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AFTER PROHIBITION—WHAT?

Those who demand the repeal of the Eighteenth Amendment or the modification of the Volstead Act almost always add that they are opposed to the return of the saloon. It is obvious that by saloon they have in mind the old-time practically unrestricted public drinking place with all its evils. Not until I listened to Mr. Hoover's recent parrotlike statement did it occur to me that most of this wholesale condemnation of the saloon is uttered quite thoughtlessly, just because someone else has said it and because the saloon has a bad name.

What are the facts? It is estimated that we have as many as 219,000 speakeasies in the United States. This may be an exaggeration, but it is not far from the truth. These speakeasies are virtually saloons, differing from the old open saloon only in that they are hidden away or are selling liquor to trusted customers under the camouflage of some legitimate trade. Often enough there is a back room for the use of patrons. To talk about the *return* of the saloon is simply silly; it is here now and as far as any indication of the Government being able to suppress it exists, it will stay here, prohibition or no prohibition.

Now suppose we return to the legalized sale of liquor, mild, medium or red hot, what will happen? If we prohibit the place where liquor can be drunk on the premises, that is to say, the saloon, there will still be a demand on the part of those who prefer to drink in that way and the illicit speakeasy will answer that demand. He who patronizes a legitimate dealer will have to do his drinking at home, possibly sharing it with his family, and at any rate with far greater temptation to overdo it when he has a near-at-hand bed available than if he has to steer himself or his car through the streets. Disorderly houses are far more difficult to regulate than disorderly saloons, and to prohibit the saloon is to encourage the disorderly house. Is it not better that the home shall be spared, that the disorderly house shall be discouraged, that the temptation to buy by the bottle rather than by the glass be minimized and that the imbibing be done in a public place, open to

the police or other inspectors, and so controlled that the violation of strict rules shall bring punishment on the dealer, who should be jointly responsible with the offender in case of drunkenness or its untoward results?

Understand, please, that I am not defending drinking, but I feel that it is quite possible to go too far in the unqualified condemnation of the saloon. Aside from the above considerations thoughtless talk about being opposed to the return of the saloon is likely to lead to ill-advised legislation prohibiting the saloon altogether simply because it has an evil name, rather than leading to careful study of the means whereby it may be made as innocuous as possible by strict regulation as to number, location, hours of business and legal responsibility of the manager or, if you wish, the bartender. It is cheap enough to denounce the public drinking place and to enact prohibitive laws against it which will not work in practice. It requires more intelligence, more thought and observation of the means which other lands have adopted in dealing with the drink evil, but the effort would be worth making.

I was for a considerable period a resident of a large German city noted for its excellent beer. Everywhere were places where beer could be drunk on the premises; then there were the beer gardens where men took their families and spent an afternoon or evening with a stein or two of beer and good music. As far as I observed no stronger liquors were to be had in these places and drunkenness was almost unknown. One could walk the streets for miles before discovering a place where the stronger alcoholics could be had. This raises the question of the possibility of saloons limited to the sale of the mildest beverages, with only occasional ones licensed, under proper restrictions, for selling anything stronger. Prohibition has fostered the drinking of stronger beverages because these, by reason of their smaller bulk, are more safely handled and therefore easier to get. It is equally possible by means of a sensible system of public control to wean the public away from strong drink to the milder and relatively innocuous forms—I do not say "absolutely innocuous" because some old lady will be pouncing on me. But to do this we must reconsider the question of whether the "saloon" in whatever form is to be prohibited.

Penal Notes

Governor Roosevelt on Prison Labor.—Governor Roosevelt's telegram to the meeting of the National Committee on Prisons and Prison Labor was long enough to have conveyed some ideas. Among other brilliant remarks he said: "I am for protecting the American Workman and training the prisoner for honest work." That means, apparently, that while he objects to the prisoner competing with free labor, he thinks he should be trained to do so, that is, just as soon as he is on the south side of the prison gate instead of on the north side. This sentiment is funny enough to be reprinted in *Life*.

"*Saving the Constitution*"—The Washington correspondent of *The Nation*, who was an eyewitness, gives the following summary of the Hoover military expedition against the veterans in Washington in defense of the Constitution. There were employed "Four troops of cavalry, four companies of infantry, a mounted machine-gun squadron, six whippet tanks, 300 city policemen and a squad of Secret Service men and Treasury agents. Among the results immediately achieved were the following: Two veterans of the World War shot to death; one eleven-weeks-old baby in a grave condition from gas, shock and exposure [afterwards died]; one eight-year-old boy partially blinded by gas; two policemen's skulls fractured; one bystander shot through the shoulder; one veteran's ear severed with a cavalry saber; one veteran stabbed in the hip with a bayonet; more than a dozen veterans, policemen, and soldiers injured by bricks and clubs; upward of 1,000 men, women and children gassed, including policemen, reporters, ambulance drivers, and residents of Washington; and approximately \$10,000 worth of property destroyed by fire, including clothing, food and temporary shelters of the veterans and a large amount of building material owned by a government contractor." An amusing incident was that the attack on the veterans had to be postponed for an hour because General MacArthur had to send to Fort Myer for his official pants. Another incident, perhaps also amusing, was that of a seven-year-old boy in the Anacostia camp who tried to rescue his pet rabbit from the tent and who was promptly stabbed through the leg with a bayonet. Within five yards of the main business corner of Anacostia and entirely off the government reservation a veteran carrying an American flag did not move fast enough and was stabbed in the hip by one of the government braves, while onlookers on the Anacostia heights were gassed without discrimination. The midnight Battle of Anacostia, the driving with bayonet and gas bomb of several thousands of unarmed, homeless, jobless, half-starved and with trifling exceptions remarkably well-behaved veterans (some with wives and children) from their camp on a tract of unused and unneeded government land and the burning of their miserable shelters and little belongings will doubtless go down to history as one of the brilliant achievements of Mr. Hoover, who saved the Constitution—at least, he says he did.

Whitewash Pail in Florida.—An official investigation of the Raiford prison camp, where Arthur Mallefert met his death in a "sweat-box", has been made by the Board of Commissioners of State Institutions. Result, a complete whitewashing of the administration. It must be taken with a grain of salt. Investigation of abuses by officials whose duty it is to see that they do not occur, and who have to exonerate themselves, is worth but little. Why did the camp possess a sweat-box, in which the prisoner is compelled to stand upright for hours with a chain about his neck which is likely to strangle him if he sinks from exhaustion? Was it for ornament or use? Was it used before or was it hastily knocked together to accommodate Mallefert? Other cases which do not result fatally are easily denied; when somebody is killed and the corpse stands as witness, all we hear is: "Oh, this was just an accident; the defunct was a bad man; all our prisoners are treated like gentlemen and by gentlemen." Don't believe it. The same cruel spirit which led to treating Mallefert in this fashion must have existed before and must have manifested itself. Set it down as a rule that no prison investigation is worth ainker's damn if conducted by officials responsible for the good management of the institution. Every man desires to excuse himself.

Pistols in D. C..—The District of Columbia now has a law prescribing penalties up to thirty years for crimes of violence in which guns are used. Exception—when a policeman shoots a veteran, in which case the officer is exonerated and the victim is interred in Arlington National Cemetery.

A Pig under a Fence

Ancient Conundrum—What makes more noise than a pig under a fence?

Modern Answer: The Critic when the printer comes with his bill. Notwithstanding the fact that the squealing of the Critic pig in this predicament has attracted a considerable crowd of sympathetic (to say nothing of indifferent or hostile) onlookers, very few attempt to lend a hand. Some of the favorite ways of helping the pig from under the fence seem to be to twist his tail, to advise him to get leaner, or to say that if he can't crawl under the fence he'd better stay stuck. None of which help Mr. pig perceptibly.

Mad for Thirty-Seven Years!

At the conclusion of the famous "Judge Secession", decided upon at the April 1895, Boston convention of the American Section of the Theosophical Society, the Boston convention sent "A Letter of Greeting" to the convention of European theosophists, shortly to be held in London, July 4th, the last paragraph of which was as follows (see article by E. T. Hargrove, July, 1932; *Theosophical Quarterly*, page 30):

"Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations but is above them all. Together we can devise more and better ways for spreading the light of truth through all the earth. Mutually assisting and encouraging one another, we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We shall then each and all be members of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race. And to all this we beg your corporate official answer for our more definite and certain information, and to the end that this and your favourable reply may remain as evidence and monuments between us."

This noble expression of hoped for brotherhood which, in all probability, was inspired if not actually written by Mr. Judge, was read at the London convention, but was not acknowledged, the convention being dominated by Judge's chief opponents, Mrs. Besant and Col. Olcott, Mrs. Besant moving to "lay it on the table".

Today there are two societies claiming to be the lineal descendants of "The Theosophical Society in America", the designation which the seceding faction took for itself, namely, "The Theosophical Society" of Point Loma and "The Theosophical Society" with headquarters in New York. Which of these twain has the better legal right to be regarded as the original "Theosophical Society in America" does not concern us here. Far more important is the question whether these societies, or either of them, is following out the principle laid down in the paragraph above quoted. Mr. Hargrove quoted the paragraph with approval and one might think that his society, that of New York, would be the foremost to continue to adhere to it. And what is the third "The Theosophical Society", that of Adyar, doing today after its leaders in 1895 spurned the brotherly approach?

We all know that the Point Loma Theosophical Society at this time is making every effort to carry out the sentiments then expressed and which are summed up in the now familiar phrase, "The Fraternization Movement". We all know, too, that the Adyar Society has to a great extent outlived the rancor of the days of the Judge controversy—only a few backwoods members and standpatters indulging in it—and that numerous fraternal meetings with Point Loma lodges have been and are still being held in America, Europe and elsewhere.

How about the third "The Theosophical Society", that of New York? In this connection the following correspondence, read by Mr. Hargrove at the recent convention of the New York Society, is illuminating. It is

well to place the two letters side by side. That on the left is from the chairman of "The Joint Committee for White Lotus Day Celebration", composed of members of the Adyar and Point Loma Lodges in Los Angeles. It was addressed to the Los Angeles Branch of the New York Society and refers to White Lotus Day, 1932. The reply which it elicited from the New York Society's Branch is on the right. These letters are printed in the July, 1932 *Theosophical Quarterly*, (page 66).

Dear Fellow Theosophists: In commemoration of the death of our revered founder, Helena Petrovna Blavatsky, the New Century Lodge of Point Loma and the Los Angeles Lodge of Adyar are planning to hold a White Lotus Day Memorial Meeting, Sunday, May 8, 1932, at 8 p. m., at 504 West Fourth Street, Los Angeles, California. As H. P. B. brought to us all the divine gift of Theosophy, we thought it appropriate that all Theosophists should unite in giving homage to her, our Teacher. We sincerely trust that you will join us. In case that you are holding a similar meeting in your own headquarters, we would appreciate it if you could send a representative of your Lodge to be present with us, and, if possible, give one of the customary readings.—Fraternally yours, Joint Committee for White Lotus Day Celebration, By Theron R. Winston, Chairman.

One might suppose such an insolent reply to a friendly invitation to be the invention of the ill-natured Mr. Box, were it not that he distinctly stated that it is the sentiment of his Branch. Further, the reading of the Box letter was greeted with "Applause" by the convention, to which Mr. Hargrove added: "I am glad you like it; so do I."

One must not make too much of the "applause". The members of this society, like those of most others, are probably swayed by their leaders, the chief one—if one may judge from his prominence in the convention report—being Mr. Hargrove. On page 30 Mr. Hargrove quotes the splendid sentiments of the "Letter of Greeing" written in 1895 and doubtless inspired by Mr. Judge. One wonders why, if Judge was able to forgive his enemies at that time, Mr. Hargrove, his most devoted follower, if we can accept his statements, is not able to do so, and remains mad enough after thirty-seven years to endorse what is one of the meanest and most unbrotherly letters I have ever read. Why is it that Mr. Hargrove, who was so intimately associated with Judge and who prizes his memory so highly as to publish his intimate letters, is unable to rise to the height of forgiveness manifested by Judge at the time? Why, after Judge's act at the time is it necessary to tear open old wounds which are in process of healing? For Annie Besant, mere association with whom constitutes one an "untouchable" in the opinion of Mr. Box, Mr. Hargrove and their associates, wrote in an editorial as follows of Judge in the October, 1922, *Theosophist* (page 4, and in a separate article, pages 3, 10):

"... William Quan Judge, a much-loved friend and pupil of H. P. B.'s, and long the channel of life to the American Branch of the T. S. A highly evolved man, with a profound realisation of the deeper truths of life, he built up the Society in America from small and discouraging begin-

Dear Mr. Winston: In reply to your letter of April 14th, we the members of the Pacific Branch of The Theosophical Society beg to remind your Committee that the Adyar organization, of which some of you must necessarily be a part, still stands back of Mrs. Besant's foul betrayal of William Q. Judge, which was practically a betrayal of H. P. B. too, since they were, and still are, inseparable. Therefore, the effect of the attendance of any one of us at your memorial meeting would be but an endorsing and re-enforcing of that double betrayal, as the Point Loma organization is now doing: this, whatever we, or you, or others might then say in praise of H. P. B., and, for our part, we suggest that one of you read this letter at that meeting.—Yours truly, The members of the Pacific Branch of The Theosophical Society, per W. H. Box, President.

nings. No difficulties daunted him, and no apparent failures quenched his fiery devotion.... He was beside H. P. B. through those early days, saw the exercise of her wonderful powers and shared in the founding of the Theosophical Society. And throughout the remainder of her life on earth, the friendship remained unbroken, and during the later years she regarded him as her one hope in America, declaring that, if the American members rejected him, she would break off all relations with them, and know them no more.... an unquenchable energy, a profound devotion, an indomitable will. And these were held together by a single aim—the spreading of the truths of Theosophy.... His real work, the spread of Theosophy in America, was splendidly performed, and his memory remains a lasting inspiration."

This fact about by Mrs. Besant as regards Judge should be known to Mr. Hargrove and his associates unless it be, indeed, that they follow the all too common custom of sectarians of reading only their own literature. It would seem that this preeminently highbrow theosophical society is either simply determined to be mad about something or to devise an excuse for its overwhelmingly good opinion of itself. Be that as it may, this convention has shown that neither the society itself, nor Mr. Hargrove, has any real appreciation of Judge's greatness. That it is as devoid as an owl of a sense of the ridiculous is shown by its publishing on the back of every issue of the *Quarterly* the brotherly appeal of the 1895 Boston convention, while on the third page of every issue it declares that it has "no connection whatsoever with any other organization calling itself Theosophical, headed by Mrs. Besant or others, nor with similar bodies, the purposes and methods of which are wholly foreign to our own." No wonder that Mr. Hargrove (pages 67-8) does not like *The Mahatma Letters*—they talk entirely too much about brotherhood and, incidentally, about pharisaism.

Karma or Karman?—Mahatma or Mahatman?

In the July *Theosophical Forum* (pages 213-9) Dr. de Purucker gives a lengthy reply to an inquirer who wants to know why, when H. P. B. and *The Mahatma Letters* use "karma", Dr. de Purucker prefers to write it "karman". One must agree with Dr. de Purucker that the significance of a word is not altered by changing the spelling, that is, if it does not tread on the heels of some other term. No matter how you spell or pronounce karma the sense would be the same. Further one must concede that the use of diacritical marks over the vowels in Sanskrit words is not only a guide to pronunciation but is at times absolutely essential. For instance, "Brāhmin" and "Brahmā" mean entirely different things and the omission of the diacritical mark in "Brāhmin" in some editions of *The Voice of the Silence* leads to complete confusion. There is much more in Dr. de Purucker's article which is timely and with which I am in full agreement, but what concerns us here is the departure from common usage in writing "karman" and "Mahātman".

Dr. de Purucker prefers these forms because, in his opinion, they are more scholarly and more consistent with the system adopted for less familiar Sanskrit words. They are the "dictionary forms", by which he must mean Sanskrit dictionaries, for as I shall show, it is not true in speaking of English dictionaries.

So be it. But there is another consideration. We are writing English, not Sanskrit. Language being for use, not for display, for conveying ideas, not for showing deference to the usage of another tongue, it is a perfectly sound and sensible principle in writing English—always excepting technical literature—that one should use commonly accepted English words and spellings rather than foreign words or foreign spellings, when the latter are not called for by some particular shade of meaning for which there is no exact English equivalent. The reason is obvious. Good writing aims to concentrate attention on the subject in hand and as far

as possible to avoid distracting it by using unfamiliar words, or words which will cause a jolt in the process of thought. A true scholar in writing English manifests his scholarship and, it must be said, his good taste, by following this principle, by submerging his personality, not by calling attention to himself or his scholarship by making modifications in English which are wholly needless or unusual, no matter what some other race or tongue may have done.

With words which have not as yet been adopted into English the case is of course different. In transplanting such words into an English text or talk the scholar may use such terms or spellings as seem to him the more correct and consistent, and a uniform system of printing Sanskrit philosophical terms is admissible and desirable.

Now it happens that "karma" is now and for many years has been a well-recognized English word, and the same is true of "Mahatma". One may read the writings of H. P. B. or *The Mahatma Letters* from beginning to end without stumbling on either "karman" or "Mahātman", Dr. de Purucker does not charge the writers of the *Mahatma Letters* with ignorance of English or Sanskrit, but he excuses them (page 214) for using "karma" instead of "karman" by saying that these letters were really "written in most cases by chelas who acted as amanuenses". Conceding that to be true in some cases one may ask where it was that these chelas learned the word "karma", if not from the guru, and why, if the Master used "karman", some at least of these chelas did not pick it up and pass it on? Yet not a single case of this can be pointed out. In some way H. P. B. caught on to "karma", and neither the Masters nor the many Sanskrit scholars with whom she associated seem to have attempted to correct her. Why not? Clearly because "karma" had already been adopted into English, and she was writing English, not Sanskrit.

As to whether "karma" and "Mahatma" are, or are not, recognized English words in good standing, as opposed to "karman" and "Mahātman", I have consulted several works which are regarded as authorities in good English, and among them I may mention the following:

First and above all, Murray's *A New English Dictionary*, published by Oxford University and conceded to be the most authoritative English dictionary in existence. This gives "Karma; also karman," with preference for "karma". It cites the use of "karma" as early as 1836 in the *Penny Cyclopaedia*, and in 1853 in Hardy's *Buddhism* (page 39). On the other hand Max Müller is cited as using "karman" (*Sel. Ess.* II, 495) in 1879, while Wood's translation of Barth's *Religions of India* (page 112) in 1882 uses the same. The *New English Dictionary* gives "Mahatma" only.

Of other recognized general dictionaries one finds that the Century Dictionary, Funk and Wagnall's Standard Dictionary, and Webster's Dictionary all give "karma" and "Mahatma" alone. The *Encyclopaedia Britannica* (latest edition) gives "Karma; sometimes written Karman", but employs "karma" only in the text. It also gives "Mahatma" only.

Of special English dictionaries Weekley's *Etymological Dictionary of Modern English* gives "karma" and "Mahatma" only. Fennell's *Standard Dictionary of Anglicised Words and Phrases* (Cambridge University, 1892) gives "Mahatma" only, not mentioning karma. James Hastings' *Encyclopaedia of Religion and Ethics* devotes three pages to "karma", uses "Mahatma" only, and does not mention the alternative forms. The Schaff-Hertzog *Encyclopedia of Religious Knowledge* uses "karma" only.

Other early uses of "karma" are found in E. B. Tylor's classical *Primitive Culture*, published in 1871 (Vol. II, page 11), while T. W. Rhys Davids, in translating the Buddhist Suttas into English for Max Müller's Sacred Books of the East translates the Pali "kamma" as "karma", instead of retaining the Pali form, thus showing that "karma" was at that time—1880—a recognized English word.

Not to cite the innumerable theosophical books, pamphlets and papers written by those who cannot be regarded as Sanskritists, but who knew

their English and were not infected with a desire to reform it, we find "karma" constantly used by Bhagavan Das, an excellent Sanskritist, and one so meticulous as to write "Sanskrit" for Sanskrit. T. Subba Row, who had at least a good working knowledge of Sanskrit, invariably used "karma". Further, as a reader of various Indian newspapers published in English I invariably find "karma" and "Mahatma", never the alternative forms. Who, for instance, has ever read of "Mahatman Gandhi"? Besides the two cases cited above I have found "karman" only in Paul Deussen's *System of the Vedanta*, translated from the German; in fact, two of the three cases are in books originally written in German, the original word evidently being brought over into English without change.

In short, "karma" is virtually the only form recognized and used by English writers in general as well as scholars, even in India, and by lexicographers, and has been so for more than fifty years. So also "Mahatma". That the other forms may be used in writing in other tongues is beyond the point, as we are considering English usage only. These words are therefore to be regarded as recognized English words, fully naturalized, if you please. The Purucker forms are conspicuous only by their absence and those who depart from the above rule that in writing English one should use the commonly accepted words and not aim to divert attention to questions of scholarship can hardly complain if they are suspected of pedantry and of aiming to display their scholastic tail-feathers. Further, the habit of trying to improve the English language grows on one and can be carried to ridiculous extremes. As an example I may mention that in the just issued "Graded Lessons in Theosophy, No. 8," published under the auspices of Theosophical University, Point Loma, one finds the philosopher Plato transformed into "Platon"! Can one do more than jeer at such absurdities?

So, I would say, if you want to display good taste without a suggestion of pedantry—and pedantry is never good taste—use the terms long ago adopted in English usage—"karma", "Mahatma". You may not appear as learned as if you tack an "n" on to these words, but you will at least show that you know what the best English usage is. To this I would add, as "karma" is now an English word, pronounce it karma, not kurma; help it to become completely anglicized, as it deserves to be if you think it not so already, and eat the Sanskrit twang. But if you really want to parade your knowledge of Sanskrit, Greek and Latin, and pass for something big among the theosophical tomcats, go the whole hog and pronounce it "kurmun" (or however you think some ancient Aryan may have done it, substitute the original Latin and Greek words for the English derivatives; talk of the "descensus of the spiritus," the seven "globi" of the earth chain; use loggia for lodge, paradeigma for paradigm, hierarchia for hierarchy, Junon for Juno, Pluton for Pluto, Aristoteles for Aristotle. By so doing you will not only be adhering to that "foolish consistency" which Emerson declared to be "the hobgoblin of little minds", but sooner or later will qualify yourself to be looked up to as an authority in the esoteric philosophia, otherwise known as Theosophia.

In Justice to Katherine Tingley

COL. A. L. CONGER
606 JACKSON AVENUE
WASHINGTON, D. C.

Takoma Park
August 8, 1912

Dear Dr. Stokes:

I have received your letter of the 6th in which you quote a correspondent as having alleged:

"It is on unimpeachable authority I have it that Mrs. Tingley was by no means 'the brilliant head' to the day of her passing. She suffered from brain affection for several years prior to her death."

In reply I wish to deny most emphatically that your correspondent

has any such "authority"—"unimpeachable" or otherwise—for any such ridiculous assertion. I have known Mrs. Tingley intimately since 1896. In 1926 I was her guest at Nurnberg. In 1927 she was my guest at Berlin. In 1928 I joined her at Visingsö and was with her until April 1929. Further my friend Mr. Gyllenberg, who joined her in Germany after her accident and was with her till her passing, related to me, immediately after the event, everything which had occurred there. Based on the above contacts I assert that there was not only no lessening of Katherine Tingley's brilliant intellectual powers up to the very end of her life but, inasmuch as I was usually present when she admitted a doctor to see her, during her last "several years", I should like to question the knowledge and to "impeach" the motive back of the lying, malicious and wicked statement quoted, if the author thereof is willing to challenge Karma, drop his "whispering campaign" and come out in the open.

You may use this letter in any way you like.

Sincerely yours,

A. L. CONGER

A Letter from "The Aryan Path"

Editor's Note.—The following communication refers to the first paragraph of "The Boycott in Theosophy", June Current, page 8. The Current is glad to see *The Aryan Path* exonerated from any suspicion of unfair business dealings and publishes the joint communication not only as a matter of justice, but also as a pleasure. The statement, while not coming direct from Rider & Co., purported to have been obtained by the informant from their office.

THE ARYAN PATH

20, Grosvenor Place
London
9th August, 1932

Dr. H. N. Stokes
The O. E. Library Critic
Dear Sir:

We regret to find in the June Number of the *O. E. Library Critic* a series of statements which you say are authoritative, in which *The Aryan Path* is accused of violating an advertising contract with Messrs Rider & Co.

Had you written to *The Aryan Path* office at any time during the past months you could have learned the actual facts.

Permit us to state, and we shall be much obliged if you will give to our denial of the charges the same publicity you have accorded to their propagation, viz., that *The Aryan Path* has never had at any time a six months' advertising contract with Messrs Rider & Co., nor has it ever broken any advertising agreement it has had with them in any way whatsoever.

Yours faithfully,

THE ARYAN PATH, London Office

We certify that the statements made in the above letter regarding our business relations with *The Aryan Path* are correct and that they have not broken any agreements with us at any time. We also desire you to publish that you have no authority from us, as the article referred to in *The O. E. Library Critic* would imply, for the publication of the charges against the good name of *The Aryan Path*.

ROBERT S. MORATSON
Rider & Co.

"Karma" and "Mahatma".—Those who believe that quotations from the classical theosophical writers should be reproduced exactly as written will be pleased to hear that I am authoritatively informed that hereafter quotations made in the Point Loma publications will retain the forms "karma" and "Mahatma" when used by the writers.

More about Meher Baba

Box 364, Hollywood, California
July 5, 1932

Dear Dr. Stokes:—

The following is for your information, and you may print any or all of the letter.

At the request of Malcolm Schloss, whom I had known for some ten years, Mrs. Jones and I undertook to entertain Meher Baba and his party, and to present him to Hollywood, although not to sponsor him since I knew nothing about him. We arranged to have him entertained by Mary Pickford at her home, and to have a testimonial theatre party tendered to him by Sid Grauman. We arranged a private reception at a leading Hollywood hotel where a thousand leading people interested along occult and theosophical were presented to him. We saw to it that he was given a reception such as is given to visiting royalty because we felt that if his plans went through and there were any galvanizing of the attention of people generally to spiritual things, the result was worth the trouble. Now, acting upon the advice of my attorney, I am making the following statement to anyone interested, or to anyone who wishes, for any purpose, to associate my name with Meher Baba, or with anyone who has any association with Meher Baba, or who participates in any attempt to bring Meher Baba back to America, or to permit his presentation to the American public in the future.

"Because of information which has come to me in the strictest confidence, and concerning which I cannot give any intimation as to its nature, I find it impracticable to have any further interest in the work or future activities of Meher Baba, and I make this statement so that anyone who cares may take this action of mine as a guide or a suggestion in his own action."

Yours very truly,

MARG EDITH JONES

At the Periscope

Latest News in Brief.—Mrs. Besant's condition unchanged; sticks to room and porch; Jinarajadasa acting editor of *Theosophist*.—*Canadian Theosophist* to limit controversial correspondence to 300 words; offensive language to be taboo; does that include Pryze?—Chief chauffeur at Wheaton to be chief priest of L. C. C. in Omaha; will now pipe the juice.—A. P. Sennett's paper, *The Pioneer*, passes into conservative Hindu hands.—August *Canadian Theosophist* muchly Purucker, pro and con.—Libel suit of Grand Panjandrums of AMORC against Geo. L. Smith results in hung jury; eight for acquittal.—*Aryan Path*, refusing ad. of Purucker's *Fundamentals*, broke no contract, say Rider & Co.; refusal strictly according to Hoyle.—Point Loma *Theosophical Path* changed to quarterly, but much fatter; *Theosophical Forum* no fatter, but more spice.—Purucker, *Golden Precepts of Esotericism*, being done into Dutch.—Fragmentary Judge Diary, containing Hargrove citations about Tingley, in Judge's handwriting, reported at Point Loma; several other Judge diaries also there.—Bombay ULT *Theosophical Movement* (July) bites at Nerresheimer's story of faked Judge Diary; sets up the ULT book, *The Theosophical Movement*, as authentic history; Q. E. D.

Adyar Cooperates in Centennial H. P. B. Edition.—Over a year ago the Point Loma Committee engaged in collecting material for the proposed Centennial Edition of H. P. B.'s writings wrote to Adyar soliciting cooperation by furnishing copies of all H. P. B. material in the Adyar archives. The reply from Mr. Jinarajadasa was to the effect that while all such material would be placed at the disposition of the Committee if it would send someone to copy it, it was too valuable to permit sending to Point Loma, and much of it too fragile to bear transportation, and that

the work of copying would be too onerous for Adyar to undertake. Now, however, Mr. Jinarajadasa has informed the Committee that he and his assistants are about to undertake the copying of all H. P. B. material between 1874 and 1879, the period to be covered by the first volume of the collected writings. One cannot express too much gratitude to Mr. Jinarajadasa for this friendly act of cooperation, without which the collection would be somewhat incomplete. It necessarily involves much labor on the part of an already very busy man, and the more so as he has shown himself very meticulous in such work. Further it displays a growing spirit of cooperation for which one cannot be too thankful. Notice of the Centennial Edition will be found elsewhere in the *CRIC*.

Master M. to H. P. B. (with respects to Mr. Hoover).—The Master M., replying to an inquiry of H. P. B. in a certain crisis, quoted from *The Book of Precepts* as follows: "If thou findest a hungry serpent creeping into thy house, seeking for food, and, out of fear it should bite thee, instead of offering it milk thou turnest it out to suffer and starve, thou turnest away from the Path of Compassion. Thus acteth the faithhearted and the selfish." To this the Master M. added: "They are homeless and hungry; shelter and feed them, then, if you would not become participant in her [their] Karma." Very true, even if the chief actor be the President of the United States instead of H. P. B., the place Anacostia, D. C. instead of Bombay, the "house" an unoccupied and unneeded piece of Government land, and if the broom be the United States Army, armed with guns, swords, gas bombs and firebrands, employed to drive out the "hungry serpent", a body of homeless, unemployed and destitute veterans seeking for a bonus.

Purucker, Pro and Con.—Those delighting in the Puruckian controversy will find the August *Canadian Theosophist* most interesting. Capt. P. G. B. Bowen (pages 180-83) has four pages telling of his delight in the *Fundamentals of the Esoteric Philosophy* and expressing the great debt he owes it. His article is largely a reply to the criticisms of R. A. V. M. He, like Mr. Barker, appears to regard the book as "probably the most important contribution to theosophical teaching since the publication of *The Secret Doctrine*." James M. Pryse (pages 185-8) spoils a very praiseworthy article on "Disseminating Theosophy" with a lapse into his characteristic style. Speaking of the Puruckian theory that the absolute was once a man (*Fundamentals*, page 154) and of his idea of an infinite series of Parabrahms Mr. Pryse says: "(If the 'Man' who perpetrated that 'Fundamental' ever gets to be an Absolute the series will then be enriched with an Absolute Faker enveloped in a Mulaprakritic Veil of Absolute Fatuity). Even the 'trained clairvoyant' would balk at plunging into such abysmal balderdash." I am no believer in the Puruckian Absolute and one Parabrahm is enough for me, but should perchance Dr. de Purucker be right, I shall look forward with interest to seeing the sort of Absolute Mr. Pryse will make. We may expect to witness the Absolute Pryse going after the Infinite All with an Absolute Club and a Dictionary of Absolute Billingsgate, and annihilating all the Absolutes but himself. He will be a sort of Mad Bull Absolute. Mr. William Kingsland comes forth (page 184) from his Achillean tent to offer us a pot of reheated hash flavored with a quotation from "The O. E. LITERARY [sic] CRITIC". I appreciate his desire to feed the hungry, but I don't like his stale taste, ill-disguised by CRITIC spice, but it is Mr. Kingsland's hash and probably the best he has to offer us, though I cannot see that the CRITIC quotation, referring to the question of a super-society with one spiritual head has much to do with that of theosophists being friends and working together for the promulgation of theosophical essentials. My opinion is that Mr. Kingsland should get a new chef. In reading this issue of *The Canadian Theosophist* one feels himself between the devil and the deep sea, with some doubt as to which is the devil, though a dugpa suggests that it is Mr. Pryse. But that's just a dugpa.

AMORC Unveiled.—Those who desire to see the great American Isis, AMORC, exposed in the nude by contributors to *The Canadian Theosophist*, can obtain the four issues, December, March, May, June from this office for ten cents each, postage three cents, while they last.

A Curious Statement by W. Q. Judge.—In his E. S. T. document entitled "By Master's Direction", dated November 3rd, 1894, (pages 10,11) Mr. Judge states: "A distinct object H. P. B. had in view I will now on the authority of the Master tell you. The work of the dark powers and their conscious and unconscious agents is against this object. They wish to defeat it. It is an object of the highest value and of the greatest scope, unrevealed before by H. P. B. to anyone else that I know of, though possibly there are those to whom she hinted it. All her vast work in the West, with western people, upon western religions and modern science, was toward this end, so that when she comes again as Messenger—as hinted in the *Key to Theosophy*—much of the preparatory work should have been done by us and our successors. It is, the *establishment in the West of a great seat of learning where shall be taught and explained and demonstrated the great theories of man and nature which she brought forward to us, where western occultism, as the essence combined out of all others, shall be taught.* This stupendous object the Black Lodge would prevent". The Italics are Mr. Judge's. Has a beginning been made? Some might claim it to be at Wheaton, some at Mrs. Besant's Ojai Happy Valley, while Lomaites might point to the school at Point Loma and to Dr. de Parucker's effort to combine eastern and western teachings in his lectures and recent book on the Esoteric Philosophy. Who knows?

Two Cases of "Karman" in H. P. B.—In a six line footnote to page 302, Vol. II, *Secret Doctrine*, H. P. B. uses "Karnia" twice and "Karman" once. Why, is not obvious. In the Revised Edition (Vol. II, page 316) the meticulous Mr. Mead has changed the latter to "Karma". "Karman" will also be found in an article by H. P. B. in "The Septenary Principle in Esotericism" in *Five Years of Theosophy* (2d ed., page 124).

A Besantine E. S. Bull.—That nobody could remain in Mrs. Besant's E. S. unless thinking precisely as she did, not only on occult matters, but politically, is illustrated by a Bull of Excommunication issued by her March 7th, 1921, against those E. S. members who took part in Gandhi's Non-cooperation scheme. It is now made public in the April *Theosophist* (page 4) and reads: "In the E. S. you learn forms of meditation which much increase your power of thought, and it is impossible that any who follow Mr. Gandhi's Non-Co-operation movement—which frankly seeks to destroy the present Government, and to render useless the Reforms intended by the Manu to lead India into a position of equality with Great Britain and the Dominions—should remain in the E. S. and use the forces flowing through it in opposition to the work of the Hierarchy, turning against the Masters who founded it the power given to its members for the service of the world. . . . India and Britain together can preserve the peace of the World, and lead it into a higher civilization. Separated, Britain will become a small Power, and India will be overrun by the Afghans, the Asian Central tribes, and finally by the Russian Communists, aided in India itself by the party of violence among the Mussalmans. . . . I therefore ask all who are Non-Co-operators to return all papers and documents and pictures they may possess, lent to them under their pledge, to their respective Corresponding Secretaries." While I sympathize with Mrs. Besant's views on Non-cooperation, the above is merely a threat to exclude from the esoteric heaven those who disagree with her politically, and an attempt to club them into line. One recalls that Mrs. Besant made similar threats in her famous Robins letter against E. S. members who should criticize the Liberal Catholic Church, or question her then pet hobby of Krishnamurti as World Teacher, now gone up the esoteric flue in smoke.

The Purucker 'Fundamentals'.—Two valuable although somewhat enustic reviews of Dr. G. de Purucker's *Fundamentals of the Esoteric Philosophy*, both by R. A. V. M., will be found in the June *Canadian Theosophist* (page 198) and in the June *Argon Path* (page 426). The former is more detailed and more noteworthy. More especially does he devote attention to Dr. de Purucker's series of Parabrahms, one beyond the other in infinite series, a theory which seems to the present writer to be not only inconsistent with the teaching of *The Secret Doctrine*, but also a mere flight of fancy. If Parabrahm is "An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude", as *The Secret Doctrine* states (orig. I, 14; rev. I, 42), how can speculation about a series of Parabrahms be possible, unless the writer has raised himself to the level of the Lords of Karma, the only beings, we are told, who can transcend the "Ring Pass Not"? It would seem to have no greater justification than the speculations of those who would regard electrons as minute worlds, inhabited by miniature mice, men and elephants or their equivalents. This cannot be regarded as sober Theosophical teaching, but rather as a sort of pipe dream, suitable for passing the idle hours of a hot summer afternoon. Still, one wants the virtues of the book pointed out as well as its faults, and R. A. V. M. is in error in saying (*Can. Theos.*, page 111) that "the word 'Swabhava' does not appear in the *Secret Doctrine*". It will be found in Vol. I, page 571 (rev. ed. I, 624) as "Svabhāva", while the related word "Svabhāvat" occurs over 25 times. G. de P.'s elucidation of the terms seems to me very valuable. It is much more than "the age old axiom that 'growth proceeds from within outwards'" and implies that everything capable of evolving evolves by virtue of an inner potency, as the acorn has in itself the potency of evolving into an oak. Whether this potency is absolutely universal is another matter.

Theosophy at Point Loma.—There is being published under the auspices of Theosophical University, Point Loma, a series of two page "Graded Lessons in Theosophy" which comprises eight lessons so far. The titles are: "Theosophy and its Origin"; "The Theosophical Society"; "H. P. Blavatsky"; "Reincarnation—Rebirth"; "Karma"; "The Constitution of Man"; "Evolution"; "The Masters of Wisdom". Apart from presenting Theosophy and its history in a nutshell, these lessons will show to both friends and foes just what is being taught at Point Loma as Theosophy, and doubtless they would be of assistance to those who are reading de Purucker's *Fundamentals of the Esoteric Philosophy*. Naturally some might find points to criticize, as they represent the Point Loma attitude as regards the history of the Movement in America, while those who are impressed by Dr. de Purucker's love for linguistic consistency will wonder why, in Lesson No. 8, the philosopher Plato is given as "Platon", while four lines above the Chinese philosopher Confucius is mentioned in this latinized form instead of as K'ung-fu-tzu. But this is a mere linguistic peccadillo. The Lessons may be obtained from Point Loma for one cent each, postage extra. It is reported that a greatly enlarged Index has been prepared for the second edition of the Purucker *Fundamentals*.

Opening of Shamballa.—According to Sidney A. Cook (July *Thea. Messenger*, page 146) the opening of Shamballa six million years ago was accompanied by a celestial pyrotechnic display which, judging from his description, must have resembled Professor Pain's "Destruction of Pompeii". Mr. Cook should engage Professor Pain to open up Wheaton with a display of fireworks. If you want to know just the sort of umbilical cord by which Adyar is connected with Shamballa and Wheaton with Adyar, read Mr. Cook's instructive article. After all, there isn't any Shamballa; it's *Sambhala*, so says G. de P.

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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.

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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.

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PRISON UNEMPLOYMENT

Sanford Bates, Superintendent of Federal prisons, recently told a congressional committee that at Atlanta Penitentiary only between 700 and 800 out of 3,100 prisoners are employed, and at Leavenworth Penitentiary only 450 out of 3,400. Without doubt equally distressing figures might be given for many another prison in the United States. In the Federal prisons the few who are fortunate enough to get work are engaged in making goods for the use of the United States Government, as these are not permitted to be sold to the public. At Atlanta they make mail bags and the fabric thereof, at Leavenworth they make shoes—possibly a few other articles, but the Government demand for these is limited. These men doubtless repay the Government in part at least for their maintenance. But how about the large majority, about 80 per cent? Since they are not paying their way by labor, they are evidently being maintained in idleness at the public expense. I have no idea what it costs the Government, per prisoner, to keep these men, but assuming it to be one dollar a day, including food, cost of guarding, clothing, light, heat, sanitation and what not, that would mean that we are taxed somewhere around two million dollars per annum to enable these gentlemen to live and do nothing.

Two million dollars is no very considerable sum, considering the magnitude of the Government budget, but still it counts; it comes off the backs and out of the stomachs of the citizenry. And it counts not only in subsidizing idleness, but it trains the inmates in habits of doing nothing. And when these men are discharged, as they will be sooner or later? Is not a man who has been living off the public for a term of years, giving not one cent in return, likely to develop the idea that he has a right to live off the public, and to put it into practice when he at last becomes free?

Why is it that such a condition is permitted? Well, there are several reasons. One is the idea, sedulously cultivated by the labor interests on the one hand and by the manufacturers themselves on the other, that the competition of prison labor

with free labor, of prison factories with free factories, is something intolerable. For some psychological reason; which I cannot fathom the idea has become rooted in the public mind and especially with those who are most directly concerned, that there is some inherent difference between labor performed inside a wall with locked gates and inside a wall with gates open to egress. Putting a wall around a man, requiring him to stay inside at night instead of going to his home and family seems, in their opinion, to convert him into some different sort of animal. The idea is in itself absurd. Economics is concerned with the man as a working machine; it is in no way concerned with the question whether he works behind locked or unlocked doors. To say that a convict is, economically considered, something different from a freeman, is to say that the relation which his work bears to the economic world can be reversed by the turning of a key.

Suppose that someone should propose to assemble 5,000 workmen—the number idle in the two prisons mentioned by Mr. Bates—and to lock them up with no more concern as to their support than a pig in a sty, and that just to cut down competition, what would folks, yes, even the laborers themselves, say?

Yet that is just what is being done by our highly intelligent Hooverian government. There is a pretext, of course, some crime, large or small, but that is all there is to it. Cutting out the fact that the convict has broken some law there is no difference whatever between keeping these "criminals" in idleness and keeping as many honest, impeccable citizens in idleness at the public free lunch counter.

Another reason is the indifference or bias of the legislative bodies, whether Congress or state legislatures. Just as the great manufacturer or his hireling makes the committee rooms resound with his demands for prohibitive tariffs, while the poor devils, you and I among them, who have to pay more for what they buy, are virtually ignored, so the combined labor and manufacturing interests have the ear of the committees; they succeed in limiting the product of the prisons, in getting bills passed which interfere with interstate commerce in such commodities. The public which has to pay the piper is not consulted at all; far easier to impose more taxes to cover the costs.

These are not the only reasons. Prison labor implies factories, and factories cost money. Easier it is to let things run on than to make such an investment, especially when there is no likelihood that the output can be disposed of under the present restrictive laws, and when there is the imminent possibility that before the roof is on the shop some new attack on prison labor will be instigated and carried through.

Naturally the solution lies in making the prisoners work productively and paying them such wages after deducting the cost of maintenance, as will prevent the products being sold at cut rate price and selling the products in the open market. With this provision the distinction between freedom and captivity vanishes and there is no excuse for prison idleness in normal times. Aside from its being a burden on the tax payers it is corrupting to the men themselves, destroying their morale, such as it is, and leading them to think that the public owes them a living, and an easy one which, if it cannot be secured in any other way, may be had by resorting to criminal methods.

A Letter From Mrs. Widmayer

"As many of the *Carric* 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, utility aprons, 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 *Carric* is glad to endorse Mrs. Widmayer's long and self-sacrificing labors in behalf of prisoners.

Penal Notes

Anti-Capital Punishment Periodical.—We now have, for the first time so far as I know, a periodical specially devoted to opposing the death penalty. The title is "Thou Shalt Not Kill", it is published quarterly by the National Council for the Abolition of the Death Penalty, of Great Britain, and the editor is E. Roy Calvert, famous fighter of capital punishment. It contains articles and news dealing with homicide, its causes, statistics and punishment, and reviews of books dealing with the subject. The price is twopence a copy and the address is *Parliament Mansions, Victoria Street, London, S. W. 1.* Membership in the National Council, at two shillings sixpence and upwards a year, entitles the member to receive all Council literature free, including "Thou Shalt Not Kill".

20,000 Years in Sing Sing.—Warden Lewis E. Lawes has written a book entitled *Twenty Thousand Years in Sing Sing.* This is not the record of a Sing Sing Super-Methusalem, but represents the sum of sentences of the 2,500 or more men now in that prison. Suppose we assume the average inmate to be capable of earning \$2 a day and to work 300 days in the year. That would mean \$12,000,000 which the present inmates could have earned during the time covered by their sentences were they free. Just think how many free American laborers are "protected" by having these fellows locked up. They should be held for life, every mother's son of them!

In October *Carric* and after; In Defense of Robert Crosbie; More About the Judge Diary.

Why We are Behind Time

The Editor much regrets that the *Carric* has been unable to appear promptly on time of late. The reason is the very feeble response to its appeal for financial support, which this year has been *only about one-third of what it was last year*. Suggestions have been made by correspondents that the *Carric* be reduced in size, that it be published bi-monthly or even quarterly, while some smarties have even suggested that if we cannot supply a publication costing 75 cents at 50 cents, we'd better go to the devil. We shall do none of these things. The *Carric* will be published in monthly issues as hitherto, and of the same size, even if six months late. If readers want to get it on time they must do something to make this possible. We cannot undertake to answer complaints from those who will not help us even a little.

The Judge "Occult Diary" Vindication of Tingley, Hargrove, Fussell

Much has been written of late about the quotations made by Mr. E. T. Hargrove in an E. S. T. circular of April 3d, 1896, from a purported diary and other papers of W. Q. Judge, and relating to Katherine Tingley. The existence of these Judge documents was called in question in the United Lodge of Theosophists book, *The Theosophical Movement* (pages 667, 670) and very recently Mr. E. A. Neresheimer, who has in his possession a diary of Judge which does not contain the passages in question, has not hesitated to say that "These alleged 'messages and quotations' attributed to Mr. Judge could only have been concocted by Mrs. Tingley, assisted by Mr. Hargrove and Mr. J. H. Fussell"; a very serious charge indeed. ("Some Reminiscences of William Q. Judge", 1932, privately circulated, quoted in *Canadian Theosophist*, May, 1932, page 70.). Based on Mr. Neresheimer's statements, the fraudulent nature of the Hargrove quotations has been accepted by several persons who have assumed, curiously enough, that Mr. Judge could have had but one diary. (See *Canadian Theosophist*, May, 1932, page 70, and *The Theosophical Movement*, Bombay U. L. T., July, 1932).

It is claimed by the authorities at Point Loma that they actually have at least four Judge diaries. Very recently they have unearthed in their archives a series of loose sheets in *Judge's handwriting*, in which are found *every one of the quotations* made by Mr. Hargrove in support of Katherine Tingley.

I am not asking anybody to accept their assertion alone. But I have been furnished with photographs of five of these loose sheets, the contents of which I give below, containing six of the disputed quotations. All except the one about the ring are quoted by Mr. Hargrove. Anybody having the E. S. T. circular of April 3d, 1896, can compare them with Mr. Hargrove's quotations. I submitted these photographs to two friends who had been closely associated with Mr. Judge, who at once pronounced them to be in his handwriting. Together we compared them with several personal, handwritten and signed letters from Mr. Judge in their possession, and we agreed that there could be no doubt whatever that the writing of the loose sheets was his.

There is nothing suspicious in these papers coming to light at this late date. Nearly every office has a lot of unsorted or unclassified material, and the appearance of the papers is not such as to attract attention, four of them being obviously written by pencil on a scratch pad, 5 x 4 1/2 inches.

There can therefore be no doubt that the papers are genuine Judge writing, and that the persons charged with fraud are fully exonerated, unless one makes the assumption that one of them, besides being a cheat, was a very skilful forger also, and imprudent enough to preserve the forged papers after they had served their purpose. Incidentally it may be mentioned that four of the sheets are written in pencil, apparently

hastily, as the punctuation is defective, giving the impression that they may have been taken down from dictation (by a medium?). There are two or three insignificant verbal changes in the quotations as presented by Mr. Hargrove, from which it would appear that Mr. Judge may have copied them, with corrections, in a permanent diary from which Mr. Hargrove quoted, and which Mr. J. M. Fryse claims to have had in his possession for a time (*Canadian Theosophist*, June, page 125), but which cannot now be located.

Whether the person referred to was Mrs. Tingley or not is beyond the scope of this article to discuss. The communications are supposed to be from the discarnate H. P. B.

In the originals there occurs a sign for the name of a person, designated by Mr. Hargrove as "Promise" and supposed to be Mrs. Tingley. As this cannot be reproduced without a special engraving I have indicated it by the letter "X". One sign, however, is different, though also designated by Mr. Hargrove as "Promise". This I have indicated by "Y".

Sheet 1—written with pen and ink

April 3 night

B. How I yearn for the day when I can come myself and work. It is being put off by all this strife and bitterness. I will come, as I said through Y. Every day they keep this up is another day of delay for that event.

X X X

B. Had both been free, you well, & ye met at the time I said more and more wonderful phenomena would have happened than did with me; & we would have 100 members for every one we now have.

X X X

The ring you wear is mine. She thinks she has mine and that you have hers. But you are right. It was done by substitution, in the night by one of us. There is also a letter I left you which has never been delivered.

Sheet 2—written with pencil

4) Jan 2

if we had been more together have come up before me & I have learned much. I am, next to the American work, interested in Spain. Ireland will take care of itself. There in Spain in the pine woods I have found a lodge which I knew something about before I went away. There 7 chelas and the light they

Sheet 3—written with pencil

5

show that some day will be better known, I will describe to you at our next meeting. There is much connected with it that can be used for irradiating causes in this country. Be sure that at next meeting this is not forgotten. Slowly the light from this Lodge is being thrown over Spain & I see that from the

Sheet 4—written with pencil

8

You can make X what you wish & the truthfulness of X spirit & devotion to us will make X useful. Keep X well in the background. In outer work X is our mystery. The light I mentioned in Spain is of 7 sides with a purple-yellow light. On each of

Sheet 5—written with pencil

10

with sustaining points & leave the rest to us. This is to your questions of last night. I can do well now with 13 I can do better in time. I will touch upon minor points they will take care of themselves. Master is not after the little points. Let our eyes turn to the American future of theosophy.

Some Glimpses of Piffletism

Though this be method, yet there's madness in it.

—Hamlet Up To Date

One of the most remarkable freaks before the theosophical world today is Mr. Geoffrey Hodson, to whom the pages of most of the Adyarite journals are always open. Possessed of charming manner and great self-assertion which, if I may judge, even surpass those of the famous Leadbeater, he has only to make a statement to have it greedily gulped down by the gullible as a result of "clairvoyant research", but which, carefully analyzed, proves to have nothing back of it other than his own say-so. So far we have waited in vain for the announcement of a single fact capable of confirmation by ordinary scientific methods of research. At times he contradicts himself, but no matter; we all do that.

After a heated life with the angels, the fairies and the Virgin Mary Mr. Hodson has now tackled medicine, and in the same fashion. Naturally his self-assurance has attracted the attention of some doctors, and in Mrs. Hulseher's *World Theosophy* (March, pages 204-7) we find the narrative of a Chicago homeopathic physician, who carried out some experiments with Mr. Hodson. Mr. Hodson was able to tell about the past lives of the patients under examination, which, of course, no one could prove or disprove. Cancer patients were found to owe their malady either to practising "sex-magic" in a former life, or to have been the agents of excessive cruelty. In a few cases Mr. Hodson "clairvoyantly" described the properties of certain homeopathic remedies in unlabeled bottles, but the writer fails to indicate how many misses and how many hits. One would judge that his hits were of about the same order as those of a dollar horoscopist or an almanac weather forecaster, both of whom, as we know, frequently hit it to a dot.

There is one important statement in this paper, however, which completely gives Mr. Hodson away. He was given a number of unmarked bottles of medicine (page 206) and asked to sort them out. This he refused to do "for occult reasons". This was virtually the same test that I have several times suggested for genuine clairvoyance (*s. p.* Dec., 1931, *Christ*, page 8). Refusal "for occult reasons" is just another way of saying "I can't do it and won't risk exposing myself". Mr. Hodson did not state what his occult reasons were, though he had submitted to other tests by no means as stringent or convincing without occult objections. The great Leadbeater, who has written much learned nonsense on occult chemistry, has never submitted his clairvoyance to such a test—perhaps also for "occult reasons"—though ready enough to tell all about the insides of atoms when the bottle was labeled, and never undertook to identify an unknown substance clairvoyantly, or at least has neglected to record the results, and did not even discover the electrons or radio-activity till a knowledge of these was common property. His wondrous book on occult chemistry, full of pictures of the atoms, is now being sold cheap, so I understand, to the gullible who delight in such stuff. Mr. Hodson can tell one what his faults were in a past life which led to his present affliction; he can, so he claims, tell whether an unborn infant is going to be an idiot, though we have no examples of his perpetrating such an unkindness on an expectant parent. Surely he should be able to ascertain the sex of an unborn child, and this, besides being a definite proof of his powers, might prove a profitable source of income, unless prohibited for "occult reasons". Incidentally one would like to know whether the cancer of mice and chickens is due to practising sex-magic in a former incarnation.

World Theosophy, which seems to have a predilection for piffletism, also prints in its March issue (pages 217-20) an article on "Solar Influences", the writer of which maintains that "We do not directly obtain any heat from the sun. All our scientific deductions, measurements and conclusions to the contrary notwithstanding." As proof of this he cites

the well-known fact that the higher regions of the atmosphere are colder than those directly in contact with the earth's surface. Hence, could we get to the top of the atmosphere, or beyond it, we would get no heat at all, and, therefore, we do not get any heat from the sun. It is the "friction of the light passing through the air" that generates heat. Evidently he fails to distinguish two such simple conceptions as radiant heat and the heat of a warm body. Everybody who has been up to great heights on a mountain or in an airplane knows that while the air itself is cold the direct solar radiation is hotter than at the earth's surface; anybody knows that in zero weather one may face an intolerably hot fire while his back is freezing. Aside from that he takes no account of the fact that the solar atmosphere contains vapors, for example those of iron, which can only exist at a very high temperature, implying great heat radiation. He has a theory that subterranean disturbances are due to light radiation penetrating the earth and setting up friction which at times may play hell generally. One could wish that the editor of *World Theosophy* would submit such papers to someone who has at least the rudiments of physical knowledge. As it is, much of the material published is pure nonsense and a disgrace to a reputable journal.

Turning in another direction one finds that a Mr. Joseph A. Vogelmann, of New York, has been studying the Queen's Chamber of the Great Pyramid of Gizeh and has deduced therefrom certain conclusions which, I regret to say, seem to meet the approval of Dr. F. Homer Curtiss, of the Order of Christian Mystics, who describes Mr. Vogelmann's results in a recent bulletin on "The Unseen Worlds, Part I." Mr. Vogelmann, from measurements of the Queen's Chamber, concludes that the earth is hollow like a rubber ball, its thickness being 606.58 miles, the hollow being filled with various "ethers" which are not material in the ordinary sense. The lowest stratum, 281.97 miles thick, consists of gases; the next, 210.31 miles thick, is molten and boiling, and this, largely affected by the vibrations of man's thoughts, produces earthquakes; the last and uppermost, 105.30 miles thick, is solid earth. All this, and much more, is learned by a study of the Great Pyramid.

That mankind, which amounts in comparison to the earth to no more than the flyspecks on the sides of a large building, is able to shake the world by its thoughts is a common enough belief among those who give themselves no concern over scientific facts, but Mr. Vogelmann's views are in direct conflict with what we know of the earth's interior, little as it may be. That the earth is not hollow is proved by the fact that earthquake waves pass directly through it with a velocity of about 450 miles a minute, and these are followed by much slower waves traveling along the rocky crust. The waves passing directly through indicate a rigidity of the earth's interior of about one and a half times that of steel—something quite different from hollow space. The mean density of the earth, derived from its known weight and size, is about 5.6, almost double that of ordinary rocks and less than that of iron (7.9). Were Mr. Vogelmann's view correct all of this mass of matter would be concentrated in a shell of about three-eighths of the total volume, and this would have a density half way between lead and gold, and, allowing for the lighter rocks, would surpass any known metal in density. That no such metals are ejected by volcanoes and are otherwise unknown is evidence of their non-existence. What keeps this hollow sphere from cracking and collapsing is not explained.

From his study of the Great Pyramid Mr. Vogelmann has arrived at the conclusion that the astral world extends 2255 miles above the earth's surface, while the mental world is 929.48 miles higher still. That these figures do not agree with those of an eminent occultist, Mr. Sinnett, I think, who taught that the astral world of the earth actually contacts that of the moon when in perigee, is a matter of little importance, perhaps, unless it deprives us of the hope of getting to the moon in our astral

bodies and seeing what the other side looks like. The main point is that given the Great Pyramid and a man like Mr. Vogelmann, we can arrive at certainty about regions of nature hitherto inaccessible. It now remains only for Mr. Geoffrey Hodson to turn his clairvoyant eye on the earth's interior and to prove, beyond the possibility of doubt, that Mr. Vogelmann and the Pyramid are right and that the geologists and seismologists are hopelessly wrong. And *World Theosophy* would doubtless publish his findings for the delectation of the faithful.

Adyar Theosophical Society's Annual Report—1931

The Adyar Theosophical Society is the only theosophical society which publishes a detailed annual report of its membership. Being by far the largest theosophical organization it can afford to present its figures, while smaller societies, for reasons of their own which may be surmised, publish no data whatever, and one is entirely in the dark regarding them.

The 1931 annual report of the Adyar Society (March, 1932, *Theosophist*) can not be called an encouraging document. There was a net loss of 64 lodges, from 1,490 to 1,426, or 4.3%. The net loss in membership was 3,196, from 39,311 to 36,115, or 8.1%. And yet there are encouraging features. The tremendous downrush in the preceding period, while not completely checked, has slackened very considerably, and this is notably so in the case of the American Section. While various reasons are assigned in the several sectional reports, it may be assumed that the prevailing financial depression is the major one, and it would be hopeless to attempt to disentangle other contributing factors. I am therefore presenting the usual two tables, covering only the 20 sections with a membership of over 400, the data being taken from the official report or directly deduced therefrom. These make up 80% of the membership, the large Dutch East Indies Section not having submitted a report. Those who are interested are referred to the June, 1931, *CRITIC* for similar analytical tables for the preceding year.

	(1)	(2)	(3)	(4)	(5)	(6)	(7)
	1930	1931		Data of Loss in 1931	Net Members in 1932	Dropped Out in 1931	Percent Dropped Out in 1931
Whole T. S.	39,311	36,115	loss	3,196	2,119	5,315	13.5%
United States	5,997	5,657	loss	340	596	936	16.6%
England	4,588	4,224	loss	364	257	621	13.5%
India	5,518	4,728	loss	790	144	934	16.9%
Australia	1,570	1,499	loss	71	49	120	7.6%
Sweden	761	728	loss	33	33	66	8.7%
New Zealand	1,025	971	loss	54	37	91	8.9%
Holland	2,642	2,422	loss	220	102	322	12.2%
France	3,373	3,175	loss	198	218	416	12.3%
Italy	530	501	loss	29	28	57	10.7%
Germany	542	444	loss	98	..	98	18.0%
Hungary	412	399	loss	13	33	46	11.1%
Finland	680	648	loss	32	17	49	7.1%
South Africa 2 sec.	491	415	loss	76	16	60	12.2%
Scotland	612	558	loss	54	15	69	11.3%
Belgium	481	405	loss	76	27	103	21.4%
Austria	528	540	gain	12	66	54	10.2%
Denmark	450	430	loss	20	28	48	10.7%
Canada	413	397	loss	16	23	39	9.4%
Brazil	460	379	loss	81	36	117	25.4%
Spain	403	401	loss	2	52	54	13.4%
Dutch E. Indies ..	2,090	(no report)					

It is customary to regard the number of new members brought in as a mark of virility—the more acquisitions, the greater the virility. In reality, however, this is merely a matter of propaganda; plausible lectures and propaganda literature may result in many new members. The real sign of strength is, how many find it worth their while to remain members despite financial and other discouragements. Column 7 of the above table shows the actual percentage of active members during 1930 who dropped out in 1931. On comparing this with the same column for 1930 it will be seen that 9 sections show an increased percentage of lapses, 11 show a decrease, while the Society as a whole shows a decrease from 16.1% to 13.5%. It is interesting to note that the American Section, which has always shown a large percentage of lapses, has reduced these from 21.4% to 15.6%, a very good showing under the circumstances.

The following table shows the number of new members acquired in 1930 and 1931, with the corresponding gain or loss in new membership. Of those data it may be said that while there is usually a falling off in new membership it is less pronounced than during the preceding period, the American Section actually showing a small gain of 5.7% as against a loss of 21.2%.

(1)	(2)	(3)	(4)	(5)
	New Members in 1930	1931	Gain or Loss in 1931	Percentage Gain or Loss in 1931
Whole T. S.	2,717	2,119	loss 598	loss 22.0%
United States	564	596	gain 32	gain 5.7%
England	292	257	loss 35	loss 12.0%
India	292	144	loss 49	loss 16.4%
Australia	103	49	loss 54	loss 52.4%
Sweden	23	33	gain 10	gain 43.4%
New Zealand	23	37	gain 14	gain 60.9%
Holland	127	102	loss 25	loss 19.7%
France	388	218	loss 70	loss 18.0%
Italy	34	28	loss 6	loss 17.7%
Germany	72	..	loss 72	loss 100.0%
Hungary	52	33	loss 19	loss 36.5%
Finland	42	17	loss 25	loss 59.5%
South Africa 2 sec.	32	16	loss 16	loss 50.0%
Scotland	14	15	gain 1	gain 7.1%
Belgium	52	27	loss 25	loss 48.1%
Austria	45	66	gain 21	gain 47.0%
Denmark	21	28	gain 7	gain 33.3%
Canada	37	23	loss 14	loss 38.0%
Brazil	60	36	loss 24	loss 40.0%
Spain	41	52	gain 11	gain 27.0%

Finally, the following figures for the whole Society may be of interest:

	1927	1928	1929	1930	1931
Total Membership	44,217	45,098	43,625	39,311	36,115
New Members	6,538	5,932	4,081	2,717	2,119
Old Members Dropped Out..	5,622	5,051	5,554	7,031	5,315

From these figures one deduces the astonishing fact that during the five years 1927-31 the Theosophical Society has lost, either by resignation or lapses with a few deaths, 68.5% of its average membership for the period, or in round numbers, two-thirds. There has been no great scandal, no catastrophic schism, yet two out of three who have been members during that period have withdrawn. Whether these have been mainly old-timers, whether they have been mere birds of passage, or what is the ratio of these, the figures do not say. In the former case it may well be attributed

to disgust with the ever-increasing fads which have been grafted on the T. S.: Krishnamurtism, World-Motherism, Liberal Catholic Church, psychic folderol all the way from Leadbeater to Hodson; in the latter to inflated propaganda which offered prospects of advancement or other advantage which did not materialize. Is there any church which has sacrificed two-thirds of its membership in five years? Hardly. It is a subject for serious consideration.

The Olcott Centenary

Colonel Henry Steel Olcott, President of the Theosophical Society (Adyar) from the time of its foundation in 1875 to the time of his death, February 17th, 1907, was born in Orange, New Jersey, August 2d, 1832. It was therefore most appropriate that the August *Theosophist* should be made an Olcott Centenary number. This issue is devoted entirely to Col. Olcott, every article therein being either by or about him. There are 225 pages, about double the size of the usual issue of *The Theosophist*, of which over 40 are photographs, including not only unfamiliar photographs of the Colonel in his earlier days, but also a large number of photographic reproductions of letters from the Masters.

The compilation is the work of Mr. C. Jinarajadasa, who has done his task in a fashion which cannot be too highly praised. As editor he has had to add numerous notes and an occasional short article of explanation, the need for which will be conceded. Further than this he has shown most excellent taste in avoiding the publication of recent eulogies and appreciations written for the occasion. In fact, apart from two old addresses by Mrs. Besant the only eulogies were written either by H. P. B. or by the Masters. It would be impossible here to make special mention of the great amount of material of value to a student of the Theosophical Movement. Suffice it to say that while Colonel Olcott, like all human beings, was not faultless, of the inherent greatness of the man, the value of his services to the cause of Theosophy, the present collection bears impregnable witness.

In recognizing the fidelity and devotion which Mr. Jinarajadasa has brought to the compilation of this issue it may not be amiss to recall that Col. Olcott died in 1907, that the celebrated Leadbeater scandal occurred shortly before and that Col. Olcott expelled Mr. Jinarajadasa from the Society because of his attitude in standing by his old teacher, Leadbeater. It is therefore the more pleasing to note that Mr. Jinarajadasa has shown no sign of resentment and that his whole attitude is that of a devoted friend and server. Controversial matters have been disregarded, as for instance the Judge and Leadbeater affairs. Mrs. Besant's biographical sketch (pages 413-18), written the day after the Colonel's death, will be welcomed as covering briefly his life before the foundation of the Theosophical Society. As a classic it had perforce to be printed as it was written, but its closing paragraph is disfigured by a direct bid on the part of Mrs. Besant for the presidency. Not only does she speak of herself as "H. P. B.'s favourite pupil", a very questionable assertion and one wholly out of place in a eulogy of Col. Olcott, but she states that at the order of the Master "he [Olcott] appointed me, his colleague, as his successor, to bear the burden H. P. Blavatsky and he had borne." The Master must have known, Olcott must have known, and Mrs. Besant certainly knew when she wrote these words that Colonel Olcott had no authority whatever to "appoint" anybody his successor and that the rules of the Society require that the new president should be nominated by the General Council and the nomination confirmed or rejected by a general vote of the membership. The story that Olcott "appointed" Mrs. Besant as his successor was probably a convenient fiction. Yet but one day after his death, and while his body was not yet cremated, she had the hardihood to use this deception in order to get the presidency for herself.

A careful study of this collection of documents will, I think, confirm a statement made by the Master K. H. to A. P. Sinnett (*Mahatma Letters*, page 14):

"Colonel Olcott is doubtless 'out of time with the feelings of English people' of both classes; but nevertheless more in time with us than either. Him we can trust under all circumstances, and his faithful service is pledged to us come well—come ill. My Dear Brother, my voice is the echo of impartial justice. Where can we find an equal devotion? He is one who never questions, but obeys; who may make innumerable mistakes out of excessive zeal but never is unwilling to repair his fault; even at the cost of the greatest self-humiliation; who esteems the sacrifice of comfort and even life something to be cheerfully risked whenever necessary; who will eat any food, or even go without; sleep on any bed, work in any place, fraternize with any outcast, endure any privation for the cause."

The Olcott Centenary issue of *The Theosophist* can be had from this office for \$1.25.

At the Periscope

Big Irish deva not to allow Ireland to break away from British Empire, says C. J.—All 33d degree masons have attendant angels, says Charles Leadbeater.—Dion Fortune makes acquaintance of a fire salamander; learned to walk on his hind legs, says she.—Ceylon Buddhist monks to undergo civil registration; else jail.—Any T. S., if worthy, may have an esoteric successorship, says G. de P.—First volume of H. P. B.'s collected writings, 1874-79, now in press.—Wheaton T. S. headquarters now to be called "Olcott"; why not rename Adyar "Leadbeater" and Shamballa "Blavatsky"?—Phonograph records with Leadbeater's voice now on market at \$3.—American Section, T. S. (Adyar), loses 7.4% membership in year.—*Theosophical Messenger* now to be *American Theosophist* and to be clad in colors.—Point Loma T. S. headquarters, with G. de P. and corps of notables, moved to England for about two years; Point Loma to be kept open, with publishing department, theosophical university and school, and iodine in the air.—Rukmini offered job with the movies; declines.—Say "home rule" in India, to jail you go, says Dr. George Arundale.—Entire series of Hargrove quotations from Judge "diary" about Tingley discovered; are in Judge's handwriting.—Condition of Mrs. Besant unchanged; takes little interest in current events; admits her life work is over; still guarding India, says the ebullient George A.—Krishnamurti to spend six months in India; camp at Adyar possible, but fatted calf to remain in Adyar dairy.—L. W. Rogers now "International Orator"—Brother XII, discredited messenger of the Masters, bobs up as Amlal de Valdes; sued for \$42,100 by erstwhile disciple.

Point Loma Moved to England.—A sudden and astonishing step has been taken by Dr. de Purucker in temporarily removing the Point Loma headquarters to England, where it is expected to remain for perhaps two years. Dr. de Purucker, accompanied by a party of about nine, the cream of Point Loma, left America September 16th. During this time his activities will extend to the Continent and it is expected to hold a general convention of the Society shortly. The establishment at Point Loma will continue with its school, university and publishing department, and the magazines will be published there as usual. What the devil's up, anyway?

G. de P. on Electrons.—In a lecture published in the July *Theosophical Path* Dr. de Purucker tells us, if I understand him, that every electron is ultimately to become a man (page 12). Considering that every grain of sand, every drop of water, contain billions of electrons, what is bothering me is, when they do become men, where are they going to find jobs.

AMORC Unveiled.—Those who desire to see the great American Isis, AMORC, exposed in the nude by contributors to *The Canadian Theosophist*, can obtain the two issues, March and June from this office for ten cents each, postage three cents, while they last.

The Purucker "Fundamentals".—In the July *Canadian Theosophist* (pages 138-40) R. A. V. M. continues his interesting comments on G. de Purucker's *Fundamentals of the Esoteric Philosophy*. While conceding the justice of some of his criticisms, for which the reader must be referred to the review itself, it appears to me that on one point at least R. A. V. M. is going too far. He says: "On page 181 also are some remarks about Pralaya, which appear to mean that Pralaya is but another kind of activity, and not, as H. P. B. taught, a complete cessation of activity ('The Eternal Parent . . . slumbered once again through seven eternities')." I do not see any conflict here, nor am I aware that H. P. B. taught that Pralaya is "a complete cessation of activity". Anybody can see that slumber is not a complete cessation of activity; were it so the man would be dead. Something is going on all the time, and when the physiological and probably psychological activities which are not outwardly visible have reached a certain point the sleeper awakens of himself. Imagine an alarm clock, wound up, but deprived of hands or other means of outward manifestation. You might say nothing is going on in it, but not so. There is constant activity and when the proper moment arrives the clock manifests by striking. If nothing were happening all the time the clock would never strike. While speculation as to the nature of Parabrahm, either during Pralaya or during manifestation, is futile, one is forced to concede that, as in the case of the clock, some kind of activity exists even during Pralaya, else the Pralaya would be an eternal one. One cannot conceive of absolute spontaneity; every change is preceded by some previous condition which we call its cause, and that by a still earlier one going backwards indefinitely. This holds no matter what our metaphysical ideas on causality may be. As well assert that the universe came into existence out of nothing and without a cause as to assert that manvantaric awakening could have happened without a series of antecedent activities. In the case of the seed the awakening from "inactivity" is due to heat and moisture, in other words, to external causes, but in the case of Parabrahm there is no external cause; it is all-embracing, consequently whatever causes the awakening must lie within itself. The difficulty seems to lie in confusing the ideas "activity" and "manifestation". The latter is a wholly relative term. There is no "manifestation" in, let us say, a grain of sand, but there is plenty of "activity" which we should be able to see had we microscopes powerful enough to enable us to distinguish the atoms. We should then call it "manifestation". I am glad if Dr. de Purucker has contributed to dispersing the illusion that there is such a thing as immutability even in Pralaya.

J. M. Pryse as Debunkist.—In the June *Canadian Theosophist* (pages 124-6) Mr. James M. Pryse, champion debunkist, pays his rather questionable respects to the memory of W. Q. Judge. Mr. Pryse says that he painted a portrait of Mr. X., which Judge saw and took for a picture of his own "Higher Self." Judge had a copy made which he afterwards recopied and it was one of these pictures which was exhibited at the famous E. S. T. meeting of March 29th, 1896, as the "Rajah" or "Luminous Youth", the *alter ego* of Judge. Judge, according to Pryse, was a sort of combined fool and fabricator of Mahatmic messages. He charged Claude Falls Wright with assisting Judge in writing messages imitating Master's handwriting. Mr. Pryse is one of the venerable antiquaries of the Theosophical Movement, but it is not too late for him to write a volume of reminiscences demonstrating that H. P. B. was a liar, Judge a forger and fool, and, indeed, that the Masters made the mistake of their lives in not selecting him, Pryse, instead of H. P. B., as writer of *The Secret Doctrine*. We have already learned that much from his frequent communications through the medium of *The Canadian Theosophist*.

Mr. Cook on What the Masters Should Do.—Mr. Sidney A. Cook comes forward in the September *Theosophical Messenger* (page 197) and tells us that it is much to be desired that the Masters shall nominate a successor to Mrs. Besant. This reminds me of those pious persons who pray: "Not Thy will, but mine, be done" and of the recent statement of the Pope, that God should now get busy and do something to end the depression. One can hardly doubt that the Masters read with avidity and edification every word Mr. Cook writes in *The Messenger*, but as they may not yet be fully awake to the importance of following his suggestion he might wire them at Shamballa, proffering his advice and at the same time asking them to nominate his own successor to the presidency of the American Section, T. S. Just think what might happen if they are not aroused from their lethargy—the General Council might nominate Mr. Cook.

Olcott Centenary.—Col. Henry Steel Olcott, one of the founders of the Theosophical Society, was born August 2d, 1832. In commemoration of his centenary *World Theosophy* devoted its entire August issue to articles by and about him. This is by far the most valuable and interesting issue of this magazine which has yet appeared. It can be obtained for 40 cents (foreign, 45 cents) from *World Theosophy*, 6137 Temple Hill Drive, Hollywood, Calif. (not from this office).

June "Theosophist".—Owing to the illness of Mrs. Besant the famous Watch-Tower notes formerly written by her are now the product of one or more persons unknown, as they are not even initialed. A not vital error occurs on page 223, where the acting editor is under the impression that the prospective Centennial edition of H. P. B.'s writings will be published both at Point Loma and in London by Rider & Co. In fact, there is to be but one edition, that to be published by Rider & Co. He also frets himself quite needlessly (page 220) because the editors of Krishnamurti's *Star Bulletin* persist in printing "Theosophy," with a small "t", instead of with a capital initial, which he regards as derogatory to so great a subject. The trend of journalistic usage today is to avoid the use of capital initials as far as possible, which is well, for once give way to the capitalizing habit and one does not know where to stop. The series of instalments of the "Esoteric Teachings of H. P. Blavatsky" is continued, and one can take consolation in the fact that there is no clear evidence that all of the statements originated with H. P. B. Annie Besant was appointed by H. P. B. as "Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the Teachings" (see facsimile of H. P. B.'s order, page 230), but that does not prove that she took down H. P. B.'s words stenographically, or in fact, that she did not merely write them down from memory afterwards. Students of the Krishnamurti World Teacher classes will be interested in some statements of C. W. Leadbeater dated September and October 1909, on "The Coming of Alcyone to Adyar", with notes by Mr. Jinarajadasa. One is glad to note that a person of scientific training, Dr. H. A. C. van der Gon, has been found to pick to bits Mr. G. E. Sutcliffe's preposterous occult scientific speculations. Should he be moved to proceed further he will have his hands full. Bhagavan Das whoops up Gandhiji, and C. Jinarajadasa disposes of Mr. Das in a fashion which, to my mind, expresses the facts. Dr. G. de Purucker's Twelfth General Letter is reprinted in full (page 333).

Where is the Other Sex?—We are now all convinced that there is such a being as a Mahatman—a Super-man. What we want to know now is whether there is a Mahatwoman. It must be Rukmini or, perchance, 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 5/6. The exact rate can be learned from a bank or newspaper.

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

Complete Works of H. P. Blavatsky—Centenary Edition

The publication of the complete works of H. P. Blavatsky has been begun. It is expected that there will be fourteen volumes of about 350 pages each, fully indexed. The first eight volumes will contain her miscellaneous writings, including articles published in *The Theosophist*, *Lucifer* and elsewhere. These will be arranged in chronological order and without any editing other than the correction of obvious typographical errors.

This edition represents the result of more than seven years' labor and research in the libraries of Europe, India and America, and has been made possible only by the disinterested cooperation of independent students and members of different Theosophical organizations, all of whom prefer to remain anonymous. Throughout the whole edition the works are left to stand on their own merit without the addition of extraneous matter or any expression of opinion by the editor, A. Trevor Barker, editor of *The Mahatma Letters to A. P. Sinnett*, or others.

The volumes will be sold separately. Volume I, now nearly ready, contains her articles contributed to various journals from 1874 to 1879. Price, from the O. E. LIBRARY, \$4.50 (*subject to advance without notice*). Orders now received. The contents of Volume I are:

1. The Eddy Manifestations.
2. About Spiritualism.
3. Mme. Blavatsky.
4. The Holmes Controversy.
5. Who Fabricates?
6. To the Spiritualists of Boston.
7. A Word of Advice to the Singing Medium, Mr. Jesse Sheppard.
8. A Card to the American Public.
9. A Few Questions to "Hiraf."
10. "What are you going to do about it?"
11. From Madame H. P. Blavatsky to her Correspondents.
12. The Science of Magic.
13. A Letter from Madame Blavatsky.
14. The Magical Evocation of Apollonius of Tyana.
15. A Story of the Mystical.
16. The Luminous Circle.
17. An Unsolved Mystery.
18. Madame Blavatsky Explains.
19. A Crisis for Spiritualism.
20. The Russian Investigation.
21. "Psychophobia" in Russia.
22. Mediums, Beware!
23. The Russian Scientists.
24. (New) York against Lankester.
25. Huxley and Slade.
26. Concerning Gods and Interviews.
27. Indian Metaphysics.
28. Madame Blavatsky on Fakirs.
29. Madame Blavatsky Protests.
30. A Card from Mme. Blavatsky.
31. Buddhism in America.
32. Turkish Barbarities.
33. Washing the Disciple's Feet.
34. The Jews in Russia.
35. "Elementaries."
36. Dr. Carpenter on "Tree-Trickery," and H. P. Blavatsky on Fakir "Jugglery."
37. Kabalistic Views on "Spirits" as Propagated by the Theosophical Society.
38. A Society without a Dogma.
39. Views of the Theosophists.
40. The Knout.
41. The Cave of the Echoes.
42. "H. M." and the Todas.
43. Dr. Slade's Final Triumph.
44. The Author of *Isis Unveiled* defends the validity of Her Masonic Patent.
45. The Todas.
46. Footnotes to "The Scientific Hypothesis Respecting Mediumistic Phenomena" by A. Aksakoff.
47. Fragments de Madame Blavatsky; Fragments from Madame Blavatsky.
48. Letter to the Editor of *L'Opinione Nazionale*.
49. Parting Words from Madame Blavatsky.
50. The Akhoond of Swat.
51. Science.
52. La Véritable Madame H. P. Blavatsky; The Real Madame H. P. Blavatsky.
53. Idées Incorrectes sur les Doctrines des Théosophes;

Erroneous Ideas concerning the Teachings of the Theosophists. 54. "Not a Christian!" 55. The Retort Courteous. 56. Magic. 57. "Scrutator" Again. 58. Madame Blavatsky. 59. Buddhist Priests and the Title "Reverend." 60. The Theosophists and their Opponents. 51. Letter to the Editor of the *Indu Prakash*. 62. Madame Blavatsky Repudiates the Title of "Countess." 63. Réponse Définitive d'une Théosophe à M. Rossi de Justiniani. 64. Echoes from India. 65. The Arya Samaj. 66. What are the Theosophists? 70. The Drift of Western Spiritualism. 71. Antiquity of the Vedas. 72. Footnotes to "The Autobiography of Dayāmand Saraswātī Swāmi." 73. Persian Zoroastrianism and Russian Vandalism. 74. The Magnetic Chain. 75. Spiritualism at Simla. 76. Buddhist Exegesis. 77. A Thunder Cloud with Silver Lining. 78. Cross and Fire. 79. War in Olympus. 80. Footnotes to "The Brahmachāri Bāwā." 81. Miscellaneous Notes.

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.

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.
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10. Karmic Visions, by *Sanjna* (H. P. B.).

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).

Christmas Books

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

De Purucker's "Fundamentals of the Esoteric Philosophy"

Fundamentals of the Esoteric Philosophy; by O. de Purucker, M. A., D. Litt., Edited by A. Trevor Barker, the well-known compiler of *The Mahatma Letters to A. P. Sinnett*, and (in his opinion as a student of the teachings of H. P. Blavatsky) probably the most important contribution to theosophical teaching since the publication of *The Secret Doctrine*. \$7.50, from the O. E. LIBRARY.

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Theosophists who have no other source of information—and misinformation—about Mrs. Annie Besant than the deific praise and preposterous statements proceeding from Dr. George Arundale and others, and who would like to read an impartial life of this remarkable woman, presenting alike her virtues and her faults, are recommended *The Passionate Pilgrim*, by Gertrude Marvin Williams. Pp. 382, with index and bibliography. \$3.50 from the O. E. LIBRARY.

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A NEW EXPERIMENT IN PENOLOGY

New York City has just started an interesting experiment in the shape of an "adolescents' court". This court will deal only with offenders between the ages of sixteen and twenty-one and is an extension of the now familiar juvenile court idea. Instead of just dumping the young offender into a jail or reformatory, or turning him loose if acquitted, the court, with the cooperation of the various welfare societies, will inquire into his family and social relations and his personal peculiarities, will look into his health and if necessary render medical assistance, and will aid in vocational guidance and finally in securing him a job.

Not being familiar with the New York juvenile court laws I am unable to state why the age of sixteen was selected as a lower limit for the adolescents' court. It may be stated in a general way, however, that the law assumes a minimum age—usually seven—below which there is no moral responsibility whatever and the "infant" offender cannot be treated as a criminal. Then comes a period, generally placed at seven to fourteen, during which there is but a partially developed sense of moral responsibility, after which such sense of responsibility is assumed, even though with exceptions, up to say twenty-one, after which the person is regarded as an adult. Such divisions are, of course, somewhat arbitrary, for the moral sense may vary with the individual. Yet the law has to be specific; it must draw the lines somewhere irrespective of individual variations; it must not subject a mere child to the same penalties as an adult. Sixteen seems to have been adopted in New York as the upper limit for juvenility, while above that the offender poses in the eyes of the law as a full-fledged criminal, subject to the same, or nearly the same, severity of treatment as an adult, any departure therefrom being rather an act of mercy than of what the law would call justice.

Everybody knows that a better understanding of psychology, of human nature, has wrought great changes in criminal law. Scarcely more than a century ago it was legal to hang a boy of twelve for murder, while further back mere children

were put to death for much less offenses. Gradually psychology and, one might say, a plain common-sense understanding of human nature made it evident that the plastic and partially developed mind of the youth is something far different from the more crystallized mentality of the adult; there is a far better chance of turning the youth from the error of his ways by sensible and sympathetic treatment—giving him a chance, so to speak—and this led to the juvenile court idea, which has proved abundantly justified.

The adolescents' court is simply based on an extension of the same idea. It recognizes that there is no sharp line of demarcation between youth and manhood, even if perforce the law makes such. It aims to take in hand those whose minds are still plastic, even if the law takes no account of it and classes them among criminals, but who, by reason of greater age have developed a sense of independence, and have become increasingly liberated from school and home influences. In short, it recognizes that well-marked stage between childhood and maturity usually spoken of as adolescence, a stage marked by distinct psychological characteristics. Naturally, then, the treatment must be varied, as the conditions are different. And this will be the aim of the adolescents' court, assisted by social workers and psychologists specializing in the problems of adolescence.

This court is stated to be "unofficial", which, I understand, means that it was established on the initiative of the magistrates without direct sanction of law. It is an experiment, pure and simple. Why was not such sanction first obtained? It is clear enough. Legislators are slow to act upon new theories, especially such as go counter to the old ideas of human depravity and the old ways of dealing with it. They are afraid to permit innovations; a criminal is just a criminal, and the offense, irrespective of the age and circumstances of the offender, is just a crime against the peace and welfare of the community—so much crime, so many years of imprisonment at public expense, with the imminent risk of rooting out whatever good the offender may have left in him. Legislators are even reluctant to allow discrimination to the court—witness the recent Baumes law directed against fourth-time offenders. And in this attitude they are encouraged by the police and legal authorities and often by the press. Legislators are well-meaning men, but they are not psychologists and have often a slender understanding of human nature. So they prefer to err, if at all, on the safe side of severity and inflexibility, the good old plan of our ancestors. But let it be shown that the theory is a good one, that it actually works out in practice, and they will be willing enough to give it legislative sanction. As Justice Brandeis pointed out in a recent U. S. Supreme Court case,

society is something which must not be too strictly bound by laws, which often retard rather than promote the social evolution. There must be room for experiment even if the law, strictly interpreted, says No. Should the law state distinctly that a youthful offender a day over sixteen must be treated precisely as a fully matured man, it is desirable that the experiment of treating him otherwise should be tried out. In the present case the humane magistrates who have lent their aid to the experiment will have representatives of the several welfare organizations, and, it is to be hoped, psychologists, sitting with them at each trial.

For the present the adolescents' court will be presided over by Magistrate Goldstein, who was the originator of the plan. At the recent opening of the court Chief Magistrate McDonald stated the situation briefly thus:

"This innovation in social work and law is a laboratory experiment. Only the individual will be considered, and with the cooperation of various organizations, medical and social, our subjects will be treated as private citizens and we will attempt to rebuild their lives into their proper channels."

Penal Notes

What to Expect.—Now that blessed beer is likely to become legalized once more, the chief question seems to be whether it shall be drunk from a stein or from a bottle. The legislative parrots are almost with one accord saying: "Oh, but we don't want the saloon". Why, if beer is non-intoxicating, should any distinction be drawn between it and soda water, or coca cola (which is by far more harmful), which should prevent its being dispensed at soda fountains or groceries? To say that beer is non-intoxicating, but must not be drunk where it is sold or schenked out over a bar is, so it would seem, virtually an admission that it is intoxicating, or else that the proponents of such a course are infected with the anti-saloon mania. Probably the only result of such a squinting prohibition will be the addition of a round variety of bottles to the crop of flat ones already adorning the flower beds in our parks.

No Liberty for Them.—Inmates of the Old State Reformatory are allowed to read nearly any ragazine except *Liberty*, which is strictly taboo. Why? Incidentally the editor of the sprightly *New Day*, the weekly of that reformatory, has turned capitalist. 'Till lately all titles and paragraphs began with l. e. letters.

British Executioner Executes Himself.—There is but one hangman for the whole of England. This delightful job was until quite recently held by one John Ellis, who officiated at 204 hangings. Ellis was a stoical sort of fellow who believed that since people had to be hanged he was performing a social duty in doing it. Some years ago Ellis contributed to American Sunday newspapers a series of articles with some such title as "People I have Hanged". It was a gruesome lot of tales, describing in full detail the crimes, the character of the murderers and finally how they behaved at the fatal moment. But indifferent as Ellis was, the execution of a woman was too much for him. He threw up his job, nerves shattered, took to drink, varied his means of livelihood by being a barber and giving demonstrations of the technique of hanging at public fairs. Finally, a wreck from drink, he cut his own throat this month. He was not the only executioner to commit suicide. There have been two other cases in recent years, one of whom cut his own throat rather than hang a woman.

Terribly Needed!

The *Critic* is terribly in need of about one hundred dollars towards getting out the next issue. Who will lend a hand? Any surplus, of course, will be applied on the succeeding issue. Purchases of books are a direct aid in this direction.

In the Interest of Truth—an Historical Document

The following, published in *The Search Light*, Vol. 1, page 39, April, 1898, calls for no comment. It speaks for itself.

AFFIDAVIT

We, the undersigned, who were present at the first Council Meeting, held after Mr. Judge's death, on March 27th, 7.45 p. m., at Mrs. Tingley's house, 373 West End Avenue, hereby declare that we did not depend upon Mr. Hargrove's statements or actions in our acceptance of Mrs. Tingley as Outer Head of the E. S. T., but that the position taken by each of us, was due to the direct personal knowledge of each irrespective of all he—Mr. Hargrove—said or did.

Sworn to before me this 20th day
of January, 1898.


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A Letter from W. Q. Judge to Katherine Tingley

Note by the Editor.—The following is a letter from W. Q. Judge to Mrs. Tingley, now in the archives of the Point Loma T. S. While the month and year are not given, the date is obviously January 5th, 1895, the time when Judge was receiving what he regarded as communications from the discarnate H. P. B. (See letter of Judge to Dr. Archibald Keightley dated January 4th, 1895, to be printed in the next *Critic*.) The trip referred to in the heading is briefly described in the February, 1895, *Path* (page 407). Judge went to Chicago, returning via Cincinnati (Jan. 12th-15th), reaching New York January 17th.

"Purple" was a sobriquet of Mrs. Tingley used by Judge and by her intimate associates up to the day of her death, and is supposed to be based on some occult relationship between the color purple and Mrs. Tingley's character. The signature , the sign of Arles, was occasionally used by Judge, I am informed. He was born April 13th, 1851, which falls in that constellation. The letter "R" is represented in the original by a sign (possibly stenographic) referring to a prominent personage whose identity may be surmised. The "Spanish idea" is given in the quotations made by Hargrove in the E. S. T. circular of April 3d, 1896 (pages 7, 8) and in part in the loose scratch pad sheets in Judge's writing described in the September *Critic*, as purporting to be communications from H. P. B.

This letter not only shows Judge's belief in the supposed H. P. B. communications, but indicates an intimate friendship with and confidence in Mrs. Tingley. Not only does he ask her advice on the Spanish matter and promise to act on it; he says "I shall have you in mind every day". It is clear that Judge was in the habit of consulting Mrs. Tingley on confidential matters. The letter follows:

5th on train

Dear Purple

Just as I was leaving some foreign letters came & I sent his letter so you could see how he is. I wish you would get those glasses I spoke of as you do not like to read with what you have. You ought to see how he is now, for he is either lying on purpose in the letter or speaking his heart. I think the latter. I do not know what *proof* he wants or would accept. You see he has not taken well what I said as to an anonymous letter. He may tell it to all the rest & thus prevent their sending any. In the

other letter is one from the printer who saw Prince long ago—I told you of him—He tirades agst the Hdr's, crowd like anything.

Now about this Spanish idea. It's a good one—but. It will raise a lot of ideas & talk. It will raise some jealousy. She was right in saying, as she did today, that she did not mean to exclude the rest of Europe and that those now in the work in Spain had not used all efforts. They have not. Now the prominent man there has not accepted the offer. Would it be well to tell him what she has said? It looks to me like a good idea. He does believe in HPB and R will certainly have no such message for him. If you think well of this plan I will write to him from Chicago.

They report that the R crowd in London are now beginning to pretend to hear from Master. They will have revelations soon. They intend to try & show that HPB changed her opinion of me in 1891.

I shall have you in mind every day. Why don't you put down briefly things you get & not have them all lost.

Well the train jolts & I stop. It seems singular the Truth does not come. Why do you suppose? Good night

I forgot that small bottle for gargle—as usual. But I have the white oil. Nasty

The above is an exact copy made by me of an original letter in William Q. Judge's handwriting, written on two sides of one sheet of white paper, 6 3/4 in. by 10 inches, the top half of the first side (i. e. the first paragraph) in pencil, the remainder in ink.

Copy made and compared by me with the original, this 23rd day of October 1932, at Oakley House, Bromley Common, Kent, England.

We, the undersigned, on this 23rd day of October, 1932, at Oakley House, Bromley Common, Kent, England, have compared the above copy with the above-described original letter in W. Q. Judge's handwriting, and find the copy to be accurate in every respect.

J. H. FURNELL
HELEN HARRIS
ELSIE V. SAYAGE
MARQUERITA SIREN

Theosophy or Neo-Theosophy—XXXII

(Continued from July Currie)

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 Trinity

This "Be-ness" is symbolised in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception, or conceive of by itself. On the other, absolute Abstract Motion representing Unconditioned Consciousness... Thus, then, the first fundamental axiom of the Secret Doctrine is this metaphysical ONE ABSOLUTE—BE-NESS—symbolised by finite intelligence as

In the Christian doctrine of the Trinity we find a complete agreement with other faiths as to the functions of the three Divine Persons, the word Person coming from *persona*, a mask, that which covers something, the mask of the One Existence, His Self-revelation under a form. The Father is the Origin and End of all; the Son is dual in His nature, and is the Word, or the Wisdom; the Holy Spirit is the creative Intelligence, that brooding over the chaos of primeval matter

the theological Trinity.

—*Secret Doctrine*, orig. I, p. 14;
rev. ed., I, p. 42.

In its absoluteness, the One Principle under its two aspects (of Parabrahman and Mulapadatri) is sexless, unconditioned and eternal. Its periodical (manvantaric) emanation—or primal radiation—is also One, androgynous and phenomenally finite. When the radiation radiates in its turn, all its radiations are also androgynous, to become male and female principles in their lower aspects. After Pralaya, whether the great or the minor Pralaya (the latter leaving the worlds in *stau quo*), the first that re-awakes to active life is the plastic A'k'āśa, Father-Mother, the Spirit and Soul of Ether, or the plane on the surface of the Circle. Space is called the "Mother" before its Cosmic activity, and Father-Mother at the first stage of re-awakening . . . In the Kabala it is also Father-Mother-Son. But whereas in the Eastern doctrine, these are the Seventh Principle of the manifested Universe, or its "Atma-Buddhi-Manas" (Spirit, Soul, Intelligence), the triad branching off and dividing into the seven cosmical and seven human principles, in the Western Kabala of the Christian mystics it is the Triad of Trinity, and with their occultists, the male-female Jehovah, Jah-Havah. In this lies the whole difference between the esoteric and the Christian trinities. The Mystics and the Philosophers, the Eastern and the Western Pantheists, synthesize their progenetic triad in the pure divine abstraction. The Orthodox, anthropomorphize it.

—*Secret Doctrine*, orig. I, p. 18;
rev. ed., I, 46

Hiranyagarbha, *Hari*, and *Sankara*—the three hypostases of the manifesting "Spirit of the Supreme Spirit" (by which title Prithivi—the Earth—greeted Vishnu in his first Avatar)—are the purely metaphysical abstract qualities of formation, preservation and destruction, and are the three divine Avasthas (lit. hypostases) of that which

organises it into the materials out of which forms can be constructed.

Let us now see the inner truth.

The One becomes manifest as the First Being, the Self-Existent Lord, the Root of all, the Supreme Father; the word Will, or Power, seems best to express this primary Self-revealing, since until there is Will to manifest there can be no manifestation, and until there is Will manifested, impulse is lacking for further unfolding. The universe may be said to be rooted in the divine Will. Then follows the second aspect of the One—Wisdom; Power is guided by Wisdom, and therefore it is written that "without Him was not anything made that is made;" Wisdom is dual in its nature, as will presently be seen. When the aspects of Will and Wisdom are revealed, a third aspect must follow to make them effective—Creative Intelligence, the divine mind in Action . . . This Trinity is the divine Self, the divine Spirit, the Manifested God, He that "was and is and is to come", and He is the root of the fundamental triplicity in life, in consciousness.

—Auntie Besant, *Esoteric Christianity*, London ed., pp. 260-63; American ed., pp. 258-61

But we saw that there was a Fourth Person, or in some religions a second Trinity, feminine, the Mother . . . The first interaction is between Her and the Third Person of the Trinity; by His action she becomes capable of giving birth to form. Then is revealed the Second Person, who clothes Himself in the material thus provided, and

"does not perish with created things" (or Achyuta, a name of Vishnu); whereas the orthodox Christian separates his personal creative Deity into the three personages of the Trinity, and admits of no higher Deity.

—*Secret Doctrine*, orig., I, pp. 18-19;
rev. ed., I, p. 46

In the *Sepher Jezirah*, the Kabbalistic Book of Creation, the author has evidently repeated the words of Manu. In it the Divine Substance is represented as having alone existed from the eternity, boundless and absolute; and as having emitted from itself the Spirit. "One is the Spirit of the living God, blessed be his Name, who liveth for ever! Voice, Spirit, and Word, this is the Holy Spirit." (*Sepher Jezirah*, chap. 1, *Mishna* ix). And this is the Kabbalistic abstract Trinity, so unceremoniously anthropomorphized by the Fathers. From this triple one emanated the whole Kosmos. First from ONE emanated number two, or Air the creative element; and then number THREE, Water, proceeded from the air; Ether or Fire complete the mystic four, the Arba-El.

—*Secret Doctrine*, orig., I, p. 447;
rev. ed., I, p. 482

(To be continued)

Free Speech in Theosophical Journalism

The General Executive of the Canadian Section, T. S. (Adyar), recently instructed the Editor of the official journal, *The Canadian Theosophist*, "to limit letters of a controversial character to not more than 300 words, and to eliminate offensive language in such correspondence", and this notice stands as a warning at the head of the correspondence section of the magazine. In the October issue this notice is immediately followed by two "letters of a controversial character", one of about 900 words and the other of about 600 words. Bravo! Mr. Editor, I say. It matters not the least whether the material poses as an "article" or a "letter", and the space given to either should depend on its merit and interest. If, however, the General Executive should get fractious over the disobedience of the Editor, the latter has a very simple expedient at hand. All he has to do is to eliminate the words "Editor, Canadian Theosophist", and to place the writer's name directly under the title instead of at the end, and we shall have, not a "letter", but an "article", upon the length and offensiveness of which the General Executive has placed no limit. Those writing to the Editor should frame their communications with this possibility in view.

And the "offensive language"? What is meant by this? What is offensive to one may be as the balm of Gilead to another. Some might perhaps be offended at occasional remarks of Mr. James M. Pryce, and in fact the Editors of *Theosophy* (*Canadian Theosophist*, July, page 158) were quite

thus becomes the Mediator, linking in His own Person Spirit and Matter, the Archetype of all forms. Only through Him does the First Person become revealed, as the Father of all Spirits.

It is now possible to see why the Second Person of the Trinity of Spirit is ever dual; He is the One who clothes Himself in Matter, in whom the twin-halves of Deity appear in union, not as one. Hence also is He Wisdom; for Wisdom on the side of Spirit is the Pure Reason that knows itself as the One Self and knows all things in that Self, and on the side of Matter it is Love, drawing the infinite diversity of forms together, and making each form a unit, not a mere heap of particles—the principle of attraction which holds the worlds and all in them in a perfect order and balance.

—Annie Besant, *Esoteric Christianity*, London ed., pp. 263-5; American ed., pp. 261-4

recently almost boiling over with rage at what he said in an earlier issue about W. Q. Judge. Does he offend me? By no means; whatever he writes (except his poems) is an endless source of delight; he stirs my innards in a way few could do. Nor have I yet ceased to chuckle over a letter by another writer who described the humble editor of the *Courier* as a victim of dementia praecox. Why get offended at anything? Why not enjoy a laugh over it if it otherwise does not appeal to you? I should like to see *The Canadian Theosophist* subjected to no censorship short of criminal libel or obscenity, and the Editor can be depended to look after that himself.

Many people, and theosophists are no exception, are "offended" when you make a bold statement which does not agree with their preconceived views, and if you criticize the statements of one of their tin gods it is construed as an "attack". There are several reasons for this. By far the most people want to be told what they already believe. This confirms their good opinion of their own judgement, as, often, it strengthens their halting faith in themselves; it is like having a Mahatma put them on the back and say: "You are right, my boy". Who are the most successful preachers? They are those who cater to the desire of the flock to have the teachings of Christ fitted into worldly living, and he who will not do this risks losing his hearers and his job. Then, too, it is heartening to find others thinking as one does oneself; it makes one feel that there are, after all, other sensible people in the world.

These are the reasons why people limit themselves to their own church—or, if theosophists, to their own lodge or society—read only their own party newspapers or society magazines, listen only to the speeches of their own speakers and leaders. Did the huge crowds who assembled to hear the presidential candidates applaud because they saw new light, were convinced of some new truth (or falsehood)? Not at all. They applauded because they were told what they already believe and were glad to find their beliefs endorsed.

I suggest to those who are disposed to disagree with me in this to use a little introspection, to be honest with themselves and to try to find out the almost subconscious influences which prompt them to herd with others of like views and to look askance at those who differ with them.

There is, however, something to be said in defense of this tendency to segregate oneself with others of like views. It is a beneficent provision of nature to protect the weak. Faced with conflicting arguments and opinions the unthinking, unable to decide between them, might otherwise be driven to desperation and finally to drink, omar-khayyam-wise. It affords a protection like the shell of the oyster or the quills of the porcupine; it keeps them from changing from morose to lunatics. They are spared a too heavy tax on their mental resources; they are enabled to get what training their shells or quills permit until in some future incarnation they are strong enough to venture forth and do their own thinking.

Remember that most people, and those who talk about truth are among them, do not really care for truth; they want something pleasing and comforting to believe and if a patent truth is not at first sight agreeable they turn it down. As George Arundale has expressed it, whatever you like to believe, that is truth for you. How often have I heard people say: "Oh, I cannot believe in Karma; it is so unpleasant."

The rational man, the one who does not fear to see his air castles of belief toppling about him if only he gets the truth, will welcome what the other side has to say. Not only that, he will try to put himself in the other's place and see through his eyes, even if he should get "offensive". This means that he will not read with the object of picking to bits, but of understanding what the other really means; he will try to master the other's vocabulary and not insist on his own. In short, he will adopt the judicial attitude, not that of the prosecuting or defending attorney. No one should undertake any serious critical work without asking himself at

the outset what are his inner motives for undertaking it: is it to reach the truth or to defend his own views?

The Canadian Theosophist has long been the only official organ in the Adyar T. S. which is not controlled by a clique determined to present but one viewpoint. The Editor's personal views are pronounced enough and I do not by any means always agree with them. But that is a minor matter. As far as I know he has always allowed the opposing sides to have their say, and any restriction on this policy would be an irreparable injury to Theosophy. The Canadian Executive, I take it, is terribly afraid of hurting the feelings or arousing the ire of the molluscoides. It would have the Editor tie a millstone about the necks of those too outspoken correspondents who might offend one of these little ones, and cast them into the depths, if not of the sea, at least of the editorial wastebasket. It is rendering no service to the molluscoides; what they need is just the shaking up *The Canadian Theosophist* is likely to give them now and then. If the Executive really wants a mush-and-milk journal it might perhaps secure the services of George Arundale or Sidney A. Cook as editor, or even the lady who edits *News and Notes*, the organ of the British Sections, who will soon be out of a job. It will then have little use other than to notify members when their payments are due.

More about the "Cold Sun"

In the October *Theosophical Path* (Point Loma, pages 206-208) C. J. Ryan, referring to a statement in the June *Carrie*, comes to the defense of the idea of some esotericists, Dr. de Purucker included, that the sun is a cold body, presenting a number of quotations from H. P. B. which, interesting as they are, and apparently substantiating in some cases recent scientific views, appear to me to be irrelevant to the question at issue. It is quite true that the heat of the sun is not caused by "combustion," it is not "burning" in the sense that a lump of coal burns. It is also probable that the interior of the sun consists of a sort of matter not directly known to science in the sense that it exists on earth, and which one may call a "sixth state" if one likes the term, namely, atoms nearly completely dissociated into their nuclei and electrons by the exceedingly high temperature. The only citation which seems pertinent is one from *Isis Unveiled* (Vol. I, page 371) in which it is stated that "the sun has no more heat in it than the moon", an assertion which one who prefers authority to facts may accept if it suits him.

It would have been more gratifying if Mr. Ryan had used part of his space in explaining *how*, when the spectroscope proves beyond the shadow of a doubt that the sun's atmosphere contains an abundance of metallic vapors, for example those of iron, which can exist in the gaseous form only at a very high temperature, these can exist on a cold body, and how it happens that if the sun's interior is cold the surface can be so hot. This, of course, is addressed only to those who have at least a rudimentary knowledge of physics, including spectrum analysis. The opinions of others are not worth noticing. Mr. Ryan quotes H. P. B.'s truly remarkable statement (*Five Years of Theosophy*, rev. ed., page 163) that if the outer coating of the sun were removed the whole system would be "reduced to ashes", that is, burned up. That this would happen may be inferred from a statement by Sir James Jeans in his book, *The Universe Around Us* (page 272), to the effect that a particle of matter of pinhead size, having the assumed temperature of the sun's center, about 50 million degrees, would radiate energy of such intensity as to kill anyone within a thousand miles of it. This is based on the well-known laws of radiation, and one can imagine what would happen were a huge mass like the central portion of the sun suddenly exposed. Mr. Ryan might explain how a cold body could produce such a result. It would be as inert as a lump of ice. Juggling with such terms as "magnetism", "galvanism" or "divine electricity" means nothing.

I have the greatest admiration for H. P. B.'s sympathetic reception of Sir William Crookes's speculations on the nature of the atoms and the chemical elements which, crude as they were, paved the way for our present knowledge, but she got no further than he did, even smiling on his erroneous view that helium (then known only in the sun) might have an atomic weight less than that of hydrogen. H. P. B. "humbly confesses complete ignorance of modern chemistry and its mysteries" (*Sec. Doct.*, orig. I, page 586; rev. ed., I, page 640), and she might have added modern physics as well. It is reserved for some of her followers, who are equally ignorant of these sciences and often far more so—and less ready to admit it, to accept her as an infallible guide in these subjects, just as our ancestors accepted Moses as a guide in determining the structure of the solar system. The result is a determined attitude of opposition to the results of scientific investigations—and I mean established facts, not tentative hypotheses—which is sure to prejudice those who do know something of these facts against what is truly valuable in Theosophy. The above is not intended to reflect on Mr. Ryan who, I judge, knows enough to know better.

At the Periscope

Latest News in Brief.—Point Loma T. S. holds enthusiastic convention in London, Oct. 8, 9, with five sections represented.—Irish Section of Point Loma T. S. in prospect; great activity; G. de P. and party galloping all over Great Britain.—Mrs. Besant a trifle stronger; able to visit Leadbeater "daily on several occasions", says C. J.; takes no interest in current events.—Krishnamurti, courted by Adyar, to hold camp there in December.—Leadbeater drives devil out of Adyar tree with salt and water, C. J. assisting; tree now very happy.—Aleister Crowley the reincarnation of Cagliostro and Eliphas Levi, says he.—Buddhism invades Texas.—Point Loma periodicals take up cudgel for Cagliostro; not such a scamp, say they.—Sanskrit a living tongue at Point Loma; students address departing G. de P. in Sanskrit.—Mrs. E. R. Broenniman, directed by "Kunala", goes to India.—S. E. Stokes, American Christian missionary in India, becomes Hindu.—Washington Lodge, T. S. (Adyar), aflame with Cosmic Fire.—I. T. Trebitsch-Lincoln, Hungarian Jew, Episcopal priest, member of Parliament and famous international spy, becomes Buddhist monk, Tsao Kung.—Lord's amphitheatre at Sydney now devoted to leg shows.—G. de Furucker to publish Occult Glossary.—Canadian Section, T. S. would hold fraternal convention with American Section, but Wheatonites say No.—Kingsland visits de Furucker; has jolly good time; tea, sandwiches and ladies, but departs unconvinced.—Kingsland to gore Puruckian Absolute.

Stirring Up the Masters; a Gem from George Arundale.—In an address delivered at Wheaton and printed at the expense of Mr. and Mrs. Hatcher—*an address properly designated by President Cook as "stirring"*—George Arundale joins with Mr. Cook in insisting that the Masters shall get busy and tell us at once their choice as successor to Mrs. Besant. Dr. George says (page 7) that "we have a right no less than an opportunity to ask Them to be gracious enough to vouchsafe Their guidance to Their Society", and he "fervently prays that They may indicate Their choice" and "would be infinitely thankful and encouraged" if they would do so. Evidently the Right Reverend George, despite all his talk about faith in and obedience to the Masters, has not enough faith to believe that they know their own business better than he does. This is sheer impertinence and it is transparently obvious that what ails George is that he is itching to know whether he himself will be the lucky one. Should he by hook or crook succeed in being elected president he would shortly be advising

the Masters how to conduct "Their Society". We should then see George in the role of Privy Councillor to the Mahatmas—a sort of exalted Colonel House.

The Point Loma T. S. Great Adventure.—Whether the removal of the Point Loma headquarters to London for an indeterminate period—at least two years—was a wise step is not for me to judge. Earliest reports, however, would so indicate. Almost immediately after the arrival of Dr. de Purucker and his party a general convention was held at which representatives of five Point Loma sections were present and at which there was general embracing. It is expected that similar conventions will be held in several countries on the continent. The formation of an Irish Section is in prospect. G. de P. will travel much, spreading the theosophical gospel. For the benefit of those who may be interested I mention that the headquarters address is Oakley House, Bromley Common, Kent, while public activities will be held at the headquarters of the British Section, 70, Queen's Gate, London, S. W. 7 (telephone, Frohisher 2744), where there will be questions and answers on "H. P. Blavatsky and the Masters of Wisdom" every Monday at 8 P. M., led by Dr. de Purucker, and meetings for members only on Wednesdays at 8 P. M.

New Point Loma T. S. Headquarters.—I have received photographs of the temporary international headquarters of the Point Loma T. S. at Oakley House, Bromley Common, Kent, England. The main building is a long two-storied rambling house, covered with ivy and located in a beautiful park with fine trees and lawns. I am no hand at description, but it is obvious that the Point Loma T. S. can boast of the most beautiful headquarters of any theosophical organization in the world, not excepting Wheaton and even Adyar. The location was secured through the efforts of the resourceful A. Trevor Barker.

Mr. Nereshheimer's House.—In the June Theosophist (page 233) Mr. Jinarajadasa publishes a letter from W. Q. Judge to H. P. B. dated from "Kama-Locha". As the envelope bears the initials "E. A. N." Mr. Jinarajadasa assumes that "Kama-Locha" was the name of Mr. Nereshheimer's house. C. J. must be overworked to the extent of not being able to see a joke, as in the body of the letter Judge speaks of himself as "a hungry devil in a far land", and signs himself "Yours in Jesus". We have heard of houses named "Devachan"; but "Kama-Locha"? Oh, Lordie!

Fasting as a Means of Protest.—Mr. Gandhi's recent endeavor to accomplish his objects by starving, or threatening to starve, himself to death is, of course, an old method of protest. While on its face it would seem silly, in reality the question is whether it will accomplish its purpose. Mr. Gandhi's fast was stated to be as a protest against the decision of the British Government to allow separately elected representatives for the depressed classes in the new India legislature. Mr. Gandhi believes that this would simply be an official recognition of untouchableness which would perpetuate it. Others believe that unless the untouchables have their own representatives they would be ignored and overridden by the orthodox Hindu majority. Be that as it may, the Government yielded and Mr. Gandhi resumed his goat's milk. Without doubt the Government feared that the sight of Mr. Gandhi starving himself to death would rouse a terrible hubbub among his followers and that is presumably why he did it. Mr. Gandhi has however let it be known that he had a further object, namely a protest against untouchableness in general. Here it would seem that he is on weaker ground. It is easy enough to buck the British Government, but in this he is bucking an age-old prejudice of the caste Hindus against the outcasts, based upon religious scriptures and encouraged by the priesthood. It is something which lies as deep in the mind of the orthodox Hindu as our abhorrence for putrid offal. Even to secure the entry of the untouchables into the Hindu temples, or their

use of the same wells and bathing tanks would no more eradicate the prejudice than would an attempt to overcome disgust for offal by placing it on the dinner table. It would, I think, require much more than the sight of Gandhiji's starving himself to effect a change in the minds of the millions of caste Hindus. Outwardly they might conform in some cases, but the feeling of dislike would still be there and make itself felt in even more bitter ways. Mr. Kelappan, a leader of the depressed classes in Malabar, started a public starving stunt in front of the temple at Guruvayur, hoping to secure admittance of the untouchables. Crowds assembled to look at Mr. Kelappan starving himself to death. But this was abandoned at the request of Gandhiji. Mr. Kelappan is not Gandhiji, and had he carried it to the end it would have meant one more corpse, nothing more.

How to Coerce the Mahatmas.—If the Masters do not yield to Dr. Arundale's importunate demands that they come forward promptly with a nomination of a successor to Mrs. Besant, he might imitate Mr. Gandhiji and start a hunger strike. The sight of the starving Dr. George should be sufficient to bring them around, that is, if his presence in the flesh is of sufficient importance to the Powers to induce them to break their silence on the matter of successorship. Incidentally Mr. Cook, who also seeks light on the successorship question, might serve as assistant hungerer.

Shifting the Responsibility.—It was once common enough to hear theosophists refusing to aid their fellows on the ground that it is their karma to suffer and karma must not be interfered with. Such a perverted notion of karma is illustrated by a recent case in India, where caste Hindus refused to admit "untouchables" into their temple at Guruvayur (*Madras Weekly Mail*, Dec. 31, page 16). To quote part of the statement issued by the caste Hindus in justification: "Non-caste Hindus have been made so not by us, but by their own *karma* (result of acts in previous life or lives). If the non-caste Hindus are wise, they will implicitly obey the rules of caste, in quiet submission to the will of God. Even brothers and sisters quarrel. What guarantee is there that the abolition of caste will promote union? . . . Parasurama created Kerala through divine grace. He established temples and endowed them with land for their maintenance. The land was held by hereditary Uralers (trustees) in trust for the temples. The right of worship was granted to caste Hindus under strict restrictions. Non-caste Hindus came later and were never permitted to enter the temples." Barbarous, would you say? Perhaps, but not one whit more so than the refusal of our churches to admit to "the Lord's supper" those who have not been baptized. (Parasurama, regarded as the sixth Avatara of Vishnu, is believed by the inhabitants of Kerala (Malabar) to have raised their country from the ocean and to have bestowed it upon the Brahmans. He was a rather bloody character, having, according to tradition, cleared the country of the Kshatrya caste 21 times and filled five large lakes with their blood.)

Bombay U. I. T. "Theosophical Movement."—The valuable monthly bulletin of the Bombay United Lodge of Theosophists, *The Theosophical Movement*, in its March issue, contains an anniversary eulogy of W. Q. Judge, from which I quote: "In our Theosophical Movement, during the last fifty years greatness has been thrust upon numerous individuals; there have been some on whom faithful 'devotees' and personal followers have thrust greatness; there have been others who have thrust greatness upon themselves—by claims to occult knowledge, abnormal powers, and what not. W. Q. Judge was not one of these. He did not show the audacity of writing original books on Theosophy and Occultism; nor the conceit of improving upon the recorded writings of the Messenger—H. P. B.; nor did he issue 'revised' editions of his superior's books. He faithfully translated H. P. B.'s writings in language more understandable to the race-mind, without additions or accretions." That was certainly

meritorious, but it is not strictly correct that he did not issue "revised" editions of his superior's books." The current U. I. T. or Theosophy Company's edition of *The Voice of the Silence* issued in 1928 is, as claimed in their original advertisement in *Theosophy* February, 1928, "an authentic reproduction (minus diacritical marks on Sanskrit words) of the Original Edition of 1889, with letter-press as corrected by William Q. Judge for the edition of 1893." The changes in the U. I. T. edition, so Theosophy Company informed me (letter of May 1st, 1928) were made in "a copy of the original edition of *The Voice of the Silence* as corrected by Mr. Judge in his own handwriting", this copy being in their possession. Some time ago I made a very careful comparison of the above Theosophy Company Judge edition with the original edition published by H. P. B. in 1889, which I summed up in the July, 1928, CHITIC. There are 665 points of difference, consisting of changes in punctuation, quotation marks, capitals, italics, spelling of Sanskrit words, omission of the important diacritical marks over the vowels, and others, averaging one change to every three or four lines. That is "revision" with a vengeance, and about equals, at one change to every three or four lines, the rate at which Mrs. Besant and Mr. Mead "revised" *The Secret Doctrine*. What Mr. Judge would have done had he been called on to reprint *The Secret Doctrine* one can only infer.

"Brother XII" Again Heard of.—"Brother XII", otherwise E. A. Wilson, a retired seaman who several years ago founded a pseudo-theosophical cult, the Aquarian Foundation, and started a colony near Nanaimo, British Columbia, by direction of the "Manu", is in trouble again. The collapse of the Nanaimo project, due to the estrangement of many of his wealthy followers owing to his escapades with a lady not his wife, seemed to have put an end to his adventures as a messenger of the Masters. But not so; he is still at it. Brother XII took to himself the same Amiel de Valdes—for who would follow a discredited man with the plain name of Wilson?—after an island lying between Vancouver Island and the mainland. He is now being sued for the return of \$42,100 by Mrs. Mary Connally, one of his wealthy former followers. Associated with him as co-defendant is Zura de Valdes, who may or may not be the lady who got him into trouble in the first place. I have no interest in Mr. Wilson, alias Brother XII, alias de Valdes, and this note, based on *The Victoria Colonist* of September 25th, is merely for the information of such of our readers as were once led astray by him.

A Cold Sun.—Several friends have written to me in the endeavor to convince me that the sun is cold. I have been supplied with various references to *The Secret Doctrine* and to *The Mahatma Letters*, not one of which makes any such claim, and could only be regarded as doing so if the one who reads them misunderstands them. It is not my business to teach physics or chemistry and my time is too much occupied to correspond with individuals on matters which, if they would take the trouble, they could inform themselves upon by reading a modern text book on astronomy or astrophysics. A little study of scientific facts—I am not speaking of tentative hypotheses—would not only serve as an eye-opener, but would aid as a mental discipline in understanding what *The Secret Doctrine* does say, and help them from making Theosophy ridiculous and a laughing-stock for broadly educated people. If any writer claims that the sun is not hot, he simply proves that his other statements on scientific matters should be accepted with the greatest caution, no matter what his merits in other fields. To indulge in silly talk about scientists changing their views every two years without making any effort to ascertain what has been established as fact and what is still provisional, is not in the least better than jeering at Theosophy without troubling to find out what it is.

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.

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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 *Carriv* readers as co-worker with Mrs. Alice L. Cleather, and joint author of *Euddhism 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.

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

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The Great Pyramid in Fact and Theory. Part I; by William Kingsland; \$7.25. The eminent theosophist, who is also an engineer, gives a well-illustrated technical description, based in part on his own investigations. He has no theoretical axe to grind, at least in this first volume.

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Next *CRITIC*; More about the "Judge Diary".

THE O. E. LIBRARY CRITIC

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IS MURDER THE WORST CRIME?

Deliberate murder, along with treason, has long been considered the worst of crimes, and therefore punishable with the severest penalties. Treason with us, in times of peace, being an unusual offense, murder is usually looked upon as heading the list. Of late other offenses, notably kidnapping and in some states bank burglary, have attained to the heinousness of murder. Yet all of these, bad as they are, are in general offenses affecting a few individuals only. The brutality of deliberate murder, or of kidnapping, tends to keep these in the public eye, while other offenses, affecting the welfare of the whole community, possibly causing a much greater aggregate of suffering as measured in units of pain, of hunger, of enforced self-denial, often go unnoticed by the public and are treated with comparative leniency. It is but seldom that a murder affects more than a few persons aside from the victim and most of these no more seriously than the failure of a bank or the collapse of some corporation. Let an official rob the public treasury, or use public funds for his own profit and to the loss of the whole community, let him accept bribes or in any other way act with personal intent to the detriment of the public, and he is looked on as scarcely worse than the common thief who loots a shop. If a citizen conspires with a would-be banker to evade the banking laws and cheat the examiners by loaning him for a day or two the money which the law requires the bank to possess as paid-in capital, and thereby many people are ultimately ruined, he may, if he can get away with it, become an honored citizen or even Vice-President. When an American state's treasurer starts a private bank in which he deposits the state's funds and pockets the profits which should belong to the whole people, he gets a relatively light term of imprisonment. A cabinet officer who accepts a bribe for diverting government property worth millions to private individuals gets a year and a day in a salubrious prison, while the thief who steals a trifling sum may get as much as twenty years, or life if it is a fourth offense.

But murder, you will say, is an offense against the sacredness of life. Quite true. So also is it an offense against the sacredness of life when a person in a position of trust, let us say a bank cashier, ruins the bank and brings large numbers of persons nearly to the brink of starvation, often impairing their health and leading to premature death.

It is true that the state has increasingly taken over the prosecution of offenses against individuals. Such offenses are treated as if they were offenses against the whole community, which they may be in a remote moral sense. Yet it is obvious that a robbery or murder in New York City is unlikely to have any immediate effect on Buffalo, whereas a defalcation by the state treasurer, a misappropriation of public funds, affects more or less every individual in the state, while an improper award of a government contract by the Postoffice Department, an improper refund of income tax by the Treasury, reaches out into the pocket of every taxpayer from Maine to California.

One may therefore ask whether an offense, financial or otherwise, which directly affects the whole community should not be treated as a more serious affair than the one which reacts on one person alone, or on a very restricted group. Russia, that huge laboratory for social experimentation, freed from the bonds of custom, precedent and prejudice, has, and it seems to me logically and reasonably, adopted this conception. The penalty for private murder is eight to ten years in prison, while the death penalty is permitted for those who act in a fashion calculated to menace the social well-being for their private advantage. We may recall the trial about two years ago of a group of engineers who had endeavored to obstruct, by deliberate neglect of duty or actual sabotage, the carrying out of the government's industrial plans. They were sentenced to death, although afterwards reprieved on promise of good behavior. At the present time vigorous steps are being taken against those who, for their private profit, attempt to interfere with the food distribution plan, or who actually rob the community by robbing the state. The death penalty is prescribed for the more serious cases. While it may be too much to expect that absolute justice in every case may be reached at once, seeing that the matter is one of experimentation, it looks like a move in the right direction.

Recently the governor of the Chinese province of Kwantung, alarmed at the growth of official corruption, has decreed the death penalty for officials accepting bribes or participating in smuggling narcotics and other contraband, while nepotism, neglect of official duties, etc., rank high as compared with offenses against individuals. In this case as in that of Russia we have a well-marked class of "public enemies", as distinguished from private offenders.

I am not attempting to do more than ask the question, as a matter worth thinking over: Is not an offense against the state, that is, the whole community being the sufferers, to be regarded as a more serious matter than any offense against the single individual, and should it not be dealt with more severely? Should not the totality of suffering produced, even though no individual suffers acutely, be taken into consideration in any rational code of penal laws?

Penal Notes

Getting Around the Law in England.—Imprisonment for debt was abolished in England and Wales by the Debtors Act of 1869, yet—would you believe it?—out of the 60,000 persons annually imprisoned about 24,000 are being incarcerated for not paying what they owe. The explanation is simple; these persons are not imprisoned for debt; that would be illegal; they are jailed for contempt of wig and woolsock, for not obeying the order of the court to pay the debt, whether it be a fine, alimony, or just a tailor's or butcher's bill. Don't laugh—we do precisely the same thing in this country.

Imprisonment for Debt.—A. W., an unemployed farm hand in Berks County, Pennsylvania, out of work for eight months, with three small children, owed the township \$11.16 delinquent taxes. He went to the township supervisors and offered to work out his taxes, but was thrown into jail and will have to pay \$2.40 costs and \$1.00 a day board indefinitely, till he settles up, taxes, board and all. Meanwhile the fate of the children is not reported. 50 cents a day or less should pay his board and the rest is probably the graft of the county sheriff, working under the "fee system", if he can ultimately collect it. The \$2.40 "costs" may be regarded as the graft of the justice of the peace. We are admonished to love our country, the land of the free and the home of the brave, but it may be doubted whether A. W. will join with us.

Has She a Chicken in Her Pot?—I have received from the National Consumers' League (156 Fifth Avenue, New York City) a photograph of a pay-roll order for *one dollar*, paid by Mercer Trouser Company, of Trenton, N. J., to Helen Bambo, an experienced garment worker, *in full for two weeks' work with over-time*. Helen does not appropriately belong under "Penal Notes", but I shall gladly devote generous space under this caption to the Mercer Trouser Company, should the opportunity present itself, which I hope may be soon.

Adult Probation in California.—It is stated that there are over 8,000 adults on probation in California. The average upkeep of a prisoner in San Quentin and Folsom prisons is given at \$228.13 for a year, while probation costs only \$26.65. This would mean a saving to the state of over \$1,600,000 annually, though allowance must probably be made for the sale of prison products. Naturally only those offenders who give fair promise of good behavior are placed on probation, and it is said that the privilege is but rarely abused. While juvenile probation is now very generally practised the progress of adult probation is remarkably slow. England has it and so has Massachusetts for about fifty years. There seems to be no very good reason why youths should receive more favor in this respect than adults as the privilege is left to the discretion of the court and an adult first offender is probably as safe a prospect as a juvenile. In these days when the outcry against excessive taxation has become acute the economy effected by permitting an offender to be at liberty under supervision instead of jailing him at public expense should be seriously considered.

The Bite out of the Apple

Wanted, more subscribers who will renew their subscriptions without compelling us to send more than one notice, and others who will defray the cost of three or four notices sent. Fifty cents is not much, and these repeated notices eat into it like a bite out of a small apple, the postoffice getting the bite.

The Opiate of the People

Religion is the opiate of the people.

—*Lenin*

This often quoted saying of the founder of the present Russian regime has caused endless offense, yet it is true, if by religion we mean, not a belief in spiritual realities, but the methods which the church employs to induce people to endure the ills they have with promises of compensation after death. Just as far as religion of the church variety endeavors to persuade the suffering people to bear with that which could and should be remedied, and would be, were they thoroughly aroused to action, in so far it is an opiate. Every doctrine which teaches men submission, either on the ground that the intolerable conditions are the will of God or the result of their own sins, is distinctly pernicious, and while it is doubtless true that the sufferings of a nation are often enough the results of its sins, it is as a rule not the sinners, but the innocent, who do the suffering. The real sin of the suffering is that, misled by their teachers, they will not see that the remedy lies in their own hands, that as long as they remain passively suffering the evils will continue.

Whether it be denied or not, Theosophy is a religion; it has its ethical system and a creed as elaborate as any which theology ever devised. One of its fundamental tenets is the doctrine of karma, according to which everyone receives strictly the reward of past merits, the punishment of past misdeeds. It is a noble and highly philosophical doctrine when not carried to extremities in theory or in application. But it can be carried to an extreme, and this is the case when it teaches that present misery is something unavoidable which should not be unduly interfered with. Any attempt to persuade the sufferer that his troubles are of necessity his own fault and must be lived down by behaving well, and that he will receive compensation in a future incarnation or in a blissful Devachan, a sort of modified New Jerusalem, and that all things work together for good in the end if not tampered with, is distinctly administering an opiate.

Says a writer in *The Theosophical Quarterly* (January, 1933, page 198): "Karma—that is to say, the Divine Will—places the incarnate soul in an environment adapted to its needs, and the true philanthropist is careful not to interfere with the wise processes of Nature." That is theosophical paregoric with a vengeance. The sweatshop owner who makes a comfortable living from the labor of little children working in crowded insanitary rooms for eighty or more hours a week for two or three dollars is receiving the reward of merit; he is "in an environment adapted to his needs"; the children, on the other hand, are also "in an environment adapted to their needs"; they are getting the karmic punishment for past misdeeds; they should recognize the fact and bear patiently with the conditions in which their karma has placed them. Thousands of men today, whose whole life and character savor little of an evil past, have to starve and see their families starving in the midst of plenty, their daughters growing up under conditions which will render their bodies anything but suitable homes for incoming egos, their stunted mentalities anything but adapted to the rearing of such egos. And we are told that this is "the Divine Will" and that the wise philanthropist will think twice before interfering with this "wise process of Nature"!

The child in the burning house, the man drowning, must first be rescued and afterwards lectured on the folly of playing with matches or

rocking the boat; the hungry must be fed and such social reorganizations effected as will prevent a recurrence of the trouble. The learned arm-chair theosophists who maintain that the chief duty of the theosophist is "to study in order to teach others", and who spend their time discussing the intricacies of the universe, from Parabrahm down through endless hierarchies, planes and cycles, are but fiddling while Rome burns. They propose to extinguish the fire by discoursing on the music of the spheres; they are ready enough with a diagnosis but their remedies are simply—opium. They should not only recognize that the sin and shame of the world are their sin and shame, but they should see that social readjustments caused by selfishness and greed backed by tear gas and machine guns on the one hand, and mentally drugged sufferers on the other, are by no means the "Will of God".

And therein lies one of the reasons why Theosophy makes so little progress. It concerns itself only with remote causes and neglects the proximate ones; it offers nothing but opiates. Relatively insignificant as the influence of these people may be, their belief, as far as it ignores and decries immediate and direct action adapted towards giving every incoming ego the best possible chance, is distinctly to be classed with those religions which, as the Master K. H. wrote (*Mahatma Letters*, page 57), are responsible for "nearly two-thirds of the evils that pursue humanity". Unless these theosophists will recognize that the first duty is to clothe and feed, to establish a reasonably good health and good training, and only after that to preach, they might as well go home and go to bed, to dream of a "brotherhood of humanity" which they neither understand nor practise.

A new Book on the Great Pyramid

The Great Pyramid in Fact and in Theory, by *William Kingsland, M. J. E. F.*

Part I, Descriptive; 125 pages, 37 plates, index and bibliography. Rider & Co., London, 1932. \$7.75 from the O. E. Lzmary.

Years ago an attempt to read the Egyptian Book of the Dead imbued me with such a distaste for everything relating to ancient Egypt that I have always avoided literature concerning the Great Pyramid. Even the fashionable Tutankhamen craze of some years back left me unscathed—I simply refused to read a word about it. Consequently I am but little familiar with the numerous speculations, historical, astronomical, religious and occult which have been based on the study of this mysterious structure. Not only has it been regarded as a compendium of the astronomical, geodetic and mathematical lore of its builders, or as a budget of prophecies, but strange occult theories have been advanced to explain the feat of its builders in placing the huge stone blocks of which it is composed. C. Piazzi Smyth, Astronomer-Royal for Scotland, writing in 1864, piously regarded it as having been built under the direction of God—the Hebrew God—as a record for all time of the only units of measurement acceptable to Him and as a prophetic warning against the "atheistic" French metric system. When the "sons of God shouted for joy", as told in the book of Job, it was to celebrate the placing of the capstone, the Astronomer-Royal seriously maintained. Recently one writer (J. Vogelmann) has gone so far as to conclude from pyramid measurements that the earth is hollow and that the astral plane extends just 2255 miles above its surface. (See September Critic.)

It was indeed time that the speculators were being checked up as to the accuracy of their supposed data. William Kingsland, the well-known British theosophical writer, who is by profession an engineer, recently spent some months studying the Great Pyramid on the spot. In this first volume he gives a very readable description of the structure, inside and out, with many photographs and plates, with discussions of the measurements made by various investigators. The mensural and geometrical data

and his discussion of the work of previous students are technical and require much patience to wade through, but they are essential to his purpose. The first volume contains but little theorizing, its object being to lay a foundation of fact for a theoretical discussion in the forthcoming second volume. While he endulously refrains from advancing any theory of his own and is, in fact, quite tantalizing in this respect, he shows an undisguised contempt for the speculations of C. Piazz Smyth and other "biblical pyramidists", as he calls them, and charges them with having been too prone to twist the facts to fit their theories. While the book leaves us without any definite theory as to why the Great Pyramid was built, and by whom, it affords the basis for a rational discussion of these questions in the next volume, and fills one with eager anticipations as to what Mr. Kingsland will have to say. Those who know him will hardly be disappointed in their confidence that he will be guided by cold facts first of all, and that no theory will receive support which is not made probable by them.

My indebtedness to Mr. Kingsland consists in my being forced to overcome my aversion to the whole subject, even to the extent of reading C. Piazz Smyth's *Our Inheritance in the Great Pyramid*, perhaps the best known work on the subject, and in my being treated to a spectacle, in Professor Smyth, of the British orthodoxy and fustianism of the middle nineteenth century.

A Letter from W. Q. Judge to Dr. A. Keightley

The following letter from W. Q. Judge to Dr. Archibald Keightley and the accompanying document, both certified to be in Judge's handwriting, are published partly for the purpose of showing that Judge actually accepted as genuine the purported communications from the deceased H. P. B., and partly to prove that Mr. E. A. Neresheimer was wrong in asserting that since the quotations claimed by E. T. Hargrove (E. S. T. circular of April 3d, 1896) are not found in a certain Judge diary in his—Neresheimer's—possession, therefore the series of quotations was "concocted" by Katherine Tingley, E. T. Hargrove and J. H. Fussell. This is a very serious charge, libelous if untrue, and it is my intention to defend the honor of the two surviving theosophists, Hargrove and Fussell, by showing that the quotations were actually made from documents in Judge's handwriting. This was done in part in the September *Curric*, where reference is made to certain loose sheets in Judge's handwriting, of which I have received photographs, and which were quoted by Hargrove.

The letter and document were sent by Judge to Dr. Keightley, then in London, as a member of the E. S. T. Advisory Council, and were returned to Judge with other E. S. T. papers later, finally finding their way into the Point Loma archives. The entire document was quoted *verbatim* by Hargrove (E. S. T. circular, April 3d, 1896, pages 4-8). It will be seen by reference to that circular that the document notes certain omissions, making no reference to the person designated by Hargrove as "Promise" and supposed to be Mrs. Tingley. Why are these references not found in the document sent to Dr. Keightley? Clearly Judge intended to keep these to himself, as directed by the supposed H. P. B. This lack is supplied in part by the photographs in my possession which, in Judge's handwriting, make reference to a certain person designated by a sign which I have indicated by "X" (see September *Curric*). "Keep X well in the background": "X is our mystery" says one of the passages. I shall present these again later, putting them in parallel with the Hargrove quotations, and shall present evidence that it was Katherine Tingley who was referred to in such eulogistic terms by the supposed incarnate H. P. B.

Speaking of the supposed communications from H. P. B. to Judge, Hargrove stated as follows (E. S. T. circular of April 3d, 1896, page 6):

"It should be stated that in Mr. Judge's occult diary he has entered messages and communications received through this person in the same

way as he has entered his own, as from Master, and this he has done in no other case, showing that 'Promise' was the only person whom he placed on his own level of reliability in this respect.

"In a long message received by him from H. P. B., extracts from which were read at a general E. S. T. meeting in New York about a year ago, these being at the same time sent to the Advisory Council in London, there are some important references to this chakra."

This is followed by the quotations of which the following document forms a part. It will be shown later that Judge received the "message," wrote it down hastily on scratch pad sheets, and afterwards copied it with some verbal emendations in a permanent form, whether in a diary or not matters nothing. As for the esteem in which Mr. Judge held Mrs. Tingley, the reader is referred to his letter to her, in the October Currier.

The certification of the Keightley letter and document is as follows:

The attached is an exact copy, *verbatim et literatim*, made by me from the originals of two documents written in ink in the handwriting of William Q. Judge, the one signed by him being on a sheet of yellow paper $5\frac{1}{2} \times 8\frac{1}{2}$ in. with the following printed letterhead:

"All Communications herein must be marked 'Private'
and contain no other Business.

E. S. T.

WILLIAM Q. JUDGE
144 Madison Avenue,

NEW YORK.....189 "

These three figures "189" being the only thing on the attached copy that is not in Mr. Judge's handwriting: the figure "5" which follows to complete the date 1895 is in his handwriting. In the upper left-hand corner is the imprint of the E. S. seal, consisting of two interlaced triangles enclosed in a circle with the Sanskrit word "Sat" in the Devanāgarī characters in the middle, with the winged disk below.

The document referred to in the above-described letter is written on two sides of a plain sheet of white paper $8\frac{1}{2}$ by 11 inches, watermarked "Pure Monarch Linen L".

Copy made and compared by me with the originals in William Q. Judge's handwriting this eighth day of December, 1932, at Oakley House, Bromley Common, Kent, England.

IRVING L. HARRIS

We, the undersigned, on this eighth day December, 1932, at Oakley House, Bromley Common, Kent, England, have compared the attached copy with the above described original documents in the handwriting of William Q. Judge, and declare the copy to be accurate in every respect.

JOSEPH H. FUSSELL
EISIE V. SAYAGE
MARGHERITA SHEN
HELEN HARRIS

The letter is as follows:

Jan. 4 [189]5

Dr. A. Keightley

(for Councillors etc)

Comrades

Enclosed is an exact transcript of what H P B said to me July 3, prematurely ended by a visitor—as usual & as results from European continual nagging at me. It is word for word. More will be said later. You can let all worthy & devoted loyalists read this—it may be read in a proper group. Copies not to be made. This is to be kept with Council papers.

Fraternally

WILLIAM Q. JUDGE

Go to no extremes in thought or act hereupon.

The accompanying document is as follows:

H P B. Jan'y 3 1895

Yours is not a (bootless) or fruitless errand. You have nobly sustained our cause in the crisis. Be encouraged. Well did Master know the staunch fearless attributes of your soul when he directed me to make you leader of our craft in America. As the centre of our force is attacked the more does our light work for the right. Victory is ours. All will end for the good of all. Mistakes have been made but you have not gone far from the lines laid down by Master. My desire is for you to be careful about sending out instructions to the U. S. for treacherous and unworthy persons are within the gates, & all new ideas will be appropriated by the other side after x x x x. The forces are out and annihilation is the only thing that can interfere.

Let me tell you some of the things I have learned since I absented myself from the outer world. Many of the problems of life that should have been solved if we had been more together have come up before me & I have learned much. I am, next to the American work, interested in Spain. Ireland run take care of itself. In the pine woods I have found a lodge which I knew something about before I went away. There, seven chelas & the light they show that some day will be better known, I will describe to you at our next meeting. There is much connected with it that can be used for irradiating forces in this country for there is a subtle connection. Be sure that at our next meeting it is not forgotten x x x x. Slowly the light from this Lodge is being thrown over Spain & I see that from the old corpse of bigotry superstition & credulity will be reared a temple of light which will unite its forces with that of America & Ireland & from these three points I know that humanity will be saved. x x x

This battle of light & darkness in our midst seems but small (little) when I view the work before us x x x and the ends and prospects of our work shall stem the tide of this cruel & unworthy persecution. Under all of it & over it all the Masters hand; be sure that all is well for thee. x x x x.

The light mentioned in Spain is of seven sides & a purple & yellow light. On each of the seven sides is a star. This represents the Lodge of Spain. Connect yourself with it as you will be directed. x x x

I will not permit you to resign nor will I permit you to submit to further investigation. Form your plans for the American work. Keep all your lines perfect with sustaining points & leave the rest to us. This is to your questions of last night. x x x x x

I will not touch on minor points. They will take care of themselves. Master is not after minor points. Let us turn our eyes to the American future of Theosophy. x x x x (Interruption & conclusion by a visitor)

Eidetic Imagery vs. Etheric Vision

"Eidetic imagery" is a term given by psychologists to the power of perceiving mental images with such intensity that they actually appear to be external objects. The subject has been under investigation in recent times by a group of psychologists here and abroad, and recently I had the good fortune to attend a lecture by one of these, Dr. J. Edward Rauth, of the Catholic University in Washington, D. C.

According to Dr. Rauth the faculty is quite common among children, perhaps as many as one in five possessing it in some measure, but it gradually fades out after the age of puberty. Dr. Rauth exhibited a number of boys who possess this power in a marked degree. One case was particularly striking. The boy, after being shown an elaborate colored picture for a few seconds, was able to visualize it on a white sheet as vividly as if it were really there. Not only did he describe the minute details, but actually placed his finger on the items he was describing, even to the individual buttons on a man's coat. To all intents and purposes the picture was there on the blank surface. Another boy, shown a geo-

metrical drawing into which a few inconspicuous defects such as imperfect or broken lines had been introduced, such as no person could be expected to take note of in a momentary inspection, was able to reproduce the drawing together with the defects, and in their right positions, as if it were actually before him. Many other illustrations were given which I have no space to detail.

There can be no question, it appears, that the object thought of, once impressed on the youthful brain, really appears to be outside, with all the intensity of reality. In reply to a question Dr. Rauth stated positively that the "projected" image appears to remain in the same spot even if the subject turns his head, just as an object outside would do, instead of remaining in the axis of vision.

I am not a psychologist, but the subject suggested something which may, perhaps, have an important bearing on phenomena usually designated as "psychic", such as the so-called "etheric vision" or clairvoyance. As stated, the faculty disappears as the child grows up. It is not inconceivable, however, that in very exceptional cases it may persist, and the person possessing it would continue to visualize his mental images with such intensity that they would appear to be external. A child thinks of the conventional fairy of the picture story books, with perhaps butterfly wings or wearing a peaked cap and clad in knickers and pointed shoes. Having this power of eidetic imagery he may externalize his thought and the fairy would appear as actually before him, whereas it exists only in his own brain. Or he thinks of an angel and an angel he sees, just as vividly as if it were really there. If his idea of an angel is that of a person clad in a white nightie and with two wings made of birds' feathers, that is what he will see. If, on the other hand, he has been fed up by his devoted theosophical parents on auras and coruscating colors, that is the sort of angel that will present itself. There are endless more or less well authenticated records of such happenings—for instance Martin Luther and the devil at whom he threw his ink-pot.

It would be going too far to maintain that there is anything "psychic", that there is "etheric vision" or what not when a boy who has been looking at a picture of a lion in a cage afterwards sees the caged lion before him. In this case it appears as a picture, but the lecturer stated that when the picture is viewed through a stereoscope it is afterwards seen, not as a flat picture, but as a solid reality. We may assume, too, that whether the mental picture originates by looking at an object, or whether it is spontaneously conceived, the result will be the same. For some reason there is a proclivity to intense activity of the brain which makes the thought of such intensity as to appear real. The person who "sees snakes" as a result of alcoholism, the one who through fever or brain disease perceives objects outside him which others do not see, is not exercising psychic vision—he is simply doing just what the boys above referred to were doing.

After reading the preposterous descriptions of fairies which are taken so seriously by many theosophists, to say nothing of other so-called clairvoyant perceptions, it long ago occurred to me that these often contradictory perceptions were really no more than the projection or externalization of the subject's own thoughts, having no independent external existence; that they were, when not pathological, at least abnormal, existing in otherwise normal minds. Mr. Geoffrey Hodson's fairies of Shayscombe, for instance, present quite contradictory qualities (Hollywood *Theosophist*, January, 1930, page 433; *Caric*, September, 1930). Now they are independent of gravitation, now they are subject to it. When they jump into the air they come down again; aged fairies walk with canes to support themselves against the gravitational pull; yet they walk up trees, sticking out horizontally like a branch. This is not to be expected if they were actual beings, but it is quite natural that the seer—in this case Mr.

Hodson—should forget such inconsistencies at the moment and his fairies would at one time give every evidence of being subject to gravity while at another they would be independent of it. This does not prove that the percipient is a liar; he simply presents an exaggerated case of "eidetic imagery" and doesn't know it; his imaginings appear to him realities.

That curious book, *Man Visible and Invisible*, by C. W. Leadbeater, presents several cases of the same phenomenon, the transference of some conventional idea to a supposed external object. Notable is the colored plate (page 108) of the astral body of a man in an intense rage. It is filled with flashes of lightning, the discharges of intense energy. These flashes have the form of zigzagging straight lines, the conventional representation of lightning, which, however, is entirely unlike real lightning and corresponds to nothing in nature. It is obvious that the thought of this conventional lightning inspired the supposed appearance of the angry astral body—that is, unless we assume the picture to be entirely faked. Many similar cases will be found in Leadbeater's beautifully illustrated book on *Thought-Forms*, as for example the zigzag lightning in the supposed thought-form ejected by an angry man (fig. 22), the winged dove of peace (fig. 12) and the hooked thought-forms of greed, avarice, ambition (figs. 13, 20, 21, 28, 29). Nothing could illustrate more clearly that these supposed thought-forms are merely the product of the percipient's own imagination and do not exist outside himself.

It is realized, of course, that referring these supposed external visions to an internal source and calling them "eidetic imagery" offers no final explanation; the mystery of thought remains as great as ever. It merely brings such phenomena into a well-established class of phenomena and renders unnecessary the hypothesis that no matter how absurd or improbable the objects viewed by "etheric vision" they actually exist outside and independently of the percipient. We shall not then have a complete explanation, but we shall have brought them within the range of ordinary psychology and, at the same time, have damaged the reputation which some so-called seers have acquired as authorities on the unseen world. Indeed, the matter might be carried further and applied to audible voices, the so-called clairaudience, and in time, we might anticipate a sweeping and garnishing of the whole occult structure, to the great advantage of what would remain. Somewhere H. P. Blavatsky has laid down the dictum, never to seek an occult explanation when a natural one would serve as well. Would that many of her professed followers would observe it.

It is much to be wished that those persons who have built themselves a reputation as seers into the invisible worlds and as recipients of messages from Mahatmas would submit themselves to a rigid psychological investigation from the above standpoint. But while this would serve the cause of truth it is hardly to be expected that they would do so. Does not their renown, to say nothing of their bread and butter, depend on maintaining a superior attitude of claiming supernatural powers? Would they not, like Mr. Geoffrey Hodson, when offered a chance to prove their claims, decline for "occult reasons"? Yet as long as they hold aloof from investigation they have no reason to complain if the skeptics class them along with the innumerable psychic frauds and tricksters with whom the world is swarming.

At the Periscope

Latest News in Brief.—Mrs. Besant gradually failing, says C. J., but Leadbeater, now 86, spryer than ever, laughs at diabetes.—*Canadian Theosophist* withdraws charges against Tingley, Hargrove, Fussell of having "concocted" Hargrove quotations.—Point Loma abolishes obligatory membership dues.—Col. A. L. Conger resigns presidency of American Section, Point Loma T. S.; reason, ill-health; succeeded by J. Emory Clapp of Boston.—Tashi Lama conducting huge Buddhist revival meetings in

Feiping.—Kingsland snipes Puruckian "Absolute".—Leadbeater "discovers" new chemical element, previously found by physicists; eitelizes its insides.—Wm. W. Atkinson (Ramacharaku), author of famous "Yogi Books", died November 22.—Will Livingston Comfort died November 2.—Gandhi likely to become chronic starver; do what I say or I'll kill myself, says he.—State temples in Kashmir and Baroda opened to untouchables by imperial decree.

Not a Prophet!—Don't put the Editor down as a prophet when he prints January, 1933, news in the November or December, 1932, *Critic*. The *Critic* is three months behind time, but it does not want to deprive readers of the latest news on this account.

AMORC Unveiled.—Those who desire to see the great American Isis, AMORC, exposed in the nude by contributors to *The Canadian Theosophist*, can obtain the three issues, March, May and June from this office for ten cents each, postage three cents, while they last.

American Section, Point Loma T. S., Changes President.—It is with the deepest regret that I learn of the resignation of Col. Arthur L. Conger, of Washington, D. C., as president of the American Section of the Point Loma Society. Col. Conger states that his resignation is due solely to ill-health and in no sense to a desire to escape from the duties of this office. His physician has imperatively ordered a complete rest. I hope I shall never be called on to write the Colonel's obituary, so I take this opportunity to state that my acquaintance with him and his wife is among the brightest and most refreshing episodes of my theosophical experience of many years, for in these two theosophical liberals I have found that rather unusual combination, real Theosophy and common-sense and freedom from the fads and follies which beset the would-be theosophist and about which the *Critic* has so long grouched and grumbled. My best wishes to his successor in office, Mr. J. Emory Clapp, of Boston.

Quotations from Katherine Tingley.—The July *Theosophical Path* (Point Loma) has rendered a great service by printing about twenty pages of quotations from the writings of Katherine Tingley, (pages 19-35). Personally, and speaking as one who is not and never has been one of Mrs. Tingley's followers, I find these not only inspiring in themselves, but illuminating as to the teachings of this remarkable woman, and I commend them to those who are engaged in throwing brickbats at her memory. Certainly one finds in them the key to her great influence over her devoted followers and they may safely be set aside with Judge's *Letters That Have Helped Me*. One can see in them a reason for Mr. Judge's high regard for her, denied though it be by some. Evidently to Katherine Tingley the ethics of Theosophy, the living theosophical life, was of far greater importance than acquaintance with theosophical theories of the constitution of the universe, and it is therefore not surprising that she left behind her no elaborate compendium of theosophical doctrines, a fact which has led some of her enemies to assert that she really knew little of Theosophy. This issue of *The Theosophical Path* may be had from this office for 75 cents.

"The Theosophical Forum".—*The Theosophical Forum* is rendering a valuable service akin to that being done by Mr. Jinarajadasa in *The Theosophist*, by publishing old letters and articles in the Point Loma archives. The August issue contains a letter from H. P. B. to Judge and an early article by Robert Crosbie, founder of the United Lodge of Theosophists, showing that he was as late as 1898 a most ardent follower of Katherine Tingley. Unfortunately the editor has marred these documents by substituting letters of the alphabet for the names of certain persons mentioned in the originals, thus largely spoiling them as material for research into the history of the Theosophical Movement. While the motive may be to spare the reputation or memory of these persons, it is a habit which is

unqualifiedly to be condemned. History is primarily an impartial record of facts, unpleasant and discreditable facts often enough. To withhold a name in an original document published for historical purposes is little better, if at all, than withholding facts. Further, it has the very obvious result that it tends to throw suspicion on innocent persons; for who, reading of X, Y, or Z, would not at once proceed to speculate as to who these objectionable personages were, and perhaps decide on the wrong ones? The editor's intentions are well-meant, without a doubt, but I'd like to see the mess he would make should he undertake to write a history of the Theosophical Movement and follow this principle. He might write Mr. Hodgson as Mr. A, the Coulobms as Mr. and Mrs. B, Sulovoyoff as Mr. C, and Mrs. Besant and Mr. Leadbeater as Mrs. X and Mr. Y. Or he might adopt Mr. Leadbeater's plan and designate them by the names of Greek or Roman gods or goddesses. I understand that the editor is a powerful advocate of consistency. If he wants to protect those persons about whom H. P. B. made unpleasant remarks he should proceed to protect H. P. B. from the unkind judgement of some fastidious readers by replacing her occasionally strong and unparlorlike language by a string of dots, dashes, exclamation marks or unmeaning caps.

Origin of Microbes.—An—as usual—anonymous writer in the December (1922) magazine *Theosophy* (page 63) comes forward with the theory that the spirochete, the microscopic organism which causes syphilis, originated as a by-product of sodomy between ancient man and beast, and suggests that other pestiferous microbes have originated from the mating of the spirochete with the bodily cells. The whole kit and caboodle of microbes may owe their origin to *sin*. Further than that, he will have it that everybody has syphilis (even if only latent) and that all diseases are variations of it. That's cheating; all we have to do is to renounce all other medicines and take refuge in salvarsan and we shall be saved to die of old age, if, indeed, old age is not a form of syphilis. As candidates with this writer for the bobby prize we recommend those theosophists who assert that animals in the wild state never die of disease and only do so when they have been contaminated by association with man. Perhaps their remote ancestors were not given to sodomy.

For the Use of the Lord!—One of the most interesting collections of documents in my possession is a file of literature issued by the Order of the Star in the East in Australia about 1923, having largely to do with the building of the great amphitheatre at Balmoral Beach, Sydney, for the use of the Lord, that is to say, Krishnamurti. The faithful were combed for contributions; women sold their jewelry and skimped on their clothing to raise funds; seats were sold at exorbitant prices and the vanity of the purchasers was tickled by having their names permanently posted on the walls. Mrs. Besant alone gave a hundred pounds. There are pictures of the Rt. Rev. Leadbeater in Masonic regalia laying the corner stone; a picture of the engraved silver trowel used by said Leadbeater in laying said stone, with a picture of the stone itself with the Bishop's name on a large tablet; there is also testimony of eyewitnesses to the visible presence of angels at the ceremony. It is a weird display of credulity in view of the outcome. What is the outcome? This is shown in a theatrical circular recently received. The Lord's amphitheatre, sold to satisfy the creditors, is now the property of the Humphrey Bishop Musical Comedy Company, which gives daily performances in which scantily clad ladies skip about on the stage which was to have been paced by the Lord himself. Every shilling which was spent by the faithful, urged on by Mrs. Besant, Mr. Leadbeater and others, was lost and the "Lord" has declared himself to be just an ordinary man. One wonders whether these deluded people have learned their lesson. Many, no doubt, have; others, fooled that time, are just as eager to be fooled again. The whole Coming of the Lord affair has proved a fiasco, yet they still cling to the robes of those who misled

them before; they still absorb each word as if it were a voice from heaven. Incidentally it may be mentioned that Mr. Leadbeater, whose name appears prominently in the literature referred to, who laid the corner stone and had his own name placed on it as "Protector of the Order of the Star in the East", as shown in the photograph, ignoring Dr. Mary Roche, who was the originator and chief worker for the project, afterwards, when the scheme failed, denied having any hand in encouraging it, threw the whole blame on Dr. Roche and declared that he had disapproved of it from the first. As a "Protector" the Bishop deserves a medal.

An Adventure with a Fire Salamander.—That adventurous psychic explorer, Dion Fortune, in the July issue of her magazine, *The Inner Light* (page 8), describes a salamander which emerged from her fire and made friends with her. It was two-and-a-half feet long, but in the course of several weeks grew to double the size and walked on its hind legs. It was seen by various members of the household, who also sensed its smoky smell. Dion Fortune's idea is that elementals look to man just as men look to Masters, and that they are seeking initiation. This particular salamander got far enough initiated to walk upright habitually, though it was but a lizard. It was a specially smart salamander, it would seem, for even dogs do not voluntarily walk upright. It is hard to say which is the more puzzling, Dion Fortune or her salamander.

Future of Ireland.—According to an article in *New India* by C. Jinarajadasa, reprinted in the August *Theosophical Messenger* (page 177), there is an Irish deva who has had charge of Ireland for thousands of years and who has positive "instructions from the King of the World that whatever happens, Ireland must be kept an integral part of the British Empire." It is further stated that "in the future all the great leaders of the British Empire will be Irish men and women." This appears from the context to be a prediction of Mrs. Besant, whose infallibility as prophetess is testified to by her endorsement of Krishnamurti as a reincarnated Christ and pillar of the Liberal Catholic Church, and her naming on the authority of "the King of the World" of several of his apostles. One should not laugh at Mrs. Besant; she is following the wise old maxim; "If you don't succeed with one prophecy, try another." And it gives Mr. Jinarajadasa something to write about and Mr. Sidney A. Cook something to fill his pages with. Just at present one wonders whether the big deva in question will be compelled to smash Eamon de Valera's head.

George the Great.—Said Dr. George Arundale in a talk at the Wheaton Summer School of 1932 (November *Theosophical Messenger*, page 241): "Greatness has been a tremendous hobby of mine for a very long time and if you wish to have a few ideas of mine collected into a small book you will find them in *The Life Magnificent*, the pamphlet which represents what is best, such as it is, in me." But one doesn't have to read the pamphlet to discern the Greatness of Dr. Arundale or the Magnificence of his life. He is a bishop of the Liberal Catholic Church, a worshipper of the Sun, M. A., L. L. B. (Cantab.), F. R. H. S. (London), D. L. (Nat. Uni. Madras), a member of the Great White Lodge, a hubnobby with Mahatmas, an authority on Wonderfulness; he has climbed the ladder to Nirvana and climbed down and written a book about his experiences; he has felt himself equal to suggesting to the Masters what they should do about the next President, T. S.; he can talk more nonsense and spread more words over fewer ideas than any theosophist before the footlights, not even excepting Mr. Cook, and when he is not praising Mrs. Besant he is usually talking about himself. All of these eminently qualify him to be the successor of Mrs. Besant in the presidential chair. But what we fear is that with his rapid progress in Greatness he may suffer the fate of the bullfrog in Aesop's fable—he may swell till he bursts.

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(Continued in next CRITIC)

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Next Critic; Judge Diary; Rosicrucians and Rosicrankians; Untouchables in India.

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A BRITISH PIGEONHOLE

In December, 1929, the British House of Commons appointed a "Select Committee" to inquire into the subject of capital punishment in time of peace, and to make such recommendations as it might consider advisable. This committee, consisting of fifteen members, went exhaustively into the subject, studying the laws and the experience of the leading nations and hearing a large number of witnesses from at home and abroad. Its final report, submitted December 9th, 1930, comprised 114 pages, together with minutes of evidence amounting to 681 pages; altogether the most elaborate investigation of the death penalty ever made. The general recommendation was to the effect that a law be enacted "providing for the Abolition of the Death Penalty for an experimental period of five years in cases tried by Civil Courts in time of peace."

And the result? Absolutely nothing. The Report reposes somewhere in a Parliamentary pigeonhole. There is no evidence at hand that it was ever brought before the House of Commons for discussion, let alone action.

Why? Well, the *Manchester Guardian Weekly*, in its issue of December 16th, 1932, page 482, explains editorially in the following way why the Government (in the American sense) went to the expense of bringing to birth such an elaborate report and then refused even to recognize its existence. It says in part:

"The official mind has every appearance of regarding the whole subject as decently and effectively closed. There, it would say, is the death penalty, which at all costs must be retained as a deterrent, and side by side with this is the royal prerogative of mercy [the equivalent of the pardoning power of our governors] which, under suitable advice, offers safeguards against judicial atrocities which the letter of the law would sanction. For the time being at any rate the death penalty is safe and secure, and we do not need any advice from countries like Holland, where there has been no execution since 1860 and where murders show no sign of increasing as a result of that system."

But there is more in this astonishing suppression of the Report than that; it conveys the implication that the British nation is on a lower level of morality and civilization than its

neighbor Holland, to say nothing of Sweden and several other countries which have found capital punishment useless as a deterrent, that while these countries have found by actual experience that the threat of hanging plays no part with their citizens in deterring murder, this threat has to be held over the head of an Englishman in order to induce him to refrain from killing a fellow being. In fact, Dr. W. A. Potts, Psychological Adviser to the Birmingham Justices (*Manchester Guardian Weekly*, Dec. 16, page 497) says:

"Diminution of cases of murder, however, in some countries where capital punishment has been abolished may not be proof of this [that it is not a deterrent], but may be the result of better education, more opportunity for remunerative work, and a healthy development of public opinion."

This does not speak well for the development of the English even though they have always prided themselves, and often justly, in being a step in advance of other nations where ethics are concerned. Of course this explanation of the retention of the death penalty would not be conceded, and it would be obviously unjust. More likely is it that it is due to the same conservatism, the same woodenheadedness, which causes the British to cling to their barbarous pounds, shillings and pence, to their yards, feet and inches, to speak of a man weighing so many "stone" and to ignore the simple and practical decimal systems of weights and measures used by most western countries, except the U. S. A. Legal murder is a British institution, so it must stand.

All the same, one is prompted to ask: "Why the hell did ye appoint a Select Committee if ye didn't intend to listen to it?"

It is by no means my aim to throw mud at British officialdom, despite this bit of political indecency. Certainly America, if any country, lives in a glass house. Here too we find the tendency to sidetrack every effort to abolish the death penalty. Not only is it regarded as a divine institution established by an all-wise and loving Creator, but there is a very general disposition to refuse to listen to the evidence presented by Holland and other nations. The argument runs in this way: "Evidence be damned, capital punishment *does* deter murder." But Maine, Michigan, etc?" "That makes no difference; I tell you, capital punishment *does* deter murder." "But why is it that murder is most common in states having the death penalty?" "Oh, that's clear enough. They don't hang enough of them. They get off on one pretext or another, but if you would hang enough of them soon there wouldn't be any further need for hanging." That is the argument today; the same argument used in support of execution for theft not so long ago, and which was proved to be utterly futile. Did the barbarous British law directing that certain offenders should be half-killed by hanging, then, while still alive, should have their entrails torn out and their bodies cut into quarters and exposed in a

public place stop crime? It did not. And did the abolition of this law increase crime? It did not. The fact is that the premeditating murderer, like all other criminals, counts on being able to commit his crime and avoid detection. Like the gambler, he counts on winning, even though he knows the chances are against him; like the drunkard, he drinks, unmindful of the misery the day after.

Finally let me give the addresses of the two leading organizations working for the abolition of the death penalty:

The American League To Abolish Capital Punishment, 112 East 19th Street, New York City (telephone Algonquin 4-5198).

The National Council for the Abolition of the Death Penalty, Parliament Mansions, Victoria Street, London, S. W. 1 (telephone Victoria 9872).

Who will Write to a Prisoner?

Time was when the *Currice* had only to say that more correspondents were needed for prisoners and there was a ready response. Now all that is changed. No one seems willing to do so. Why? I must confess that it has been somewhat of a puzzle. It is true, to be sure, that most people today have troubles of their own. But it is also true that there is more leisure today than ever before—enforced leisure, of course.

The *Currice* appeals once more to its kindhearted readers who would like to devote a little time to writing letters to friendless prisoners to communicate with the Editor. There are no conditions involved other than the usual subscription to the *Currice* (if not already a subscriber) and the payment of the registration fee of ten cents. It is desired to have a little personal information as to approximate age, training and special proclivities. This is not insisted on, but it would greatly help in making a proper selection of correspondents.

Penal Notes

Probation in New York.—A special report of the New York State Commission to Investigate Prison Administration and Construction states that "in the year 1931 approximately one-third of the offenders convicted of felonies throughout the State were placed under the supervision of probation officers. Moreover, while all the correctional institutions of the State, exclusive of county jails, housed 20,918 inmates on July 1, 1932, there were on probation as of the same date, 22,825 men and women, as well as some 6,000 children." These figures are not to be confused with those of paroled prisoners. The average annual cost per person placed on probation is estimated at \$54.46. This is not an ideal figure, however. The value of probation depends largely on its efficiency and this on the ability of the probation officers, their fidelity to their work and the time they give to it. These cost money, and low salaried officers are likely to be inefficient.

Woman's Right to Be Hanged.—The Lord Archbishop of York says that it is beneath the dignity of the female sex to permit a distinction in its favor in the matter of being hanged. Women should insist on their equal rights with men in this respect. The Archbishop is opposed to hanging even men and was addressing the National Council for the Abolition of the Death Penalty. Women, by the way, are said to make excellent executioners; they go at it with a zest that few men are able to display.

Spain Abolishes Capital Punishment.—Spain, commonly supposed to be one of the more backward of European countries, has just shown its progressiveness by abolishing the death penalty as well as life imprisonment. The maximum penalty which can now be imposed for any offense is 30 years' imprisonment.

Two Dogs in Distress—The Boneless Cupboard

Notwithstanding the almost complete cessation of contributions for the support of the *Curie* and financial hell-devil generally, the Editor feels the deepest sympathy with his brother the Editor of *The Canadian Theosophist*, the last issue of which has a question mark about the size of its next issue. If some of those readers whose wallets are bursting with dollar bills and who tell the *Curie* that while they find it indispensable as a source of news and are willing to pay fifty cents for what costs seventy-five, they couldn't possibly contribute to support such a bold, bad, blatant budget of bunkum and billingsgate, would remember *The Canadian Theosophist*, I should be most delighted. (Address, 33 Forest Avenue, Hamilton, Ont., Canada.)

The Problem of the "Untouchables" in India

It is stated that of the 350,000,000 inhabitants of India 70,000,000, or twenty per cent, belong to the depressed class, also known as untouchables, Adi-Dravidas, Panchamas, Harijans, etc. These people belong to no caste, unless one chooses to designate untouchableness as a caste. They are forbidden entry into the Hindu temples, the use of wells or tanks used by the caste Hindus, are kept off certain roads and paths, while as for associating with those of caste, either by intermarriage or even dining together, one could as well imagine a blue-blooded American Southerner entertaining a coal black negro from the alums at dinner, or marrying him to his daughter. Even contact with one of these unfortunates so defiles a caste Hindu that he has to undergo an elaborate process of purification, not alone with soap and water, but by extensive rituals.

It is not my purpose to inquire into the history of this condition. It is very ancient and is based largely, in fact almost entirely, on religious tradition, on the ancient religio-legal books such as the Shastras, and just in proportion to the orthodoxy of the caste Hindu, to that extent he insists on the preservation of this class distinction. It must not be supposed that it is something which can be lived down. An Adi-Dravida may, possibly, acquire wealth and prominence among his own people, but he never so wealthy or prominent, be he never so highly educated and in every way what we would call "respectable", he would be treated by a caste Hindu with as little consideration as we treat a homeless dog or cat in the streets, or, to our shame be it said, a homeless man out of work. He is worse than a non-entity; he is a pest, except for the dirty labor he performs, and is made to feel it in every way. It is said that when a Brahmin meets an outcaste on the road, the latter is required to make a detour through the field lest his shadow but fall on and pollute the elect of God.

During the past few months the problem of the untouchables has loomed large in India, and pages of the India papers are devoted to the expression of conflicting views. This is in part due, without doubt, to the stand which Gandhi has taken against the distinction, but it would appear to be more due to a rather sudden awakening of these people to the fact that further submission is out of order, that they are as much human beings as those who place themselves above them; a demand for plain justice and equal opportunity, in fact. It is part and parcel of the whole movement towards independence which is keeping India in a ferment, and Gandhi has simply applied to this his well-known principles.

In India everything hinges more or less about religious sanctions. The ancient laws of India are semi-religious in their nature, as everyone who has the least familiarity with Indian literature, e. g., the Laws of Manu, must know. To the Hindu these ancient laws are not merely a civil affair which may be changed at will by a legislature or the vote of the people; obedience to the law is not merely obedience to civic regulations; it is a matter in which one is directly accountable to the gods, and in that

respect resembles more the Mosiac dispensation than any act of Congress or Parliament. It is therefore not strange that the first attempt of the depressed classes to gain equal social privileges should be directed towards getting admission to the Hindu temples, for in that way, so they suppose, the first great barrier of religious prejudice would be broken through. It may be seriously questioned whether it is a sincere desire to worship in the temples which prompts this action, for they have temples of their own; rather it is a feeling of resentment that they should be excluded from privileges which their caste brethren and co-believers possess.

In any event, the movement for the relief of the Adi-Dravidas at the present time hinges largely about this very matter. For many months large groups of these have assembled before the temple at Guruvayur in Kerala (Malabar), clamoring for admission, which has been resolutely refused. One of their number, Mr. Kelappan, in imitation of Gandhi, started a public fast in front of the temple, threatening to starve himself to death if the building were not thrown open to his fellows. Mr. Gandhi, however, called him off, and quite sensibly, for to effect anything by such tactics one must be a person who, in the opinion of the public, could not well be spared.

So far these "Satyagrahists"—and by that one means a group of people who conduct an open and organized, but non-violent, protest, like the hunger marchers here—have effected nothing other than bringing the whole question of temple entry to the front all over India. The temple at Guruvayur has become nationally known.

Much as we in America—even those of us who would not sit beside a "nigger" in a public conveyance—will sympathize with the efforts of the depressed classes to secure equal opportunities and rights, there are certain difficulties to be considered. The British-controlled government of India would be glad enough to see this class prejudice done away with. The courts are constantly called on to settle disputes, such as the right to use certain roads or wells, and in the educational problem it looms large. Let a public school be established in a small community which can support but one school. It is easy enough to say that every child shall be entitled to attend. But what happens is precisely what would occur did a negro attempt to attend a white school in the Southern United States. The school is immediately boycotted by the caste Hindus, who prefer that their youth shall have no education at all rather than sit in the same room and listen to the same teacher as an Adi-Dravida. The unpleasant ramifications of the problem are endless.

It was reported that Gandhi threatened a further fast unless the Government would by law force the temples to admit the depressed classes. Whether this is true or not, it would be a matter of practical impossibility. Only on the rarest occasions has the Government attempted to interfere forcibly with religious custom and religious law, and wisely. The only two exceptions occurring to me are the abolition of sutis, the burning of widows on the funeral pyre of their dead husbands, and the very recent Sarda act against the immemorial custom of child marriage, and this, God knows, is giving trouble enough, hardly a week passing that Hindus are not brought into court for violating the prohibition. As for the use of roads and wells the Government is compelled to consider whether these are public or private property. In the latter case the owners are entitled to protection in insisting on their rights as owners. Public wells for the depressed classes can be dug; public roads can be laid out through private property through the usual process of condemnation, and municipal roads can be declared state roads.

But the temples? These buildings are generally not state property; they belong to certain groups of people just as church edifices do here, and are administered by trustees responsible to these owners. Neither have the trustees the right to open the temples to the public at large without the consent of the real owners, nor has the general civil govern-

ment the right to interfere with private rights unless, indeed, as in the case of child marriage, in order to break up a custom proving disastrous to the welfare of the community or involving cruel suffering as in the case of suttee. It may be safely assumed that no such legislation will be forthcoming; in fact the courts invariably, and rightly, sustain the right of the temple congregation to make such discriminations as it desires.

It may be said, then, that the only way by which the depressed classes can secure this opening wedge is through general recognition on the part of the caste Hindus that the depressed classes are just as much the children of their gods as themselves and are, in religious matters, entitled to recognition. There are signs that such a change is slowly coming about, but one who knows the conservative tendencies of the orthodox here can imagine what it is in India, where religion and religious tradition and custom are parts of everyday life, from the rising of the sun even unto the going down of the same, and where prejudices, almost instinctive through ages of descent, are more operative perhaps than in any other part of the world. There have even been threats on the part of orthodox temple people to start hunger protests to the death if the temples are thrown upon.

Finally, it is well for us Americans who will sympathize with the depressed classes of India, and especially for those of us who profess to believe in a "universal brotherhood of humanity, without distinction of race, creed, sex, caste or color", to take stock of ourselves and our own various modifications of untouchableness. Among other such distinctions I have in mind the refusal of some of us to associate with others who differ from us on some trifling question such as "successorship", or the all-inclusiveness of the teachings of certain "Messengers", or the nature of Abraham. In short, we want to remember the old proverb that "those who live in glass houses should not throw stones."

More about the Judge "Diary"

In the September Curric attention was called to the fact that a series of loose sheets, in Judge's writing, has been found at Point Loma, containing all of the quotations made by Mr. Hargrove in 1896 in support of Katherine Tingley, the authenticity of which quotations had been called in question by Mr. E. A. Nereshelmer and others. It was also stated that I had received photographs of several of these sheets, containing parts of eight paragraphs quoted by Mr. Hargrove, and that with the cooperation of friends I had compared these with several personal letters from Judge in their possession, our conclusion being that they were unquestionably written by Judge himself, and that therefore the Hargrove quotations were authentic.

Several questions arise in connection with these documents:

1. Does the particular sign used in these purported communications from the discarnate H. P. B., and designated by Hargrove as "Promise", really refer to Mrs. Tingley as he supposed, or to some other person?
2. How did Judge get these communications? Were they received psychically while alone, or were they dictated to him by Mrs. Tingley herself, acting as a "medium", or perhaps by some other person?
3. Did Judge accept these so-called communications from H. P. B. as genuine, including their commendations of the personage called "Promise" by Hargrove?

Answering the first question, the sign referred to in the original loose sheets, which I have designated by an "X", to avoid making a special cut, consists of a sloping line crossed by three short lines. The documents are in Judge's handwriting and the sign is referred to by Hargrove as "Promise", supposed to be Mrs. Tingley. In the archives at Point Loma there are numerous letters from Judge and others to Mrs. Tingley, or about her, in which she is specifically designated by this sign. Owing to

the absence of the Point Loma staff in England these are not accessible at the present time and I therefore present in proof thereof the two following certificates:

CERTIFICATE

This is to certify that, during the later years of William Q. Judge's life, i. e., from 1892 until his death in 1896, I was his Private Secretary; that during the greater part of the period between 1896 and 1929, when Katherine Tingley died, I was her Private Secretary; that for many years last past I have been Secretary General of The Theosophical Society, Point Loma; that to my personal knowledge, William Q. Judge frequently referred to Katherine Tingley in letters written to her and about her by the signs X [see above] and 13; that there are such letters in my custody at the present time in the archives of The Theosophical Society, Point Loma.

Subscribed by me this 29th day of December, 1932, at Oakley House, Bromley Common, Kent, England.

JOSEPH H. FUSSELL.

CERTIFICATE

This is to certify that, during the later years of Katherine Tingley's life and until her death in 1929 I served her as amanuensis; that since that date I have been and am now Private Secretary to Dr. G. de Purucker; that there are, to my certain knowledge, in the private files of Katherine Tingley's correspondence in the archives of The Theosophical Society, Point Loma, numerous letters from various Theosophists, some from William Q. Judge, many from E. A. Neresheimer, and some from others, in which the symbol X [see above] is used in addressing Katherine Tingley and in talking about her.

Subscribed by me this 29th day of December, 1932, at Oakley House, Bromley Common, Kent, England.

FLORIE V. SAVAGE.

It is therefore clear that the person referred to by Hargrove in the E. S. T. circular of April 3rd, 1896, as "Promisc", and about whom Judge received supposed communications from the dead H. P. L., was no other than Katherine Tingley, said communications having been written down by Judge himself. The figure "13" used in one of the loose sheets (see below) also refers to Mrs. Tingley.

To question 2, there is no evidence at hand at present to establish positively whether Judge received these messages while alone by some psychic or other process, or whether they were given to him by some medium, possibly Mrs. Tingley herself. Most of them were received early in January, 1895, while Judge was in New York, and probably Mrs. Tingley likewise. That is, there is no evidence at hand to controvert the view that it was Mrs. Tingley herself who inspired these messages.

As to question 3, there can be no doubt that Judge regarded them as genuine communications from the discarnate H. P. B., unless, indeed, we make the highly improbable and derogatory assumption that Judge himself "concocted" them, to use the word applied by Mr. Neresheimer to Messrs. Hargrove and Fussell. The evidence of this is to be found in the letter from Judge to Mrs. Tingley printed in the October Curric, and in his letter to Dr. Archibald Keightley with the accompanying document, both printed in the November Curric. As space is lacking to reproduce them here, the reader is referred to those two issues of the Curric.

To repeat, all of these documents are in Judge's handwriting, but just here is to be noted an important fact. *Some of the sentences in the Judge document sent to Keightley and quoted by Hargrove are also found in the loose sheet photographs in my possession, which are also in Judge's handwriting.* But—and this is a very significant point—the message sent by Judge to Keightley and as quoted by Hargrove, as well as other Hargrove quotations, differ in a few trifling verbal respects from the photographs, yet both are in Judge's writing. To make this clear I set the two versions side by side. The numbers refer to the successive sheets. I have enclosed

in brackets ([]) the portions of the photographs which were quoted by Judge to Dr. Reightley (letter in November CURRIC) and requoted by Hargrove. These, then, are found *twice* in Judge's writing. Doubtless if I had photographs of the entire series of loose sheets there would be more. The brackets do not occur in the originals;

As given in the loose sheets.

As presented by Hargrove.

4) JAN 2

[If we had been more together have come up before me & I have learned much. I am, next to the American work, interested in Spain. Ireland will take care of itself. There in Spain in the pine woods I have found a lodge which I knew something about before I went away. There 7 chelas and the light they

[if we had been more together have come up before me and I have learned much. I am, next to the American work, interested in Spain. Ireland can take care of itself. In the pine woods I have found a Lodge which I knew something of before I went away. There seven chelas and the light they

5

show that some day will be better known I will describe to you at our next meeting There is much connected with it that can be used for irradiating causes in this country. Be sure that at next meeting this is not forgotten. Slowly the light from this Lodge is being thrown over Spain & I see that from the]

show that some day will be better known, I will describe to you at our next meeting. There is much connected with it that can be used for irradiating forces in this country, for there is a subtle connection. Be sure that at our next meeting this is not forgotten. Slowly the light from this Lodge is being thrown over Spain, and I see that from the]

8

you can make X what you wish & the truthfulness of X spirit & devotion to us will make X useful. Keep X well in the background In outer work X is our mystery [The light I mentioned in Spain is of 7 sides with a purple yellow light on each of]

you can make what you will of "Promise," for the truthfulness of spirit and devotion to us that are there will make it a good instrument. But keep it well in the background. In outer work "Promise" is our mystery.

[The light mentioned in Spain is of seven sides, with a yellow and a purple light. On each of]

10

[with sustaining points & leave the rest to us. This is to your questions of last night.] I can do well now with 13 I can do better in time. [I will touch upon minor points they will take care of themselves Master is not after the little points Let our eyes turn to the American future of theosophy.]

[with sustaining points and leave the rest to us. This is to your questions of last night.]

I can do better in time here. [I will not touch upon minor points; they will take care of themselves. Master is not after minor points. Let our eyes turn to the American future of Theosophy.]

The explanation of the whole matter is simple enough. The loose sheets at Point Loma are the original notes taken down by Judge on a scratch pad at the moment of receiving the communication, and so hastily written that he neglected the punctuation and even the word "not" in sheet No. 10. These were then copied by Judge with slight emendations, forming the version accessible to Hargrove, whether in diary form or not matters nothing. Could anything be simpler?

We must conclude then, I think, that we have the indisputable evidence in Judge's own handwriting:

1. That he received a series of communications which he accepted as coming from H. P. B.

2. That in these communications a person designated as "X" or "13" was spoken of in high terms by H. P. B., and who is proved to be Mrs. Tingley.

3. That Judge copied these loose scratch pad sheets or memoranda either into a diary or in some other form, making slight corrections. This—not the original memoranda—was quoted by Hargrove, and a portion copied and sent to Dr. Keightley. The diary, or whatever it was, has not been located to date, but Mr. Neresheimer's claim that because he possesses a Judge diary which does not contain them, therefore no such record existed and that the Hargrove quotations were fraudulent, falls through.

4. That Judge wrote familiar letters to Mrs. Tingley, indicating the high esteem in which he held her.

The theory has been advanced that the whole series of documents are forgeries made by some designing person. We must assume that the forger wrote in Judge's handwriting a sham letter to Dr. Keightley, accompanied by a sham document, which Dr. Keightley would certainly have discovered later; that he wrote sham letters to Mrs. Tingley, and deposited the "messages" among Judge's papers, also at the imminent risk of discovery. Such a person would be a fool or a madman.

The photographs of the loose sheets as quoted above, however, afford conclusive evidence of genuineness. Suppose a forger to have started by making a preliminary scratch pad draft of a document which he proposed to forge. Is it likely when he wrote in such haste as to neglect the full stops, that he would have taken the trouble to imitate Judge's writing at the same time? Don't believe it. The rough draft would be in his own writing and he would have reserved his imitation of Judge's writing for the finished product. Yet the whole series, the rough notes and the transcript sent to Dr. Keightley are in Judge's writing, and the photographs are witness to this being the case with the original notes.

The United Lodge of Theosophists' anonymous book, *The Theosophical Movement*, regarded by that association as the final word on theosophical history—which will not tolerate even the suggestion that Judge claimed to have had communications from the dead H. P. B. or that he was on intimate terms with Mrs. Tingley and which spends pages in trying to prove that eight members of the New York E. S. T., of hitherto unblemished reputations, and several of them close associates of Judge, were either knaves or fools—makes much of the fact that in the E. S. T. circular of April 3rd, 1896, "in no place is the specific statement made that any of the alleged 'proofs' were in Mr. Judge's own handwriting." (page 667.) This is quite true, but why should this have been done? Does any biographer go to the pains of assuring his readers that every personal letter he quotes is in his subject's own handwriting? Quite naturally the gentlemen whose honor or common-sense is questioned by *The Theosophical Movement* took it for granted that that would be understood.

To sum up. The evidence is that Judge received and accepted as genuine what he regarded as communications from H. P. B., dead nearly four years; that these, quoted by Hargrove and endorsed by several others who claimed to have seen the documents, were highly laudatory of Katherine Tingley and accepted as such by Judge, and that Judge conferred with Mrs. Tingley and sought her advice on certain matters contained in them and sent portions to the London E. S. T. It now remains for those whose exalted opinion of Judge precludes such possibilities to wriggle out as best they can, or to retract publicly their slanderous charges against brother theosophists, or, else, which is far more likely, to decline to look facts in the face.

In conclusion I repeat what I have said before, that I have no interest whatever in taking sides with Mrs. Tingley and Point Loma, or—as some may interpret it—in reflecting on Mr. Judge. I am only interested in getting at the facts and in defending, if possible brother theosophists against unjust accusations.

A Theosophical Grotesque

Our valued contemporary, *The Theosophical Movement*, the monthly organ of the Bombay United Lodge of Theosophists, while usually filled with lofty and inspiring sentiments, at times lapses into the grotesque. In its issue of July, 1932 (page 69), it commented on Mr. E. A. Neresheimer's assertion that since a particular Judge diary in his possession does not contain the paragraphs quoted in endorsement of Katherine Tingley by E. T. Hargrove in the E. S. T. circular of April 3d, 1896, therefore Mrs. Tingley, Mr. Hargrove and Mr. Fussell "concocted" them, which in plain English means that they perpetrated a gross fraud. It demanded that Mr. Neresheimer "should publish a photographic facsimile of the entire diary", adding that "Mr. Judge's own words, signs and marks will remove, as nothing else will, the black spots his misguided followers put upon his fair name." It further regards that U. L. T. scripture, the book, *The Theosophical Movement, A History and a Survey*, as having settled the matter once for all.

This demand reminds me of the case of the man who was brought into court on a charge of stealing a horse. Confronted with a witness to the theft the accused said: "But, your Honor, I can produce fifty witnesses who will swear that they did not see me steal the horse." This naive reply is not one whit more naive than the demand of *The Theosophical Movement*, which wants photographs of a document which nobody claims contains the disputed paragraphs. One might photograph everything Judge wrote, except the documents in question, and it would prove nothing.

Now Dr. Fussell, publicly accused of being a swindler, writes a long letter to *The Canadian Theosophist*, which had endorsed Neresheimer's charge, stating that not only do all of the disputed paragraphs occur in papers in Judge's handwriting in the Point Loma archives, but that he, in the presence of four witnesses, exhibited some of these, as well as other Judge diaries, to Mr. Neresheimer, who was unable to deny their genuineness. *The Canadian Theosophist* (January, 1933, pages 353-6) published the entire letter and made an honorable retraction of its charges. A copy of this letter was sent by Dr. Fussell to *The Theosophical Movement* with the request "specifically to withdraw its charges and to give to the facts contained in the enclosure the same publicity that it gave to its defamatory article". Did it do so? It did not, but while its length would have precluded its printing entire in a small journal, *The Theosophical Movement* (January, 1933, page 22) not only declined to comment on it or to quote the most pertinent lines (see below), thereby refusing to do justice to Dr. Fussell and virtually insinuating that he was lying, but demanded the production of photographic reproductions of the entire series of Judge diaries. It follows the example of the man who, when confronted with a giraffe, exclaimed: "There ain't no such beast." In the September *Carric* were published several of the disputed Hargrove quotations, taken from photographs of certain documents in the Point Loma archives, and which photographs, after careful comparison by several persons, in the presence of the Editor, with a number of unquestioned Judge letters in their possession, were conceded to be in his handwriting. This *Carric* was available to *The Theosophical Movement* before receipt of the Fussell letter, and it is now prepared to be charged with falsification.

A further joke is that in the very same column *The Theosophical Movement* swallows, without any confirmation whatever, a statement published in the *Madras Hindu*, and in all probability the product of some cub interviewer, that Krishnamurti disbelieves in reincarnation! "Mr. Krishnamurti stated that to him the whole doctrine was false." Why not insist on having his disavowal of reincarnation in his own handwriting, or demand photographs of the same? This column of *The Theosophical Movement* raises the question whether it would not do well to qualify the motto heading its front page: "There is no Religion Higher than Truth",

by adding parenthetically "(provided it does not conflict with our interests)".

The following is the pertinent portion of the letter of Dr. J. H. Fussell in rebuttal of slanderous charges against him, which *The Theosophical Movement* declined to print:

"After I had found a few of the originals of the 'messages and quotations', but before I had found them all, as I now have, I invited Mr. Nereshelmer to come to see these few at the International Headquarters of our Society at Point Loma, which he did on August 26, 1932, accompanied by his wife, Mrs. Emily Lemke-Nereshelmer. There, in the presence of Mr. and Mrs. Oluf Tyberg, and Captain John R. Beaver, I showed Mr. Nereshelmer some of these originals, and, in response to my direct question as to whether he was satisfied that these original 'messages and quotations' were in Mr. Judge's handwriting, he answered that he was so satisfied. I then asked him to make a written statement to that effect, and, in the presence of those just named, including his wife, he said that he would do so. On that occasion I also showed him other Judge-Diaries, all of which he declared to be in the handwriting of William Q. Judge."

At the Periscope

Latest News in Brief.—Mrs. Margaret E. Cousins, Irish theosophist and lecturer jailed for one year in India for preaching sedition; refused to put up bond to behave herself.—Mrs. Margaret Lazenby, widow of Charles Lazenby, died January (1933).—Libel suit of H. Spencer Lewis of AMORC against Geo. L. Smith of Bakersfield, Calif., reported as dismissed.—Mrs. E. H. Broenniman now at Shri Shanti Ashram, Godavari, India; supremely happy in word "OM".—Welsh Section, Point Loma T. S., starts *Y Fforwm Theosophydd* (Theosophical Forum), partly in Welsh, partly in English.—Mrs. Besant, slowly falling; unable to attend convention.—Official Adyar T. S. report gives membership 33,267 against 36,115 last year; highest membership (in 1928) 44,217.—Mrs. Besant's paper, *New India*, ceases publication after 18 years.—Mrs. Besant to reincarnate as a man and stir up India vigorously, says she.—Krishnamurti, addressing Adyarites, calls them hypocrites; talks of "exploiters".—Hamilton (Ontario) Adyar T. S. Lodge starts monthly Back to Blavatsky bulletin, *The Theosophical Scroll*.—Rt. Rev. J. I. Wedgwood, long silent, turns up in March (1933) *World Theosophy*.—Jinarajadasa, tired, bravely sticks to Adyar job.—Israel Regardie, formerly Washington, D. C., theosophist, gets fame as writer on Qabala and Magic.—Krishnamurti would start business office at Adyar, but C. J. says "No".—Sidney A. Cook elected president of American Section, T. S. (Adyar) for three years; one member in five voted for him; "unique", says Mr. Pearson.—L. W. Rogers to get back June 15th.—Empty sixth race cradle at Ojai Happy Valley kept rocking with difficulty.—G. de Purucker to return to America next October.

Can't Be Too Cautious.—October *World Theosophy* (page 358) advises to avoid white sugar because it has been decolorized by using bone charcoal, obtained by charring the bones of slaughtered animals. Why not be consistent? Avoid eating vegetables unless one can prove that the ground in which they grew was not fertilized by the use of bone phosphates, or, if so, demand a certificate from the farmer that the former owners of the bones died from natural causes.

Advancing Civilization in India.—A sign of modernization in India is shown by the decision of the Maharani of Travancore, one of India's most brilliant and liberal women, and an orthodox Hindu, to make a visit to Europe, thus breaking with the age-old prohibition against crossing the sea. Another equally significant sign is the increasing number of robberies conducted by thieves provided with automobiles. We might add still another; during the recent communal riots in Bombay among the chief missiles employed were empty soda-water bottles.

Point Loma T. S. Abolishes Membership Dues.—It is announced in the December (1932) *Theosophical Forum* that the Point Loma Theosophical Society has decided to do away entirely with obligatory membership dues, thereby adopting the policy long followed by the U. L. T. groups. There is, however, an initial charge of \$1.25 and subscription to *The Theosophical Forum* is \$1.00. American applications should be addressed to J. Emory Clapp, Room 817, 30 Huntington Avenue, Boston, Mass.; British to A. Trevor Barker, 79, Queen's Gate, London, S. W. 7, and Dutch to Arle Goud, Tolsteegsingel 29, O. Z., Utrecht.

October "Theosophist".—As the birthday of Mrs. Besant falls in October, the October issue of *The Theosophist* contains much, but not too much, about her. The Besant articles are mostly by Mr. Jinarajadasa, acting editor, who contributes a brief biography which, while somewhat biased, is readable and in the main correct. It is of interest to note that the ebullient George Arundale, with his pompous and preposterous puerilities about Mrs. Besant, does not shine forth in this issue and has for some reason unknown been limited to splashing them over the American Section, Dr. George, who is a would-be candidate for the T. S. presidency and successor to Mrs. Besant, when not talking about himself, spends most of his time lauding her and telling us that even in her present condition she is the great power for the regeneration of India, while Mr. Jinarajadasa is candid enough to say that "She is undoubtedly no longer recognized as a leader" [in politics]. Mr. C. J. writes again on "The Genesis of the Elements" and rivals Bohr in his pictures of the insides of the atoms which, needless to say, are not based on scientific data, but on the so-called clairvoyance of Mr. Leadbeater and Mrs. Besant. Mr. C. J. also describes an astonishing performance at Adyar to exorcise an evil elemental or pernicious magnetism which had taken possession of a tree on the estate, and of which the chief feature was the Bishop Leadbeater, in full pontificals and with mitre and crozier, marching around the tree and sprinkling it with magnetized salt and water. Mr. C. J., who presents a curious mixture of common-sense and superstition, evidently thinks the tree now safe for the uses of the White Forces. All in all, Mr. C. J. has made *The Theosophist* both readable and entertaining.

Achilles Kingsland Ventures Forth.—Through correspondence with William Kingsland and the British Point Loma headquarters I am informed that Mr. Kingsland finally visited Dr. de Purucker and his staff at Oakley House, Bromley Common. I am not violating confidences in saying that the visit was a pleasant one, as becomes ladies and gentlemen. Mr. Kingsland requests me to say that while he feels the highest personal regard for the estimable people he met on this occasion it in no way modifies his views as to the objectionable character of the Purucker attitude, which involves principles, not personalities. I am rejoiced that this has occurred. While I have criticized Mr. Kingsland's attitude in the past, and while I regret some of the teachings of Dr. de Purucker, as set forth in his *Fundamentals*, which seem to me mere speculation, unwarranted by, and even at times inconsistent with the teachings of H. P. B., and fear that his position is such that they are likely to be taken as gospel truth by his followers, I feel that fraternal goodwill between those who hold in common the ethical and practical tenets of Theosophy is infinitely more important than unanimity of views on speculative matters which play no part in life. Between the hero worship of Adyar and that of Point Loma there appears to me to be little difference, but there is a world-wide difference between the brotherly feeling of the Lomaites towards all and the pharisaical aloofness, amounting almost to hatred, shown by more than one other theosophical organization. That the latter is distinctly poisonous in a spiritual sense I have had abundant illustration, whatever may be said of the merits of its exponents in other directions.

About Horoscopes.—We do not cast horoscopes or do any other sort of astrological work, other than supplying books. For such work we are glad to recommend Miss Gertrude Waldemar, 1414 Park Lane, Pelham Manor, New York.

Ceylon Buddhist Monks Must Register.—According to a new ordinance of the Ceylon government (British) all Buddhist monks must be registered, under a penalty of 50 rupees fine or imprisonment. Buddhist monks are as a rule religious mendicants, possessing nothing and getting what they require by begging. This is a well-known and accepted custom, and the government argument is that the ordinance is to prevent fraudulent monks, or panhandlers, from plying their trade. It is claimed that there are many bogus monks in Ceylon who assume the yellow robe and begging bowl while having no connection whatever with the church. The Buddhist monks, however, are in a state of intense indignation over the new requirement, holding that it is an insult to their religion to ask them to register. Seeing that the new ordinance is designed not only to protect the public but to save the monks themselves from unfair competition by impostors, this attitude would be somewhat surprising, did not one remember the age-long conflict between the ecclesiastical and the civil authorities.

"Canadian Theosophist" Withdraws Charges.—The January (1933) *Canadian Theosophist* very gracefully withdraws its endorsement of E. T. Neresheimer's charge (*Can. Theos.*, May, 1932, pages 69-76) that Mrs. Tingley, E. T. Hargrove and J. H. Fussell together "concocted" Mr. Hargrove's purported quotations from original documents of W. Q. Judge, endorsing Katherine Tingley, by publishing a lengthy letter from Dr. Fussell and an editorial note. It is not always easy to admit that one has made a mistake, and the action of *The Canadian Theosophist* is most encouraging and refreshing. It is but human to make mistakes and to draw hasty conclusions, but one of the tests of a true theosophist is whether he will withdraw accusations or insinuations against others, whether dead or alive, when the facts prove him to have been wrong. To maintain silence under such circumstances is both cowardly and dishonest. The evidence in the case is being published in the *Carric* somewhat in detail and one looks to Mr. Neresheimer to show the same spirit of justice by publishing a retraction of his libelous charge. One also wonders whether the Bombay U. L. T. *Theosophical Movement* will modify its statements in its July (1932) issue regarding Mr. Neresheimer's assumptions. It is quite true that no documentary evidence in Judge's handwriting has been produced actually appointing Mrs. Tingley as his successor, and it may be questioned whether he did so, but the evidence, in his own handwriting, of his esteem for her, of his acceptance of purported communications from the dead H. P. B. endorsing her, and of the genuineness of the Hargrove quotations, is incontrovertible.

Headless Ghosts.—That famous writer on ghostly topics, Elliott O'Donnell, contributes to the January (1933) *Occult Review* an article on "Headless Apparitions", detailing a number of seemingly well authenticated instances of their being seen, not only by one, but several persons at the same time. The subject is a most puzzling one and Mr. O'Donnell himself offers no explanation. Here is a chance for some budding theosophical Leadbeater or Hodson to make a reputation for himself by affording clairvoyant proof and showing what has become of the heads. I, myself, modestly suggest that they may have gone off to be cherubs, all head and no body, only the trunks remaining earthbound.

Note for Future Readers.—Please remember that in publishing news of events happening later than its printed date, the *Carric* is not playing prophet. It is just behind time, thanks to a depleted exchequer.

A Selected List of Books on Astrology

(Continued from last Carrio)

Prices are subject to change without notice. Positively no books sent "on approval." Discounts to dealers, libraries and lodges.

Anything you do not find on this list we will get for you if possible.

Hall, Manly P.—Astrological Keywords, \$2.00.

Heindel, Max—For Ephemeris, Tables of Houses and Blanks, see below.

The Message of the Stars, \$2.50.

Simplified Scientific Astrology, \$1.50.

Regarded by many as the best introduction to Astrology.

Libra, C. Aq.—Astrology; its Technics and Ethics, \$4.50.

Lilly, William—Introduction to Astrology, revised by **Zadkiel**, \$2.35.

A classic by the famous astrologer of the 17th century.

Milburn, Lee Hope—The Progressed Horoscope Simplified, \$2.50.

Muchery, Georges—The Astrological Tarot, \$5.00.

Pagan, Isabelle M.—Astrological Key to Character, \$1.00.

From Pioneer to Poet, \$4.50.

Parker, E.—Astrology and its Practical Applications, \$3.00.

Partridge, A. E.—(Simplex Pub. Co.):

Astrology in a Nutshell, boards, \$0.75; cloth, \$1.00.

The Horoscope Delineator, \$0.75.

Instantaneous Aspectarian, \$0.75.

Planetary Hour Dial, \$0.75.

Fortunate Hours and How to Select Them, \$0.75.

Ptolemy—Tetrabiblos, \$5.75. A translation by **J. M. Ashmand** of this famous ancient astrological work.

Raphael—For Ephemeris and Almanac see below:

Guide to Astrology, \$1.35.

Horary Astrology, \$1.35.

Key to Astrology, \$1.60.

Medical Astrology, \$0.50.

Mundane Astrology, \$0.50.

Robson, Vivian E.—A Beginner's Guide to Practical Astrology, \$2.50.

The Fixed Stars and Constellations in Astrology, \$2.50.

The Radix System, \$1.25.

Student's Text Book of Astrology, \$2.50.

Sepherial (W. Gorn Old, noted British occultist)—

Astrological Ready Reckoner, \$1.25.

Astrology and Marriage, \$1.00.

The Daily Guide, \$1.00.

Directional Astrology, \$1.75.

Eclipses in Theory and Practice, \$1.30.

Elementary Astrology, \$0.50.

Hebrew Astrology, \$2.00.

New Dictionary of Astrology, \$2.00.

New Manual of Astrology, \$2.50.

Primary Directions Made Easy, \$1.30.

The Science of Foreknowledge, \$2.00.

The Silver Key, \$2.00. Astrology applied to racing and speculation.

The Silver Key Astrolabe; for use with The Silver Key, \$0.60.

The Solar Epoch, or Horoscope of Destiny, \$1.30.

The Theory of Geodetic Equivalents in Relation to Mundane

Astrology, \$1.20.

Transits and Planetary Periods, \$1.30.

Your Fortune in Your Name, or Kabalistic Astrology, \$1.25.

Simmouite, Dr. W. J.—Complete Arcana of Astral Philosophy, \$5.50.

For notice about horoscopes see preceding page.

(Continued in next Carrio)

"The Crest Jewel of Wisdom"

"The Crest Jewel of Wisdom" (Vivekachudamani), attributed to Shankara Acharya (or Sankaracharya), the great Indian sage who lived at an uncertain date long ago, has been attracting much attention of late and is available in English. It is a classic to be placed side by side with the *Bhagavad Gita*. Translation by Charles Johnston, \$1.25, from the O. E. LIBRARY.

The Complete Works of H. P. Blavatsky

The first volume of the long promised centenary edition of the works of H. P. Blavatsky has now been published. It contains all of her miscellaneous papers published between 1874 and 1879, 84 articles, 344 pages and comprehensive index. This and the following volumes will be sold separately. A complete table of contents, published in the September Carrio, will be sent on request. Price, \$4.50, from the O. E. LIBRARY.

The Problem of Lemuria

The Problem of Lemuria, by Lewis Spence. Students of the occult hear much about "Lemuria", the continent supposed to have once existed in the Pacific Ocean. Much fantastic stuff has been written about the Lemurians, based upon the very questionable methods of clairvoyance and automatic writing. Mr. Spence, a Scottish anthropologist, has devoted much of his life to the study of the evidence, legendary and scientific, regarding Atlantis and Lemuria, and may be regarded as the best scientific authority on these. The work is based entirely on scientific data and takes no cognizance of occult theories. Price, from O. E. LIBRARY, \$3.50.

By the same author, *The Problem of Atlantis*, \$3.50, the standard work on the subject; *The History of Atlantis*, \$3.50.

G. de Purucker's "Occult Glossary"

This work, just published, makes no pretense of including all occult terms. The brief articles, however, are exceedingly lucid and readable and present in a nutshell that which one finds spread in fragments through many pages of the author's *Fundamentals of the Esoteric Philosophy*, thus forming an invaluable vademecum in studying that work. Sanskrit and other terms are explained etymologically. It is therefore recommended to students of *The Fundamentals* as well as to others and will aid critics in deciding whether the supposed disagreement of some of the author's views with *The Secret Doctrine* is real or apparent. \$1.50 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 Carrio. Every true theosophist should read them. A set of these can be obtained from this office for 25 cents (or 1/3) in stamps.

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

To Follow.—In Defense of Robert Crosbie; Psychology and Occultism of Odors; Needed—a Leader or a Policeman?; Rosicrucians and Rosikrankians.

The Critic's Megaphone

The Editor takes this means of expressing his appreciation of the numerous letters from readers praising the November issue of the *Critic*. He would rejoice still more if his friends would make an effort to increase its circulation, either by subscribing for others who need it or getting them to subscribe for themselves. Not the least, he begs that they will renew their own subscriptions without repeated notices. The mailing list is holding up wonderfully well despite the depression, but the printer is howling like a coyote for cash, and its shortage explains why the publication of this issue has been so long delayed. Fifty cents a year to all parts of the world (or a blank British postal order for 2/6).

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.

Col. Olcott's "Old Diary Leaves"—Volume V

The fifth volume of Col. Olcott's *Old Diary Leaves*, covering the period January, 1893—April, 1896, has now been published. Interesting features are the Colonel's account of Mrs. Besant's arrival and doings in India and his version of the Judge affair. Price, from the O. E. LIBRARY, \$3.50.

The preceding volumes are, Vol. I, 1874-78, \$3.00; Vol. II, 1878-83, \$3.50; Vol. III, 1883-87, \$3.50; Vol. IV, 1887-91, \$3.50.

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.

THE O. E. LIBRARY CRITIC

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THE JAIL ODOR

Propagating Crime Through The Jail and Other Institutions For Short-Term Offenders. A Report submitted to the National Crime Commission by the Subcommittee on Pardons, Parole, Probation, Penal Laws and Institutional Correction. By *Louis N. Robinson*.

Everybody has heard of the elaborate reports of Mr. Hoover's National Crime Commission, but these reports have not been made easily accessible to the public. In the present instance the report of Dr. Robinson is being distributed gratuitously by the Russell Sage Foundation, 130 East 22d Street, New York City.

Public interest in prison reform has largely centered about the larger state and federal institutions, and one hears comparatively little of the smaller establishments maintained by the counties, and this, no doubt, is one reason why the more far reaching reforms have been largely confined to the big prisons and their affiliated farms, while the small jail and workhouse have been forgotten and remain almost in their pristine impurity. This is not the only reason as we shall see.

In order to make clear what most people do not know, that the prisons proper, or state and federal penitentiaries, house but a relatively small percentage of the total prison population I reproduce the table given in the Report (page 17), being the number of commitments January 1 - June 30, 1923, as reported by the U. S. Bureau of the Census:

<i>Class of Institution</i>	<i>Commitments</i>	<i>Per cent Distribution</i>
Federal Prisons	2,003	1.2
State Prisons	12,290	7.4
Reformatories	4,787	2.9
State Farms	2,854	1.7
County jails	57,761	34.7
Municipal jails	38,971	23.4
County workhouses	13,524	8.1
Municipal workhouses	21,315	12.8
County farms and chain gangs.....	5,582	4.0
Municipal farms and stockades	6,269	3.8
Total	166,356	100.0

From this table, which doubtless approximately represents

the conditions today, it appears that the state institutions, prisons, reformatories and associated farms harbor only about 13% of the total commitments, while the remaining 87% go to county and municipal jails, workhouses, farms, chain gangs, etc. The relatively great importance of the much neglected "county jail problem" is therefore obvious.

The Report cites many cases—which might be multiplied a hundredfold—where county jails are filthy and insanitary to an extreme. Bedding is insufficient and often washed but once or twice a year; personal cleanliness is not insisted on and in fact next to impossible; stopped toilets with sewage running over the floors; vermin; insufficient ventilation and heating in winter; prevalence of infectious venereal diseases; no medical attention; failure to segregate youthful offenders from hardened criminals who school them in crime; women kept in the same apartments as men and even compelled to sleep in the same cells with men; women without female supervision under the uncontrolled care of male guards; miserable and insufficient food, or if sufficient not dietetically balanced; over-crowding; no place for exercise; no occupation; dungeons and arbitrary brutal punishments; confinement of violent maniacs with sane prisoners—these and much more, as may be found in Joseph F. Fishman's book, *Crucibles of Crime*.

What is the cause of these conditions, which seem to receive but little betterment with time?

There are several reasons, one of which being that a thoroughly equipped modern jail, with up-to-date sanitation, separate quarters for the youthful delinquent and the old offender, and for men and women, involves considerable expense, including duplication of equipment and to some extent of the personnel. Small counties are likely to resent such improvements as causing increased taxation. The average citizen is not interested in reforms not directly affecting him. He wants good roads because he has a car, sewers and trash collection if he lives in a town, but he looks on the jail inmates much as he regards his garbage; something to be disposed of at the least possible cost, and for which anything is good enough, little thinking that in the end degeneration in health and morals will react on the whole community. The educated person who has studied the larger social problems connected with crime is a comparatively rare individual; the whole state may have but a few, while the individual county is likely to be bare of them.

Aside from that the whole matter is the playground of petty politics. Sheriffs, jailers, guards, if any, and inspectors, if any, are not selected because of merit, but for political reasons, and because the remuneration is poor, but inferior persons can be appointed. It is well-known that county jails

are often the hotbeds of graft, that an unintelligent county board does not trouble to insist upon accurate accounting and that a lump *per diem* sum is given the sheriff for each prisoner, leaving it to him to devote the least possible portion to the prisoners and to divert the major portion into his own pocket.

The county jail then, as well as the county workhouse, suffers from the same disadvantages that a small business does in comparison with a large one. There are all the disadvantages of extreme decentralization. This is a law of nature which can hardly be evaded. No matter what efforts may be made a small community cannot bear the expense and does not afford the talent needed to keep its jails in as prime condition as the large state institutions with the backing of the whole power and resources of the state. If complaints are made the only reply can be: "What are you going to do about it? We cannot afford what the state can afford."

And in that reply lies the solution of the county institution problem in the opinion of most students. It is believed that the county institutions should be under state control and inspection. Some would have the county responsible to the state, others would take the control entirely out of the hands of county authorities, while still others, and I believe rightly, demand that the majority of the jails should be closed and that there should be one, or but a few state jails, or as far as possible farms, depending on the size of the territory and of the population, and adapted for semi-transients.

Obviously the counties are not going to relinquish their control and the local politicians their graft, unless the reform and centralization are forced on them from above. To accomplish this is the difficulty. State prison boards with this, that or the other title are often entirely too busy neglecting their own duties to have time to think of what the counties are doing, while even the hardworking members of such state boards and the state prison associations have their hands full. When such indefatigable workers for jail reform as the late Hastings H. Hart have hardly been able to make a dent in the prevailing conditions what can be effected unless a larger portion of the energy devoted to prison reform and which has in late years had such a marked effect on state prisons be turned in this direction? We Americans are believers in local self-government, and legislatures are reluctant to infringe on it. They must be brought to understand that in this case public policy demands a different attitude. The mischief to health and morals caused by the county jail spreads like an infection over the whole state, for the discharged jail occupant is not like a sick tree, rooted to the spot; he is here today, tomorrow he may be carrying the detrimental effects of his treatment to the most distant parts of the state.

Calling up the Chimney

It is beyond doubt that most readers, who are getting their dollar's worth of *Curia* for fifty cents, are not hard of hearing and have heard our appeals for support. Practically, however, the result has been like a child calling up the chimney to Santa Claus in midsummer. One of the interesting features of the present condition is that some who are utterly deaf to our appeals are quite ready to try to commandeer space in the *Curia* for their purposes, and at our expense, whether it be to review their books, or to publish their articles, or to demonstrate that the editor is a prime ass. To some of these we reply kindly, others we ignore, while some are simply invited to go to Topket. What would you do under the circumstances?

Rosicrucians and Rosicrankians

The Masters among Men; The Fraternity of Rosicrucians
Selected from the Writings of H. Swinburne Clymer, M. D. 46
pages. Free on request from The Beverly Hall Association,
Beverly Hall, Quakertown, Pa.

It is well-known that there are in America several societies calling themselves Rosicrucian which claim to be, or to be authoritatively derived from, an original Rosicrucian Order or Fraternity originating in Europe several centuries ago, or even earlier. It is not my object to decide between these, or to discuss their merits or demerits or the validity of their claims. The above pamphlet, issued by the Rosicrucian Fraternity established in America by Dr. Paschal Beverly Randolph, and which is at present headed by Dr. H. Swinburne Clymer, is in part intended to establish the claim of this organization to be the only true and genuine Rosicrucian Fraternity in America, and to set forth its objects and methods. With these matters I am not concerned.

The pamphlet, however, contains much extremely valuable advice, not only concerning Rosicrucianism, but for would-be occult students in general, together with sketches of the lives of some of the leading mystics. For this reason, and because of the sound and timely nature of the advice, admonitions and warnings it contains I shall quote a few paragraphs with which I am in entire sympathy.

Dr. Clymer points out that the true object of the serious student should be the seeking of spiritual development for the promotion of human brotherhood, and that it should be devoid of all elements of acquisitiveness. It does not matter so much under what banner this is undertaken, provided the prime object is not lost sight of and provided the student is not deluded into placing a more than secondary importance on the various elaborate systems of occult cosmogony promulgated by occult and esoteric societies, which, however interesting they may be, however probable—or improbable—have little or no more present relation to true progress along the Path than would a study of astronomy, chemistry, physics or any other science. The thoughtful observer who looks about him is likely to conclude, and I think rightly, that rituals, degrees, so-called initiations, the detailed study of cosmogonies and the rest, which are the delight of so many, do not lead to "a truer realization of the SELF; a profounder conviction of Universal Brotherhood", and at best serve to keep the student from wasting time on more trivial matters and to afford a certain mental discipline, and that where this realization and conviction exist, they exist for quite another and independent reason; they well from within, not from any purely intellectual study. He who loves his fellow-man does so because it is his nature to do so, not because of what he reads in a book. There is evidence enough that one may know the occult theories of things from Alpha to Omega and still be lacking in the fundamentals of Brotherhood, in the rudiments of a sense of Justice.

Still more, any society, no matter what its name, claims or pretended

bona fides, which halts its hook for new members by offering means of securing worldly "success" in any direction, power, wealth, health, happiness, love, is offering a wrong inducement, for these things are not to be sought as prime objects by him who would enter on the Path, even though, as Dr. Clymer points out, a healthy spiritual life may conduce to bodily health and happiness. There can be no question as to this, no compromising, and any society or teacher following the opposite course is to be looked upon with suspicion and distrust. They may have some of the pure waters, but they are polluted by false motives. No truly spiritual society would offer "success" through occult methods as a motive for joining it, for it would be acting under false pretenses, and the fact that such offers are made should be conclusive evidence of its objectionable, if not fraudulent character.

But let us hear Dr. Clymer:

"..... It is obvious how wrong are the methods of some pseudo-mystical and pseudo-occult societies which confer upon their members all kinds of fantastic degrees just because these members have paid certain dues and fees, read certain purely theoretical dissertations on occult subjects and have performed without any real understanding (which, we repeat, is given only by true realization) certain rituals. Yet we regret to say that there exist at the present time certain organizations, falsely using the name of Rosicrucian Societies, Orders, and like appellations, which are acting precisely in such an unintelligent and misleading way. Such organizations cannot be recognized as legitimate successors of the true mystics who founded the original Rosicrucian Fraternity....."

"All true Rosicrucians have held that the only true aim which should be pursued by a mystic brotherhood is the *moral and spiritual regeneration, first, of separate individuals and, ultimately, of the whole human race.....*"

"Bodily (physical) regeneration, as such, and the immortalization of the physical body cannot be in themselves the aim of a Mystic Brotherhood, though, to a certain degree, bodily regeneration is always accomplished as a result of a true spiritual regeneration, i. e., of a radical transformation of the moral nature, the mind and the Will of man.

"Neither can a true mystic brotherhood proclaim as its aim the attainment of 'success,' usually understood as the acquisition of riches and of a brilliant position in 'society,' or the development of 'personal Magnetism' and the capacity to cast a form of hypnotic influence on other people always to the benefit of the self*, or primarily the acquisition of clairvoyance and similar psychic faculties, such as travelling in the astral body. The premature development of such psychic faculties is even one of the most serious obstacles to the attainment of a true Illumination, spiritual regeneration and the liberation from all illusions."

*Footnote to last paragraph.—"It is to be noted that prior to 1915 no such claims were made, advertised or recorded by any of the mystical or Rosicrucian bodies then in existence. With the establishment of several pseudo-Rosicrucian bodies beginning about 1905 by men who had never even been enrolled in any authentic Rosicrucian Order, never had the training of the Fraternity and knew nothing whatever of the Rosicrucian Philosophy, the philosophy of New Thought, of modern psychology (mental science, *not* Soul Science), and a mild form of Black Magic based on utter selfishness, were combined in a mongrel materialistic mental science and advertised to the world as Rosicrucianism. Rosicrucianism, as may readily be seen by all who will give a cursory study of the first Manifesto of the Fraternity, deals only with the spiritualization of man; that is, with the awakening and developing of the Soul within man, bringing this into consciousness and, as so well stated by the Great Master—seeking the Kingdom of Heaven within. [Evidently the same as the "Realization of the SELF"—Ed.]. These destructive organizations have reversed all the original teachings. Instead of *first* seeking the Kingdom of Heaven,

other which all other things shall be added, they attempt to instruct their deluded followers to first seek all other things, by means of psychological methods bordering on the worst forms of Black Magic, with the idea that, this accomplished, the Kingdom of Heaven will be given unto them."

"..... The practice of such wrong methods does sometimes considerable harm to the spiritual and moral development of those who adopt them, unbalancing their minds and even in some extreme instances causing insanity. In all realms of knowledge there are men who not only profess to know a great deal but are in reality dishonest charlatans. Unfortunately such dishonest characters are met also among those who claim to be Masters, Adepts and Yogis, and to possess a high wisdom and various wonderful powers and facilities. Such false teachers are the tools of powers of darkness endeavoring to interfere with the spiritual progress of humanity and to entice the unwary on dangerous paths leading ultimately to the destruction of the soul. They can, however, always be detected because their appeal is to the selfish nature of man, and this is the reason why their followers are legion."

"The Rosicrucians teach that salvation is achieved not through belief in certain unintelligible dogmas or through the assiduous performance of certain ceremonies, but by acquiring the knowledge of truth and by living in accordance with this knowledge."

"The Rosicrucians do not attach much importance in the first steps of the Mystic Path to the purely intellectual study of abstruse occult cosmologies, teachings about the origin of man and of purely metaphysical systems. Rosicrucianism is not an abstract philosophical teaching, but a practical incantation concerning the laws of life; and this can be mastered only through the right kind of living, through persistent effort at self-purification and self-improvement and through unselfish service to one's fellow men—especially to such as need, and seek, true spiritual enlightenment and are oppressed and suffer because of the selfishness, greed and cruelty of those who hold the political and ecclesiastical power and monopolize unjustly the material wealth of the nations."

The above are but a few brief quotations. The pamphlet can be had without cost from the above address.

The Psychology and Occultism of Odors

In the March (1933) *Argon Path* (pages 153-7) H. Stanley Redgrove has an interesting and suggestive article on "The Psychology of Odours" which is to be commended as being free from the absurdities regarding smelly substances which are advanced by some whose education does not include a knowledge of established facts. Mr. Redgrove is a man of chemical training who has devoted much attention to the psychological aspect of odor. Being a chemist he knows that odors have in a large number of cases been traced to definite chemical compounds which have been isolated and in not a few instances produced artificially, and is therefore not likely to indulge in wild speculations as to their occult origin. Starting out with the fact that many such odorous substances can be produced artificially, beginning, if one so wishes, with the original chemical elements, the presumption is that all such substances may ultimately be so manufactured.

Those who have advanced the idea that odors are in some way occult in their nature, that odorous substances owe their smell to something in them other than the substance itself, something which is in some way connected with life, sometimes appear to confuse the idea of an odorous substance with that of the sensation of odor. Mr. L. S. S. Kumar, writing in the November, 1931, *Argon Path* (page 816) asks:

"When odorless elements are synthesised together substances with pleasant or unpleasant odour are formed. Where then does this odour come into the substance? Is it possible that odour is something apart

from the physical substance in which it inheres and is in a state of association as life is with the body?"

This is placing the mystery—for mystery it is at present—in the wrong place. The odor is not in the substance, but in the nose, or rather in the mind; it is a form of sensation. As well ask how the blue gets into Prussian blue or the green into verdigris; as well attribute the poisonousness of cyanide to a principle of poisonousness or the property of pepper to a principle of sneeziness. The often cited mystery of musk, which is said to emit its characteristic odor for years without losing enough weight to be appreciated by a delicate balance—a very crude affair indeed as compared with the minuteness of molecules—even if true is no mystery at all aside from the sense of smell. Many substances not regarded as volatile at ordinary temperatures are really so, even if to an almost infinitesimal degree. Even some metals have a characteristic odor. This is due to the well-known fact that the molecules are in a state of agitation and have varying rates of motion, and that now and then one will move fast enough to tear itself away from the restraining attraction of the mass. If the substance is one which is highly exciting to the nose it may require but a few such molecules to produce the characteristic effect. The same writer cites a passage in *The Secret Doctrine* (orig., I, 565; rev. ed., I, 618) which, however, was quoted by H. P. B. from Mrs. Bloomfield-Moore, which speaks of the great paradox that the odorous particles which have a greater "tenacity" than the glass in which they are contained, are still unable to pass through it. The paradox—to Mrs. Bloomfield-Moore—is precisely the same paradox as that airplanes are unable to pass through windows. The odorous particles are tenuous in precisely the same sense that airplanes are tenuous because, big and active as they are, there are but few of them. It is surprising to see such a statement quoted with approval.

In fact, the problem of odor is a physiological and psychological one. When we ask why a certain chemical, or a certain arrangement of atoms in its molecule, excites the nasal nerve endings, while other arrangements of the same atoms are without effect, we enter the realm of physiological psychology and present mystery. Presumably some proximate chemical or physical explanation may ultimately be found—just as we know that the hydrogen ion causes the sensation of acidity—but go as far as we may in that direction we are not explaining consciousness, and smell is just that. We are not explaining why one odor excites hunger and another nausea; why even the same odor will cause appetite in one person and nausea in another; why some people like Limburger cheese while it disgusts others and why an odor at first repulsive, like that of onions or stale fowl, finally becomes agreeable. These matters are to be sought in the organism and in the mind itself rather than by attributing anything occult to the odorous substances themselves.

The assumption of Mr. Kumar that because "blood-meat" treated with dilute sulphuric acid gives off an odor characteristic of the animal and that therefore "odor is intermediate between the Jiva or life principle and matter [of] the physical body that carries it" is quite untenable. Professor Jaeger of Stuttgart—he of the unbleached woolen underwear—was more of a mystic than a chemist. Obviously the sulphuric acid liberates an odorous volatile acid. The blood is alkaline and hence the acid is fixed and is not perceived until liberated by a stronger acid. A familiar and analogous case is the unpleasant odor of sweat, caused essentially by caproic acid which is volatile. You can fix this with an alkali, but on adding a stronger acid it is set free and the odor is apparent again. I am not prepared to regard caproic acid, or valerianic acid, the offensive-odorous constituent of cat's excrements, as being or containing anything intermediate between the Jiva and the physical matter of the body. On the contrary these are well-known chemical substances both of which,

with their characteristic offensive odor, can be built up in the laboratory from elementary carbon, hydrogen and oxygen.

Prior to 1832 it was the accepted theory that "organic compounds", meaning virtually all carbon compounds with a few exceptions, could be formed only through the agency of living tissue, or derived from others so formed. The artificial production of urea from ammonium carbonate by Wöhler in 1832 was the beginning of an almost endless series of syntheses which knocked that theory sky-high; anybody maintaining it today would simply be regarded as an ignorantus. This, of course, is not denying that there is a *Jiva* or a principle of life which may do very wonderful things in the chemical field within the living body. But the principles of chemical synthesis are well understood; the chemist's flask and retort are no more alive than your coffee pot and the substances placed in them no more alive than your table salt. To inject the idea of something mysterious simply because the final product happens to be smelly and to affect the nose is rank folly.

Returning to Mr. Redgrove. He discusses at some length the fact that certain chemicals or perfumes often produce very pronounced psychological effects, a fact with which, indeed, we are somewhat familiar. Witness the power of an odor to recall events or places long forgotten. It is likely that the sense of smell may be cultivated in the direction of sharpness and discrimination; in fact, perfumers do this. It would be an interesting field to experiment in and a possible source of much pleasure. It must be cautioned, however, that we live in a world of both pleasant and unpleasant odors and one would risk becoming unduly susceptible to smells which he could not escape and which would render him miserable. Just as it may be well not to hear too well, so it may be an advantage not to smell too well. I once knew of a man who traveled the world over in search of a place where there was no stink, and he didn't find it. Everywhere he went he "smelled a smell", and, if I remember, it finally drove him crazy; it was like being pursued by a devil.

Dr. de Purucker's "Occult Glossary"

Occult Glossary; a Compendium of Oriental and Theosophical Terms. By *G. de Purucker, M. A., D. Litt.* 192 pages. Rider & Co., London, 1933, 5/-. From the O. E. LIBRARY, \$1.50 (Europe, \$1.00).

When one undertakes to review a dictionary one naturally begins by looking up certain words with which he is familiar, as a clue to the fidelity with which the work has been compiled. Some years ago the *CRITIC* had occasion to review a theosophical dictionary published by a well-known theosophical publishing house. Turning to "Blavatsky" I discovered that this lady was one of the characters in Leadbeater's *Times of Ahimsa!* That was all and it was enough. On the present occasion the first word to look for, and a most important one, knowing the author's verbal eccentricities, was "Karma". Did I find it? I did not. In its place stood my particular bugaboo, "Karman", followed by a very neat and wholly unexceptionable account of what "Karma" is and what it is not. There are according to actual count in the revised Index 191 references to "Karma" in *The Secret Doctrine*, vols. I and II, and only one mention of "Karman" (orig. Vol. II, page 302, footnote). Besides that, "Karma" is to be found thousands of times in theosophical and Buddhist literature in the English language and "Karman" is of the very rarest occurrence, and mostly in works translated from foreign languages, or in articles written by Lemaitres. I am not complaining of Dr. de Purucker's preference for a Sanskrit word in place of the usually accepted English one; it may be more scholarly, just as it is more learned to say that you have "gastralgia" when you mean you have a belly-ache.

But a glossary is for use. What I do protest against is that the learned

Doctor should coolly ignore the thousands who might go to his book to find out what "Karma" is, and would be compelled to slam it to in disappointment. Why expect a learner—and it is for learners, not adepts, that the book was written—to know that "Karmian" and "Karma", like gastraigna and belly-ache, mean the same? Do "Yoga" and "Yogi" mean the same? No; then why "Karma" and "Karmian"? Why not at least put the reprobated word used by 99% of students in a footnote, or in brackets? Why not say "Erroneously written 'Karma' by the Masters and H. P. B.", for the benefit of the unsanskritical public?

Herein is my grudge against the good Doctor—he is too scholarly for public use. But, having vented my spleen, I proceed to say that the book, unlike most glossaries, is most interesting reading. His definitions are sufficiently elaborated to do more than a mere dictionary; as far as I have examined them they are most lucid. As was to be expected, they coincide with what he has written in his volume the *Fundamentals of the Esoteric Philosophy*, and they should be of immense help to those studying that behemoth work. For example, after swearing and tearing one's hair over trying to find out what "The Silent Watcher" is, sliced up and scattered through dozens of places in the *Fundamentals*, here one will find the whole matter in a single page, all put together and telling all, and probably more, than anybody knows about it. I was delighted.

And that is just what I would say of the whole volume. It is a lucid epitome of the *Fundamentals* and an invaluable vade-mecum for its study. It presents the Puruckian esoteric philosophy in a nutshell, clearly written and with no digressions or salutations to K. T., and if, as is likely, old *Secret Doctrine* students may grumble over supposed divergences from the teachings of H. P. B., it will not be the diffuseness of the *Fundamentals*, its hash-chopping and scattering of topics that will be to blame, if they will have this little work beside them.

Dr. de Purucker hopes to publish later an "Encyclopedic Glossary" which will "include every technical Theosophical word or term that may be found in the range of Theosophical literature." Let us hope that it will not be so encyclopedic and cyclopic that it will outrival the *Fundamentals* in size, and that one will not have to refer back to the latter to get at his meaning. And, too, one may be permitted to hope that one small error may be found for the word "Karma", just to help those who are struggling with the litigial and unscholarly terms of Madame Blavatsky and the Mahatmas!

Complete Works of H. P. Blavatsky—Vol. I; 1874-1879

The Complete Works of H. P. Blavatsky; edited by J. Trevor Barker. Vol. 1, 1874-1879; 344 pages and Index. Rider & Co., London, 1933, 15/-; American price, \$4.50, from the O. E. LIBRARY (Europe, \$3.50).

The first volume of the long promised complete edition of the works of H. P. Blavatsky has now appeared. It is in every respect a satisfactory production and, which will appeal to many in these days of depleted pockets, is published at a very reasonable figure. The volumes of the series will be sold separately.

The first volume covers the period 1874-1879 and contains miscellaneous articles written by H. P. B. and contributed to various newspapers and magazines in America, England, France, Italy, Russia and India, in all 84 articles, three more having been unearthed since the preliminary prospectus was published (September 1933). French and Italian articles are given both in the original and in English translation. It is hoped that this volume contains *everything* published by H. P. B. during the years 1874-1879 excepting, of course, *Isis Unveiled*, which will later form part of the series.

The articles are arranged strictly in chronological order without

classification by subjects, it being thought that a chronological sequence would facilitate the study of H. P. B.'s ideas on certain subjects in as far as these underwent change or development. Regarding the articles themselves there can of course be no criticism, whether one agrees with everything she wrote or not. One is therefore concerned here only with the editorial part of the work.

The idea of publishing a complete edition of the writings of H. P. B. in commemoration of the one hundredth anniversary of her birth appears to have originated at Point Loma, where a committee was appointed to undertake it. The advantages of such a collection are obvious. If H. P. B.'s articles are scattered through many journals, some virtually inaccessible to the student, and a collection of these, especially those in *The Theosophist* and in *Lucifer*, would be invaluable to students not having these journals available. The work of searching and collecting soon grew beyond the powers of the original committee and has been shared by many students of several societies and of none, and in all parts of the world, who have looked up the material in libraries here and abroad. The greatest care has been taken to ensure accuracy in every respect.

The work of final preparation for publication was undertaken by Mr. A. Trevor Barker, of London, the well-known editor of *The Mahatma Letters to A. P. Sinnett* and *The Letters of H. P. Blavatsky to A. P. Sinnett*, and has been done with his usual thoroughness. In his preface to this first volume he tells us that absolutely no changes have been made from the originals except the correction of obvious typographical errors, H. P. B.'s spelling, punctuation and sometimes imperfect English and Sanskrit being scrupulously preserved, while when editorial notes were imperative—and they are of rare occurrence—these have been sufficiently distinguished from the text. In a few cases there were articles which were unsigned, but which it was possible to identify as the work of H. P. B. through cross references or through her characteristic style, and in such cases this is duly noted. There is also a comprehensive index which appears to have been carefully prepared.

The work has been strictly non-partisan and no complaints can issue that favor has been shown to one or another theosophical society, while the collaborators remain anonymous. It is generally known, however, that with the cooperation of Adyar its archives are being searched for original material, while an effort to enlist the cooperation of the U. L. T. met with an emphatic refusal.

One caution for American readers. In the Table of Contents the dates assigned to each article are given in figures. The English custom is the reverse of ours. Thus while in England December 3d, 1874 is written 3/12/74, in America it is written 12/3/74. American readers will therefore transpose the first two figures.

A complete Table of Contents of this first volume was published in the September *Critic*, and a copy of this issue will be sent on request.

At the Periscope

Latest News in Brief.—Mrs. Besant's health about the same.—Mellor Baha to visit California and break seven years' silence.—Adyar to publish "Complete Works of H. S. Olcott".—George Arundale IS coming; Itukuhli's leg now well, she will dance theosophically at Wheaton.—Mrs. Josephine Bannan chosen General Secretary of English Section, T. S. (Adyar).—Astounding revelations in court about "Brother XII"; arch-scoffrel of occultism; tried occult assassinations.—Swami Paramananda, of Vedanta Centre, lecturing in India.—Mrs. Cleather and Mr. Crump left Peiping April 6th for hazardous trip to Kum Bun; might try for Shambhalla.—George L. Smith of Bakersfield, Calif., sues AMORC for \$100,000 damages to his reputation; AMORC had sued George for \$10,000 damages, but George replied with much TNT and court dismissed case.

Hear Ye! Hear Ye!—This *CARRIC*, dated January, is published in June, 1933, which explains why it contains news items of matters dating later than January. If you want to know the reason why, ask some reader who forgot to send in a contribution towards prompt publishing.

A Magnetic Spectrum.—In *The Theosophical Path* (April, 1933, pages 493-503) Mr. C. J. Ryan devotes eleven pages to walking around the question (see October *CARRIC*) "How can the sun be a cold body when it is known to contain the vapor of iron and other substances which can exist in the gaseous form only at a high temperature?" In his circling about Mr. Ryan gives us much interesting and irrelevant information, speculation and otherwise, but in direct reply to the question we get but a line or two—"the appearance of heated vapor, iron or any other, is only a maya", that is to say, an illusion (page 502). This again recalls the statement of the skeptical haysseed who refused to believe in the giraffe. When confronted with the animal he declared: "There ain't no such beast." Had he been a theosophist he would probably have insisted that it was "only a maya". When it comes to disposing of palpable, but inconvenient facts by saying that they are "only a maya" it is clear that we can arrive at no conclusions about anything, not even the existence of our spleens or livers. The discussion must therefore be considered closed as far as the *CARRIC* is concerned, though it would be interesting to hear from Mr. Ryan how he knows that the knowledge of the Mahatmas, whom he quotes so confidently, and even the Mahatmas themselves, are not "maya" likewise.

Krishnamurti at Adyar.—Krishnamurti, touring India, held a Star meeting at Adyar following the T. S. Convention and, as usual, jolted the theosophists considerably. According to Mr. L. W. Rogers (February *Theosophist*, page 586), who heard him, Krishnamurti made the following statements: "All organized religions are wrong and useless."; "Your sages and your sacred books are your destroyers."; "I am against the method of discipleship. To me it is false."; "Nobody can help another."; "Your teachers are your destroyers."; "All systems are wrong."; "Self-discipline is useless."; "Meditation means utter destruction of mind and heart."; "Reincarnation does not throw light upon the problems of life." Poor Mr. Rogers is puzzled, and so, without doubt, are others at Adyar who, glad as they would be to denounce Krishnamurti, are compelled to adhere still to the idea that he is the World Teacher, or at least, to pretend to think so, because to deny it would be to stultify the Grand Panjandrum and Grand Panjandress of the Adyar cult, Mr. Leadbeater and Mrs. Besant, whose reputations as prophets they must save even at the expense of making themselves ridiculous. Krishnamurti (according to Mr. Rogers) told them: "You salute me with respect and then go and do the opposite. So there is hypocrisy—a hypocritical life from morning to night" (page 582). How wonderfully appropriate as addressed to the Adyar magnates. They have to swallow it, since he is the World Teacher—for have not Mrs. Besant and Mr. Leadbeater said so?—while at heart they must wish he would vanish into thin air and not force them to try to fit him into Mrs. Besant's silly utterances about him years ago, utterances which they must swear by, seeing that their jobs depend on it. As Mr. Jinrajadasa says editorially (page 495): "The brilliancy of his phrasing on occasion is exquisite, and is a sheer delight to those who can appreciate artistry in words." Quite true; it is the brilliancy of plain truth and honesty, though one may question whether they experienced "sheer delight" at being called hypocrites, even if in their hearts they know it to be the fact.

English T. S. Elects New Gen. Sec.—The English Section, T. S. (Adyar), has elected Mrs. Josephine Ransom as General Secretary in place of Mrs. Margaret Jackson, who declined to serve longer. The other candidate was J. W. Hamilton-Jones, well-known as a Back to Blavatskyite and fighter for a decent Theosophy. Mrs. Ransom is a most capable lady and her selection is a guarantee that the Section will be energetically helped—

if not shaved—upon the downward way. It is a great misfortune for sound Theosophy that Mr. Hamilton-Jones was not chosen.

Sanskrit at Point Loma.—The Theosophical Club at Point Loma is devoting part of its time to the study of Sanskrit. Not only are the members learning to read it: they are starting to write it, and when Dr. de Pirucker departed for his sojourn in England a farewell address in Sanskrit was read, which can be found in the October *Lucifer* (page 176). It must have warmed the cockles of the Doctor's heart to hear himself addressed as "Hē devapriya suryaśviddikshaka" which, being interpreted, means "O beloved of the gods, spiritual teacher shining like the Sun." If the spirit of enthusiasm for mastering this difficult language continues, it will afford considerable mental discipline, perhaps as much as playing bridge; it will make it possible to read haltingly the original Sanskrit classics which have been far better translated by professional Sanskritists than any amateur could do; further it will help to make Sanskrit the universal language—a new sort of esperanto—as W. Q. Judge predicted, to order one's groceries, to direct one's servants and to talk with the gods in Sanskrit, whose tongue it is said to be. Seriously, however, it will do as much good as getting tangled up in the theory of rounds and races and of the evolution of electrons into archangels. The editors of *Lucifer* hope in time to print the Sanskrit lessons in Devanagari letters. If so, it is devoutly to be hoped for the sake of the readers' eyes that they will select 12 point type. Devanagari in 8 point is just hell.

"The Friar Vasvana" at It Again.—"The Friar Vasvana", scribe of the Mystic Brotherhood University of Tampa, Florida, who offers to "bring to your aid mighty Forces of the Unseen Worlds" and to place a Master at your beck and call who will teach you how to get anything you want, whether it be health, wealth or women, and who tells you that you are one of less than a hundred specially selected for this honor, is, to judge from the documents sent me by correspondents, still engaged in scooping in that very modest number on whom the Masters have cast their eyes. So busy is he, indeed, in circularizing these elect that he has not found time to devise a new and more plausible form letter. He has, however, added a new bait, consisting of a circle just five inches in diameter, surrounded by a jumble of Latin, Greek and Hebrew words, and containing the following: "This Pronunciamento issued by the Mystic Brotherhood University Tampa, Florida, Duly Authorized by Warrant of the Great White Lodge known to the Illumined throuth the world as La Suprema Concilio Maxima de L'Universo Granda Collegio Blanca". This pompous title, the language of which appears to be, to use one of his encircling words, "hermaphrodite", should surely bring in the chosen hundred several times over. I have commented on the "Friar" in the July, 1932, *Critic*, which can be had from this office for five cents in stamps. It remains only to add that the "Friar", who makes such a display of occultism, seemingly does not know that the inverted triangle used on his letter is the sign and symbol of a black magician. Says he: "You have been misled before, the way is now plain". I agree—walk right away from it. They that be suckers, let them be suckers still.

American T. S. (Adyar) Elects President.—In the April (1933) *American Theosophist* Mr. E. Norman Pearson, in announcing the election of Sidney A. Cook as sectional president, tells us that the vote was "probably unique in the annals of the Society". In this I agree. The figures are given on page 85 where we see that Mr. Cook received 1,144 votes, with only six dissenting. Wherein is the uniqueness? In the Annual Report (Feb., 1933, *Theosophist*) the membership is given at 5,235. Mr. Cook therefore received the votes of only 21.8% of the membership, or a trifle over one-fifth! 78% of the members did not care enough to vote at all. That is probably the most uniquely smallest vote any candidate has ever received. Mr. Cook, despite his quarterly flapdoodle letters, has shown his ability as a business manager and has deserved a better recognition.

More About AMORC.—Those who have read the several articles in *The Canadian Theosophist* about AMORC and its Grand Master General and Imperator, Harvey Spencer Lewis, will be interested in a 38 page pamphlet published by the Philosophical Publishing Company, Quakertown, Penna. This comprises the charges filed by AMORC in its \$10,000 damage suit against George L. Smith and E. E. Thomas, and the reply of the latter. The title page reads: "The Case of The Ancient and Mystical Order Rosae Crucis against George L. Smith and E. E. Thomas in The Superior Court of the State of California, in and for the County of Kern". The Foreword says: "To all who are interested: The case of A. M. O. R. C. against two of its former members is of special interest to all regular Masons, real Rosicrucians, sincere students of the occult sciences, fraternal and secret societies, and other like and similar organizations. Therefore, in order to make the information available to all those who are interested, The Philosophical Publishing Company, Quakertown, Pennsylvania, prints the Pleadings and Allegations in said case." While the pamphlet expresses no opinion as to the merits of the charges against Imperator Lewis and publishes it solely as a legal document, it may be said that the charges of the defendants against Lewis, whether true or not, constitute about the spiciest reading which has come this way since the famous Leadbeater scandal of 1906. It may be added that the Court dismissed the case, which means an acquittal of the defendants. The pamphlet may be had free on request from the publisher, above address. Attention is also called to another pamphlet issued by the same publisher, "The Masters among Men", which may be designated as an exposition of the aims of true Rosicrucianism as distinguished from the false. This may also be had free on request from the publisher, and is reviewed *in extenso* in this *Currac*.

The Forum Theosophicum.—The small Welsh Section of the Point Loma T. S. has started a monthly *Theosophical Forum*. It has only four pages, multigraphed, about a half page in Welsh, otherwise in English. Its editor is Kenneth Morris, well known to all Lomites, and this, perhaps, explains why its value is out of all proportion to its size, being predominantly devoted to theosophical ethics. That Dr. Morris is a Welshman and a poet affords promise that we shall learn more about the Theosophy of the Druids. The publisher threatens to enlarge it when money is available, but I say No. Spare us the interminable questions and answers and news items of ephemeral interest and do just what you are doing. If anybody prefers to repeat the Gayatri in Welsh instead of Sanskrit he will find it (without key to the pronunciation) in the April issue. The annual subscription is two shillings or fifty cents, to be sent to R. P. J. Richards, 122 Pembroke Road, Cardiff, Wales.

New Point Loma T. S. Magazine.—Beginning January, 1933, the British Section Point Loma T. S. will publish monthly *The English Theosophical Forum*, to be edited by A. Trevor Barker. The announcement says: "The editorial policy of *The English Theosophical Forum* is to make it an open platform for free expression of opinion for members of other Societies as well as the Point Loma T. S., even on controversial questions, provided that such expressions are phrased with courtesy in the spirit of Brotherhood, and are of sufficient Theosophic interest." In the first issue R. A. V. Morris will buck Dr. de Purucker's conception of "the Absolute". It is to be hoped that space will always be found for Mr. Kingsland and even the U. L. T., provided it will condescend to use it. The annual subscription is two shillings or its equivalent in foreign currency, and the address is 70, Queen's Gate, London, S. W. 7.

A Gem from George Arundale.—Said Dr. Arundale in his talk on "The Way of Holiness" (*American Theosophist*, February, 1933, page 41): "There is much more silence in me than knowledge." Here are our best wishes for an increase of both.

A Selected List of Books on Astrology

(Concluded from last page)

Prices are subject to change without notice. Positively no books sent "on approval." Discounts to dealers, libraries and lodges.

Anything you do not find on this list we will get for you if possible.

- Thircens, Dr. A. E.*—Elements of Esoteric Astrology, \$3.50.
Waite, Herbert T.—Compendium of Natal Astrology (with ephemeris, 1850-1916), \$2.00.
White, George—The Moon's Nodes, and their Importance in Natal Astrology, \$1.40.
Wildc, George—Chaldean Astrology, \$2.80.
Primer of Natal Astrology, \$1.00.
Your Destiny and the Stars, \$4.00.

Mechanical Cardboard Aids for Astrologers

- George, Llewellyn*—Mechanical Aspectarian, \$1.00.
Partridge, A. E.—Horoscope Delineator, \$0.75.
Instantaneous Aspectarian, \$0.75.
Planetary Hour Dial, \$0.75.
Sepharial—Silver Key Astrolabe, for use with The Silver Key, \$0.60.
Astrological Ephemerides, Almanacs, Tables of Houses and Blanks
Unless sent through our error positively none of the following items will be taken back or exchanged. Write your dates distinctly.
Raphael's Ephemeris for any year beginning 1830; each, 50 cents.
Next year's issue usually ready in August, a few dates 1800-1830 can still be supplied.

- Raphael's* Ephemeris and Almanac, current or next year, 70 cents.
Raphael's Almanac alone, 35 cents.
Raphael's Geocentric Longitudes and Declinations of Neptune, Herschel (Uranus), Saturn, Jupiter and Mars, 1900-2001, 50 cents.
Raphael's Tables of Houses for Northern Latitudes, 0°-50°, \$2.00.
Heindel's American Ephemeris for any year beginning 1860, each, 25 cents.
Next year's issue usually ready in April.
Heindel's Ephemeris, bound volumes, 20 in a volume, 1860-1879; 1880-1899; 1900-1919; each, cloth, \$5.00.
Heindel's Tables of Houses; No. 1, latitude 25-36°; No. 2, latitude 37-38°; No. 3, latitude 49-60°; each, 50 cents.
The three volumes of tables of houses bound in one, cloth, \$2.00.
Heindel's Horoscope Blanks, 10 cents a dozen.
Horoscope Data Sheets, 15 cents a dozen.
Calculation Forms, 15 cents; 4 for 50 cents.

Astrological Periodicals

- Subscriptions only accepted; no sample copies supplied.
Astrologer's Quarterly (editor, C. E. O. Carter, London), \$2.25 a year.
The British Journal of Astrology (monthly, London), \$2.00 a year.
Modern Astrology, (monthly, London) founded by Alan Leo, \$4.00 a year.
Astrological Bulletin (quarterly, editor, Llewellyn George), \$2.00.

About the Sun—What is It?

Persons who have listened to occult theories about the nature of the sun, that it is a cold body, etc., are not doing themselves justice unless they acquaint themselves with the facts established by science and the latest conclusions based thereon. This information may be obtained from the book, *The Sun*, by Dr. Charles G. Abbot, Secretary of the Smithsonian Institution and one of the world's foremost investigators in solar physics. This is a book intended for the intelligent general reader. 463 pages, illustrated. Price, \$3.50, from the O. E. LIZMANN.

To Follow.—Barking at Barker; Brother XII, a Warning, etc.

Scientific Books for Students of Occultism

Students of occultism who are sufficiently open-minded to be willing to compare the statements in occult literature with the established facts of nature and the views of science are recommended to read some of the following. The titles are taken from the 1932 lists of books selected by a committee of The American Association for the Advancement of Science, aided by over 300 specialists, as meeting the needs of the average intelligent reader. Those starred or double-starred (* or **) are especially recommended by the committee. All 27 lists can be had for 20 cents, or on any special topic for 5 cents, from The American Association for the Advancement of Science, Smithsonian Institution, Washington, D. C. All books from the O. E. LIBRARY.

Astronomy

Abbot, Dr. Charles G.—The Sun, illustr., \$3.50.

By the foremost American investigator in solar physics.

**Baker, R. H.*—The Universe Unfolding, \$1.60.

Eddington, Sir A. S.—Stars and Atoms, \$2.00.

**Jéans, Sir J. H.*—The Stars in Their Courses, illustr., \$2.50.

A popular treatise on astronomy by a leading English scientist.

***Shapley, Harlowe, and Payne, C. H.*—The Universe of Stars, \$2.00.

Shapley, Harlowe—Flights from Chaos; a Survey of Material Systems from Atoms to Galaxies, \$2.50.

Two books for laymen by the Director of Harvard Observatory.

Geology

**Bradley, J. H.*—Parade of the Living, \$3.00.

The course of evolution and how determined.

**Chamberlin, T. H. and Salisbury, R. D.*—Geological Processes, \$3.00; Historical Geology, \$3.75. The two vols. in one, \$5.50.

Daly, R. A.—Our Mobile Earth, \$5.00.

Earth's origin and structure, volcanoes, earthquakes, etc.

**Mather, K. F.*—Sons of the Earth, illustr., \$3.50.

The evolution of man as revealed by geology.

**Schuchert, Charles and Lo Vene, C. M.*—The Earth and its Rhythms, \$4.00. An elementary text book.

Biology and Evolution

Innisell, G. A. and Others—The Evolution of Earth and Man, \$5.00.

A series of articles by outstanding specialists.

**Darwin, Charles*—The Origin of Species by Means of Natural Selection, \$0.80. The book which set the intellectual world on fire.

**Haldane, J. B. S. and Huxley, J. S.*—Animal Biology, illustr., \$2.50.

Zoological and philosophical; for non-technical readers.

**Hooton, E. A.*—Up from the Ape, illustr., \$5.00.

Man's relation to the higher apes, etc.

**Jennings, H. S.*—The Biological Basis of Human Nature, illustr., \$4.00.

Keith, Sir Arthur—Concerning Man's Origin, \$2.00.

Keith, Sir Arthur—The Engines of the Human Body, illustr., \$5.00.

A popular treatise on human anatomy and physiology.

**Kellogg, V. L.*—Evolution; the Way of Man, \$1.75.

A popular treatise on evolution.

Mason, Frances (editor)—Creation by Evolution, 2d ed., \$2.50.

Morgan, T. H.—What is Darwinism?, \$1.00.

Defending the original Darwinian theory of evolution.

**Peake, H. R. E. and Meure, H. J.*—Apes and Men, \$2.00.

***Shipley, Sir A. E.*—Life; a Book for Elementary Students, \$2.50.

Thompson, Sir J. A.—Concerning Evolution, \$2.50.

**Ward, Henshaw*—Evolution for John Doe, \$3.50.

**Wells, H. G. and Husley, J. S.*—The Science of Life; the Story of All Things Living, 2 vols., \$10.00.

Anthropology

- **Boas, Franz**—Anthropology and Modern Life, \$3.00.
Kroeber, Anthropology, \$4.50.
Sapir, Edward—Language; an Introduction to the Study of Speech, \$1.75.
The origin and development of language.

Physics and Chemistry

- *McPherson, Wm. and Others**—Chemistry for Today, \$1.80.
Eddington, Sir A. S.—The Nature of the Physical World, \$3.75.
Relativity, time, gravitation, man's place in the Universe, etc.
For the persevering non-technical reader.
***Gibson, C. R.**—Modern Conceptions of Electricity, \$5.00.
For the average reader.
Houston, R. A.—Light and Color, illustr., \$2.50.
A popular book on the spectrum, light, color, quanta, etc.
Timm, J. A.—An Introduction to Chemistry, 2d rev. ed., \$3.50.
***Wendt, Gerald and Smith, O. P.**—Matter and Energy, \$1.50.

History of Science

- Dampier-Whetham, W. C. D.**—A History of Science and its Relations with
Philosophy and Religion, \$4.00.
Because of its philosophic aspect this book is especially valuable
for students of occultism. Up to date; said to be the best general
history of science since Whewell's *History of the Inductive Sciences*.
***Sedgwick, W. T. and Tyler, H. W.**—A Short History of Science, \$3.00.

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/-. The exact rate can be learned from a bank or newspaper.

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"The Crest Jewel of Wisdom" (Vivekachudamani), attributed to Shankara Acharya (or Sankaracharya), the great Indian sage who lived at an uncertain date long ago, has been attracting much attention of late and is available in English. It is a classic to be placed side by side with the *Bhagavad Gita*. Translation by Charles Johnston, \$1.25, from the O. E. LIBRARY.

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BY

The O. E. Library League

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No. 7

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It must not be forgotten that other countries, no matter how progressive, are laboring under the inheritance of a legal and penal system which has come down from the past and which therefore bears the marks of the old savagery, the old spirit of revenge, the old idea of punishment as an end in itself and the lack of understanding of human nature. Reform is therefore a slow matter. Russia, on the contrary, scrapped all of these and started afresh, building its penal system from the ground up. This being a matter of experiment, perfection is not to be expected. Says Prof. Gillin (page 290):

"In accordance with the spirit of the Revolution the terms current in capitalistic penology are discarded. There are no 'crimes'; there are 'wrongs.' A wrong is defined as 'an act or omission which is dangerous to a given system of social relations, and requires the State to interfere with the wrong-doer.' There are no 'criminals'; only 'socially dangerous persons,' those who through their actions commit a wrong against society or threaten the welfare of society. There is no 'punishment'; only 'measures of social defense.' Such measures are 'the means of securing proper relations between the wrong-doer and society through compulsory action.'"

This may seem a distinction without a difference, but it is

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- *Boaz, Franz**—Anthropology and Modern Life, \$3.00.
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not so. With us anything may be a crime which the legislature, the city council, the police choose to declare one, quite irrespective of its being dangerous to society. Not many miles from this city it is a "crime" to drive a nail in one's house on Sunday and within a few months past a man was sent to jail for so doing. Nobody could show that society was being injured; God said: "On the seventh day thou shalt do no manner of work", and that was enough; the law was made and the crime created, not to protect society, but to please God. Here in Washington a poor devil is not allowed to sell ice cream on the street on Sunday. Why? Certainly ice cream on a Sunday is no worse than on a Monday; society is no more endangered. But some official, who forgot to ask God why he makes Sunday as hot as any other day, thought to please him by the prohibition and jail awaits him who does not agree. The Russian system does not bother itself with imaginary notions of God's will; it concerns itself with the smooth working of the social system. The question is, has the man committed an act actually detrimental to the social order? If so, he is not to be "punished", he is to be brought into line with social ideals if this is by any means possible, through training and education:

"He must no longer seek his own egoistic purposes, but the welfare of the whole group. Society must apply to him all the resources it possesses—education, propaganda and coercion—to create in him this new communistic attitude and pattern of conduct. If on account of his inflexibility society cannot make him conform to this pattern, then he must be 'isolated'."

This ideal, that one must subordinate his primitive egoistic and selfish impulses to the good of the community as a whole, and must be made to do so by training if possible, if he does not do so spontaneously, and which sounds well if called Christianity, altruism, brotherhood, but which causes cold shivers when denominated communism or bolshevism, and which we recognize as an ideal without practising it, lies at the basis of the Russian penal system.

In general the man sentenced to penal treatment by a Russian court is at once sent to an institution where he is subjected to an intensive educational course designed in part to awaken his dormant altruistic faculty, in part to teach him a trade. In proportion to his aptitude does he secure more and more privileges, ultimately including permission to spend part of his time free with his family, carrying on the same work he would have performed in prison. The Russians do not believe that a man can be fitted for social life by isolating him in the manner customary here. Consequently prison life, or life in penal colonies, is made to duplicate the conditions of life outside as far as possible. There are all sorts of recreations and the plan of self-government by inmates is developed to a very large extent. Further, prisoners are paid wages for their work on a scale corresponding to that outside, of course with deduction

of cost of maintenance. At the same time it is the rule in Russia that penal institutions must be self-supporting. As a consequence of this the problem of the conflict between prison labor and free labor does not exist. We hear nothing of large groups of men kept in deteriorating idleness because the products of their labor can be sold only to state institutions which cannot begin to make use of them all. Unlike Americans, Russians are sensible enough to perceive that putting a man within a wall or a fence makes him no less a laborer, no less a member of society.

While discipline is necessary, brutal punishments, including flogging and the "solitary" are unknown as parts of the penal system. The ideal is to cultivate social instincts. This cannot be done by fostering a feeling of hatred or revenge, or by "breaking" the spirit. Nobody can maintain that social instincts, or love for one's fellow mortals, is increased by brutality. Hitting back is no part of the Russian plan, and only when, after being given every opportunity the convict proves incorrigible, is permanent isolation resorted to.

Penal Notes

E. Roy Calvert Dies.—The cause of the abolition of capital punishment in Great Britain and, in fact, the world over, has met with a great loss in the death of E. Roy Calvert July 4th (1933). Mr. Calvert was but thirty-five years old, a member of the Society of Friends and, in addition to his untiring activities as Secretary of the National Council for the Abolition of the Death Penalty, was interested in penal reform in general and was a constant visitor to prisoners, helping them individually. He was also the author of *Capital Punishment in the Twentieth Century and The Lawbreaker*.

Ex-Convicts in Russia.—It is stated that in Russia the criminal records of every discharged convict are destroyed at the end of five years after his release. He is then considered to be washed as white as snow.

"*A Century of Progress.*"—I have not heard that any of the states are exhibiting their electric chairs at the Chicago exposition. If not, it is a serious oversight. If this be progress, why not be proud of it and show the public how superior we are to our ancestors. Nevada might exhibit a sample lethal chamber and Delaware its whipping post, and public demonstrations might be given when material is available, or, if not, on any animal which may be convenient. I am not joking. Much as I abhor capital punishment, I detest even as much the hypocrisy which maintains that the death penalty is ordained by God, and then hides it away as if it were something to be ashamed of. I have an idea that one or two sample county jails, chain gang equipments and the like would also be attractive.

Sanford Bates Reappointed.—Sanford Bates has been continued as Director of Federal Prisons. Mr. Bates is unquestionably the best person who has held this office and one might say the only one qualified by previous training. One does not forget the time when, under Mr. Harding, a played-out missionary was considered good enough for this work.

American Prison Association Congress.—The annual congress of the American Prison Association will be held this year in Atlantic City, October 8th to 13th. For information apply to E. R. Cass, General Secretary, 135 East 15th Street, New York City.

Needed—A Leader or a Policeman?

In the March, 1933, *Theosophical Forum* is presented an address by Dr. G. de Purucker which, while some will agree with all of it and all with some of it, is likely to arouse the wrath of certain critics, among them Mr. Kingsland, and to reopen a discussion which has cooled down somewhat in the past few months. With one statement one will heartily agree. He says (page 199):

"There is only one thing we Theosophists need really fear, my Brothers, that which springs up in our own lower nature—uncharitableness, impurity of thought and mind, unbrotherliness, lack of harmony and peace"

Further on he adds:

"The Theosophical Movement has reached such a pass today that many Theosophists are afraid even of the thought of receiving a new truth, and quiver and shake in their seats and move with anxiety and trembling fear at the terrible idea!"

This, while a bit exaggerated, refers to certain groups of Theosophists who insist that in *The Secret Doctrine* and certain other writings we have all the truth which we are permitted to have until the year 1975. Punctually at that rather remote date somebody is going to turn up and give us a further instalment. Till then we must be satisfied with what we have. Their attitude is well expressed by an alleged statement of one of them: "We are not seeking Truth; we already have it." There is no quivering and shaking in their seats at the possibility of a new truth coming to hand because, in their estimation, this is an impossibility until 1975, and that's too far off to quiver about. It must be, indeed, a supreme satisfaction to sit in a chair with *The Secret Doctrine* on one's lap and feel that right here is the whole truth which one is permitted to know. This sort of Theosophist overlooks the statement of H. P. B. in her 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."

At the same time one can imagine the trepidation of a certain class of mind lest it be misled by some purported truth which is not a truth, and its dread of some catastrophic result from making a mistake about the theory of rounds and races or the evolution of the Monad, matters of no immediate practical importance at our stage of evolution. Did not men once torture and burn each other because of divergent views on the Holy Ghost? The same type of mind today resorts to the theosophical boycott, not infrequently coupled with personal abuse, entirely forgetting the injunction of brotherhood.

But now let us turn to the other side of the question. In the same address (page 199) Dr. de Purucker says:

"I tell you—and I say it with deep earnestness of feeling, and urged, impelled, by something within me which recently has told me to declare the truth to the Theosophical world, as I see it, and to fear no consequences that may follow—I tell you, I say, that 'new' teachings are now in the giving, and that they can be had by anyone who is interested, who is a genuine Theosophist, who loves his fellow-men, who is willing to forgive and to forget, who is willing to follow the Path."

From this I take it that Dr. de Purucker has these new truths, or some way of getting them, which will be handed out to those possessing the qualifications mentioned; real fresh truths, hot from the oven, in addition to the stale bread of life which has constituted the fare of sages for ages, which can be found in books, and which some of us have been trying,

feebly enough, to be sure, not only to grasp, but still more to put into practice. It is most alluring; the old stuff is not enough for us; we must have something brand-new to satisfy our palates, for the Ancient Wisdom has not the stimulating quality we demand.

Mind you, I am not denying that the above claim is well-founded. It may be that the good Doctor is really a new Isaiah or even a new Messiah. That in these degenerate days there is a plentitude of prophets and one is more disposed than of old times to demand credentials, some evidence that what they give forth is well-grounded. I need only to refer to the great theological saint, C. W. Leadbeater, and to those who follow him. Mr. Leadbeater and his associates inform us that Theosophy is in reality not the Ancient Wisdom alone; it is a progressive "science", something which grows like chemistry or bacteriology, a continual unfolding or uncovering of "new truths", new, of course, in the sense that they are now just being discovered. And this new "science" is being developed by the aid of a new instrument, or at least one which has been but little used, to wit, clairvoyance. What a lot of trouble this saves. The geologist and archaeologist must dig, the chemist or physicist must toil in the laboratory, the astronomer must devise new and costly instruments. How much nicer it is simply to sit in one's easy chair, close one's eyes and have the stenographer write down what one imagines as science. What wonderful things can be found out about the past history of mankind down to the utmost details; what mysterious beasts one can find on the astral plane; how delightful to perceive the astral pipe through which the Lord pours down his grace, to flow along the electric wiring of a priest's vesture! It is so simple; all the propounder of this new "science" has to do is to claim that he is a "trained clairvoyant".

Yet here, at least, it is possible to test whether this simple instrument is worth anything. The clairvoyant should be able to decipher the many ancient inscriptions made by those people the very cut and color of whose garments he is able to describe. In short, while no clairvoyant has dared to submit to such a test of his ways of getting "new truths" it is in his power to do so. He can prove whether his astral or auranic telescope sees truly or whether it is just full of devils as Galileo was told by the church.

Now, what we are looking for on the part of Dr. de Purucker is that he tell us a little more about it; how he gets these "new truths", how he establishes the important fact that they are not just his own imaginings, honest enough, no doubt, for no one who knows him would suspect him of intentional misrepresentation. So far we have not had this evidence, or any attempt to present it. Nobody has shown that when it comes to substantial realities in these revelations Dr. de Purucker is any more to be depended on than Mr. Leadbeater or many another who might be mentioned. Further than that, as abundantly illustrated in his great work, *The Fundamentals of the Esoteric Philosophy*, he makes no attempt to distinguish what is his own; whether he has gotten it from the writings which are regarded as authoritative, the words of the Masters or their Chelas; whether he has elaborated those teachings in a more or less logical fashion, or whether they are as new as a hot buckwheat cake. We are simply asked to accept his *ipse dixit*. And there are people aplenty who will do just that thing. Don't we see study classes passing over *The Secret Doctrine* and taking up the *Fundamentals*, in precisely the same spirit as Adayar theosophists were wont to disregard *The Secret Doctrine* for Leadbeater's bulky romance, *Man: Whence, How and Whither*.

I, for one, cannot adopt this attitude. I can place no more confidence in the "new truths" of Dr. de Purucker than in the "new truths" of Mr. Leadbeater, until some definite evidence is forthcoming that they are not merely dreams. It is up to him to put his new truths on a substantial basis instead of constantly telling us that we must get rid of the "brain mind". I am downright sorry.

Frequently of late I have defended the conception of "Leaders" as

being necessary for those who cannot think for themselves and who are likely to take up with any idea which seems interesting, forgetting that the internal harmony of a system of philosophy does not necessarily prove its truth, there being many systems which are consistent within yet conflicting with each other. There is a sore need of a shepherd for these lambs.

There are certain truths which must be said to depend for their acceptance on intuition, as for example the ideal of justice or selflessness. But that can be carried too far. Matters of fact regarding the constitution of the invisible worlds—the lokas and talas, if you like, or the infinities in every direction—are just as much matters of science as are facts in geology or astronomy. One does not get facts—I do not mean theories—in geology or astronomy by intuition, he gets them by searching with the aid, if need be, of instruments whose adaption to their purpose is known; one does not get them by dreaming. It is the same with the invisible realms; one must prove the dependability of his instruments. We are familiar with those who claim that by meditation and concentration they can tap the sources of all knowledge, and who imagine themselves to be possessed of all truth. There is not the least evidence that they are not merely suffering from an hypertrified sense of cocksureness, and the proof is that when it comes down to explaining some perplexing problem of nature they are as much at a loss as the scientist himself. A leader in science is one who first of all has the facts at his finger ends and is prepared to tell how he got them, and who knows how to handle them for his ends without confusing fact and theory. And in precisely the same way he who would pose as a leader in the science of the invisible worlds must do the same; he must not pass off as fact what is in reality only theory.

Consequently, much as leaders are needed, I think there is quite as much need of a squad of policemen who will see to it that the leader himself is kept on the road of reason and that his followers keep their feet on the Path laid down and sanctioned by the teachings of the sages, and that he does not abuse his leadership by drawing his followers off into the byways of mere speculation, passing it off as solid truth. There is all the more need of this when the leader, or would-be leader, has a charming personality, a convincing manner and an obvious sincerity which lead his pupils to accept without question whatever he tells them. He needs a policeman now and then to order him to stick to facts and to prove that they are such. He should be prepared to show his driver's permit at any moment that it is demanded, instead of replying that he has it in his pocket and weeping because he is not believed. Mere conversations go for nothing with the police. The Theosophical Movement needs police quite as much as leaders.

About Brother XII—A Warning for the Future

When some historian of the occult impostors of the first third of the twentieth century is looking up the records, he should refer to the proceedings of the British Columbia Supreme Court at its sessions held at Nanaimo, near Victoria, during April, 1933. What transpired there with regard to the famous Brother XII of the Aquarian Foundation marks him as one of the most remarkable confidence men who have attempted in recent times to make a fortune for themselves out of occult teachings at the expense of their dupes. An account of the trial may be found in *The Victoria Colonist* of April 27, 28.

I well remember the manner in which this new movement for the salvation of mankind and incidentally of filling the coffers of Edward Arthur Wilson (Brother XII) was launched. Wilson was a retired sea captain who conceived the idea of setting himself up as a Messenger of the Masters. It is not unlikely that he possessed a certain low sort of psychism. He was shrewd enough not to attempt to put forward entirely

new Masters of his own and aimed to graft his scheme on the already existing Theosophical Movement. He issued well-written documents based on recognized theosophical books, to the effect that the world was about to see horrible times and that he was selected by the Masters to segregate the chosen in a safe part of the world where they would preserve the seeds of the Ancient Wisdom until better times should dawn, incidentally rearing model children, somewhat after the fashion of Mrs. Besant's Happy Valley scheme. Not to mention any still living, the late Will Lexington Comfort fell into the trap and became one of his ardent followers and established a periodical, *The Glass Dice*, to spread the new gospel. I was assured by respected friends that I should have to fall in line—as I have been of other humbugs—and that I should do well to get on the hand-wagon at once. Needless to say I did not. Not a few left the well-established and reputable schools of the occult to take up with the new fad, the Canadian Section, T. S., suffering especially.

By purported orders of the Master—evidently not the same Master as Mrs. Besant's, who favored Ojai—Brother XII established his colony at Nanaimo, Vancouver Island, British Columbia, far from the madding crowd, where land was cheap and access (including the banks) easier than in the wilds of Tibet or Mongolia. Here he proceeded to get together persons of wealth, who built themselves costly residences which would shelter them against the storms till the topography world should right itself. He was not content with this, however, and by virtue of his claims as a Messenger he systematically proceeded to milk them of their means to the limit.

Finally, however, his audacity, perhaps combined with an unrestrained sexual propensity, led him to inveigle the wife of a New York physician, who, he told her, was an incarnation of Isis, and that between them—in a fashion which need not be mentioned—they should be the parents of a reincarnated Horus, a new Savior. He brought the lady to his Nanaimo colony and created such a scandal through his behavior that insurrection broke out, many deserted and the property was thrown into the courts for distribution among those who had contributed.

The collapse of the Nanaimo colony, however, had not suppressed the Brother XII. He had salted away the money he had acquired from his dupes and with it, aided by a new lady whom he took to himself and with a few of the still faithful he purchased an island off Vancouver Island—Valdes Island—assumed the name of Amiel de Valdes, while his new lady became Zura de Valdes, and after a short visit to England proceeded to do the same thing over again.

The recent court proceeding originated in the efforts of certain persons of wealth to secure the return of funds given him for specific purposes. One of these was Mrs. Mary Connally, a society woman who was awarded \$26,500 and \$10,000 damages; another was A. H. Harley, who was awarded \$14,232 which Brother XII had extracted from him. They are unlikely to recover, as the Brother, now Amiel de Valdes, with his unlvely Zura, have departed for parts unknown.

Curious among the facts elicited from witnesses was that Brother XII, now de Valdes, had fortified his island and accumulated a considerable store of arms and ammunition to protect himself against raids by the authorities; that he turned everything he could squeeze out of his dupes into gold, which he hid away on the island and, strangest of all, that he ordered one of his disciples, Roger W. Painter, to use practices of black magic to kill certain public officials and others whom he feared. This was the testimony of Painter himself. Painter refused, so the victims are still alive.

When no more money was forthcoming from his dupes, especially women, they were virtually made slaves under the pretext of "service" and were treated most brutally. His agent in this was the woman Zura de Valdes, who was not only a veritable Hecate, but was of violent temper

and was in the habit of abusing those who did not obey her commands in terms said to be unprintable. And the holy Brother XII was not always select in his language. Witness his attack in his organ *The Chalice* on the editor of *The Canadian Theosophist* (see CURVE of October, 1928).

So much for this particular "Messenger of the Masters". The whole affair, beginning with his very plausible appeals in the name of the White Lodge, should be a warning to those interested in the occult, and that, indeed, is my reason for alluding to Brother XII again. In another chapter we may consider some of the signs by which the deliberate charlatan may be detected, as well as those who are self-deluded, but who set themselves up as teachers.

"Our Cynic" Heard From Again

Note by the Editor.—Readers of the CURVE of 1923-6 may remember J——— G———, a cynic and misogynist who was trying to be a theosophist, but who was repelled by the foibles of those theosophists he encountered, and who wrote many letters to the Editor, some of which, with the CURVE's replies, were published with his permission. J——— G——— suddenly stopped writing, perhaps because I laid it on him a bit too hard. Recently, to my surprise, I received another letter from him and secured his consent to make use of it. Here it is, unexpurgated:

April 2, 1933

Editor of THE CURVE

Dear Editor:—

You will be surprised to get another letter from your old friend whom you used to lambast in the CURVE about eight years ago. I guess you thought I was mad at your last letter, and so I was. The fact is, you called me a "nut", or something like that, because I suggested that instead of making woman out of a rib of Adam, the Lord really made her out of the jawbone of an ass. And that wasn't the worst; you ended your long series of recriminations by telling me that my subscription was overdue and that I ought to send the CURVE a nice cash donation for "publishing so much of my stuff." That did make me mad. I have that letter yet.

So I decided to get back at you by not renewing my subscription. But all the same I couldn't do without the CURVE; it gives so much news, you know. So every month, and everywhere I have been since, I have borrowed a copy from a friend. So I had the triple satisfaction of reading the CURVE without cost, of depriving you of fifty cents a year, and of making you think I was no longer interested. So now, perhaps, you'll call me a "nut" again.

Perhaps you would like to know what I have been doing. I kept on wobbling back and forth between the Leadbeater Lodge and the lodge of ladies who believe in crushing out the personality. Then Arundale came along and gave a talk, though he didn't really give it for you were expected to drop a dollar in the plate. That was too much; he talked of nothing but himself and how wonderful he is. And when I said that to the lodge librarian—that reekheaded pie counter girl I told you of and whose higher self you told me to look for and who bit me when I tried it—she said: "You poor fish. Don't you know that Bishop Arundale is a member of the great White Lodge, that he flies to the Himalayas and walks with the Masters after every speech, and every now and then makes a trip to Mount Meru and even Nirvana? Don't you know that he is a living example of the Greatness and Wonderfulness he is always talking about? Why don't you stay with those women you tell us about who think that Judge was an Avatar?" (She called it an "Avatter", but what else could one expect of a pie seller?).

But that was too much. I wanted a little spice, but I didn't relish Arundale's curry. And the ladies at the other lodge seemed ever more intent on boxing the Declaration, on bathing in the same old bathtub of water which

they called "The Ocean", and on avoiding "side issues", especially when my thinning hair and spectacles relegate me to that class and encourage the impersonality freeze-out. I heard much about Universal Brotherhood which, so it seemed, had something to do with monads or jivas or the one life, but which failed to work when these got encased in coat and pants. So for a time I stayed at home and practised Brotherhood on my only true friend, my bull pup Jimmy, whom you may remember. But he died and I was left alone till I read in a borrowed Caric about Dr. Parucker and got in touch with his local group and read his magazines.

Now I know just what I want. And I am going to tell you point-blank that while I was never satisfied before, now I am perfectly happy. I shall not have to count on the hughouse stuff of Arundale, Leadbeater and Hodson; I won't have to depend on the *Secret Doctrine*, as the fundamentalist ladies told me, sandwiched in between slices of the *Ocean of Theosophy*. I shall not even have to think for myself; I shall be gloriously led. I shall be getting some new truth every day, something nobody ever heard of before, something I never thought possible. And if one of those truths doesn't suit me, there'll be a still newer and perhaps better one coming along tomorrow. I feel that Nirvana is in sight; one new truth after another *ad infinitum* up and down. No need to be satisfied with one Incomprehensible Absolute, as poor old H. P. B. said—you can have your pick of a whole string of them; you can start with the little fleas that sit on the backs of the electrons and bite 'em, and the still smaller fleas that sit on their backs down to the infinitely ever smaller, and up to the infinitely ever bigger and ending nowhere; one Parabrahman after another and every electron a universe in *stata nascendi* if not *de facto*. And I can let my imagination run up and down this string of eternal evolution like a monkey climbing up and down a rope. I feel like one who has gotten salvation at a revival meeting; the Holy Ghost has descended on me in the form of G. de P.

We are entirely too advanced at our lodge to study the *Secret Doctrine*. We have tossed that aside and are trying to make something out of Parucker's *Fundamentals*—the big book, you know—which we mull over at each meeting; we are rapidly smashing the molds of our brain minds and discovering that the more you smash, the more you know, or think you do, which amounts to the same. I sold my copy of the *Secret Doctrine* and bought three copies of the *Fundamentals*, a pair of shears and a pot of paste. One copy I keep under my pillow and read before going to sleep, which happens soon, while the other two I am cutting up and pasting in serial order the scattered references to some topic, such as The Silent Watcher, which bothered you so much. I shall have these bound and in this way I shall finally have a book which can be read without swearing, and there will be a separate volume of the clippings devoted to references to Mrs. Tingley.

Our group is a delightful affair; all are so friendly and so anxious to be brotherly to everybody, even fellow-theosophists; real human beings, not morons stuffed with Arundale or marble angels who look at the upper corner of the room and tell you how impersonal they are. So brotherly are we that we have decided not to risk spoiling it and have decided to exclude non-members from our meetings lest we be disturbed in our faith. Outsiders who want to know anything about Theosophy may join some sort of club. Any member may ask questions and the answer is "G. de P. says so and so" and that settles it. Now don't you think me lucky?

Now I am going to tell you just what I think about the Caric. For years and years you have toiled and sweated and sat up all night writing the Caric just to help us, to point out the way for us. You have helped to clean out the Augean Stables of the Theosophical Movement filled with the ordure deposited there by corrupt and self-seeking theosophical leaders; you have shown us what pitfalls to avoid and in what direction to turn. I know that it has cost you no end of work and self-denial and

money which you had a hard time to get, and I know that most of us have done nothing to help you. Some of us couldn't, while others were too busy spending on themselves to help in holding up the right arm of the editor while the battle was going on.

For all that we owe you a lot. But now, take it as from a friend, the *Critic* has done its work; it has put us on the right track—at least it has me—the theosophical stable has been cleaned, disinfected, painted and perfumed. Now we have the New Era, the New Dispensation, with Dr. de Purucker as our Leader. You are as obsolete as a dinosaur. My sincere and sympathetic advice to you is: close down the *Critic*. It has served a purpose that no other paper could have so brilliantly achieved. The next stage will be all constructive. You will have ample chance to display your trenchant blade, your gleaming rapier, in some of the popular magazines and, at last, you can retire to some old men's home or the poorhouse, filled with satisfaction at the splendid if thankless work you had given your life for. Besides that, our lodge requires every cent we can get and more. Aside from rent and light, we need a large picture of the Leader to hang where it will be seen, "lest we forget", and a brass gong with which to open and close our meetings; we have no time or means for what the ladies used to call "side issues", such as helping would-be students from the path of error. Not one of us would subscribe for the *Critic*; fifty cents means a lot these days; we must spend every cent we can get towards getting new truths, past, present and future and cannot bother ourselves with those people who are still in the morass in which we once floundered and from which the *Critic* helped to rescue us. So, again I say, and I hope you will assent: stop publishing the *Critic*; get on our wagon or get out.

I shall be glad to hear from you again.

Faithfully yours,

J. G.

Editor's Note.—The *Critic's* reply to the above letter will be in a later issue. If anyone is interested in this unusual J. G. as a study in cynical psychology, a set of 25 *Critics* with correspondence to and fro can be had from this office for 25 cents in stamps.

At the Periscope

Latest News in Brief.—Rt. Rev. Irving S. Cooper abandons farming and returns to bishoping for L. C. C.—The Anagarika Dharmapala, famous Buddhist, died April 29th.—June *Occult Review* and *Canadian Theosophist* also tell the tale of Brother XII.—First North American International Inter-theosophical convention at Niagara Falls reported great success; next year at Rochester.—Oleott Panchama Free Schools for India's depressed class children threatened with extinction; cause, lack of donations.—Purucker gets fine reception from public and press in Sweden and Holland, but cuts out Germany.—Mrs. Besant slowly failing, says C. J.—Australian theosophical notables to have their spiritual insides displayed for public inspection by official astrologer of *The Australian Theosophist*.—Point Loma T. S. has grown as much in last six months as in three preceding years, says G. de P.—E. T. Hargrove testifies that the documents from which he quoted were in Judge's own handwriting.—Rev. Robert K. Walton, one of the early L. C. C. troublemakers in the American Section, T. S. (Adyar), died June 4th.—Holland above all other countries taking to Theosophy, says G. de P.—Point Loma activities in Norway, Sweden, Finland and Denmark consolidated into Scandinavian Section, T. S.—Mr. A. Schwarz, 25 years treasurer of Adyar T. S., died.—McLbourne (Australia) Lodge T. S. (Adyar) would rotate headquarters among the lodges to escape Sydney influences.—Dr. Weller Van Hook died June 30th.

Hear Ye! Hear Ye!—This *Critic*, dated February, is published in

AUGUST, 1933. That's why it contains news of events later than February. Do you ask me why? I've told you often enough, but I'll tell you again next time.

Buddhist Revival in Peiping.—The Tashi Lama of Tibet, otherwise known as Panchen Rinpoche, who left Tibet about ten years ago, owing, it is said, to political difficulties with the Dalai Lama of Lhasa, and who has spent the intervening time in Mongolia and Manchuria, has been in Peiping, and has been conducting a series of Buddhist revival or prayer meetings, the attendance at which, so says the *Peiping Chronicle*, reached the enormous number of 100,000 and included high state and military officials. The gist of the Tashi Lama's teaching was that no matter what social and economic reforms are effected, however good they may be in themselves, they will not obliterate the difficulties under which mankind is struggling, as they are at root based on selfishness, on the balancing of one "interest" against another, and that no permanent change can be brought about except in as far as it is founded on a change of heart. That is the true theosophical as well as Buddhist teaching—the conquest of self. It is the misfortune of every religion that while it may admit this theoretically, it tolerates and even encourages substitutes, blooming into elaborate ceremonials and even, in our corrupted Christianity, into the doctrine that you can unload the responsibility and punishment for your sins on another, a Redeemer, that you can be "washed in the blood of the Lamb". We want someone else to pay our moral debts and do the suffering for us, and are delighted to have a priest tell us that this can be done. But it is impossible. The Christian world needs Buddhism, stripped of its non-essentials, though it might profit by Christianity were it but freed of its creed and patent methods of getting salvation. A recent photograph of the Tashi Lama will be found in the Cleather-Crump edition of *The Voice of the Silence* and can be had separately from this office for 4 cents in stamps.

"OM" vs. "DAMN"—From the little magazine *Peace* (February, 1933), issued by the Shri Shanti Ashram at Godavari, India, one learns that Mrs. E. R. Broenniman is there and in good spirits, writing of "OM" with great gusto. This Ashram, or retreat, is presided over by Swami Omkar, familiarly known as Omkarji. One learns little of what the Ashram stands for except that its residents are evidently Bhaktis of a rather pronounced character. There is a suggestion of Meher-Babaism about it, though neither Sister Sushula Devi (Ellen St. Clair Nowald) nor Mrs. Broenniman offers to wipe up the ground with themselves in the presence of the Swami, as did one of the lady admirers of Meher Baba. The continual interjection of the word "OM" suggests the "halleluia" of a Methodist revival meeting. And that is just all right; it is better to be exclaiming "OM" all the time than to be saying "DAMN", as so many people do as a vent to their emotions, and I am glad there is a place where it is possible. Mrs. Broenniman, having progressed from Leadbeaterji to Omkarji, may now be expected to return to New York as Sister Eleanor Devi.

Dion Fortune.—I wish to express my appreciation of the articles by "Dion Fortune" in her monthly periodical, *The Inner Light*. This is not saying that I accept or agree with everything she says, for I do not. But there is a substratum of sound common-sense in most of her articles which is most refreshing for one who has to deal with the vagaries and absurdities of many so-called occultists. At this writing I have in mind an article on "The Mystical Qabalah" in the April (1933) issue, the moral of which may be summed up in saying that a healthy human being with normal instincts has a far better chance of becoming a successful occultist than the one—be it man or woman—who attempts to become a sexless angel. *The Inner Light* can be obtained from 3, Queensborough Terrace, Bayswater, London, W.2, for six shillings sixpence a year.

The Paruckian "Absolute".—William Kingsland contributes to the January (1933) *Canadian Theosophist* (page 363) some further discussion of Dr. de Parucker's conception of "the Absolute" as having been once a man. Mr. Kingsland says, quite rightly I believe, that "the real fact is just the reverse. It is man who was once the Absolute." Having read these discussions I am led to think of two persons arguing over the question as to which was first, the river or the ocean. "The river was once the ocean", says one. "No," says the Paruckerite, "the ocean was once a river." Both are right, and getting heated up over the matter is like quarreling over the question "which was first, the hen or the egg?" But when it comes to the question of whether there may be a series of oceans, one above another, *ad infinitum*, like the Paruckian infinite series of Parabrahms, I am inclined to say, "Tut, man, you can't even swim in the first, so why bother about the rest?" Dr. de Parucker's idea about everything running into the infinities, north, south, east, west and up and down, would be interesting and perhaps amusing as a speculation of his own, but unaccompanied by the question mark, (?), and put forth with an air of authority for which there is not the slightest evidence whatever, it only obscures that which is of real value in his ponderous *Fundamentals*. I, for one, have been hindered in getting at the real value of his work by having to dig it out of a mass of seemingly unwarranted speculation. Better study *The Secret Doctrine* and admit that there are points which are obscure, and which matter little anyway at our present stage of evolution, than accept as truth, on mere authority, a lot of ideas which have about the same warrant as a map of the other side of the moon.

To Keep the Cradle Rocking.—The Secretary of the Happy Valley Association of Ojai, California, backing Mrs. Besant's scheme for "a cradle for the coming sixth race", issues an urgent appeal for funds to meet the taxes and interest on the mortgage on the property, which amount to the neat sum of \$2,723.16 annually, and which must be paid promptly to avoid foreclosure. Why Mrs. Besant started this visionary scheme, the Happy Valley, we know; she was put up to it by the "Mauu" or "Lieutenant Mauu" and, it is strongly suspected, by persons interested in unloading Ojai real estate. At any rate the Mauu or his Lieutenant seems to have forgotten all about it, as not one infant sixth-racer has been rocked in the cradle all these years—only the tenant's cows and pigs. The land is simply a charge on Mrs. Besant's credulous followers and even Mr. Logan has said that it may be centuries before the breeding of sixth-racers there is begun. The sum called for amounts to about fifty cents a year for each member of the American Section, T. S. And the demand for perpetuating this egregious folly comes on top of President Cook's announcement (letter of April, 1933) that receipts from dues and higher memberships are \$4,000 less than last year, that general donations have practically ceased and that building fund pledges (for Wheaton building) will produce only \$1,000, and these in the face of an obligation of \$8,000 for maturing bonds and interest. Mr. Cook has my sympathy and good wishes in his difficulty, but the sooner this Happy Valley foolishness is dumped the better. Incidentally it may be mentioned that the rules of the American Section prohibit the membership list being used for other than official purposes and members are given to understand that their names will not be divulged. Yet it is clear that this list is being used by this entirely unofficial Happy Valley Association for soliciting purposes. Perhaps Mr. Cook will explain this apparent violation of good faith.

A "Besant Memorial School".—In the February (1933) *Theosophist* (page 608) Dr. George Arundale magniloquently solicits funds for establishing a "Besant Memorial School". This he wants located at Adyar, but as to whether it is to be a school, a college or a university he appears to be somewhat foggy; only one thing is sure, he wants some sort of educational memorial to Mrs. Besant. So far a very important step has

been taken; the school has a treasurer, likewise a collection box. Dr. George seems entirely to have overlooked the "Theosophical World University" started by Mrs. Besant years ago with a grandiose program on paper, and still there, with the exception of Prof. Marcant and a corps of deans, directors, councillors and what not, with Mrs. Besant at the head of them. Why not collect the widows' mites for this, and rechristen it the "Annie Besant Memorial Theosophical World University"? Dr. George might at least get together enough to hire a clothier to equip the official bath with gowns and mortarboards and have a diploma engraved.

"World-Teacher" Turned Down.—According to a letter from Mr. Jinarajadasa, addressed to the General Council and published in the March *Canadian Theosophist* (page 29), Mr. Rajagopal, Krishnamurti's business agent, desired to purchase or rent space on the Adyar estate for establishing a Star agency and bookstore. Despite "some bitterness of feeling among a few residents at Headquarters", partisans of Krishnamurti, Mr. Jinarajadasa, acting as administrator of the estate, refused his consent. Appended is a letter signed by A. P. Warrington, Vice-president, Ernest Wood, Recording Secretary and A. Schwarz, Treasurer, dissenting from C. J.'s decision. Despite my high regard for Krishnamurti it would seem that C. J.'s ruling is on the side of prudence. Adyar exists at present for the production of Leadbeaterian home-brew which, with its Liberal Catholic Church, to say nothing else, is utterly incompatible with the attitude and teaching of Krishnamurti. The new Jesu, like the old one, "came not to send peace, but a sword", as far as the T. S. is concerned; the establishment of an office on the sacred soil of Adyar, which would unquestionably be used as a center of propaganda, would lead to discord and contention, which the Leadbeater brewery is in no position to withstand. Has not Krishnamurti called the Adyarites "hypocrites"? Has he not made some veiled allusions to "exploiters", interpreted by some as referring to the Leadbeater clique? C. J.'s motives are clear enough. He wants peace and he cannot risk the reputation of the "Grand Old Man". There is plenty of room outside the compound and Krishnamurti might establish an office just across the road. I wish he would.

May "Theosophical Forum".—The May, 1933, *Theosophical Forum* (Point Lonia) contains an address by Dr. G. de Purucker before the Wirral Lodge (Adyar) in Birkenhead, near Liverpool, which is one of the best appeals for fraternization I have read. There is also the usual assortment of questions, with answers by G. de P. Here is a poser: "If you please, how would you explain the beginning of everything in this universe?" G. de P. got around it by replying that "The Universe had no beginning, and can have no end." One may question whether the interrogator, who apparently had in mind the beginning of manifestation, was satisfied. Still one wonders whether an appropriate reply to some of these questions would not be that of Father William to his son, who wanted to know how he balanced an eel on the end of his nose:

"I have answered three questions, and that is enough,"

Said his father. "Don't give yourself airs!

Do you think I can listen all day to such stuff?

Be off, or I'll kick you down stairs!"

Going to Kum Bum.—The May (1933) *Canadian Theosophist* reports that Mrs. Alice L. Cleather and Mr. Basil Crump left Peiping April 6th to go to Kum Bum in N. E. Tibet. One occasionally hears of Kum Bum as a Tibetan Buddhist center. They have to travel 560 miles from the railroad through a country infested with bandits. The reason for this move is not stated.

Adyar Day Fund.—This year's American donations to the Adyar Day Fund amounted to only \$800, as compared with \$2,000 in 1932 and \$3,800 in 1931. But Adyar still has Mr. Jinarajadasa, who is worth the difference.

Nucleus of a Theosophical Library

The large number of theosophical, semi-theosophical and pseudo-theosophical books listed in some catalogs is calculated to raise the question: "Which of these shall I read?" Many are of little value, others misleading and still others positively foolish or pernicious. The following *strictly recommended list* aims to include the best books dealing with Theosophy as originally taught, including the writings of H. P. Blavatsky, letters from the Masters, books elucidative of the same, historical and biographical books bearing on Theosophy, and a few not strictly theosophical books included as aiming to keep the student out of the rut of dogmatism, or otherwise of value. A few titles of special importance are printed in bold type. Information as to other theosophical and allied books supplied on request.

All from the O. E. LIBRARY. Prices subject to change without notice.

Blavatsky, H. P.—

Complete Works of H. P. Blavatsky, Centenary Edition, edited by A. Trevor Barker. This edition aims to include everything written for publication by H. P. B., including magazine articles. No alterations other than correction of typographical errors. Vol. I, covering 1874-79, \$4.50. Further volumes at same price in preparation. Invaluable for students of H. P. B.

Isis Unveiled; photographic reprint of original in one vol., \$7.50.

Isis Unveiled; London edition in two vols., \$8.00.

Isis Unveiled; Point Loma edition in 4 vols., \$7.50.

There is practically no choice between these editions.

The Secret Doctrine; photographic reprint of original 2 vols., bound in one volume, \$7.50. This is the edition usually supplied.

The Secret Doctrine; Point Loma edition, 2 vols. in 4 parts, \$10.00; same in two parts, \$7.50; same, paper, \$5.00.

The Secret Doctrine, revised by Besant and Mead, 3 vols., \$10.00.

Much altered from original, but containing a very complete index of great value, as well as the questionable "third volume."

H. P. B.'s introductory to *The Secret Doctrine*; pamphlet reprint, \$0.20.

The Key to Theosophy; photographic reprint of original, \$2.00.

This will be supplied unless otherwise specified.

The Key to Theosophy; Bombay U. L. T. edition, paper, \$1.00.

This follows the original except in pagination.

The Key to Theosophy, revised by Mead, \$1.75.

Greatly changed and many omissions, but with a valuable index.

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

The only reliable glossary, indispensable to all students.

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

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

The Voice of the Silence; reprint of the original edition, edited by A. L. Cleather and Basil Crump, \$1.00. Peking edition made at request of the Tashi Lama. This is the edition we recommend.

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

The Voice of the Silence; Bombay U. L. T. edition, same as last, \$0.50.

All editions of the *Voice* published under auspices of the Adyar T. S. or its publishing houses are grossly corrupted and emphatically to be condemned.

Practical Occultism and Occultism vs. the Occult Arts; cloth, \$0.50; pamphlet, \$0.20.

Nightmare Tales, paper, \$0.90.

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

Raja Yoga or Occultism; reprint of some important articles, paper, \$0.75.

The Esoteric Character of the Gospels, \$1.25.

The People of the Blue Mountains, \$2.00.

An account of the strange peoples of the Nilgiri Hills.

Blavatsky Quotation Book; a quotation from H. P. B. for each day of the year, paper, \$0.60; cloth, \$1.00.

Moments with H. P. B.; a quotation book, classified and with index, paper, \$0.50.

The Letters of H. P. Blavatsky to A. P. Sinnett, edited by J. Trevor Barker, \$7.50. Almost autobiographical, and shows H. P. B. as revealed by herself. A highly valuable collection.

Some Unpublished Letters of H. P. Blavatsky, \$2.65.

Letters to Prof. Hiram Carson, edited by his son.

(Continued in next CURIO)

"Oahspe"

Those who have wanted to read that curious book, a product of automatic writing, *Oahspe, a Kosman Revelation in the Words of Jehorih and His Angel Embassador*, and who have been unable to obtain it at a reasonable price, are informed that a new complete cheap edition has been published. Price, \$2.50, from the O. E. LIBRARY.

You Need a File of "The Critic"

A file of the CURIO, August 1917 to August 1932, contains invaluable information as to recent theosophical history not easy to find elsewhere—Liberal Catholic Church, Leadbeater scandal, Krishnamurti, World Mother, Theosophy vs. Neo-theosophy, E. S., occult nonsense, Ojal, Krotana, fake clairvoyance, Paint Lona T. S., and much more all theosophists should know. Price, lacking two or three issues only, \$5.00.

The Complete Works of H. P. Blavatsky

The first volume of the long promised centenary edition of the works of H. P. Blavatsky has now been published. It contains all of her miscellaneous papers published between 1874 and 1879, 84 articles, 344 pages and comprehensive index. This and the following volumes will be sold separately. A complete table of contents, published in the September CURIO, will be sent on request. Price, \$4.50, from the O. E. LIBRARY.

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 Karma*; (22) H. P. B., *What Are the Theosophists, Some Words on Daily Life by a Master*; (23) H. P. B., *Christmas*; (24) Judge, *Cyclic Impression and Return and Our Evolution*; (25) H. P. B., *Memory in the Dying*. 5 cents each from the O. E. LIBRARY.

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

New Reprint of "The Voice of the Silence"

To those who desire a reprint of the original edition of *The Voice of the Silence*, without editorial comments or other extraneous matter, we recommend the just published American edition of David McKay Company. It is as near a duplication of the original, short of a photographic reproduction, as the printer could make it. Blue fabricoid binding, pocket size, \$0.75, from the O. E. LIBRARY.

The Blavatsky Bibliography

The Blavatsky Association, London, has just published a *Blavatsky Bibliography*, listing the works and miscellaneous items by H. P. B., and many articles from other sources relating to her. While this first edition makes no claim to completeness, and it will be revised yearly, it is nevertheless of great help to students of H. P. B. \$0.40, from the O. E. LIBRARY.

"Theosophical Forum"—"Lucifer"

The Theosophical Forum, organ of the Point Loma T. S., gives full accounts of Dr. de Purucker's successful European tour; also answers questions by puzzled theosophists; gives reprints of valuable letters by H. P. B., W. Q. Judge and others. \$1.00 a year. Also, *Lucifer*, organ of the Theosophical Clubs, \$1.00 a year. Both through the O. E. LIBRARY.

"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 THEosophists 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.

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. From THE O. E. LIBRARY \$1.25.

"The Mahatma Letters to A. P. Sinnett"

The publication in 1923 of this complete file of letters from the Masters M. and K. H. to A. P. Sinnett was the most important theosophical event since the appearance of *The Secret Doctrine* in 1888. Here we have first-hand teachings of the Masters, not filtered through any other mind. To study this collection is a theosophical education in itself. Far better study these letters instead of hoping or trying to get into touch with Masters directly. Price, \$7.50, from the O. E. LIBRARY (European, 21 — or \$5.25).

To Follow.—Judge Diaries—Mr. Hargrove Speaks; Some Warnings for the Unwary; Cairn's reply to "Our Cynic." Exclusiveness in Theosophical Lodges; The Problem of Atlantis; In Defense of Robert Crosbie; Barking at Barker.

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FEDERAL INFLUENCE IN THE COUNTY JAIL PROBLEM

Recently in the course of one of my Sunday hikes I happened to drop in at a county jail not far from Washington. Sitting around outside the premises were some gentlemen enjoying the scenery. On inquiring of the warden as to why these people were apparently entirely at liberty to go if they wished he replied: "Oh, they are Federal prisoners; they won't run away."

And, in fact, there is something in being a Federal rather than a county prisoner. The United States Department of Justice, to its credit be it said, uses every effort to secure decent treatment for those whom it finds itself obliged to commit to the temporary care of a county jail. Be it understood that it is at present impracticable for the Government to lodge persons awaiting trial in U. S. courts in jails of its own, with the exception of a very few in large cities. There are but few Federal penitentiaries, far apart; it would be an expensive matter to transport accused persons awaiting trial to and fro over long distances and the same applies to those sentenced to short terms. Consequently it has long been the practice to board out such persons in local or county institutions, the Government contracting for their board and lodging at so much a day. At the same time it is recognized that an accused but not yet convicted person has a natural right to fairly humane treatment. He must have good food and cleanly, sanitary accommodations, while even a convict has the right to be protected in health.

As often pointed out in the CRITIC (last time in January) the county jails are as a rule by no means examples of good management. There are 3,096 counties in the United States and nearly every county has a jail. With a few exceptions of well-managed jails the conditions in these range from the indifferent to the positively shocking, this being no doubt due in part to local indifference, the jail being looked on as a sort of human refuse dump for which anything is good enough, in part to the reluctance of the public to spend money on projects which do not yield a perfectly visible return, as do public sanitation, sewage and water systems, good roads, etc. The

expense of maintaining a perfectly equipped jail in a small community is likely to antagonize taxpayers. Then, too, in the more backward communities the jail is a source of direct profit to the sheriff, who gets a fixed allowance for each prisoner with the privilege of keeping all he can save for himself, with results to be expected.

These are the difficulties which the Federal government faces in its plan of boarding out prisoners in county jails. It is said that there are about 11,500 Federal short time prisoners so boarded out, including those awaiting trial, while about 95,000 such prisoners are held in county jails in the course of a year. The problem of securing proper treatment of this huge number is therefore one of considerable magnitude, and mere permission to sit on benches outside and enjoy the fresh air and scenery is no substitute for good food and freedom from exposure to disease.

Consequently the Department of Justice has for years maintained a system of jail inspection, which has not been all too efficient, as until recently the work has had to be done by but two traveling inspectors. Recently, however, the inspection system has been greatly extended and perfected. These inspectors are privileged to examine the jail and its management down to the most minute details and an unfavorable report to Washington results in the withdrawal of Federal patronage from that particular institution. This withdrawal is not a pleasant matter for the county authorities, for the Government pays well and boarding federals is a source of not a little profit.

And here we see how it is that the U. S. is doing more than all of the workers for jail reform. It can hold a financial club over the heads of delinquent officials while the ordinary reformer can appeal only to what the man in the street regards as mere sentiment. It is not concerned with the way the county treats its own prisoners and in fact has not the right to intervene in this, but it is clearly impracticable to have two classes in the same jail. Setting a special table for the federals with extra good food would only cause grumbling among the others while as for vermin and disease germs, these do not observe distinctions.

The Government has devised a complicated system of rating jails, running from 100 per cent good down. A 90-100 per cent rating carries a board of \$1.05 a day, decreasing with lower rating till a jail rating only 50-59 per cent gets only fifty cents a day. There is therefore a strong inducement on the part of the jail management to get the highest rating possible and a corresponding board rate, and the effect of this system in bringing about betterment has been very gratifying. Threats avail nothing, but the prospect of the loss of profitable boarders or reduction of their board bill has worked wonders. Officials who before would not or could not bestir themselves

are now coming forward hat in hand with promises of reform, promises which count only when put into effect.

Space is wanting for further details of this interesting movement which we owe chiefly to the genius of Sanford Bates, head of the Federal Bureau of Prisons. Much fuller information may be found in a paper read by Nina Kinsella at the 1932 congress of the American Prison Association and published in the July-August *Journal of Criminal Law and Criminology*, pages 428-439.

A Letter From Mrs. Widmayer

"As many of the *Critic* 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, utility aprons, silk patch work cushion covers, inlaid wooden boxes and picture frames, beaded purses and necklaces, horsehair belts, hat bands and dog leas, 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 *Critic* is glad to endorse Mrs. Widmayer's long and self-sacrificing labors in behalf of prisoners.

Penal Notes

Juvenism in Ohio.—Five years ago Paul Maxin (alias Faraday), age 19, stole a typewriter and was sent to the Ohio State Reformatory. He escaped, took a night business course in St. Louis and became a successful advertising manager for a business concern in Chicago. Somebody betrayed him and he has been sent back to the Reformatory to serve the rest of his sentence. What do these Ohio Javerts expect to accomplish? Are they proposing to try to "reform" a youth who has already reformed himself by putting him back where all of his efforts to make good are but too likely to be nullified? In addition to our frantic efforts to suppress crime would it not be well to pay some attention to these penal Shylocks and morous who can see nothing but getting the pound of flesh and who by their stupidity are thwarting the very objects for which they exist and draw their pay?

Russian Amnesty for Convicts.—Russia has just completed the Stalin ship canal between the White Sea and the Baltic. It is 136 miles long, was built entirely by convict labor and was completed in the unprecedented time of twenty months. As a reward over 12,000 prisoners have received a complete amnesty "as wholly corrected and fit for Socialist construction", while 59,000 others have had their sentences reduced. Some of the discharged convicts received decorations in addition.

Innocent Man Convicted of Murder.—Four years ago James Coleman, of Georgia, was sentenced to life in the chain gang on circumstantial evidence for the murder of his wife. Now another convict has confessed to being the murderer. The moral is obvious; suppose Coleman had been executed.

Some Warnings for the Unwary

In the February Curric the meteoric career of the Brother XII and his Aquarian Foundation was considered. There could be no better illustration that real sincerity and idealism are no sure protection against being deceived. There are those a-plenty who are merely looking for worldly success, for some means of getting what they want, and there are those who are ready enough, for their own enrichment, to offer them the purported occult means of so doing. That such people get stung eventually is perhaps only what they deserve—they trifle with black magic and reap the ultimate reward of self-seeking. On a somewhat higher plane, perhaps, are those who seek spiritual development for themselves alone, regardless of the rest of humanity. This is but a more subtle form of selfishness, and one has but to read what is said of L. L. Hyde's Buddhis in *The Voice of the Silence* to perceive that they too, when deceived, are reaping their proper reward.

Fooled by Brother XII

Sadder is the case of those who are sincerely looking for means of rendering service and who fall into the hands of charlatans. Appeals to selfish motives would be of no avail in such cases; the charlatan follows a shrewder course; he assumes the cloak of altruism, his sentiments are, apparently, of the loftiest. In this connection the case of the Brothers XII and his Aquarian Foundation is most interesting. His earlier pronouncements, purporting to coincide with a Master, *The Three Truths and A Message from the Masters of the Wisdom in 1926*, were based largely on the well-known theosophical classics and so made an appeal to those who were dissatisfied with certain conditions in the Theosophical Movement. They were written in excellent style and were almost free from affectations. Yet at the start I sensed the false ring in them. The plan of the "Masters"—that is, of Brother XII—was to segregate the elect and take them, or as many as possible, to a safe place where they would not be overwhelmed by the impending social catastrophe. Here we have a direct appeal to fear: save yourselves; let the mad world go as it will. That is no Brotherhood and no true Theosophy. Neither is the statement that "It was never intended that the masses of the fifth sub-race should achieve Universal Brotherhood". The purported Master's plan of an "Inner Group" of twelve chosen by the Masters was sheer humbug. It meant, as I happen to know, an appeal through flattery to get together a group of persons sufficiently impressed with their own advancement and importance in the eyes of the White Lodge to be willing to accept such an appointment from the Brother in Chief. As for there being "no propaganda", the whole scheme was simply shouted from one end of the world to the other, and as far as the equality of the sacred twelve was concerned, it was obvious that Brother XII was to be the boss and the others his tools. In short, there was an undertone of appeal to fear, to self-seeking, to personal vanity, which stamped the whole affair as either a delusion or a fraud. But enough; those who bit were in the end bitten.

How, then, is one to distinguish the true from the false prophet? It is not always by any means easy, and is complicated by the fact that the false prophet is himself often sincere, but deluded. It is not true that everyone instinctively recognizes truth and distinguishes it from falsehood. Were it so, good people would never be misled. One can best judge by comparing what the prophet says or does with what we have from other sources recognized as authentic.

Mahatma Letters Best Antidote

I believe that one of the best prophylactics against being misled by false prophets or false masters is a careful study of such letters of the Masters as we have, especially the famous *Mahatma Letters to A. P. Sinnett* which, fragmentary as they are, carry in them the true wisdom for those who will make the effort to look for it, and more, to practice it. It is a patent fact that those who have disparaged the publication of *The Mahatma Letters* are the very ones who are blind to their injunctions.

And how many there are who think they cannot afford the price of this volume who will spend much more in chasing after this or that teacher, only to be disillusioned in the end.

It takes an accomplished confidence man to play the part of prophet successfully. Even the most skilled sooner or later fail to conceal the cloven hoof. Even the self-deluded who believe themselves in touch with Masters sooner or later afford the evidence of their error. Some of the suspicious signs are mentioned below and doubtless there are others.

Financial Go-Getters

Asking large fees for instruction and refusing it to those who cannot pay. That is pure commercialism. The true teacher has to live and perhaps travel and is dependent on support if he has no other occupation or means of his own. But even vociferous declarations that no fee is demanded may be deceptive, if ultimately large contributions are sought for. I was once temporarily interested in an organization of a secret nature which began by asking for no money, but which, after catching its victims in its tanglefoot, issued announcements to them that spiritual advancement in its ranks depended on the amount of money contributed; those giving much were enrolled in the "golden class"; those giving little or nothing were assigned to the "leadon class" which could expect but little from the Masters. The false teacher may not deliberately reject the poor; he may not deliberately go after the wealthy, but somehow he manages to be found where wealth is; the more wealth, the more affable he is, the more insinuating, while any keen observer can see that it is the shekels he has in mind. The true teacher recognizes no difference between rich and poor. Expensive living and dressing, traveling by the most costly routes or means of conveyance and occupying rooms at high-priced hotels are to be looked on with suspicion. It is vain to say that appearances must be kept up—that's just it; it means an appeal to the money source.

Personal flattery, pretending to be able to secure initiations or to bring one into contact with a Master through any means whatever other than the candidate's own efforts and worth, are sure indications of fraud. It is astonishing how readily persons otherwise strong yield to delicate flattery and allow themselves to be bound to the impostor with hoops of steel.

The Kundalini Racket

Talking about such matters as kundalini and chakras, with a warning about the dangers of experimenting with them unless guided by a competent teacher, such teacher being usually the talker himself, who is ready to impart this dangerous information for a suitable fee.

A Mahatma on Dirty Disciples

Personal vanity as exhibited by extravagant and conspicuous dress or oriental costumes—unless born to them—and the refusal to associate with those who, while sincere, are poorly clad or unkempt. *The Mahatma Letters* are explicit on this point and everybody should read what the Master M. wrote (pages 260-261). We are told by a disciple of the noted C. W. Leadbeater (Ernest Wood, *Australian Theosophist*, February, 1927, page 43) that this "gentleman" "has no special use for persons who, however diamond-like they may be in essential character, have nevertheless failed to take the trouble to cultivate and refine the exterior mind..." No more damning admission could be made, as the Arhat claims to be the chela of the very Master M. who said (ref. above):

"The sweet pulp of the orange is *inside* the skin—Sahib: try to look inside boxes for jewels and do not trust to those lying on the lid, I say again: the man is *not* a *best* man and a very earnest one; not exactly an angel—they must be hurried for in fashionable churches, parties at aristocratic mansions, theatres and clubs and such other *sanctuaries*—but as angels are outside our cosmogony we are glad of the help of even honest and plucky tho' dirty men."

The use of extravagant titles such as "Grand Master", "Imperial

Potentate", "Sri", "Mahatma", "Super-Yogi" and the like, and claims to belong to ancient occult organizations or fraternities with fanciful names. This is not intended to reflect on Masonic titles held by honorable men, which, however, are mere child's play from the Masters' standpoint.

Real Masters Use Good English

Giving out verbally or in writing purported communications from Masters which, instead of being expressed in clear modern English, are couched in such language as appeals to those who think that the more obscure it is, the more wonderful and esoteric it must be. Frequently such "communications" when closely examined are found to be mere drivel. The use of flowery language and of such saccharine terms as "Dear Beloved Seeker" and the like is suspicious. A common characteristic of such purported Mahatmic communications is that they are expressed in a sort of archaic English in imitation of the King James Bible, thereby giving them an air of sanctity which greatly impresses fools, but which is often so ungrammatical as to be unworthy of a school child. The frequent use of the pronouns thou, ye, thine, thee, and the verbs hast, canst, dost, etc., often jumbled up in the most horrible fashion with the current forms, is one of the clearest indications of intended deceit or cheap mediumship. Examples could be quoted by hundreds. Let one study *The Mahatma Letters* and he will see that no such airs are there adopted. The Masters, if they have something to say, say it in the clearest English possible with no frills; they desire to be understood, not to propound esoteric riddles or to display a poetic or sentimental disposition. And their English is the English of today, not of centuries gone by. Always distrust these archaic, flowery or honeyed communications. They are an insult not only to the true Masters, but to the intelligence of those listening to them.

The Judge Diary Question—Mr. Hargrove Speaks

In its discussion of the genuineness of the Hargrove quotations from papers of W. Q. Judge referring to Mrs. Tingley, the United Lodge of Theosophists publication, *The Theosophical Movement: a History and a Survey*, states that "in no place is the specific statement made that any of the alleged 'proofs' were in Mr. Judge's own handwriting." (page 667).

Dr. Joseph H. Fessell has already come forward with the testimony that these documents, recently discovered in the archives of the Point Loma Theosophical Society, are in Judge's writing (see December Critic), a statement which the Bombay U. L. T. organ, *The Theosophical Movement*, refused to publish, after having cast aspersions on him. This is confirmed by the Critic (September, 1932) from a partial set of photographs of the documents. The Critic has since received a much fuller set of photographs, nearly complete, in Judge's writing, containing the Hargrove quotations. Further reference may be made to these later.

Mr. E. T. Hargrove has now spoken in a letter addressed to the Editors of *The Theosophical Quarterly* and published in its July, 1933, issue (page 88) from which I quote in part:

Originals Written by Judge

"(1) The papers in question gave exactly what they purported to give, namely, extracts from Judge's diaries and occult records, referring to Mrs. Tingley, in his handwriting, accurately copied, nothing being omitted which would have discredited or nullified the passages quoted. The originals were seen at the time by several persons who certified that they had seen them.

"(2) Mrs. Tingley was Judge's successor so far as his non-public position was concerned. She was intended to serve as a stop-gap."

Mrs. Tingley Deposed by Masters

"(3) Mrs. Tingley failed, and then entrenched herself in her failure. Her new position had fostered her ambition and other very serious weaknesses. Consequently she was deposed by the order of those whom, from the beginning, Judge recognized as his Superiors and as the true Founders of the Theosophical Society."

We Are the Elect

"(4) As Mrs. Tingley refused to accept her deposition and was able to persuade many that it was invalid—not even the formation by her at Chicago of the so-called Universal Brotherhood with herself as Official Leader with autocratic powers, serving to open their eyes—the task of carrying on the Work of Judge and of H. P. B. and their Masters, fell to those who have been identified with The Theosophical Society and with the *Theosophical Quarterly* from that time to this."

All Others "Out of the Movement"

"(5) The Point Loma Society represents those who followed Mrs. Tingley out of the Movement, in spite of her obvious failure and her open violation of Theosophical principles.

"(6) The United Lodge represents those who, like Robert Crosbie, followed Mrs. Tingley to Point Loma, out of the Movement, and who, when they did finally wake up to the fact of her failure, lacked the moral courage to seek readmission to the real Society, preferring instead to claim they had been deceived, and that Mrs. Tingley never had been Judge's occult legatee.

"(7) The Adyar Society represents those who attacked, slandered, and did their utmost to destroy Judge, as part of the Brahmin campaign to destroy the reputation of H. P. B."

The important point in the above is Mr. Hargrove's statement that his quotations in the E. S. T. circular of April 3rd, 1896, were from documents in Judge's handwriting. The truth of this is abundantly proved by the photographs in my possession.

Naturally Mr. Hargrove takes the attitude of his particular society with regard to the later history of Mrs. Tingley. With this I am not concerned here, though it is somewhat amusing to note that "the task of carrying on the Work of Judge and of H. P. B. and their Masters fell to" his particular organization, constituting it **THE ONE AND ONLY**, while all of the other folks are "out of the Movement", no matter how loudly they swear by the same Judge, H. P. B. and Masters. One would also be interested to learn on what he bases his statement in "(3)" that Mrs. Tingley was deposed by order of the Masters. It should not be forgotten that Mrs. Besant based her attack on Judge upon purported orders of the Master received by her personally (*The Case Against W. Q. Judge*, page 13). Without intending to reflect on Mr. Hargrove's sincerity one would like to know what actual proof exists of the genuineness of such orders regarding Mrs. Tingley. These "Masters" are certainly most accommodating, adapting themselves to everybody's desires.

In Defense of Robert Crosbie

Aside from the Great Lights of Theosophy, few theosophical writers appeal to me more than Robert Crosbie, founder of the United Lodge of Theosophists, and I rejoice in the occasional quotations from his talks which appear in the U. L. T. magazines. Further, it is always a joy to note when any of his devoted followers of the United Lodge, here, there or anywhere, live up to the spirit of his dictum (*Theosophy*, February, 1926, page 107):

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

To this one might add that Robert Crosbie did not live in order that books or pamphlets lauding—and misrepresenting—him should be "swallowed wholesale", but that truth should prevail. So it is almost imperative to present some of his own words together with certain not very creditable claims which are being made concerning him. Consequently I compare some statements of his with what is said of him in a pamphlet of information issued under the auspices of the United Lodge of Theosophists, entitled "The United Lodge of Theosophists; its Mission and

his Future", which would lead one to infer that during the days of struggle between the followers of Mrs. Katherine Tingley and her opponents in the Theosophical Society of America and later Mr. Crosbie adhered to the Tingley majority of over 90%, not because he approved of Mrs. Tingley or her policies, but because he had to stay put somewhere and preferred being put with the big majority of whom he disapproved, rather than with the sensible and honorable few. Whether this would be a strictly honorable course is not for me to decide. It savors more of politics than of ethics, and could hardly be justified unless he hoped to win away the deluded from their delusions.

Fortunately Mr. Crosbie has left indisputable evidence that far from siding with the Tingley majority from motives of policy, no matter how good, he did so because he was fully convinced that he was on the right side—the side of Mrs. Tingley. Why he parted from her later, whether he left Point Loma voluntarily or was forced to do so, is beside the question and is a point on which the stories differ. All we are concerned with is to defend Mr. Crosbie against the claim of his would-be defenders that he ran with the crowd.

The U. L. T. pamphlet says in part (page 7) :

"On the death of Mr. Judge in 1896, Mr. Crosbie did what was possible to induce those most prominent in the T. S. A. to heed the dying words of Judge—"There should be calmness. Hold fast; go slow." But the same influences held sway as had produced all former wrong courses. Ambition and the desire to lead on the part of the few caused Mrs. Katherine Tingley to be heralded to the membership as the 'successor' of Mr. Judge, as Mrs. Besant had claimed to be the 'successor' of H. P. B. As ninety-eight per cent of the members accepted the representations made, Mr. Crosbie could only go with the majority if he would not desert the work built up by the sacrifices of H. P. B. and Mr. Judge before him.

"Then ensued two painful years of rivalry—first between the T. S. A., under the leadership of Mrs. Tingley, and the Deott-Besant society; then of violent dissensions between Mrs. Tingley and those who had been responsible for foisting her upon the confidence of the members of the T. S. A. This latter war of clashing ambitions and pretensions to apostolic authority, culminated in the Chicago convention in February, 1898, where, by the vote of more than ninety per cent of the delegates, the name of T. S. A. was changed to that of 'The Universal Brotherhood and Theosophical Society'; and a new constitution adopted giving to Madame Tingley absolute autocratic control over all the activities of the society. A handful of the delegates—those who had originally vouched for Madame Tingley—"bolted" the Convention, and thereafter called themselves the T. S. A.

"Of all these events Mr. Crosbie was a witness and, as before, found no way open but to abide by the decision of the majority. For the ensuing six years he worked to the fullest extent possible to keep alive the spirit of fraternity and theosophical propagandism. By 1904 the once strong membership had dwindled away under the lurid management of Mrs. Tingley until there remained but a few hundreds out of many thousands. Further efforts being useless, Mr. Crosbie left the Tingley society and removed to Los Angeles, California."

How entirely false is the impression which the above appears designed to create will be seen from an article published by Mr. Crosbie in *The Search Light*, Vol. 1, No. 1, April, 1898, pages 3, 4, two months after the Chicago convention referred to. It is only one of several that could be cited. One can see that Mr. Crosbie was not only heart and soul with Mrs. Tingley, but entertained a very poor opinion of her opponents who, he claimed, were being sifted out for the good of the Movement. His "propagandism" was the "propagandism" of Mrs. Tingley. The article is as follows:

THE SIFTING PROCESS

by Robert Crosbie

"Great Sifter is the name of the Heart Doctrine, O disciple. The Wheel of the Good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out the golden grain, the refuse from the flour. The hand of Karma guides the wheel; the revolutions mark the beatings of the Karminic heart. . . . True knowledge is the flour, false learning is the husk. . . . To live to benefit mankind is the first step."

How pregnant the above extracts from the Voice of the Silence are when applied to the Theosophical movement, its various organizations, and the individuals which composed them from 1875 up to the present time.

The first great Leader, H. P. Blavatsky, founded a Society whose principal object was "to form the nucleus of a Universal Brotherhood of Humanity."

The second great Leader, Wm. Q. Judge, formed a Society whose principal aim and object was "to form a nucleus of Universal Brotherhood."

The third great Leader, Katherine A. Tingley, established the organization called "Universal Brotherhood," or "The Brotherhood of Humanity," which last organization comprises and contains "the nucleus" which the two previous organizations were designed to "form."

Through all these changes of form the sifting process has been in operation, the crucial test being the ability to take "the first step," which is plainly stated, "to live to benefit mankind." All those who have not made this the ruling motive in their lives, have failed, for it is the keynote of Universal Brotherhood, and through it alone can we be thoroughly united in purpose and feeling, and present that union and harmony in which lie our strength and power, and which is the merit which calls to us, as a body, the assistance of the great Helpers of Humanity.

All the changes occurred in the natural course of development of the organized body, through the advancement and welding together of its individual constituents to such a point as to cause the less advanced elements to exhibit their inharmonious relations and bring about such action on the part of the majority as would prevent injury to the body as a whole, and at the same time enlarge the sphere of action to that extent which the nature of the body demanded. It was natural expansion or growth, from within outwards, and just what might be expected from a consideration of the "original lines" laid down. There is no departure from them; the "lines" run clearly from the beginning through all the changes. Careful and conscientious retrospection corroborates the wisdom of every step so far taken.

It is not difficult to see what "An Ark of Safety" the Universal Brotherhood is for the work, and to realize the wisdom of the Leader in sounding the key-note, when it was not generally known that the dark forces of disintegration were so close to us, and which aroused us to action, and disclosed the imminent danger. Had it not been for the Universal Brotherhood the whole work would have been stopped in some places, hindered in others, and almost irreparable damage done because of the critical point of the cycle, when would be entered upon "the new order of ages."

Foolish are those who are attempting by legal technicalities to hinder the work, who cry autonomy for themselves, and yet would hinder and cry out against autonomy for others, who hope to establish "brotherhood" by assumptions of their own paramount intelligence, and the mediocrity of all who differ from them; who never were workers in the true sense; for all who know the Leader best, who have worked the closest to her, are the ones who are most energetic in carrying on the work at Headquarters, and the most unswerving in their allegiance to the Leader, and certainly their judgement is worthy of the most weighty consideration, for no others are so well qualified to judge.

Some names, like those of Messrs. Spencer and Criscom, Jr., have appeared in print so often in connection with New York activities, that it might be supposed that they were workers of the Headquarters' staff, and being now connected with the disintegrating faction, it might appear that the staff was weakened by their disaffection, but they were not part of the staff, nor were they workers in the true sense, especially since the return of the Leader from the Crusade; they had a way of dropping in about sundown, three or four times a week and spending half an hour or so, and attended such meetings as they were called to. It seems necessary to call attention to this point, for the part taken by them in the attack upon our Leader, (for no matter how much it is disguised, that is the real issue), might lead members to suppose that they were very essential to the work, and persons whose opinions might appear to be of more weight than they really are.

We had examples of the same kind of operations of the sifting process a few years ago, when, as at the present time, the great majority stood by the Leader, and followed the true path, and the minority, the small minority, as now, held on to the shells of organizations, pursued the path of persecution, and assumed to have "overwhelming virtues."

It is inconceivable that the writers of the official but anonymous U. L. T. pamphlet from which I have quoted were unacquainted with the fact that Mr. Crosbie was for fully eight years an ardent Tingleyite, and it is inconceivable that so honorable a man should have made false pretenses to the members of the association which he founded. Why, then, have they used such evasions and misrepresentations which can only reflect on his character, while they place at its head the words "There is no Religion higher than Truth"?

Death of Mrs. Annie Besant

The effect on the Adyar T. S. of the death of Mrs. Besant, September 20th, 1933 will be watched with interest. With all due recognition of her many achievements, the Cause does not feel called on to present an obituary and stands by what it has said during the past sixteen years, that she turned the Theosophical Movement topsy-turvy. As there will unquestionably be a torrent of exaggerated and silly stuff written about her by her admirers, attention is called to the only reliable and impartial biography, *The Passionate Pilgrim*, by Gertrude Marvin Williams. (See notice on last page.)

At the Periscope

Latest News in Brief.—Mrs. Annie Besant died at Adyar Sept. 20th; cremated next day on pyre lit by Leadbeater; A. P. Warrington president *pro tem.*; Leadbeater heads E. S.—Pelley trying to start Nazi movement in U. S.—Rukmini Arundale now a "beloved Leader"; likewise George.—Dr. and Mrs. Arundale seek vocal immortality through the phonograph.—De Purucker and staff return to U. S. in October; convention in Boston.—Arundale's "Advance! Australia" movement shrinks to petty squabble in T. S. over broadcasting station.—A. P. Warrington, V. P. Adyar T. S., recovers from severe attack of smallpox at Adyar; was he vaccinated?—George the Bishop tells all about himself at Wheaton—"Theosophical Youth Movement of America" started with Rukmini Arundale as president; to be worked by absent treatment.—Sidney A. Cook bravely presents and membership statistics of American Section; membership drops from 5,236 to 4,544 in one year and in six years from 8,520 to 4,544.—*Aryon Path*, U. L. T. magazine, scared lest it be thought Hitlerite.—American T. S. (Adyar) starts "Greater American Plan"; to begin by reforming themselves.—*Theosophy* magazine (U. L. T.) gets colle over Judge Diary question.—Jinarajadasa, in *Theosophist*, discusses claim that *The Mahatma Letters* are forgeries.—Dwight Goddard, well-known Vermont writer on Zen Buddhism, now 72, goes to Tibetan monastery.—John P. Allan, long gen. sec. Scottish Section, T. S., died Sept. 12.

For Those Who Don't Know Better.—Don't think that the presence in this March issue of news items about events not occurring till September or October proves the Editor to be possessed of clairvoyant foresight. The only thing he can perceive in the akasha is a polite note from the printer, saying: "No cash, no Carrio." Put them all down in September or October and ask yourself if you have helped to get the printer's bills paid when due.

The damage suit of AMORC against George L. Smith and E. E. Thomas having resulted in a hung jury, 8 to 4 for acquittal, the case was dismissed. Thereupon H. Spencer Lewis, Grand Master General and Imperator of AMORC, brought a libel suit for \$10,000 damages against Smith at the trial of which, so I am informed, Smith was not permitted to present his evidence on the ground that no charges of fraud were involved in the pleading. Result, Smith was found guilty and sentenced to pay a fine, or damages, of \$1,000. The evidence which Smith was not permitted to present in his defense is presumably that which is to be found in the strictly legal document "The Case of the Ancient and Mystical Order Rosae Crucis [AMORC] against George L. Smith and E. E. Thomas", published by The Philosophical Publishing Company, Quakertown, Penna., and which may be had from it free on request. This presents impartially and without discussion the charges and counter-charges in the first suit alluded to. It is "of special interest to all Masons, Rosicrucians, students of occult and fraternal organizations."

Niagara Falls Convention.—23 out of the 32 pages of the July, 1933, *Canadian Theosophist* are devoted to the International, Inter-society Theosophical convention held at Niagara Falls, Canada, June 10-11. As the convention originated with a Canadian (Ceel Williams) and was held on Canadian soil it was appropriate that so much space should be given to it, though it must be confessed that convention reports usually make rather tiresome reading. The really significant point is that the activities were shared by the Adyar and Point Loma societies and that it is therefore the first fraternization convention to be held in America, aside from local fraternal gatherings. The United Lodge of Theosophists is understood to have treated the invitation in a friendly manner and some members were present. The ONE AND ONLY Theosophical Society of New York is not mentioned. On page 139 Mr. Williams appears as highly pleased with his work, as he should be, while Lomaites will be glad to see what Mr. J. Emory Clapp, president of the American Section, Point Loma T. S., looks like. Those interested can obtain copies of this convention issue—and incidentally of the likenesses of Messrs. Williams and Clapp—by sending 10 cents (not stamps) to *The Canadian Theosophist*, 33 Forest Avenue, Hamilton, Ont., Canada. The next convention will be held next year in Rochester, N. Y.

Kum Bum.—The *Peiping Chronicle* of June 30 (1933) tells us of the journey of Mr. A. L. Cleather, her son Gordon Cleather and Basil Crump towards Kum Bum, which they were approaching, expecting to join with the Tashi Lama. They travel by motor car and transport their belongings by motor trucks and camels. Kum Bum, in the extreme north-east Tibet, was the birthplace of the famous Tsong-Ka-Pa, Buddhist reformer (14th century) and founder of the order of Geluggas or Yellow Caps. The monastery—and that is about all there is of Kum Bum—harbors about 2,000 lamas and it is here that the famous tree, described by the Abbé Huc, still grows. Tradition has it that this tree sprang from the shorn-off hair of Tsong-Ka-Pa, and its leaves, so says the Abbé, bear inscriptions in Tibetan characters which he assures us that he saw and that they are not artificial, but part of the natural growth. What our travelers will have to say about it will be awaited with great interest. One does not forget the stories of showers of hailstones bearing the picture of the Virgin Mary.

The Same Old Ditty.—The anonymous writer of the editorial section of the magazine *Theosophy* (February, 1923, page 231) speaks of Mrs. Allen L. Cleather and Mr. Basil Crump as "ex-theosophists"! P'ral Teufel! Doesn't the gentleman know that Mr. Crump has recently published a book, *Evolution as Outlined in the Archæological Eastern Records*, which is an epitome of H. P. B.'s *Script Doctrine* and just as much H. P. B. as anybody could have made it? Doesn't he know that Mrs. Cleather is the author of more than one book written in defense of H. P. B. and her teachings? Can he point to any untheosophical statement that either of these persons has made? One might overlook this statement as an unintentional error on the part of *Theosophy* were it not that it has on two previous occasions published malicious and slanderous attacks on Mrs. Cleather (*Theosophy*, October, 1923, pages 536-9; January, 1929, pages 101-2; see Currie of March, April, 1929) under the pretense of supplying its readers with "history", and for no other reason than that Mrs. Cleather had made some uncomplimentary remarks about W. Q. Judge. On the other hand, one must compliment the same Anonymite for his delightful exposure of the "Mother's Day" hypocrisy.

Pelley Tunes in on the Fourth Dimension.—William Dudley Pelley, a newspaper man who attained to some notoriety through the publication of a psychic experience called "Seven Minutes in Eternity," which affected him as did the experience of Saul of Tarsus, but with a difference, is now writing and publishing incessantly and has developed grandiose schemes for the renovation of society. He has organized an association of "Silver Shirts"—to which "Skirts" are also admitted—and of which, of course, he is the chief "Shirt". I am not disputing Mr. Pelley's sincerity, but what concerns me is that he gets his ideas "out of the vastness of Cosmos" by means of his "Psychic Antennae" and aided by his knowledge of the Great Pyramid. Whether his communications come direct from Christ I do not know. If so, I am sorry for Christ, for in his sojourn in the vastness of Cosmos he seems to have undergone the same sort of degeneration that other notables of the past show in the seance room, and to have acquired the diffuseness and ramshackle sentimentality so characteristic of such communications. Mr. Pelley's scheme—or shall I say Christ's?—is set forth in a pamphlet entitled "What Manner of Government is the Christ to Set Up?", which is marked "Confidential", but which the Shirts and Skirts are requested to distribute "among harassed Protestant Christian friends". It includes the free receipt by every citizen of \$83.23 monthly from the Government (page 2), while "raw elemental food is to be made quite as free as the air required by the lungs to breathe" (page 7). That is quite an advance considering that even birds and snakes have to work hard for what they eat. Who wouldn't give Mr. Pelley the ten dollars he asks for to bring about this Utopia? Had he only added free beer and a free husband or wife for everybody the lure would be simply irresistible. Seriously, however, the only lesson I get from Mr. Pelley's effusions is another warning against the dangers of trifling with psychism. Incidentally, when one notes that Mr. Pelley has copyrighted his pamphlet one is prompted to ask whether its purported inspirer, Christ, copyrighted the Sermon on the Mount.

Purucker in Holland.—Judging from press and other reports Dr. de Purucker seems to have made quite a hit in Holland and Sweden. As full reports will be found in *The Theosophical Forum* I need not repeat here. But what I earnestly pray for is a public debate between Drs. de Purucker and Arundale on "What Theosophy Is and Isn't". Dr. de Purucker would defend the thesis that Theosophy is the Wisdom of the Ages, while Dr. Arundale would maintain that it is anything you damn please that suits you, red, green, yellow, blue or ultra-violet. Whether the feathers swept up after the affair would be Puruckian or Arundalian is not for me to say.

Tell it to Ripley.—Locating underground water by means of the divining rod is an old art and one which is still in question, with not a little evidence of its possibility. But now comes E. M. Penrose, "Official Water-diviner to the Government of British Columbia" and in an article on "Divining from Maps" in the March, 1933, *Occult Review* (pages 174-182) tells us that it is not at all necessary for the diviner, or dowser, to go over the land. All that is needed is to have a map of it and it is possible, for him at least, to mark accurately the spots where water (and also oil and ores) will be, or have been found, and this even at hundreds of miles from the spot and without the least personal knowledge of the locality. His method is to move a pencil over the map while holding in the other hand a small pendulum. When the pencil touches a spot where there is water the pendulum begins to get active. A skeptic before whom he satisfactorily demonstrated this astonishing power and who had submitted a map of his own property exclaimed: "Well, I'm damned!" And that is the most I can say of his several stories, if true.

More Schools?—It is not characteristic of theosophists, though it is one of their failings, to start new schemes requiring funds while those already in existence are languishing for lack of money. The latest scheme is the "Besant Memorial School", for which donations are in process of begging. It should shame those who are tempted to put their money into this scheme, which clearly has no other object than the glorification of the personality of Annie Besant, as no definite plan has been proposed, to read in a loose colored supplement to the March, 1933, *Theosophist*, that one of the Olcott Panchama Free Schools for the children of the depressed classes in India has had to be closed because of lack of support. This is the "H. P. B. Memorial School," established in 1898. The one remaining school, the "Olcott School", established in 1894, is also threatened. There is no more worthy charity under theosophical auspices than the long established Panchama Free Schools; they represent real work for the betterment of India and those who are disposed to listen to the shoutings of George Arundale for something new with Mrs. Besant's name attached, and to the demands for keeping alive the corpse of her "Happy Valley", would be doing something really worthwhile by sending their little donations to the Secretary-Treasurer of the Panchama Free Schools, Adyar, Madras, India.

Mrs. Cousins Jailed.—From the *Madras Weekly Mail* of December 15th I learn that Mrs. Margaret E. Cousins, wife of Dr. James H. Cousins, has been sentenced to a year's imprisonment for disseminating seditious, after refusing to put up a bond for good behavior. It appears that she made two public speeches urging the men and women of India to defy the "Ordinances" and make them inoperative. These famous "Ordinances" consist of emergency regulations enacted by the India Government for the purpose of preventing acts of violence by revolutionists and have caused not a little opposition because of their restrictions on the customs and privileges of innocent people. Whether they were too strict is a question, though it must be conceded that a condition permitting the frequent assaults and even murders of public officials was not to be tolerated. I judge that Mrs. Cousins got just what she deserved, just as Mrs. Besant got what she deserved when she was interned for permitting the publication in her newspaper of matter palliating political assassination and refusing to enter bond to desist. Mrs. Cousins is a theosophical lecturer and her name, as well as that of her husband, is well-known in Adyarite circles. Like Mrs. Besant she is an Irishwoman and like Mrs. Besant she has lived a life of rambunctiousness, having been twice in prison in Ireland for political activities, and having once gone on a hunger strike. She will now have a further chance to starve herself, something Mrs. Besant never tried, to her credit be it said.

Nucleus of a Theosophical Library

(Continued from February Currie)

All from the G. E. Library. Prices subject to change without notice.
Some Books Relating to H. P. Blavatsky

Kingsland, William—The Real H. P. Blavatsky, \$5.75.

The latest and best biography.

Was she a Charlatan? paper, \$0.50.

Reprint of appendix to The Real H. P. Blavatsky; defense against the Psychical Research Society's charges.

Butt, G. Buseden—Madame Blavatsky, \$2.25. Also an excellent biography.

Besant, Annie—H. P. Blavatsky and the Masters of the Wisdom, paper, \$0.50.

In defense of H. P. B. against the Coulomb charges, etc.

Clather, Alice L.—H. P. Blavatsky; her Life and Work for Humanity, boards, \$1.25. By one of her personal pupils.

H. P. Blavatsky as I Knew Her, boards, \$1.25.

H. P. Blavatsky, a Great Betrayal, paper, \$0.50.

Exposes the vagaries and immoralities of certain "leaders", the Liberal Catholic Church, the World Teacher craze, etc.

In Memory of Helena Petrovna Blavatsky, by Some of Her Pupils, \$2.25.

Blavatsky Association reprint of the original edition published shortly after H. P. B.'s death.

Aids to Students of The Secret Doctrine

Crump, Basil—Evolution as Outlined in the Archaic Eastern Records, \$1.30.

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Besant Debunked

No disrespect to the famous late president of the Adyar T. S. is intended in saying that much silly stuff has been written about her by her devotees. No impartial biography has been written except Gertrude Marvin Williams' *The Passionate Pilgrim*. Critical but kindly. About one-half of the 380 page volume is devoted to her theosophical activities and the growth of Neo-theosophy, World-Teacherism, Liberal Catholic Church, etc. \$3.50 from the O. E. LIBRARY.

Glossaries for Theosophical Students

- Blavatsky, H. P.*—The Theosophical Glossary; photographic reproduction of the original edition, \$2.00. Absolutely the *only* reliable theosophical glossary, and indispensable for all students of *The Secret Doctrine*.
- Dowson, John*—A Classical Dictionary of Hindu Mythology and Religion, Geography, History and Literature. Sixth edition, \$4.00. If you are interested in Hindu religions, philosophy, history, this will tell you almost anything you want to find. I consult it not only every day, but every night (including Sundays).
- de Furucker, G.*—Occult Glossary, \$1.50. Not a complete glossary, but especially valuable for students of his *Fundamentals*.

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.

THE O. E. LIBRARY CRITIC

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BY

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Yearly subscription, United States and foreign, fifty cents. Single copies, five cents. British and Canadian postage stamps, paper currency and blank (unfilled) postal orders accepted.

MORE PRISON CORRESPONDENTS WANTED

As every reader of the CRITIC knows, we have for many years been engaged in securing outside correspondents for friendless prisoners. Time was when we had but to say the word and there were volunteers for this work sufficient to meet the demands, often persons who were familiar with special lines of study in which occasional prisoners were interested.

As compared with the present those were sunny days. How is it now? We still get requests from prisoners for correspondents, but the number offering to help them has dwindled almost to zero. Repeated suggestions in the CRITIC that this is a kind of work which serious people with spare time on their hands can undertake have met with no response. Why is this? Certainly people in general are not busier today than they were ten years, or even five years ago. There are many who have more leisure on their hands than ever before in their lives. And the prisoner is the same as ever, only there are more of them.

There are several reasons for this indifference. One is that many are too busy sympathizing with themselves to sympathize with others. Then, we are experiencing what is called a crime wave. There has been an increase of crimes of the most atrocious character, such as kidnapping, which have inflamed public animosity against criminals in general and a popular demand that they be treated more harshly. This is the public viewpoint, largely fostered by a sensational press, but the fact remains that the rank and file of prisoners remains about as it has always been. I am not making an apology for the worst of them, but there are large numbers who are criminals largely through force of circumstances, people driven to desperation by poverty, young men who have acted thoughtlessly and without due consideration of the results. Disregarding the worst type, these youths are shut away from intercourse with the outside world, are frequently abandoned by their families or friends as hopeless, and are exposed to the most prejudicial influences in confinement. A little interest

shown in these—not preaching, which is to be condemned, but just a kindly interest—a little light from a better side of human nature, these often work wonders.

We are not asking for immature correspondents, for those who are prompted by mere curiosity or unreasoning sentimentality. We want correspondents who have some understanding of human nature, a kindly, sympathetic disposition and a willingness to speak encouraging words to those who have no one to encourage them. We have placed the age limit of correspondents at twenty-one; there are some near this age who are qualified to do such work, but in general we prefer more mature persons, men or women, with some experience of life.

And we ask those who are still reading the CRITIC and who were formerly engaged in prison correspondence, but who have dropped it for one reason or another, whether they will not be willing to try again. Perhaps they have met with disappointment, perhaps they have encountered prisoners who were seeking financial aid, or who had other objects than those in which we are interested. That there are plenty such is not denied, but it is easy enough to drop them and try others. But there are also plenty who are really in earnest and who would be exceedingly grateful for a little personal interest. To contact these is a lesson in human nature which it is next to impossible to get in any other way. It is well worthwhile for those who have the patience and interest to learn it.

The conditions of membership in the O. E. LUNARLY LEAGUE, for prison work are, a subscription to the CRITIC, if not already a subscriber and the payment of ten cents registration fee. We should also like some information as to approximate age, proclivities and special interests if any. These data are asked in order to enable us to make more satisfactory selections of prisoners.

Penal Notes

Penalty for Kindness to a Bird.—Foster Lewis, business man of Evansville, Ind., found a wounded bird in his yard, took it in and nursed it back to health, whereupon the bird refused to depart. Thereupon the game warden swore out a warrant against him for "illegally possessing a red bird in violation of the migratory bird treaty act", and he was bound over to the federal grand jury. Lewis then threatened to leave the United States if convicted, which might be difficult as he would find his "criminal record" an obstacle to entrance elsewhere.

Britain to Have Prison Newspapers.—With as much caution as that of an elephant crossing a bridge the British Prison Commissioners have decided to try the "experiment" of publishing newspapers in two English prisons. These will contain strictly expurgated news and nothing else and will be published weekly. They will be compiled by the respective governors (wardens) and issued to each inmate, prisoners taking no part in their production. It is too much to expect that these gentlemen have seen the often excellent papers and magazines published in the leading American prisons, edited and in large part written by inmates and affording a valuable contribution to penological discussions, as they present the prisoner's viewpoint.

Prohibition in India.—Some time ago the government of the Madras (India) Presidency decided to make a local trial of prohibition. According to the recent report of the Excise commission the experiment of putting certain districts under prohibition has proved a dismal failure. Drunkenness and crime increased, with no apparent compensating advantages. Curiously it was the women who made the loudest protests. They claimed that under the license system their husbands worked all day and then took their nip in the evening. Under prohibition, however, they would absent themselves from their work all day in order to go long distances after a drink, and with corresponding loss of wages.

Don't Be Fooled.—The same persons who urged the repeal of the 18th Amendment because under it there was just as much drinking as ever, argue that the legal manufacture and sale of alcoholic beverages will give employment to thousands if not millions of people. So far as I have seen, however, none of them have shown that the floods of illicit liquor were produced and distributed without labor, or that a thousand gallons of bootleg requires less grain, less work in finding their way into American stomachs than the same amount of government endorsed booze. Don't be fooled. If there is to be an increase of labor it is because there will be an increase of drinking; if there is no more drinking there will be no more labor. The real advantage of repeal lies partly in the expected decrease in criminality, which is problematical, and partly in the diversion of bootleg profits into the public treasury. Most of the reformers seem bent on keeping up the speakeasy by preventing the return of the legitimate saloon. The fellow who wants one drink is to be forced to buy a whole bottle. Is that sense? The continued speakeasy will answer that question.

Homicide in the D. C.—During the year ending June 30, 1933, there were 101 murders in the District of Columbia. On that date there were eleven men under sentence of death in the city jail. One of these was given a temporary reprieve by President Roosevelt just four minutes before being seated in the executioner's chair, thanks to the statement of another man at the last moment that it was he who fired the fatal shot. The reprieved man, who had always protested his innocence, was driven temporarily insane through joy. He was one of a group of four negroes implicated in the murder of a taxi driver, and as the court could not decide which actually fired the shot it was decided to kill the whole lot to make sure of getting the right one. This peculiar form of "justice", however, is not the monopoly of the District of Columbia.

"Alfalfa Bill" on Crime.—Governor William A. Murray of Oklahoma, better known to the world as "Alfalfa Bill", has addressed a message to the state legislature on the topic of crime prevention and punishment (quoted in part in the July-August, 1933, *Journal of Criminal Law and Criminology*, page 404) which leads one to suspect that he is a reincarnation of some medieval judge. His remedy is to beat up the delinquent boy (or girl?) with a cat-o-nine-tails in court. If this doesn't work, expose him publicly in the stocks and, if necessary, give him 39 lashes, to be doubled if this proves ineffectual. For hijacking and robbery with firearms he recommends that the offender, upon sentence to the penitentiary, shall receive 39 to 100 lashes with the cat—why 39 is not explained—to be repeated upon his discharge or parole. This plan of embittering an outgoing convict against society is not original with Mr. Murray; it is still prescribed in Canada in certain cases. Mr. Murray, however, goes Canada one better—he would have the death penalty for a third time offender, but whether he is to be beaten up prior to killing is not stated.

Barking at Barker—A Trip to Reviewland

Those who have read the Currier's review of the first volume of the *Complete Works of H. P. Blavatsky* (January Currier) or who have seen the book may be interested in learning how it impresses a certain professedly ultra-Blavatsky publication, to wit, the magazine *Theosophy*, an organ of the United Lodge of Theosophists (June, 1933, page 378). As this review is not lengthy it is reproduced entire below. It may also be well to look into some of the statements made therein as to their veracity, and to inquire as to possible reasons why a publication which one might have expected to be welcomed is almost unqualifiedly condemned. *Theosophy* says:

"The Complete Works of H. P. Blavatsky"

Under the above title, Rider & Co., of London, Publishers of *The Occult Review*, have issued Volume I, which supposedly contains the known miscellaneous writings of H. P. B. from 1874 to 1879 inclusive. In this respect the title is a misnomer, as various hitherto published writings are omitted. Among these are her *Letters to Professor Corson* which are among her very earliest theosophical statements. This omission is the more strange, seeing that these *Letters* were originally published by Rider & Co. themselves in 1929. Other omitted matter includes her important quarto statement on the Theosophical Society and its Objects originally printed in 1878, as well as various Russian letters during the period given. Practically all of the contents of the present volume are to be found in *A Modern Pantheon*, originally published in 1895. The matter included in Messrs. Rider & Co.'s volume contains several articles of doubtful authenticity and one, at least, which did not emanate from the pen of H. P. B. The *Preface* of the Editor, the well-known A. Trevor Barker, is on the whole conservatively drawn and his good intentions are not in question. His limitations as an Editor, however, are clear, and were plainly shown in his compilation of the *Mahatma Letters to A. P. Sinnett*, as well as in his *Letters of H. P. B. to Mr. Sinnett*. Any publication of the *Mahatma Letters* in their entirety was expressly discountenanced by the *Mahatma* himself, so that Mr. Barker acted upon his own judgement and responsibility, not that of the Master. A similar case is presented by a portion at least of the matter included in the volume under review, much of which is a reprint of material which serves no other purpose than that of idle curiosity, since its *raison d'être* is long since buried in oblivion. H. P. B. herself directed the attention of all interested to her named writings, all of which have been restored in their authentic original form in the photographic reproductions of The Theosophy Company. One would need either a large measure of credulity or an equal measure of conceit to imagine that H. P. B. would be interested in the publication of Messrs. Rider's volume. It is to be hoped that succeeding volumes (if they are ever completed) will show better selection and results than so far evidenced by this first volume of the much heralded "Complete Works of H. P. Blavatsky."

Should Scold Itself

The *Theosophy* reviewer does indeed well to hide under the cloak of anonymity. He declares the title—*The Complete Works of H. P. Blavatsky*—to be "a misnomer, as various hitherto published writings are omitted. Among these are her *Letters to Professor Corson* which are among her very earliest theosophical statements." Whether letters of H. P. B. are to be included in later volumes of the series I do not know, but it is not customary to include a writer's personal letters among his "works", the latter being material intended for the public. The reviewer might have saved himself such a foolish comment by reading the editor's preface, which tells us that "the earlier volumes of the present series contain every article that H. P. B. is known to have contributed to newspapers and periodicals. . . ." (italics mine). I am not informed that Professor Corson was either a newspaper or a periodical, or even an editor of such. It is of record, however, that the Editorial Committee at Point Loma

communicated with a leading spirit of the United Lodge of Theosophists asking for cooperation, which was bluntly and discourteously refused. If then there are any inadvertent omissions of which *Theosophy* knows, it should direct its rebukes to itself, not to the Editorial Committee. It could have helped and refused. This I consider most shabby.

"Practically all of the contents of the present volume are to be found in *A Modern Panarion*, . . ." This is simply untrue. I have checked up the two volumes. *A Modern Panarion* contains 66 articles published in 1875-79. The volume under discussion contains 86 articles within the same dates, five of which are translations of accompanying articles in foreign languages, that is, 81 distinct articles. These are 15 more than in *A Modern Panarion*, or nearly one-fourth more; quite a difference from "practically all", one would think! Further, *A Modern Panarion* has long been out of print and can only be obtained from the publishers of *Theosophy* (see last cover page) who are holding their stock at three times the original price. One is therefore invited to purchase an incomplete collection at 66 per cent more than the price of the work in question.

Exploiting a "Side Issue"

The fling at the editor, A. Trevor Barker, by referring disparagingly to his publication of *The Mahatma Letters to A. P. Sinnett*, is simply amusing. What have *The Mahatma Letters* to do with the present volume? Read the exuberantly enthusiastic review of *The Mahatma Letters*, shortly after their publication, in *Theosophy*, March, 1924 (pages 204-209) as "beyond all question, the one great contribution to Theosophical literature and history since the *Secret Doctrine*." Now, we learn that "any publication of the *Mahatma Letters* in their entirety was expressly discountenanced by the *Mahatma* himself, so that Mr. Barker acted upon his own judgement and responsibility, not that of the Master." I repeat: What has that to do with *The Complete Works of H. P. Blavatsky*? It is clearly an attempt to discredit the book by discrediting Mr. Barker who was not a member of the detested Point Loma Theosophical Society when he published *The Mahatma Letters*, as he is now; he had not then joined the United Lodge as he did later, and left it because he found it—in his estimation—wanting.

A Fling at an Avatar

Still more serious is the statement that "A similar case is presented by a portion at least of the matter included in the volume under review, much of which is a reprint of material which serves no other purpose than that of idle curiosity, since its *raison d'être* is long since buried in oblivion." Isn't that a bit absurd as coming from a source which published an elaborate history of the Theosophical Movement? And isn't it a trifle presumptuous? Has not *Theosophy* always regarded the words of H. P. B. as almost sacred? Does it not call her "the Avatar of the Nineteenth Century" (April, 1920, page 171; reprinted in *The Theosophical Movement: A History and a Survey*, page 41)? What is an Avatar? In her *Theosophical Glossary* H. P. B. defines an Avatar as "A divine incarnation. The descent of a god or some exalted being, . . . into the body of a simple mortal." Does it not seem at least presumptuous and conceited to condemn the words of an Avatar as serving today no other purpose than that of idle curiosity? Puff Teufel!

Finally, perhaps the gem of the whole review, we learn that all of the "named" writings of H. P. B. "have been restored in their original authentic form in the photographic reproductions of *The Theosophy Company*." Nobody recognizes more gladly than I do the great service so rendered. But it is simply brazen to insinuate that these photographic reproductions contain all that is worthwhile of H. P. B.'s writings. Further, it isn't true. Nothing of H. P. B. is more highly valued than *The Voice of the Silence*. The *Theosophy Company's* edition is not a photographic reproduction of the original, but contains in all 665 changes, or about one to every three or four lines—simply stuffed full of some editor's physis.

In short, the tone of the whole review gives the impression that the

impulse to condemn a work originating with, though by no means wholly carried out by members of the despised Point Loma Society is so strong that the reviewer has not only to make baseless charges, but even to condemn as worthless writings, of H. P. B. because they have only historical interest and because they have not been published by The Theosophy Company. He seems to think that it is the U. L. T. stamp which gives value to the writings of H. P. B. rather than that it is H. P. B. who gives to the U. L. T. whatever value it may have.

Reply to "Our Cynic"

Editor's Note.—See letter from "Our Cynic" in the February Curric.

April 20, 1933

Mr. J — G —

Dear Cynic:—

Garraiges

Yes, I was both surprised and pleased to hear from you again. But it had never occurred to me that you were peeved at me and my theory was that you had visioned the "higher self" of that pie shop lodge librarian, had married her and had accepted her view that the Curric is the work of a black magician. Of all the women you described and ridiculed in your various letters she was the best. While it was obvious that you and most of the rest were seeking knowledge either for intellectual entertainment or selfish advancement this poor homely girl, with little education, after drudging all day behind the counter of a cheap restaurant, instead of seeking amusement as ninety-nine out of a hundred would do, devoted her evenings to caring for the lodge library, cataloging and indexing the books and "phamplets"—as you once sneered at her for saying—asking for no reward other than doing her little bit for a cause dear to her in the only way she could. What matter if she did not bring to it a knowledge of Sanskrit and pronounced "Avatar" as "Avatter"? What matter if she was loyal to those whom you despised? What if she was sometimes irritable after a long day of toil? Can you not see in this unselfish desire to serve in her humble way something far above your own obvious aim to get something for yourself alone? And this girl, whose higher self I advised you to look for, rather than her uncountness and bad pronunciation, and whose shoestrings you are unworthy to untie, you spoke of as having been "created by the Lord out of the jawbone of an ass" and declare a boycott on me and on the Curric because I reprimanded you for your blindness.

Upon your affiliation with the Purucker lodge I congratulate you. Before, you were getting nowhere and getting there fast; now at least you will have another chance. Before, all you could see was the faults in others, especially women, and your one hopeful trait was your affection for your dog Jimmy. That you feel delight in your new association is encouraging, for you will at least assume the receptive rather than the antagonistic attitude. But consider. When you take delight in letting your imagination run up and down the Puruckian infinitesimals and infinitudes "like a monkey climbing up and down a rope"—to use your own words—are you not acting the monkey yourself, that is, are you not merely having a jolly good time of it with no thought as to why the rope is there? That, I am sorry to say, is the attitude of too many theosophists, no matter what their particular society may be. They are having a jolly good time with an extremely complex system of philosophy the knowledge of much of which, whether true or not, has little practical bearing on the vital spiritual problems which confront us at our stage of evolution, however important it may be for gods and archangels. To cram your head with these matters will help you along the Path no more than would studying conchology or becoming proficient at bridge—helpful for the intellect, no doubt, but you can and probably will remain just as selfish and unbrotherly as before.

In your lodge you will probably hear Dr. de Purucker quoted as saying that "Love is the cement of the Universe." In letters written to you years

ago I tried to convince you of this; turn back to them if you have kept them; I am not going to write it all over again. Try to get at the ethical side of Purucker's teachings if you can and you will see that playing the monkey is no part of it.

But about the Carrio. Evidently you have a certain "mold of mind" which you should do all in your power to "smash", as you say. It is good of you to acknowledge what the Carrio has done for you and for others; it is also kind of you to express the hope that when I land in the poorhouse I shall be cheered by the thought of what I have done. But briefly summarized what you say about the Carrio amounts to this: "We all owe a great debt to the Carrio for exposing the shams in the Theosophical Movement and in clearing the theosophical atmosphere. But now we have Dr. de Purucker and my advice about the Carrio is—close it down." Putting it a little more bluntly this amounts to saying: "Now that I (we) have gotten all I (we) need out of the Carrio it can just go to Tophet."

Apparently you think the Carrio was written for your especial benefit and having learned what to avoid and having found your true teacher through it, it may go to the devil. No so, my dear Cynic. You are not the only theosophist in the world, in fact, judging from what you say, you are not a theosophist at all, or you would remember the words of the Master K. H. in writing to Sinnett: "Ingratitude is not among our vices." You, on the contrary, would exalt it to a virtue. Admitting, as you do, that the Carrio has been of great service to you and presumably to others, that it has cost much labor and self-denial, that it has been published under constant financial difficulties, you suggest, now that you think that you have no more to learn from it, that nobody else has and that it ought to stop. You even tell me of the pleasure you got in entertaining a petty spite and borrowing it from a friend in order to embarrass it as much as lay within your small power by not subscribing yourself; you pride yourself on getting something for nothing when it was within your power to pay for it. Did you ever hear of karma? It means, among other things, that you can never get something without rendering some equivalent return either now or in the future; it means that all debts must eventually be paid and that thanking your creditor and telling him that he may go to the poorhouse is one of those things which, in the Administration of the Universe, "simply isn't done."

And your idea that now you have found, so you think, what you want in the Purucker lodge, and may therefore rightly forget those who are still laboring under the same difficulties under which you once labored and may now pin yourself down to getting "new truths" for your own gratification, is the biggest delusion yet. If that is one of your "molds of mind", better "smash" it at once. I still have hope for you, but if I were to judge you by what you say of yourself I should venture to predict that when you have gotten the little from G. de P. that your self-centered mind is capable of absorbing, you will throw him aside, say that he is "as obsolete as a dinosaur" and depart in quest of something still newer:

One foot in sea, and one on shore;

To one thing constant never.

These remarks are not made from a feeling of resentment. I get many such letters, or, more often, am made conscious of the existence of such a spirit. Man is a self-seeking being. Often enough what seem at first sight to be the highest ideals are merely a higher form of selfishness. One desires to reach the loftiest spiritual heights, not in order that he may the better help his fellow men, but for his own advancement, that he himself may be saved. Read that section of *The Voice of the Silence* called "The Two Paths". See what is said there of those who seek Buddhahood for themselves alone—the Pratyeka Buddhas. You say that your lodge wants to hang a large picture of the Leader "lest we forget." Good. Write those words in big letters and hang next it; they have many applications.

I am not disparaging your seeking truths new or old, but they will

avail you nothing unless you rid yourself of the idea that one can be a true theosophist, one after the ideal of the Masters, if he would kick aside the ladder by which he has ascended and by which others may ascend after him. On the contrary, it should be his first thought to do what he can to keep it in place. If another than the Curie can do the same work, well and good. But it has to be done. Caution signs are needed along the highway and if you would have them destroyed after you have passed, what is to become of those who follow you?

Keep your eye on that pie girl; try to learn from her *why* she sticks to her thankless library job instead of going to the movies or cramming up on Sanskrit. You might try to teach her the theory of the Purackian Absolute and to say "Karnian" instead of "Karna"; that is, if she doesn't bite you, which I think she should. More important, you will learn something of real unselfishness and --who knows?--perhaps in the end you may find a substitute to replace your lost dog Jimmy.

Always glad to hear from you,

EDITOR OF THE CRITIC

Editor's Note.—In 1923-25 the CRITIC published a series of letters exchanged between the Editor and the cynical J. G. His letters are among the keenest criticisms of conditions in the Theosophical Movement which can be found. When diluted by mixing with the Curie's replies they should be of value to all theosophists, of this, that or the other school. A set of about 19 issues can still be supplied for 25 cents (1 shilling) in stamps.

The Problem of Lemuria

The Problem of Lemuria, the Sunken Continent of the Pacific; by *Lewis Spence*. 249 pages with index, maps and illustrations. Rider & Co., London, 1933, 10/6. From the O. E. LUNAAN, \$3.50.

Lewis Spence is a Scottish anthropologist who for many years has devoted himself to the study of the possible existence in the past of an Atlantean continent lying between what is now America on the one side and Europe and Africa on the other. His best known book on this subject is his *Problem of Atlantis*. In this he sums up the evidence, traditional or legendary, ethnological, geological and biological, as far as this could be done within moderate scope, and decides in favor of the Atlantean hypothesis. It is beyond doubt the best treatise on the subject, not neglecting to mention Ignatius Donnelly's famous book, still current and its author has the advantage of a better scientific equipment.

In the present volume Mr. Spence approaches the question of Lemuria with the same scientific preparation. Pointing out the existence of ancient monuments and ruins on several of the Pacific islands, including Easter Island, so often mentioned by H. P. Blavatsky, showing that these remains indicate a relatively high civilization, that they could not have been built by the present inhabitants who know nothing of their origin other than vague traditions and legends, showing that the character of some of them is such that they could hardly have been erected on small islands, and going into considerable detail in discussing the submersion as well as emergence of land in the Pacific Ocean, he comes to several interesting conclusions, all of which must be regarded as somewhat tentative. One is that there were several large islands or small continents of which he presents a provisional map, harboring a race or races which, while possibly still in the stone age, were relatively advanced, and which bore no relation to the present brown and black inhabitants. One theory which will surprise many is that Lemuria and Atlantis were contemporaneous and that there was a certain amount of intercourse between them. His Lemuria is wholly a Pacific Ocean affair, though he also discusses the hypothetical continent extending from Africa to Ceylon and occupying part of the Indian Ocean, to which the name Lemuria was first given.

But for the elaboration of these views the reader must be referred to the book itself. It may appear that he is heaping theory on theory, but

It must be conceded that each of his theories has a valid even if not wholly convincing foundation, and he himself cannot be regarded as dogmatic—he admits the present lack of a sufficiency of data to establish his views beyond question.

Mr. Spence speaks respectfully of what Madame Blavatsky has written of Lemuria in *The Secret Doctrine*, but regards it as to be classed along with other traditional matter, to be taken into consideration, but in no wise to be looked on as having the weight of a revelation. But with the mass of material purporting to be of occult origin, whether secured by automatic writing, by clairvoyance, by reading the akashic records, he has no patience. Not only is such material often contradictory, but it involves endless assumptions, often bizarre, for which there is no sound basis of probability. Those who want romance instead of science may be delighted with the literary productions of Mr. Scott-Elliot (*The Story of Atlantis; The Lost Lemuria*) or Mr. Leadbeater (*Man: Where, How and Whether; The Lives of Alcyon; Rents in the Veil of Time* and more), but these are not to be regarded as scientific in any proper sense of the term. They are not scientific because they are put forward with no attempt at substantiation whatever, other than the seer's personal claim to infallibility. To close one's eyes and see things is no proof that what is seen corresponds to any reality. One demands more than that; one insists, or should insist, that such proof, or such evidence of probability be forthcoming as will entitle the seer's method to respectful consideration. The classical illustration of such lack is the clairvoyance of Mr. Leadbeater, who has managed to get his writings regarded by many as if they were handed down by God himself. One of the problems confronting anthropologists is the origin of the civilization of the Mayas in Mexico and Central America. Here, and also scattered over the Pacific area, to say nothing of other parts of the world, are inscriptions which so far no one has been able to decipher and which, once read, would aid in the solution of these problems. He who professes, as does Mr. Leadbeater, to turn his clairvoyant eye on the "akashic records" and read the details of the lives of the Atlanteans or Lemurians even to the cut of their clothes or their fondness for decayed fish, should certainly be able to find the key to these inscriptions, which could be verified in other ways. This, then, would afford an indication that his professed power has some basis. Yet neither he, nor any of those who have supplied us with "occult data" about Lemuria or Atlantis have made the least attempt to do this, success in which would lend weight to their claims, and prefer to regale their readers with what can only be regarded as fiction.

Mr. Spence has wisely disregarded all such productions and his books are therefore most wholesome reading for those who want to know something about these lost continents, but who are disposed to accept occult revelations at their claimed value. It is not by sitting in one's chair and closing one's eyes that one can solve problems which require the most patient searching through years into traditions, into ancient monuments and inscriptions, into geology and the geographical distribution of plants and animals by experts in these fields. Slowly, as this is done, we may reach clearer views as to the past history of mankind. He who would provide a short cut like the akashic record method must give better evidence that it has some value than by concocting a consistent story.

Mr. Spence naturally has no faith in the view, prevalent throughout the ages and part of the present-day theosophical equipment, that huge catastrophes by fire and water occur as a result of the people's sins. He does not accept the idea of widespread disturbances involving the sudden engulfment of large land areas as probable, and considers such changes as occurring slowly, or when sudden being relatively localized. There is no evidence within historic times that the greater catastrophes known to us have any connection with the goodness or badness of people—both alike suffer, the just with the unjust. And one is tempted to wonder why, if it

became necessary to destroy an evil race, such a cumbersome method as drowning a whole continent in the depths of the seas should be employed when the judicious distribution of a few pestiferous microbes would have been equally effective. Perhaps there is a deeper philosophy in these things than we know, and I would be the last to deny its possibility, but so far the convincing evidence has not been produced.

A New Conception of the Mahatmas

Every day in every way we are learning more and more. This particular day we have learned a new idea of the Masters, to be found in the magazine *Theosophy* (June, 1933, page 360) in an article intended to teach the young ideas how to shoot ULTwise. I set in parallel with this what H. P. B. said of the Mahatmas in *The Key to Theosophy*:

Theosophy, June, 1933, page 360
Those Beings are not personalities. They are facts and forces in nature and it is to the facts that we give names and point to.

Key to Theosophy, Chap. XIV
But if you listen to what people say, you will never have a true conception of them. In the first place they are living men, born as we are born, and doomed to die like every other mortal. . . . They are men of great learning, whom we term Initiates, and still greater holiness of life. . . . In their own country they go about as publicly as other people do.

"A Cold Abstraction"?

Now if a living man who is born and who dies like every other mortal is not a personality, what the devil is a personality? Was H. P. B. wrong? Were *The Mahatma Letters* written by forces in nature? What would you think of a teacher who would tell his pupils that George Washington, for example, was not a personality, but a fact and force in nature? Wouldn't you think that while perhaps he meant to say something else, he was simply bamboozling his pupils with his anfractuositities and that he'd better go to school himself till he could state what he meant in plain English?

At the Periscope

Latest News in Brief.—Dr. George Arundale discovers cause of the depression; it's "ugliness".—Jinarajadasa leaves Adyar for Brazil; nominates Arundale for president.—Besant "Svengalized" by Leadbeater, says Smythe in *Canadian Theosophist*.—G. R. S. Mead died September 30th.—Sidney A. Cook refuses extended hand of Point Loma; Brotherhood be damned, you're an ogre.—*Australian Theosophist*, Adyar T. S. organ, ceases publication; reason, to balance budget; replaced by multigraphed *Australian News and Notes*.—Mrs. Hotchener's *World Theosophy* to cease publication with December, 1933, issue; reason assigned, to reduce competition with *Theosophist*.—Krisnamurti's *Star Bulletin* to cease publication with July-August, 1933, issue.—Second volume of *Complete Works of H. P. B.* ready shortly.—G. de Purucker and staff return to America; attend Boston convention and arrive at Point Loma.—Leadbeater, the Ever Ready, gets "communications" from dead Annie Besant, beginning Sept. 27th.—Jinarajadasa declines to be candidate for Adyar T. S. presidency; he's no Barids but might be coaxed.

A. E. S. S., A. B. and C. W. L..—The best brief biography of Annie Besant that I have seen is in the form of an editorial obituary in *The Hamilton Herald* of Sept., 21st, by A. E. S. Smythe, General Secretary of the Canadian Section, T. S. (Adyar). It is generous toward Mrs. Besant and includes a few lines about C. W. Leadbeater which may be summed up in one word "bumbug".

We Say It Again.—We are not prophesying when we give news of events up to the middle of November, 1933. The news is genuine news, but it is not our fault if we cannot get the *Critic* out promptly and up to date. We are doing the best we can and neither angels nor devils could do more.

Presidency of the Adyar Theosophical Society.—There is naturally much interest even outside the Adyar T. S. as to the successor to Mrs. Besant on the presidential throne. It seems that the Mahatmas very inconsiderately ignored the frantic demands of George Arundale and Sidney A. Cook that they should nominate a successor and left the General Council to struggle with the problem. Among the clouds lowering on the horizon are: Windy George Arundale of the purple petticoats and the perpetual "I", to whom anything you like to believe is Theosophy; A. P. Warrington, once described by Arundale as having French blood in his veins without which it is impossible to be a gentleman, but whose Krotona record is writ in the memory of those older American members whom he helped to get rid of their money; Ernest Wood, a sort of tail-piece to Leadbeater; Mrs. Josephine Ransom, able but unscrupulous, and Mr. C. Jinarajadasa, the only cloud with a silver lining, incomparably the best of the lot, industrious and with proved executive ability, but who says he won't take the job. To any of the others than C. J. I would vote a great big NO. He is the only one who has given the least indication of being able to save the T. S. from final shipwreck.

Mr. Cook Explodes.—Mr. Sidney A. Cook, president of the American Theosophical Society (Adyar) has sent to the members of his society, of which I am one, a circular denouncing the Point Loma Theosophical Society, and which is about the most shameful bit of literature which has come my way recently. It is apparently sent by authority of the trustees and the recent convention. Refusing the courteous and brotherly invitation of Mr. J. Emory Clapp, president of the American Section of the Point Loma Society to participate in the joint fraternal convention to be held in Rochester next summer, and ignoring the request for a personal interview, Mr. Cook cites certain purported acts of Point Loma members which, even if they are true, which is doubtful, go no further than showing that there are some foolish people in that society, but which certainly do not justify Mr. Cook in his own foolish and unbrotherly conduct. Further, he follows the ungentlemanly course of requesting members to keep his attack secret. It is quite obvious, now that the American Section (Adyar) has officially repudiated the first principle insisted on by the Masters, Universal Brotherhood, that it is being steered upon the rocks. "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." So wrote the Master K. H. to Sinnett (*Mahatma Letters*, page 24). If so, are the Masters likely to trouble themselves with a society which has put itself on record as being opposed to this?

March (1933) "Theosophical Forum."—Those interested in the more abstruse aspects of the doctrine of Karma (pointilomically known as Karman) will find these ably discussed in reply to a bewildered interrogator by Oscar Ljungström and C. J. Ryan. Mr. Ljungström has kindly offered to let me reprint his remarks and I regret that space is lacking at present. Being already intently preoccupied with the problem of behaving myself I have ceased to worry over what will happen to me if I misbehave, or how or where or when. Like the fellow walking on ice I am too busy keeping my balance to think about gravitation or broken bones or a smashed nose, or what hospital or doctor will look after me. But others are simply itching to know about these things and they should read the two articles. J. H. Fussell discusses the Neresheimer charges of fraud against himself and others, proves their falsity and shows up the

shabby behavior of a certain U. L. T. organ without calling it names. This is good sauce for the U. L. T. gander who refused him justice. G. de Purucker has an article "On Theosophical Conduct" which is interesting enough, though one sometimes has it called to mind that brevity is the soul of wit and wishes he would boil his talks down to a more concentrated form. His whisky is good, but he spoils his cocktails by adding too much water, as well as by oversweetening them.

"*Australian Theosophist*" Dies.—After shrinking from a fairly large magazine to a small pocket-sized edition, *The Australian Theosophist* has yielded up the ghost with the August issue. Not even the newly appointed editorial committee was able to keep it alive. It is succeeded by *Australian News and Notes*, a nine page multigraphed affair, which is chiefly characterized by the absence of anything characteristic. The reason assigned is the need of balancing the budget. The old *Australian Theosophist* was a valuable publication; valuable as showing what the members of the Australian Section (Adyar) mistook for Theosophy—a melange of fables, angels, Liberal Catholicism, Leadbeaterism, and weak psychism, it has served to illustrate the parable of the man who built his house upon the sand.

Autumn Leaves (Theosophical).—Since *The Australian Theosophist* ceased to be, two other periodicals have announced their intention to discontinue, namely Mrs. Hotchener's *World Theosophy*, an unofficial Adyarite publication, and Krishnamurti's *Star Bulletin*. The reason assigned by Mr. Rajarajopul of the Star Publishing Trust is that Krishnamurti's travels prevent his giving prompt attention to editorial work, and further that there is danger of its readers becoming a sect. It will be replaced by an annual volume. The latter excuse sounds fishy, for why is an annual volume less likely to create a sect than a bi-monthly? Why is the printed word more likely to do this than the spoken word? Are not these eternal truths? And are they rendered stale by delayed publication? All the same, it is greatly to be deplored, for Krishnamurti, while having cut loose from the Theosophical Society, presents just the sort of purgative a multitude of leader-beotted theosophists need. The Hotcheners state that their chief reason for discontinuing—a course which I consider an unqualified blessing, for they were spreading the notion that Theosophy is something concerned with beans and vitamins—is to avoid financial competition with the Adyar *Theosophist*, which is already running at a loss. While recognizing the sincerity and high purpose of Mrs. Hotchener, her magazine has not been an adornment to the theosophical cause and is incomparably inferior to *The Theosophist* which, since Mrs. Besant turned the editorship over to Mr. Anarajulasa, has vastly improved. Let us hope that the financial blood which flowed in the veins of *World Theosophy* will be transferred to *The Theosophist*, and that the former will be given a decent burial with many flowers. For announcements see the November (1933) *American Theosophist*, pages 255, 261.

Death of Mr. Schwarz.—The death is announced of Mr. A. Schwarz, Treasurer of the T. S. at Adyar since 1908. He had been in ill-health and was absent from Adyar at the time. A picture of Mr. Schwarz appears on the front cover page of the May (1933) *Theosophist*. It was characteristic of him that he attended strictly to his official duties and neither ranged the world as a lecturer nor went into print. Aside from a pamphlet vademecumizing Leadbeater's *Man! Whence, How and Whither*, he does not appear to have published anything.

The Hole in the Doughnut.—I agree that those who are kicking about the N.R.A. are looking at the hole in the doughnut. Nevertheless it is impossible to deny that as far as we are concerned the hole is so big that one might mistake the doughnut for a pretzel.

G. de P. Arouses Missionary Spirit.—The Point Loma party touring Europe under the leadership of Dr. de Purucker has kindly furnished the Curric with full details of the meetings held in Holland and Sweden, including the general convention of the European sections of the society held at the Hague July 14-15. As space is lacking to go into particulars those interested are referred to the current issues of *The Theosophical Forum*. It may be said, however, that there was great enthusiasm everywhere and evidence of an intense desire to spread Theosophy; as our correspondent J. G. (February Curric) remarked, it was as if the Holy Ghost had descended on the meetings in the form of G. de P. The Hague convention was like a missionary rally and I can think of but one improvement. Instead of closing these meetings by banging a gong, why not sing Bishop Heber's famous missionary hymn, "From Greenland's Icy Mountains", with appropriate verbal modifications?

Can we, whose souls are lighted
With wisdom from on high;
Can we to men brought
The lamp of life deny?
O wondrous incarnation!
The joyful news proclaim,
Till each remotest nation
Has learnt our Leader's name.

This is not joking; that hymn has sent out thousands who have converted the heathen from cannibalism to whisky drinking, from nudity to Louisiana calico, from clubs to Winchester rifles, from worshipping idols of stone or wood to worshipping the idol of gold. Why not use it for something worthwhile? G. de P. is unquestionably the most inspiring speaker in the theosophical field today. Back him with some lively music, while the four stanzas of the hymn would give him just time to smoke one refreshing cigarette.

Perfume of Wild Flowers.—Dr. Frederic Graves, quoted in *The Theosophical Movement* of May, 1933, laments because wild flowers do not seem "to exhale that strong and characteristic perfume" which they did in his childhood. *The Theosophical Movement* takes this occasion to bring in the "Law of Karma", and suggests that man may be responsible for the loss of perfume in the flowers. But is this loss a fact? As we know, perfume has the function of attracting insects for purposes of cross-fertilization. Unless the plants have taken to birth control this need is just as great now as in the youth of Dr. Graves. Should the man with a cold in the head blame the flowers because he cannot smell them? Or, as his olfactory sense, like other senses, becomes blunted with age, a well-known fact, should he lament over the degeneracy of nature? As well attribute the fact that the stars no longer shine as brightly for him who is going blind to a progressive degeneration of the universe caused by man.

Death of Dharmapala.—I regret to have to report the death of Sri Devamitta Dharmapala, better known as Anagarika Dharmapala, the famous Buddhist worker, April 29th. Dharmapala was a pupil of Leadbeater in Ceylon in the early days of Theosophy and also of H. P. B., for whom and for whose teachings he always retained the highest respect. He was the founder of the Maha Bodhi Society, the original object of which was to acquire and preserve the location where the Buddha first received enlightenment. Dharmapala visited England in behalf of Buddhism. It was at his request that Mrs. Alice L. Cleather wrote *H. P. Blavatsky; Her Life and Work for Humanity*, which was first published in the *Maha Bodhi* journal. Quite aside from his fine work for Buddhism those who have contacted this kindly old gentleman will feel his death a personal loss. The Curric gratefully remembers his interest and unsolicited assistance rendered in a time of need.

Nucleus of a Theosophical Library

(Continued from March Card)

All from the O. E. LIBRARY. Prices subject to change without notice.

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- Dumpler-Whetham, W. C. D.—A History of Science and its Relations with Philosophy and Religion**, \$4.00. The most comprehensive history of science and fully up to date. It should be in every theosophical library.
- de Parucker, G.—Fundamentals of the Esoteric Philosophy**, \$7.50. By the present leader of the Point Loma Theosophical Society. Opinions differ as to whether this large work strictly follows *The Secret Doctrine*. Whether or not, it is often elucidative of this, and is full of suggestions stimulating thought and criticism.
- Occult Glossary, \$1.50. May be regarded as an epitome of the above *Fundamentals* and is a valuable aid in its study.
- Dowson, John—A Classical Dictionary of Hindu Mythology and Religion, Geography, History and Literature**, \$4.00. An invaluable reference book for all students of the Oriental philosophies and religions.
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- Kabalah (Qabalah)—**
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- Patanjali—Yoga Aphorisms**; version by *Charles Johnston*, \$1.25; by *W. Q. Judge*, \$1.00.
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The famous Martyn Letter to Mrs. Besant about Leadbeater.

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Complete Works of H. P. Blavatsky—Volume II

Announcement is made of the early publication, in November or December, of the second volume of *The Complete Works of H. P. Blavatsky*. This will cover the years 1880-1881 inclusive, and will contain among other material her early articles in *The Theosophist*, which will be reprinted *verbatim* without any editing whatsoever other than correction of actual printer's mistakes. This should render it of great value to those who do not have access to those priceless volumes. Owing to the recent rise in exchange it has been found necessary to fix the price at \$5.00 (in Europe 15/—), the price of the first volume remaining at \$4.50. Orders now taken by the O. E. LIBRARY.

"The Secret Doctrine" in Two Hundred Pages

Evolution as Outlined in the Archaic Eastern Records; by Basil Crump. Pp. vi, X, 187. Peking, 1920. From the O. E. LIBRARY. \$1.30.

Basil Crump, well-known to Curric readers as co-worker with Mrs. Alice L. Cleather, and joint author of *Buddhism the Science of Life*, has just published 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 Dzryan 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.

To Follow.—Purucker on Theosophical Movement; "The Greater America Plan" of the T. S.; American Section's Loss of Members; Silver Shirts and Brown Shirts—Pellets from Pelley; Exclusiveness in Theosophical Lodges.

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9. H. P. B.'s "Introductory" to *The Secret Doctrine*.
10. Karmic Visions, by *Samjna* (H. P. B.).

The Masters—What They Are and What They Are Not

Much vague, imaginary, and even preposterous talk is being indulged in in neo-theosophical circles and elsewhere regarding the nature of the Masters. Rather than accept baseless assertions of half-baked writers and lecturers, one should study what these Masters say of themselves. This will be found in that wonderful collection, *The Mahatma Letters to A. P. Sinnett*. This will also put you on your guard against false leaders who claim to be in touch with them. The Masters are not "perfect men"; they are highly advanced beings, yet still men, who make no claim to absolute perfection. Better get the facts by reading these letters than to indulge in illusions. \$7.50, from the O. E. LIBRARY.

Where to Learn about "Theosophical Fraternization"

One of the great problems of the Theosophical Movement today is how to get theosophical societies to cooperate instead of glaring at each other like a lot of painted savages. Much about this will be found in *The Theosophical Forum*, of Point Loma, with addresses by Dr. de Purucker, questions and answers, reprints of unpublished letters of H. P. B., Judge and other early theosophists. Monthly, \$1.00 a year, through the O. E. LIBRARY.

Corruption of Original Blavatsky Texts

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

Mrs. Besant's Theosophical Activities

A file of the CURRIC, August 1917 to August 1932, contains invaluable information as to recent theosophical history not easy to find elsewhere—Liberal Catholic Church, Leadbeater scandal, Krishnamurti affair, World Mother, Theosophy vs. Neo-theosophy, E. S. Ojai, Krotona, fake clairvoyance, Mrs. Besant's activities critically considered, Point Loma T. S. and much more all theosophists should know. Price, lacking two or three issues only, \$5.00.

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IS THE OFFENDER ENTIRELY TO BLAME?

In his editorial in the November-December, 1933, *Journal of Criminal Law and Criminology*, the eminent philanthropist, Dr. F. Emory Lyon, discourses on the topic "What is Wrong with Prisons—and Prisoners". Among other things he says (page 682):

"In my 33 years experience in dealing personally with over 50,000 released prisoners, I have been impressed with the instability of many of these men. It seems that a lot of them have fallen into trouble chiefly because of their failure to settle down and establish a home, a voting citizenship, and enduring contacts. Apparently they have labored under the delusion that they could run away from themselves."

It is not with the intention of criticizing Dr. Lyon's viewpoint, with which I agree, for the same has been my own observation, that I would raise the question as to how far the offender, with the best intentions, is responsible for his "failure to settle down and establish a home, a voting citizenship, and enduring contacts". How far are circumstances over which the individual has little control responsible for this failure?

Settling down and establishing a home are highly desirable if they can be effected. But they cost money and few men, young men especially, can command the necessary financial resources to do this. Even if they can earn enough to start a family, the conditions under which many of them work preclude this. In old times, when travel was a long and tedious matter, there were many more inducements to stay rooted to one spot. Now it is different. The development of means of communication has made traveling easy. And the shifting of places where jobs can be obtained is becoming ever more pronounced. Let us consider one case. Here is a man who specializes in structural steel work. He knows that and he does not know anything else. After his job on one building is finished he is discharged, and may, probably will, travel long distances to get another job at the same kind of work; better than starting at some new, unskilled labor, or at some other trade which he would have to learn from the bottom up. Not only would he find difficulty in getting work in these days of specialization, but the very existence of trade unions with

their strict regulations about apprentices and proficients would block his path. He has perforce to stick at his trade and go to whatever part of the country work in it offers. This is likely to stand in the way of his settling down and establishing a family.

And what is the result? The man who is able to live for a series of years in the same community forms all sorts of contacts, social and otherwise. He becomes known in the community, and as a consequence there is every inducement for him to behave himself. There is an old joke about the pious American parson who visits gay Parce and leaves his strict code of ethics behind him at home. Possibly most of us have felt tempted to relax a bit when we are where none of our friends are watching us. That is just what may happen to our wandering laborer in a new city whether with a job in prospect or in search of one. There is no longer the strong check "What will my friends think of me?" to hold him. He is freer to indulge in license than he would be at home and may in some cases overstep the line which separates the good from the bad.

Quite the same applies in any number of trades in which there is specialization and where cessation of employment forces one to move to distant parts. It is not every one who is able to go to a distant city armed with letters of introduction which will at once enable him to make wholesome contacts which will put him on his good behavior, so to say.

Certainly then it is the increasing complexity of our society and our industrial system which is largely to blame for the young man not being able to "settle down and establish a home". And there is no probability of this improving in the future as far as one can see. Perhaps a palliative would be the development of a better system by which the friendless man, going to a new locality can be at once brought into touch with people of permanent residence and settled habits who will provide him with that atmosphere of friendship which would from the first prompt him to keep thinking "What will my friends think of me if I do not behave myself?"

I entirely agree with Dr. Lyon when he says (page 633):

"Added to their desire to escape from their own shortcomings is the desire to leave their record buried behind them. No one can blame a man for living down a broken record, but it can best be done by honest frankness, rather than by attempting deception."

But one has but to remember the experience of too many well-meaning ex-convicts. Their frankness has placed them where the choice is "Steal or starve". The popular sentiment is "Once a criminal, always a criminal". There are but few who do not regard a prison sentence, even if honorably served, an indelible blot on the character of the person serving it. Even those who have been unjustly imprisoned cannot wholly escape the jail stigma. And we do not forget certain recent

cases where an escaped convict who has made good, once his identity is discovered, has been rushed back to prison to serve out his sentence to the last drop. He is punished for reforming himself. Add to this the fact that such men are often under police surveillance and the fact of their having done time cannot permanently be concealed. It is useless to say that most discharged men make good if allowed to. A single exception outweighs in the public mind a hundred others. I understand that in England it is a penal offence to apply a criminal designation to one who has paid his debt to society and has been freed. In Russia all records of his crime are destroyed five years after his release. Here, the unfortunate man is kept in constant dread his whole life through that his record may become known. Is it any wonder, then, that most of them try to conceal it? The remedy obviously lies in a change of attitude on the part of the public, and that, it would seem, is due to arrive at about the time that the lion and the lamb shall lie down together.

"Where Are The Nine?"

In the last (April) *CARRIE* the Editor appealed to its readers, both to those who have previously corresponded with prisoners and to those who have not, to volunteer some assistance in this work. Did we get any replies? Yes, we did. We received *just two replies*, one from an old and experienced member, the other from a new one, a theosophist. Of the many hundreds of theosophists who read the *CARRIE* all seem too intent on getting their ideas on the invisible worlds straightened out to give a thought to sending a word of cheer to men in prison. And this goes still further to convince me that Theosophy as generally taught and practised is just sheer humbug. The fault lies not in the philosophy, but in those who profess it, who talk lofty talk about brotherhood but are in reality just seeking for themselves. Eaten up with the sense of separateness they will have naught to do with the despised convict, to say nothing of fellow-theosophists who differ from them on some trifling question of "succession" or the nature of the Absolute. The "profounder conviction of Universal Brotherhood" of which some of these talk means simply heaping up a bigger karmic debt unless one is prepared to fulfill it in action. "And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."

Penal Notes

Alcatraz not a "Devil's Island".—The acquirement by the Federal Department of Justice of the army prison on Alcatraz Island in San Francisco Bay, as a place of confinement for the most dangerous and difficult convicts is quite in line with the modern penological view that such convicts should be isolated from the rank and file. Comparison with the French Devil's Island is unfair, for while this is located almost under the equator and has an intolerable climate, Alcatraz has the most salubrious climate imaginable, while confinement is no worse than in any other prison. Aside from the fact that the inmates will be men of desperate character whom it is necessary to guard closely, it is not expected that they will be submitted to more rigorous treatment than is necessary to preserve order and to prevent escapes, which is said to be almost impossible. Nor is this the first Federal island prison. McNeill Island, Washington, is another, but is a prison of a quite different order, where a better class of convicts is confined.

Did Santa Claus Forget the "Critic"?

Well, not exactly. Of the many readers of the *Curio* just one remembered it at Christmas time, and that was a lady, long out of work and in financial difficulties, who had secured a job under one of the Rooseveltian activities, and who sent us the first dollar she earned. Had we not been in such dire straits for cash we would have had it framed as a reminder that our work is not wholly in vain. As for the many others who could have helped the *Curio* with a dollar or a fraction thereof, we have no comment to make—they can supply their own.

Silver Shirtism and Brown Shirtism—Pellets from Pelley

It is not the business of the *Curio* to mix in political affairs, but when a sort of pseudo-occultism is made the cloak for a pernicious political propaganda it is a matter which calls for attention. Of late I have been receiving inquiries regarding one William Dudley Pelley and his organization of "Silver Shirts". What I have to say is based entirely on what Mr. Pelley himself tells us.

Introducing Mr. Pelley

If the reader of this has not heard of William Dudley Pelley it is not the fault of Mr. Pelley himself, as he is doing his best to get himself heard and apparently is attracting to himself a peculiar following. As many know, Mr. Pelley is a former newspaper man who had—quite out of the range of his usual worldly experiences—a dream, or, if you wish, a psychic experience, an account of which he embodied in a magazine article entitled "Seven Minutes in Eternity", which was afterwards separately published. While there was nothing whatever novel about this experience, for many others have described similar ones, it at least had the effect of turning the utterly worldly Mr. Pelley's thoughts in the direction of psychism. He rushed headlong into this difficult and dangerous field without the least sense of discrimination, without the least understanding of its hazards.

Favored by Jesus Christ

Presently he imagined himself to be in communication with no other than Jesus Christ himself. To use his own words, which he prefixes to each communication from said "Jesus" published in his weekly magazine *Liberation*:

"Out of the vastness of Cosmos the Psychic antennae tunes in on a Voice. If the Word was made flesh and spoke once to men, how much stronger may be its pronouncements when the handicaps of the flesh are perished? If we cannot believe this, to Whom or What shall we look for authority of commitments like the following?"

Then follows a page or more of "pronouncements". And what a Jesus! I have a tolerable familiarity with the gospels and I have carefully and painfully read through a number of these supposed communications. I have not the least hesitation in saying that they rank among the most mawkish drivel I have ever set eyes upon. It is incomprehensible that any ordinarily intelligent person who is familiar with the sayings of Jesus as found in the Bible can reach any but one of the following conclusions: (1) that something very serious must have happened to the mentality of Jesus somewhere out in the "Vastness of Cosmos", leading him to talk more like a nit-wit than the Son of God or even an educated Englishman, or, (2) that something has happened to the mentality of Mr. Pelley to cause him to take this stuff seriously, or, in fact, to produce it at all.

Out of veneration for the teachings of the biblical Christ, and because I do not wish to charge Mr. Pelley with deliberate spoofing, I accept the second hypothesis and the one which fits in with his later activities—Mr. Pelley's dabbling in psychism has caused a rift in his mentality, in short, he is cracked.

Pelley a Go-Getter

But Mr. Pelley is a man of tremendous energy and a financial go-getter. He had what he thought a good thing and was determined to have the whole world share it with him. His "Jesus" seems to have started him speculating on present social conditions and making various suggestions as to social reform, largely critical, sometimes appropriate, often visionary and even wild, but with a certain amount of discernment as to causes and remedies which is by no means the exclusive property of Mr. Pelley. In short there is little in them which cannot be found in writers of one school or another, or the speeches of soap box orators. With these I am not concerned here.

Special Agent of Christ

Mr. Pelley became convinced that he is the agent of Christ in setting up a "Christ Government" in the United States. He issued voluminous literature of which his recent pamphlet "What Manner of Government is the Christ to Set Up?" is perhaps the best known (See March Cruise). The juice of this consists in a plan by which the Government is to present every citizen \$83.33 monthly, accompanied with free food. About four years ago he started a college and a weekly magazine, *Liberation*, devoted to his propaganda, and later began to organize a society called "Silver Shirts", a militant Protestant Christian society with himself as Chief Shirt and to which "Skirts" are also admitted. Membership in this is secured by a donation of \$10.

Starts Anti-Semitic Crusade

Up to about July of this year the magazine was devoted chiefly to setting forth Mr. Pelley's views on social reform and to exploiting his pseudo-Jesus. Then, presto, a change. All at once he comes out as a rabid anti-Semite. To hell with the Jews and hurrah for Hitler! I have before me his "Official Despatch" to "Silver Shirts of America", a four page folder undated but evidently of recent publication, and devoted to glorifying Pelley and smashing the Jews.

Pelley on Himself

Let me quote from page 4:

"In 1929 Pelley cast aside his former occupation, that netted him an income of \$25,000 a year, to start The League for the Liberation. Its surface purpose was metaphysical research. Under cover it perfected a great national organization, drawing people of importance from the highest walks of life, people whose names have never been published and may never become known. Some of them are now high in our government.

"Pelley's biography is in *Who's Who in America*.

"Steadily, inexorably, during 1930, 1931, and 1932, Pelley drew his organization tighter, calked and stabilized it, weeded out the curiosity seekers and the chicken-hearts, appointed his key men in all States of the Union, made his effective contact with influential Protestant Christians in Washington.

"On January 31, 1933—the day that Hitler came into power in Germany—Pelley came out from under-cover with his *Silver Shirt National Organization*.

"Having planted depots of his facts throughout the entire United States, enlightened police and vigilante groups, secured the cooperation of outraged Christian citizens to carry on regardless of what happens to him personally, his organization of *Silver Shirts* is now snow-balling exactly as Hitler's Nazis snow-balled in Germany when the German people were at last persuaded to the truth."

False Pretenses

How much of this bombastic statement one is to accept as fact and how much is fiction, does not concern us. This much is clear. Since 1929, if we are to accept his own assertion, Pelley has been securing member-

ship under false pretenses. Under pretense of a society for psychical research—"its surface purpose"—he was securing members, while his real purpose—"under cover"—was to start an attack on the Jews. His literature soliciting members for his Silver Shirts—a name evidently suggested by Mussolini's Fascist Black Shirts and Hitler's Nazi Brown Shirts—barely mentions the Hebrew race and that only incidentally. \$10 membership, please. Now these people may see that under the guise of social reform and a languid occultism they have been beguiled into a Fascist anti-Semitic organization, to be deluged with literature—mostly lies—aimed at inciting racial hatred among Americans. And beginning with the July 8th *Liberation* (or possibly the preceding issue which I have not seen) he suddenly launches a torrent of this stuff about the Jews, much of which serves only to indicate a disordered mind.

It is good, indeed, of Mr. Pelley to confess his deceit so frankly. One more cautious would not have done so, and to make such a confession so openly, to assume that those whom he has beguiled into his Silver Shirts at \$10 a shirt will accept his imposture calmly bespeaks more an unbalanced mentality than a sane man. Nevertheless, whether he is sane or a victim of paranoia, the deliberate attempt to incite race hatred is something which should not be overlooked. In his declamations, which are hardly surpassed by those of Hitler and of Goebbels, in his misstatements and his appeal to hatred he is, indeed, a strange representative of the Christ whom he professes to serve.

Those who have followed carefully what has been going on in Germany must smile at Pelley's denigration of Hitler, his denial of persecutions which are witnessed to by thousands of refugee Jews, by the treatment of Jewish university professors, teachers, physicians, judges, lawyers, writers, to say nothing of others. Ready as he is to bring charges against Jewish financiers, few of whom he can mention by name, he is careful enough not to mention non-Hebrews who have been in the limelight of late. Is Morgan a Jew? Are the Van Sweringen brothers Jews? And how about Insull, Krueger, Mitchell, Hariman and others whose names have become household words of late? Are they Jews? He even mentions Al Smith as a half-Jew!

Thinks Himself Threatened!

In his "Official Despatch" above quoted, page 4, he tells us of himself:

"Heads of certain Jewish organizations in America—masquerading as high-principled benevolent institutions—have already threatened him with death, thus proving the American tie-up between Judaism and the Communistic satanism that Pelley's *Silver Shirts* are battling."

Serious, if true, but Pelley presents no documents or other evidence of this. Even granting that he may have received threatening letters from some lunatic, what prominent person does not? This is simply an illustration of the very common paranoid delusion of persecution (*Verfolgungswahn*) shown by people whose path is leading to the madhouse.

To mention two more of his delusions, on page 1 of the same "Official Despatch" he charges that a recent epidemic of foot and mouth disease among cattle in the South-west was due to deliberate infection by alien enemies, and follows it by this preposterous and scientifically impossible assertion:

"Do you know that secret control of many of our great canning industries, particularly in the far West, has been planned by alien enemies of America, so that 'at the proper time' fatal disease germs can be introduced into America's canned foods and whole States of our population wiped out, leaving the conquest of America easier for certain Oriental interests who will 'play with' the Soviet regime?"

One does not forget Henry Ford's rabid attack on the Jews, long continued, until he was afforded the opportunity of proving his charges in

court, whereupon his attacks suddenly ceased. Pelley is following in his footsteps.

But I have only scratched the surface of Pelleyism and space is lacking to do more. I would say to those kind friends who have made inquiries of me that judging from what I have read of Pelley's own—and I have seen no outside criticisms—he affords a standing warning against trifling with psychism, with pseudo-Christis and pseudo-Masters. If you want to join his march to the madhouse do so; otherwise throw his stuff into the wastebasket.

"The Greater America Plan" of the T. S.

People who get excited can get what they want provided they get sufficiently excited and hold that mood. I have known men, hundreds and hundreds of them, whose minds were so open that ideas come in with the west wind and left with the east. I think that when an authentic idea comes to any one he should lock everything and make sure he can induce the visitor to spend a week-end.—Heywood Brown.

When the voluble George Arundale went to live in Australia in 1926 he started what he called an "Advance! Australia" movement. The members of the Australian Section of the T. S. (Adyar) were heated to a white heat of enthusiasm over Dr. George's plan to convert the whole of Australia to Theosophy, whether red, yellow, green or blue; membership was to be doubled in a year; a pretentious general magazine was slated with the idea that if you only run in a theosophical article here and there as bait, the whole country will nibble at it. Dr. George further established a theosophical broadcasting station with funds subscribed mostly by T. S. members; a really fine poem was written on the future glories of Australia, the Queen of the Ocean and what not, and set to music to serve as the anthem of the movement.

The Bishop Moved On

But Dr. George, ever restless, moved on. Like the cuckoo he had laid his egg in the Australian nest and left it to another bird to hatch it. But it didn't hatch; the public remained cool; the membership, instead of growing by leaps and bounds, continued to dwindle; the magazine petered out for lack of support from 48 pages in 1926 to a mere folder in 1929 and finally expired; the broadcasting station, unable to support itself on Leadbeaterian twaddle about fairies and angels and Liberal Catholicism, added cosmetics, breakfast foods and cigarettes. Last heard of the "Advance! Australia" movement had shrunk to a petty quarrel over the ownership and control of the broadcasting station.

Same Whoopee in America

During the past summer of 1933 Dr. George visited the convention of the American Section at Wheaton and laid another egg, so we see the convention adopting resolutions establishing "the Greater America Plan." The Doctor moved on again, but the hatching of the egg has been placed in the hands of one Dr. Pieter K. Roest, who tells us in his delightful introductory proclamation (Sept. *American Theosophist*, page 194):

"At the Convention just concluded we have heard the clarion call which summons every one to arms, to fight as he has never fought before. The spell is broken: the trumpet sounds for the attack! The American Theosophical Society has caught a glimpse of its magnificent future, and at its 1933 Convention took the first step on the road of action which will bring that future to the living present."

One need not get queasy over Dr. Roest's selection of phrases, which sound much as if taken from some book on "How to Speak in Public." Without doubt those at the convention were raised to a high pitch of enthusiasm, for clarion calls and trumpet blasts usually have some effect; they itched to do something big and do it quickly, though they knew not what or how.

And it was indeed time to blow the trumpet. In six years the membership of the American Section had dwindled 45.6 per cent. At the last report it constitutes one member to every 26,365 inhabitants of the United States. To set out to create a Greater America with this small number shows a courage only equalled in the famous Charge of the Light Brigade; but with the exception that the charge has not yet begun; we have the snorting of war horse Roost, the command to fall into line; everything is ready for the immortal charge which is to usher in the magnificent future of the American Theosophical Society and bring all America in line with the "Great Plan".

Plan of Attack

The committee appointed to draw up plans for regenerating America has made its preliminary recommendations (*Adv. Theosophist*, September, 1933, page 195) for a line of action. These take up two-and-a-half pages and, let us thank the Lord, do not tell the American people what they must do to be saved, thus showing much more modesty than Dr. Arundale. Their essence may be summed up in one line:

Let Us Begin Reforming America by Reforming Ourselves

This is eminently sensible. Passing over matters dealing with the running of the Section some of the leading objectives are:

1. To increase the inner, spiritual understanding of each member.
2. To broaden the general knowledge of members.
3. To develop a sense of beauty and culture in the entire membership.
6. To give lodge programs and classes a higher tone and to make them more effective.
9. To develop and broaden the concept of right citizenship in every member.
12. To make the lodge a cultural as well as a spiritual center.

And much more. It may all be summarized in the words of Shelley; the members are to become "Good, great, and joyous, beautiful and free."

Wider Theosophical Movement Ignored

The ideal then is an admirable one. There is, however, a distressing narrowness in some of the recommendations. One is led to infer that Theosophy is the property of the Adyar Society. There is no recognition of the existence of a "Theosophical Movement" which is broader than the one society; no recognition of the existence of other theosophists outside the Adyar circle; no suggestion that the fellowship and cooperation of these should be sought. It is a miserable and puerile limitation. And what magazines are recommended for lodge reading and study? The *Adyar Theosophist* and *World Theosophy*—the former fair, the latter only calculated to bring Theosophy into discredit with cultured people—no mention of any of the excellent publications of other societies.

In short, despite its virtues the new movement begins by stamping itself with the mark of sectarianism, exclusiveness and ambrotherliness. Is that the way to start to reform America? Is that the Path of the Masters?

"Lest We Forget"

Will the enthusiasm continue? One does not forget the "Advance! Australia!" movement; one does not forget other movements, large and small, which have started in the Adyar Society and which have come to naught because after the resolutions the enthusiasm has waned; the clarion calls and the trumpet blasts of which Dr. Roost talks are no longer heard; the theosophical Light Brigade goes to sleep in its tracks; the lodges settle down once more to the old easy routine; the bunch of artificial flowers in front of Mrs. Besant's portrait remains undisturbed; the clock may be a half-hour out of time and no one interested enough to set it right; twaddle on fairies and angels replaces earnest effort to study Theosophy; serious study classes are deserted for groups concerned with meditation, so-called, and fortune telling under the guise of astrology;

psychism is encouraged because "the members want it"; secretaries neglect their duties; members fail to attend meetings because some fake yogi is in town who charges so much for his services that they can no longer pay their dues. And so finally the dream of the "magnificent future" of the Section becomes a thing of the past.

I hope it will not be so. Next to the Society's motto "There is no Religion Higher than Truth" each lodge should post the sign "Lost We Forget". It is for this reason that I have quoted the words at the head of this article. It does little good to get excited unless you remain so. Americans are great on parades, on whirlwind drives for funds, on days set apart for this or that, but forgotten tomorrow. With rare exceptions there was never a revival, religious or otherwise, which has long survived the departure of the revivalist.

In Defense of Robert Crosbie—II

In the March *Carrie* I published an article by Robert Crosbie, founder of the United Lodge of Theosophists, showing by his own words how unfair to him is the claim made in one of the official publications of the United Lodge (*The United Lodge of Theosophists; its Mission and its Future*, page 7) that he was half-hearted in his support of Katherine Tingley. That article was published in April, 1898. I now supplement this by citing two brief passages from an address by Mr. Crosbie at a meeting in honor of W. Q. Judge held in San Diego April 1st, 1901, under the auspices of the Point Loma Theosophical Society and published in full in the Point Loma pamphlet, "In Honor of William Q. Judge". These remarks of Mr. Crosbie are not cited as evidence that Mr. Judge actually appointed Mrs. Tingley as his successor, but simply to show that Mr. Crosbie so believed, and that he was at that time one of her devoted adherents:

W. Q. J. Appointed K. T. his Successor

"Mrs. Blavatsky was the first leader, by the force of her wisdom and power of leadership, and all the true students of Theosophy accepted her as such. And when she appointed William Q. Judge as her successor, his leadership was accepted for the same reason—and so, too, with Katherine Tingley, who was appointed by William Q. Judge as his successor." (Page 46.)

"The Immortal Three"

"Self-sacrifice and devotion to the needs of humanity has alone produced these results—results which, under this spirit, will continue to grow, and remain as lasting monuments to the life-work of the immortal three—H. P. Blavatsky, William Q. Judge and Katherine Tingley." (Page 47.)

Complete Works of H. P. Blavatsky—Vol. II; 1879-1881

The Complete Works of H. P. Blavatsky; edited by A. Trevor Barker. Vol. 2, 1879-1881; 336 pages and Index. Rider & Co., London, 1933, 15/-; American price \$5.00 (Europe, \$1.00) from the G. E. Library.

Most students of H. P. Blavatsky will welcome the appearance of the second volume of her complete works. The first volume was reviewed in the *Carrie* of September, 1932, and January, 1933, and it is needless to repeat what was there said further than to state again that this is a memorial edition, compiled in celebration of the centenary of her birth, that while the idea of a centenary edition originated at Point Loma and a committee was there appointed to undertake the work it was found to be a more extensive and difficult task than was at first anticipated and the cooperation of many theosophists, of several societies and of none, was secured and the task of preparing the assembled material for the press was undertaken by A. Trevor Barker, the well-known editor of *The Mahatma Letters to A. P. Sinnett* and of *The Letters of H. P. Blavatsky*.

sky to A. P. Sinnett. The first volume comprised miscellaneous articles published in newspapers and periodicals beginning with October, 1874 and ending with November, 1879, and including her earliest papers in *The Theosophist*, fifteen in all.

The second volume, now published, begins with December, 1879, and terminates with May, 1881. It is but 15 pages shorter than the first volume—342 as against 358 pages,—contains a copious index and repeats *verbatim* the preface of the first volume. There are 123 items, of which all but 19 are from *The Theosophist* these 19 being from various papers, notably Mr. Sinnett's *Pioneer*. Two are in French with accompanying English translations. As we learn from the preface there has been no editing other than the correction of obvious typographical errors in the originals, H. P. B.'s own words, spelling and punctuation being scrupulously copied.

I have said above that this second volume will be welcomed by most students of H. P. B. in this qualifying my statement I have in mind the aspersions cast on the first volume by the U. L. T. magazine *Theosophy*, whose comments were discussed in the April *Caric.* Aside from this magazine and its clientele I believe that this second volume, even more than the first, will be welcomed by all students of H. P. B., who are able to acquire it, and for this reason. There are few students who are lucky enough to possess or even have access to the earlier volumes of *The Theosophist*, in fact few libraries, even theosophical, possess a complete set. Access to the original papers of H. P. B. is therefore difficult and often impossible.

With regard to the articles themselves, these are not properly a subject for comment here. It may be said briefly, however, that besides Theosophy they deal with a variety of subjects, not exclusively occult, often having to do with the relations of eastern and western customs and ways of thinking, that they are illuminating as to the author herself, much as are her famous letters to Sinnett, and that it is a delight to read the manner in which she uses her rapier in defending herself and Theosophy against critics. Even when one is not in search of occult teachings the book may be taken up at odd moments as a matter of diversion.

Whether any articles occurring in out of the way places have been overlooked it is impossible to say. It can be said briefly, however, that every possible effort was made to make the collection complete. Not only were many collaborators engaged on the work, and painstaking searches in libraries made, but sufficient announcement was made in advance and cooperation invited. Consequently the critically inclined who may be disposed to carp at some omission should ask themselves why they did not give the editor the benefit of their knowledge in advance rather than enter complaints because of omissions for which they themselves are to blame.

Owing to the increase in the value of sterling it has been necessary to fix the price of this volume at \$5.00, that of the first remaining for the present at \$4.50.

At the Periscope

Latest News in Brief.—Ernest Wood resigns general secretaryship to run for P. T. S.—George Arundale throws his mitre into presidential ring; nominates himself by telegraph; Warrington says "No".—Leadbeater writes glowing tribute to Jinarajadasa; intended as presidential nomination?—Editorship of *Theosophist* taken over by A. P. Warrington.—Epidemic of Besant memorials under way.—Chakravarti extols Mrs. Besant, Mrs. Miriam Salauve goes to India to become Buddhist nun; will work with Hindu girls and women.—Adyar not what it once was, says Lama Prajunda; where's Leadbeater's angel?—Mrs. Jane W. Dower, Temple of the People, died September 24th.—Father Morton, gen. sec. Australian

T. S. (Adyar) and L. C. C. priest, resigns to become broadcaster; gets \$1 more a week; Clara Codd, ubiquitous T. S. lecturer, nominated as successor.—Irish Section, Adyar T. S., refuses unstretched hand of Irish Point Loma Section.—Leadbeater moves duty into Hesant's apartments at Adyar; now headquarters of fake L. C. C.—Congress of European sections, Adyar T. S. to be held at Barcelona, Spain, March 30 to April 3; C. J. to preside.—Mrs. Margaret Cousins released from jail October 24th.—Dalai Lama of Tibet dies; may upset plans of Tashi Lama, of Mrs. Cleather and Mr. Crump.—International Buddhist University as memorial to Dharmapala proposed.

Important Notice.—Please note that although this issue of the *Critic* is dated May, 1933, its contents hold for January, 1934. Sorry, but we can't help it.

Old Issues of the "Critic"—As we have a considerable surplus of some old issues of the *Critic* we are going to distribute these among our subscribers, hoping that although the contents are no longer new, they may be news to many of our readers and that they will in a measure compensate them for the present unfortunate delay in publication. Those who would like a file of the *Critic* from August, 1917, containing the controversial articles and lacking but two or three issues, can have it for \$5.00.

The Franklin Printing Company; An Appreciation.—This is the tenth issue of the twenty-second year of the *Critic*. Every issue of the *Critic*, beginning with Vol. I, No. 1, has been printed by The Franklin Printing Company, of 107 East Lombard Street, Baltimore, and during all that time, aside from their getting quite justifiably filthy when cash was not forthcoming, they have helped to make the *Critic* what it is and to relieve the Editor of some of his numerous worries. I say that the F. P. Co. is a "brick", and not a "gold brick" either. In our relations, no bricks have been thrown from either side on any occasion. How's that for a record?

Presidency of T. S. (Adyar)—From the November *Theosophist* we learn (1) that George Arundale, always in a hurry, telegraphs that he is running for P. T. S.; (2) that Ernest Wood, also in a hurry, resigns the General Secretaryship in order to throw his hat into the ring; (3) that A. P. Warrington doesn't want the job. Mr. Leadbeater contributes a long and glowing tribute to Mr. Jinarajadasa (pages 196-204) which can only be interpreted as meaning that C. J. is Leadbeater's candidate for the presidency, though he doesn't say as much. I agree with the implication that C. J. is the best candidate, despite his love for Leadbeater and the distressing fact that his full name is Curuppanullagé Jinarajadasa. We may now see why Dr. George was so insistent on the Masters making a nomination. He hoped to be the one. My view is that if Dr. George gets the nomination and is elected, his first job should be to study up the laws relating to receiverships. He will kill the T. S. if anybody could.

White Lotus Day in London.—I am informed that the General Secretary of the British Section, Adyar T. S., declined to cooperate with the Point Loma Society in holding a joint White Lotus Day celebration, but that the Point Loma T. S. succeeded in getting some of the London Adyar lodges to cooperate individually, with the result of a very satisfactory meeting. The Lomaites were told, however, that they might attend the general Adyarite meeting if they chose. They did, and had the inestimable privilege of hearing a speech of Dr. George Arundale, sparkling, as usual, with imitation gems. These were too numerous to recount, but here are three: ".....In these days we need people who are not gramophone records, but who are themselves. Whatever kind of selves they are it does not matter. So long as you can be yourself strongly, definitely—mark it!—it does not matter what kind of self that is. And so we who are here together met in honour of H. P. B. should be tremendously different from one another. I should believe what is congenial to me, and you should

believe what is congenial to you to believe. I hardly think—I do not know whether here I should be exaggerating—but I hardly think that there are any principles which any one of us has a right to lay down as the principles of Theosophy, or of the Theosophical Society. I think each individual must discover his own Theosophical principles for himself." "It does not matter whether you believe in Karma or not; it does not matter whether you believe in H. P. B. or anybody else or not; if you believe in yourself. . . ." "Sometimes people say 'Why is it that there is more than one Theosophical Society?' Let us have 100. It does not matter how many Theosophical Societies there are, but it does matter how much Theosophy there is." That's just fine, only one wonders what this "Theosophy" may be—anything or nothing, apparently, except to believe in yourself, a quality which Dr. Arundale shares with Mr. Hitler and Mr. Al Capone. Don't mistake the above for the Ancient Wisdom; it is just more of Georgian "Wonderfulness".

Ernest Wood for President, T. S.—Dr. Ernest Wood, recording secretary of the Adyar T. S., has resigned his job and thrown his hat into the ring as candidate for the presidency. It was Dr. Wood, it will be remembered, who made the suggestion at the International Theosophical Congress in Chicago in 1929, that membership in the T. S. should consist solely in being a subscriber to a magazine, presumably *The Theosophist* (*Canadian Theosophist*, Sept., 1928, page 202; *Curia*, Nov., 1929). At that time the membership of the T. S. was about 40,000 while *The Theosophist* was struggling along with a subscription list of but 2,000. Granted that this may have been but a passing whim of Dr. Wood, the T. S. does not need a person subject to whims as its president, but one with established and conservative ideas as to what the T. S. and membership mean. It has had enough of whimswhams with its late president, ranging from World-Teacher and World-Mother to Liberal Catholic Church, and that is one cause of its decline.

Ernest Wood's Manifesto.—Dr. Ernest Wood, in accepting nomination for the T. S. presidency, has issued a lengthy manifesto, published in the January, 1934, *American Theosophist*. Dr. Wood, ably enough, presents his view that the T. S. has no creed and should virtually be an open forum where anybody can express his opinions. I dissent wholly. It is just this policy which has led to the Society being exploited by Liberal Catholics, World-Teacherites, World-Motherites, Balleyites and what not, while the Theosophy of the Masters is forgotten. I adhere to what the Master M. wrote to Sinnett (*Mohatma Letters*, page 263) that the T. S. was founded "to discreetly 'preach us'". That is clear enough, and its neglect is the cause why it is a failure. Unless the T. S. is willing to adhere to the objects of the Masters in founding it, it might as well go into liquidation. And that means that even with the utmost liberality and freedom of expression, no one should either hold a responsible office or have a vote unless he adheres to this policy. That would at least tend to keep it to its original purpose. After what the Masters have clearly stated, that a Catholic Bishop should be proposed for the presidency is simply horrifying. Dr. Wood is not a priest, but otherwise there is no evidence that he will fulfill the Masters' intentions more than Dr. Arundale, whose scrambled ideas are in evidence each time he opens his mouth.

"Canadian Theosophist"; Besant Number.—The October *Canadian Theosophist* is largely devoted to Mrs. Besant and contains obituaries quoted from the daily press as well as several original articles. It is not "devoted" to Mr. Leadbeater, however, and Mr. Smythe's article (page 246) contains a scathing account of this chakalan. Mr. Smythe is kindly disposed towards Mrs. Besant, whom he regards as well-intentioned, but the dupe of Leadbeater, whom he charges with having "Svengalized" her. It may be that Mrs. Besant's path was paved with good in-

tentions, but it can only be said of her that she nearly wrecked the Theosophical Movement. A copy of this valuable issue can be obtained from this office for 13 cents in stamps. As for the accounts which have appeared in Adyarite journals, or which have their origin with orthodox Adyarites, it can only be said that the writers show their ignorance of (theosophical) history or their determination to ignore it. Mrs. Josephine Ransom's article in *The London Forum* (October, page 236) is simply filled with deliberate perversions of the truth. The modest, forgiving lady was really filled with personal vanity. If we may judge from the pages of all sorts of laudatory stuff about herself which she printed in her journal, *The Theosophist*, even to the effect that the Masters had a hard time in choosing between herself and H. P. Blavatsky to head the Theosophical Movement. As for her forgiveness, one does not forget the way in which she treated Mr. T. H. Murray, whose home was nearly ruined by the sex-pervert Leadbeater—the scene of spite and ingratitude. We may concede the value of her earlier social work in England, and, perhaps, of her political work in India, but the sooner the Theosophical Society forgets her and returns to real Theosophy, the better.

Notes from the Antipodes.—Rev. Harold Morton, L. C. C. priest, the earnest but brainless young general secretary of the Australian Section, T. S. (Adyar) since Dr. George made his exit, has resigned his job to become a broadcaster at a pound more a week. This will benefit not only the Section, but Father Morton, who is working on raising a family as a side issue. Miss Clara M. Codd, the ubiquitous T. S. lecturer, has accepted nomination as his successor. Miss Codd is favorably known as a lecturer, though her notions of the Masters are somewhat askew as witnessed in her book, *Theosophy as the Masters See It* (reviewed in *Caerie*, September, 1928), which makes them responsible for the Liberal Catholic Church, and by her blind subservience to Besant and Leadbeater. In that book (page 316) Miss Codd makes the following statement: "Another fifty years hence we shall probably be seeing a 'back to Besant' movement, and H. P. B. will have become mythical." Her ability as an executive remains to be tested; she couldn't possibly do worse than her predecessors and may do much better when she has worked Bogotism out of her blood. Arundale is reported at Sydney, but he won't stay long; he never does. (And he didn't).

A Scared German Theosophist.—The Acting General Secretary of the German Section, T. S. (Adyar), writes a letter to *The Theosophist* (November, page 235) protesting against the articles in the June, July and August issues of that magazine (pages 257, 489, 617), commenting on the brutal treatment of the Jews in Germany, as being "in no way justified." This may perhaps put him right with Herr Goebbels, but the naive Acting General Secretary goes on in an obviously quite unintentional way to let the Nazi cat out of the bag. He says: "Therefore I feel it my duty as acting General Secretary to call your attention to the fact that, on the one side, nobody will help by such polemics the Jews who are supposed to be treated unjustly in our country, but on the other side the members of our Society are brought into danger, for they may be made responsible for your publications and be called to account (or even to be imprisoned) because they do not oppose such disaffirmations or belong to a movement which makes such official publications. You may be quite sure that the moment the German Government gets knowledge of these writings, the German Section of the Theosophical Society will be dissolved and Theosophical work no longer allowed." In other words, the charges of brutality towards the Jews are in no way justified, but this same beautifully innocent Nazi government will arrest and imprison German Theosophists because a magazine published in India, and the private property of the late president, dares to comment on its savage behavior! I don't see how the New Barbarism of Germany could be much more clearly expressed.

Nucleus of a Theosophical Library

(Continued from April Card)

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Copies of the complete list will be sent on request.

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Esoteric Buddhism, \$2.50. Sinnett's second book, published about 1883, containing an outline of the teachings of *The Mahatma Letters*.

Spence, Lewis—The Problem of Lemuria, \$3.50.

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Taoism—

The Texts of Taoism, Tao-Teh-King, etc., 2 vols., \$8.50; Sacred Books of the East series.

Old, W. Gorn—The Book of the Simple Way, \$1.25.

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Theosophical History—

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

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The Theosophical Movement, monthly organ of the Bombay United Lodge of Theosophists, will begin its fourth year in November (1933) by doubling its size (to 16 pages) and taking subscriptions at 50 cents a year. Subscriptions must begin with a November issue, but back issues are supplied at 5 cents each to subscribers coming in during the year.

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Subscriptions to both of the above through the O. E. LIBRARY.

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

To follow.—American Section's Loss of Members; Exclusiveness in Theosophical Lodges; W. Q. Judge and Katherine Tingley; *Theosophy* runs amuck.

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Sixteen years ago (November 14, 1917) the Curric originated the slogan "Back to Blavatsky!". This was taken up with effect everywhere, and helped to revive the study of the Lion almost forgotten H. P. B. Today we need to go still further back; we need to study the *direct* teachings of Mine, Blavatsky's Masters. These will be found in that priceless volume *The Mahatma Letters to A. P. Sinnett*, first issued public in 1923. And this is the more necessary, not only because of the spurious and clearly conflicting "messages" being issued by those whose purposes they serve, but because even some professing allegiance to H. P. B. and her Masters are attempting to discredit and hide them. The best book investment you could make. \$7.50 (Europe, \$5.60) from the O. E. LIBRARY.

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Important Notice

As the date of publication of the *Critic* has fallen much behind, in order to harmonize it more nearly with current events, the present issue is dated to cover ten months, thus bringing it up to date. Those who are interested in the work of the *Critic* are earnestly requested to remember that it is published for the information and help of its readers, not for the pleasure or profit of the Editor, who should not be expected to shoulder the entire cost of getting it out—pleasure there is, to be sure, but more worry, and profit none whatever. They are therefore invited to give it what financial support they can, so that it may hereafter be published monthly as formerly. Both donations and orders for books of whatever kind are solicited for this object.

WHO'S A LIAR?

The author of the 116th Psalm stated casually: "I said in my haste, All men are liars." Although he repented of his hasty charge, it would seem that he was not far from right if we accept the conclusions, doubtless well-founded, expressed by Dr. Harry Hirschman in an article on the perjury problem (*Journal of Criminal Law and Criminology*, Jan.-Feb., 1934, pages 901-913). Dr. Hirschman is a member of the bar and a writer and lecturer on law reform. He begins by saying:

"I asserted the other day in a public address that there was perjury in fifty per cent of all contested civil cases, in seventy-five per cent of all criminal cases, and in ninety per cent of all divorce cases; and the audience laughed! So notorious is false swearing in court proceedings that an intelligent group of American citizens looks upon it as a joke. And yet it must be obvious that if the stream of fact in a judicial proceeding is polluted, the stream of justice will also be impure. The present prevalence of perjury is not a joke but a tragedy.

It is impossible here to follow in detail Dr. Hirschman's somewhat technical analysis of the perjury question, the means so far employed to discover, prevent and punish it, and the possible substitutes for the laws relating to perjury. In general it may be stated that perjury is deliberate lying when under a form of promise to "tell the truth, the whole truth and nothing but the truth," to which is generally added the phrase "so help me God." Besides the oath

administered in court there are numerous others, as when one swears before a notary public to his income tax statement, or when he takes an oath of office. All of these assume that the person taking the oath is more likely to tell the truth or to act honorably because of it than he would otherwise, and that the sin of lying consists not so much in the lie itself as in violating the oath. You may lie all you wish under other circumstances, but if you lie after going through a certain ceremony, involving "kissing the Book", or holding up your right hand, then you are guilty of and punishable for, a criminal act. Yes, even more; the oath must be administered by a person duly authorized to do this, be he a clerk of the court or perhaps a notary public properly certified as such. Any flaw invalidates the oath, and you are not a criminal for ignoring it; it may be that the notary is not properly authorized, that his license has expired, that by mistake a Webster's dictionary was substituted for the Holy Book, or that your raised hand was gloved. One is reminded of the fact in those churches which accept the apostolic succession that the ordination of a priest or the consecration of a bishop is invalid unless the prescribed ceremonial is adhered to to the dot. Omit a single crossing or genuflection and the power to absolve and remit sins fails to be communicated and none of the wonderful powers asserted by Bishop Leadbeater to belong to properly impregnated priests can be acquired—God simply ignores him. The power to administer an oath is also acquired by a sort of apostolic succession and passed from one initiate to another.

The efficacy of the oath is commonly based on the assumption that the one taking it has a wholesome fear of God Almighty and believes that while the Lord may not be violently opposed to lying as such, he is dead set against it when it is done after having gone through a certain hocus-pocus and will revenge himself on the offender. And that is the attitude of the state. It, too, will take its revenge in the way of punishment under prescribed laws against perjury, while it cannot touch the unsworn liar. It undertakes this punishment in addition to whatever the Lord may see fit to impose on his own behalf, thus manifesting what might be considered a doubt whether in fact God would take the initiative.

That a belief in the existence of God is a prerequisite to telling the truth or at least to being believed that one is telling the truth, should have existed at one time, when human nature was less understood than at present, is natural enough. One recalls the famous case of Charles Bradlaugh, the noted British atheist and associate of Annie Besant, and an honorable man if ever there was one, who when elected to Parliament, was not permitted to take his seat because, so it was

insisted, he could not take the required formal oath, being an atheist. Even when Bradlaugh offered to go through the formality as being in his opinion a mere triviality, he was not allowed to do so and was forcibly ejected from Parliament when he presented himself for the purpose. In at least one of our states today a person is not permitted to serve on a jury unless he declares his belief in God, and even if he were to swear to his atheistic belief his oath would be rejected as invalid.

Clearly, if Dr. Hibschan's estimate is true, most people are very little concerned with the force of an oath; and unless they are so constituted that they will tell the truth of their own uncontrolled free will they are likely to be guided by the principle that the end justifies the means and that false testimony may be indulged in up to the point where conviction and punishment for perjury are virtually certain. The oath seems to serve little purpose other than to make prosecution for lying possible. Dr. Hibschan expounds the difficulties of securing such convictions and the innumerable loopholes by which the perjurer may escape. Among others, it must be distinctly proved that his misrepresentation was deliberate and intentional and not due to those two universal faults, lack of correct observation and faulty memory. Further, his statement must be proved to have a direct bearing on the question before the court. One may lie *ad libitum* about irrelevant matters and it does not count. For example, it would not constitute perjury were a witness to an assault to swear that the defendant wore a blue suit whereas he actually wore a grey one, that it was cloudy instead of clear, or that the offense was committed on A Street instead of B Street. An attempt has been made to substitute contempt of court penalties for perjury laws, for the limitations of which one must read the original article.

Dr. Hibschan looks hopefully on the prospect of the development of instrumental means of detecting lying, such as the several forms of "lie detectors", depending on a supposed variation in respiration or blood pressure when a conscious lie is told. To quote, he says:

"I expect to see the day when every trial court will have on the bench before it an instrument board comparable to that of an automobile and when by watching the needle on that board it can tell from moment to moment whether or not a witness is telling the truth. A crazy dream? crazier ones than that have come true."

To what extent does a belief in the doctrine of karma—that every evil deed automatically brings its own punishment—predispose to truth telling and its ally, telling the whole truth instead of misleading half truths? Are Buddhists and other oriental believers in karma, or even our theosophists more truthful than others when it is more convenient to be other-

wise? Are they more free from the delusion that a departure from truth is worse when made under a pledge or an oath than under other circumstances? Are they perhaps just as prone to follow the dictum "The end justifies the means" and to distort history by omitting significant facts, misstating them, or perverting them by half-quotations? Who will answer? Not I, at least not here.

Leadbeater Dies

At this time no details can be given concerning the death of Mr. Charles Webster Leadbeater, which occurred suddenly at Perth, W. Australia, March 1st, on his way to Sydney. He was just past 87 years of age, and had been in rather feeble health from diabetes for some time, but unlike his colleague Mrs. Besant kept up his activities to the last, being engaged in revising his various writings. He will be mourned by his admirers of the Adyar T. S. Other theosophists will remember him as the prime corrupter of Theosophy and as a person of very questionable character. With his passing and that of Annie Besant there is a bare possibility that the original Theosophy will have another chance in the Adyar Society. Who knows?

A Plea for Decency in the American Section (Adyar)

In common with other members of the American Theosophical Society (Adyar) I have received from Mr. Sidney A. Cook, its president, a circular letter dated October, 1933, accompanied with a printed circular containing correspondence between himself and Mr. J. Emory Clapp, sectional president of the Point Loma Theosophical Society, to which is appended a statement of the action of the recent Wheaton convention. In referring to this matter I am speaking as a member of the Adyar Society, which I am, and not as a member of the Point Loma Society, which I am not.

Mr. Clapp Extends the Brotherly Hand

Mr. Clapp, following the joint Niagara Falls convention, addressed a letter to Mr. Cook in his official capacity, which is distinguished by its courtesy and brotherly feeling, inviting the cooperation of the American Section (Adyar) in the joint theosophical convention to be held at Rochester, New York, next summer. This convention is open to all theosophists and is being sponsored and largely organized by a Canadian member of the Adyar Society, and Mr. Clapp appeals to Mr. Cook in his official capacity for help in promoting the cause of fraternization and cooperation among theosophists of whatever group. It is a most wholesome and admirable letter, at the conclusion of which Mr. Clapp suggests a personal interview with Mr. Cook to talk over the possibilities of a friendly relation between the two societies.

Mr. Cook Refuses It

And Mr. Cook's reply? Ignoring Mr. Clapp's request for an interview and while stating that he is unable to commit his society without the consent of the general convention—which is probably quite right—he proceeds to take the Point Loma Society to task for adopting the title "The Theosophical Society", which he claims belongs of right only to the society of Adyar. That is a matter on which there may be a difference of opinion, but which has no connection whatever with the question of fraternization. It was pointed out in a long official article in Mr. Judge's *Path* (May, 1895, pages 55-60) and the evidence presented that when H. P. B. and Col. Olcott went out to India in 1878, they went as appointed representatives of the original Theosophical Society founded in New York in 1875, and that they did not carry the Society or its headquarters with them, which remained with proper organization in New York. Arrived in India they proceeded to establish headquarters, first in Bombay, then

at Adyar, and to hold conventions and pass by-laws, rules and other measures, including the appointment of Col. Olcott as "President for Life", without either consulting the proper headquarters in New York in advance, or subsequently getting its approval. It is a delicate question, but one which certainly does not call for Mr. Cook's hostile remarks in reply to a brotherly communication. If Mr. Cook, whose ignorance of theosophical history is conspicuous, will read that article he will have something to think over before casting stones.

Cook Quotes a Silly Letter

Mr. Cook then proceeds to quote a silly letter said to have been received by an Adyar Society General Secretary from some purported "leader" of a Point Loma Section as follows:

"Our Leader and Representative of our governing body of faithful Servants of the Law, has in pity and compassion offered your Society his brotherly hand and arm of protection if you would sincerely take it, in accordance with the primary object of The Theosophical Society; and you have refused on behalf of your Society with Headquarters at Adyar, India, and have chosen the lefthand path....."

Other Offenses of Wicked Lomaites

Mr. Cook then proceeds to say that an attempt was made by a Point Loma "leader" to proselyte within an Adyar lodge, and that a "greater officer" of the Point Loma Society had invited the head of an Adyar Section to turn his Section over to Point Loma, offering him for this service a "greater title" than he then held.

Mr. Cook presents not the least evidence that these are not mere old women's tales without substantial foundation in fact, and they bear every evidence of being such. Certainly such a course as the one last mentioned would require to be thoroughly sifted, and to circulate the story without accompaniment of proper evidence is simply disreputable. Mr. Cook apparently is unaware that proselyting with the object of getting members away from the Adyar or other societies into the Point Loma Society is expressly prohibited and the prohibition emphasized on every proper occasion. At most it is made clear in public speeches, and it is an entirely proper matter, that membership in other societies is no bar to admission to the Point Loma Society. Has anyone ever heard of the Adyar Society refusing to accept members of other societies, or requiring a statement that they do not belong to another society, or insisting on resignation from the same? I think not. On the contrary they are received with open arms. Further, before circulating such absurd and slanderous statements as the last, Mr. Cook should have considered that aside from the General Head of the Point Loma Society and the President of the Adyar Society, there are no offices or "titles" higher than that of Sectional President or General Secretary in either society and that it was therefore impossible that such an offer could have been made by "a greater officer" of the Point Loma Society to the head of an Adyar Section.

Every Society Has Some Fools

Quite aside from this, Mr. Cook should know that every society, no matter what its objects, contains some tactless people, people with more enthusiasm than brains, in short, fools. It is the general impression that even Mr. Cook's society differs in no respects from others in this regard. It is quite possible that some Lomaites may have disregarded the rules and have been guilty of what he charges about proselyting; it would be more than one could expect that such occasional breaches of propriety should never happen. But I see no reason in this why a society should be condemned as a whole because it is unfortunate enough to contain some nit-wits, nor do I see that the fact that such people exist is any reason for Mr. Cook imitating their example. Almost every time he opens his mouth or writes a general letter Mr. Cook implies that his society, the society of Adyar, is the one and only society of the Masters. To hear him one might suppose that there are no other theosophists than these, and that

the Masters have no use for any person who does not possess a certificate signed by himself or some other presiding sectional officer elsewhere. What a monstrous conceit! What colossal ignorance of what Theosophy is and of what the Masters themselves have written. And now he follows it with a direct refusal of friendship.

"Confidential" Circulation of Slanders Shabby

And that is not all. This correspondence is accompanied with a letter of Mr. Cook, dated October, 1933, asking members to treat his attack on a brother society as "confidential", not to be circulated or talked of outside the membership. What does this mean? It means that Mr. Cook—or the convention under his influence—will circulate statements reflecting on a brother society unaccompanied with proofs of veracity, with the request that this action shall not be known outside, shall not reach the ears of those whom he attacks. They are to be deprived of the opportunity of rebuttal. That is the way old women gossips act—"don't tell anybody"—but I think that most right-thinking people will concede that this is an act both cowardly and ungentlemanly. Apparently, in Mr. Cook's opinion, and in that of the attendants at the convention, this is conduct befitting a theosophist.

Helps to Maintain Universal Spirit of Distrust

But Mr. Cook's attitude and his action have a deeper significance than that of merely encouraging disharmony in theosophical ranks. Mr. Cook, to the extent of his ability, is making his contribution towards maintaining the present distressing spirit of mutual distrust which is cursing the whole world. Theosophists are not many, but they nevertheless have some influence. They can disseminate, and they profess to be the foremost to disseminate, the spirit of trust in the integrity and well-meaning of men. Yet at the very outset Mr. Cook falls down in this first test. Why talk of "A Greater America Plan" when his own words are tainted with suspicion, when he does not limit them to himself, but proceeds to arouse a similar feeling of distrust among those members who look to him for advice and guidance? Mr. Cook is the elected head of the American Section of the largest theosophical society; there he stands, preaching unbrotherliness. It cannot be helped, but what can be done is to ignore him. There is a Nazi spirit in Theosophy as well as in politics, and in essence this attack on a fellow society differs in no respect from the anti-Semitic policies of a Hitler or the less weighty ravings of a Pelley.

Lomaites Exemplify Brotherhood

Adyarite as I am, it is my privilege and good fortune to be personally acquainted with many members of the Point Loma Society in America and abroad, and in general I have found them to be highly intelligent, broad-minded and honorable people, people with a deep knowledge of theosophical principles which they endeavor to practise, people who devote study to what the Masters themselves have taught us. There are doubtless exceptions, but I have yet to find one who does not concede that the first thing is to be a true theosophist, an advocate of universal brotherhood, and that if one is such a true theosophist he is quite welcome to remain in whatever society he had in the first place affiliated himself with. If Mr. Cook would openly encourage the association of his members with such people, instead of trying to shut them up in a box with no windows and leading them to believe that they alone are the elect of the Masters, that they alone possess the truth, he would be doing something to counteract the swift decay of his own Section—46.8 per cent loss in six years! If he has something better than the Lomaites he should be glad to help them to share it; if he has not, and even if he has, he should be willing that his members should learn a somewhat different viewpoint. Still more, distrust is the twin brother of fear. It looks as if Mr. Cook fears that those under his influence may get some new idea, and so he would compel them to listen only to teachers endorsed by himself. If there were really danger of members deserting in droves to the Point Loma sheepfold,

why not mingle with them and discover what it is that is so attractive, so that it may be adopted? In part it is, I believe, the spirit of open-heartedness and fraternity which is as refreshing as a mountain breeze after being confined in Mr. Cook's theosophical smokehouse.

By No Means a Trivial Affair

My reason for devoting so much space to what some may consider a trivial matter is that it is by no means trivial, but in the fullest sense fundamental and all-important. The first professed Object of the Adyar Theosophical Society is the cultivation of Universal Brotherhood, in other words the combating of the universal disease of Separateness. To discourse on Universal Brotherhood while cultivating the spirit of Separateness towards those who are trying to exemplify Brotherhood, to instill fear and animosity instead of friendship, to claim to serve those Masters who have spoken most emphatically on the subject while disregarding their injunctions, to induce one's board of trustees and still worse a convention and members in general to stand for Separateness, to circularize members under cover of privacy in a manner to augment such feelings, these are quite enough to lead one to imagine that the writer of that otherwise silly letter quoted by Mr. Cook was after all right in his intuition that the person addressed is on the "left hand path". Mr. Cook has himself indicated it by his actions. Between that and the assumption of hopeless ignorance of what Theosophy means there can be no alternative.

Exclusiveness in Theosophical Lodges

Our cynical correspondent J. G. tells us (February Carric) that the theosophical lodge to which he belongs has "decided to exclude non-members from our meetings. . . . Outsiders who want to know anything about Theosophy may join some sort of club." I took this for one of J. G.'s jokes until I actually saw the plan endorsed in an editorial in a recent theosophical magazine, the name of which and of the society sponsoring it being of no importance here. It says: "the Lodge study-classes should be closed study-groups for members only, in which more advanced expositions of Theosophy can be given than in meetings conducted by the Club." I concede that purely business meetings do not concern the public and should be limited to members. Aside from this with that sort of exclusive Brotherhood of Humanity I have not the least sympathy. On the contrary, the proposed plan marks the existence of a spirit which is not only the reverse of the true theosophical spirit, but is the first sign of an incipient decay which should be checked at once. Why? I'll give you some reasons:

If what the study-class is studying is worthwhile in itself it is worthwhile for everybody capable of profiting by it, be he member or not. If these "eternal truths", as they are claimed to be, are really such, they are the property of the whole human race, not of an exclusive group which have signed up as "members". It is entirely a delusion to think that one must necessarily go through a sort of kindergarten training in a kind of antechamber—call it a "club" or what you will—before being admitted to the sanctuary. It is claimed by many theosophists that an interest in Theosophy is often the result of a similar interest in a previous incarnation. Be that as it may, the fact that the interest exists is evidence that those who casually attend so-called "advanced" expositions of Theosophy are quite as likely to profit by them as those who are "called" by membership. If not, they will soon drop out.

Membership No Proof of Wits

The proposal tends to give members of the society an unduly good opinion of themselves to which for the greater part they are in no wise entitled. Esoteric sections are bad enough, as I shall point out elsewhere, but here we have the same thing extended to the rank and file of membership. Everybody who has had much experience with theosophical

societies, or, in fact, even a little experience, knows that the attainment of membership is a mere routine matter, that it calls for little or nothing more than an application signed and suitably sponsored and in some cases to be accompanied with answers to a series of more or less impertinent personal questions which may be waived if the applicant refuses to answer them, as he should. The truth is, the fact of being a member offers not the slightest guarantee that the member is any more advanced either intellectually or spiritually than the average outsider, or that he is better qualified to profit by advanced study-classes. It is a standing joke that the membership of a certain large theosophical society averages below normal intellectually, a view endorsed by so keen an observer as Count von Keiserling. This is perhaps unfair—the fact being that "membership" gives such people exceptional facilities for exhibiting it.

Putting Their Light under a Bushel

Further, the tendency of closed meetings of this kind is to foster a sort of dependence on the leader or the text book; they become an assemblage of "Oh, yes" people in whom independent thinking is gradually stifled if not actually discouraged. What is the object of theosophical study? To develop the power of thought or to lead people to accept on blind faith? The very best thing for such people is to have a few among them who do not "know" as much, but who will encourage those who think they know more to present the reasons for their faith in clear, logical English rather than in the customary *ipse dixit* and parrotlike fashion. I concede that there are a few persons who are intolerable pests at any meeting for any purpose whatever. But putting the stamp of "member" on such people does not better them. I also grant that those who continuously receive the advantages of group study ought to lend support to the movement by enrolling as members, if for no other reason than doing what little they can to repay for what they get. But to say to such persons that "we have something given to us by the Masters for the good of the world, which we don't propose to let you have unless you sign your name to a bit of paper (and, perhaps, tell us whether you are single, married, or divorced)" is not only untheosophical; it is sheer selfishness and worse; it is scandalous.

"Cornering" Public Property

There is nothing studied at such meetings (I am not referring to esoteric sections, the curse of the Theosophical Movement) which cannot be found in some book or magazine which anybody can buy or borrow. Why then throw a wall about it and hang up the sign "No Admittance Except to Members"? Why write a big text book and offer it to the public at \$7.50 and then insinuate "You may read this alone all you wish, but if you want to study it with others you must sign up as a 'member' of something"? These books and magazines are read by anybody who cares to read them. Why not then welcome such with the opportunity of hearing them discussed and giving them the chance to ask questions and then leave it to their sense of decency to join the group as a member and meet the customary obligations, if any? There is a delusion that nobody knows or can know anything much about Theosophy unless he associates himself in some way with a "society". By no means. I can give no statistics, but it may safely be said that most of the worthwhile books on theosophical topics are read, and one-half of the reading of such is done, by members of no society whatever. Often I am told by readers even of such books as *The Secret Doctrine* that "I don't care to commit myself to something I know nothing about by joining a society. I don't want to label myself." Would it not be far more sensible to throw open the doors wide to such people and let them learn, without having to pass through a kindergarten or sign a paper, that there is nothing to be shunned in becoming a member, nothing but the opportunity of mutual helpfulness? I am not decrying the theory of theosophical clubs; on the contrary, I accept it. But to fence off any portion of the

Divine Wisdom for members, and to push the rest of inquiring humanity into a club, is more than I can tolerate.

Vine Example of U. I. T.

The method of the United Lodge of Theosophists is an excellent one. Whether there are select private study groups I have no means of knowing. If so, one hears nothing of them. But certain it is that anybody, no matter how humble, is welcomed to all of the study meetings, and not even the signing of the so-called "Declaration" entitles him to more privileges than the casual visitor. What the United Lodge has to give it gives to all. It is an example to be followed.

There are those whose curiosity is such that they will pay anything, do anything, to get inside the gates behind which some mystery is supposed to be concealed—a not very worthy motive. But there are others, and I am one of them, who would think that holding any portion of the Divine Wisdom in reserve for "members" would afford the very best reason for refusing to become a member. I could not lend my name to such a system of unbrotherly Brotherhood.

Dr. Weller Van Hook

I regret to report the death of Dr. Weller Van Hook, June 30th, 1933, after long continued ill-health. Dr. Van Hook, a noted Chicago surgeon, was general secretary of the American Section, T. S. (Adyar) following Alexander Fullerton and preceding A. P. Warrington. An ardent admirer of C. W. Leadbeater, he defended him vigorously at the time of the notorious scandals of 1906, and predicted dire spiritual disaster for those who ventured to oppose him and his fool ways with boys. Much later (1927) he retracted this defense in a public statement which it is but just to him to reprint below.

After his retirement from the general secretaryship he became somewhat of a free-lance, founding the Rajput Press in Chicago, which published a number of books by Leadbeater and others. He also founded the Akbar Lodge, T. S., of Chicago and was its leading spirit. Further, he founded the Karma and Reincarnation Legion, the object of which was to popularize these subjects and which still has branches in several lands. Being somewhat psychic, he regarded himself as the chela, and only one, of the Master Rakoczi, of Hungary who, so he supposed, had appointed him as sole theosophical overlord of the American Continent, a distinction which he did not hesitate to publish. A curious combination of independence and subservience, of science and psychism, and withal entirely free from the spirit of the time-server, he was perhaps the most interesting character that the American Section has produced within this century. The demands of his profession, coupled with increasing ill-health, caused his gradual withdrawal from the public theosophical eye during the past several years.

The following was published in Dr. Van Hook's journal, *Reincarnation*, Vol. VII, No. 5, September 1926-January 1927:

A Personal Statement

It will be recalled that some years ago Mr. C. W. Leadbeater made public statement that he had given certain teachings on the subject of sexual relations to certain boys of his acquaintance. The undersigned as a physician, a little later caused to be published in good faith a statement that he believed the teachings referred to were given solely with the purpose and motive of aiding the recipients in their spiritual progress.

The undersigned now states that he has not, for some years, been able to continue in this belief, but thinks that there were also other motives involved.

This statement is printed because two occurrences, one publicly, the other privately known to him, have recently taken place indicating that the former statement of the undersigned is still being considered and that

it still influences some people. He regrets his former statement, which was erroneously but honestly made and publishes this correction solely in the interest of the truth. His belief in the lofty position of the personage referred to has never wavered. He firmly holds that the members of the Great White Lodge are caring for all of us, Their servants, leading us on to perfection.

WELLEN VAN HOOK

Note by the Editor.—The above statement of Dr. Van Hook refers to the Leadbeater scandal of 1906, when this man was accused by their parents of teaching self-abuse to boys entrusted to his care, and admitted the facts, but claimed that he did it to promote their spiritual welfare. Shortly after, Dr. Weller Van Hook, an admirer of Leadbeater, took his side in a series of open letters which were republished in *The Theosophical Voice*, which has given most of the details of this sordid episode in the history of the Theosophical Society.

"The Blavatsky Bibliography"

The Blavatsky Bibliography; A Reference Book of Works, Letters, Articles, etc. by and referring to Madame H. P. Blavatsky. First Edition, 1933, 36 pages. The Blavatsky Association, London; 1/— From the O. E. LIBRARY, \$0.40.

The Blavatsky Association has undertaken the much needed and difficult task of preparing a Bibliography which, to quote the editor's Preface "is intended in the first place to include every edition of Madame Blavatsky's books; in the second place, all articles written by her that have been reprinted in book or pamphlet form; and, in the third place, every Book, Pamphlet or Article of a biographical nature, General Theosophical literature and books, pamphlets or articles that have only an indirect reference to her life, are not included." The Bibliography proper is divided into four sections:

Section I gives the original editions and Translations into English of H. P. B.'s larger works in chronological order, as well as such subsequent editions as have been reproduced unchanged, with the possible exception of obvious typographical corrections.

Section II lists subsequent editions which have been essentially altered by the editors, such as the Besant-Mead *Secret Doctrine*, the Mead *Key to Theosophy*, and *The Voice of the Silence*. This is a valuable distinction, enabling the student to see at a glance what current editions have been unwarrantably tampered with.

Section III lists miscellaneous writings, letters, magazine and other articles by H. P. B. which have subsequently been published or reprinted in book or pamphlet form.

Section IV embraces biographical books and articles.

Even the most superficial examination reveals the fact that this is by no means a complete bibliography, and one must be prepared to see it blacklisted by certain critics who will not only discover this, but who will emphasize the damning fact that it is issued by the Blavatsky Association, an organization chiefly occupied with circulating the writings of the iniquitous Mrs. A. L. Cleather. The fact is, however, that a bibliography has been urgently needed and as the preparation of such with any degree of completeness would be a work of years and infinite labor, it was thought better to start at first with an incomplete collection of data, and to issue a revised and enlarged booklet each year. The editors especially invite offers of assistance and other communications, to be addressed to The Hon. Mrs. A. J. Davey, Hon. Secretary of the Blavatsky Association, 26 Bedford Gardens, Camden Hill, London, W. 8. It is therefore hoped that those who might be inclined to find fault, as well as others, will promptly send notes of omissions and errors, as well as suggestions, to the above address, so that they may be utilized in the next edition. The CURRIC is advised that future editions will list H. P. B. publications available in other languages than English, and information regarding these should be sent to the above address.

At the Periscope

Latest News in Brief.—C. W. Leadbeater died suddenly at Perth, W. Australia on way to Sydney.—Max Wardall died January 25th.—Dr. Erik Bogren Sior, president of Swedish Point Loma T. S., died January 29th; Mrs. Anna Wicander *pres pro tem.*—Mahatmas wrong about after-death state of suicides, says Leadbeater; makes no difference; Master K. H. should have consulted C. W. L. before writing to Sinnett.—Sidney A. Cook boosts the benign Bishop; floods American Section with flap-doodle Arundale propaganda under cloak of neutrality.—India gen. sec. Telang denies asking Leadbeater for "message" from A. B.; doesn't believe it.—Adyar T. S. annual report shows 7.3% loss of members in one year (from 33,267 to 30,836) or from 1928 peak 31.6% (from 45,100 to 30,836)—Hodson & wife in South Africa in interest of Psjrydom.—Clara Codd now general secretary of Australian T. S. (Adyar).

The T. S. Presidency.—The January, 1934, *American Theosophist* shows great liberality in printing in full Dr. Ernest Wood's election manifesto, as well as a plea submitted by a group of his Canadian admirers. Dr. Arundale seems to have issued no manifesto other than a printed form sent out to correspondents in which he says: "All I can say to you is that, if elected, I shall do my best to support Theosophy and the Theosophical Society before the world, My membership in the Liberal Catholic Church is entirely subordinate to my membership in the Theosophical Society, I have always had, and shall ever have, supreme allegiance to the Society and to the teachings of Theosophy." Fit these in, if you can, with his statement in his 1933 London White Lotus Day address (May CRITIC, page 12) where he says: "I hardly think that there are any principles which any one of us has a right to lay down as the principles of Theosophy, or of the Theosophical Society." It is to these principles, which he says do not exist, that the muddled George now pledges allegiance. In the December, 1933, *American Theosophist*, Mr. Sidney A. Cook tells us "Why I nominated Dr. Arundale". All I can get from this is that the bishop is hugely "humble" (as manifested by his talking more about himself than any other T. S. speaker, and by his publishing a booklet entitled *The Life Magnificent* which, so he says, "represents what is best, such as it is, in me"—November, 1933, *Theosophical Messenger*, page 241), and that, as Mr. Cook adds, he has a charming wife—a lady who was appointed by Mrs. Besant as the earthly representative of the World Mother and who, so far as I know, has never repudiated the title, little as she has done to exemplify it. This is in no wise intended to reflect on Mrs. Arundale, who is certainly charming, who means well and who dances exquisitely. These qualifications might help in filling the Georgian vacuum.

Remarkable Discovery in Africa.—The October 1932, *Theosophical Path* (Point Loma) contains a very remarkable article by Capt. P. G. B. Bowen (pages 179-90) describing a pure white tribe, said to be Berbers, associated with the Zulus of South Africa and speaking their language. Captain Bowen spent a year with these strange people. The chief was a highly educated man, speaking English and several other European languages fluently, and, which was most remarkable, was a teacher of esoteric subjects. He had a small group of students to which Capt. Bowen was admitted and to whom he read from curious manuscripts written in a secret language which the Captain was enabled to learn. Its gives us over five pages of translations from these under the title "The Sayings of the Ancient One". The interesting point is that these teachings are virtually identical with those of *Light on the Path* and the *Bhagavad Gita*, as any student of these books will at once see. It was not until his return to Europe that Captain Bowen became acquainted with Theosophy and discovered the identity. The subject and translations are continued by Capt. Bowen in the January, 1934, *Theosophical Path* (page 328).

Mr. Cook and the Presidential Election.—Mr. Sidney A. Cook was elected by a very small minority—21.8% (see Jan., 1933 *Carrio*)—of the members of the American Theosophical Society (Adyar) as its executive head. This ridiculously small vote seems to have gone to Mr. Cook's head and he apparently regards himself as their spiritual head and leader likewise. With the recent presidential ballot sent out to members Mr. Cook accompanied it with a deluge of propaganda in favor of George Arundale, while the alternate candidate was ignored. Even the ballot itself was stuffed with propaganda. As Mr. Cook distinctly stated that the members should use their own "clear 'inner choice'" for president this obvious effort to bias them and to substitute his personal selection for that inner choice can only be regarded as grossly improper and as wholly unfitting him to carry out his assumed role of spiritual leader. Not only that, but the use of the membership list, supposed to be confidential, was permitted to a committee which circulated members with urgent appeals to vote for Mr. Arundale, so as to make the vote 100%. Whether this committee was openly official or not makes no difference, as permission to use the membership list gave it an official stamp. These things can only be designated as scandalous.

March, 1934, "American Theosophist".—This issue contains a minimum of Theosophy and a maximum of Arundale; it fairly bristles with arguments for voting for the Bishop of P. T. S., while the opposing candidate receives naught but criticism. From this it is clear that all claims to the contrary notwithstanding *The American Theosophist* is the organ of a clique or ring, not of the Section as a whole. One may perhaps defend this policy, but one thing cannot be defended; it is not only hypocritical but shameless. In a footnote on page 63 Mr. Cook observes, speaking of the election: "There should be no 'party spirit' but a clear 'inner choice,' and we are concerned that all members shall vote in expression of that choice." Very good, but seemingly the "inner choice" is to be the choice of Mr. Cook, else why be so exuberant in parading his puerile arguments for putting a Catholic bishop at the head of the T. S.? Why swamp members with Arundale propaganda in every form? Why do everything possible to bias them while pretending that he desires an unbiased choice? Nevertheless, it is amusing. We are regaled (page 60) with a list of the many positions which the Bishop has held which is supposed to be a recommendation, though he soon got out, or was dropped out, from nearly all of them. The job of husband to the Vicereess on Earth of the World Mother he is still holding on to, but Mr. Cook neglects to mention the grandest of all, that of one of the Twelve Apostles of Jesus Krishnamurti, to which exalted office he was appointed by the King of the World, so Mrs. Besant told us (*Sept., 1925, Herald of the Star*, pages 307-8). Krishnamurti, to his credit be it said, soon dropped the imposed role of Christ and announced the fact, but whether the Bishop is still one of the Holy Twelve we are not informed. Possibly with his multiplicity of resignations and trunk packings he forgot this one. Mr. Cook certainly did.

Mrs. Besant's Post-mortem "Message"—About a week after Mrs. Besant's death Mr. D. K. Telang, general secretary of the Indian Section, T. S., visited Adyar to get her ashes and invited several persons to contribute memorial articles to the October issue of the official organ, *Theosophy in India*. Mr. Leadbetter was one of those so invited, but possibly misunderstanding Mr. Telang's request, he submitted a "message" from Mrs. Besant. This was accepted as genuine and published in several Adyarite magazines, *The Theosophist* (Nov. 1933, page 229), *The American Theosophist* (Nov., 1933, cover page), *Theosophical News and Notes*, (Nov., 1933, page 2), *Australian News and Notes*, (Nov., 1933, page 6) and possibly elsewhere. The last two distinctly stated that Mr. Telang had

asked for "a message for his people from Mrs. Besant". As the muddled introduction is identical in two publications as far apart as London and Sydney it is clear that it was issued from a central point and, in fact, Mr. Jinarajadasa seems to have been responsible for spreading the glad tidings of Mrs. Besant's safe arrival on the other shore. But now comes Mr. Telang himself and indignantly denies that he ever asked Mr. Leadbeater for anything of the kind, and says that his well-known opposition to psychism and his disbelief in messages from the dead should be proof enough of this (Suppl. to October *Theosophy in India*; see also *Cambodian Theosophist*, Jan., 1934, page 332). The message itself is entirely mediocre, bears no internal evidence of originating with Mrs. Besant, and is, in all likelihood, just another Leadbeaterian trick to gain publicity.

July "Theosophical Quarterly".—The July (1933) *Theosophical Quarterly* is, as always, interesting and instructive. It breathes an air of lofty superiority which causes those of us who are "out of the Movement" to have a feeling of sinking into our shoes. This issue contains an account of the convention, an important letter from E. T. Hargrove about the Judge documents quoted by him (see Carric) and a further installment of Judge letters to Hargrove. Commenting on the latter Mr. Hargrove throws much light on Judge's marital difficulties which have not been so frankly related elsewhere (pages 33-34) and takes Mrs. Besant to task for publishing in *The Theosophist* certain letters of Judge to Olcott and then cutting short the series at a point designed to show Judge in the most unfavorable light possible. The Carric has already commented on Mr. Jinarajadasa's behavior in this matter, for it was he, rather than Mrs. Besant, who was responsible (Carric, March, 1932). If Mr. Jinarajadasa has any sense of fairness—and in general he is most just—he will continue that series of Judge-Olcott letters, so that the later Judge can speak for himself. To mutilate a man's reputation by publishing only a part of his correspondence is like quoting part of a paragraph in order to convey the opposite sense from what the context would imply, a trick we are familiar with in certain quarters.

Raja Ram Mohan Rai.—Those who can are earnestly recommended to read the articles in the September (1933) *Aryian Path* on the famous founder of the Brahma Samaj, Raja Ram Mohan Rai, of Bengal, who died September 27th, 1833, in England, and who is described as "India's Ambassador to the West". Especially I commend the article by Ramatanda Chatterjee (page 589) as portraying one of the most noble men of recent times, interesting to me not so much because of his religious views as because of his majestic character combined with a humility, modesty and universal sympathy which appealed alike to the British intellectuals of his day, to the laborers in Manchester and even to children in the nursery. Here was a man who approximated to what we might conceive of a Mahatma. One cannot refrain from comparing him with Adyar's sham saint Leadbeater, who "has no special use for persons who, however diamond-like they may be in essential character, have nevertheless failed to take the trouble to cultivate and refine the exterior man" and who used to wear gloves lest his sanctity be contaminated by touching the hands of his brothers. Few readers of Emerson are aware of the extent to which he delved into oriental literature and Arthur Christy's article on "Emerson's Oriental Reading" (page 597) affords a valuable key to understanding him.

Mrs. Besant's Ashes.—It was Mrs. Besant's wish that her ashes be deposited in the sacred river Ganges. This was effected with great pomp and ceremony at Benares. For full account see November, 1933, *Theosophist*, page 138.

Gems from George Arundole.—Speaking of the disciple Dr. George says (*American Theosophist*, October, 1933, page 225): "One of the greatest lessons that he has to learn is not to talk about himself." This is followed by a half-column telling how he married Rukmini.

Arundale, Jinarajadasa, Leadbeater Books at Half Price

Unused copies. Cash or C. O. D. only. Mention substitutes if possible. Subject to withdrawal without notice.

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

The Astral Plane, paper, \$0.18; cloth, \$0.30 (from \$0.35 & \$0.60).

The Christian Creed, \$1.50 (from \$3.00).

The Devachanic Plane, paper, \$0.18; cloth, \$0.30 (from \$0.35 & \$0.60).

Dreams, \$0.38 (from \$0.75).

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

Life after Death, paper, \$0.18 (from \$0.35).

Man: Whence, How and Whither (with A. Besant), \$2.75 (from \$5.50).

The Mouad, \$0.50 (from \$1.00).

Occult Chemistry, (with A. Besant), \$2.00 (from \$4.00).

Starlight, \$0.50 (from \$1.00).

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

Arundale, George—Thoughts on "At the Feet of the Master", \$0.62 (from \$1.25).

Jinarajadasa, C.—Art and the Emotions, \$0.17 (from \$0.35).

Christ and Buddha, cloth, \$0.30 (from \$0.60); lea., \$0.50 (from \$1.00).

Christ the Logos, \$0.17 (from \$0.35).

Early Teachings of the Masters, \$1.12 (from \$2.25).

Meeting of the East and West, cloth, \$0.25 (from \$0.50).

The Faith that is the Life, paper, \$0.20 (from \$0.40).

Flowers and Gardens, cloth, \$0.25 (from \$0.50); lea., \$0.50 (from \$1.00).

Heritage of our Fathers, paper, 0.17 (from \$0.35).

In His Name, cloth, \$0.25 (from \$0.50).

I promise, cloth, \$0.37 (from \$0.75).

Light on the Path, Int. by C. J., leather \$0.50 (from \$1.00).

The Nature of Mysticism, cloth, \$0.30 (from \$0.60).

The Message of the Future, cloth, \$0.50 (from \$1.00).

Practical Theosophy, paper, \$0.25 (from \$0.50).

The Reign of Law, paper, \$0.25 (from \$0.50).

The Theosophical Outlook (lectures by C. J., Wadia, etc.), \$0.50 (from \$1.00).

Theosophy and Reconstruction, \$0.63 (from \$1.25).

What we Shall Teach, cloth, \$0.30 (from \$0.60).

Back to the Mahatmas!

Do you think it wise to accept the often distorted, often wholly false conceptions of the Masters put forth by half-baked writers and lecturers and by self-deluded psychics when you can learn what these Masters say about themselves and their doctrines in their own words? This will be found in the famous collection, *The Mahatma Letters to A. P. Sinnett*, published in 1923—absolutely the most authoritative book on the subject, one which will arm you against being misled. There are many who would discourage you from reading it lest you discover that they are but blind leaders of the blind. Don't listen to them. Price, from the O. E. LIBRARY, \$7.50 (Europe, \$5.40).

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.

Free on Request

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Inside History of Leadbeater's Liberal Catholic Church and its Raid on the Theosophical Society

The fraudulent nature of the claims of the Liberal Catholic Church, the disreputable character of its founders, its repudiation by the officials of the Old Catholic Church of Holland with which it claims relationship, its efforts to deceive theosophists and the public as to its true nature, the efforts of Annie Besant and C. W. Leadbeater to force it on the Theosophical Society and its incompatibility with the teachings of H. P. Blavatsky and the Masters, are fully exposed in a series of twenty-five issues of the *CRITIC*. Every true theosophist should read them. A set of these can be obtained from this office for 25 cents (or 1/-) in stamps.

Now Ready—Complete Works of Blavatsky; Vol. II

This covers 1880-1881, and consists largely of H. P. B.'s articles in the early issues of *The Theosophist*. Indispensable to H. P. B. students who do not possess a file of that magazine. Price, \$5.00 (Europe, \$4.00), from the O. E. LIBRARY. Price of Vol. I still \$4.50 (Europe, \$4.00).

"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, \$1.50. 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.

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.

"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.

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EXPERIMENTAL LEGISLATION AND CAPITAL PUNISHMENT

Under the present U. S. Administration we are getting what seems to be an almost entirely new experiment in legislation, to wit, laws whose action is limited to a prescribed period. Hitherto it has been the custom to enact a law which remains indefinitely on the statute books until formally repealed. Considering the fact that the greater part of legislation is virtually experimental, it is astonishing that legislators continue to pass laws which are to continue in force till Kingdom Come, often without producing the desired results, or the results of which are at least highly questionable. Then, should it transpire that the object of the law is not accomplished, or should changing social conditions make it unnecessary, there is endless trouble in getting it repealed. Witness the various prohibition laws. Witness, too, the so-called blue laws, which still exist and serve no other purpose than clubs in disputes between different factions. A volume would be required to cover the subject and I have but three pages. Every law, still in force on the books, but obsolete as to its action and purpose, is to a certain extent a menace, for a bad law enforced is a nuisance, while if not enforced it but tends to create a general disrespect for law. Every existing law should either be enforced or gotten rid of.

Without intending to make a too sweeping statement it may be said that the best way of getting rid of an ineffective law is to embody in it at the start the means of its own decrease. A large proportion of the laws should be regarded at the time of their enactment as experimental, which they are, and should be specified to lapse automatically at the end of a designated period unless renewed, rather than as continuing until repealed.

At this time I am especially interested in applying the limited or experimental feature to capital punishment laws, and this not only with regard to new death penalty legislation, but to the experiment of abolishing it. Of late we have

had laws prescribing the death penalty for kidnapping, for bank burglary and other forms of robbery under special conditions. All of these have been enacted under stress of emotion or popular demand, and under the assumption that they will inevitably reduce these crimes—a mere matter of theory. How can one know in advance that they will do so? How can one predict the complicating drawbacks? In short, such laws are experimental in their nature and should be framed as being such.

The same applies to laws repealing the death penalty. Aside from the patent fact that the action of the death penalty is irreversible, that innocent corpses cannot be brought to life, that witnesses deceive and are deceived and that juries often err, and aside from the moral objections to taking life by law, we look at such laws from the purely practical standpoint. Does the death penalty really act as a deterrent of these crimes? We may concede that in some cases it does, while it is a glaring fact that in many others it does not, else there would be no capital crimes. But that is merely dodging the question which is not, does the fear of being hanged, electrocuted, gassed or shot to death deter in *some* instances, but, does it reduce *on the whole* the number of homicides or other capital offenses? Would there be more such offenses were the death penalty abolished? It is no valid argument to point out some particularly atrocious murder following the abolition of the death penalty, for such have occurred while it was still in force. The question is: Will homicides occur more frequently when the fear of death is removed? That is a matter which is not to be decided by theory and speculation, for was it not once thought that hanging would prevent petty thieving, whereas it was clearly proved that it did not?

It is well known that several of our states and several countries abroad have done away with capital punishment over a long period with no untoward results. This is the argument usually advanced by opponents of the death penalty. It would be perfectly valid could it be proved that the obvious result is not due to other causes as improved social conditions, education, abolition of slums and other contributory economic and moral factors. The fact is unquestionable, but would it work elsewhere and under less favorable conditions? That is not so easy to answer. It has been argued by British advocates of hanging that while it works in Holland and Sweden it would not work in Britain because the British are not as good as the Dutch and the Swedes!

The sensible way of approaching the problem is the experimental one. As everybody knows, hanging is one of the standbys of Great Britain. It adheres to it with as much tenacity as it clings to an established church and to its clumsy

pounds, shillings and pence, despite all efforts to have them done away with. Thanks to the activities of the National Council for the Abolition of the Death Penalty, Parliament was induced in 1929 to appoint a "Select Committee" to study and report on the subject. This Committee sat for a year, heard testimony pro and con from all available sources, domestic and foreign, and embodied the results in a volume of 795 pages, which may be regarded as the great classic on the subject. This report was submitted to Parliament at the end of 1930 and summed up the Committee's conclusions and recommendations in the following words (among others) :

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

Since that time the Report has slept in some Parliamentary or Home Office pigeonhole without even being brought up for consideration. It is encouraging, however, to learn that at present vigorous efforts are being made to have it disinterred for immediate Parliamentary action, and with some hope of success. What the result will be nobody can foretell.

Note, please, that the big feature of the recommendation is in the experimental provision. It does not propose to do away with the death penalty absolutely and then, should the expected result not be satisfactory, should the British nation, including the Scots and the Welsh, not be able to stand the test which their Dutch and Swedish neighbors have passed successfully, have to go to the trouble of enacting new laws once more. Try it, it says, for five years. If it doesn't work, forget it.

Here we have an excellent example of proposed experimental legislation which might be followed to advantage in America. Legislators are not as a rule bloodthirsty individuals. They honestly believe in the death penalty and as fervently as they once believed in the perniciousness of kissing on Sunday, bathtubs and going to church without a gun. Once persuade them that they are acting simply on a theory not supported by those who have tested it out and that the only way to be sure is to try the experiment of doing without it for a limited time and they might be induced to consent to a conditional suspension for five years or more. It seems to me that this conditional suspension should be considered by the American League to Abolish Capital Punishment as a substitute for the absolute repeal laws now being urged and supported by that association.

Note.—The address of the National Council for the Abolition of the Death Penalty is Parliament Mansions, Victoria Street, London, S. W. 1; that of the American League to Abolish Capital Punishment is 112 East 19th Street, New York City.

"The Sorrows of Satan"

Among the sorrows of this particular editorial Satan are:

People who require several Carric renewal notices, then send in the exact amount and ask for a receipt.

People who order ten cent pamphlets and ask for a bill and discount. People who won't contribute a cent to the support of the Carric, but who think to show their appreciation by asking a lot of hard questions which would require hours of research to answer properly.

People who change their address without notifying us and expect us to supply missing copies free and to pay return postage on undelivered copies.

Is the U. L. T. Boycotting "The Mahatma Letters"?

Some time ago (October, 1931) the Carric had occasion to refer to the importance of giving exact references when making quotations. Scholars always do this and others should imitate them whenever it is in any way practicable. Why? (1) So that the reader may assure himself that the quotation is accurate, which is by no means always the case. (2) Quotations sometimes assume a different significance when separated from the original context; it is even quite possible entirely to reverse the meaning. (3) Quotations without reference are sometimes repeated by several writers in succession, one copying from another, with the risk of variations being introduced. (4) Sometimes passages are referred to the wrong author. I have in mind a well-known couplet which I have seen attributed to three different authors, all wrong. I have this day noted a quotation from *The Secret Doctrine* in H. P. B.'s own words given as "From a Master's Letter", and that in a publication which should have known better. (5) It is right to give credit where credit is due, even if one does not like the author or editor personally. Honorable persons, those of fine literary instincts, "will give the devil his due" (which, by the way, comes from Shakespeare's King Henry IV. Pt. I, 1, 2).

It will be conceded that this is not always possible—one is not expected to forgo using an appropriate quotation because he cannot locate the exact source, or to spend undue time in searching for it. Often there are several editions or translations, rendering reference clumsy. Then, too, it would be a bit pedantic to give the exact reference every time one says "Love your enemies" or quotes "The Star-Spangled Banner", or to mention Jesus Christ or Francis Scott Key. But impartiality is expected. Friends and foes, great and small, must be treated alike, and the more so when one holds his readers at his mercy.

Careful Editing of U. L. T. Journals

The chief periodical publications of the United Lodge of Theosophists are highly to be commended for the care with which they give exact page references to quotations from the writings of H. P. Blavatsky and W. Q. Judge, as we shall see below.

Is There a Boycott?

However, complaint was made to me some time ago that these same U. L. T. publications, when quoting from *The Mahatma Letters to A. P. Sinnett*, do not show the same care as when quoting from H. P. B. or Judge and that, in fact, they invariably lift the paragraphs without even so much as naming the book from which they are taken. A somewhat superficial survey confirmed this and an endeavor to ascertain the reason elicited no response. Later, complaints from various correspondents that the U. L. T. was apparently discouraging the study of *The Mahatma Letters* and other circumstances led me quite recently to make a thorough investigation of the matter of referenced quotations in U. L. T. Journals with the astonishing results given below. They afford a strong presumption that *The Mahatma Letters*, by far the largest collection of the Masters' direct and authentic teachings, standing on a parity with if not even above *The Secret Doctrine* in authority, is being subjected to a

deliberate boycott by the higher-ups in the U. L. T. hierarchy.

The Facts and the Sources

I have gone carefully through the recent files of the four leading periodicals in English either bearing the name of the United Lodge of Theosophists or "published under the influence of different Associates of the United Lodge of Theosophists", but bearing the imprint of "The Theosophy Company", well-known to be associated with that Lodge. The periodicals and periods covered are as follows:

Theosophy, Los Angeles, September, 1930-August, 1933.

The Aryan Path, Bombay, Vol. I, No. 1, January, 1930-August, 1933.

The Theosophical Movement, Bombay U.L.T., No. 1, Nov. 1930-July, 1933.

Bulletin of the London U. L. T., No. 1, September, 1928-July, 1933.

By "exact reference" I mean such reference to the original place of publication, with page or date of issue, as would enable a student desiring to refer to the original source to do so without undue searching. Only editorial matter and unsigned articles for which the editor assumes responsibility were examined; signed or initialed contributed matter was disregarded, the aim being to get at the editorial policy, not the choice of individual contributors.

The following figures refer only to actual quotations and do not include references without quotations, long or short:

	<i>Theosophy</i>	<i>Aryan Path</i>	<i>Theosoph. Movement</i>	<i>UL T. Bull.</i>	Total
H. P. B. quoted with exact reference	304	233	44	80	661
H. P. B. quoted without exact reference	61	50	7	17	135
<i>Mahatma Letters</i> quoted with exact reference	0	1	0	0	1
<i>Mahatma Letters</i> quoted without reference or acknowledgement	10	29	10	23	86

The single reference by name to *The Mahatma Letters* will be found in *The Aryan Path*, Vol. I, October, 1930, page 644.

No Mention of "The Mahatma Letters"

As for the other 86 quotations from *The Mahatma Letters* not one of them gives an inkling as to where the original may be found. They are variously designated as follows: "M."; "K. H."; "Mahatma M."; "Mahatma K. H."; "One of Them"; "One of the Masters"; "A great Master"; "A Theosophical Mahatma"; "A great Teacher in 1880"; "Words of a Master"; "From one of the Theosophical Masters"; "The Blessed Mahatma K. H."; "Said a Master in 1882"; "A Master of Wisdom"; "A Master wrote in 1882"; "Direct Word of a Mahatma"; "From a Master's Letter"; "Another Letter"; "A Mahatma"; "A Master wrote"; "In 1882 They said". Nowhere the slightest possibility of reference to the original source, nowhere even a mention of this priceless volume!

The same condition is to be noted in *Theosophic*, "published under the influence of" the Paris United Lodge, and possibly of others not of this particular lodge. The rare quotations (in French translation) from *The Mahatma Letters* invariably fail to give the source, while exact references are otherwise punctiliously observed.

This is most astonishing. Of the 796 quotations from H. P. B. 83 per cent give the exact reference; of the 87 quotations from *The Mahatma Letters* only one gives reference; the others afford not the slightest clue to the source, not the slightest possibility of the student locating it without laborious search. He is not even permitted to know of the existence of such a book as *The Mahatma Letters*.

Not Due to Accident

Of course this cannot be due to accident, chance or inadvertence. It is obviously deliberate. The length of by far the greater part of the

quotations is such as to preclude their having been published from memory. The work is not rare or out of print; it may be had from any bookseller at the same price (\$7.50 in America) as *The Secret Doctrine* or *Isis Unveiled*. The editors of these respected journals must have had the volume before them when quoting and must have deliberately suppressed the references. Otherwise, if they gave exact references in 83 per cent of the H. P. B. quotations, they could be expected to give as much attention to quotations from *The Mahatma Letters*, that is, we should have had about 72 exact references instead of only one. There can be but one inference, that is, that they do not wish to encourage students to read *The Mahatma Letters*. They would boycott the words of the Masters, allowing access only to such portions as suit their purposes, and these even without even decent acknowledgement. Further, we have four U. L. T. centers represented in this boycott, Bombay, Los Angeles, London and Paris, and five different periodicals with at least four different editorial staffs.

"Popery" in the U. L. T.?

What an insult to the Masters! What presumption on the part of these U. L. T. anonymites to set themselves above the Mahatmas in this fashion! Their policy differs in no wise from that of the Roman Catholic Church, which discourages the reading of the Bible by its members and permits them to receive only such portions as the priests choose to hand out to them with their own interpretations.

The Reason Why?

What is the reason? One will remember that soon after *The Mahatma Letters* appeared in 1923 the magazine *Theosophy* (March, 1924, pages 204-209) in a highly laudatory review stated (page 204): "These *Letters* are, beyond all question the one great and final contribution to Theosophical literature and history since the *Secret Doctrine*."

Several theories have been proposed, which do not originate with me, and they might as well be stated, as no authoritative explanation has been advanced:

No Mention of Judge

1. The patent fact that the Mahatmas mention only H. P. B. and Col. Olcott as founders of the Theosophical Society (Master M. in *Mahatma Letters*, page 263) and make no reference to W. Q. Judge, who, in fact, is not even named in the entire series. This omission on the part of the Masters must not be discovered by U. L. T. members or others lest the exalted position of Judge be questioned.

Don't Like Barker

2. Personal animosity towards the individual (A. Trevor Barker) who rescued this priceless literature from oblivion and possible destruction and made it public, but who, once a member of the U. L. T., left it and joined the detested Point Loma Society. Indications of this feeling are not lacking in the recent *Theosophy* review of the first volume of *The Complete Works of H. P. Blavatsky* (June, 1933, page 378; See Carrio of April, 1933) which goes out of its way to disparage *The Mahatma Letters* as the editorial product of Mr. Barker and otherwise to reflect on him in a quite needless fashion. The reference in *The Theosophical Movement* (May, 1931, page 52) to "Mr. Barker and his kind" is calculated to create the same impression.

Be the reasons what they may, the obvious intention on the part of leading U. L. T. members to cast *The Mahatma Letters* into the shade must be most unqualifiedly condemned.

The above remarks are not intended to reflect otherwise in any way on the several U. L. T. publications mentioned, which are excellent in their way, nor upon the rank and file of U. L. T. members, who read only U. L. T. magazines and are being kept in the dark about "the one great and final contribution to Theosophical literature and history since the *Secret Doctrine*."

American Section, T. S. (Adyar)—Loss of Members

For the first time the American Section, T. S. (Adyar) has a president who has the courage and the candor to face the fact that the membership is continually dwindling and to present the unadorned statistics to the members. Heretofore it has been the custom to conceal the unpleasant fact and at times to indulge in actual misrepresentations, and accurate information could be obtained only from the annual Adyar reports, which are accessible to but few.

Sliding Downhill Fast

Space cannot be taken here with a full presentation of Mr. Cook's report, which can be found in *The American Theosophist* for September, 1933 (pages 200 and 202). Beginning the just ended fiscal year with a membership of 5,236, the Section ends it with only 4,544, a decrease in one year of 692. Mr. Cook justly remarks that while the depression may be in part to blame, it is not the major factor, for there has been a constant decrease from the peak of 8,520 in 1927 to its present low of 4,544, a loss of 46.6 per cent in six years, two of which were years of prosperity. The lapses are by far for the greater part among recent members.

Mr. Cook's Theory

Mr. Cook presents but one explanation, this being that members do not use sufficient effort to make Theosophy attractive to new-comers, and urges greater endeavors in this respect. That is doubtless quite true, but it is hardly a sufficient reason why so many are birds of passage. Even if all those joining one year should drop out the next and if due allowance is made for deaths and unavoidable lapses for other reasons, there should be no such marked decrease as is apparent. It should at least have held its own during the fat years 1927, 1928, 1929. There must be something which is acting as an impelling force in causing even not so new members to leave. May not the cause for this lie in the fact that what is being presented as Theosophy is not the original Theosophy as taught by the Masters and H. P. B., but a spurious Theosophy, a modern invention which does not carry with it the force of the genuine article? This is a conclusion I have been forced to by what I am told by many correspondents.

Theosophy, we are told, is the "Ancient Wisdom"; it is something which has been handed down from time immemorial; it embraces conceptions which have endured the test of scrutiny by sages, the competition of conflicting doctrines and philosophies, and which has the endorsement of the Masters back of the Movement. The fact that it is the Ancient Wisdom and yet still exists shows that it has an inherent vitality which should cause it to hold its own even in dark days.

Adyar "Ancient Wisdom" Quite Modern

Is what is being taught, at least in the Adyar Society, really the "Ancient Wisdom"? In part it is, no doubt, but it must be evident to anyone who has watched closely that the effort is being made to create the impression that it is in reality a growing science, the growth of which is due for the most part to the incubations of arm-chair clairvoyants who not only make no effort, but who positively refuse, to present the least evidence that their method of "investigation"—that is, closing the eyes, dictating what one imagines to a stenographer and passing it off as "science"—has the least value. It is easy enough to dictate third-rate psychic novels, as the Great Leadheater has been doing, and to use the weight of one's name in passing them off as truth. But that goes only with the more gullible.

The Master M. on "Angels"

Let me cite but two instances that what is being taught is no Ancient Wisdom whatever, but a very modern invention. The Theosophical Society was started by two Masters, or Mahatmas, the Master M. and the Master K. H., with perhaps the cooperation of a few of their associates (*Mahatma Letters*, page 263.) This is admitted to be the fact and, too, it is con-

ceded that when these Masters speak they know what they are talking about.

Turn to page 261 of the admittedly genuine *Mahatma Letters to A. P. Sinnett*, where the Master M. writes: "Angels are outside our cosmogony". That should be clear enough—the doctrine of angels does not form a part of the Ancient Wisdom which Theosophy professes to be—their existence is unknown to the great Master whom theosophists are supposed to recognize and to revere. Yet what do we find in the Adyar Society? Here is one Geoffrey Hodson, who claims to be in touch with angels a-plenty and to know pretty much all about them, who travels over the country lecturing on them under the auspices of the American Section and receiving the greatest acclaim as a new prophet. When it comes to knowledge of the Cosmos the Master M. is simply nowhere; he has been dumped and Hodson is set up in his place. And similarly with the Seer Leadbeater; he has written whole books about angels and has even announced that he has one standing behind his chair serving as a sort of lackey, to run errands for him. Is that the Ancient Wisdom as taught by the Masters?

Karma and "Untwisting the Kiber"

And read that letter of the Master K. H. to Hume on religion (*Mahatma Letters* page 57). Read the letter of the Master K. H. to Sinnett (*Mahatma Letters*, page 206) where he says, speaking of Karma:

"Especially you have to bear in mind that the slightest cause produced however unconsciously, and with whatever motive, cannot be unmade, or its effects crossed in their progress—by millions of Gods, demons, and men combined."

Compare that with the stuff taught by the befooled and bemired Liberal Catholic bishops who are listened to on theosophical platforms and endorsed by the officials of the American Section, chief among whom is the Bishop Leadbeater who tells us (September 1917 *Theosophist*) that a man who commits a sin is producing a "twist in his ether" and that he cannot untwist it himself, but can go to a priest who has been inoculated with "Apostolic Succession" and have it untwisted for him in a jiffy.

These people are teaching what is in direct conflict with the Wisdom of the Masters, and are doing it with the direct connivance and approval of the authorities of the Theosophical Society. Members are being led to believe that this preposterous stuff has some connection with Theosophy; is, in fact, Theosophy.

Older Members Won't Stand for It

Is it surprising that those who study Theosophy as found in the writings of H. P. B. and in the letters of the Masters, and who see that their views are being thrust into the background in favor of the sensational notions of a group of theosophical adventurers who make their living out of their job, are disgusted and leave the Society, and that no amount of prosperity can keep them in it? The Society does not dare to commend the study of *The Mahatma Letters* because those responsible to it know, if they are not too ignorant to know, that they are polluting the very fountainheads of Truth.

No Reflection on Mr. Cook

These remarks are in no wise intended as a reflection on President Cook. He is apparently sincere and he shows marked ability as an executive. But he has acquired his "Theosophy" from a bad crowd; he needs to educate himself to know what the Ancient Wisdom really is as well as what it is not; he needs to see that instead of this he is being made the tool of malign forces which would pass off on the Society for which he is responsible a rignmarole of fairies, angels and other matter of as little real worth. He should inquire why it is that the other theosophical societies are at least holding their own during these years of depression—one, the Point Loma Society, rapidly growing—while his own, fed on a spurious and ephemeral Theosophy, is rapidly vanishing

into the past. If Mr. Cook would espouse the cause of theosophical fraternization, if he would deliberately encourage the mixing of his members with those of other societies who are really studying the Theosophy of the Masters and H. P. B., instead of discouraging it and trying to persuade his members that his is the one and only society of the Masters, he might gradually infuse new blood into it.

Another Glimpse of Piffletism

The February, 1934, *American Theosophist* reprints from the December, 1933, *Theosophist* an article by Fritz Kunz on "The Masters and the Theosophical Society". With Mr. Kunz's article I am not concerned at present, except to call attention to his statement that "the Masters . . . are not bound by their own personal karma—for they have none—but are instead limited by the personal karma of their volunteer agents." If Mr. Kunz had read *The Mahatma Letters* (pages 115, 189-90 and 394) he would have seen the admission of the Master K. H. that he has a personal karma. Or if he had read *The Secret Doctrine* (orig., Vol. II, page 93; rev. Vol. II, page 98) he would have learned that even Nirmanakayas have a personal karma.

But what interests me is the prefatory note by the editor of *The American Theosophist*, presumably Mr. Cook, who says in part, speaking of the Masters:

. . . as witness Their consideration of both Madame Blavatsky and Dr. Besant in 1875, and Their choice of H. P. B. as most capable of the startling and striking action then needed to arrest a terrible materialism; Their instruction to her to seek Col. Olcott as a co-worker, and Their decision at that time to utilize Annie Besant sixteen years later, a choice they presently expressed and the membership in due time confirmed."

The basis of this story, the only one as far as I can discover, is a two-page article printed by Mrs. Besant in the Watch Tower of the January, 1930, *Adyar Theosophist* (pages 386-88) in pursuance of her general policy of publishing laudatory statements about herself. It begins thus: "The following account has been sent to me, and I think others will be interested in reading it." It describes a purported discussion among the Masters as to who should be chosen to start the theosophical movement, their difficulties in deciding between H. P. B. and Annie Besant and their final decision to begin with H. P. B. and to bring in Mrs. Besant later.

Mrs. Besant gives no clue as to the source of this "information," nor does she endorse it. She says merely it "has been sent to me," and it was probably the product of some Besant-intoxicated psychic. All the same it served to flatter Mrs. Besant and so she printed it. Now that Mr. Cook has swallowed it and passes it on we may expect that it will go down as an authentic part of the Besant tradition. (For further comments on this bit of piffletism see Curric, March, 1930.)

The Masters Through the Eyes of "David Anrius"

Through the Eyes of the Masters, by David Anrius; with introduction by the author of *The Initiate*, etc. With nine portraits of Masters. 70 pages. London, Routledge, 1932. 10/6.

Several books have been written purporting to describe the personalities and work of the Masters, all of them worthless, but some more worthless than others. In the present book—"David Anrius" is a pseudonym—, which has the questionable advantage of being introduced by the author of *The Initiate* and of *The Initiate in the Dark Cycle*, we have perhaps the most worthless of all; in fact, I cannot imagine a better way of spending money without an equivalent return than by buying it.

This particular book contains purported communications from several Masters, briefly recounting their special lines of work, and each is accom-

panied with a "portrait". The communications are for the most part decidedly flat. The Lord Maitreya spends much of his space in telling us of his disappointment in Krishnamurti, while as for the portraits, there is not the slightest evidence that they bear the least resemblance to the Masters they purport to represent, and, indeed, I hope they do not. The Masters enumerated and whose portraits are given are: Morya, Koot Hoomi, Jesus, Illarion, The Venetian Master, Serapis, the Mahachohan, Maitreya. Of Maitreya we learn that he is a reincarnation of St. Patrick.

While I have no doubt that the author is convinced, as many others are, that he is the recipient of special favors from the Masters, there is nothing to indicate that he is not obsessed by the notion that his mental impressions really originate from them. Those who seriously want to know about the Masters should read *The Mahatma Letters to A. P. Sinnett* and the two small books containing unquestioned letters from the Masters. A serious study of these will put them on their guard against much of the pretended inspired hokum which is being circulated. As to what they look like, as to how they cut their beards, if any, or how they part their hair, that should be the business of none but themselves. Those who must know what a person looks like before accepting his teachings are getting what they deserve if they are fooled.

At the Periscope

Latest News in Brief.—Cook, consumed with suspicion, would bar Lomaites from Adyarite platforms; have "magnificently splendid leaders of our own", says he.—American Adyar Fund collections \$1,000 against \$800 last year.—Anna Kamensky, theosophist and Russian émigré, boils over in *Amer. Theosophist*.—Mrs. Cleather and Mr. Crump return safely from Sining; gave up Kum Bum thanks to complications due to death of Dalai Lama.—News about Leadbeater? There is none; not yet heard from.

Mr. Cook's Theosophical Smokehouse.—In a letter dated March 19, 1934, addressed "To All Lodge Presidents and Secretaries" Mr. Sidney A. Cook, president of the American Theosophical Society (Adyar), makes a sorry spectacle of himself. He charges that members of other theosophical societies are endeavoring to gain access to Adyarite lodges and to speak from their platform, with the deliberate intention, so he thinks, of making "a subtle propaganda carried on in the name of fraternization." Evidently he refers to the Point Loma society, for neither of the other theosophical societies, both infected with the microbe of separateness, would care to visit an Adyarite lodge, still less to speak from its platform. It is the Lomaites that one must be on one's guard against—they are the bold, bad people. Lodge officers are given directions as to how to keep the scullions out. Mr. Cook is obviously intent on digging a great gulf between his society and fellow theosophists, as wide and deep as that which separated the rich man from Lazarus and Abraham's bosom. On which side of the gulf Mr. Cook is, is not for me to say, but judging from his suspicious frame of mind which seems to be verging on the pathological—and he is literally eaten up with unfounded suspicions—it is not the happier side. The letter deserves, and will receive, further consideration; it is a classic of unbrotherliness.

"The Angel of Adyar".—When I read the title of this article by Mr. Leadbeater (*Theosophist*, October, 1933, page 28; Nov., page 166) I supposed he was to discourse on Mrs. Besant. Not so, however; on the contrary he regales us with more of his fantastic yarns about angels in general, and then proceeds to tell us (page 157) that when Adyar was secured as T. S. headquarters it was necessary to clean up the place on all levels, physical included, and that H. P. B., acting on the advice of her Master—the same Master M. who wrote that "angels are outside our

cosmogony"—proceeded to engage an angel of lofty rank to do the job, which he did most effectively. Unfortunately we have to accept Mr. Leadbeater's statement without reference to anything which H. P. B. is known to have said or written. This same angel is still hanging around, but he does no scavenger work—just "hovers over" the place—and is not to be confused with the one who stands behind the Bishop's chair and runs errands for him. Mr. Leadbeater's stories remind us of an earlier one, according to which a party of youthful disciples (of C. W. L.) encountered the presiding angel of some mountain or valley in Australia and invited him down to Sydney to attend services of the Liberal Catholic Church. This he did and was so tickled that he applied for membership in the church.

Footprints.—If Mrs. Besant is not leaving her "footprints on the sands of time", she is at least leaving them on the purses of her followers. A Besant memorial epidemic has broken out. Dr. Arundale is passing the hat for a "Besant Memorial School", whether a university or a kindergarten he knows not—it is the name, not the work, which appeals to him. There are proposals for memorial buildings, for statues, for oil paintings, while Robert R. Logan is still trying to meet the annual charge of \$2,750 interest and taxes on Mrs. Besant's visionary Ojai Happy Valley adventure, to be devoted now and later to raising "nuts". The most sensible proposal is that of Bezwada, a small city in India, which will name a street after her. This has the advantage that it will cost but little for shingles, while at any time, for a pennyworth o' paint, "Besant Boulevard" could be changed to "Arundale Avenue" or "Wood Way", as circumstances dictate. These are but the passing expressions of emotionalism. Why spend money on these when *The Theosophist* cannot pay its costs, when other magazines are being discontinued, when the Olcott Panchama Schools for the children of the depressed classes in India are being closed because theosophists are not enough interested to give money, when lodges are groaning because of unpaid rent, when Mr. Cook has trouble in financing the Wheaton headquarters and when the Theosophical World University, long ago established by Mrs. Besant, virtually exists only on paper? Is not the best memorial to Mrs. Besant an earnest effort to keep Theosophy going, not by means of material memorials but by giving all one can spare to make what has already been undertaken a success? Would not she herself have thought as much? We are ready enough to give money when we have it towards the worship of the name, while devotion to the act remains forgotten.

An American Pilgrim.—Mrs. Miriam M. Salanave, of Oakland, Calif., who hoboed it over India alone, attended Hindu religious festivities and spent some time in Japan in a Zen Buddhist monastery, the accounts of which she has graphically related in articles in *The Canadian Theosophist* and in *Buddhism in England*, writes that she is on the way to India to become a Buddhist nun. She expects to work among the poor women and girls in India and for the revival of Buddhism. Mrs. Salanave's experiences are almost unique as she has done her traveling almost without means. Perhaps we have here another Alexandra David-Neel in the making. It is greatly to Mrs. Salanave's credit that the idea of service is uppermost and that she is not content with touching the garments of yogis and receiving electric shocks, or splitting her head with Zeb Koons. Her interesting booklet, *A Tryst with the Gods*, in part an illuminating account of a great Hindu festival, can be had from Mrs. Jean Roberts Albert, Lewiston, Idaho, for fifty cents.

Requiem Mass for Mr. Leadbeater.—I read a notice in a local paper of a Liberal Catholic requiem mass for Bishop Leadbeater. This, I understand, was with the object of getting him out of purgatory. I hope the effort was successful.

Fritzkuenzian "Otherness".—In his article on "The Masters and the Theosophical Society" (December, 1933, *Theosophist*; February, 1934, *American Theosophist*) Mr. Fritz Kunz poses as an expert on the Mahatmas. Of *The Secret Doctrine* he tells us: "So we had a corpus of Sinnotts and Humes and the like, and eventually a *Secret Doctrine*, a wonderful attempt to describe how something comes from nothing." Later in the same article he states: "The difference between man and Master is angular and dimensional, not linear or volumetric." Elsewhere in the same he describes the difference as "a definite otherness". These important distinctions he has expounded, so he tells us, "in a long series of lectures in New York recently", which will soon appear in book form as *The Man Beyond Mankind*. It would be unfair to judge his book in advance. Perhaps he knows all about them, but from his absurd comments on *The Secret Doctrine*, on H. P. B. and on her relation to the Masters one is led to infer that his ignorance regarding them is not only "angular and dimensional", but likewise "linear and volumetric", and that his "long series of lectures" was but the exhibition of a vacuum. He displays an "otherness" which may fairly be compared with George Arundale's "wonderfulness". Those who want to know about the Masters will read what they say of themselves in their published letters and after reading these they will probably look on Mr. Kunz as somewhat skiddy.

A New Sort of Theosophical Center.—Cecil Williams, organizer of the recent Niagara Falls joint convention and contributor in *The Canadian Theosophist*, is starting an independent fraternization center in Hamilton (Ont.) which he hopes to affiliate with the Point Loma and Adyar T. S. and the U. L. T. Mr. Williams is full of ideas and plans and those desiring information should address him at 49 East Seventh Street, Hamilton, Ont., Canada. My idea is that of a sort of independent clearing house for theosophical fraternization.

Some Lively Corpses.—The magazine *Theosophy*, published under the influence of the Los Angeles U. L. T., the editors of which claim to know pretty much all about theosophical history, begins a brief notice of W. Q. Judge in its March issue (page 193) with the following statement: "None of the present-day students of Theosophy ever met Mr. Judge, the person. None knew a thing about him at first hand." Unless the editors' English failed them and they meant to say something else this is quite amusing. Here are a few of the corpses, still lively and kicking, who know Judge quite well through personal contact. All of them are still students of Theosophy and (with possibly one or two exceptions) are still actively engaged in theosophical work: A. E. S. Smythe (editor of *The Canadian Theosophist*), Mrs. Alice L. Cleather, Dr. Joseph H. Fussell, E. T. Hargrove, James M. Fryso, Col. A. L. Conger, Mrs. M. G. Conger, J. Emory Clapp, E. A. Neresheimer, Jacob Bonggiven, Mrs. Clement Griscom, H. Bedinger Mitchell, Dr. Gertrude Van Pell, Olaf Tyberg, Mrs. Marjorie Tyberg, Mrs. Claude Falls Wright. More could be mentioned, but I have presented a jury of twelve, with four extra, which would pass a unanimous verdict that *Theosophy* is just talking through its hat.

"Unattached" Irish Theosophists.—In her monthly report (*Theosophical News and Notes*, Dec., 1933, page 17) Miss J. M. Nichols, general secretary of the Adyar T. S. in Ireland, tells us that she has twice declined an invitation of Capt. P. G. Bowen, president of the Irish Point Loma T. S., "that we should agree to meet in brotherliness and discuss means of presenting a united front to our non-theosophical fellow-men in Ireland. . . ." Miss Nichols, who designates the Point Loma Society as the "Point Loma Society", says: "We do not feel that we can join the *Fraternization Movement* as proposed by Dr. Purucker. We must stand firm and 'unattached', and act in accordance with the right as far as we know it." Poor Miss

Nichols! She does not know the difference between "unattachment" and "separateness" and commits her section to the latter, the worst of all heresies from a theosophical standpoint. And so set is she in her delusion that she will have naught to do with fellow-theosophists who might teach her better. Signs are not lacking that the Adyar T. S., marching under the banner of separateness, is doomed to extinction, smothered in the fumes of its self-conceit.

Some Pseudo-theosophical Curios.—The magazine *Theosophy*, one of the chief organs of the United Lodge of Theosophists, while replete with wisdom from On High, can also be delightfully funny at times. Recently it announced that syphilis originated from adultery between ancient men and beasts and that bacteria are the products of mating of syphilitic germs (spirochetes) with the bodily cells (Dec., 1932, page 63). Now it comes forward with the idea (April, 1933, page 280) that "the whole arterial system takes part in the circulation, the heart being a regulator rather than a pump entirely." The same magazine, in an article intended to instruct youths in *Theosophy* (page 262-3) tells us that a machine does better work for a person to whom it has become accustomed because it is alive and gets better acquainted with the operator and reciprocates his regard. That's just fine. Now I know why my watch keeps better time for me when I treat it gently than when I drop it on the floor—it knows its owner. And when I can drive a nail without smashing a finger it is because the hammer is alive and knows me and does what I want it to do. On page 331 of the May, 1933, issue we learn that carbohydrates consist of carbon, hydrogen, nitrogen and oxygen. Strange indeed that so many chemists—and I am one of them—should have worked for years with carbohydrates and have never discovered that nitrogen. But it must be there—does not *Theosophy* say so? On page 298 we are told that it is a "fact" that "a goodly portion of modern criminals are murdered Indian warriors of other days". Where *Theosophy* gets its "facts" I don't know, but this offers a valuable hint; the little boys who dress in Indian costume and play with bows and arrows should be carefully watched; they may be incipient criminals. And I'll add the magazine *World Theosophy*, which informs us (May, 1933, page 274) that "when potatoes enter the stomach the gastric and other juices poured out to deal with them consist not of the usual secretions but of the pent-up acids and toxins which, as it were, are sucked out of the system by a kind of pumplike process"! Moral; always keep a potato or two in your stomach.

The Anagarika Dharmapala and H. P. B.—The Sept.-Oct. (1933) issue of *Buddhism in England* begins the publication of a series of letters from that noble Buddhist gentleman, the late Anagarika Dharmapala, to Christians Humphreys. As the story is being circulated that Dharmapala fell out with H. P. B. and the T. S. in his latter years I quote from one of the letters (page 83) written in December 1925: "H. P. B. practically forced my father to allow me to accompany him to Adyar in 1884. I was admitted to the T. S. in my 19th year by H. S. O. at the request of H. P. B. I have remained loyal to the Masters and H. P. B. since then. I am now one of the oldest T. S. members alive. . . . Mrs. A. B. [Besant] I am afraid will eventually destroy the work of H. P. B. and the Masters. The T. S. will become under her management a Christian sect, and bishops, deacons, etc., will rule the T. S. Brotherhood will disappear. Ambition, pride, the desire to rule will control the minds of some members and they will degenerate. The sublime intentions of the Masters have come to nothing. . . ." In another letter (page 79) dated July 17, 1925 he says: "I am a member of the Blavatsky Association and wish to see through it the spread of such teachings as were given by H. P. B. as she received them from the Masters."

Why Your Theosophical Friends Need The "Critic"

The *Critic* does not aim to knock all theosophists and all theosophical societies indiscriminately. The *Critic* stands for the fundamental principles which the Masters laid down in founding the original Theosophical Society and which were abundantly expounded in their letters to A. P. Sinnett and by their agent, H. P. Blavatsky. It has always attacked and will continue to attack any divergence from these principles, no matter by whom or on what authority. It will continue to expose unflinchingly the claims of those who, pretending that the Truth is with them and their particular society alone, make this a pretext for refusing brotherly treatment to others not of their particular flock. It is a critical time for Theosophy and theosophists who read only their own partizan journals should learn the facts. You cannot do such friends of yours a better service than by sending them the *Critic* for a year. Subscription, 50 cents.

Back to the Mahatmas!

It is not without a reason that that famous collection, *The Mahatma Letters to A. P. Sinnett*, is today being ignored and even boycotted by the grand panjandrums of some of the theosophical societies. The letters of the Masters M. and K. H. contain in themselves a condemnation of the present-day attitude and policies; they make it clear that Annie Besant and G. W. Leadbeater "betrayed the Society of H. P. B. and the Masters"; they advocate a real Universal Brotherhood, not the sham brotherhood of Mr. Sidney A. Cook, which would limit itself to one's own organization while slandering fellow-theosophists. You owe it to yourself to read and study them—the Masters' own words. \$7.50 (Europe, \$5.40), from the O. E. LIBRARY.

Now Ready—Complete Works of Blavatsky; Vol. II

This covers 1880-1881, and consists largely of H. P. B.'s articles in the early issues of *The Theosophist*. Indispensable to H. P. B. students who do not possess a file of that magazine. Price, \$5.00 (Europe, \$4.00), from the O. E. LIBRARY. Price of Vol. I still \$4.50 (Europe, \$4.00).

"The Crest Jewel of Wisdom"

"The Crest Jewel of Wisdom" (*Vivekachudamani*), attributed to Shankara Acharya (or Sankaracharya), the great Indian sage who lived at an uncertain date long ago, has been attracting much attention of late and is available in English. It is a classic to be placed side by side with the *Bhagavad Gita*. Translation by Charles Johnston, \$1.25, from the O. E. LIBRARY.

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. From THE O. E. LIBRARY \$1.25.

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.

To Follow.—Mr. Ryan's Maya; What Interests Theosophists Most? In Defense of Robert Crosbie—III: An Arundell Adyar; Furucker on the Theosophical Movement; Judge & Tingley (concl.).

You Need a File of "The Critic"

A file of the *CRITIC*, August, 1917 to March, 1934, contains invaluable information as to recent theosophical history not easy to find elsewhere—Liberal Catholic Church, Leadbeater scandal, Krishnamurti, World Mother, Theosophy vs. Neo-theosophy, E. S., occult nonsense, Ojai, Krotona, fake clairvoyance, Point Loma T. S., and much more all theosophists should know. Price, lacking two or three issues only, \$5.00.

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.

Kuhn—"Theosophy"

Theosophy; a Modern Revival of Ancient Wisdom; by Alvin B. Kuhn. This book, one of Holt's "American Religious Series", and published under the aegis of Columbia University, is considered by competent judges as one of the best of recent treatises. Those who read it persuade their friends to do likewise. \$3.00, from the O. E. LIBRARY.

Glossaries for Theosophical Students

Blavatsky, H. P.—The Theosophical Glossary; photographic reproduction of the original edition, \$2.00. Absolutely the *only* reliable theosophical glossary, and indispensable for all students of *The Secret Doctrine*.

Dowson, John—A Classical Dictionary of Hindu Mythology and Religion, Geography, History and Literature. Sixth edition, \$4.00. If you are interested in Hindu religions, philosophy, history, this will tell you almost anything you want to find. I consult it not only every day, but every night (including Sundays).

de Parucker, G.—Occult Glossary, \$1.50. Not a complete glossary, but especially valuable for students of his *Fundamentals*.

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.

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 Karma*; (22) H. P. B., *What Are the Theosophists, Some Words on Daily Life by a Master*; (23) H. P. B., *Christmas*; (24) Judge, *Cyclic Impression and Return and Our Evolution*; (25) H. P. B., *Memory in the Dying*; (26) H. P. B., *The Origin of Evil*; (27) H. P. B., *The Fall of Ideals*; (28) H. P. B., *On the New Year*. 5 cents each from the O. E. LIBRARY.

Some Selected Sets of "The Critic"

For the convenience of those who desire special information on some theosophical subjects we have assembled sets of the *Critic* dealing with certain topics. Here are some; others will be announced. We accept U. S., British, Canadian paper currency, British bank checks and blank postal orders; U. S., British and Canadian stamps. Count 25 cents equal to one shilling.

Inside History of Leadbeater's Liberal Catholic Church and its Raid on the Theosophical Society, 25 issues, 25 cents.

Corruption of Original Blavatsky Texts by Mrs. Besant and others, 10 issues, 25 cents.

Falsification of Theosophical History by Mr. Jinarajadasa, 6 issues, 15 cents.

Correspondence on Theosophical topics with "Our Cynic," J. G., 20 issues, 25 cents.

Leadbeater Scandals of 1906 and After, 9 issues, 25 cents. (This will be supplied only to F. T. S. known to us, or who give satisfactory references. Requests from strangers will be refused.)

"Theosophy or Neo-Theosophy"; articles comparing in parallel columns the words of the Masters and H. P. B. with quotations from Besant, Leadbeater, etc. Proves that Besant and Leadbeater corrupted Theosophy. 33 issues, \$1.00.

Spalding's "Life and Teachings of the Masters of the Far East", 2 issues, 10 cents.

The Friar Vasvava and the Mystic Brotherhood of Tampa; 3 issues, 10 cents.

Pelley and his "Silver Shirts" (Hitlerism in America), 2 issues, 10 cents.

Judge Mary Controversy; Judge and Tingley, 7 issues, 25 cents.

Brother XII and his "Aquarian Foundation", 6 issues, 15 cents.

The Point Lonia T. S., de Purucker, Fraternalization, comments pro and con; leading articles only. 37 issues, 75 cents. A briefer selection of the same, 10 issues, 25 cents.

White Lotus Day Articles, suggestions for White Lotus Day speakers, 13 issues, 25 cents.

File of *Critic*, Aug. 1917 to March, 1934 lacking two or three issues. Best source of information, \$5.00.

The Blavatsky Bibliography

The Blavatsky Association, London, has just published a *Blavatsky Bibliography*, listing the works and miscellaneous items by H. P. B., and many articles from other sources relating to her. While this first edition makes no claim to completeness, and it will be revised yearly, it is nevertheless of great help to students of H. P. B. \$0.40, from the O. E. LIBRARY.

New Reprint of "The Voice of the Silence"

To those who desire a reprint of the original edition of *The Voice of the Silence*, without editorial comments or other extraneous matter, we recommend the just published American edition of David McKay Company. It is as near a duplication of the original, short of a photographic reproduction, as the printer could make it. Blue fabricoid binding, pocket size, \$0.75, from the O. E. LIBRARY.

What is "Magic"?

The Tree of Life; a Study in Magic; by Israel Regardie; \$5.25. Written to explain definitely what Magic is, as distinguished from witchcraft, demonology and other hocus-pocus parading under that name.