original, 2 vols. in one, \$7.50. Point Loma edition, in two vols., cloth, \$7.50; paper, \$5.00.
 The Key to Theosophy, photographic facsimile of original, \$2.00.
 Bombay reprint of original, paper, \$1.00.
 A Modern Panarion, Out of print, \$7.50.
 A Theosophical Glossary, photographic facsimile of original, \$2.00.
 The only reliable glossary, invaluable 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; Peking edition, the only reprint of original, edited by Alice L. Cleather and Basil Crump, \$1.00.
 U. L. T. edition, revised by W. Q. Judge, fabricoid, \$1.00; same, Bombay ed. cloth, \$0.50.
 Practical Occultism and Occultism vs. the Occult Arts, pamphlet, \$0.20.
 Nightmare Tales, paper, \$0.85.
 Raja Yoga or Occultism, reprint of 12 articles by H. P. B., \$0.75.
 Five Messages to American Theosophists, paper, \$0.25.
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 The Letters of H. P. Blavatsky to A. P. Sinnett; edited by A. Trevor Barker, \$7.50. Throws much light on her character.
 Some Unpublished Letters of H. P. Blavatsky, \$2.65.
 Letters to Prof. Hiram Corson of Cornell University.
 For other pamphlets see "Blavatsky Pamphlet Series" and "Bombay U. L. T. Pamphlet Series."

Biographies of H. P. B.

- Kingsland, William—The Real H. P. Blavatsky, \$5.75.
 The best biography; recently published.
 Rutt, G. Rusden—Madame Blavatsky, \$2.25. An excellent biography by a non-theosophist.
 Bosman, L. and Orchard, A.—H. P. Blavatsky, the Light-Bringer, paper, \$6.50. A brief but reliable biography.
 Cleather, Alice L.—H. P. Blavatsky; her life and Work for Humanity, boards, \$1.25.
 Cleather, Alice L.—H. P. Blavatsky as I Knew Her, Boards, \$1.25.
 Both by a personal associate and pupil of H. P. B.
 Kingsland, William—Was She a Charlatan? paper, \$0.50.
 A reprint of the Appendix to *The Real H. P. Blavatsky*.

Point Loma T. S. Periodicals

- The Theosophical Path*, monthly, \$2.50 a year (foreign, \$2.75)
 An excellent popular theosophical journal.
Lucifer, monthly, \$1.00 a year, organ of the Theosophical Clubs.
 Not big, but one of our favorites.
The Theosophical Forum, monthly, 50 cents a year; contains news, notes, answers to questions and fraternization notes.
Lotus-Circle Messenger, 10 issues annually, 50 cents. Devoted to theosophical work for children.

Subscriptions through the O. E. LIBRARY.

In June CHITRE: "The Boycott in Theosophy".

THE O. E. LIBRARY CRITIC

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BY

The O. E. Library League

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AMERICAN LEAGUE TO ABOLISH CAPITAL PUNISHMENT

The CRITIC is glad to give publicity to the following letter, which speaks for itself. The prevailing depression and national hysteria over crime have rendered the work of the American League to Abolish Capital Punishment very difficult and it deserves all the help that can be given to it. The range of offenses to which the death penalty is applied has been extended of late years, and for no obvious reason other than a mob spirit of revenge not unlike that which instigates a lynching party. One should remember that there is nothing in the nature of things to prevent an excited legislature backed by popular clamor from imposing the death penalty for any act of which it disapproves strongly, yes even, in times of excitement, for objectional political or social opinions. The vote of a legislature and the approval of a governor bidding for votes are sufficient to constitute anything whatever a "crime", and to impose any penalty they please. The remedy, "Kill him", is so simple that it at once occurs to the average man and when enough people become infected with the same idea it becomes a legal enactment. Slowly and painfully humanity has fought its way from the condition where petty larcenies were punished by death. Men are not so different today from then; it would be easy enough to go back to it step by step, and every enactment of a new law imposing the death penalty makes it the easier. The only safety lies in fighting the idea everywhere and under all conditions. It is that aim which the American League to Abolish Capital Punishment has in view. (Membership fees range from \$1 through \$5, \$10, \$25, to \$100 for Life Membership.)

AMERICAN LEAGUE TO ABOLISH CAPITAL PUNISHMENT

112 East 19th Street, New York

June 1, 1932

Dear Mr. Stokes:—

At this difficult time we are trying to revive the interest of every one of our members. You are one of those we have always counted on. I hope that, in spite of your own problems, you can help us once more to carry on.

The Lindbergh tragedy has made our situation very difficult. We face losses and alienation of many sections of the press. Yet this attitude is merely hysterical. The crime of killing human beings in a spirit of vengeance is as mistaken as before. The enlightened family on whom this tragedy has been visited would deplore the present public attitude.

To meet the new opposition of legislatures which will come to a climax this coming winter we are trying to do statistical research on kidnapping, proving the rarity of this type of crime. This is an expensive job.

At the same time we must go on with our regular educational work and break ground for new campaigns in Pennsylvania and New Hampshire.

Please continue your support and help us find new enlightened friends of your own point of view.

MARY C. DUMOW, *Treasurer*

Penal Notes

Death Penalty for Kidnappers.—The folly of the popular demand for the death penalty for kidnapping even when not resulting in murder should be obvious. Aside from what some regard as sentimental objections to capital punishment the imposition of the extreme penalty for any but an extreme offense makes it a matter of indifference to the criminal facing capture whether he murders his victim or not. No law directed against kidnapping can be considered rational unless it imposes a relatively light penalty provided the child is returned unharmed. To impose the death penalty or even life imprisonment without regard to whether this is done or not is to place a premium on murder. The escaping thief may throw away his booty in order to facilitate his escape, and the kidnapper, when pressed, may disencumber himself of his victim by killing it or abandoning it to exposure, knowing that he cannot be made to suffer the more thereby.

Prison Association of New York.—Mr. E. R. Cass, General Secretary of the Prison Association of New York, writes to the *Carro* in part as follows: "I note that you make a careful distinction between the Prison Association and the Commission to Investigate Prison Administration and Construction. Of course there is a difference, but the fact is that as a member of the Commission I have injected into the work and thought of the Commission many of the objectives and ideals of the Prison Association of New York. The Commission's severe criticism of the costly construction of institutions, and its report on an educational program for the institutions of the State, are traceable in no small degree to my efforts. Furthermore, the entire legislative program of the Commission for the two years of its existence was largely left in my hands. This year we succeeded in modifying the Baumes fourth offender law; in reducing the penalty for burglary and robbery, fixing a minimum and a maximum instead of a high minimum and no maximum, which resulted in the giving of 15 to 90 years to young first offenders. We created a new institution for offenders between the ages of 16 and 19; another institution for mentally defective delinquents; continued the life of the Commission another year, and authorized it to investigate into the field of probation; increased the good time allowance for satisfactory performance of work and observance of the prison rules from five days per month to seven and one-half days per month. Then there are a number of other bills that we succeeded in passing affecting the administration of parole and the Department of Correction." Mr. Cass is not boasting; he is simply stating facts. Probably there is no one person to whom penal reform in New York owes so much, and if he could be multiplied and distributed throughout the forty-eight states we should soon have a different state of affairs.

Dr. H. Hastings Hart Dies.—Dr. H. Hastings Hart, eminent authority on penology and prison reform, died May 9th, aged 80. He was especially noted for his studies of county jails.

John D. Rockefeller, Jr., Demands Repeal.—That John D. Rockefeller, Jr., has written an open letter to Dr. Nicholas Murray Butler recommending the repeal of the Eighteenth Amendment is one of the most interesting as well as encouraging signs in the present struggle. It is of significance because Mr. Rockefeller is a shrewd business man and a devout member of one of the largest church organizations of this country and was, until recently, an ardent advocate of prohibition and a liberal contributor financially to its defense, and further is and has always been a total abstainer from the use of alcoholic beverages in every form. His changed attitude can therefore not be attributed to any personal motives or bias whatever and must be explained by his actual observation of facts. Further he presents a fine example of moral courage in openly expressing his views in the face of what must be the opposition and perhaps resentment of many of his religious associates. In view of his prominence it cannot be questioned that his fearless presentation of his opinion will have great influence. After this thunderclap is it too much to hope that Henry Ford will soon be leaping over the fence?

Balancing the Budget.—One of the plans proposed in Congress for raising revenue was to tax the bootlegger 100% of his profits, that is if he could be caught, which, I suppose, was to be accomplished by the old plan of throwing salt on his tail, all other plans having proved virtually ineffectual. In lieu of a sufficient amount of salt the Government might offer immunity from arrest to bootleggers who voluntarily come forward with their regular income tax and thus replace the police who are doing the same thing and pocketing the proceeds.

Depression Strikes Penitentiary.—The Associated Press reports (June 13) that all shops of Joliet Penitentiary are to be closed immediately, owing to lack of orders. In place of productive labor prisoners will be given gymnastics in order to keep them supple.

"Literary Digest" Prohibition Poll.—The final summing of the *Literary Digest's* big poll on prohibition showed 73.51% in favor of repeal of the Eighteenth Amendment, 46 states voting wet and only two, Kansas and North Carolina, being on the dry side by a small majority. Now, horrible to relate, North Carolina seems to have tumbled to the wet side as it nominated a wet candidate for U. S. senator in place of the present dry incumbent. Thirty-three states stood more than 2 to 1 for repeal, while nine stood more than 4 to 1 for repeal.

Pity the Poor Bootlegger.—Government employees who favor prohibition and who are about to have their pay reduced should take consolation in the fact that the excise tax on beer, which would have saved them this squeeze and which Congress rejected, goes into the pockets of the bootlegging fraternity. It is their contribution to the solution of the unemployment problem.

Easing the Banquet Law.—According to the Robinson bill, approved by Gov. Roosevelt, fourth time offenders in New York will no longer be sentenced to life imprisonment without recourse, but to 15 years to life, and will be eligible for parole at the end of 15 years, though they will still be under the surveillance of the parole board for the rest of their lives and subject to rearrest in case of violation. This is a great improvement, but it leaves open the question of the character of the parole violation. Some violations are merely technical, not criminal, such as leaving the state without permission. One can imagine various reasons for doing this, demanding immediate action, which would hardly justify recommitment for life.

Not "The Critic"—But Might Be

A Dutch business firm recently issued a circular containing the following: "We have been in business since 1918. We have been pleasing and displeasing the public ever since. We have been cursed and discussed, boycotted, talked about, lied to, hung up, held up, and robbed. The only reason we are staying in business is to see what the hell is going to happen next!" The Critic is not "in business", but the other remarks apply. It wants to keep going in order that the theosophical public may have a dependable means of seeing "what the hell is going to happen next!" If you want to see that you will find it only in the Critic. But it is not only "on its uppers", but is in danger of losing its skin. It can't go on unless some of its friends come to its help with a bit of cash to pay the printer. Will you help it?

Dr. de Purucker's "Fundamentals of the Esoteric Philosophy"

Fundamentals of the Esoteric Philosophy. By G. de Purucker, M. A., D. Litt.; Edited with Preface, by A. Trevor Barker, xvii, 555 pages. Rider and Co., London, David McKay Co., Philadelphia, 1932. \$7.50 from the O. M. Lammay (Europe, 25/—or \$5.00).

*And still they gazed, and still the wonder grew,
That one small head could carry all he knew.*

—Goldsmith; *The Deserted Village*

This work consists of 48 lectures delivered by Dr. G. de Purucker to the members of the Point Loma Esoteric Section in 1924-7. The lectures were taken down stenographically and are here published with only minor corrections by the author, and with an interesting preface by A. Trevor Barker, the well-known editor of *The Mahatma Letters to A. P. Sinnett*, and *The Letters of H. P. Blavatsky to A. P. Sinnett*. Whether the lecture form is an advantage or otherwise is a matter which must be left to the taste and receptivity of the reader. A series of lectures necessarily involves repetition and summarizing from one lecture to another which can be avoided in a book, where back references can be made by foot-notes and so much repetition and consequent cost avoided. The reader of a book can go over difficult passages again and again, while this is not possible for a listener, who must have such going over done for him by the lecturer, and it is characteristic of Dr. de Purucker that he has acquired the habit of repeating, of turning his subject over and over in different words. For many this is just what they need, while for others it is wearisome. Be that as it may, he has decided to adopt this form in his new treatise and one must take it at that, and remember that it was originally addressed to listeners, not to readers.

The work, as its title implies, is a treatise on the fundamentals of the Esoteric Philosophy, and in commenting one must ask what that means? What is the Esoteric Philosophy? Is there one philosophy, and but one, which has the right to claim this designation? In the present case at least it may be defined as the Ancient Wisdom, of great antiquity, handed down through a succession of ages and forming the basis—however corrupted in course of time—of the great religions we now know. The most complete presentation of this ancient esoteric philosophy in our day is to be found in the writings of H. P. Blavatsky, especially *The Secret Doctrine*, which she claimed to have learned, for the most part at least, from the Masters in Tibet, and which is reinforced by the letters from these Masters to A. P. Sinnett and a few scattered letters to other individuals from the same source. Besides these threads may be gathered together from what is known of the teachings of the ancient Mystery Schools, as well as from the ancient writings of India.

In commenting on such a treatise we are not concerned with the question whether every statement is intellectually credible today, whether it agrees with the actual findings of modern science, or with common-sense. There are statements aplenty in this work which will arouse the

opposition, and in some cases the ridicule and perhaps disgust of one trained in modern scientific facts and theories. So be it; that is a matter for another chapter. What concerns us here is whether it is as faithful a presentation of the Esoteric Philosophy as given to us by H. P. B. and *The Mahatma Letters* as could be expected of an ordinary mortal, taking into account the fact that language is but an imperfect means of expressing and transmitting abstruse or highly abstract ideas.

Further, *The Secret Doctrine* of H. P. Blavatsky often presents ideas in a very partial form, either from lack of complete knowledge of the subject—a claim which H. P. B. never made for herself—or, because it was desired to set the student to thinking for himself and drawing conclusions from mere hints, or because there is information which it was not considered safe to give into the hands of the ordinary man or woman of the world lest it be either misunderstood or applied to evil uses. Probably there is no one who attempts to present the philosophy of *The Secret Doctrine*, unless he limits himself to mere quotations, but who will infuse something of his own interpretation into his presentation. This is unavoidable, and the utmost we can demand is that the speaker or writer shall adhere to the sense of *The Secret Doctrine* as closely as he can, and "leave the rest to God". If he does more than this, if he adds anything which cannot logically and directly be deduced from this authoritative work, he is sure to be challenged and asked to give a clear statement of the sources of his authority. And rightly.

Dr. de Purucker's work professes to be a presentation, in simpler or clearer language, of *The Secret Doctrine*, with a quotation from which he begins nearly every lecture. In addition to this he claims to have received, or learned, certain esoteric "keys" which illuminate its obscure passages. He is, indeed, a man of vast erudition, equally at home in the ancient Aryan and the more recent Greek writings, in the Kabalah, and others and not a little of what he tells us is stated to be derived from the secret teachings of the old Mystery Schools, now in part being made public for the first time. All of this is woven into a fascinating philosophy, which he terms "the Esoteric Philosophy", or which others would call Theosophy.

Now right here a serious question arises. Whence did Dr. de Purucker get these "keys" to *The Secret Doctrine*? How did this ancient Mystery knowledge, hitherto kept secret, come into his possession? What living persons, or disembodied ones for that matter, possess it, who have so honored Dr. de Purucker with their confidence as to give him these secret teachings with permission to broadcast them? For anybody, without pledge or other obligation, can secure this hitherto secret teaching if he can buy or borrow the book. We know that H. P. B. has said that further information would be given out when the world is ready to receive it, but that does not answer our question. Allowing for that which a man of deep thought and learning can extract from the writings of recognized authority, and recognizing the value of turning over ideas and presenting them in different forms, so that those who may not catch them from one form of expression may do so from another, the student of this work must ask himself: How much of what is said is reasonably and logically deducible from the recognizedly authoritative writings, and how much is Dr. de Purucker's own addition, which must be considered as his own special contribution or revelation, obtained from some purported source other than the writings accessible to us all?

I am not denying his right to present such purported information and much of it may be extremely valuable and suggestive. After all no one is obliged to accept even the statement of a Mahatma if it does not appeal to his reason and intuition. One should be glad of all sensible attempts towards developing a more complete philosophy. There is no doubt whatever that the work stimulates thought to a remarkable degree. But what every student of *The Secret Doctrine* has the right to ask is: Whence does this information come to us? Every student of *The Secret*

doctrine will be on the lookout—and rightly—for possible contradictions.

It is to be regretted that Dr. de Purucker fails signally to tell us what some of his sources are and to distinguish what is palpably a portion of *The Secret Doctrine* and what he has reasoned out from it, from those portions which are his own, received from some source not made clear, further than that we are led to believe that they are "now for the first time given out". Had he done this, had he revealed the sources of his further information, so that the reader could judge for himself of their weight, no one could object; his elucidation of *The Secret Doctrine* could then be sharply marked off from his own additions and it would not be left to the reader to decide whether his presentations came direct from *The Secret Doctrine* or from some source peculiarly his own. The absence of this sharp distinction detracts greatly from the authoritative value of the book and, as a matter of precaution it is recommended that those who can do so check it up at every step with H. P. B. and with *The Mahatma Letters*, and make marginal or other notes to that effect. In doing so they will learn what H. P. B. and the Masters said, and what Dr. de Purucker adds on his own account, and I venture to say their respect for *The Secret Doctrine* will be vastly increased, whatever they may think of Dr. de Purucker's additions. To undertake such a critical comparison of the work with *The Secret Doctrine* is out of the question here, though this may be done in the future.

This, of course, while a criticism, is not a condemnation. The reader will have served to him a feast of reason and a flow of soul, and will get a better conception of the Esoteric Philosophy in its grand outlines even though it may not serve him as a wholly reliable Baedeker's Guide to his future travels through the Cosmos. But those of us who regard *The Secret Doctrine* and *The Mahatma Letters* as the best available authorities which we have, however incomplete, will be on our guard against any possible deviations; and when we are told that the book contains information not hitherto made public, we must use our own discretion in accepting that "information" as in any way authoritative in the same sense as the books referred to. I have frequently stated that I see no reason why further information should not be given from the same sources either to Dr. de Purucker or to anyone else worthy of receiving it; but that is quite different from saying that any particular person is actually in touch with such sources, and any claim to be so, however sincerely and honestly made, calls for clear proof. Otherwise the purported information must be regarded as one would regard the work of any philosopher, on its intrinsic merits alone, and with a certain degree of skepticism.

Now I would make some further criticisms, mostly as to matters of form. Dr. de Purucker's plan of taking up a subject, dropping it, resuming it in a later lecture, only to drop it and continue it again, may have its object (page 410), but it is most provoking at times. To give a single example, when he starts to discourse on the "Silent Watcher", or as he usually calls it, the "Wondrous Being", he treats it as if it had been run through a hash chopper; a fragment here, a fragment there, through several lectures, before one learns what he is aiming at. Subject after subject is treated in the same fragmentary fashion till one is disposed to think that the book was written to test his temper. *The Secret Doctrine* has been criticized for its endless digressions, and whether there is a reason for this or not it cannot be said that Dr. de Purucker's book possesses that trait in a much less degree.

Dr. de Purucker, as a linguist, is also a purist in the use of terms. He has a way of using words or terms in a sense which may be etymologically correct and which might suit our ancestors, but which does not fit in with present-day usage. A very marked illustration is his use of the term "The Absolute" (page 154), in which he speaks of The Absolute having been once a man. To be sure, on page 151 he explains that he is using it in its original sense. That may satisfy his craving for accuracy

in speech, but the fact is it is quite another matter from "The Absolute" or the Unknowable Causeless Cause of *The Secret Doctrine* and of other philosophies, in my view one should use words in their present day sense, not in the sense in which our ancestors or some lexicographer have used them. If one applied this principle to every-day speech not one of us could understand the other. And in a professed commentary on *The Secret Doctrine* the words must be used in the sense in which H. P. B. used them, and to do otherwise is to introduce confusion at once, for the average reader will become entirely muddled on the subject and we shall have two or more nomenclatures for the same philosophy used by different schools, and an attempted fraternization will end in a war over terms. Another case also occurs on page 154, where it is stated that the animal soul evolves into the monad, notwithstanding the well-known teaching that the animal soul, in the common acceptance of the term, disintegrates soon after death and therefore cannot evolve. I concede that if one accepts Dr. de Purucker's definition of the term, and his explanation, one may arrive at a view consistent in itself and not inconsistent with *The Secret Doctrine*. But such forcing of his own definitions on the reader is sure to make trouble and to impair the circulation of the book among students outside his own society. And in fact these two cases cited have been held up to me in triumph as proof that Dr. de Purucker is teaching, not H. P. B., but de Purucker.

The constant references to Katherine Tingley, who was living and present at the lectures, while entirely appropriate in addressing her own pupils, are out of place in a book addressed to the general public and are sure to cause resentment in other theosophical circles. Besides, they are entirely needless, as the Esoteric Philosophy has to do with principles, not with personalities, and the constant lauding of a person present at the lecture is sure to leave a bad taste in the mouth of many who would otherwise be favorably disposed. But all this must be discounted in appraising the philosophy itself.

Dr. de Purucker cannot be said to be strong on modern science and he has afforded illustrations which, in the absence of direct evidence that *The Secret Doctrine* is authority, will damn his book in the eyes of many. To cite one case he asserts (page 319) that the sun is not hot, which, I suppose, means that it is cold, a statement which is as flagrantly in contradiction of proven scientific evidence as would be the claim that the moon is made of cheese. If this is part of the Esoteric Philosophy, so much the worse for the Esoteric Philosophy, though I have failed to find such an assertion in *The Secret Doctrine* and would not accept it if I had.

The substitution of "Karman" for "Karma" and "Mahatman" for "Mahatma" I look on as utterly indefensible. Kurma and Mahatma are not only forms which have been adopted in English, as well as being in daily use in India today, but they are the only ones used by both H. P. B. and by the Masters in *The Mahatma Letters*, and one would think that what was good enough for the Masters should be good enough for Dr. de Purucker.

The work is furnished with a very complete analytical table of contents, but the index leaves much to be desired. Thus we fail to find such everyday words as Folat, Veda, Yoga, Pythagoras, Lemuria and others. While some of these occur in the text our old friend Folat, so constantly mentioned in *The Secret Doctrine*, some understanding of which is essential to an aligning of the Esoteric Philosophy with modern physics, fails to appear under this name in the body of the work, as far as I can discover, however it may have been rechristened by Dr. de Purucker. A *Secret Doctrine* commentary with Folat left out is like a Holy Bible minus Jehovah. It is to be hoped that a future edition will have a much fuller index.

One must always feel grateful to the author for his presentations of the ethical aspects of Theosophy and his insistence that Brotherhood is something to be practised, not talked of only, and his advocacy of frater-

nization. It matters little whether one has the correct view of the course of the Monad, or of the rounds and races, but it makes a world of difference whether one applies the conception of Brotherhood. Dr. de Purucker is earnestly attempting to follow the precept of Robert Crobie, the founder of the United Lodge of Theosophists, that "Neither Jesus nor H. P. B. lived and died that a book or books should be swallowed wholesale, nor even that men should become disciples, but that all men should become brothers."

So, to conclude, one lays down the book after many thrills of pleasure and much illumination, and yet at times with the disposition to recall the remark which King Ferdinand of Aragon and Castile is said to have made to the astronomer who was expounding to him the cosmogony of that day: "If God had consulted me at the Creation, I could have shown him how to make a far better job of it." And this both with respect to the Esoteric Philosophy itself and to Dr. de Purucker's method of presenting it.

The Boycott in Theosophy

I am authoritatively informed that *The Aryan Path*, published in Bombay under the influence of associates of the United Lodge of Theosophists, which has a six months' contract with Rider & Co. to publish advertisements of their books, has gone back on its contract to the extent of refusing to include an advertisement of Dr. G. de Purucker's *Fundamentals of the Esoteric Philosophy*, which is published by Rider. The contract was an unqualified one, so the Rider firm states, that is, it did not accord to *The Aryan Path* the option of excluding such titles or authors as might be, from its standpoint, objectionable. A contract is a contract, and the time to make exceptions or qualifications is before, not after it has been signed. Business usage and law, to say nothing of ethical propriety, recognize the inviolability of contracts, even when one of the parties afterwards finds himself to be the loser thereby. Nothing short of gross immorality and prejudice to public morals could justify such an act of repudiation, and it would be difficult for even the most squeamish to detect anything immoral in Dr. de Purucker's book. On the contrary, it is regarded by many good judges as having a high value. Are we to suppose that the Management of *The Aryan Path* was prompted by its antipathy to Dr. de Purucker to suppress his name and as far as in it lies to prevent its readers from contacting his books? If so it affords a sorry exemplification of its supposed liberalism. These comments, of course, are not directed at any individual, as the Management of the magazine is anonymous.

Aside from the question of business agreements one must concede that no one is morally required to recommend that of which he does not approve, and with which he cannot agree. At the same time one must remember that only by practice is the sense of discrimination developed. It is a serious matter to lay down the dictum "You shall believe this and you shall not believe, or even come into contact with that." In such matters any attempt to keep theosophists from coming into contact with views which, provided they are not positively immoral, are not in accord with what one personally thinks, is very distinctly an act of boycott; it is constituting oneself not only a "leader", but a Pope who places all books not coinciding with his own views on an *Index Expurgatorius*. Between saying "You shall not read this," and making efforts to keep one from reading it by concealing it, there is small difference. H. P. B. said in her First Message to American Theosophists:

"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 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."

Similarly, the refusal to associate with theosophists outside the ranks of one's own society, who accept most of the same views and who differ in but a few is a distinct act of boycott. If one is modest enough to feel that he does not know everything he should be glad to get the viewpoint of others. If he thinks that all truth centers about himself he should rejoice at every opportunity of mingling with others in order to spread it, that is, if he is not one of those who are aiming at Pratyeka Buddhahood, with only their own salvation in view. To refuse to do so indicates either a victim of the disease of self-righteousness, of separateness, or, perhaps, of a feeling that he might be contaminated—which is synonymous with spiritual cowardice. Any or all of these are implied in an act of boycott, and one may confidently expect to see it accompanied by a dwarfing of the spiritual faculties, the loss of power to judge others impartially and the worship of dogmas which, so far as their value by themselves alone to contribute to evolution is concerned, might as well be dumped into the sea.

Shri Sadguru Meher Baba—Messiah or Humbug?

Now that "His Divine Majesty" Shri Sadguru Meher Baba has returned to America, claiming to be a God or Messiah, it may be of interest to read part of a letter dated March 25th from Mr. K. J. Dastur of Nasik, later of Bombay, who was at one time the Meher's most enthusiastic disciple and editor of *The Meher Message*. He says:

"You and your readers must be rather anxious to know why I no longer regard Meher Baba as a Sadguru,—in fact, why I regard him as a charlatan. The following are my reasons in brief.

"(1) Non-fulfilment of promises solemnly given to disciples pertaining to their spiritual advancement: Meher Baba has hitherto failed to give enlightenment to any person, and I now firmly believe that he has not the power to give enlightenment to others; (2) Non-fulfilment of various important prophecies, including those pertaining to his 'manifestation as Avatar'; (3) Failure of the Premashram experiment and mischief perpetrated in the name of divine love upon some of his devotees; (4) Fits of temper; (5) Abuse of psychic powers; (6) Monkey tricks; and (7) Exhibition of immoral films at the Circle Cinema of Nasik, of which he became proprietor last year.

"For the last six months I have been asking Baba's 'enthusiastic disciples' the following questions: '(1) How do you justify the violations of numberless promises given to us by Baba? (2) How do you justify his various monkey tricks? (3) How do you justify his abuse of psychic powers? (4) How do you justify the exhibition of immoral films? (5) How do you justify his fits of temper? (6) How do you justify the non-fulfilment of his various prophecies?' To all of these questions I have hitherto failed to receive satisfactory replies. Twice have I asked Meher Baba himself these questions, but his replies were not only unsatisfactory but unreasonable, ...

"Meher Baba has certainly many good points, for which I respect and admire him; but so far as his spiritual claims are concerned, my present considered opinion is that he is a humbug."

Meher Baba is an Iraní, not a Parsi as erroneously reported, that is, a late arrival from Persia. He was formerly a toddy (Indian whiskey) dealer, was seized with an attack of super-consciousness in which he remained about six months to awaken to find himself an Avatar. I have read the material written by him in *The Meher Message*, which is only second-rate, such as any half-baked pundit might turn out. My general impression is that while he may be honest in a way, he has a vivid impression as to the way to butter his bread, and that he exerts a subtle influence on emotional men and women, due in part, doubtless, to his

flowing hair, his big moustache and his assumed silence—he claims not to have spoken for seven years. Real Mahatmas, real Avatars, have no time to fool with such trivialities as spelling out their messages on an upstater board. Real silence is real silence, not using the fingers instead of the larynx. It is such affectations, which make a great impression on the indiscriminating, which make me disposed to agree with Mr. Dastur, who terms him a "tin-pot Mahatma".

Centennial Edition of H. P. Blavatsky's Works

Note.—The Critic heartily endorses the following circular of Rider & Co., which is reprinted *verbatim*. Notice of each volume will be given in the Critic when published, and the books can be obtained from the O. E. LIBRARY.

April, 1922

From the House of Rider will be issued the long awaited Centennial Edition of the complete works of H. P. Blavatsky. The first seven or eight volumes will consist of a chronologically arranged collection of all her articles which have appeared in the English, French and Russian press from 1874 to the day of her death in 1891. The first volume, now in hand, covers the period of 1874-1879. It throws a flood of light on the origin of the modern theosophical movement, and explains Madame Blavatsky's early association with the spiritualists. Later volumes will include authentic reprints of H. P. B.'s standard books. Each volume will be obtainable separately, and the period over which publication of the complete edition is spread will naturally depend on the welcome accorded to the earlier volumes. All students of the teachings of H. P. B. are invited to support the project to the extent of their ability, thus assuring publication within a reasonable period of the complete edition.

Messrs. Rider & Co. desire to draw attention to the fact that in this Edition no expression of personal opinion nor any mention of any particular theosophical organization will appear, Madame Blavatsky's works being left to stand on their merit without any extraneous addition beyond an impersonal prefatory note by the Editor, Mr. A. Trevor Barker.

The Centennial Edition represents the result of more than seven years' disinterested labour and research by a group of independent students and members of different theosophical societies who, for the purpose of this undertaking, agree to remain anonymous.

The Publishers will be pleased to hear from all who are interested in this important literary undertaking, and a detailed prospectus will be sent on request.

Rider & Co.
Paternoster House
London, E. C. 4

At the Periscope

Latest News in Brief.—Adyar to cooperate in publishing Centennial edition of H. P. B.'s writings.—Letters in May *Canadian Theosophist* continue to disrobe AMORC.—Hot weather editorial talk about Katherine Tingley in May *Canadian Theosophist*.—Very brisk White Lotus Day fraternizations between Lomaltes and Adyarites reported.—Mrs. Besant's condition practically unchanged.—*Theosophical Forum* to publish interesting letters and other documents of historical value in Point Loma archives.—G. de Purucker's *Fundamentals of the Esoteric Philosophy* being translated into German.—Blavatsky Lodge (Adyar), Sydney, holds series of experience meetings on recollections of past lives; 21 shillings prize for best yarn.—Krishnamurti to hold camp at Eddington, near Phila., Sept. 2-11.—L. W. Rogers to take trip to Antipodes, combining Theosophy with pleasure; in December will gather with the saints at the (Adyar) River.—Wheaton Day celebrated May 22 with tea and theosophical salad.—Lead-beater reported ill at Sydney, sent to sanatorium.—Clara Codd lecturing

in Sydney.—E. A. Neresheimer throws bomb into Point Loma Camp; may be a dud.

Fraternization Notes.—The reports of White Lotus Day fraternization meetings received to this date are numerous and highly encouraging. Space is lacking to go into details, but the following are mentioned as places where Adyar and Point Loma lodges met together: San Diego, Los Angeles, San Francisco, Berkeley, Boston, New York City, Rochester, N. Y., Washington, D. C., Ann Arbor, Victoria, B. C., Chicago, Seattle, Fallbrook, Calif., Bridgeport, Conn., London, The Hague, Rotterdam. Further joint meetings were expected to be held in various cities of Sweden and Germany and in Sydney, Australia. Especially noteworthy was the London meeting which was this year officially participated in by the British Section (Adyar) while a meeting at Bridgeport, Conn., was held by Lomans, Adyarites, Temple of the People, Independents, Rosicrucians and even Christian Scientists. It is gratifying to observe that some who at first looked askance at the fraternization movement are opening up. I note that our friend Mr. Th. F. Vreede of the Hague, who is interested in an independent group somewhat on the lines of the United Lodge of Theosophists, and who was at first cool towards fraternization, took part and placed the large hall of his group at the service of the joint meeting. Evidently the dark forces of separateness are beginning to give way to a more fraternal spirit among theosophists. The widely read *Occult Review*, of London, though a general occult publication, is throwing its influence on the side of fraternization.

Mr. Smythe in the Bog.—In an article entitled "Mr. Judge's Alleged Diary" in the *May Canadian Theosophist* the editor, Mr. Smythe, seems to be bounding in the morass of the Tingley Judge Diary question. I have not the least intention of getting into that bog myself, but I cannot agree without further evidence to Mr. Smythe's ready conclusion that Mrs. Tingley, assisted by two persons who are named, cooked up the whole matter. He publishes a portion of a recent communication from Mr. E. A. Neresheimer, according to which the latter has in his possession the famous Judge Occult Diary, given to him by Mrs. Tingley, and that the alleged quotations made from it by Mr. Hargrove in support of Mrs. Tingley's successorship to Judge are not to be found in it. Mr. Neresheimer states that the E. S. T. circulars of March 29th, 1896 and April 3rd, 1896, in which his name appears among others signed to certain documents, were issued without his knowledge or approval and were not seen by him until they were in general circulation. Both of these circulars are before me. That of April 3rd, 1896, contains the purported minutes of an E. S. T. meeting at which Mr. Hargrove presented the extracts in question and in which one finds (pages 15-17) a page and a half verbatim report of Mr. Neresheimer's remarks, which conclude as follows: "I corroborate everything that has been said by Mr. Hargrove. I was present when the papers of Mr. Judge were examined, and I have seen all the documents to which he referred." That, of course, includes the Diary and the disputed passages having supposed reference to Mrs. Tingley. He began his remarks by saying: "I have a few remarks to make with regard to the Outer Head or chela of whom you have heard. Mr. Judge several years ago put me into communication with that person, and I think it is my duty to inform you of the fact. As you have heard, you will be made acquainted with the person after the expiration of one year." I cannot agree with Mr. Smythe that "This [recent letter of Mr. Neresheimer] is pretty conclusive evidence that the whole theory of Leadership which resulted so disastrously for the Theosophical Society in America was cooked up by her [Mrs. Tingley] who was most interested, and two assistants both of whom are still living, and who can now make what explanations they please." We are asked to believe that two of the signers, both of hitherto good reputation and one of them an especially

trusted friend of Mr. Judge, were infamous scoundrels and conspirators who manufactured fake statements of Judge, without any plausible reason being suggested for such swindling. I do not wish to impugn the veracity of Mr. Neresheimer, whom I highly respect. But the printed remarks quoted above attributed to him in the April 3, 1896, E. S. T. circular in support of Hargrove's statements are either genuine or faked. If faked, why did he allow them to go unchallenged and without emphatic public protest at the time, instead of waiting thirty-six years to do so, during most of which time he was closely associated with Mrs. Tingley? Further, is it to be supposed that Mrs. Tingley, who was certainly a woman of astuteness, would have placed in Mr. Neresheimer's hands the very Diary which, by its lacking the purported statements, would be the proof of her wickedness? Is it possible that the document which she gave him was not the Diary from which Mr. Hargrove made his alleged quotations? There is nothing impossible in Mr. Judge having kept two diaries, one a more general one, the other for strictly private occult matters, and the identity of that in the possession of Mr. Neresheimer with that from which Mr. Hargrove claimed to have made his extracts in support of Mrs. Tingley is not proved, and it should be proved before resorting to charging fellow theosophists with fraud and conspiracy of a most despicable character. I have no object whatever in taking sides in this matter and I am but obeying the injunction implied in the E. S. T. pledge: "never to listen, without protest, to any evil thing spoken falsely, or yet unproven, of a brother theosophist." When Mr. Smythe describes Mrs. Tingley as "the clever impostor who act herself, I believe, to wreck the Theosophical Movement", he is entitled in his opinion that she was an impostor, but if she was attempting to "wreck the Theosophical Movement" she showed a most strange way of going about it—founding theosophical lodges, lecturing on Theosophy and publishing the works of H. P. B. and W. Q. Judge. Are we to suppose that she published these books in order to wreck the Movement? When Mr. Smythe says in the same article that Judge "himself had refused to be regarded as a successor to Madame Blavatsky" he has apparently overlooked Judge's E. S. T. Order dated November 3rd, 1894, which reads in part as follows ("By Master's Direction", page 12): "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 to me by H. P. B. and that came to me by orderly succession after her passing from this life, and declare myself the sole head of the E. S. T...."

Another Krishnamurti Camp.—Krishnamurti will hold a camp September 2-11 at Eddington on the Pennsylvania Railroad half-way between Philadelphia and Trenton. Full information from Kiumir Agency, 100 East 42d Street, New York City.

Mrs. Besant and Point Loma.—As a result of a kindly but rather indiscreet official letter written from Point Loma, to Mrs. Besant, offering her a retreat and headquarters on Point Loma soil should India, politically speaking, become too hot for her and the Adyarites, the acting editor of *The Theosophist* (April, page 2) publishes a very illuminating prediction made by Mrs. Besant in *The Theosophist* (November, 1909) to the effect that: "I will venture a prophecy: she [Mrs. Tingley] is being used to make a centre which will pass into the hands of the Society she hates, and will form an important South California focus for its world-work...." This "prophecy" throws much light upon the eagerness with which Mrs. Besant, at the 1930 Geneva Congress, accepted Dr. de Purucker's offer of fraternization, and her expression of the hope that the two societies would finally become one (*Theosophical Forum*, August, 1930, page 12; *Carnegie*, October 1930), a sentiment which she claimed was the wish of the Chohan, but which was quickly reversed, the Chohan nodding assent, when she discovered that it was not the intention of Dr. de Purucker to let Adyar run the whole love feast.

The Carving of Isis AMORC.—In three further contributed articles the May and June *Canadian Theosophist* strips the undies from Isis AMORC. There seems to be nothing left to remove but the skin. These are said to conclude the series, which has been published in the December, March, May and June issues. These may be had from this office for ten cents each plus three cents postage, while they last.

Mr. McIntyre Sits on the Editor.—In the April *Canadian Theosophist* (page 61) Mr. George C. McIntyre in his kindly way takes the Editor to task for "ridiculing astrology" in laughing at Mr. McIntyre's attributing the present depression in England to the presence of Uranus in Aries (February Cume). The Editor does not desire to ridicule astrology, at least those parts which he has not yet contacted, but he feels that attributing the world depression, or any part of it to astrological causes which lie beyond our power to remedy is but helping to lead those who believe in such influences to overlook some very obvious causes of a material nature which might be remedied, no matter into what sign Uranus has poked itself. Among these are universal selfishness, amounting to inordinate greed for wealth, backed by perfected methods of acquisition and production, faulty methods of distributing commodities, constant tinkering with the natural laws of trade by means of tariffs, and many others. People are discouraged from thinking that the fault lies in themselves—certainly an orthodox theosophical conception—and are led to blame the poor planets for what is but their own karma justly incurred as a result of their own stupidity and sins, and to sit on their sitters and mourn over a fate beyond their control. The Editor's disposition to ridicule astrology is not diminished by Mr. McIntyre's article on the astrological influence of the newly discovered planet Pluto (April *Canadian Theosophist*, page 44) in which he places the invention of the telephone, the typewriter and the sewing machine in the Plutonic 30 year period beginning 1884. The Editor himself used a Bell telephone as far back as 1878, and it is mentioned in *Isis Unveiled* (I, p. 126), he lived in the same house with a friend who owned a typewriter, and a practical one, in 1881 and his first pair of panties was made by his mother on a Wheeler and Wilson sewing machine not so very long after the civil war.

May "Theosophical Forum".—Besides much interesting and encouraging fraternization news the May *Theosophical Forum* reprints H. P. B.'s invaluable "First Letter to American Theosophists", the original of which is in the Point Loma archives. It is also reprinted in the June *Theosophical Path*. The *Theosophical Forum* is about to print various interesting documents from the Point Loma archives, including letters of H. P. B., W. Q. Judge, H. S. Olcott, Damodar, Mrs. Alice L. Cleather, Robert Crossley, E. A. Neresheimer and C. Thurston. All five of the H. P. B. "Addresses to American Theosophists" can be had from this office for 25 cents.

Britain to Search for Lost Atlantis.—In November the British Admiralty sent H. M. S. Challenger to search for the purported lost island of Atlantis, somewhere off the Azores (*Manchester Guardian Weekly*, Nov. 6th, page 376). Needless to say this was not prompted by any desire to confirm or refute occult traditions, but had for its aim the correction of the hydrographic charts. Further it is thought that should shoals exist in that part of the Atlantic they might prove a profitable fishing ground. Whether this is the very same ship which made the famous "Challenger Expedition" under Prof. Wyville Thompson in 1872-3, which added so much to our knowledge of the ocean bottom and the deep seas I am unable to state. At least it is not likely to discover "bathybius" a second time.

Gems from George Arundale.—"The fifth great type is the intellectual type of the concrete mind. He generally wears no rims to his glasses! This is very curious. If a person wears rims to his glasses, it seems either a mistake or he is not actually an intellectual individual." (*February World Theosophy*, page 106.)

Clearance Sale

- Mostly at half-price. Cash or C. O. D. only. *Mention substitutes if possible.* Subject to withdrawal without notice.
- Abhedananda, Swami**—The Philosophy of Work, \$0.30 (was \$0.50).
Besant, Annie—The Great Plan, \$0.43 (was \$0.85).
 Duties of the Theosophist, \$0.40 (was \$0.80).
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Blavatsky, H. P.—Secret Doctrine, rev. ed., Vol. I. \$2.50 (was \$5.00).
 Isis Unveiled, Vol. II, \$3.00 (was \$5.25).
 Voice of the Silence, revised ed., cloth, \$0.30 (was \$0.60).
Browning, Kate—Notes and Index to Bhagavad Gita, cloth, \$0.35 (was \$0.70).
Codd, Clara—Looking Forward, \$0.45 (was \$0.90).
Cooper, Irving S.—Theosophy Simplified, cloth, \$0.63 (was \$1.25).
Geour, Elias—Diary of a Child of Sorrow, \$0.50, (was \$1.00).
Jinarajadasa, C.—Theosophy and Reconstruction, \$0.62 (was \$1.25).
 The Nature of Mysticism, \$0.30 (was \$0.60).
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 I Promise, \$0.30 (was \$0.75).
 The Message of the Future, \$0.30 (was \$0.60).
 Flowers and Gardens, \$0.25 (was \$0.50).
Kingsford, Dr. Anna B.—Dreams and Dream Stories, \$0.70 (was \$1.40).
Kingsford, (Anna) and Maitland—Addresses and Essays on Vegetarianism, paper, \$0.40 (was \$0.85).
Leadbeater, C. W.—Clairvoyance, \$0.50 (was \$1.00).
 Invisible Helpers, \$0.50 (was \$1.00).
 The Astral Plane, paper, \$0.18 (was \$0.30); cloth, \$0.30 (was \$0.60).
 The Devachanic Plane, paper, \$0.18 (was \$0.30); cloth, \$0.30 (was \$0.60).
 Text Book of Theosophy, \$0.60 (was \$1.25).
Mallett, Ethel M.—First Steps in Theosophy, 5 colored plates, \$1.00 (was \$2.00).
Mead, G. R. S.—Quests New and Old, \$2.00 (was \$4.00). Out of print.
O'Donnell, Elliot—Werewolves, \$0.85 (was \$1.75).
 Twenty Years' Experience as a Ghost Hunter, \$1.50 (was \$3.00).
Paramananda, Swami—The Path of Devotion, \$0.50 (was \$1.00).
Pascal, Dr. Th.—Reincarnation, a study of Human Evolution, \$1.00 (was \$2.00).
Patrick and Smith—The Case Against Spirit Photography, \$0.35 (was \$0.75).
Poicell, Capt. A. E.—Work of a T. S. Lodge, \$0.15 (was \$0.25).
Ramakrishnananda, Swami—The Soul of Man, \$0.50 (was \$1.00).
Sepharial—New Dictionary of Astrology, \$1.40 (was \$2.80).
Sinnott, A. P.—Occult Essays, \$0.90 (was \$1.75).
 Tennyson an Occultist, \$0.80 (was \$1.75).
 Pamphlets, viz. Expanded Theosophical Knowledge; The Infinitudes of Progress; The Social Upheaval in Progress; Superphysical Laws of Nature; Superphysical Science; Nature's Mysteries; each \$0.15 (were \$0.25).
Steiner, Rudolf—The Gates of Knowledge, \$1.00 (was \$2.00).
 Christianity as a Mystical Fact, \$1.00 (was \$2.25).
 Mystics of the Renaissance, \$1.00 (was \$2.00).
 Three Essays on Haeckel and Karma, \$1.00 (was \$2.00).
Stephen, Daniel A.—Patanjali for Western Readers, paper, \$0.20 (was \$0.40).

Announcement—Leaves of Theosophical History

The Editors of *The Theosophical Forum* announce the publication of valuable and interesting documents from the archives of the Theosophical Society (Point Loma), such as letters from H. P. B., W. Q. J., Col. H. S. Olcott, Damodar, Mrs. Alice L. Cleather, Robert Crosbie, E. A. Neresheimer, and C. Thurston. Some of these have not hitherto been published.

These may be had by subscribing for *The Theosophical Forum*, 50 cents a year (through the O. E. LIBRARY).

"The Occult Review"

The Occult Review, monthly, London, long the best general occult periodical, is now publishing theosophical articles and comments. Editorials, general articles, correspondence, book reviews. Annual subscription \$4.75 (Great Britain, 19/6). Sample copies (except recent issues) 4 cents in stamps. Single copies, recent issues, 45 cents. From the O. E. LIBRARY.

"Moments with H. P. B."

This is the title of a new book of selections from H. P. Blavatsky, H. P. B. is so inexhaustible that those having already the earlier quotation books will find this a valuable addition. It has the further advantage of being classified and having an analytical index. Price, 50 cents, from the O. E. LIBRARY.

The Savage Travellog

Miss Elsie V. Savage's series of charming and sprightly letters home, *On Tour with G. de P., 1931; A Secretary's Travellog*, is the most complete record of the doings of the first year of theosophical fraternization. Get it now. Paper, 144 pages, 50 cents from the O. E. LIBRARY.

Do You Know What Buddhism Is?

If not, read *What is Buddhism?*, an untechnical text book compiled by the Buddhist Lodge, London. Price, \$1.00. Also: *The Buddhist Catechism*, compiled by Col. H. S. Olcott, boards, \$0.50. *Buddhism in England*, periodical published by the Buddhist Lodge. The best (and ever better) Buddhist periodical in the Occident, \$2.00 a year; sample copy for 5 cents in stamps. All from the O. E. LIBRARY.

The Big Theosophical Classics

Blavatsky, H. P.—The Secret Doctrine, facsimile of original edition, the two volumes in one, \$7.50. Point Loma edition, in two volumes, \$7.50; same, paper, \$5.00.

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

This is the most authoritative book on Theosophy that we have, being letters written by the Masters themselves. As an authority it therefore takes precedence of all other books.

Blavatsky, H. P.—The Voice of the Silence; Fragments from the Book of the Golden Precepts. Reprint of original edition, edited by A. L. Cleather and Basil Crump, \$1.00. Judge edition, keratol, \$1.00; Bombay U. L. T. edition, cloth, \$0.50.

Collins, Mabel—Light on the Path, cloth, \$0.75.

Bhagavad Gita; Johnston's version, \$1.25; Judge version, \$1.00; poetical version by Sir Edwin Arnold, "The Song Celestial," cloth, \$1.00; leather, \$1.65. We specially commend the Johnston translation.

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

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

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Note.—The following is the exact advertisement of Dr. de Purucker's new book which *The Aryan Path* refused to print. The work may be obtained from the O. E. LIBRARY at the regular American price, \$7.50.

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In Memory of Helena Petrovna Blavatsky

This collection of memorial articles by prominent theosophists, written and published shortly following her death, has long been out of print. It has now been re-issued by the Blavatsky Association, with some additions and photographs. Price, \$2.25, from the O. E. LIBRARY.

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

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SOME HOT WEATHER THOUGHTS

The Hon. Alexander Paterson, His Majesty's Commissioner of Prisons for England and Wales, recently made a tour in inspection of American prisons and has summarized his observations in a popular way in an article in the *London Times*, which the 1931 Annual Report of the Prison Association of New York has done us the favor to reprint. Treating of the subject of imprisonment in general Mr. Paterson says (page 50):

"Imprisonment is a tempting device to the harassed citizen. When he tumbles a room at home the article that does not fit anywhere is shot into a cupboard; and a troublesome neighbor who ill-accords with his environment may similarly be shelved in prison, for want of better disposal. Civilization has grown used to this convenient if expensive solution and is apt to be lazy in the search for an alternative. In some states of the American Union the building of vast new prisons, containing 5,000 indestructible cages of steel, represents a real danger, in that it harnesses the administration of the law to the method of imprisonment. So long as the cages are there the Courts will be tempted to fill them. There is nothing so terrible about these new prisons as their permanence. Trouble should be 'ironed out,' if we may borrow the inimitable phrase that America has coined. It is, however, easier to bottle it up in receptacles called prisons, where stone walls with battresses and strong men with hip-pockets may deal with the problem of its effervescence."

All of which is quite true. Despite the boasted inventive talent of our nation there are but three principal methods of dealing with offenses against order. When a man commits a major offense the popular demand is "Kill him". When the offense is of a lesser degree the outcry is "Lock him up", while minor delinquencies are subjected to fines, with so many days in prison as the alternative. If the rusty machinery of the law does not work swiftly enough, and generally it doesn't, there springs up a tendency on the part of the populace to take the matter into its own hands with the result of a lynching, a beating, a tarring and feathering, a "laking for a ride", or what not. When a boy misbehaves he is sent to a reformatory which often enough reforms him from the class of petty mischief-makers into the class of deliberate criminals.

In old times the universal family remedies were either a

dose of salts or of sulphur and molasses, no matter what the ailment or its cause. Today the popular remedy for criminal tendencies is either a dose of salts in the shape of imprisonment, or sulphur and molasses in the shape of a fine; if you can't swallow the sulphur and molasses you may choose the salts. Little thought is given by the public to getting at the actual causes of the disease and to devising scientific remedies. No matter what the offense the treatment is the same.

It is conceded, of course, that there is a growing body of rational and philanthropic men and women who are attempting to strike at the root and cause of crime, and who insist that reformation, not blind hitting in the dark at the offender, must be the goal of every penal program. But these are in a minority and their voices are often drowned by the demand of those who do not think on such matters and whose voices count with the legislature. And in these days of general distress people otherwise well-disposed are too busy with their own troubles to bother with elaborate methods and, like the case cited by Mr. Paterson, they demand that the offender be simply thrust into prison, just as they thrust an unwelcome gift book into a closet to get it out of the way. My observation is that there is today far less interest in reform among the people at large than say ten or fifteen years ago.

Now there is a limit to the use of a prison as well as of a closet. When they get stuffed full, as is the case with the prisons today, and it is impossible to cram anything more into them, then the householder or the citizen is forced to thinking of other ways of disposal. It has recently come about that since the prisons were jammed and new ones could not be erected at once, some other ways of dealing with the convict have had to be devised. And so it has come about that farm colonies and camps have been established to harbor the overflow, naturally only the more dependable and tractable prisoners being sent to them. Such colonies are nothing new; what is new is that we are being driven by the mere increase of convicts to adopt them on a large scale. It was either that or nothing. And so far the experiment has been a success.

What I want to point out is that through the mere increase of the prison population, the growth of the so-called crime wave, the community has been driven willy-nilly to adopt on a large scale plans which might otherwise have taken years to develop. When an epidemic breaks out the community, which has hitherto been indifferent to sporadic cases of disease, begins to look to its water and milk supply; when there is an epidemic of crime and more and more congestion of court and calaboose occurs, then, and then only, is there a genuine scare, the sources of social infection are sought out and newer and better modes of treatment are devised. And as this occurs the dose of salts in the way of police and prisons will be re-

placed by more scientific methods. Even a great evil may thus carry with it the germs of its own cure.

Another beneficent effect of overcrowded prisons has been to call attention to the excessively long sentences imposed by American laws as compared with those for like offenses in other lands. These long sentences lead to overcrowding, as more are sentenced than are discharged. This has led to the recognition that except in the case of incorrigibles a relatively short term of confinement effects the desired result without destroying the morale and thereby unfitting the convict for freedom. Further, it has led to liberalizing and perfecting parole and probation systems, including the introduction of probation for adults. In England the offender who cannot pay his fine cash down is not sent to prison, but is permitted to remain free while paying it in instalments, working out his sentence as he continues with his regular occupation. All of these tend to keep the prison population down, to the great reduction of expense.

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

Penal Notes

Crime Wave Helps Federal Prisoners.—As a result of the overcrowding of the Federal prisons and the necessity for checking it, the number of men and women on probation has increased from 3,200 to 29,200, the number on parole from 664 to 3,200, while 2,000 more are housed in open prison camps. Nevertheless the Government is stated to be engaged on a new construction program to cost \$13,000,000. Persons on probation or parole usually require supervision of really competent, intelligent officials, and it is always difficult to secure enough of these, as legislatures are far more willing to listen to arguments of persons interested in what the Hon. Alexander Paterson calls "honeycombs of steel" than in providing the much smaller sums needed to equip the parole and probation services properly.

Florida's Shame.—The death of 19 year old Arthur Maffioletti in a Florida prison camp has again called attention to the shocking indifference of the people of Florida to prison brutality. Maffioletti was compelled to walk about all day clad in nothing but a large barrel reaching from neck to feet. At night he was placed, barrel and all, in a "sweat box", his feet in a sort of stocks and a heavy chain, which was fastened to the top of the box, around his neck. So confined he was forced to stand all night and if he attempted to settle down, or was forced to do so from exhaustion, the chain strangled him. Judging from past experience the possible punishment of the camp captain and a guard for murder will not stir the state to doing away with this barbarous form of discipline. The practice will be regarded as all right, only one should stop short of actually killing the victim, who has some value as a laborer and therefore a source of income.

Some Glimpses of Piffletism

The "Friar Vasvanna", of Tampa, Florida, advertises to "assign you a Master trained in the Secret Lore of the Ages", who "can now be contacted for personal, private help and guidance in all your problems and affairs", and who "will bring to your aid mighty Forces of the Unseen Worlds". Alluring enough, to be sure. But the Friar did not wait for my advances, and in a heart-moving letter addressed to me as "Beloved Seeker",... In the Bonds of the Eternal Brotherhood" brought me the joyous news that I am "one of a group of Men and Women who have been selected to receive Special Help and Instruction from the Masters of the World Hierarchy". The honor was so much the greater inasmuch as "less than one hundred can be accepted at this time". I was told that "In the quiet of your own home you can receive the Help and Advice you need to straighten out your present problems and bring Peace, Comfort and Happiness—then you will be instructed in the Highest and Most Sacred Aspects of Occult Power, bringing you Success and Knowledge for the Glory of God and the benefit of Humanity."

The price to be paid? Nix. "Send no money", a familiar advertising dodge, stood out on every page. For some reason these "Masters of the World Hierarchy" have hit upon me, as one of the hundred, just to help me along my weary path. And all without money and without price, and I wouldn't even have to leave my easy chair or comfortable room to receive their attentions. Not only that, but I could receive the degree of Ph. D. from the Friar's "Mystic Brotherhood University; Authorized 'Western Traditions'" and would be given credit for work done under other occult fraternities.

Surely it was tempting. But neglecting to respond another letter followed after a month, just begging me to mount the hierarchical band wagon, and, after further three weeks, a third, offering me "Independence—Freedom from fear, limitation and lack, a more ready sense of Self-Reliance, Power to do Bigger Things, to create direct profit thru the exercise of your own Ability; Happiness, the True Joy of living, thru harmony, love, children, a home, plenty, service, friendship, appreciation and achievement.... Leadership, the zest of guiding the actions, of helping humanity, the thrilling responsibility of a Leadership, guiding others and attracting Peace, Happiness and Prosperity, as unerringly as the Sun draws the water from the sea." And much more, to the exhaustion of the dictionary, and all that within one short year, if I would but have faith in Friar Vasvanna. In short, I could get everything for myself and do everything for others, just by sitting in my chair. It was truly wonderful.

Did I fall for all this? Well, no. I have lived many years and in my earlier days have been bitten, only to discover the cloven hoof beneath the attractive promises. I now instinctively scent the Mephistophelean when the conversation turns towards getting something for myself. The Friar is clearly angling for suckers. Can any person imagine that the "Masters of the World Hierarchy" would appoint as their agent for getting disciples a person who is crude enough to offer opportunities for serving mankind baited with promises of love, home, children, plenty, and, should one be more ambitious, the opportunity for leadership? Can one suppose that any Master would place himself at the beck and call of such a person and accept his endorsement as inducing him to give special instructions in "the Secrets of Magic, the True Invocations and Evocations"?

I have no idea whatever as to the sort of occult soup the Friar proposes to deal out to those who listen to his siren song. But this much is sure; the label speaks for itself. No genuine Master has ever offered material advancement as a reward or an inducement for listening to him, and he who makes such claims in the name of a Master is either deluded—or worse. No Master of the White Lodge has ever authorized anybody to approach a perfect stranger with inawhisk terms of endearment and

promises of any kind whatever. No Master has ever authorized anyone to approach a stranger with the subtle flattery that he is one of a chosen few and that if he knows what is good for him he will accept at once and not miss the opportunity. Said a Master in *Light on the Path*:

"Is it the way you desire, or is it that there is a dim perspective in your visions of great heights to be scaled by yourself, of a great future for you to compass? Be warned. The way is to be sought for its own sake, not with regard to your feet that shall tread it."

The inducement which the Friar Vasyana holds out is diametrically the opposite of this ideal. Therefore I say: "Be warned." If one encounters a teacher who does not emphasize these words, who holds out the ideal of a Path to be pursued for one's personal advancement and who offers means of securing such advancement, one may know at once that he is either a pretender or self-deluded.

"The Occult Review" and Theosophy

The Occult Review, long the best general occult periodical in the English language, is coming to the front with theosophical matter, chiefly having to do with theosophical policies and viewpoints. The May issue contains two notable articles on the subject of Leadership and Brotherhood. The editorial by Mr. Strutton, with the sentiments of which I am in entire sympathy, contends that there will always be leadership in any movement even if it is not openly admitted and that such leadership, if not of a dictatorial nature and if based upon sound principles is beneficial and necessary. This ought to be obvious, seeing that most of us are, spiritually and even intellectually speaking, mere children, quite incapable of forming rational judgments on matters of an occult or mystical nature. Mr. Strutton is a strong advocate of the fraternization movement among theosophists. I can quote but a few lines (page 292):

"What seems to be required more than anything else at the present juncture is insistence upon this spiritual aspect of brotherhood. The more attention is directed to the realization of this broad, impersonal love; the more sincerely all who are endeavouring to serve humanity are recognized as brothers, the less important, relatively, will appear divergences of teaching upon less essential points. In no way more strongly than by diversity of mental outlook is the sense of separateness fostered. It is always so difficult to appreciate that the other fellow may be nearer the mark than we, after all. And why should we not at least credit him from whom we differ with honesty of intention? Why make matters worse by bringing in emotional dislike to bolster up one's own opinion? At the present time it is difficult to trace even the existence of 'mutual help in the research of truth'. . . . Only by incessant efforts directed to the dispersion of feelings of separateness and suspicion may this ideal of brotherhood amongst the theosophical societies be furthered, and any service the Occult Review can render towards helping forward a realization of this ideal will be cordially given."

The second article, on "Self-Dependence and Self-Leadership", by Margaret A. Thomas, presents the attitude of the United Lodge of Theosophists on Leadership and Brotherhood and is replete with quotations from H. P. B. and *The Mahatma Letters*. One must agree with the following (page 302):

"Theosophy does not teach leadership. Its cardinal tenet is the doctrine of the Inner Ruler. Brothers, rely on yourselves. Be your own dictators in the light of the identity of all souls with the Universal Oversoul. Those who would interpose anyone between the Masters and the Truth-seekers are themselves unknowingly makers of a Theosophical church, unwittingly builders of a Theological creed different from H. P. Blavatsky's, unconsciously advocates of priesthood. *The Mahatma Letters*

are unmistakable on the point. We are to fight our own battles (*M. L.* pp. 309, 316). Far less than lead, they 'never guide our chelas (the most advanced even)' (*M. L.* p. 374). For leader and leadership *The Mahatma Letters* substitute 'Guide, philosopher and friend'. The methods there indicated disclose the difference between the leader who would have others follow him, the one who issues orders and instructions to be disobeyed at peril of ostracism, the 'Theosophical' equivalent of the Roman Catholic weapon of excommunication, and the teacher who adjusts in terms of his pupils' own volition, bringing out all their latent tendencies for good or ill. From the first follow belief and leaning on another; through the second come self-reliance and growing intuition, according to the choice in action of one of two ways he puts forward, either for the universal self or to the personal self. Each must walk his own path and choose his own road, questioning all things: what he sees, what he hears, what he thinks, what he feels. Is it not by this ever-perpetual alertness that discrimination is developed?"

Here we have the ideal course without doubt, the one adapted to mature minds. Would that all theosophists were able to follow it. Unfortunately, as just remarked, most of them are but children and if left to their own resources are likely to rush into all sorts of vagaries. One might split hairs indefinitely over the difference between a "leader" and a "guide". One may be guided by a leader or he may be led by a guide. The byways of occultism are strewn with the wrecks both of those who have ventured out alone, of those who have been misled and of leaders who have set themselves up as infallible authorities. The Adyar Theosophical Society today presents a mixture of all three. From my viewpoint for the majority a leader is necessary—or, if you prefer, a guide—but it is equally needful that he be the target of constant criticism and surveillance lest he overdo himself. (See CURRIC, September, 1931, on this.)

It is well-known that the United Lodge of Theosophists has its leaders as well as any other theosophical body, and they are equally potent, and notwithstanding the fact that those now living are not publicly mentioned by name this does not alter the fact that two or more could be named who lead the flock and who virtually "ostracize" or "excommunicate" from the Theosophical Movement those theosophists who think somewhat differently from themselves and who do not rally under their banner. Their constant refusal even to associate with those theosophists outside their own ranks stamps them and their followers as a "theosophical church" in the extreme sense of the term. And this despite the words of their own founder Robert Crosbie, who said: "Neither Jesus nor H. P. B. lived and died that a book or books should be swallowed wholesale, nor even that men should become disciples, but that all men should become brothers." (*Theosophy*, February, 1920, page 107.)

Miss Thomas is a valiant defender of the original Theosophy against all new comers and her presentation of her viewpoint is worthy of careful study. It is necessary, however, to refer to a misleading partial quotation from *The Mahatma Letters* in support of the U. L. T. standpoint that no new theosophical teacher will appear publicly in the near future. In order to show that the original statement has not the positive import attributed to it by her, I quote her own words and following them the actual words of the Master K. H., placing beside them what H. P. B. herself said. The date of the H. P. B. quotations is 1888; that of K. H. is 1881.

Miss Thomas says (page 303):

"No Master of Wisdom from the East will himself appear or send anyone to Europe or America after that period (1899) and the sluggards will have to renounce every chance of advancement in their present incarnation until the year 1975" [H. P. B.'s First Preliminary Memorandum

dum]. At the end of this cycle [1899] "will we... retire into solitude and our kingdom of silence once more."

In the following the italics are mine:

K. H. in *Mahatma Letters* (pp. 50, 51).

If, for generations we have "shut out the world from the Knowledge of our Knowledge," it is on account of its absolute unfitness; and if, notwithstanding proofs given, it still refuses yielding to evidence, then will we at the End of this cycle retire into solitude and our kingdom of silence once more... For countless generations hath the adept builded a fane of imperishable rocks, a giant's Tower of INFINITE THOUGHT, wherein the Titan dwelt, and will yet, *if need be*, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to co-operate with him and help in his turn to enlighten superstitious man.

H. P. B. in *First Message to American Theosophists*.

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*.

Evidently, then, the imparting of new information at any time before the beginning of a new cycle (1975) is entirely conditional. Whether the world is now prepared to profit by it is not for me to say, but one must remember the claim constantly put forward by theosophists that the teachings of H. P. B. have had a world-wide effect. We are informed (*Mahatma Letters*, page 263) that even just before 1875 there was a difference of opinion among the Masters as to whether the world was ready for the "Occult doctrine". May not that be the same today, and may not such a further effort be made at any time? Neither that, nor the possible way in which it would be made is for us to judge.

As for the statement of H. P. B. that "No Master of Wisdom from the East will himself appear or send anyone to Europe or America" until the year 1975, opinion may differ as to just what this means and why it was said. It is well to remember what W. Q. Judge wrote on this matter in a signed article in *The Path*, November, 1894 (reprinted in *Theosophy*, Vol. II, pages 499-500), entitled "Will Masters' Help be withdrawn in 1898 until 1975?" He says:

"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 the 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 farther 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 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."

In view of the above statements of the Master K. H., of H. P. B. and of W. Q. Judge it would seem to be exceedingly hazardous to commit oneself to a decided opinion as to what will *not* happen between now and 1975, and to do so by picking out certain statements, mutilating others and ignoring still others is likely to arouse the suspicion that there are motives which do not appear on the surface, possibly the desire to oppose certain persons, or certain claims which are alleged to have been made, or perhaps others which politeness and brotherliness do not permit me to mention. In any event it implies a presumed knowledge of what the Mahatmas will *not* do on which the United Lodge of Theosophists is to be highly congratulated. Perhaps the "Untouchables" in the outside theosophical world may be equally entitled to hold the opposite opinion.

A further article of value in the *May Occult Review* (page 320) on "New Facts and Old Idols of the Mind" is by Mrs. W. Wilson Leisnering, and while not distinctly theosophical has an important bearing on the study of Theosophy in relation to modern science. It has to do in part with the difficulty in grasping new conceptions because of old ways of mental working. She says in part (page 322):

"In thinking about new facts and discoveries it is usual, however, to attempt at first to fit them into old forms of thought, to interpret them as though the experiment had not taken place, to refuse to move with Nature or to be attentive. Our former theories are crystallized around certain words, and we use the old imagery without realizing that it no longer fits the case. Language is always an impediment in the way of fresh thinking, as it becomes inadequate to express the conceptions of progressive minds. One difficulty in stating philosophical conclusions from the researches of the present century is that we are using words associated with the theories and beliefs of the nineteenth century. Certain idols of the mind are recalled by such terms as *matter, energy, life, instinct, law*, and so on; and there is confusion because the connotation attached to these words varies with the thinker, and the meaning implied by most writers has been, in fact, actually reversed by scientific researches."

This, I take it, is equivalent to G. de Purucker's "molds of mind" which have to be "broken" before one can fully grasp new views (*Fundamentals of the Esoteric Philosophy*, page 411). An interesting illustration is de Purucker's discussion of the term "law": law of karma, laws of nature, etc., in the same book (pages 142-3). Much needless flea-biting might be saved if critics and reviewers would endeavor to see just what the writer means by certain terms, instead of assuming that he means exactly what the critic means by them, and pounding him for his absurd errors.

Going back to the April *Occult Review* one finds an editorial written from the same standpoint as the one above quoted, an appeal for fraternization. A Trevor Barker, president of the British Section of the Point Loma Theosophical Society and editor of *The Mahatma Letters*, writes on "Theosophical Churches and the Blavatsky Tradition". He, too, finds that the United Lodge of Theosophists presents the features of an exclusive theosophical church, in which the worship of certain books is substituted

for the worship of leaders, and which, while professing to follow the Blavatsky Tradition, resolutely refuses to mingle with outside theosophists, thereby nullifying the very first principle of Theosophy, Brotherhood, which has become transmuted into a metaphysical dogma without practical application outside its own ranks and which includes ostracism and the boycott in its moral code. Considering the provocations to which the society of which Mr. Barker is a sectional president has been subjected, his comments are remarkably patient. Whether, as he says, the spirit "which energizes the Point Loma Theosophical Society is the spirit of the Esoteric Tradition which has passed without a break from the Teachers of H. P. Blavatsky through her and William Q. Judge and Katherine Tingley to the present leader, Dr. de Purucker" is literally true will be questioned, but it cannot be questioned that the Blavatsky Tradition of Brotherhood towards all is being maintained and manifested today, and that it is spreading, and that alone should justify Dr. de Purucker, who was the one to revive it, no matter what one may think of his views on doctrinal points or his elaborations of the Esoteric Philosophy.

Theosophy or Neo-Theosophy—XXXI

(Continued from *May 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 Adyar Theosophical Society today.

The Teaching on Logos or Deity or God—(Continued)

Thus we are enabled to build our theories solely on the visible manifestations of the Deity, on its objective natural phenomena. To apply to these creative principles the term God is puerile and absurd. One might as well call by the name of Benvenuto Cellini the fire which fuses the metal, or the air that cools it when it is run in the mould. If the inner and ever-concealed spiritual, and to our minds abstract, Essence within these forces can ever be connected with the creation of the physical universe, it is but in the sense given to it by Plato. It may be termed, at best, the framer of the abstract universe which developed gradually in the Divine Thought within which it has lain dormant.

—*Isis Unveiled*, II, p. 265

... we, among ourselves, do not think it is necessary that anyone should intercede for us with God, because we hold that God is a loving FATHER, that He is already doing the best that can possibly be done under the circumstances for every one of His creatures, that He needs no prayer from us to have mercy upon us, or to forgive us, any more than you would need to be asked to forgive a little child who had made some foolish mistake, because he was so young and inexperienced. God knows far more about us than we know about ourselves, or about one another; and you may be very sure that He will guide us into all the truth, and that He will receive us eventually, because that is His will for us. We do not need to pray to Him to do that; we do not need anyone to pray to Him for us that that may be done.

—C. W. Leadbeater, "St. Patrick's Day," *Theosophist*, pp. 282-3, June, 1919

It is to avoid such anthropomorphic conceptions that the Initiates never use the epithet "God" to designate the One and Secondless Principle in the Universe; and that—faithful in this to the oldest traditions of the Secret Doctrine

It is as though the Priest said to his people: "Now that you have God's blessing, yet once more share it to the full and let us preserve it together, never forgetting that we owe it all to the mighty Logos whose glory we have

the world over—they deny that such imperfect and often not very clean work could ever be produced by Absolute Perfection. . . . The Presence of the Unseen Principle throughout all nature, and the highest manifestation of it on Earth—MAN, can alone help to solve the Problem, which is that of the mathematician whose x must ever elude the grasp of our terrestrial algebra.

—*Secret Doctrine*, orig., II, p. 556; rev. ed., II, p. 586

Theosophy

The Secret Doctrine is the accumulated Wisdom of the Ages . . . it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity.

—*Secret Doctrine*, orig., I, pp. 272-3; rev. ed., I, p. 293

now beheld, the Light and Life of men. Many there are who know not God, and in their ignorance are therefore ungrateful; but you have now experienced His sweetness and His love; see to it that you never forget it."

—C. W. Leadbeater, "Dominus Vobiscum," *Theosophist*, p. 83, October, 1917

Furthermore, modern Theosophy is still developing, adding fact after fact to the age-long tradition of ancient Theosophy; and since too the Theosophical Society cannot lay down what constitutes Theosophy, Theosophical Mysticism must be looked for more in the ideals of leading Theosophists than in books.

—C. Jinarajadasa, "The Nature of Mysticism," *Theosophist*, p. 44, October, 1917

(To be continued)

At the Periscope

Latest News in Brief.—Mrs. Besant's condition reported unchanged.—Krishnamurti to hold camp at Auburndale, Mass., August 22-29.—*Canadian Theosophist* continues to unveil AMORC; four unveilings, December, March, May, June.—In letter to *Canadian Theosophist* J. H. Fussell confirms Hargrove quotations from Judge Diary; said diary at Point Loma; Neresheimer has another.—R. A. V. M. reviews Purucker *Fundamentals* in June *Canadian Theosophist* and *Aryan Path*.—J. M. Pryse debunks the Judge-Rajah portrait; was copy of a portrait of a Mr. X. painted by Pryse.—Hargrove, of THE ONE-AND-ONLY, snarls at *The Mahatma Letters*.—Sadguru Meher Baba not to bleed before February.—Los Angeles man, after pulling up glorious entertainment for Meher Baba, writes letter denouncing him.—*Lucifer*, Point Loma publication, gives simple monthly lessons in Sanskrit pronunciation and definitions.—Dr. Arundale to thunder this month from the Wheatonian Olympus.—New World Teacher coming from the North under the sign of the Crab, predicts Mrs. E. R. Broenniman in cryptic statement; world to be saved; what has become of E. R. B.'s guru Kunala?

"Why Not Wheaton?"—As a theosophical publication the May *Theosophical Messenger* is a curiosity. May theosophical journals usually devote considerable space to H. P. B., as the anniversary of her death falls in that month. Not so *The Theosophical Messenger*. The burden of its Siren song is "Wheaton, Wheaton, WHEATON." In its 24 pages 24 lines are devoted to H. P. B., 227 to George Arundale, 236 to Geoffrey Hodson and 572 to whooping up Wheaton, including its Institute, by Sidney A. Cook and Max Wardall. The advantages of Wheaton may be thus summed up: chance to hear Arundale, Rukmini, Hodson; chance to see some trees, some flowers and above all the sunsets for which this place is noted, and last but not least the opportunity of eating in its cafeteria. Further, it

is connected with Shamballa via Adyar. Clara Codd, one of the light-weight lecturers, repeats (page 111) the Leadbeaterian falsehood that the Master Hilarion gave *Light on the Path* to Mabel Collins, notwithstanding the latter's emphatic denial. It is interesting to observe how a lie will persist provided the liar who originates it is a big enough one. There is an article telling about a lecture by Mr. Hodson which limits itself to describing the audience and the weather with not a word about the lecture (page 113). There is only one article worth reading, Mrs. Josephine Ransom's two page review of Will Durant's *The Case for India* (page 165), in which she plucks his feathers beautifully and gives us the only review worthy of the name that I remember having seen in *The Theosophical Messenger*.

Valc L. W. Rogers.—In the June *Theosophical Messenger* (page 126) Mr. L. W. Rogers announces his proposed trip to the Antipodes. He will land in Hawaii in June and in New Zealand in August and recline for some time at Adyar, returning via Europe sometime after December, lecturing along the way. Happy Mr. Rogers! Not only can he have a long needed vacation, but he will leave Mr. Sidney A. Cook behind to keep things going and to hurrah for Wheaton. Mr. Rogers' testimonial to Mr. Cook is touching and one regrets that no mention is made of other workers, among whom should certainly be included Mr. Lawrence Held, manager of the Theosophical Press. But don't be scared. Mr. Rogers will furnish the *Messenger* with a monthly account of his adventures.

Note from the Antipodes.—In January-February the Blayvatsky Lodge (Adyar) of Sydney, Australia, devoted four Sunday evenings to experience meetings at which "memories" of past lives were narrated. The public was invited to take part and a prize of 21 shillings was offered for the best story. It was not stated whether an endorsement by C. W. Leadbeater was required of competitors, but times are hard in Australia and a fairly good lie about one's past lives might be concocted with a guinea reward in view. At best such "recollections" rarely have any evidential value and the performance—including the prize—indicates the depth to which Adyarite Theosophy in Australia has sunk in its efforts to draw a crowd. There are seerssers who will write up your last life for you for a very moderate fee—"Helen the Greek", for example, for five shillings sixpence on receipt of your photograph—and all you have to do is to get busy and convince yourself that you remember what she tells you.

Dr. Fussell Replies.—Referring to the editorial in the May *Canadian Theosophist* (page 69) on "Mr. Judge's Alleged Diary", in which it was claimed by Mr. Neresheimer that he has in his possession the diary in question and that it does not contain the passages cited by Mr. E. T. Hargrove and others in support of Mrs. Tingley, the *Carrie* pointed out (June Periscope) that Mr. Neresheimer offers no proof that he possesses the very same diary referred to and suggested that there might be several Judge diaries. The article reflects unpleasantly on Mr. Hargrove and on Dr. Joseph H. Fussell, now Secretary General of the Point Loma Society. In the June *Canadian Theosophist* (page 126) Dr. Fussell replies, stating that there are at present a number of Judge diaries in the Point Loma archives and since he has on various occasions read the diary quoted by Mr. Hargrove, he can only conclude that the diary possessed by Mr. Neresheimer is not the one referred to by Mr. Hargrove. Dr. Fussell also writes to the *Carrie* in part as follows: "In regard to Judge's 'Diary': There are several of Judge's Diaries that we have. I can lay my hands on three or four of these. The particular 'Occult Diary' referred to in the circular of April 3, 1896, I have seen certainly on two or three occasions during the past ten years, before K. T. passed on, and it was from this Diary that were obtained extracts published in the April 3d Circular just referred to. As Mr. Neresheimer says that such statements are not in the Diary which he at present has in his possession, it is therefore to me conclusive proof that he has not the 'Occult Diary'."

referred to." We seem now to be approaching a final solution of this much discussed problem which will exonerate everybody concerned. It remains only for Point Loma to locate the document in its archives and to have it compared with the quotations made by Mr. Hargrove in the April 3d, 1896, circular by some entirely impartial outside persons and properly attested. We shall all, with the possible exception of the anonymous authors of *The Theosophical Movement*, feel much more comfortable. In the same *Canadian Theosophist* (page 125) Mr. James M. Pryse states that he was loaned the Diary in question by Mr. Hargrove and that it was all in Judge's handwriting. He continues: "that Diary belonged to a class of literature that I don't care to read in any language. It was too sentimental, mushy and spiritualistic for me to wade through it. Among other matters it covered the period when Mr. Judge and Mrs. Tingley, his favourite spirit-medium, went into seclusion together at Mineral Wells, and in it there was much fulsome praise of her, while the estimable Mrs. Judge, who had been left in Brooklyn, whenever referred to was nicknamed 'Kali'—after the most hideous Goddess of the Hindu pantheon. In sorrow for Judge I gave the Diary back to Hargrove mostly unread. I'd like to have burned it. Whoever has it now should consign it to the flames without delay. Even the Tingleytes have not dared to besmirch Judge's memory by publishing it." As Mr. Pryse is such a good recollector, perhaps he will recollect that he was one of the signers of the E. S. T. document of April 3d, 1896, endorsing Mrs. Tingley, and that at the meeting he made a little speech reported in the same circular (page 12), in which he said: "I endorse what Mr. Hargrove has said to you [about the contents of the Judge diary]. And I wish to reiterate his request that in this critical time you should give us your confidence and unwavering support." One could wish that Mr. Pryse and other antiquies would unite in writing from memory a history of the period just preceding and following Judge's death, so that one could hear what they would have to say when confronted with their own recorded words at the time.

Monkeying With Blavatsky.—That Dr. de Purucker and members of the Point Loma T. S. following his example change the very common word "karma" into "karman", when "karma" is not only adopted into English, but is used exclusively by H. P. B. and in *The Mahatma Letters*, is doubtless their own affair, as is also the fact that everybody is laughing at them for so doing. One may do what he wishes in his own writings. But it is quite a different matter when one begins to quote H. P. B. and to make the same substitution. In reprinting an article by H. P. B. in the *March Theosophical Path* on "Thoughts on the Elementals", "karma" has been changed to "karman" no less than five times, every time it occurs, and is therefore obviously intentional. In a series of quotations from H. P. B. in the *May Theosophical Path* the same change has been made in each case, no less than six times. These misquotations tend to create the impression that H. P. B. used the word "karman", which she did not, either here or elsewhere. The *May Canadian Theosophist* (page 80) designates this as "a distinct impertinence", and I agree with it. Not only must one feel that those who change H. P. B.'s words on one occasion to suit their purposes may do so on others where the change would be more serious, but further, these misquoted quotations will be pointed to by future readers as proof that G. de P.'s verbal eccentricities are supported by H. P. B. In defense of Dr. de Purucker it must be said that while editor in chief of *The Theosophical Path* he cannot be expected to be proof-reader at the same time and that such things might escape his attention. In his quotations from H. P. B. and from *The Mahatma Letters* in his book, *Fundamentals of the Esoteric Philosophy*, he has been most punctilious in following these *verbatim et literatim*. Presumably the changes cited in the magazine articles were made by some student with more loyalty to the "Leader" than common-sense. Unless, however, this is stopped more severe remarks must be resorted to.

Still Another Krishnamurti Camp.—Krishnamurti will hold a camp at Amherst, Mass., near Boston, August 22-29. For information apply to Kinmir Agency, 100 East 42nd Street, New York City.

An Attempt to Doctor Mrs. Besant.—The April *Theosophical Forum* (page 154) publishes a letter from Point Loma offering Mrs. Besant the honorary degree of Doctor of Letters from the Theosophical University, with a reply from Mr. Jinavarajadasa, by direction of Mrs. Besant, declining with thanks. Mrs. Besant says she is perfectly contented with the same degree from the Benares University. The degree was offered by Point Loma "in appreciation of your many years of literary work." Perhaps the *Theosophical Forum* will tell us which of Mrs. Besant's literary productions invite their appreciation. Was it *Man: Whence, How and Whither*, of which she is joint author, or what she has written boosting the Liberal Catholic Church and Krishnamurti as World Teacher? Or was it her "revision" of *The Secret Doctrine* and mutilation of *The Voice of the Silence*? Or, perhaps, her defense of C. W. Leadbeater's tactics with immature boys, or her attacks on W. Q. Judge? This handing out of honorary degrees is a bit ludicrous, but no one seems to be able to convince Point Loma that it is so. There is this to be said, however. Mrs. Besant might have accepted on the plea that what is lacking in quality might be made up by quantity. She might put one degree before her name and another after it. George Arundale has so many titles and degrees, fore and aft, that one is in danger of forgetting that after all it is just George sitting in the midst of them. Mr. Leadbeater has no honorary degree. Perhaps he would prove more receptive. As a writer of occult fiction he has long been unexcelled.

G. de Purucker and the British T. S. (Adyar).—The following occurs in the minutes of the National Council, British T. S. (Adyar), reported in *News and Notes*, March, page 3: "In answer to enquiries for information relative to the fraternization movement among Theosophical Societies, inaugurated by Dr. de Purucker in 1929, the Chairman read some extracts from *The Theosophical Forum*, Point Loma. In the December, 1931, issue Dr. de Purucker says: 'I am convinced that today the Theosophical Society, Headquarters Point Loma, is the only one in which the living stream of inspiration from the Lodge flows as it flowed in H. P. B.'s time.' Other similar statements also appear, one being the assertion of Dr. de Purucker's conviction of his own unique position among leading Theosophists (pp. 90 and 92). The situation was thus at least clarified though, the Chairman added, the Council would doubtless regretfully feel, as he did, that it was impossible, while this attitude was maintained to do anything more on our side than to continue in friendly relationship." I am in sympathy with this statement. I can see no quicker way of killing the fraternization movement than by making such exclusive claims for the Point Loma Society. I wish that Dr. de Purucker, whom many of us have learned to respect deeply, could see that such claims mean nothing at all. Admitting the possibility that he has been in actual communication with Mahatmas, that is no basis for the blanket claim that his society has the only living stream of inspiration, and the implication that whatever he teaches is inspired. Further, it is a reflection on the Masters themselves by implying that they will give their help only to those who have joined the Point Loma Society, to the exclusion of others. "Sign up and open the way to the Masters" is a slogan of the Adyar T. S. I should regret to see it adopted by Point Loma. He has presented no proofs better than those offered by Mrs. Besant in support of Liberal Catholicism, World-Teacherism or Motherism. What the Point Loma Society, its Leader, and theosophical societies and theosophists everywhere will be judged by is what they do and whether their teachings are in accordance with reason, with common-sense and with the certified teachings of the Masters, not by claims to be the recipients of inspiration flowing down from Above.

Clearance Sale

- Mostly at half-price. Cash or C. O. D. only. *Mention substitutes if possible.* Subject to withdrawal without notice.
- Abbott, David P.**—Behind the Scenes with the Mediums, \$0.50 (was \$1.50).
Adyar Album, many photographs, \$0.50 (was \$0.75).
Arundale, Geo. S.—The Way of Service, ppr., \$0.10 (was \$0.25).
 Thoughts on At the Feet of the Master, \$0.60 (was \$1.25).
Besant, Annie—Ancient Ideals in Modern Life, \$0.60 (was \$1.25).
 Britain's Place in the Great Plan, \$0.50 (was \$1.00).
 Buddhist Popular Lectures, \$0.40 (was \$0.75).
 The Changing World, \$0.75 (was \$1.50).
 Death and After, cloth, \$0.30; ppr., \$0.20 (were \$0.60 & \$0.35).
 Dharma, cloth, \$0.30; leather, \$0.50 (were \$0.60 & \$1.00).
 Esoteric Christianity, \$1.25 (was \$2.25).
 Legends and Tales (juvenile), \$0.35 (was \$0.60).
 Man and his Bodies, cloth, \$0.40; ppr., \$0.25 (were \$0.75 & \$0.50).
 Path of Discipleship, \$0.50 (was \$1.00).
 Seven Principles of Man, cloth, \$0.40; ppr., \$0.25 (were \$0.75 & \$0.50).
 The War and its Lessons, \$0.50 (was \$1.00).
 The Wisdom of the Upanishads, \$0.50 (was \$1.00).
Besterman, Theodore—Crystal Gazing, \$0.85 (was \$1.75).
Blavatsky, H. P.—Voice of the silence, rev. ed., lambakin, \$0.80 (was \$1.65).
Bartlett, Harriet Tuttle—Esoteric Reading of Biblical Symbolism, \$1.25 (was \$2.50).
Bolton, Gambier—Ghosts in Solid Form, ppr., \$0.20 (was \$0.50).
Carey, Cupt. W.—Master Keys of Life and Death, \$0.65 (was \$1.25).
Collins, Mabel—Light on the Path, without Comments, lea., \$0.50 (was \$1.00).
Jinarajadasa, C.—Practical Theosophy, ppr., \$0.25 (was \$0.50).
 Christ and Buddha, leather, \$0.40 (was \$1.00).
 Flowers and Gardens, leather, \$0.50 (was \$1.00).
 The Nature of Mysticism, cloth, \$0.30 (was \$0.60).
 Theosophy and Reconstruction, \$0.60 (was \$1.25).
Krishnamurti, J.—Education as Service, cloth, \$0.35 (was \$0.75); leather, \$0.60 (was \$1.25).
Leadbeater, G. W.—Starlight, \$0.50 (was \$1.00).
 The Hidden Side of Things, \$2.00 (was \$4.00).
 The Inner Life, vol. II, \$1.00 (was \$2.00).
 The Life after Death, paper, \$0.18 (was \$0.35).
 The Monad, \$0.50 (was \$1.00).
Leland, Chas.—Have You a Strong Will?, \$0.50 (was \$1.25).
Lopell, Arthur—Concentration, \$0.50 (was \$1.00).
 Ars Vivendi, \$0.50 (was \$1.25).
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