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HAS THE PUBLIC DEFENDER COME TO STAY?

Everybody has heard of the "trial by combat" in vogue in Europe three or four centuries ago as a means of determining justice. The parties appearing before the judge selected each his own champion, and the two champions set upon each other with fists or swords in the presence of the court. Which-ever champion won was assumed to have justice on his side and the function of the judge differed little from that of the umpire in a present-day prize fight. The Almighty was supposed to take a direct interest in the dispute and to lend power to the combatant having justice on his side.

While this looks silly enough to us today, we forget that we are acting in a not dissimilar fashion. In a criminal case, for example, we have the State vs. John Smith. The State employs a prosecuting attorney with a corps of assistants, whose pay is assured and who is often a candidate for political promotion, with at least the governorship in the background of his mind, and whose future advancement depends not a little on his reputation for winning his cases for the State. But how about John Smith, the defendant? Should he be one of means he is entitled to hire the most expensive lawyer in the land. If unable to pay for an attorney the court is permitted to furnish him with an attorney provided, and only, if he is unable to pay for one himself. What then happens is that the two hired opponents, the attorney for the State and the attorney for the defense, set to it in the presence of the court and as very frequently happens, the man with the best brains and most persuasive tongue wins. In short, it is little different from the trial combat, except that brains and tongue are substituted for fists and swords.

It is a common belief that in criminal as well as other cases money wins, and there is much to support it. The penniless John Smith has to accept the services of some young and often inexperienced attorney—for few successful lawyers would accept the case—and this young man has to get his remuneration in whatever way he can, either by bullying the friends

of the accused, or by instalments paid, if at all, by the defendant. Few persons will pay for services after they have been rendered, so the defending attorney must collect in advance and this, being a slow process, he has to use devious methods, to postpone the trial as long as possible and eventually, perhaps, to throw up the case entirely, thus creating endless confusion and complication for the legal authorities.

To obviate these difficulties, to give the penniless defendant as good a chance as possible to secure justice, and that quickly, the system of public defender was devised, according to which the State maintains at its own expense a defending as well as a prosecuting attorney, the design being that these two shall be as far as possible equally matched. California, I believe, was the first state to adopt this system, which has been followed by Connecticut, Minnesota, Nebraska and Illinois.

This plan seems eminently reasonable. The defendant is not obliged to appeal to the public defender, nor is he expected to do so if able to hire legal aid of his own selection. Nevertheless, instead of the plan being joyfully adopted everywhere it has met with great opposition. One reason for this is the belief that it will mean greater cost to the state and therefore higher taxes, for two offices, the prosecuting and the defending, have to be maintained, instead of but one. Another reason is opposition from the prosecuting attorney himself, who finds his chances for winning and the consequent prospects of political promotion endangered by being confronted in court by one who is his equal in standing and ability.

In the May-June, 1934, *Journal of Criminal Law and Criminology* (page 5) Newman F. Baker, managing director of that magazine, presents an editorial on the actual results of the public defender system in Cook County (Chicago), which it would be worth the while of any one interested in the effective and economical administration of justice to read. Before the reform, Cook County required twelve criminal court judges to handle the business coming before the court. Much of the time was absorbed in dealing with requests for postponement, often made by court-assigned lawyers who were fighting for more time in order to collect the demanded fees from one source or another before proceeding. Often these attorneys would ultimately throw up the case because there was no money in it, with the resulting necessity of starting all over again.

As a result of employing a public defender Cook County has been able to reduce the number of criminal court judges from twelve to seven, time previously wasted has been saved and, on what Mr. Baker regards as a conservative estimate, "the office has paid for itself five times over."

Mr. Baker quotes from an address of Henry P. Chandler

before the Association of American Law Schools in 1933 to the effect that:

"Today we have a Public Defender whose ability is so generally acknowledged that lawyers who have specialized in criminal practice complain that he is hurting their business and that even clients who can afford to pay for counsel much prefer to have the Public Defender if they can."

In concluding Mr. Baker sums up by saying:

"By fairness and honesty the Public Defender has done so much to promote the administration of justice that it is indeed true that his arguments and his pleas are accepted where the efforts of criminal lawyers of bad reputation may be ineffective. And, so long as the office remains in competent hands, so much the better. A community is indeed blessed which has a public spirited prosecutor and a public spirited defender. In the past the administration of criminal justice was too much of a sporting contest. The prosecutor often forgot that he was not a persecutor—that he should not attempt to convict the innocent. The defendant's attorney went too far in the opposite direction. He forgot that as an officer of court his duty was to see that justice was done—not to win cases for persons whom he knew to be guilty. Public criticism of the administration of the criminal law has been directed towards these two extremes—the use of the 'third degree' and brutality in prosecution on the one hand, and upon the other, the use of technicalities, perjury, and trickery by the defense. The expansion of the office of Public Defender seems to be the way to restore the proper balance to the prosecution of persons charged with crimes."

Recently much discussion has occurred at meetings of the various bar associations over the scandalous conditions existing in the profession of criminal lawyer. Mr. Baker looks forward hopefully to the day when all criminal defenses, just as now with criminal prosecutions, shall be a function of the state alone, and when the scandals now associated with the business of criminal lawyers working for hire shall be impossible.

Penal Notes

American Prison Association Congress.—The 64th annual congress of the American Prison Association will be held in Houston, Texas, September 17-21. Headquarters, Rice Hotel. Picnics and fun besides business. Get in your car and go. Information from E. R. Cass, General Secretary, 135 East 15th Street, New York City.

Prison Reform Head in Germany.—According to an article by Prof. N. Cantor (May-June *Journal of Criminal Law and Criminology*, page 24) the prison reforms in Germany, described in the May, 1920, *Courier* have experienced a complete setback under the Hitler regime. The leading liberally inclined officials in the Ministry of Justice and university professors active in prison reform have been dismissed and their places given to brutally-minded persons unfamiliar with the subject. Among other instances mentioned Dr. Koch of Hamburg, who had devoted his whole life to penal reform, was fired and a Nazi stone mason put in his place. The present idea about convicts seems to be to treat them rough as enemies of the state without regard to reforming them. This is in striking contrast with the Russian system of reform and is another example of the relapse of Germany into barbarism.

Arundale Chosen P. T. S. (Adyar)

The election of Dr. George S. Arundale as president of the Adyar Theosophical Society is announced and will cause conflicting emotions. The *Caric* will doubtless have frequent occasion to comment on Dr. Arundale, in which it will be aided by the garrulous Doctor himself, who loses no opportunity to exhibit his egotistic propensities and to turn his inside skinside for the information of his hearers.

De Purucker on The Theosophical Movement, Present and Future

Even Christendom, with its divine pretensions to a Universal Brotherhood, has its thousand and one sects, which, united as they all may be under one banner of the cross, are yet essentially inimical to each other, and the authority of the Pope is set at naught by the Protestants, while the decrees of the Synods of the latter are laughed at by the Roman Catholics. Of course, I would never contemplate, even in the worst of cases such a state of things among the theosophical bodies.

—K. H. in *Mahatma Letters*, pp. 317-8.

So wrote the Master K. H. in 1882. How is it today?

No Theosophist, be he of what Society he may, or of none, should fail to read and digest the excellent address of Dr. G. de Purucker at the Hague congress of the Point Loma T. S., July 15-16, 1933. It will be found in full in the September *London Forum* (formerly *Occult Review*) and in the Point Loma *Theosophical Forum* of October, 1933, and should be given extended notice in all theosophical journals which have the space, good sense and courage to call attention to it.

It is largely devoted to a consideration of the disgraceful lack of friendship and cooperation between the several theosophical societies, and the need of fraternization if theosophy is to become a power in the world. Dr. de Purucker would be the last to claim that he was the first to emphasize fraternization. Here and there it has been broached for years past. Several years ago an attempt was made by the Independent Theosophical Society in Australia to start such a movement, but it came to naught through lack of response. Time and again the *Caric* has advocated it. In one of his letters to the *Caric* in 1924 the chronic cynic, J. G., alluded to the shameful fact that the different theosophical societies are "like parallel lines which will meet only in infinity." But a really determined effort in this direction we must credit to de Purucker. He says that it was a favorite topic of discussion between himself and the late Katherine Tingley, while later he was encouraged by direct visits, so he says, from the Masters M. and K. H. in their *mâyava rūpa* bodies. It matters not the least what the exact nature of these appearances was; the fact remains that through them he was further impelled to take up a movement which not only H. P. B., but the Masters in their letters to Sinnett distinctly emphasized as the one most important duty of theosophists—the cultivation of Brotherhood, not in theory alone, but in actual fact. Says the Master K. H. (*Mahatma Letters*, page 367):

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

Is that true or is it false? If it be true, what excuse have those to offer who profess devotion to this Master and who disregard his plain words of admonition?

Most Credit to G. de P.

It is to de Purucker, then, that we owe what little progress has been made in this direction, partly because of his belief that he is directly

commissioned to undertake the work, partly because of his prominent position, partly because of his conviction that if you want something done you must start it yourself and meet the other party more than half way, instead of waiting for him to make the first gesture, partly because he is a man not easily deterred by snubs, or disposed to hit back when insulted, and finally, because he embodies all of these qualities in one person, a rare combination indeed. Therefore, no matter how much I may disagree with some of his ideas in theoretical Theosophy or his conceptions of "successorship," I am heart and soul with him in this, and shall not hesitate to defend him, let others say what they may.

The Theosophical Movement Diseased

Near the beginning of his address de Parucker speaks of the Theosophical Movement as having a body diseased, in so far as it does not live what it prescribes. The term is an apt one. Here is one association of students—I need not name it—which openly proclaims the doctrine of brotherhood towards those who sign up with it, but will not extend it to other theosophical societies, especially the detested Point Loma Society. Here is another which claims that the Theosophical Movement is limited to its own little self, and declares all other theosophists to be "out of the Movement." Is it any wonder that these brethren ignore or speak disparagingly of *The Mahatma Letters* which carry in themselves the condemnation of their course? "Scribes and Pharisees, hypocrites" is an ugly phrase, but those who do not want to draw it upon themselves must show that they do not deserve it. There are some theosophical societies which would not dare to print in their journals the passage from a Master quoted at the beginning of this article lest their hypocrisy be too obvious even to their own members. They are afraid even to mention *The Mahatma Letters* by name lest their members should read them, and, reading them, should see them for what they are—traitors to the cause of the Masters.

Early Success of the Fraternization Movement

The early success of the fraternization movement, limited, indeed, to the Adyar and Point Loma societies, was without doubt largely due to the attitude of Mrs. Besant, whose words at the time of the European convention at which the matter was first broached (August, 1930, *Theosophical Forum*) show only too clearly that she anticipated that a rich scoop was offered, that the Point Loma Society and its belongings would drop like a ripe plum into the lap of Adyar. When it became clear that Point Loma would not accept her pet Leadbeater she (by order of the Chohan!) retracted this attitude and the fraternal spirit displayed in such Adyar publications as *The American Theosophist* and *World Theosophy* vanished also.

Other Societies Cool on Fraternization

Dr. de Parucker states that he has good reasons for believing that official orders have gone forth from the headquarters of other societies to "go slow on fraternization." Whether this is a fact or not they are acting as if it were. With regard to the Adyar Society in the United States there is every evidence of a desire to sidetrack the Fraternization Movement. It is to be said to the credit of some of the Adyar lodges both in America and in Europe that they have individually taken part in fraternization meetings. But it is also a fact of record that the attempt to secure official aid from the Wheaton headquarters of the Adyar T. S. met not only with a cold response, but a direct refusal to cooperate in the joint Niagara Falls convention last summer.

The Reason Why

It is easy enough to discern the motives lying back of this. These are hard times. Here is a society which has invested money liberally in luxurious headquarters which it now finds it hard to finance. Membership is dwindling—46.6 per cent in six years!—the funds to meet mort-

gages, interest and other expenses do not flow forth as of yore. So members are led up on talk about the greatness of the Theosophical Society, the Society of the Masters, while any other society which might perchance, through its attractions, draw away prospective members and funds must be kept from their knowledge. It is not a noble motive, but it is inevitable. Self-preservation is the first law of life; the more stringent the struggle for existence, the more does it come to the front. Under such circumstances it would be too much to expect those in charge to point out to members: "Across the street there is another theosophical society where you can also hear excellent teachings." This may not be theosophical, but it is plain human nature. Better force the members to listen to the vacuous and egotistic platitudes of an Arundale, the preposterous yarns about fairies and angels of a Hodson, for they have nothing better to offer. Keep from the members, if need be, the true bread of life, but at all costs keep them and their shekels within the fold; and don't let them get the idea that there can be a Theosophy not based on the sayings of a Leadbeater and a Besant.

As for the other societies, while the reasons are more complex, it is the same thing in the end—chicken-cooping.

One wonders how the Point Loma Society would behave if it too were fighting for its existence, instead of being, as is the case, the only one in which the genuine spirit of brotherhood without society bounds exists, the only one which is able to increase its membership notably in these days of trouble. Separateness is not the monopoly of any one group; it is a fault of human nature everywhere, and it may crop out here as well as elsewhere. There are not lacking signs of this danger. So we count on de Parucker to continue to emphasize the fact that a real brotherhood is universal, that it is not limited to one society or class, and that in its realization all party lines of whatever kind must be obliterated. This, I take it, is the will of the Masters and therefore in this lies the surest promise of the success of the Theosophical Movement.

What Interests Theosophists Most?

In what do theosophists take the greatest interest? It occurred to me that some insight into this might be gained by classifying the questions to be found in the question and answer department of such theosophical magazines as maintain such a section. My main wish was to ascertain whether the questioners show more interest in matters having to do with conduct in this present life, such as bear on individual control and relations to others, or in far away topics which, however important they may be for gods, demi-gods and dhyan chohans, and however interesting from a scientific or philosophical standpoint, really do not bear directly on our present actions. I have therefore divided the questions into the theoretical, scientific or philosophical, and the ethical, and, as some of the questions cannot well be classified under either of these heads, a group designated as unclassified. Every available question asked has been considered, none being omitted.

As I am aware that there is a difference of opinion as to the ethical value of many theosophical doctrines and that some would have made a rather different grouping, it may be said that the principle observed is as follows. While one may claim that a knowledge of cosmogony, astronomy, geology, conchology or numismatics has an intellectual value and may thereby reflect on conduct, nevertheless the relation is very remote. Knowledge of the stars, of fossils, of coins, does not make a bad man into a good one or teach him how to live; neither does ignorance of these topics hinder one from living the higher life. If we believe that we are evolving beings, how to act today so as to promote that evolution becomes the all-important question, not whether we came from the moon, or what happens to us just after death, or whether we shall spend our future on

this or that sort of planet, or whether we are unitary or built up like onions. How to act today so as to become a Mahatma or a Buddha a million or so years hence is a practical question, but what we shall be or do when we become so lofty is a question which must be regarded as speculative and of little or no immediate value. How to act so as to keep out of avichi is practical, but in just what avichi consists need not concern us. The ethical group therefore consists of questions relating to the conduct of the present life, here and now.

In the following table I have covered the journals publishing questions for about three years back. As, however, the Adyar Theosophical Society does not at present publish any journals with questions and answers, I have had to fall back on the now obsolete *Vahan*, the former organ of the British T. S. (Adyar) as presented in the volume, *Extracts from the Vahan*, containing the more important questions published between 1891 and 1903. Four societies are represented, the Adyar T. S., the Point Loma T. S., the T. S. publishing *The Theosophical Quarterly* and the United Lodge of Theosophists. The results are as follows:

	Theoretical		
	Scientific	Ethical	Unclassified
<i>Theosophical Forum</i> , Point Loma			
T. S., beginning Sept., 1928	151	29	15
<i>Lucifer</i> , Point Loma, beginning May, 1932	235	12	
<i>The Theosophical Movement</i> , Bombay			
U. L. T., beginning Nov., 1930	3	20	5
<i>Theosophy</i> , Los Angeles U. L. T., beginning June, 1930	95	37	47
<i>Theosophical Quarterly</i> , New York, beginning July, 1931	2	14	7
<i>Extracts from the Vahan</i> , Adyar			
T. S., 1891-1903	331	78	6
Total	817	190	80

What conclusions can one draw from these data?

While it would be going too far to charge any of the leaders with disregarding the practical aspects of Theosophy, nevertheless one must ask to what extent they are encouraging the ethical rather than the theoretical trend of thought in their pupils, or the reverse. This must necessarily reflect on the nature of the questions asked. It is obvious from the two journals of the Point Loma Society that ethical questions hold quite a subordinate part in the minds of their students. It is for them to say why. This is not fault finding. Mr. C. J. Ryan answers many questions in the physical sciences. This will stimulate thought and the search for truth in many who might otherwise not contact these subjects. As for the questions about rounds and races and the planetary chain, which figure largely, these have about the same practical value, and no more, than questions as to what the other side of the moon looks like, or whether the inhabitants of Mars, if any, wear clothes. The same may be said of the Adyar Society, the data for which begin with the ascendancy of Annie Besant and of C. W. Leadbeater with his cocksureness about everything relating to the inner planes of nature.

It is interesting and encouraging to note the predominant interest in ethical questions in the publication of the Bombay United Lodge of Theosophists and in *The Theosophical Quarterly*. With regard to the Los Angeles *Theosophy*, published under the influence of the United Lodge of Theosophists of that city, it must be stated that most of the questions are those propounded by young people who may be expected to take greater interest in theoretical than in ethical problems.

In summing up the data it is not cheering to see that less than 18 per cent of the questioners seem interested in doing Theosophy. H. P. B.

said: "Theosophist is who Theosophy does." We cannot do planetary chains, or monads, or electrons, or nebulae, and as far as getting along the Path is concerned, the difference of the three kinds of Logoi is about as valuable as the difference of three sorts of cabbage. Interest in such matters, praiseworthy as it may be, does not make one a theosophist. How far are the leaders responsible for this condition which can only be compared with that which once existed in the churches when long doctrinal discourses on theology were the vogue? Theosophists are laughed at as dreamers, as visionaries. Only when Theosophy reflects itself in action, only when it is taught and exemplified as a mode of life rather than as a system of cosmogony or psychological anatomy is more than a languid popular interest likely to be aroused. And it is up to the leaders and lecturers to see to this.

Mr. C. J. Ryan's "Maya"

Mr. C. J. Ryan, the valiant defender of the "cold sun" idea, has an interesting article in the January, 1934, *Theosophical Path* (Point Loma) on the question "Is Evolution Mechanistic or Intelligently Guided?". With Mr. Ryan's main thesis, that there is an intelligence back of evolution, I have no fault to find and, in fact, regard it sympathetically. But at the outset he goes out of his way and grossly misrepresents the Currie by juggling with a quotation. He says (page 370):

"In an excellent magazine which is largely devoted to Theosophical interests and which appeals to Theosophical readers--though not a publication of any Theosophical Society--we lately noticed that certain 'hard-shell' Darwinian books on evolution were strongly recommended 'to 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. . . .'" [Italics Mr. Ryan's]. Among these works are Darwin's *Origin of Species by Means of Natural Selection*, Keith's *Man's Origin*, Hooton's *Up from the Ape*, and Morgan's *What is Darwinism?* (defending the original Darwinian Theory of Evolution) and others of similar quality."

Not so. If the reader will compare what the Currie actually said (January, 1933, page 15) he will see that Mr. Ryan did not notice anything of the sort, but was looking at a "maya" of his own creation. The Currie did not "recommend" any books, "strongly" or otherwise. It presented, and distinctly said so, a list of books on a variety of scientific subjects "selected by The American Association for the Advancement of Science, aided by over 300 specialists, as meeting the needs of the average intelligent reader." It took no sides, did not itself endorse any of the books, nor even hint that The American Association for the Advancement of Science "strongly recommended them to students of occultism", and presented the list in order that those who read the articles of Mr. Ryan and other theosophists--and I include *The Secret Doctrine* and *The Mahatma Letters*--may, if they desire, and are sufficiently open-minded to do so, find out at first-hand what scientific writers have to say in support of their views, and by what "established facts of nature" they support them, rather than getting these at second-hand through selections and presentations made by others with the object of demolishing them.

That is the only open-minded course; it is the impartial and judicial attitude which would be observed in any good court of law, which is to hear both sides at first-hand rather than to limit itself to what one side has to say about the other, which is sure to be biased. This is positively the only way to get at the truth and he who declines to follow it thereby proves that it is not the truth he is after, but a confirmation of the comforting belief that he is right and the other fellow wrong--not a very noble or ethical position, I think. I by no means wish to reflect on Mr. Ryan's articles, which show much learning and study, but they imper-

actively demand a hearing of the other side, for he adopts, not the position of the learned judge, but of the attorney for the prosecution or the defense and, as would appear from his misunderstanding a plain statement in the Currie, is not wholly free from mistaking his own "mayas" for reality.

Aside from devotion to truth, be it pleasant or the reverse, the most lofty of motives, the study of conflicting views tends to keep the mind supple. All of us are disposed gradually to become fixed in certain modes of thought, to adopt certain creeds or dogmas as absolutely established, a sort of fossilization which, if allowed to proceed unchecked, ultimately makes it impossible to see things except from a particular standpoint. If not on our guard presently we despise, then hate those who think differently and ultimately go on to abuse, to slaughter of character and—as often happens even today—to ostracism or persecution. It should be the aim of every one who wishes to retain a healthy mental condition to read books which disagree with his own viewpoint, and the more so the better, and that, not with the idea of confuting them, but sympathetically, trying to see things through the writer's eyes for the time being. It is not possible to cover the whole range of human thought in this way, nor is it necessary. But to do so in some fields more nearly suited to our own interests is possible. So, then, when others have settled down into the belief that they know it all and that there is nothing more worthwhile, and have become contented oysters, one retains his free-swimming ability.

There is a further reason for shunning this mental inflexibility. I was once told by an earnest student of *The Secret Doctrine* that if he should perchance find a single error in that book, no matter how trivial, he would have to reject Theosophy in toto. Think of that, will you! He would throw away the gold because he discovers some quartz mixed with it. It is always possible, even for those of the most fixed ideas, ultimately to encounter something even they cannot swallow. So they reject at once everything associated with it. How many have rejected religion entirely because they could not accept Noah's Ark, Jonah and the whale, or the rib story. Many a person, to my knowledge, has thrown Theosophy overboard and has become its bitter enemy—and there have been hundreds or thousands of such—just because of an insuperable repugnance to some dogma or some personality associated with it. Against such an idiotic procedure the cultivation of mental flexibility is the surest protection. It aids one in being the master rather than the slave of his beliefs, to retain the good while rejecting the bad. But this flexibility will never be reached unless one is willing to listen patiently to all sides and to get his information as far as possible at first-hand.

It is a sad fact that most theosophical journals—though there are exceptions—proceed on the basis of presenting but one viewpoint, or when they have to refer to others refer to them in terms of disparagement. The other side is given no hearing at all. In one case virtually everybody who disagrees with the editors is declared either a fool or a knave, generally a knave, and the slaughter of other people's characters proceeds. That does not come from original sin, but from mental petrification; it does not lead to Universal Brotherhood; it insists on proper belief—the writer's belief—as the one essential, and bars the way to that open-mindedness which is a prerequisite to continued evolution.

I might add, lest the above be misconstrued, that it is not at all with the desire to call attention to my friend Ryan's mayavic propensities, nor yet in defense of the Currie, that it was written, but solely to emphasize once more a general principle which the Currie is striving to maintain.

Incidentally, as Mr. Ryan comments on the Currie mentioning Hooton's *Up from the Ape*, he might take an opportunity of elucidating certain pas-

sages in *The Mahatma Letters*, as for example (page 75): "... man certainly enters No. 2 as an ape" and (pages 87-88): "3d Round.—He now has a perfectly concrete or compacted body; at first the form of a giant ape . . . though still more an ape than a Deva man."

Note.—The selected list of scientific books referred to can be had from the O. E. LAMARY on request.

Original Edition of "The Voice of the Silence"

Of H. P. Blavatsky's *The Voice of the Silence* there have been several editions, in most of which the work of some editor is plainly visible. No sooner was the first edition off the press than the editors got busy with introducing what they considered "improvements". Thus we have the so-called Judge edition, containing a change in every three or four lines, not important in most cases, but still not an original edition. Then there is the abominably mutilated and emasculated revision issued by Mrs. Besant's London publishing house and its affiliated concerns which is still current and most emphatically to be condemned; it is as bad as a New Testament with the Sermon on the Mount omitted.

Until the present we have had but one reproduction of the original, the Peking edition issued by Mrs. A. L. Cleather and Basil Crump at the request of the Tashi Lama. This contains an editorial introduction and notes which are of much interest, not only as elucidating the text, but as indicating its authoritative nature and oriental origin. A few obvious typographical errors are corrected and other errors in Sanskrit and Tibetan words are noted.

Short of a photographic reproduction it would be next to impossible to reproduce the original text with complete exactitude. The nearest approach to this goal is to be found in the edition just published by the David McKay Company. A careful examination has shown not more than a half a dozen differences, consisting in correcting obvious printer's blunders. In no case have the author's punctuation or spelling of Sanskrit and Tibetan words been changed; in fact all of these, even when questionable, have been faithfully reproduced, so that we have a reproduction of the original, word for word, line for line and page for page. This edition differs from the Cleather-Crump edition in containing no editorial matter whatever, which may be a matter of individual preference.

Blue fabricoid, 75 cents, from the O. E. LAMARY.

At The Periscope

Latest News in Brief.—Adyar T. S., with 30,836 members, gives in presidential election: total, Arundale 15,604, Wood 4,825; U. S. A., Arundale 2,962, Wood 433; Canada, Arundale 11, Wood 276; England, Arundale 1,328, Wood 822; France, Arundale 1,264, Wood 578; Holland, Arundale 1,065, Wood 432; Spain, Arundale 232, Wood 122; Rumania, Arundale 78, Wood 21.—Charles Blech, venerable gen. sec. of French Section, T. S. (Adyar), died March 6th; succeeded by J. Emile Marcault.—John O'Neill, well-known N. Y. theosophist, died June 25th.—Ransom for fatal trip of Leadbeater to Sydney still veiled in mystery.—Leadbeater not yet heard from; perhaps stuck in purgatory.—Josephine Ransom re-elected gen. sec. British T. S. (Adyar).—C. Minarajadasa appointed Outer Head of Adyar E. S. to fill Leadbeater's shoes.—Leadbeater cremated with great pomp at Sydney; cost of job and medical services said to be about \$1,000.—Josephine Ransom polishes up Leadbeater in *News and Notes*; now shines like a Hodgesian angel.—Rev. F. W. Pigott of London appointed presiding bishop and chief plumber of Liberal Catholic Church, succeeding Leadbeater; where's Wedgwood?—Krishnamurti, at Sydney, attends Leadbeater cremation, but stays outside.—Arundale launders character of Leadbeater with concentrated lye (sometimes spelled "lie").—Devotees request samples of Leadbeater bone phosphate.—*Canadian Theosophist*

presents evidence that Leadbeater faked *The Lives of Atreus*.—Josephine Ransom pollutes White Lotus Day meet with hallelujahs to Leadbeater.—Krishnamurti at Ojai June 16-July 1; now 39 years old.—Pelley's Nazi Silver Shirt proclivities investigated by Congress.—Pelley indicted by Buncombe County (N. C.) grand jury on charges of selling worthless stock in his Galahad Press; flees to Mexico.—T. S. to blow in £1,085 (about \$5,530) on statue and bust of Mrs. Besant at Adyar; meanwhile *The Theosophist* laments and Leadbeater not yet provided for.—L. W. Rogers rolls down hill in auto, but not much damaged.—Irish Section, Point Loma T. S., revolts; too much "Leadership" and too much E. S.—U. L. T. starts Robert Crosbie Day.—Inter-society fraternization convention at Rochester a success; next year at Toronto.

Details of Leadbeater's Death.—Those interested will find an account of Mr. Leadbeater's death, written by S. Fisher, priest in charge of West Australia, in the April *Theosophist* (page 110). His passing was peaceful and without suffering. No angels are reported as present. The mortuary exercises were those of the Liberal Catholic Church, Father Harold Morton, former gen. sec. of the Australian Section, T. S. (Adyar), conducting the services. He was cremated at Sydney. No light is thrown, however, on his reasons for undertaking this long journey when he had one foot in the grave—pardon, in the crematory. Neither does Mr. Warrington, who presents a brief sketch in the April *Theosophist* (pages 1-4), help out in the matter.

Letting Up on Leadbeater.—I have received a personal appeal from Mr. Sidney A. Cook to let up on Leadbeater, now that he is dead. My reply is that when the Adyar T. S. lets up on Leadbeater, I shall do so too. It can make no possible difference whether a person is alive or dead if his words live after him. Conceding that a dead man cannot speak in his own defense, this gentleman has left innumerable writings which speak for him and which are still accepted as gospel truth by many on his personal authority and for no other reason. We are told that he has brought "comfort" to many. What of it? The motto of the Theosophical Society is: "There is no Religion Higher than Truth". Truth may be discomfiting at times, till one has developed to the point where he can adjust himself to it, and fiction may be much more consoling. But the new theosophical gospel baptised in the wordy inanities of Dr. George Arundale, "There is no Religion Higher than That which it Pleases one to Believe", is utterly pernicious and must be opposed, come what may.

"English Theosophical Forum."—The July, 1933, issue of *The English Theosophical Forum* has a timely article on "Sectarianism and Theosophy" by the editor, A. Trevor Barker, president of the English Section, Point Loma T. S., which is characterized by its breadth and liberality. Coming as it does from a prominent official of a society which lays much stress on "leadership" and which in some quarters seems in danger of going dull on the subject, it is most refreshing. Every line should be taken to heart. I can quote but the closing paragraph: "Leaders and organizations are useful just in so far as they lead us towards the finding of Truth within ourselves. Directly we set up one particular leader or teacher on a pinnacle of infallibility and one particular organization, then at that moment, even unconsciously to ourselves, we begin to lean upon them, and we thereby become bound and shackled hand and foot, heart and mind. Directly we accept any teaching or statement as 'Truth', simply because someone in whom we may have confidence has said it, without bothering to examine it, test it, and think out for ourselves whether it is reasonable and in accordance with that which we have experienced and know to be true, then in that moment we are looking to an external Saviour, relying upon a vicarious atonement, and we shall have sacrificed all capacity for individual effort and freedom of thought." The subscription to *The English Theosophical Forum* is two shillings sixpence a year, to be sent to 70, Queen's gate, London, S. W. 7.

Not Yet Heard From.—No message has as yet been received from the late Mr. Leadbeater. This is somewhat worrying and considering his reputed ability to roam the three worlds, rather disconcerting. Can it be that he, who was always so ready to strut the stage, has forgotten us? One fears that he may have been detained in purgatory despite the grinding of the Liberal Catholic mass mills in his behalf, and that he is unable to get his despatches past the censor. Another view is that he reincarnated so quickly that he didn't have time to attend to it. There are doubtless many theosophists who would be delighted to be told that their newborn babes, whether male or female, are a reincarnation of C. W. L.

Dion Fortune on "Occultism from the Inside."—In the April *London Forum* (formerly *The Occult Review*) the well-known writer Dion Fortune presents the first of a series of articles on "Occultism from the Inside". Of course one cannot say in advance what the value of the following articles will be, but if one may judge from this first they will constitute just the sort of castor oil which most dabblers, yes, even professed experts in occultism, need. In this paper Dion Fortune maintains, and with far better evidence at her command than I have, my thesis that there is nothing taught in the esoteric sections and societies which has any value which cannot be found in books and manuscripts available in shops or libraries by those who will take the trouble to hunt them up. In short, to use her own expressive words: "the occult philosophy is valid and the occult orders are bunkum." While conceding that those who conduct these esoteric sections and groups are often honest people, their whole method is pernicious. They are demanding pledges of secrecy about instructions which, if they have any value, belong to the world at large and can be found by those who seek them; they are creating an unwarranted sense of self-importance in their students; they are blinding people to something they do not know in advance, which no wise person would do. Granted, if you wish, that those blinding themselves in this way get something of value, the question is not, does that justify the esoteric section, but, is the secret feature necessary? Dismantle these sections of what is already known outside and what is left is a hodgepodge of banging gongs, wearing robes, muttering formulae and other stuff which has no value and is just "playing Injun."

Theosophy and the Gall Bladder.—A certain Adyarite lodge which I shall not name offers a symposium on "Gall Bladder Disorders." Those who know nothing whatever of the subject are invited to take part in the discussion. It was this same lodge which, a few years ago, held classes in "healing", the attendants at which were advised to sit in their stocking feet so that the healing forces could more readily flow up their legs! (*Courier*, Aug. 13, 1924). Such is the result of Geoffrey Hodson and his breed. And yet, why not? The Bombay U. L. T. magazine, *The Theosophical Movement*, tells us (March, 1934, page 73) that "The philosophy of Theosophy, *i. e.*, *Brahma-Vidya*, has answers for all questions, explanations for all phenomena, and has no unsolved problems." That being the case, I think its exponents are sorely lacking in their duty to suffering mankind by not coming forward with an infallible remedy for gall stones, and I hope the editor of *The Theosophical Movement* will let us have it as soon as possible. It seems to me that some of the exponents of this beautiful philosophy are rendering their cause no service by their exorbitant claims and preposterous conceit. The proof of such a claim is to produce the explanation, to solve the problem in a practical way. There are endless problems calling for solution. All we get is: "We have it." Produce it then, at once, instead of waiting for science to find it and then indulging in a torrent of verbiage in order to prove that science did not discover it, after all, but merely fished it from *The Secret Doctrine*, page so and so, or, perhaps, from the Vedas or the Upanishads.

Astrological Doctors Disagree over Arundale.—As an illustration of the contradictory conclusions which may be drawn from a horoscope one is recommended to read the interpretation of Dr. Arundale's horoscope by Charles E. Luntz (*American Theosophist*, April, page 80) and by Robert A. Hughes (June *Canadian Theosophist*, page 109). Mr. Luntz, an admirer of Dr. George, says that his horoscope is "magnificent", that it "accounts for his magnetic personality and the general aura of success which surrounds all his undertakings", that "Dr. Arundale is destined to play a part much greater than heretofore in the high destiny of the Society" and that as for adverse aspects, "these cannot be judged as in the case of the average person", for is not Dr. George a great ego, a great occultist, who can twist his horoscope to suit? Mr. Hughes, on the other hand, declares Mr. Luntz to have presented us with "a case of a tailor-made horoscope—a deliberate unethical astrological procedure . . .". He says: "Dr. Arundale, in my opinion, would make an extremely extravagant president, throwing the Society's money away foolishly in different crazes." His chart "shows a somewhat shallowness of intellect and much loquaciousness—a negative, receptive, easily swayed character." He sees further inclination to "loquaciousness with great use of the first personal pronoun; it indicates a self-assertive mentality, one self-centered or egocentric; and tends to narrowness of outlook." "Law-suits involving the Society" are also indicated. "There are few signs of 'truly spiritual wisdom' in this horoscope." While the present writer makes no claim to a knowledge of astrology Mr. Hughes seems to have hit it surprisingly well. Take for instance his mentioning the use of the first personal pronoun. In an article in the June *American Theosophist* on "The Spirit of Kingship" Dr. Arundale uses the pronoun "I" 81 times, not counting "me", "my" and "mine". In fact, having been for long an assiduous student of the writings and speeches of Dr. Arundale I am disposed to say to Mr. Hughes: "Almost thou persuadest me to be an astrologer."

A Bad Portrait of Mrs. Besant.—Why do people so often prefer bad painted portraits to good photographs? There is a really wonderful photograph of H. P. Blavatsky which the "famous" artist, in copying, made to look like a woman with a terrible toothache. This was dumped on Mrs. Hatcher, who prized it greatly and copied it in *World Theosophy* from time to time. Now comes the Theosophical Press, of Wheaton, and generously offers free with an order for books a colored reproduction of "the great portrait of Dr. Annie Besant painted in England by E. Hodgson Smart, the eminent portrait painter", which not only does not resemble her, but which would not be recognized without the name attached. It makes her look like a vinegary old lady in a fit of ill-temper. There are many excellent photographs of Mrs. Besant, some of which are stern, but none of them sour. Why not choose one of these? The Theosophical Press says it "is a work of art to be handed down to future generations". Perhaps, but it is more likely to be found in the garret.

Solace for Suicides.—I am informed by Mr. L. W. Rogers, who had it at first hand from the late C. W. Leadbeater, that the latter shortly before his death had discovered through his "clairvoyant investigations" that suicides do not have to spend a period in Kamia Loka approximately equivalent to the time they would have lived had they preferred to remain alive, and that, in fact, suicide makes little or no difference in one's after-death experience. This, of course, flatly contradicts the statements of the Master K. H. in *The Mahatma Letters*, no much the worse for the Master K. H., for have we not been told years ago by Mrs. Besant that Leadbeater was even then "on the threshold of divinity"? Perhaps he is there already and in a position to look down on the Master K. H. and teach him a thing or two. Only one thing we fear—Nirvana will not be big enough to hold him.

Theosophical, Buddhist and Occult Periodicals

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The London Forum (formerly *The Occult Review*). Monthly, London. By far the best general occult periodical. Much information on current theosophical literature. \$4.75 a year; sample, 5 cents postage, or if specified date, 45 cents.

The Lotus-Circle Messenger. 10 times a year. For children. Organ of the Point Loma Lotus Circles. 50 cents a year (foreign, 60 cents).

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The O. E. LUMAKY Critics. Monthly. Back to Blavatsky. 50 cents a year.

The Path. Quarterly organ of the Independent Theosophical Society in Australia. Back to Blavatsky. \$1.00 a year; sample, 3 cents postage.

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The Theosophical Movement. Monthly organ of the Bombay United Lodge of Theosophists. A Blavatsky-Judge publication. 50 cents a year. Subscriptions begin with November; back issues, 5 cents.

The Theosophical Quarterly. Organ of "The Theosophical Society" in New York. A high-class Blavatsky-Judge publication. \$2.00 a year; single copies, 50 cents.

The Theosophist. Monthly. Adyar. Chief organ of the Adyar T. S. Founded by H. P. Blavatsky. \$4.50 a year.

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The Astrological Bulletin. Quarterly, Llewellyn George, ed. \$2.00 a year; single copies, 50 cents.

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A New History of Science

A History of Science and its Relations with Philosophy and Religion. By William Cecil Dampier Dampier-Whetham, M.A., F.R.S., Fellow of Trinity College, Cambridge, etc. pp. xxi, 514. Macmillan Co., 1930. \$4.00 from the O. E. LIBRARY.

If I were asked to recommend a book which could worthily stand with Sir James Jeans' *The Universe Around Us* I should unhesitatingly name this work. Since Whewell wrote his famous *History of the Inductive Sciences* nearly a hundred years ago, no such complete record of the intellectual achievements of man in the way of comprehending the Universe has appeared. Beginning with 2,500 B. C. it covers the latest important discoveries, deductions and speculations of our most eminent men of science of today in every field of research, and their philosophical and religious bearings. Fascinating as a novel, and far above the ordinary sketchy history, to read it is to get a fair education in all of the sciences, a clearer grasp of Nature, from atoms to nebulae, from the amoeba to man. It is because I have found it so valuable myself that I urge others to read it.

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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, \$1.00), from the O. E. LIBRARY. Price of Vol. I, \$5.00 (Europe, \$1.00).

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Robert Croshie on "The Ocean of Theosophy"

Answers to Questions on "The Ocean of Theosophy", by Robert Croshie, 249 pages. The Theosophy company, Los Angeles, 1932. \$1.50 from the O. E. LIBRARY.

Robert Croshie, founder of the United Lodge of Theosophists, answers many questions propounded to him by students of W. Q. Judge's text book, *The Ocean of Theosophy*. This appears to us as an unusually valuable and helpful book, and we take pleasure in recommending it. A review to follow later.

Free on Request

The famous Martyn letter to Mrs. Besant about Leadbeater. Of Mr. Martyn Mr. Leadbeater wrote to Annie Besant, May 17, 1906: "Martyn is so eminently a man of common sense that I always feel disposed to allow great weight to any suggestion which he ventures to make." And he made this one.

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LIE DETECTORS

Some of us are old enough to remember the days when the family physician, consulted for some real or imagined ailment, would feel the pulse, ask the patient to stick out his tongue and perhaps apply a stethoscope. Then he was asked to tell how and what he felt, a most uncertain matter, for unless there is some very pronounced symptom this is largely a matter of imagination, as we all know. Every one who observes his own psychology knows how fluctuating such symptoms are. I, for example, can testify that the receipt of a \$25 check for the CRITIC produces a sense of exuberant good health, while a bare day, an empty mail, tends to educe the feeling that the end of all things is at hand.

But those days are past. Today the doctor may listen to your story of how you feel, but it leaves him cold. He gets to work with his thermometer, examines—or rather has some specialist examine—your excreta, takes your blood pressure, makes a chemical and microscopical examination of your blood, X-rays you, pumps you full of a chemical which will render your internals visible to the X-ray specialist, and what not. Your psychology receives but scant attention.

All this is to the good, even if somewhat expensive; it is a step toward determining what are the facts rather than what you, with your uncertain imaginings, think to be the facts. There can be no better tribute to the achievements of science, to the confusion of those who would adhere to a medical system coming down almost unaltered from the days of Hippocrates or the founders of Aruvedic medicine.

Criminal psychologists have not been slow in endeavoring to develop similar methods in their pursuit of truth. The phrase "lie detector" is a sensational one which appealed to the press, and much comment, sensible or nonsensical, has been indulged in. Meanwhile the courts, proceeding cautiously, still adhere to the old method of cross examination to detect intentional or unintentional falsification, while as for the police, beating up of suspects, starving them, wearing them out by questioning lasting for many hours at a time without

rest until they are ready to sign a confession to secure release from torture, are still in vogue. These find their analogy in the old method of the physician.

There are not wanting those, even in the legal profession, who entertain exaggerated hopes of the possibilities of mechanical methods for detecting lies. In the CRITIC (Vol. XXII, No. 11) I quoted from Dr. Harry Hirschman, a member of the bar and lecturer and writer on law reform, as follows:

"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? Crazy ones than that have come true."

Probably it is crazy. What would you think of a physician who should express the belief that in time the findings of his blood, fecal, urinary, microscopic and chemical analyses and X-ray observations would be synthesized by some sort of machine which would indicate by the pointing of a needle what ails the patient?

Not so. The ultimate diagnosis of the physician is based upon the comparison and combination of a large number of facts, perhaps, and this involves a number of mental processes based on experience which it would be impossible to imagine any unconscious machine imitating. And it is so with the so-called "lie detector", which is not a machine but a combination of machines or instruments capable of determining the momentary influence of the emotions on the physical processes of the body, let us say blood pressure, heart rate, respiration, etc.

So when Leonarde Keeler, of the Scientific Crime Detection Laboratory of Northwestern University Law School, writes in the May-June, 1934, *Journal of Criminal Law and Criminology* (pages 153-9) on "Debunking the 'Lie-Detector'" it is not to be supposed that he asserts that there can be no possible mechanical method of detecting falsehoods and that it is all "a crazy dream." On the contrary, he points out the very complicated factors involved in the study of the influence of momentary emotions on strictly physical conditions in the body and the danger of drawing too hasty conclusions by inexperienced or over-enthusiastic "experts", while, at the same time, much is to be learned by those who really know what they are about and who are not overloaded with cocksureness.

So we have here a case parallel with that of the physician who diagnoses a physical ailment by means of his numerous analyses. Just as we have those who claim to diagnose a physical ailment by a single symptom, let us say the appearance of the iris, so there are those who are ready to pose as experts before a court and to condemn on the basis of a single observation such as variation of blood pressure. Nothing of the sort is possible. Just as a physician may condemn to a dangerous

operation and perhaps to death on the basis of a single observation, so the pretended expert in lie detecting may sentence to prison or to death.

We are sadly in need of methods better than those of the bullying cross-examiner and the third degree, and if we accept Mr. Keeler's study of the situation there is much in the prospect of detecting falsification by instrumental means, but it will never be reduced to pure mechanism; it will always require training, skill and common-sense, as well as an understanding of human nature.

Who Will Write to a Prisoner?

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

Needless to say, we should be glad to hear from present members who can undertake to do a little more in this way, and should be pleased if they could interest any friends.

Penal Notes

Tom Mooney.—Probably there is no man in America more filled with hope than Tom Mooney, of San Quentin, who has sat for eighteen years in prison because of a framed-up trial, and whom a stupid court and a corrupt governor backed by powerful financial interests have refused to liberate. The *Carric* is not disposed to discuss political questions as a rule, but it has no hesitation in saying that if Upton Sinclair is elected governor of California, even if he fails in carrying the measures he proposes through to success—and we heartily wish him that success—his election will have been worthwhile should he do no more than remove this blot from the state's escutcheon, Mooney's retention in prison, which has made it the object of contempt of right thinking people the world over.

Muck-rakers.—The term "muck-raker" was used by Bunyan in *Pilgrim's Progress* in a rather depreciatory sense, which has stuck to it. Who were the great muck-rakers? Well, Christ was one of them, and a right vigorous one too. In our times it has been applied to those who expose business, political and social corruption by those to whose interest it is that these should be concealed. Within a few days after the nomination of Upton Sinclair I have seen the term applied to him a dozen times. Why? Simply because he has been most active in exposing the corruption of the press, of the church, of the great industries such as meat packing and coal mining. One may concede that bringing out for public view scandals in strictly private lives is objectionable, because it serves no useful purpose. But unearthing corruption through which the public is made to suffer is as laudable as pointing out the contamination of a water or milk supply. You may be sure from this time on that he who accuses another of being a muck-raker is likely to be one who is possessed of a supply of secret muck which he prefers not to have raked. With a few special exceptions, such as the yellow press, it is a mark of honor rather than of dishonor.

Cost of Feeding Prisoners.—The cost of feeding the boys in the Kansas State Reformatory is 4.08 cents per meal per inmate, and they are allowed all they want to eat.

What The Editor Thinks

This issue of the *Carriv* is now published, thanks partly to the donations of a very few readers, partly to the Editor cutting down his much needed oats. One thing the Editor thinks is that if readers of the *Carriv* would not consider him a plutocrat who can pay all expenses, or would not imagine that "the other person"—a fictitious individual, by the way—is going to be so generous that they themselves can simply stand by and applaud, the *Carriv* could be issued much more promptly. The Editor has quite enough to do without having to shoulder the job of being a martyr. Please remember that there is no Croesus located right here in this office and send what you can.

Heil! Arundale!

Dr. George S. Arundale, on becoming president of the Adyar Theosophical Society, has, as was befitting, written a message to the members of this society and has added a "Letter to the General Public". These will be found in the July *American Theosophist* (pages 145, 149) and in *The Theosophist* for July and August.

Seeing that the succession of the Doctor and Bishop to the presidency is an accomplished fact it is both needless and useless to review the methods, in part questionable, in part downright scandalous, by which he was put over on the trusting members and by which the propaganda for the rival candidate, Dr. Wood, was suppressed. Especially in the American Section methods were made use of which were beyond the limits of common decency.

However, he is in for seven years and one can only hope that he will fill the office with dignity and efficiency. I have no doubt that he will do the best that in him lies. In his message to members he enumerates seven policies which, in his opinion, the members have a right to expect from him and to which he pledges himself. Nevertheless his ideas seem to be at times vague and even contradictory. I place side by side his second and third points which, it would seem, are mutually exclusive. They are:

"Second, that he will faithfully guard the Society against its dominance by, or subordination to, any dogma, doctrine or belief held by any individual member or group of members, and constantly to ensure that the Society and its various official expressions and activities shall be kept clearly and emphatically dissociate from all such beliefs and opinions and from any movements which embody them."

"Third, that he will stress the paramount importance, both for the Society as a whole, for each Section and for every lodge, of spreading far and wide the great science of life given to the world in the beginning of the final quarter of the last century by the Masters of the Wisdom through Their Messenger, H. P. Blavatsky, and those who succeeded her."

On the one hand, then, he proposes to guard the Society against the dominance by any "dogma, doctrine or belief, held by any individual member or group of members," while on the other hand he proposes to stress the paramount importance of a certain philosophy, to wit, Theosophy. Without quibbling over the distinction between "dogma" and "doctrine", there can be no question that Theosophy is just as much a body of beliefs as the Christian Creed. Dr. George proposes to stress with one hand what he opposes with the other. Is that consistency? How he will accomplish his circus feat of riding two horses at once will be watched with interest, especially as they are moving in opposite directions.

But Dr. Arundale is not wholly to blame, muddled as he is in his ideas. The organization of the Theosophical Society is fundamentally defective in that on the one hand it aims to promote a certain philosophy supposed to have been taught by superior beings, the Masters, and therefore predicates the existence of such Masters, while on the other it admits to full membership anybody who may reject this teaching *in toto*, or may hold

opinions flatly contradictory. It therefore aims at two conflicting objects—one, to be an open forum, with Brotherhood as the only essential link, while on the other hand it aims to sustain a specific philosophy. If not, why call it the "Theosophical" Society? The result is only what one could expect of such a hybrid combination of purposes, both good in themselves. The Society has been torn to tatters through the operation of these two antagonistic principles. Any group of members, all of whom have votes, if numerous enough, can put over whatever they believe, be it Catholicism or Voodooism, and it has done so. Mr. Jinarajadasa explodes in wrath because some have maintained that "Annie Besant betrayed the Society of H. P. B. and the Masters." It is literally true, and can be proved. One has but to compare what H. P. B. and the Masters have said about religion with Mrs. Besant's forcing the Liberal Catholic Church on the Society. And now we have as president a man who defends and advocates the Leadbeaterian lunacies expounded in *The Science of the Sacraments*.

The obvious remedy for such a state of affairs is to restrict voting membership to persons who accept the common theosophical teachings, while remaining open to non-voting and therefore non-controlling members of any belief or of none. This is not impracticable. In the Point Loma T. S. newcomers are admitted as "probationary members." These can become full voting members only after they have shown their loyalty to the principles of Theosophy as such.

If Dr. Arundale could bring about a similar reform in the organization of the Adyar T. S. he would be rendering a far greater service than promising to follow two mutually exclusive policies.

In his "Letter to the General Public", obviously intended to call attention to himself, Dr. Arundale offers some of the advantages of studying Theosophy. To what he says on this topic no exception can be taken, but it is to be regretted that his proclivity to bombast leads him to assert (page 149) that he has been elected president "by the votes of a large majority of the members of the Society." Not so. The membership, according to the last annual report, is or then was 30,836. The report of the election gives Dr. Arundale 15,604 votes; that is, 50.5% of the members, a narrow escape from being a minority.

Mr. Jinarajadasa on Mr. Judge—I

Mr. Jinarajadasa, usually practical and level-headed, and to whose painstaking researches among the archives at Adyar we are much indebted, has the fatal weakness at times of talking without regard to facts when his particular hobbies are in question. One of his hobbies is his animosity towards W. Q. Judge and another his partiality for C. W. Leadbeater. Some years ago I had occasion to analyze portions of his otherwise valuable historical work, *The Golden Book of the Theosophical Society*, and to show that what he presented as history in these two connections was very largely a tissue of misrepresentations. We may admire his loyalty to Colonel Olcott and to Mr. Leadbeater, but loyalty to the individual affords no excuse for misrepresenting facts of record, however much one may be pardoned for defending his friends and benefactors. (The six copies containing this analysis can be had from this office for 15 cents.)

What Mr. C. J. "Found"

In the British official Adyar publication *Theosophical News and Notes* (Jan.-Feb., 1934, page 3), he has an article which Mr. Sidney A. Cook reprints entire on *The American Theosophist* (Feb., 1934, page 41), using it for the purpose of bolstering his unbrotherly attack on the Point Loma T. S. Mr. Jinarajadasa begins his article by saying:

"I find on coming to England that various individuals are trying to make a subtle propaganda within our lodges on behalf of their groups which do not form part of our Theosophical Society. This propaganda has as its crux the statement: 'Annie Besant betrayed the Society of H. P. B. and the Masters'. Of course the statement is made by the

adherents of Mr. W. Q. Judge, because they hold that she was wrong and he right in certain events which rent the Society in two in the years 1892-95."

Mr. Jinarajadasa presents no evidence of the truth of his assertion; he does not inform us as to whether he was a direct and personal witness of this "subtle propaganda" in behalf of other groups, and if so what were the facts, or whether he had his information merely by hearsay—mere gossip. And he uses this as an excuse for remarks reflecting on Judge. I would be the more ready to give credence to his assertion were it not that his very brief article contains several statements which he, as historian of the Theosophical Society, should know to be false, and which tend to destroy any confidence in the truth of his charge.

He says in the second paragraph:

"..... we form the original Society and are still where H. P. B. transferred it, that is, Adyar....."

Mr. Jinarajadasa should know that H. P. B. did not transfer the original Society from America to Adyar. She had no power to do so, being its corresponding secretary and entirely unauthorized to take such a step. There is nothing in the records of the Society, which was established in New York in 1875, with constitution, bylaws and regularly elected officers, conferring any such power on its corresponding secretary. If then she had actually taken such a step it would have been illegal and wholly invalid, and any such society at Adyar would have been, certainly not the "original society", but an imitation of it.

Is The Adyar T. S. The "Original Society"?

In *The Path* of May, 1895 (pages 55-60) is published a most important historical document, based upon the original minutes of the T. S. (in New York), its constitution and bylaws and other records, which should be read by all who are cocksure that the Adyar Society is the "original T. S." It is certain from this that when H. P. B. and Olcott went out to India in 1878 they did not carry the Society with them, but went merely as a committee to inquire into religious matters in India and to report to the home society. Once there, they proceeded to ignore the Society in New York, to hold conventions, to lay down rules and even to elect Olcott President for Life, all without either securing the approval of or even reporting to the home society, the president, according to the constitution, being entitled to hold office for one year only, but eligible to re-election.

Mr. Jinarajadasa says further:

"(I know that after the 'secession' he [i. e., Judge] claimed he was the original Society; and H. P. B. and Colonel Olcott merely a kind of colony sent from New York)."

Aside from the obvious absurdity of a single person claiming to be a "society" no such claim was made as that H. P. B. and Olcott were a "colony" sent out. A colony consists of persons going abroad with a view to permanent settlement. Not so with H. P. B. and Olcott. They were sent as a committee of investigation "to visit foreign countries and report." It is not necessary to accept the assertions of others on this point, pro or con. Here is what is said in *The Theosophist* of October, 1879, Vol. I, page 1, first item:

"For the convenience of future reference, it may as well be stated here that the Committee, sent to India by the Theosophical Society, sailed from New York December 17, 1878, and landed at Bombay, February 16, 1879, having passed two weeks in London on the way."

These words were written either by Olcott or by H. P. B. herself. Further, in *The Theosophist* of January, 1880, Vol. I, page 95, Colonel Olcott says of himself, he

"came to India with two English colleagues and their learned Corresponding Secretary, Madam Blavatsky. They came expecting only to study Eastern Religion and Yoga Vidya and report their discoveries to the Western Theosophists."

That is to say, to the original society in New York. Further, according to the cited *Path* article, "on arrival in India H. S. Olcott had their pictures taken and sent to America endorsed by him "The Delegation to India"."

From these data it seems evident that there was no intention of establishing a colony in India or of removing the Society thither.

Further, in his *Golden Book of the Theosophical Society* (page 35) Mr. Jinarajadasa quotes the following resolution of the Council in New York, July 16, 1877:

"That the Headquarters of the Society may be transferred by the President, to any foreign country where he may be temporarily established."

And a further resolution of the Society at a meeting on August 27, 1878 (*Golden Book*, page 36) was:

"That in case the Headquarters of the Society shall be at any time temporarily established in a foreign country, the President may, in his discretion, admit suitable persons to active fellowship upon their application in writing, and their taking the oath required of candidates; he shall also have full power to make such rules and regulations, and do such things as he may consider necessary for the welfare of the Society, and the accomplishment of the objects which it represents."

The italics—temporarily—are mine. The use of the word shows that there was not the least intention on the part of the original society to allow either itself or its headquarters to be transferred permanently to any other country, the powers granted to the President being merely intended to expedite business during his absence. The purchase of Adyar and the establishment of the Headquarters there were not authorized by the New York Society, nor does it appear to have been consulted in the matter at all. While the establishment of a theosophical society in India was doubtless desirable, it was done by H. P. B. and Olcott on their own responsibility, was most irregular according to universally accepted methods of procedure and should destroy any claim that the Adyar society is the "original T. S."

No Virtue In Being The "Original Society"

I give these data in the interest of historical accuracy, not because I think it a matter of great importance what society is the original one. There is no virtue in originality *per se*, however much there may be in the trademarks of Bass's Ale, Coleman's Mustard or Heinz's Pickles. An original society may in time depart widely from the original teachings and principles—it thereby ceases to be an instrument of the Masters—while on the other hand a brand-new society, adhering to the original precepts and teachings, is to be regarded as their instrument. It may be urged that the Mahatmas, in their letters to A. P. Sinnett, refer to the Adyar Society as the "Parent Society." To be a parent society does not mean that it is the first of its kind. The Masters were not interested in technicalities, but in getting theosophical work done. The "original" society in New York was doing little; the society at Adyar, whether technically legal or not, was doing much. As the Master K. H. wrote (*Mahatma Letters*, page 24):

"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."

What Is The Adyar T. S. Doing All?

Is Mr. Jinarajadasa's Adyar Society, which he claims to be "the original society", doing that today? Is it working for "real Universal Fraternity", including Fraternity with fellow theosophical societies? Or is it intent upon demonstrating Fraternity only within its own ranks, ignoring or throwing mud at others who are trying to put the Masters' precepts into practice? One has but to note the pronouncements of Mr.

Sidney A. Cook against brother theosophists and the ignoring by the Adyar journals of all theosophists outside their own ranks, to see that it is not Universal Brotherhood that they are after, but increasing the membership and power of their own society. As Mahatma K. H. wrote to Sinnett (*Mahatma Letters*, page 231), speaking of the Jesuits:

"They work for the greater power and glory (!) of their Order; we—for the power and final glory of individuals, of isolated units, of humanity in general, and we are content, nay forced—to leave our order and its chiefs entirely in the shade."

Besant vs. Arundale

As Dr. Arundale, exponent of the doctrine that Truth is anything it pleases you to believe, has written, and as *The American Theosophist*, May, page 107, has published, an article in which he denounces many more or less eminent theosophists as "fractious and venomous little dogs barking vulgarly and coarsely" at the heels of the late Mr. Leadbeater and designates their statements of established facts as "yappings", it may be of interest to print side by side what Mrs. Besant wrote in 1906 and what Mr. Arundale says today. Is it possible that he would class Mrs. Besant among the "yappers"? One would gladly let this subject drop, but the Bishop will not allow one to do so.

In July, 1906, Mrs. Besant wrote a letter of instruction to the corresponding secretary of the E. S. in America, part of which was published with her permission and which is as follows:

Mrs. Besant on C. W. L. in 1906

Mr. Leadbeater appeared before the Council of the British Section, representatives from the French and the American sections being present and voting. Colonel Oleott in the chair. He denied none of the charges, but, in answers to questions, very much strengthened them, for he alleged that he had actually handled the boys himself, and that he had thus dealt with boys *before puberty* "as a prophylactic". So that the advice supposed to be given to rescue a boy, as a last resort, in the grip of sexual passions, became advice putting foul ideas into the minds of boys innocent of all sex impulses, and the long intervals, the rare relief, became 24 hours in length, a daily habit. It was conceivable that the advice as supposed to have been given, had been given with pure intent, and the presumption was so, in a teacher of Theosophical morality; anything else seemed incredible. But such advice as was given in fact, such dealing with boys before sex passion had awakened, could only be given with pure intent if the giver were, on this point, insane. Such local insanity, such perversion of the sex-instinct too forcibly restrained, is not unknown to members of the medical profes-

Dr. Arundale on C. W. L. in 1934

Some years ago there was all the rubbish, but very cruel rubbish, about his encouraging among young people practices which are rightly condemned as crimes against the very soul itself. And there are probably people going about today who will declare with an emphasis girl about with all the paraphernalia of superficial authority that they "know" this particular charge to be true. Of course, they cannot know it and do not know it, but they are able to persuade the ignorant that they possess the knowledge, so that the evil spreads and spreads, until by the final immensity of its false size it crushes all the finer virtues among those who hear it, and soon crushes its unfortunate martyr and victim,

Fortunately, it was unable to crush Bishop Leadbeater, partly because it was so utterly false and evil, and partly because he was so entirely and completely indifferent to it. It left him cold, because it was so absurd, so contrary to anything he could possibly do. At least he was a gallant gentleman, and gentlemen are not disturbed by fractious and venomous little dogs barking vulgarly and coarsely at their heels. If a kick or two will remove the nuisance, well, shoes

sion. The records of a celebrate priesthood and of unwise asceticism are only too full of such cases, and their victims on all other points good, are, on the sex question practically insane.

Let me here place on record my opinion that such teaching as this given to men, let alone to innocent boys, is worthy of the sternest reprobation. It distorts and perverts the sex impulse, implanted in man for the preservation of the race; it degrades the ideas of marriage, fatherhood and motherhood, humanity's most sacred ideals; it befouls the imagination, pollutes the emotions and undermines the health. Worst of all that it should be taught under the name of the Divine Wisdom, being essentially "earthly, sensual, devilish."

Poor Mrs. Besant! According to Dr. Arundale's vivid description, she must have been a "fractious and venomous little dog barking vulgarly and coarsely at the heels" of the salutary Bishop. Yet even dogs sometimes have sound reasons for barking. Mrs. Besant's statement is based upon the complete stenographic report of the hearing above alluded to, a copy of which is before me, and is accurate. In addition to this there are available signed letters of Leadbeater to Mrs. Besant and Alexander Fullerton, admitting the charges, that to Fullerton asserting that for those seeking spiritual advancement self-abuse is preferable to marriage. Further, there is the notorious letter of Leadbeater to one of his boy pupils, partly in cipher, the contents of which are too indecent even to name, the confessions of the boys to their parents and the Sydney police investigation of Leadbeater years later. The lofty attitude of contempt on the part of Leadbeater to which Dr. Arundale refers was mere bluff, in fact an attempt to lie out of what he had himself put on record over his own signature. There was nothing he dreaded so much as being placed on the witness stand and cross-examined, with the evidence in the hands of the court. In the famous libel suit of Köllerström against the Sydney paper *Truth*, the plaintiff withdrew his suit and paid all costs on both sides when the attorney for *Truth* threatened to bring the Leadbeater evidence into court.

These are things of the past which might well be forgotten along with Leadbeater himself, but which must not be denied in order to keep his memory alive. But Dr. Arundale is a thing of the present and has been on hand long enough to know the facts, which are public property. As president of a society which has for its motto "There is no Religion higher than *Truth*" he makes a sorry showing at the outset. The whole later history of Leadbeater is evidence that in Adyar circles at least, one has only to lie long enough and loud enough to be believed, all evidence to the contrary notwithstanding.

Robert Crosbie on "The Ocean of Theosophy"

Answers to Questions on "The Ocean of Theosophy", by Robert Crosbie. 249 pages. The Theosophy Company, Los Angeles, 1933. \$1.50 from the O. E. Library.

It is generally known that Robert Crosbie was the founder of the United Lodge of Theosophists. It is also a matter of common knowledge that Wm. Q. Judge's *Ocean of Theosophy* is the favorite text book of

can be cleaned. If not, then the dogs must go on barking and those at whom they bark will forget all about them. This was exactly Bishop Leadbeater's attitude. Those of us who were constantly round him know well that there were other things to talk about than the yappings, and if ever they were referred to it was with a smile and a tolerant shrug of the shoulders. . . . And since they did not in the least degree affect the pursuit by the Bishop of the even tenor of his way, it was not worth while to pay more attention than would a couple of friends talking on serious subjects if a little dog were making a tremendous fuss at their heels. They would smile at him and go on with their talk.

the United Lodge, and is used by it in preference to all other books. Classes for its study are regularly held and at these students are permitted to ask questions strictly pertinent to the subject. Mr. Crosbie was an unusually lucid speaker and one who adhered closely to the original teachings of H. P. Blavatsky as presented by her disciple Mr. Judge, and a selection of his replies to questions is therefore most illuminating and readable. Frankly, while the book is by its nature inseparable from *The Ocean of Theosophy*, I find it more appealing than the latter. Mr. Judge was quite ignorant of science and some of his statements are calculated to invite the ridicule of men of science and will not hold water in the light of what we actually know. These matters are very skillfully avoided by Mr. Crosbie, and to my mind the book presents a spirit of tolerance which does not always characterize the *Ocean*.

The occasional sayings of Mr. Crosbie published from time to time in the magazine *Theosophy* have always appealed to me, and it is to be hoped that sometime the United Lodge will find it possible to present these and more in book form. I cannot think of anything which would serve the purposes of the United Lodge better than to present as Mr. Crosbie himself as it has in the book under consideration.

By way of criticism, it is to be wished that the United Lodge would accompany its publications with a well-worked up index, this being lacking not only in this, but also in *The Ocean of Theosophy* and its reprint of *The Secret Doctrine* and *The Key to Theosophy*.

At The Periscope

Latest News in Brief.—Arundale appoints Hirendranath Datta, Calcutta solicitor, as vice-president, T. S.—Bishop Arundale to button collar in front and be known as Dr. or Mr.; remains bishop inside.—Mrs. Besant willed her Vasanta Press to T. S.—Arundale to edit *Theosophist*.—Sir William Crookes has chemical laboratory on astral plane, says Leadbeater; offered its facilities to C. W. L.—Portland (Ore.) T. S. Lodge fires peace thought forms at Roosevelt for five minutes daily.—Arundale distributes his autobiography and photographs.—Australian Section, T. S. (Adyar) loses 42% in five years; now 900; deeply in debt, wants Georgie Chela to hand back broadcasting stock donated to him in trust for L. C. C., Leadbeater palace, etc., but Georgie talks about the weather.—"The letters of the Masters appeared miraculously" in "my sitting-room", C. J. tells Brazilians; but read his notes to same.—Krishnamurti prohibited from broadcasting in New Zealand.—"If Theosophists really thought and were honest they could become an extraordinary body in the world", said Krishnamurti in New Zealand.—Dr. Arundale discusses shrinkage of T. S.; says "we must prescribe unadulterated Theosophy".—Mrs. E. R. Bruenniman says T. S. Mahatmas have abandoned P. S. and moved on to higher spheres; resigns from T. S.; "Orange Hierarchy" now controls.—G. de Purucker to publish encyclopedic Occult Glossary; others compile it but he contributes the "literary additions".—Kilkenny cats arrive in Dublin.

To Button his Collar in Front.—Bishop George Arundale, now P. T. S., has let it be known that he desires to be addressed in future as Dr. or Mr. Arundale, instead of Bishop. He remains a bishop all the same, and buttoning his collar in front instead of behind, as shown in his last two photographs, and laying his big pectoral cross aside or wearing it under his shirt can make no possible difference in the man inside the clothes. I verily believe that an honest bishop, even of the L. C. C., is better than one who attempts to appeal to different classes by changing his garments, however out of place he may be at the head of a society founded by H. P. B. Bishop—pardon me—Mr. Arundale has already started to be everything to everybody and to emit a deluge of literature.

Aside from his Message to Members and his Letter to the General Public, I learn (*Canadian Theosophist*, July, page 139) that he has already furnished the General Secretaries with a 5,000 word message, another "special" letter and an autobiography accompanied with his photograph. The last named performance is delicious. It is suggested that he follow it at once with "Choice Tithits from the Speeches of Your President", accompanied with a copy of his brochure, *The Life Magnificent*, which contains, so he tells us, an account of the best that is in him.

For Those Interested in Astrology.—Our good friend, Miss Gertrude Waldemar, well-known traveling lecturer on astrology, writes me that she has given up traveling and has established a studio at 855 West End Avenue, Studio 6-B, New York City (tel. Academy 2-8633). If I may judge from my own experience, she can hit the astrological nail on the head in a most surprisingly successful manner. My skepticism received a terrific jolt.

Irish Section, Point Loma T. S., Declares its Autonomy.—The Irish Section of the Point Loma T. S., which at present consists of the Dublin Lodge, at a meeting held April 25th, 1934, adopted resolutions to the effect that: "We declare our independence of the Constitution and Government of the Theosophical Society [Point Loma] and assume our own title, enact our own Constitution and form of Government." Also: "That the foregoing resolution shall be taken to mean and imply, merely, that we become a self-governing entity with its own title within the Theosophical Society, not that we declare separation from it, or desire it." It was further resolved: "That the lodge hitherto known as the Dublin Lodge, T. S., and any other lodges which may spring from it in Ireland shall hereafter be known as 'The Druid Lodge'." Several reasons are assigned, one being that the term "Theosophical Society" is in ill-repute in Ireland and that no person of prominence dares to have his name associated with it, further, the Lodge feels itself hampered by the various restrictions imposed by Point Loma and its constitution, and it wishes to study the teachings of H. P. B. and the recognized theosophical classics without having to assent to "new teachings" or to any system of leadership, based thereon or on any other considerations. What the outcome of this move will be it is too early to say, but I have long been expecting a revolt in some quarters against the ever increasing talk about "Our Leader" and the growing tendency to follow rather than to think for oneself, which includes the recently adopted term "Messenger" as applied to the estimable head of this society, apparently without protest on his part. It appears to be the feeling of the Irish Society that the Point Loma T. S. is rushing headlong along the course so disastrously followed by the Adyar T. S., with its leaders laying claim to supernatural guidance and authority. I am further informed that all of the Irish E. S. members except two have resigned from the E. S., on which I congratulate them, as I look on esoteric sections as anachronisms. If not worse, in fact, as Dion Fortune says, "hokum."

Not All Mean People Outside the T. S.—An editorial article in the October (1933) *American Theosophist* (page 233) charges that there are wholesale applications for remission of dues from people some of whom thereupon buy large quantities of books, purchase courses in pseudo-occult training with so-called Hindu yogis and even undertake extensive motor trips. Quite likely. It is the height of meanness to attempt to work an already overstrained sectional treasury so as to get something for nothing, while indulging one's other proclivities. It is to be hoped that Mr. Cook will discover these parasites and drop them. And each should get a letter telling them just what they are. "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." And that applies exactly to these spongers.

Employment Wanted.—Now that Mr. Leadbeater has passed on the angel in waiting who stood behind his chair and ran errands for him is out of a job. Anybody knowing of a position which can be filled by a good-sized, husky angel, who is willing to do any sort of work, clean or unclean, will confer a favor by reporting to Adyar. Will act as valet, errand boy, nurse, cook, charwoman, chauffeur for an astral automobile, can repair sacramental plumbing and look after the Dominie's cat. No wages asked, but would appreciate an occasional mention in *The Theosophist* and a chance to prime Geoffrey Hodson.

Mr. Leadbeater's "Mental Condition".—Mr. Jinarajadasa writes an irate letter to the editor of *The Canadian Theosophist* (April, page 44), protesting against that journal's supposed slur about Mr. Leadbeater's "mental condition". In reply to this *The Canadian Theosophist* (page 45) points to his books, naming especially *Man: Whence, How and Whither*. It might have mentioned his recent article, "The Angel of Adyar" (*Theosophist*, Oct. Nov. 1933) according to which H. P. B., by advice of the Master M., employed an angel of high rank to act as scavenger and clean up Adyar preparatory to its occupancy by the T. S. (*Theosophist*, page 157; also April, 1934, *Carric*). Col. Olcott makes no mention of this angel, neither does H. P. B., and while the story does not necessarily indicate a failing mental condition on the part of Mr. Leadbeater, it does arouse the suspicion that having succeeded in pulling the wool over the eyes of his credulous followers for so many years he felt confident that he could put any sort of stuff over on them and have it unquestioningly accepted. Had any other means been employed than a gang of Hindu coolies Col. Olcott would have been the first to say so. One is faced with the alternative of regarding this man as either mentally out of order or as a charlatan. Perhaps it is more charitable to accept the former alternative and Mr. C. J., instead of losing his temper, should have been grateful to Mr. Smylie.

H. P. B.'s "First Preliminary Memorandum".—Those who have read Dr. de Purucker's discussion in the April, 1931, *Theosophical Forum* of a certain passage in H. P. B.'s "First Preliminary Memorandum" relating to the non-appearance of "Messengers" before 1915, and others who would be interested in reading this famous document, will find it published in full in the *Carric* of November and December, 1931 (also in *The Theosophist*, August, 1931, pages 591-9) and W. Q. Judge's comments on the subject in the *Carric* of April, 1931 (quoted from *The Path*, Nov., 1894, pages 237-8; *Theosophy*, Vol. 2, pages 499-500). The set of three *Carrics* can be had from this office for 15 cents. Says G. de P. in the *Forum* article referred to (page 235): "Never take any statement by H. P. B., or indeed any other writers, without personal examination and collation with other statements by her or them." Here is your chance to follow this excellent advice. One wonders, however, that the good Doctor should object to the publication of a particular paragraph of the "Memorandum" "in whole or in part in public print by those certainly who had no right to do so" (page 229), and then should proceed to give a very fair abstract of it, also "in public print". I may misunderstand the Doctor's point of view, but I am sure that it is wrong to publish a secret document, or any part of it, *verbatim*, because of a pledge or other reason, it would be equally wrong to publish an abstract or summary of it. If I were under a pledge of secrecy in this respect, which fortunately I am not, I should consider it breaking my vow. The whole "Memorandum" is most wholesome reading for anybody, and had I the space I would print it again, despite the above comment about rights by the Doctor, who reminds me of Charles Kingsley's story of the artillery commander who posted a notice on the ramparts: "Nobody allowed to cut capers here but me."

White Lotus Day Defiled by Josephine Ransom.—The *Critic* regrets that owing to the uncertain date of publication it was impossible to make any announcement about White Lotus Day. This day was officially established by Col. Olcott as a day of remembrance for H. P. B., and his official announcement will be found in *Old Diary Leaves*, Vol. 4, pages 438-440. This leaves no doubt that it was established to commemorate H. P. B. and for no other purpose. Now comes Mrs. Josephine Ransom, prima donna of the British Section, T. S. (Adyar) and announces (*Theosophical News and Notes*, April, page 8): "Members are cordially invited to attend this meeting and to join in our tribute of gratitude to the memory of Mme. Blavatsky, Colonel Olcott, and especially of Bishop Leadbeater and Dr. Besant." This is not only a breach of trust, but an insult to the first two mentioned. It is Besant and Leadbeater, the corrupters of the Theosophy of H. P. B. and the Masters, who are "especially" to be considered, and the few minutes left over may permit of some mention of the founders. There are 364 other days in the year, and Mrs. Ransom, instead of violating a sacred trust, might establish a "Yellow Mitre Day" in memory of the two persons most responsible for attempting to force a morally rotten priesthood on the T. S. Extracts from the faked *Lives of Alcyone* and *The Science of the Sacraments* might be read, as well as from some of the Great Bishop's published letters advocating sexual self-abuse as a means of attaining spirituality, together with Mr. Jinarajadasa's defense of the same. These are public property and might be presented as one cause for gratitude in those members who are not familiar with them.

Parucker Stands for Real White Lotus Day.—Dr. G. de Purucker has issued a notice to all Point Loma T. S. lodges in America, requesting them to limit the observance of White Lotus Day to a commemoration of H. P. B., as ordered by Col. Olcott. Even Judge and Tingley are to be excluded from mention (*Theos. Forum*, April, page 250). This is a warning which might well be repeated yearly, for Lomaites, like Adyarites, are not devoid of personality worship.

Resurrection of Fossils.—The July, 1924, *English Theosophical Forum* (page 64) publishes a weird story to the effect that one Mr. Morley-Martin, a scientist, has succeeded in bringing fossil fish and other animals to life. "By a new process incurring the application of intense heat, greater than sterilizing heat animals and fish from prehistoric times are brought back to form and life." We are quite used to such stories. The March, 1925, *Occult Review* (foreign edition) published an account of synthesizing scarabs, with illustrations. Since then no more has been heard of it. Every chemist is familiar with stories, from the alchemists down, of producing gold by simple chemical methods, while others have "discovered" how to get heat by burning ashes. Now we have something new. Soon we may expect to see dinosaurs walking the streets of London or supplied to zoological parks, while the Piltdown man may be brought to life and be able to tell us what he really was. The item tells us—which I hope sincerely is not true—that "Dr. de Purucker, with whom Mr. Morley-Martin is in correspondence, is deeply interested and speaks of it as 'the precipitation of astral forms into protoplasmic matter.'" The same item tells us that the London Headquarters of the Point Loma T. S. has arranged for Mr. Morley-Martin to give a lantern demonstration. Nevertheless the matter is interesting, partly from a psychological standpoint, partly as showing that there is nothing too absurd for some theosophists to grasp eagerly after it.

To the Rescue!—As Mr. Leadbeater has not been heard from since his departure, and it is feared he has been lost or is being detained, it is proposed to organize a squad of "invisible helpers" to search for him. They will be equipped with astral fire extinguishers and astral asbestos suits.

You Need a File of "The Critic"

A file of the *Critic*, AUGUST, 1917 to June, 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, Krotana, fake clairvoyance, Point Loma T. S., and much more all theosophists should know. Price, lacking two or three issues only, \$5.00.

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, \$5.00 (Europe, \$4.00).

By Charles Lazenby

Few theosophical writers of recent years have given a clearer presentation of the true ideals of Theosophy than the late Charles Lazenby. His book, *The Servant*, gives perhaps a clearer view of the theosophical ideal of service than anything which has been written. While out of print, we still have a few copies at fifty cents. Also, by Mr. Lazenby, *The Lodge*, 15 cents; *The Blessed of Jesus*, 10 cents.

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

"The 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 *Rhagavad Gita*. Translation by Charles Johnston, \$1.25, from the O. E. LIBRARY.

G. de Purucker—"Golden Precepts of Esotericism"

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

Free on Request

The famous Martyn letter to Mrs. Besant about Leadbeater. Of Mr. Martyn Mr. Leadbeater wrote to Annie Besant, May 17, 1906: "Martyn is so eminently a man of common sense that I always feel disposed to allow great weight to any suggestion which he ventures to make." And he made this one.

Five Messages From H. P. Blavatsky

Two packages of cigarettes cost a quarter; so also does a copy of H. P. Blavatsky's *Five Messages to American Theosophists*. The difference is that while the former may soothe, they are shortly gone, the latter are stimulating and stay with you your whole life long.

What is Buddhism?

What is Buddhism? An elementary and untechnical book prepared by the Buddhist Lodge of London. \$1.00.

A Buddhist Catechism. By Col. H. S. Olcott, \$0.50

A Brief Glossary of Buddhist Terms, paper, \$0.50.

Buddhism in England. Bi-monthly organ of the Buddhist Lodge, London, \$2.00 a year. Leading Western exponent of Buddhism. The series on "Concentration and Meditation", now running is interesting and sensible. Sample for 5 cents postage.

All 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.

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

H. P. Blavatsky: *A Great Betrayal*, by Alice L. Cleather, paper, 50 cents.

One of the best exposures of the vagaries of Neo-Theosophy and of immoral tendencies in the T. S.

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

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

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

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

The Voice of the Silence: Being Chosen Fragments from "The Book of the Golden Precepts." Translated and annotated by "H. P. B." An exact reprint of the original edition of 1889, with notes by Alice L. Cleather and Basil Crump. Published by request of the Tashi Lama, Peking, 1927. Cloth, \$1.00.

Buddhism the Science of Life. By Alice L. Cleather and Basil Crump. Second, revised edition, boards, \$1.50.

An important contribution to the knowledge of the relations of H. P. B. to Mahayana Buddhism; the sources of her teachings and data on the Masters. Recently published in Peking.

Evolution as Outlined in the Archaic Eastern Records. By Basil Crump, \$1.30. The best recent compendium of *The Secret Doctrine*; adapted for class study and for those who have not time to master the original work. Much in demand.

The Pseudo-occultism of Mrs. A. Bailey. By Mrs. Cleather and Mr. Crump. \$0.25.

Unpublished Letters in Reply to a Theosophical Attack on Mrs. A. L. Cleather's Books. By William Kingsland, W. B. Pease, Basil Crump and others; together with a reprint of two CRITIC articles replying to an attack on Mrs. Cleather by the magazine *Theosophy*. Two pamphlets, sent on receipt of four cents or threepence in stamps (U. S., Canadian, British).

All from the O. E. LIBRARY.

What Are The Masters?

If you are seeking truth rather than fiction which would you accept? What people tell you about the theosophical Masters or what these Masters tell you themselves? On the one hand you can read all sorts of baseless and sentimental statements, the products often of self-deluded pseudo-clairvoyants, often mere speculation, and on the other these Masters' own written words. Which is worth paying for, fact or imagination? The facts you will find in that remarkable collection, *The Mahatma Letters to A. P. Sinnett*. You will find that H. P. B. was right and that many later teachers have just been stuffing you. It is a big book, but a life's study. Price, \$7.50 from the O. E. LIBRARY.

The Critic—More Subscribers Wanted

It is a notorious fact that most people are ready to believe that which is pleasant to believe, regardless of whether it is true or not, and will run after any "leader" who will supply the desired spiritual intoxicant. Can you deny it? One of these "leaders" actually tells you that truth is what it is pleasant to believe! Try to show them their error and they will turn and rend you. The Critic is not designedly iconoclastic, but it aims to debunk that which is debunkable, while it defends that worthy of defense. It does not claim to save your soul; that you must do yourself, but it will keep you out of many a bog. You should renew your own subscription without notice and subscribe for a friend. Fifty cents a year (or two shillings sixpence).

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.

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*; (29) *A Master's Letter*; (30) Judge, *Karma—The Compensator*; (31) H. P. B., *Let Every Man prove His Own Work*. 5 cents each from the O. E. LIBRARY.

To follow.—Unmerited Suffering & Karma; Arundale on India.

THE O. E. LIBRARY CRITIC

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THE PRISON ASSOCIATION OF NEW YORK

This is a semi-official organization founded in 1845 and by its charter authorized to make investigations of the prisons and to report and make recommendations to the state legislature. We now have its 89th annual report, for 1933, and if there are any other state societies which can equal it in activity we have yet to be so informed. It is interesting to note that of 39 penal measures introduced into the legislature under the aegis of the Prison Association only 14 failed of passage. Still more striking is it that of 12 bills opposed by the Association only one was passed over its opposition.

In this report several further interesting recommendations are made to the legislature, among which the following may be mentioned: (1) Repeal of the law that the superintendent of a reformatory shall be a medical doctor. Why such a law should exist is surprising, as the position is an executive one having no connection with medicine. As well require that the state governor should be a medical man. (2) Another wise recommendation is for the appointment of a "Director of Foods." By this we suppose is meant a practical dietitian, who will understand the physical needs of the prisoners in the way of food. Everybody knows that many prison insurrections arise over questions of food and we doubt not that in many cases the protest is justified. Beans seven or eight times a week as in San Quentin is not calculated to cause either health or contentment. (3) A uniform law for compensating prisoners who are injured while engaged in their duties. (4) Legislation intended to improve the county jail system, which is crammed full of abuses. This is an old sore; recommendations are made each year with little or no result. (5) Appointment of a legislative committee to investigate the endless charges against the police of using "third degree" methods in extorting confessions and, if possible, to do something in the matter.

There is a lengthy discussion of conditions in Riker's Island and Welfare Island penitentiaries, partly devoted to controverting certain newspaper charges, but which throws a glaring light on the difficulties of getting anything done under

a prison administration honeycombed with politics. We are glad to note the defense of Joseph Fishman, recommended for Prison Commissioner. Mr. Fishman is in the top rank of those who understand prisons from the inside. As former Federal prison inspector he has repeatedly investigated the Federal penal institutions and most of the county jails. His book, *Crucibles of Crime*, having the horrible conditions in most of the smaller jails, is a classic in its way.

The report embodies a document by Thorsten Sellin, professor of sociology in the University of Pennsylvania, summarizing briefly the penal legislation of the several states in 1932. Here we see the efforts to meet the ever increasing complexity of the crime problem. We note with some interest that Kentucky is to have a "State Board of Barber and Beautician Examiners". Well and good, but one fails to see why conviction of a felony should prevent a barber from being a good hair cutter. Finally we have a reprint of the "Rules for the Treatment of Prisoners" drawn up by the International Penal and Penitentiary Commission. This is common-sense throughout, though, of course, not binding on anyone. No better summary of what *should* be done or not done in handling prisoners can be found.

Copies of the report can be had from the Prison Association of New York, 135 East 15th Street, New York City.

American Bar Association

The recent annual meeting of the American Bar Association at Milwaukee (see full report in the Sept-Oct. *Journal of Criminal Law and Criminology*, pages 464-471) was characterized by more than usual activity of general interest and going beyond the strictly professional limits. It was largely devoted to the subject of crime. While such matters as are dealt with in common with other organizations may be passed over, it is interesting to note the increasing demand that the legal profession purge itself. President Earle W. Evans in his annual address "attacked the unethical lawyers of all classes and advised a general housecleaning. He took occasion to emphatically state that the crusade must not only be against the shyster, the ambulance chaser, and the sharp trial practitioner, but also against corporation or business men's lawyers, who in the interest of influential clients betray the public trust."

The last lines are peculiarly interesting and encouraging. That there are dishonest lawyers whose practice consists in defending and securing by hook or crook the release of criminals whom they know full well to be guilty probably everybody knows. If not, they would profit by reading the article by Prof. Andrew A. Bruce in the above journal (pages 341-357) on "The Criminal Underworld of Chicago in the '80's and '90's," abstracting the confessions of the king of Chicago pickpockets (now dead). There is little reason for thinking things much better now. But the high-ups in the profession, the men with big offices and sometimes national reputation, who simply sell their souls to the highest bidder and to whom public interest means nothing when confronted with large fees, these present a harder problem. One need not mention names. We even have lawyers who specialize in advising rich men how to avoid paying income taxes. It is these highly respectable citizens who need to be gotten after quite as much as the common shyster and it is refreshing to see even a suggestion on the part of the Bar Association. How

can it be done? The common corrupt lawyer may be dethroned by disbarment and so made partially innocuous. But where wealth and influence are involved, that is indeed a different matter.

The Bar Association also discussed the question of so-called "expert testimony". The hiring of experts by either side in a criminal or other trial is largely a farce. The person hired in this way is hired to accomplish a certain result, which is not in the interest of unbiased truth, but of the one side or the other in a controversy, since there must be a certain presumption in advance that he will do what he is paid to do else he would not be hired. With all respect to men of science, be they really such, there is no necessary connection between the possession of scientific knowledge and moral impeccability and the offer of a large fee may well be decisive. The obvious solution is to place the selection of experts in the hands of the judge, or to have authorized court experts paid by the state. Judges are not usually well informed on these technical matters and are at the mercy of their advisers, but may at least be counted on to act honestly in their selection. The Bar Association's discussion and recommendations are very illuminating, but one may ask whether the limitation of experts to three is advisable. Scientific investigation in criminal cases is becoming rapidly and highly specialized—finger printing, microscopy, blood analysis, hand writing, ballistics and several others claim their specialists and it is conceivable that quite a number of experts might have to be called on, each qualified only in his special field.

Penal Notes

Tom Mooney.—Upton Sinclair's defeat as candidate for governor of California would seem to destroy Tom Mooney's last hope of freedom in the near future unless the proposed appeal to the United States Supreme Court should be successful. How that would result no one can say, though one remembers the Court's action in overruling the verdict in the case of one of the Scottsboro boys, Merriam, elected by his reelection, will be less prone than ever to take any steps towards removing this California disgrace. Sinclair's defeat after his astonishing majority at the primaries is another illustration of human fickleness. But recklessness works both ways; Sinclair, undismayed, promises to keep up the fight and perhaps Mooney may yet have a chance.

Alcatraz Prison.—Alcatraz Prison, on an island in San Francisco Bay, is by no means a "Devil's Island" as it has been termed. It is a delightful place where many a wealthy man might like to make his summer home. It was acquired by the Federal Government as a place of confinement for the most difficult and dangerous convicts, having previously been an army prison. Former Warden Johnson of San Quentin will be in charge. It is by no means intended to treat the inmates brutally or with undue harshness. They will have ample space for exercise and will be permitted to engage in games and have other entertainments. The aim is to provide sufficient safeguards against escapes and to prevent disorders. The prisoners will be given plenty of work in laundry, clothes shop, shoe shop, kitchen and other occupations involved in maintaining the institution. They will work 48 hours a week. It is said that no prisoner has ever escaped from Alcatraz Island in its long history as a military prison. Whether this record can be maintained with its new population of elite criminals may be questioned.

Capital Punishment for Bank Swindlers.—According to a news item of March 27th the National Board of Trade demands a law prescribing capital punishment for bank officials who misappropriate depositors' funds. Foolish enough, no doubt, as capital punishment is, but it at least recognizes the fact that there are public offenses which rank in enormity with murder, and concedes that breaking into a bank from the inside is just as bad as breaking into it from the outside, and that the perpetrator

deserves as severe a punishment as the common bank burglar, something as yet unheard of.

Special Notice

The Editor has perforce had to spend about six weeks in a hospital. He is now at his desk once more and ready for action. This personal matter is mentioned *only* because, thanks to his absence, correspondence and other matters in this office have had to be entrusted to assistants who, however competent and accommodating, may have made some mistakes and omissions, while many good friends have had to be neglected. Any complaints will now be adjusted, with the hope that the above obstacle will be accepted as a valid excuse.

An Arundalian Adyar

It is generally conceded that Adyar is not what it once was. Visitors who had been there before have commented on its lonely halls and groves as compared with several years back when theosophists flocked from the four winds to offer their humble services in spreading the neo-theosophical gospel, to sing their hymnkins to the New Messiah, or to listen to Mr. Leadbeater's graphic accounts of astral plumbing and gorgeous cathedrals raised by performing the mass. Hard times in part, no doubt, but still more the shrinkage in the numbers ready to accept the vagaries of Mrs. Besant and her *After Ego*. Krishnamurti himself knocked the props from under the platform on which these two false prophets had placed him, and they had nothing enough sensational to put in his place, even if a feeble attempt was made to run in the World Mother and Rukmini. The suckers failed to suck.

What to Do About It

What to do about it is the subject of two recent papers, one by Dr. Ernest Wood (February, 1934, *Canadian Theosophist*, pages 353-5), the other a pamphlet by Dr. George Arundale, which *The Canadian Theosophist* reviews in the same issue. That Adyar should be the business headquarters of the T. S. is conceded by both. The question is, to what extent it should be more than this, and how to make it more. As might be expected, Dr. Wood looks at it from a more practical standpoint while Dr. Arundale, as is his custom, folds his legs like the flamingo and soars off into the empyrean. He would have Adyar a Mecca for theosophical pilgrims; he would make it:

" a great Seat of Theosophical Learning, a great Theosophical Centre, in which Chakras, as in a University—if we like to call them so—shall be held by Theosophists who are able students of the various branches of the Divine Wisdom, and by other learned men and women who may represent special aspects of knowledge or of the search for Truth valuable to Theosophists in their own researches . . . "

Here we have the same old hokum about a great theosophical center, still another one, when most of those started have so far proved failures. Why start another university at Adyar when the Theosophical World University of Mrs. Besant has so far amounted to little more than a paper scheme with a board of trustees and no funds?

Adyar is unquestionably a delightful place; it has a fine bathing beach and a big banyan tree and a tree purged of evil spirits by Mr. Leadbeater, and lodgings can be secured by those who can afford the trip thither. But it is far from the centers of the world's activities. Those who journey thither at great expense under the urge of enthusiasm may be stranded and turned out when they can no longer pay their board. It has been reiterated time and again that poor theosophists are not wanted there. Money counts at Adyar as well as in Europe or America. It is a notorious fact that persons with means and pull arriving there were soon placed by Mr. Leadbeater on the list of initiates and in the social register of past lives, while the poor theosophist, the one without influence, was simply ignored. One has but to read the introduction

to *Man; Whence, How and Whither* or to *The Lives of Alcyone*, to scent that sage's little game. The Theosophical Pantheon always had room for those who could be of use—to Mr. Leadbeater.

Occult Colonies Pernicious

And in any event, the whole idea of theosophical colonies is pernicious. However delightful they may be, occult colonies serve the purpose of gathering together more or less eccentric and ill-balanced people who would be doing far better were they to stay at home and rub against persons of common-sense. Assembled by themselves there is scarcely a limit to the vagaries in which they indulge. Nearly every such colony has proved a breeding place of crankisms and has finally failed through mismanagement and lack of funds. What has become of Krotova? of Ojai and the Happy Valley—luckily still born? of Brother XII's Nanaimo colony? Often enough they are the product of real estate speculators, the prey of spiritual sharpers who mulet the residents of their funds under this or that specious pretense. Even Point Loma had not long ago to purge itself of the squatters and send them out into the world to rub off the rust and do something for Theosophy if possible.

It is a common observation that otherwise sensible people who reside for protracted periods in such places lose touch with the needs of the world; they live in a dreamland, concern themselves with abstractions and theoretical matters having little or no bearing on the present life; they become one-sided and not infrequently fanatical, and so fail to perform the obvious duties to their fellow-men which are, or should be, a prime consideration with a theosophist. Shielded from criticisms, associating only with those of like opinions, their minds, which should be the garden for impregnable truths, become overrun with occult weeds which they are unable to distinguish from the fruits and flowers. And so, when and if they finally break away, they too often spend their time in making Theosophy ridiculous among thinking but unbiased people. Look at Adyar since the days of H. P. B. and Olcott. Instead of continuing their work it has become the breeding place of occult absurdities. Persons who might be doing good work for Theosophy make pilgrimages thither to seek a refreshment which consists in loading up with its polluted waters which they then proceed to deal out to the public as the water of life.

George Arundale would establish a "great Seat of Theosophical Learning" at Adyar. One may be assured that not a "Chair", no, not even a "chair" or even a stool, would be devoted to pointing out the follies that have been born there under the influence of Annie Besant, the Mother of Failures, or C. W. Leadbeater, their Father.

Where True Theosophists Belong

The place for really sensible and competent theosophists is out in the world, trying to spread their faith by precept and example, not sitting under a banyan tree, or indulging in hopes of meeting a Master, and the better they are, the truer this is. Adyar has a fine library, to be sure. It would be of far greater use if packed up and moved to London or New York.

Why Olcott Bought Adyar

There has been much nonsense written about Adyar being the "Home of the Masters" and the "flaming center" of the Theosophical Society, connected with its outlying centers and with Shamballa by luminous cords. This is not only unfounded, but pure bunkum. There is not the slightest valid reason for thinking that the Masters care any more for Adyar than for any other place where two or three are gathered together in their name. The story that the Masters selected Adyar is a mere yarn, possibly concocted in the fertile imagination of Leadbeater. Col. Olcott bought Adyar because it was cheap and provided with suitable buildings. It was cheap because its owners—government officials—had abandoned it and selected the salubrious Ootacamund as a summer residence, made for the first time readily accessible through a new rail-

read. Col. Olcott tells us just why and how he acquired it and makes not a mention of the Masters in connection therewith (*Old Diary Leaves*, Vol. II, pages 361-2). It is worth reading and is commended to Mr. Cook.

An Advantage of Occult Colonies

There is, however, one thing that may be said in favor of such colonies. They serve the same purpose as a hospital for contagious diseases; they gather together and isolate those affected with one or another occult microbe and so tend to prevent the spread of the infection. If Dr. Arundale would only go to Adyar and stay there, the germs of theosophical paresis which he is spreading worldwide might be confined to Adyar. Theosophists, if left to themselves might then have a chance to study what Theosophy really is, instead of being told that it is anything which tickles their imagination and which it is pleasant to believe, that there are really no principles of Theosophy which anybody can define and that the only thing of importance is that they believe in themselves, no matter what sort of selves these may be (Arundale's 1933 London White Lotus Day address). The most convincing argument I have heard for electing Dr. George as president of the T. S. is that he would have to spend much time at Adyar and that it might tend to keep him "off the road."

"Unmerited Suffering and Karma"

Notes by the Editor.—The Caric is always reluctant to indulge in metaphysical discussions, and on no subject more than on the abstruse doctrine of karma. It is, however, never averse to doing justice to a brother, and for this reason it prints—with some unessential omissions by permission—the following paper. This paper is an explanation of the very plain statement of H. P. Blavatsky in *The Key to Theosophy* (orig. ed., page 161; rev. ed., page 169. Also orig. ed., page 35; rev. ed., page 24), which she states distinctly is on the authority of her Master, that suffering is not necessarily karmic, that is, there is suffering which is "unmerited", or not the result of one's past acts or misdeeds. The paper was prepared as one of a series of "Graded Lessons in Theosophy", but was, as I understand, refused publication in the series because the authority having charge of the publication believes that all suffering is the result of karma—he calls it Karman—that is, is the natural punishment for some previous misdeed or mistake. I agree wholly with Mr. Ljungström's view and think that H. P. B. could hardly have expressed the matter more clearly than she did. Says the Master K. H. (*Mahatma Letters*, page 310): "Since every one of us is the creator and producer of the causes that lead to such or some other results we have to reap but what we have sown. Our chelas are helped but when they are innocent of the causes that lead them into trouble; when such causes are generated by foreign, outside influences." There you have "unmerited suffering" in a nutshell.

I speak of doing justice to a brother because, while Mr. Ljungström has not been permitted to speak for himself and for H. P. B. (backed by a Master) page after page has been published in two journals (*The Theosophical Forum* for March and *The English Theosophical Forum* for April), in part a reprint of personal correspondence, insisting on the extreme view that all suffering, of whatever kind, is due to some past act, and directly designed to refute Mr. Ljungström and, I regret to say, seemingly to twist H. P. B.'s words to fit a theory. I am not so much concerned with the arguments as with the obvious fact that Mr. Ljungström has been criticized—by name—without being permitted to present his views in his own words with equal publicity. I do not consider this a square deal, and I am reminded strongly of an attack on the honor of Dr. J. H. Fussell in a certain theosophical periodical published in India, the editor of which declined to publish or even to abstract Dr. Fussell's defense when asked to do so, although of course no moral obliquity is suggested in the case of Mr. Ljungström.

A copy of Mr. Ljungström's unabridged paper can be had from this office on request.

I may point out that while it is the essence of the doctrine of karma that every misdeed ultimately brings its suffering, it does not follow from this that the reverse is true, that all suffering is the karmic result of a misdeed. The logical fallacy in such an assumption should be obvious. It is like reasoning thus: "All liars are men; therefore all men are liars", or: "All misdeeds bring suffering; therefore all suffering is brought by misdeeds."

That nature works by hit or miss methods should be obvious, how many seeds, for example, are destroyed to one that germinates? It was seriously argued at the time that the people who were drowned in the sinking of the *Titanic* had been collected by their karma and put on that ship in order to receive their karmic retribution for something done in the past. But how about those who were also on the ship and were saved? Were they put there by their karma in order to be saved? A rather useless expenditure of effort, one would say. Why not believe that exactly the same influence was at work in both cases, namely, the desire to get to America—nothing more? H. P. B. made the whole matter clear in a few words; an exponent of the extreme doctrine of karma—claimed by him against authority to be "Theosophy"—devotes pages to beating about the bush to show that she did not mean what her words imply, and which remind me of what Festus said unto Paul. I am glad that Mr. Ljungström has had the courage—even though his efforts were thwarted—to combat such a bizarre notion, a notion which is the worse because it can be used, and is used by theosophists (see Currie, Nov., 1932, "The Opiate of the People") as an excuse for refraining from attempts to alleviate suffering, including the endless social evils of which men are the victims. That he has not been given a fair show while his opponents can spread themselves over pages in reply almost makes one feel that "something is rotten in the state of Denmark."

These remarks, however, are not to be construed as endorsing certain other documents which Mr. Ljungström is distributing.

No. 13

Graded Lessons in Theosophy

Unmerited Suffering and Karma.

No Power in heaven or on earth can exempt man or any other being from the retributive effects of their own actions. No divine forgiveness of sins can have that result; nor is any vicarious atonement possible.

Neither can man himself, as is sometimes suggested, by new actions "neutralize", divert or change Karma. An act is a cause, an energy, and cannot be annihilated. By necessity, in due time, it will bring about its effect to the amount and quality determined by the impetus and character of its cause How could we learn the nature of our acts, if we did not always reap what we have sown?

But Life is not wholly made by the manifested Past. It is also in each moment an independent Present. Therefore, unto what a man has merited by his past are added many unmerited sufferings, through the faults of others; just as well as he himself in the present succeeds in grasping many selfish and unmerited pleasures, objects of his desire. The latter probably none will contest; and such selfish seizures will bring him an equal amount of suffering afterwards. The action starts new karma; it is an exercise of his free will. But then it must be equally possible to grasp suffering immediately, deliberately to step into it—as men also do by self-sacrifice

When new karma, new causes, not before manifested are thus started by an individual, they will, as all acts do, have immediate effect on others—for weal or woe—and these effects, being new, are not the result of the past karma of those affected; they are consequently unmerited by them.

In *The Key to Theosophy* H. P. Blavatsky first points out as stated

by her Master, that there are unmerited sufferings in life. And then she says: "Men often suffer from the effects of the actions done by others, effects which thus do not strictly belong to their Karma; and for these sufferings they of course deserve compensation." Further: "Devachan is the idealized continuation of the terrestrial life just left behind, a period of retributive adjustment, and a reward for unmerited wrongs and sufferings undergone in that special life." And again: "We say that man suffers so much unmerited misery during his life, *through the faults of others* with whom he is associated, or because of his environment, that he is surely entitled to perfect rest and quiet, if not bliss, before taking up again the burden of life." (Italics by me).

It is very necessary to understand that it is easy to do real injustice to our fellow-men. To regard Karma otherwise would harden the hearts of men, and relieve the wrong-doer of any cause for compunction: "It was that fellow's just karma anyhow!" he would logically think. Yet, we should also bear in mind, that the culprit, acting on blind impulse, is often the blind tool of our own past karma. Usually the case is mixed. Exercise forgiveness!—which, however, would be an empty phrase, were there never any real offense to forgive.

What in the way of suffering and retribution has a man really merited? It is a moral judgment; and such can be passed, and rightly executed, only by understanding entities who react according to their inner discernment and feeling. No automatism, no mechanical precise scale of "Karma" exists, which impassive and unconcerned, measures out the absolute weights of merit or demerit, pleasure or pain, to everybody—never an iota more, or an iota less. In fact, all that happens to anybody in the Universe is enacted by feeling, thinking, planning and discerning entities—by evolving, and therefore imperfect, entities. There are no dead things in the Universe; and no "law" is imposed upon it, except the intelligent plans and purposes of higher, discerning entities in conjunction with the feelings, impulses, and habits of lower entities.

Here is the simple truth: Life has a meaning, a plan, a purpose—the harmony, beauty, grandeur, sublimity, love, and unity, of a Universal Life—and this is manifested in the intentions of some Divine Entity which, if we go so high, if we stop at that greatness, embraces and unifies our Home-Universe, the Galaxy, which it fills with its life-streams. Unselfish and beautiful life-expressions by minor entities everywhere in our Home-Universe conform with that purpose, and with that harmony and that love, felt and vibrating throughout our Cosmos. Then their "karma" is happiness, added strength and light. Evil and selfish acts resist the supernal purpose; and the reaction of the "Universal Life" (the life-streams of the above Divine Entity) turns them back on the actor, who has to suffer from them, and thus learn their nature.

In the organic hierarchical structure of the Universe the Divine Purpose—the Fitness of Things—is administered to earthly beings by Planetary Spirits—such as the Karmic agents called *Lipikas* (Scribes)—themselves supervised by still higher entities. The *Lipikas*, in their turn, use what agents there are in our terrestrial world. But whatever the agents, they act imperfectly and mix their own impulses in the play, sometimes harmoniously, sometimes inharmoniously and hurtfully. For the ensuing "failures of Nature" and inflicted unmerited sufferings, every being receives compensation—man principally in the blissful devachanic state.

The Karmic "Law" is like the surface of the ocean. Its average level is constant according to ever-working gravitational and hydraulic laws. This does not mean that there are no waves and tides which constantly break that level. The average level is a mere abstraction that never absolutely materializes. By the ever-present tendency to strike the average level the series of waves and tides, however,

shows equal amounts of deficiency and excess. Likewise Karmaic "Law" carries a ubiquitous and eternal tendency to full justice, which, yet, it can never reach in any concrete event, because of the imperfection of its enacting entities. We must always remember that in the manifested world, on whatever plane, there are no absolutes. Our karmic balance continually shows deficiency and excess. But Karma works by compensation. In the long run we get our due average amount—man never escapes from the consequences of his actions.

Karma restores justice. But meanwhile we have to endure many real injustices—as real as our own being and our tables and chairs. We have strength and courage enough to stand some injustices; and if we exercise forgiveness and equanimity, we shall come out victorious and strengthened by such trials

Oscar Longström

Fritz Kunz On The Masters

The Men Beyond Mankind. By Fritz Kunz. 236 pages. England, Rider and Co.; America, David McKay Co., 1934. \$1.75, from the O. E. Library.

*"The time has come," the Walrus said,
"To talk of many things:*

*Of shoes—and ships—and sealing-wax—
Of cabbages—and kings—*

*And why the sea is boiling hot—
And whether pigs have wings."*

—(Through the Looking-Glass)

I hope that Mr. Kunz, should he by chance alight upon this review of his book, will pardon me for quoting above from what he describes (page 146) thus: "There is only one treatise, as far as I know, produced in modern times which is thoroughly occult in character." I have not forgotten the time when Fritz took me to task for printing in the Curio a satire on one whom I designated as "Mr. Bedheater". This he thought blasphemous. The said "Mr. Bedheater", be it remembered, is credited with the statement that "no one can be an occultist unless possessed of a sense of humor." Since the day when Mr. Kunz called me down he has developed this qualification and it may be said of this book that "it is the only theosophical book which is in the least humorous in character." And for it the gods be praised.

Mr. Kunz has told us elsewhere (*The Theosophist*, December, 1933, page 330; *The American Theosophist*, February, 1934, page 30) that his book consists of a long series of lectures delivered in New York, in which he expounds the proposition that the Masters are characterized by "a definite otherness", and that "The difference between man and Master is angular and dimensional, not linear or volumetric." Having read this announcement and not having the remotest conception of what he meant, I was pleased to have the opportunity of reading his book, hoping to find just what the above phrases mean. In fact, I was prepared to encounter a horrible jargon of metaphysics as hard to understand as a treatise by Einstein and the distinct evidence that Mr. Kunz was suffering from a swallowed but undigested dictionary.

I am glad to say that I was disappointed, if I may use the term. I am sure that Mr. Kunz must have kept his audience roaring and that must be one reason why he could expand his subject over so many lectures. And this is not in the least reflecting on the book. It is literally true that Mr. Kunz talks much of many things other than Masters, and tells us not so very much about them. In fact, one approaches the end of the book before the Masters are mentioned at all more than casually. Even then it does not appear whether they are linear and volumetric or angular and dimensional. Indeed, aside from the fact that the Masters are men beyond common mankind, that they are great and wise and just beings, he modestly tells us little. We are not even

informed as in their dress and hair-cut. It is a blessed relief from "The Tibetan" and David Aurias. But on nearly every other subject, from cabbages to kings, he has a pronounced opinion and it is usually one well worth reading. It would not be fritzkanian to stick very long to one topic, and he hits from this to that with a dexterity only excelled by Dr. de Parucker in his *Fundamentals*. I confess that I have enjoyed every page, have received not a little entertainment from his quips and still more benefit from the ideas and suggestions with which the book teems.

And so I commend it to all theosophists and others who are in need, as most of them are, of something which will set them thinking. Indeed, there will be found on many a page a hint which might well be developed into a volume. Those who have read some of Mr. Kunz's earlier writings will find in it the distinct evidences of a growing Fritz.

Not long ago I was invited, in common with all members of the American Theosophical Society (Adyar), to suggest ways in which *The American Theosophist* could be improved. I suggested that it was in need of an editorial censor with a sense of humor and a blue pencil, and I humbly nominated Mr. Kunz for the job. I think that the book proves that my nomination was a good one. After being fed up on Leadbeaterian—or shall I again say "Bedbeaterian"?—flapdoodle, I finish *The Men Beyond Manhood* with a distinct sense of relief. Here, at least, is not an appeal to suckers. If Fritz can make theosophists think for themselves he will have done what few other writers of the Adyarite school have succeeded in or even attempted.

At the Periscope

Latest News in Brief.—New Cunard liner "Queen Mary" destined to dire destruction, says astrologer K. A. Hughes; gives it five years of trouble, then, squash.—Dr. Arundale wisely asks advice of General Secretaries how to carry on Theosophy; names 11 points.—Orpheus Lodge (Vancouver) worried over "fraternization"; would get out of Adyar T. S.; sees big hole in the doughnut.—American Section, T. S. (Adyar) dons cast-off garment of the Bargeville T. S. in New York and now calls itself "The Theosophical Society in America"; funny Mr. Cook.—Dr. Arundale, still floundering in the neo-theosophical morass, would go back to "Straight Theosophy" for two years, but includes Besant imitation; would cut out side issues but include music and theatricals.—Mr. Belcher, of Canadian Section, represented that Section at Wheaton Convention; everybody sweet, including Dr. George, but Sidney Cook icy cold on fraternization; nothing but T. S. A. for him.—Arundale writes to Parucker expressing desire for good-will between the several theosophical societies, but Cook says "No".—Parucker "Absolute" starts boiling again in *Canadian Theosophist*; Kingsland vs. Clapp; we side with Kingsland.—Ernest Wood, snubbed by Arundale, sells home at Adyar to T. S. at half price and moves to Ootacamund.—Shrinkage of American Section, T. S. (Adyar) checked; only about 200 loss in past year; membership now 4,263.—Clara Codd, succeeding Father Harold Morton as gen. sec. Australian Section, T. S. (Adyar), clears Section of debt and starts small magazine, *News and Notes of the Theosophical Society in Australia*.—Philippine Section, T. S. (Adyar) started; 10 lodges, Hodson brand.—Dr. J. J. van der Leeuw, noted theosophical writer, killed in airplane accident.—American Section, T. S. (Adyar) starts Traveling Fund to keep Arundale on the go.—Dr. Arundale "reforms" *The Theosophist*; will be run by committee while he globe-trots.—Sidney Cook would raise Section dues from \$3.00 to \$5.00 to grease Arundale's wheels; but Arundale would make membership free.

C. J. to Be "O. H."—The April *Theosophist* (page 8) announces that Mr. C. Jinarajadasa becomes Outer Head of the E. S. (Adyar), having been appointed by Mrs. Besant to succeed Leadbeater in this position

after the latter's death. As the O. H. is supposed to be the direct agent of the Masters, one wonders what success C. J. will have in piping down Mahatmic messages from the Himalayas, now that that great expert in piping, C. W. L., has departed for parts unknown.

Mr. A. E. S. Smythe.—I regret to learn that Mr. Albert E. S. Smythe, veteran theosophist and editor of *The Canadian Theosophist* and General Secretary of the Canadian Section, T. S. (Adyar) since their beginning, has severed his connection with the *Hamilton Herald*, of which he has been editor for six years, owing to political differences with the owner. He would be glad to hear of any suitable occupation, editorial or otherwise, in Toronto or elsewhere. I wish him speedy success; Theosophy cannot spare him. His address is 33 Forest Avenue, Hamilton, Ont., Canada.

Wanted: Scientific Accuracy.—Esotericists, I think, would gain more credence for their statements if they would be more careful in regard to well-known facts. One constantly meets with such expressions as the Aquarian Age, the age in which the sun is in Aquarius. In the July, 1934 *Theosophical Forum* (page 335) one reads that "Every 2,160 years the sun enters a new sign of the zodiac." That is not only misleading, but false, as the sun passes through each sign every year, and what is meant is that the equinoxes (or solstices) enter a new sign every 2,160 years, an entirely different matter. If the writer is not more careful in his esoteric than in his scientific statements one can hardly be blamed for doubting him. In a lecture by W. Q. Judge before the 1892 convention of the American Section, T. S. (recently republished as U. L. T. pamphlet No. 24) one finds an astonishing mass of astronomical nonsense. Even H. P. B. in the *Theosophical Glossary*, under "Zodiac", states that "The precession of the Equinoxes is caused by the 'motion' of the sun through space", whereas it is in no way caused by the motion of the sun, but by the combined pull of sun and moon on the equatorial bulge of the earth. Given a perfectly spherical earth there would be no precession of the equinoxes.

Why Did Leadbeater Start for Sydney?—Why Mr. Leadbeater, who was in such feeble health that he could not rise from his chair unaided, should have started suddenly on the long trip from Adyar, via Bombay, for Sydney, Australia, is still veiled in mystery. The *March Theosophist*, narrating his departure, vouchsafes no explanation and so presumably he gave none, quite the contrary of his usual custom, for he was by no means reserved. One may well ask how it happened that an infallible clairvoyant, who could foretell the state of the world 700 years hence down to the pies and puddings, did not foresee the fatal outcome of his trip and remain at home. Evidently there was much at stake, but what? The April *Canadian Theosophist* (page 48) says: "We are informed on what appears to be good authority that the reason for Mr. Leadbeater taking his otherwise unaccountable voyage to Australia was to destroy the correspondence left at Sydney between Mrs. Besant and himself, as he had previously destroyed his letters to her, kept in the E. S. rooms at Adyar, which there appears to be an attempt to prove that he had not entered." Possibly, but the old rogue was far too astute to have left any compromising letters behind at Sydney, subject to the inspection of the Jack-the-Peepers there. There has already been made public enough compromising matter about this man to damn anybody, both in the revelations of 1906, in the Madras Aleyone trial of 1913 and in the later Sydney police investigations of his actions. Why then risk his life to destroy more of it? As for Mrs. Besant, nothing she could have written to him privately could have been worse than her face about when she discovered that—questionable character as he was and as she had admitted—she could not get along without him and maintain her prestige.

The Besant-Leadbearer Correspondence.—The not infrequently illogical Mr. Jinarajadasa writes an indignant letter to *The Canadian Theosophist* (August, page 173) aiming to confute the statement in the latter (April, page 48; *Curric Periscope*, see above) that Leadbearer started on his ill-fated trip to Sydney with the purpose of destroying correspondence between himself and Mrs. Besant. He says that the Besant-Leadbearer correspondence is in safe keeping at Adyar. Which proves exactly nothing. He does not state that *all* such correspondence is at Adyar, nor could he reasonably do so. Leadbearer was quite too shrewd a rascal to entrust any compromising matter to Mr. Jinarajadasa or anyone else, and quite enough of a liar to lead him to believe that he had left him the whole batch. Some of these compromising letters have escaped and have been submitted as court evidence (*Veritas, Mrs. Besant and the Alcyone Case*). The matter therefore remains just where it was before—improbable, but not disproved.

New View of Krishnamurti.—A Roman Catholic, quoted in *The Australian Theosophist* (May, 1933, page 215) says of Krishnamurti: "He is a very great exponent of Romanism . . . Had Krishnamurti been born in Rome, no doubt, he would have been a Great Cardinal." And that of the man who kicked the Liberal Catholic Church out the back door! What next?

Second International-Intertheosophical Convention.—I regret that space is lacking to give a full account of the second Intersociety Fraternization Convention held at Rochester (N. Y.) in June. From the full account given in the July *Canadian Theosophist* it appears to have been a most satisfactory event. Those present were mostly representatives of Adyar or Point Loma and the best of good feeling prevailed. That a second fraternization convention should have succeeded despite opposition is most encouraging. This we owe mainly to the indefatigable efforts of Miss Mayme-Lee Ogden (Point Loma) of Rochester, as the success of the first was owing to Cecil Williams (Adyar) of Hamilton. Next year's convention will be held in Toronto. By way of suggestion, I feel that the opening and closing of the sessions by banging a gong was out of place. Of course, if any society wants to open and close its meetings by beating a gong, or a low-tom as for that matter, it is its affair, and if it gives consolation, well and good. But gong beating is exclusively a Point Loma custom and creates the impression that the convention is being run by Lomites. In an intersociety fraternization meeting this should be scrupulously avoided.

Dr. George Non-committal.—Dr. Arundale, quizzed by a Madras reporter (*Madras Weekly Mail*, July 26th) declined to say whether he receives messages from the deceased Annie Besant. Said he: "I am not that type of person, who likes to tell you things, the accuracy of which you cannot verify for yourself." I suppose this applies to his statement (August *Theosophist*, page 485) that on that hearing Mrs. Besant he recognized at once that he had served her in a past life. He didn't "like to tell" it, but just had to; his bottle wouldn't stay corked.

Anti-Plague Inoculation in India.—The following official notice of the Hyderabad Government Information Bureau is taken from *The Madras Weekly Mail* of March 16th: "With reference to the criticism in the local press regarding the efficacy of inoculation against plague, it may be of interest to the public to know that out of 2,539 cases of plague admitted to the Isolation Hospital during the ten years preceding 1,342 Fashl, 2,527 were uninoculated persons of whom 1,555 or 61 per cent died. During the same period 25,648 uninoculated persons were attacked by plague in the City, and 19,709 or 77 per cent died. On the other hand, out of a total of 261,784 persons inoculated during the same period of ten years only 73 were attacked, of whom 26 died. The mortality among inoculated persons was thus about 1 in 14,000. It would be difficult to imagine a more effective protection against plague than inoculation."

Mr. Leadbeater as "Anti-Christ".—The photograph of Mr. Leadbeater presented in the April *American Theosophist* reminds me of a personal incident in 1926. Happening to buy from a girl in the street a copy of the August, 1926, *Watchman*, a leading Seventh Day Adventist monthly, I found, on bringing it home, an elaborate article on "The Coming of Satan as Anti-Christ". The article was what one might expect and did not interest me. The odd thing about it was that it contained a picture of Anti-Christ, and it was the same photograph of Mr. Leadbeater with which *The American Theosophist* now favors us! Now I don't for a moment suspect that the editor of *The Watchman* actually imagined it to be a photograph of the devil. Probably he had to have a picture of that gentleman to illustrate his article, and on looking over his collection of photographs for a good Satan, selected this one as best fitted to fill the bill. The same photograph occurs in the famous September, 1925, *Herald of the Star*, where Mrs. Besant presents him as one of the Twelve Apostles of Krishnamurti, appointed by "the Lord Himself". Several correspondents at that time asked whether it was not really Mephistopheles, while *The Theosophical Quarterly* (January, 1926, page 271) remarked: "If you want to see the face of a devil, here it is." But it seems to please Mr. Cook.

Transcendental Hokum.—In a letter published in the July *American Theosophist* (page 151) the Portland (Oregon) Lodge, T. S. (Adyar) announces that "instead of letting down on theosophical effort during our summer vacation days just ahead, as has been customary, the entire membership of the Portland Lodge has agreed to devote five minutes of silence each day to a determined 'will-thought' on the side of world peace and directed to, and through, President Roosevelt as a channel. Beginning June 1, and each day thereafter until September 1, exactly at 11:00 a.m. . . ." etc. Just why this harmless even if silly form of "theosophical activity" should be discontinued September 1st is not stated, and one wonders why Messrs. Hitler and Mussolini and Emperor Hirohito are not included in the transcendental assault. It is suggested that after the Portland Lodge has succeeded in its efforts to use Mr. Roosevelt's brain as a "channel" it turn its attention to meditation on Brotherhood, especially towards fellow-theosophists of other societies, directed to, and through, President Sidney A. Cook as a channel.

Sanskrit Gush; the Reason Why.—Referring to the Periscope note in the January *Curio* on "Sanskrit at Point Loma" I quote the postscript of a letter from Dr. G. de Purucker: "P. S. I am adding this after reading your quaintly humorous, but perhaps slightly unfair, remark about a certain address written to me by some of my Sanskrit pupils at Point Loma. Those who do not know the flowery Sanskrit style will be almost certain to have the wrong psychology in this matter, and I should rather regret to have the writers of this really beautiful address—meant so impersonally and intended as an exercise in typical Sanskrit style—appear as having desired to make *pāṇi* to me as an individual. The ancient Hindu, despite his flowery style, meant no more by such plumes of speech than does the modern college-student when he speaks of his college as his *alma mater*, or than did Socrates when referring to himself as 'the midwife of the souls of young men,' who therefore looked up to him as their 'deliverer.' It seemed only fair that I should make this comment, without, however, even intending a criticism against you, because I do believe you did not quite grasp the inwardness of the situation. If you have ever read Latin addresses written by students to their professors on the occasion of the professor's birthday-anniversary or taking leave of his chair or something of the sort, you would realize that very much the same spirit will be found there, which does not, however, mean that I am a professor leaving my chair." So, my apologies to the "midwife" of young Sanskritists. May his young patients always be as ready in their conception and as perfect in their delivery.

Important—Remittances from Great Britain and Canada

Residents of Great Britain may, if more convenient, send us personal checks on British banks, British paper currency, or *blank* (unfilled) British postal orders. British stamps accepted up to 3/—. Carry subscription, 2/6. Some British possessions issue postal orders payable in London.

Residents of Canada may send Canadian paper currency, bank or express money orders payable in New York, *blank* (unfilled) Canadian postal notes of not over \$1 each, or Canadian stamps up to 50 cents. Personal bank checks subject to a heavy discount. Carry subscription, 50 cents (Canadian or U. S.).

Orders for books must be paid in U. S. funds or their current equivalent. \$1.00 at present equals about 4/—.

Life and Teachings of Robert Crosbie

Hitherto the writings and addresses of Robert Crosbie, founder of the United Lodge of Theosophists, have been available only in scattered papers and fragments published in the magazine *Theosophy*. The publishers of that magazine, The Theosophy Company, have now collected these and other material by Crosbie in a single volume entitled *The Friendly Philosopher*. Crosbie's theosophical writings are characterized by their breadth and common-sense and this volume should be in every theosophical library. 433 pages, \$3.00; from the O. E. LIBRARY.

Also, Crosbie's *Answers to Questions on Judge's Ocean of Theosophy*, \$1.50.

Best Reviews of Theosophical Periodical Literature

Not everybody is able to subscribe for all theosophical magazines. The next best thing is to get good reviews of these journals. Unquestionably the best reviews are to be found in *The Theosophical Path* (Point Loma), published quarterly at \$2.50 a year (foreign, \$2.75), single copy 75 cents. This gives a fair and unbiased view of what is being written in other magazines, whether official or independent, and also many original articles of value. Subscription through the O. E. LIBRARY.

A Theosophical Aesop

ABC Ethics, by "Quan Wing". Illustr. Christopher Publ. House, 1934. \$1.25 from the O. E. LIBRARY.

Many writers of theosophical books for very young children have seen fit to stuff them with humors about fables, entertaining, no doubt, but calculated to breed contempt as the child grows older. Here we have something different, ethical stories for children of from two to seven, with entertaining pictures and no nonsense. It reminds me of Aesop's Fables, which are theosophical enough even if they don't say so. It is not an experiment, the writer being an experienced theosophical teacher who has long used the book in manuscript with great success.

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, \$5.00 (Europe, \$4.00).

Free on Request

The famous Martyn letter to Mrs. Besant about Leadbeater. Of Mr. Martyn Mr. Leadbeater wrote to Annie Besant, May 17, 1906: "Martyn is so eminently a man of common sense that I always feel disposed to allow great weight to any suggestion which he ventures to make." And he made this one.

The Critic—More Subscribers Wanted

It is a notorious fact that most people are ready to believe that which is pleasant to believe, regardless of whether it is true or not, and will run after any "leader" who will supply the desired spiritual intoxicant. Can you deny it? One of these "leaders" actually tells you that truth is what it is pleasant to believe! Try to show them their error and they will turn and rend you. The Critic is not designedly iconoclastic, but it aims to debunk that which is debunkable, while it defends that worthy of defense. It does not claim to save your soul; that you must do yourself, but it will keep you out of many a bog. You should renew your own subscription without notice and subscribe for a friend. Fifty cents a year (or two shillings sixpence).

You Need a File of "The Critic"

A file of the Critic, August, 1917 to June, 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, Ojal, Krotona, fake clairvoyance, Point Loma T. S., and much more all theosophists should know. Price, lacking two or three issues only, \$5.00.

What Are The Masters?

If you are seeking truth rather than fiction which would you accept? What people tell you about the theosophical Masters or what these Masters tell you themselves? On the one hand you can read all sorts of baseless and sentimental statements, the products often of self-deluded pseudo-clairvoyants, often mere speculation, and on the other these Masters' own written words. Which is worth paying for, fact or imagination? The facts you will find in that remarkable collection, *The Mahatma Letters to A. P. Sinnett*. You will find that H. P. B. was right and that many later teachers have just been stuffing you. It is a big book, but a life's study. Price, \$7.50 from the O. E. LIBRARY.

"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.

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

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

"The Secret Doctrine"—H. P. Blavatsky

Photographic facsimile ed. of original, 2 vols. in one, \$7.50.

Point Loma edition in two volumes, cloth, \$7.50, paper, \$5.00.

Point Loma edition has obvious typographic errors corrected; paging same; either edition is commended. From the O. E. LIBRARY.

Christmas Books

If you are buying Christmas books as gifts or otherwise, you can help the publication of the *Curio* by ordering them through this office. They will be sent promptly to any address and at the same price you would pay elsewhere. (Bibles, dictionaries and albums excepted). We need your cooperation.

Some United Lodge Magazines

Theosophy; Monthly; Los Angeles U. L. T. The oldest U. L. T. magazine, founded by Robert Crosbie. \$3.00 a year; sample, 5 cts. postage.

The Aryan Path; monthly; Bombay U. L. T. \$5.00 a year; six months, \$2.50. This differs from most theosophical publications in the wide variety of contributed articles, covering different subjects. Just the thing for a Christmas gift for a theosophical friend disposed to get into a rut.

The Theosophical Movement; monthly; Bombay U. L. T. A small but excellent periodical. 50 cents yearly, to begin with November only.

All of the above are strictly Blavatsky publications and subscriptions may be placed with the O. E. LIBRARY.

What is Buddhism?

What is Buddhism? An elementary and untechnical book prepared by the Buddhist Lodge of London. \$1.00.

A Buddhist Catechism. By Col. H. S. Olcott, \$0.50

A Brief Glossary of Buddhist Terms, paper, \$0.50.

Buddhism in England. Bi-monthly organ of the Buddhist Lodge, London. \$2.00 a year. Leading Western exponent of Buddhism. The series on "Concentration and Meditation", now running is interesting and sensible. Sample for 5 cents postage.

All from the O. E. LIBRARY.

The Blavatsky Bibliography

The Blavatsky Association, London, has 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.

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 Purucker, O.—*Occult Glossary*, \$1.50. Not a complete glossary, but especially valuable for students of his *Fundamentals*.

THE O. E. LIBRARY CRITIC

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ADVERTISING CAPITAL PUNISHMENT

On August 8th two notorious dacoits (highwaymen) were publicly hanged at Shadakot, Bombay Presidency, India, by official order, the ceremony being attended by no less than 10,000 people, this being a departure from the usual custom of private execution. This—the publicity, not the killing—seems to have aroused considerable horror in Great Britain and elsewhere, and in reply to a protest from the National Council for the Abolition of the Death Penalty the Secretary of State for India stated that:

" The Government of Bombay decided that in order to restore respect for the law and to reassure the local inhabitants it was necessary to take the drastic and unusual step of ordering a public execution."

Theoretically, public executions for crime should act as a warning and preventive. Practically they appear to have no such effect. Public executions were the rule in England two centuries or so back, and were abandoned because it was decided that the brutalizing effect of witnessing them more than offset the possibilities of warning by example. In America, too, public executions have fallen into disfavor and only prison officials and newsmen are permitted to be present, the parson to boost the victim into heaven, the doctor to pronounce him dead, and the newsmen to give as glowing accounts as possible of the event to a public no longer allowed to witness the kicks and struggles.

We may well believe, however, that the gradual restriction of the death penalty to major crimes in England was due, not only to recognition of its futility, but because persons of sufficient influence, witnessing the executions, were enough shocked to get busy and help to put an end to the barbarity. If so, the publicity of the executions was not without a beneficial effect, one sufficient to offset any supposed brutalizing effect on the rabble, an influence which may well be exaggerated in imagination.

Here in America, at least, the gradual restriction of exe-

cutions to a death chamber from which the public is excluded is due to nothing more than the most hypocritical squeamishness. The people who are so tender in their feelings, and who maintain that the effect of witnessing a killing is brutalizing, are the very people who insist that capital punishment must be maintained as a warning to others. They insist upon the warning, but are shocked when it is carried out by a public demonstration. Certainly if putting a murderer to death has a further object than getting rid of an obnoxious individual and saving the state the cost of boarding him for life, it is that of a warning to others that murder does not pay. And yet the sentimentalists would not only limit that warning to the newspapers but would even make the press accounts inconspicuous. And this applies above all to the legislators who make or maintain capital punishment laws and then father regulations restricting its publicity.

This is a sort of inconsistency I cannot understand. If killing a criminal is to act as a warning, why not make that warning as accessible to all as possible? If this is not right, why not stop the business entirely?

We are not entirely a savage race. There are people enough who, believing theoretically in capital punishment, would quickly enough change their views did they have to witness a public execution, or should they be drawn to witness it through curiosity. In fact, I am disposed to hold that the more people who are eye witnesses to our survival of barbarism, the more likely is public sentiment and consequently a vigorous attack on the system of capital punishment to be aroused.

In the end, those who are responsible for the existing condition are the members of the legislatures who turn a deaf ear to appeals and decline to take action abolishing legal killings, and the governors who sign the death warrants. For these gentlemen, at least, all executions should not only be public, but they should be required to attend; the same may be said of the judges and juries who are responsible for a death sentence. *Every person who is directly or indirectly responsible for an execution should be compelled, under severe penalty for absenting himself, to be a personal witness to the event, or, to use a hunting phrase, "to be in at the death".* Here in the District of Columbia we have a goodly number of executions in the course of the year, and these are put through at the District Jail, a small place in a rather inaccessible location. Wouldn't it be just fine to give those congressmen who are deaf to all representations of opponents of the death penalty the opportunity of witnessing the result of their indifference without too much waste of time and to have the sentence executed in the rotunda of the Capitol? Further time might be saved by omitting for that day the

usual prayers of the respective chaplains of the Senate and House to an almighty and merciful God who we may presume, would be pleased at their recognition of what is claimed to be based on divine will.

I mean this seriously. He who shirks witnessing the result of his deliberate and voluntary act is a moral coward, nothing less. I believe that the quickest way to get enactment of a law abolishing capital punishment would be for those who are responsible for legal executions to be witnesses of what they are doing. Till then the path of the reformer will be slow indeed.

Penal Notes

A Penal Fallacy.—According to press reports at this date the NRA is likely to endorse the state use system of disposing of prison-made goods and to take steps towards modifying the present labor in prisons so as to supply only what can be used by state institutions, and in sufficient diversity. It is surprising that these people cannot see that it makes no difference whether the prison products are sold to the state or in the open market, as for every broom, shirt or chair made in prison and bought by the state, one less article of that kind will be made by private manufacturers, and "free labor" as well as free manufacturers will suffer by just so much. In short, exactly what would happen were the market open to prison-made goods. No amount of regulation can alter that fact. Labor inevitably competes with labor, but the mere sentencing of a man in court and placing an impassable wall around him cannot alter the relation. The man within the wall has as much right to labor as the one without it. The real difficulty lies in the fact that the state, having taken possession of the body of the convict can and usually does make a slave of him, forcing him to work for no more than his board and lodging. That is slave labor. When and only when the interned laborer is treated like the free laborer and receives the same compensation will his product necessarily sell in the open market at normal price. Then we would be working as if there were no convict at all. To claim that mere confinement should exclude from competition differs little from demanding that one-half the laboring world should be thrown into prison, or forbidden to work in order that the other half should have a better chance.

Making the State Pay.—According to an article by A. Mukherjee in the September *Aryan Path* (page 572) under ancient Aryan law the monarch and his chief officers were held personally responsible for damages in cases of robbery. Now wouldn't it help suppressing the crime wave if the state today should be required to refund to the citizen the value of whatever had been stolen from him? The old Aryan theory was that the state was responsible for suppressing crime and should pay to the last nickel if it failed to do so. Imagine the laughter of a present-day court should one send in a bill for a stolen automobile!

Little Fleas and Big Fleas.—If you were to see two men fighting and were to hand a revolver to one of them with the resultant death of the other you would be facing a life sentence or perhaps an electric chair for participation in a murder. But if you were to see a million men fighting and were to supply each of them with a gun you would rank high in business circles and might very likely be sentenced to a chair in the United States Senate or in Parliament.

To Follow.—Dr. Arundale on India; A Word on "Truth"; Masters and Disciples.

Special Sets of "The Critic"

In this number we publish a selection of issues of the *Critic* dealing with special topics, such as the Liberal Catholic Church, Point Lonsa, corruption of original Blavatsky texts, history of Leadbeater and others. These will enable you to get a bird's eye view of these matters which you could not find elsewhere.

You can help your theosophical friends to purge themselves of not a little bunkum by sending them one of these sets, or giving them a year's subscription to the *Critic*; 50 cents or two shillings sixpence (*Blank* British postal orders are accepted).

A file of the *Critic*, August, 1917 to date, lacking two or three issues, can be supplied for \$5.00.

Dr. Arundale on "Straight Theosophy"

In a long letter to the General Secretaries of the Adyar T. S. Dr. Arundale has advocated a return to "straight Theosophy" for the next year (*Canadian Theosophist*, Sept., 1934, page 203). Further, he has published a letter to members of twenty years' standing in which he solicits their advice and assistance (*Can. Theos.*, Sept., 1934, page 212).

This is heartening. It affords some indication that the new president recognizes that the T. S. has been following too many side-lines, thus wasting its energies and diverting them from the purpose for which the Society was founded, as stated by the Master M. in *Mahatma Letters* (page 263), "to preach us." It is also encouraging that Dr. Arundale seeks the advice of others as to the best policies and methods to pursue. Whether or not he follows the advice he is at least willing to listen. Many another would not.

Does He Know What It Is?

But one reads what he says with some misgivings. He says:

"... It has seemed to me that for the year 1935-1936 we could not do better than send forth into the world a strong stream of what I may call straight Theosophy—the Theosophy of H. P. Blavatsky, of Colonel Olcott, of Annie Besant, the Theosophy our Society was established to proclaim. Of late years there has arisen a tendency for this Theosophy to be relegated to a subordinate position, almost to be forgotten, and for all kinds of other interests to take its place in the forefront of the thoughts and energies of some of our members."

The wording of this paragraph, gratifying as the admission is, leaves some doubt as to whether the Doctor has any clear idea as to what "straight Theosophy" is. To compare the Theosophy of Annie Besant with that of H. P. Blavatsky is absurd. The contradictions have been abundantly pointed out so that those who run may read. And Dr. Arundale has himself been one of the victims. He is still a bishop of the Liberal Catholic Church, however much he may cover up the fact; he was one of the most persistent workers for the Krishnamurti craze, started by Leadbeater and Mrs. Besant, and allowed himself to be appointed as one of the "Twelve Apostles" of Krishnamurti; he has repeatedly declared himself a Sun worshipper. At other times he has declared that it is impossible to lay down any principle which can be pronounced as Theosophy and has said that it matters little what one believes so long as he believes in himself (London White Lotus Day address, May, 1933, *Critic*).

I do not charge it against Dr. Arundale that he has been a theosophical rolling stone. Aside from a very brief contact with H. P. B. in his early days he has trained with a bad crowd. He is essentially a hero worshipper and his heroes have been Mrs. Besant and Mr. Leadbeater. It is pathetic to observe how consistently he has played the part of a "yes man". Doubtless in the pursuit of his various fancies he has had little or no time to learn what "straight Theosophy" really is.

What is "Straight Theosophy"?

It is really not a difficult matter to state where "straight Theosophy" is to be found. The sources are, *The Mahatma Letters to A. P. Sinnett* and a few others, and the writings of H. P. Blavatsky and such books as she endorsed, as for example the *Bhagavad Gita*. In short, it is the "Ancient Wisdom", and while I think it unreasonable to claim that what we have under that title contains all possible knowledge, and believe with H. P. B. that there is much more which may be given out when the world has absorbed what has already been given, and that therefore Theosophy may be regarded as something progressive, one must be on his guard against so-called "scientific" explorations of the unseen which are put forth by clairvoyants and which often enough bear in themselves what to a discerning mind is palpable absurdity. It is these things which, thanks to the man Leadbeater and his endorsement by Annie Besant, have drawn attention away from the foundation Theosophy. It is these which are to be avoided.

The forces of pseudo- or make-believe-Theosophy are still strong and influential in the Adyar Society. Without doubt every effort will be made to hold Dr. Arundale to them. But it is not impossible that he may listen to those who know what Theosophy is and may ultimately disentangle himself from the endless hallucinations with which his whole life has been surrounded. There are those with whom accession to power brings stubbornness; others on the contrary seek advice and assistance. That Dr. Arundale has done so is most encouraging. Let us then, as far as we can, lend him our support in his efforts to restore the T. S. to what it was intended to be.

Members should stick by T. S.

I may add that I think it a most inopportune time for members to leave the Society because they are not in agreement with Dr. Arundale's past views, or because they have little confidence in him as a man. The T. S. is a powerful organization; an earnest even if not overpoweringly strong man may accomplish wonders if adequately supported. Those who have joined the Society in the past from other motives than selfish ones should lend their help. It may be that the T. S. with the aid of loyal members may become what it was intended to be.

American Section, T. S. (Adyar) Dons Cast-Off Coat of Point Loma Society

In an official announcement of the American Section, T. S. (Adyar) published in the September, 1934, *American Theosophist* (second cover page) we read:

"We have always been The Theosophical Society in America and it is with deeply felt loyalty that the members in Convention in 1934 adopted as our Society's name the style and title legally granted to it—*'The Theosophical Society in America'*."

This statement contains two absolutely untrue assertions, as we shall see. One cannot blame the delegates to the Convention, most of whom are relatively new members who cannot be expected to have any knowledge of the history of the Theosophical Movement, nor even of their own society. They are shepherded together by Shepherd Sidney A. Cook and talked into voting for anything put before them. But for Mr. Cook, excellent executive as he is, to induce the Convention to adopt the title "The Theosophical Society in America", the cast-off coat of two other still existing theosophical societies, under pretense that it has been "legally granted to it" borders on the ridiculous.

Fictitious "History"

What are the facts? There is no evidence that the title "The Theosophical Society in America" was ever "legally granted" to either the original T. S. founded by Olcott, H. P. Blavatsky and others in New York

in 1875 or later. To be "legally granted" means that the society has either acquired the name through a process of legal incorporation, or else by copyright of the title. Read Olcott's account of the founding of the T. S. in *Old Diary Leaves*, Vol. I. You will find no mention whatever of any legal formalities in connection with the founding of the Society, or later. Also, the original Society was officially known simply as "The Theosophical Society", see *Golden Book of the Theosophical Society*, (page 23) where a copy of the by-laws says: "The title of the Society is 'THE THEOSOPHICAL SOCIETY'." And while it is true that the American Section was incorporated in Illinois in 1914 as "The American Section of the Theosophical Society" I find no mention of its having used the official title "The Theosophical Society in America."

True History of New Title

On the contrary. At the time of the Judge secession at the Boston Convention of July, 1895, the seceding Judge faction, in breaking connection with Adyar, officially adopted the title "The Theosophical Society in America", which was thereafter used exclusively by the Judge Society and its individual lodges—not by the Adyar Section—up to the Chicago Convention of 1898 when, under the influence of Mrs. Tingley, the name was changed with the approval of about 90 per cent of the delegates to "The Universal Brotherhood and Theosophical Society". A small minority headed by Mr. E. T. Hargrove and several others from New York, who were dissatisfied with Mrs. Tingley, then withdrew, taking with them the original name, "The Theosophical Society in America", and claiming to be the original Judge society, and started the body which now publishes the well-known *Theosophical Quarterly*. The Hargrove faction continued to use this title until 1908, when it dropped the words "in America" and became "The Theosophical Society" pure and simple.

Since that date, 1908, the term has been but a cast-off garment with no claimant, and it is somewhat amusing to find the American Theosophical Society (Adyar) putting it on and maintaining that it always belonged to it anyhow.

To this, of course, there is no serious moral objection. Thrown-away clothing usually belongs to the finder who may wear it if he chooses. But it is seriously recommended to Mr. Cook to make a complete search of the literature. Perhaps he may find another rejected title which may suit him still better when he gets tired of this one.

William Q. Judge and Katherine Tingley—I

Not a little discussion has been aroused by the circulation in 1932 by Mr. E. A. Nereschimer of a document directly charging Katherine Tingley, J. H. Russell and E. T. Hargrove with having "concocted" certain statements quoted by Mr. Hargrove in an *D. S. T.* circular dated April 3d, 1896, as being found in documents left by W. Q. Judge and which Mr. Hargrove regarded as referring to Mrs. Tingley, and which were advanced by him as supporting her as Judge's successor. The charge of "concoction", as directed against three prominent theosophists, two of whom are still living, is a serious one, and it has been the aim of the *Critic* to get at the facts, even at the risk of boring some of its readers who may have thought it a matter of no importance. These are asked to consider whether the vindication of two persons, prominent theosophists and officials of theosophical societies, against charges of fraud is not a matter worthy of some effort.

Missing Judge Documents Discovered

The question of the relation of W. Q. Judge to Katherine Tingley having been raised again, and the honor of one of the Point Loma officials having been impugned, search of the Point Loma archives brought to light all of the documents, hitherto forgotten, containing the passages quoted by Mr. Hargrove, and all of them in Judge's own handwriting.

That they should have been overlooked is not surprising seeing that they were in part written on odd scraps of paper, and as the questions involved had not gone so far as to lead to those concerned being charged with deliberate fraud.

What Judge Wrote

I was furnished with photographs of most of these forgotten and now rediscovered documents. These I compared, with the assistance of old friends of Judge, with unquestionably genuine and personal letters of Judge in their possession and in the presence of a person expert in examining handwriting, and the unanimous conclusion was that the documents were actually written by Judge. In the *Curio* of September, October, November and December, 1932, I discussed these manuscripts, especially those containing what Judge regarded as direct communications from the deceased H. P. Blavatsky, in which a woman designated by a sign was spoken of in highly laudatory terms. The special sign used—though there were others—consisted of three short nearly horizontal lines crossed by a nearly vertical stroke, and this, designated by Hargrove as "Promise", was supposed by him to refer to Katherine Tingley. In one case the three short horizontal lines were used, the vertical stroke being omitted, presumably because of haste in taking down the dictation, many other signs of such haste being in evidence. The complete sign I have designated before and herein as "X", the incomplete sign being herein designated by "Xb". Another sign used was "13". I reproduce here the passages of the Judge scripts containing these signs, copied from the photographs before me:

You can make X what you wish & the truthfulness of X spirit and devotion to us will make X useful. Keep X well in the background in outer work X is our mystery

Our dear chela, you have at last found your chela who was one of ours years ago (X) consecrated to the work then & by the . . . will brought face to face with you. X is Raavals linked with you in our work. As your light shines in upon her soul fears will disappear as the dew before the sun.

Jan'y 9, H. P. B.

No one I have met in the last 5 centuries has been qualified As I said Xb is our mystery. Xb is a mystery to Xb. Judge try a little more of it. Let Xb say what ——— [unintelligible symbol] wants to.

I can do well now with 13 can do better in time.

Clearly then, Judge was getting from some source communications supposed by him to be the discarnate H. P. B., referring to a mysterious person, a woman, "X", or "Xb", of great importance, but who was to be "kept well in the background in outer work".

Judge Meant Tingley

Who was this mysterious woman? Why was no reference found to her by name in anything left by Judge as far as has been discovered? Mr. Hargrove interpreted these signs as "Promise", supposed by him and others associated with him to be Katherine Tingley, and with good reason as will appear below. But the photographic evidence was still lacking that it was she rather than some other person who was meant. I therefore secured from the two Point Loma officials, Dr. J. H. Fussell, who was private secretary to Mrs. Tingley, and from Miss Elsie V. Savage, another secretary to Mrs. Tingley, certificates to the effect that this sign "X" was constantly used by Judge and others in addressing or in referring to Mrs. Tingley, as shown by numerous letters in the Point Loma archives. These certificates will be found in the *Curio* of December, 1932.

Some Judge Letters to Tingley

But these were not sufficient to convince the "doubting Thomases" and I did not myself possess the direct evidence of the truth of this

claim. Now, however, I have before me the originals of five letters of W. Q. Judge to Katherine Tingley, all in his handwriting, in which both the signs "X" and "13" were used in addressing her. These were loaned to me from the personal file of Mrs. Tingley and are browned with age and in part broken along the folds and mended. The contents of these letters I am not permitted to quote, though it may be said that they deal mainly with current theosophical affairs, both trivial and important, and indicate that the writer was in the habit of taking Mrs. Tingley into his confidence. They are as follows:

1. Written in pencil, undated, addressed to "X" and signed "T" (Aries), "J" (Jupiter) and a Sanskrit initial "J". The Jupiter sign was used by Judge in writing to Hargrove (see his series of Judge letters in 1932-3 *Theosophical Quarterly*). One of the Judge-Hargrove letters was signed with a Sanskrit "J" (*Theosophical Quarterly*, Jan., 1932, page 245). Judge also used the Aries sign at times (see his letter to "Dear Purple" in Oct., 1932, *Carrie*).

2. Written in ink, dated "Nov. 12/94" and addressed to "D X", unsigned and with pencil notes said to be in Mrs. Tingley's writing.

3. Written in pencil, dated "Nov. 15/94" and addressed to "Dear X"; signed "J" and "Prince" and bearing a pencil note said to be in Mrs. Tingley's writing: "Letter of W. Q. J. to Purple".

4. Written in ink, dated "Jan. 11" [1895] addressed to "Dr. X" and signed "J". It refers to his trip to Chicago and Cincinnati and evidently linking on to his letter to "Dear Purple" dated "Jan'y 5th" and published in the October, 1932, *Carrie*.

5. Dated "Monday," addressed to "Dear X 13" and unsigned.

An important point to be noted is that two of these letters, Nos. 2 and 3, are dated about six weeks or more before the dates of the now famous scripts recording his supposed communications from H. P. B., thus showing that his use of the sign "X" for Mrs. Tingley antedated its use in those scripts. Judge's use of this sign in the scripts was therefore made with the knowledge that Mrs. Tingley was the wonderful person meant by H. P. B.

(To be concluded)

In Defense of Robert Crosbie—III

In the March, 1933, *Carrie* I published an article by Robert Crosbie, founder of the United Lodge of Theosophists, and in the May, 1933, *Carrie* quotations from a printed address by him, these showing that he accepted Katherine Tingley as successor to W. Q. Judge, and believed that Judge had so appointed her. Below I give extracts from two further documents of Mr. Crosbie, photographs of which are before me. These documents are in Mrs. Tingley's personal file at Point Loma and I have been furnished with the photographs on condition that certain passages of an irrelevant character be omitted in quoting. Their omission, however, in no wise detracts from the evidential value of the remainder.

Knew Tingley to be O. H. at First Sight

One of these documents is a letter from Mr. Crosbie to Mrs. Tingley. The letterhead is printed, the date and letter typewritten and the words "As ever" and the signature in Mr. Crosbie's characteristic handwriting. The letter "P" stands for "Purple", the well-known sobriquet of Mrs. Tingley. It is as follows:

ROBERT CROSBIE

24 MOUNT VERNON STREET.

BOSTON, MASS., Feb. 2d 1898

Dear P:—

I received your good long letter of Sunday—it was a good one indeed. I have noted all that you say in regard to what should be done, and have written E. A. N.: Temple: Parnian: Anderson and Wade.

I will arrange a "Friends in Counsel" for Boston, and have them get to work along the lines suggested- and hope to start on Saturday.

I remember that the day I first saw you, I recognized you as the O. H. without hint or instruction as such, and in spite of the fact that I was not looking for a woman's form in that connection. During that day you and I were the only ones in the E. S. room, and you came and sat down at the table at which I was working, and told me a great many things, saying that you did not know why you told me these things but that it was doubtless for some purpose You may or may not remember the occurrence and statement, but I can never forget it, and think it right that I should let you know my memory of it.

All is well here. We are steady, confident and patient- yet ready to act at the word.

With heart's love yours,

As ever

ROBERT

Pledges His Life to Tingley

The other document consists of a pledge to Mrs. Tingley, signed by Mr. Crosbie. Irrelevant passages are omitted. The document is type-written excepting the word "Purple" which with the signature and "22d" and "May" are in Mr. Crosbie's handwriting. I am told that this pledge was written by a member now deceased, and signed by only a few most closely associated with Mrs. Tingley and without her previous knowledge. This would explain why the word "Purple" is written in; presumably the copies were typed by a clerk or assistant whom it was not desired to inform regarding the person referred to. It is as follows:

I recognizing the person called Purple as being the agent of the Master I serve do hereby unreservedly pledge myself, by my Higher Self, to unquestioning loyalty, devotion and obedience to her and to her support and defence as such agent, under any and all circumstances and conditions to the extent of my available means, utmost exertion, and with my life if need be.

So Help me my Higher Self.

(Signed)

ROBERT CROSBIE

Witness my hand, this 22d day of May, Eighteen hundred and Ninety-seven.

Not even the E. S. pledge exacted by Auntie Bosant exceeded that!

These two documents, as well as the preceding ones, serve to establish beyond question Mr. Crosbie's utter devotion to Mrs. Tingley even to pledging himself to the extent of his life, if need be, in her service. They utterly explode the claim of the United Lodge of Theosophists in its official pamphlet, *The United Lodge of Theosophists, its Mission and its Future* (page 7) that Mr. Crosbie was half-hearted in his support of the Tingley faction, or remained with it for reasons of expediency. Either he was sincere to the limit or he was lying. It remains for the United Lodge of Theosophists when it next issues an official document involving the name of Robert Crosbie, to admit the facts as they were.

In a brief biographical sketch of Robert Crosbie, published shortly after his death in the magazine *Theosophy*, the anonymous writer states (August, 1919, page 291):

"It is highly significant for its truly occult value in this connection to state that the only published writing to which he ever affixed his signature was that written by Mr. Crosbie at the time of Mr. Judge's death In the years from 1896 to 1906 Mr. Crosbie did what could be done for those whose lack of discrimination placed them at the mercy of claimants and self-styled agents of the Masters"

These statements may have a "truly occult value" but they are far from the facts. It may be true that Crosbie never placed his signature under any other published writing, but that he placed it above and just under the title of an article highly laudatory of Katherine Tingley may be seen from the March, 1933, *Carrie*, where the article is printed in full. What he was doing between 1896 and 1906 "for those whose lack of discrimination placed them at the mercy of claimants and self-styled agents of the Masters" may be seen from the documents quoted above—he was doing all he could to enlist them under the Tingley banner.

And referring to the article on Judge alluded to, which may be found in the same issue of *Theosophy*, Mr. Crosbie concludes it with these words:

"The lines have been laid down for us by H. P. B., W. Q. J. and Masters, and we can take again our watchword, that which he gave us at the passing of H. P. B., 'Work, watch and wait.' We will not have long to wait."

"We will not have long to wait." To what does this refer? Read the first of the documents quoted above and it seems clear that it refers to Katherine Tingley, whom he recognized at first sight as the O. H., so he said. Crosbie's article was published in May, 1896. In the same month Mrs. Tingley was announced as the O. H.—a short wait indeed.

Note.—It has been suggested by a correspondent that I should point out the fact that Mr. Crosbie had a perfect right to change his opinion of Mrs. Tingley, as he did after 1906. It is hardly necessary. He had a perfect right to do so, whatever his reasons may have been—just as much right as one has to change his opinion of those who seek to promote their own cause by concealing or misrepresenting his attitude at one time. My regard for what Mr. Crosbie has written is such that I could not refrain from defending him against statements which, in view of his own words presented by the *Carrie*, would make him appear as a time-server and deceiver. Most of us have made a face-about at one time or another and need not be ashamed to admit it if we acted honestly before and after.

At the Periscope

Latest News in Brief.—Beginning January, 1935, *ULT* magazine *Theosophy* to publish history of Theosophical Movement since 1925.—Dr. Arundale expresses opinion on *Secret Doctrine*; says "There is not a single page or a single statement which can be understood as it is."—Sir E. A. Wallis Budge, noted Egyptologist and editor of *The Egyptian Book of the Dead*, dies.—Chairvoyant Geoffrey Hodson outdoes Leadbeater; discovers funnel under feet of officiant at Mass, pumping earth force up to heaven.—Australian theosophical broadcasting station makes big profits, but T. S. left out in the cold.—Theosophical Fraternization convention to be held in Toronto, August 23, 24, 25.—Point Loma Lotus kiddies to study Sanskrit; correct pronunciation assured; karma to be "karma".—AMORC advertises itself as "The only fraternal organization having official recognition from the Great White Brotherhood, and the International Supreme Hierarchy"; one of a dozen "only's"; gets out a private sealed book open to everybody.—Count St. Germain comes on American stage as candidate for public favor; another of the 57 varieties; Mount Shasta (Calif.) to be new Adyar; magnetic centers multiplying; may soon have one near your home town.—Over 700 members of American Section, T. S. (Adyar) of twenty years' standing, says Mr. Cook; he would form a "Twenty Year Theosophical Club."

The "de" and the "von".—I notice that the German Point Loma T. S. publication, *Das Theosophische Forum*, presents Dr. de Purucker as "von Purucker". Now, by all means, let us be logical and consistent; let us have it in Sanskrit!

To Whom It May Concern.—Says "The Crest Jewel of Wisdom": "In a labyrinth of words the mind is lost like a man in a thick forest." This reminds me of a story told by *The Washington Daily News*, a stickler for brevity: "The judge asked the Chinese witness a question; the witness broke into a 10 minute oration—with gestures, and at the end the interpreter calmly translated: 'He say, Yes!'"

Wheaton Convention.—The Wheaton convention of the American Section, T. S. (Adyar) seems to have been a grand success. The delegates did everything they were told to do, including displacing Mr. Rogers by President Cook as chairman of the board of directors (at Mr. Cook's own suggestion). The abstract of Mr. Cook's annual report (Sept., Nov. *American Theosophist*) speaks highly for his ability as a financial executive. The Section is gradually getting back on its feet and the small loss of membership in the last year, less than 200, is in striking contrast with the horrifying loss of the year before. Dr. Foster West is boasting the "Greater American Plan" with undiminished vigor. Nooks and corners of time not taken up by other speakers were filled by Dr. Arundale.

Mr. Cook Ousts Mr. Rogers.—The open bid of Mr. Sidney A. Cook for the chairmanship of the board of directors, as made in his address before the convention (*Amer. Theosophist*, November, pages 249-50), may have appealed to the delegates, who seemed to be entirely under Mr. Cook's thumb. To some others it will appear as an entirely ungentlemanly performance. In asking the convention to put him in this position he was, without directly saying so, asking that Mr. L. W. Rogers be ousted. There is not another person in the American Section who has done as much for Theosophy and for the Section as Mr. Rogers. He was a popular and successful lecturer while Mr. Cook was still in knickers; it is to him that the Section owes its fine Wheaton headquarters; it was he who made Mr. Cook by giving him a responsible position at Wheaton, and had it not been for Mr. Rogers Mr. Cook would probably never have been heard of in the theosophical field. Mr. Rogers is still the Section's leading lecturer, and while at his somewhat advanced age he might well have refused the chairmanship as involving too much additional work, there is not a hint in Mr. Cook's speech or elsewhere that Mr. Rogers was declining the position, no, not even a word of appreciation. What he said was in effect: "Throw Mr. Rogers out and put me in." This I consider positively indecent. Mahatma K. H. said: "Ingratitude is not among our vices." Apparently Mahatma Cook differs from the T. S. Masters in this, as he does in other vital respects.

Old Leadbeater Fake "The Lives of Aloyne"?—The May *Canadian Theosophist* (pages 83-86) prints a long letter from the well-known theosophist, Hugh R. Gillespie, who was a resident of Adyar at the time, to the effect that Mr. Ernest Wood, who was confidential secretary to Leadbeater, discovered, in cleaning up Leadbeater's office during his absence, papers which afforded incontrovertible proof that Leadbeater's celebrated book, *The Lives of Aloyne*, was simply a fraudulent invention of that gentleman. Wood, it is averred, in dismay, carried the evidence to Johan van Manen and B. P. Wadia, and these, convinced of the fact, presented it to Mrs. Besant who was reluctantly forced to withhold the already printed volumes from circulation. Later, the statement avers, it was put into circulation by Mr. Jinarajadasa at half-price because they "needed money." The *Carro* may reprint the Gillespie letter later if space is available; meanwhile a copy of *The Canadian Theosophist* containing it can be had from the publisher, 33 Forest Avenue, Hamilton (Ont.), Canada, for 10 cents in U. S. coin. I think that Mr. Wood, who was one of the candidates for the T. S. presidency, owes it to the public to come forward and either admit or refute these charges. His silence can only be interpreted as evidence of their truth, and confirms the current belief that Leadbeater was but an arrant swindler and confidence man *de luxe*.

Answers to Questions.—In going through the theosophical journals I find endless answers to questions. Cock-sureness is the order of the day. I have yet to find the answer: "I do not know". When I find that I shall be disposed to think I have hit upon a truly wise person. "The first repeat in pride: 'Behold, I know,' the last, they who in humbleness have garnered, low confess, 'Thus have I heard'."

Arundale to Purucker.—In reply to a brotherly letter from Dr. de Purucker to Dr. Arundale the latter replied in kind (Sept. *Canadian Theosophist*, page 213) saying in part: "I, too, desire that there shall be between the various Theosophical Societies that good will which should surely characterize Societies dedicated to the promotion of Brotherhood as are ours." That is very encouraging and in glaring contrast with the icy attitude of President Cook, who will have nothing to do with the Point Loma Society. It is the obvious duty of Dr. Arundale and Mr. Cook as officials, to look after the interests of their own organization first. But there is a world of difference. Dr. Arundale shows signs of growth, of comprehending what the Masters have said about Brotherhood, while Mr. Cook so far shows only signs of fossilization. To run a society on the principle that nobody outside who entertains virtually the same belief is fit to speak is sure to lead to disaster in the end.

Arundale and Wood.—According to a letter addressed by Mr. Ernest Wood, the unsuccessful candidate for the T. S. presidency, to *Theosophy in India* and printed in the September, 1934, *Canadian Theosophist* (page 219), Mr. Wood had built a bungalow at Adyar at his own expense, under an agreement with Mrs. Besant that the T. S. would take it over in the event that he should leave. Mr. Wood wrote to Dr. Arundale asking whether, in view of his recent action in running as opposition candidate, it would be desirable for him to continue to reside at Adyar, and mentioning the matter of the bungalow. Dr. Arundale did not reply to this letter but directed the Executive Committee to fix a price to be paid Mr. Wood, who accepted about half the property's present value. In other words Mr. Wood was unceremoniously shown out of Adyar without even an apology. It also appears that Dr. Arundale had voted, with all his proxies, against Mr. Wood being on the Executive Committee. Mr. Wood has removed to Ootacamund, South India, where his address is Concord House, Marlborough Road.

Masters to Change Residence?—Says Dr. Arundale (Oct. *American Theosophist*, page 218): "Some day one of the Masters will be living physically at Adyar. Why should not some day one of the Masters live physically at Olcott [Wheaton]?" I don't know Dr. George's basis for his statement, but a Master at Wheaton would be just fine. He might act as censor for Mr. Cook's historical (?) statements. At present Mr. Cook is cock-of-the-walk and publishes anything in the historical line which enters his head. As Mr. Cook says (Oct. *American Theosophist*, page 220): "If there is one thing our country needs more than another at this time it is a growing number of those who will 'speak truly'."

The Adyar "Theosophist."—Beginning with the October issue Dr. Arundale, as editor, has somewhat changed the format of the magazine, making it broader and thinner and printing two columns to the page. This is a matter of taste and probably indicates nothing more than the Doctor's ever restless spirit. I am glad that he has returned to the original front cover. An editorial board has been appointed, consisting of Dr. Arundale, chairman, Mrs. Dinshaw, Mr. Jinarajadasa, Mr. Hamerster, Mr. Sri Rani, Mr. Sitarama Shastri and Mr. Subramania Iyer. I rejoice that Mr. Jinarajadasa is on the board, as it was he who made the magazine interesting since the illness of Mrs. Besant through his historical contributions.

Dr. Arundale on H. P. B.'s "Secret Doctrine".—The December *American Theosophist* presents us with a two-and-a-half page article by Dr. Arundale on "The Magic of 'The Secret Doctrine,'" which will be continued in the next issue. This will be of interest to those who have accepted Dr. George's statement that he wants to get back to "straight Theosophy." He says among other things: "There is not a single page or a single statement in *The Secret Doctrine* which can be understood as it is . . .", an assertion which any student of the work will emphatically deny. "But", he continues, "if you will take that page and examine it with your will, examine it with a desire to discover what it means, with an open mind, you will find that you are able to contact an aspect of your own individual self which probably has escaped you heretofore." He says further that "you can take up the study of *The Secret Doctrine*, and study it quite profitably, without feeling that you have understood it." This is truly wonderful and reminds me of Dr. Arundale himself—there is not a single page or a single statement of Dr. Arundale which can be understood as it is; you can read him quite profitably without feeling that you have understood him; you are cracking the mold of your brain mind, as Dr. Parucker would say; you are like the man trying to jump over a high fence; he doesn't succeed, but the exercise is profitable. That's why I read his speeches with delight; I feel my brain mold cracking and I wonder whether it is he or I who is crazy.

Shall Membership Dues be Increased?.—Mr. Sidney A. Cook, National President of the American Section, T. S. (Adyar) has made a proposal to members that the annual dues be increased from \$3.00 to \$5.00 for lodge members and from \$6.00 to \$8.00 for members at large. Mr. Cook's chief object, so stated, is to raise a fund for enabling Dr. Arundale to do still more globe-trotting than he is already doing, if that were possible. It is interesting to note, however, that in an editorial in the October *Theosophist*, page 3, col. 2, Dr. Arundale expresses himself decidedly in favor of abolishing membership dues entirely and depending wholly on voluntary donations. This idea is not visionary. The United Lodge of Theosophists, wherever its lodges, has always depended wholly on voluntary donations and prospers thereunder. Likewise the Point Loma T. S. has abolished fixed charges. To force members to pay a higher rate than at present in these difficult times is sure to result in many worthy members dropping out or being placed on the charity list, which means that somebody else will have to bear the cost of carrying them. Mr. Cook's proposal seems inexpedient at the present time.

An Astonishing Phenomenon.—Probably for the first time in its history of 22 years the U. L. T. magazine *Theosophy* has waived its rule of anonymity and publishes a signed article by one still living (October, pages 563-4). The title is "Teachers and Disciples" and the author is Capt. P. G. Bowen, president of the Druid Lodge in Ireland. A foot note tells us that it was refused publication, or ignored, by several Point Loma publications. The *Critic* is wholly in agreement with Capt. Bowen's attitude, which it believes to be that of the Masters, and partly to give Capt. Bowen the publicity refused him elsewhere, and partly because it is opposed to the sheep and shepherd theory playing havoc with the Theosophical movement, it hopes to give it space in a future issue.

To Understand the Ununderstandable.—The *Theosophist Forum*, or Swedish *Theosophical Forum* (Point Loma T. S.) has adopted the plan of accompanying each issue sent abroad with a typed English synopsis of the leading articles. An excellent idea which might be more generally applied. For instance, Dr. Arundale and Mr. Fritz Kunz might accompany their articles with a synopsis telling us what they are all about, that is, if they are about anything.

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 P. 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. 23 issues, \$1.00.

Spalding's "Life and Teachings of the Masters of the Far East", 2 issues, 10 cents.

The Friar Vasvana and the Mystic Brotherhood of Tampa; 3 issues, 10 cents.

Pelley and his "Silver Shirts" (Hitlerism in America), 2 issues, 10 cents.

Judge Diary Controversy: Judge and Tingley, 7 issues, 25 cents.

Brother XII and his "Aquarian Foundation", 5 issues, 15 cents.

The Point Loma T. S., de Purucker, Fraternization, 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.

A Theosophical Aesop

ABC Ethics, by "Quan Wing", illustr. Christopher Publ. House, 1934. \$1.25 from the O. E. LIBRARY.

Many writers of theosophical books for very young children have seen fit to stuff them with hokum about fairies, entertaining, no doubt, but calculated to breed contempt as the child grows older. Here we have something different, ethical stories for children of from two to seven, with entertaining pictures and no nonsense. It reminds me of Aesop's Fables, which are theosophical enough even if they don't say so. It is not an experiment, the writer being an experienced theosophical teacher who has long used the book in manuscript with great success.

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.

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

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

Complete Works of H. P. Blavatsky

This series is intended to contain everything published by H. P. B. in books, papers and magazines. Already published, Vol. I, 1875-79, \$5.00; Vol. II, 1879-1881, \$5.00. Vol. III nearly ready. From the O. E. LIBRARY.

Teachings of Robert Crosbie

Hitherto the writings and addresses of Robert Crosbie, founder of the United Lodge of Theosophists, have been available only in scattered papers and fragments published in the magazine *Theosophy*. The publishers of that magazine, The Theosophy Company, have now collected these and other material by Crosbie in a single volume entitled *The Friendly Philosopher*. Crosbie's theosophical writings are characterized by their breadth and common-sense and this volume should be in every theosophical library. 433 pages, \$3.00; from the O. E. LIBRARY.

Also, Crosbie's *Answers to Questions on Judge's Ocean of Theosophy*, \$1.50.

Bloody Money—The Brotherhood of Death

Merchants of Death; by H. C. Engelbrecht and F. C. Hamighen. 308 pages, 16 full-page illustrations. New York, 1924. \$2.50, from the O. E. LIBRARY.

Those who worry over the killing of a single individual by a bandit should be interested in the aid and encouragement to wholesale slaughter contributed by the great munitions manufacturers. This book is one of the sensations of the year. Its revelations are authoritative, and it is largely responsible for the present congressional investigation of the munitions industry.

"The Secret Doctrine" in Two Hundred Pages

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

Basil Crump, well-known to CRITIC readers as co-worker with Mrs. Alice I. 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.

Madame Alexandra David-Neel on Tibet

Madam Alexandra David-Neel knows the occult side of Tibet better than any other western writer. from an intimate experience of nearly twenty years there among the various schools of occultism, as student and traveler. Her chief books, from the O. E. LIBRARY.

Magic and Mystery in Tibet, \$3.75.

Initiations and Initiates in Tibet, \$4.00.

The Superhuman Life of Gesar of Ling, the Legendary Hero of Tibet, \$3.50.

Free on Request

The famous Martyn letter to Mrs. Besant about Leadbeater. Of Mr. Martyn Mr. Leadbeater wrote to Annie Besant, May 17, 1906: "Martyn is so eminently a man of common sense that I always feel disposed to allow great weight to any suggestion which he ventures to make." And he made this one.

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).

The Tarot of the Bohemians

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Those who have wanted to read that curious book, a product of automatic writing, *Oahspe, a Kosmos Revelation in the Words of Jehorih and His Angel Embassadors*, 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.

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UNIVERSAL REGISTRATION

In some countries all residents, whether citizens or not, are required to be registered. Even a traveler, staying over night at a hotel, must have his name sent to the police. In the United States this is not done unless one happens to fall into the clutches of the police. Births and deaths are registered, but where the individual is in the meantime seems to be no one's business but his own. We have telephone and city directories, registration of voters and imperfect tax lists and society membership rolls; even the census, the most nearly complete, holds only for the time it is taken. All of these fail to give an account of the population and are spread over a variety of records not always easily accessible in case of necessity. This may accord with our conceptions of individual liberty and privacy, but it may be seriously questioned whether that which might suffice for a colony of bees or ants is appropriate for a community of human beings with their complex lives and relations.

Recently the plan of requiring ex-convicts to register with the police wherever they may go has been strongly urged and might be well enough if it could be enforced and secured against abuse. On the one hand it would afford some protection against crime and aid in detecting the criminal; on the other the police are often a tactless lot and might make life intolerable for a really well-intending person who has served his term, making it difficult for him to secure or retain employment. But one hears little of the advantages of a uniform system of official registration, making it possible for each community to know just who compose it.

Prof. August Vollmer, criminologist of the University of California, has recently made an elaborate analysis of the advantages of universal registration (see *Journ. Criminal Law and Criminology*, Nov.-Dec., 1934, page 650). Prof. Vollmer classifies the advantages under 23 main heads, with 76 sub-heads. Space is lacking to enumerate all of these, but a few may be mentioned. It would permit of a better control of aliens,

protect against business frauds, improve vital statistics, trace tax evaders, reduce the number of fake businesses and permit of the identification of suicides, persons killed in accidents or found unconscious, as well as victims of amnesia. Under the head of crime Prof. Vollmer enumerates no less than 39 cases where registration would be of advantage.

Whether Prof. Vollmer would have everybody provided with an identification card like an automobile driver's license, to be kept on the person and exhibited on demand, I do not know. Identification papers may be lost, or may be stolen, forged or counterfeited if there is sufficient motive for so doing. The plan would however involve universal finger printing. As everybody knows, nothing is more characteristic than the finger print, the chances being almost infinite against any two persons having identical finger prints, while it often occurs that two faces are almost indistinguishable. Further, the finger print remains unchanged throughout life.

There is a prejudice against finger printing as associating one with the criminal class and a vague idea that in some unexplained way such a record may be used against one. But it is only a prejudice. The evil-minded person may well raise such an objection, but the person of integrity need have no such fear. If you are willing to have your photograph on your passport, why should you object to your finger print in the same connection? Are not criminals photographed likewise? On the contrary, it affords the honest man a protection. It sometimes happens that sojourners in a strange city are arrested on suspicion—a case of mistaken identity. Under such circumstances it may be very difficult to clear oneself promptly. A finger print, which can be referred to one's place of registration, would clear one in a very short time, as the more essential details could be transmitted by telegraph. Other cases where personal identification is necessary, but difficult, will occur to anyone.

That official registration of finger prints would aid greatly in the identification of persons unable to identify themselves, such as corpses, unconscious persons or victims of amnesia, is palpable. In short, there is no very good reason why an honest person should not submit to official registration, and there are many reasons why he should do so.

It is scarcely possible that a system of universal registration on a compulsory basis can be established in the near future. But lacking it it would be well if each community were to maintain an office where those who appreciate the security which such registration affords could register voluntarily, thus insuring themselves against a variety of unforeseen and unpleasant experiences.

Who Will Write to a Prisoner?

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

Needless to say, we should be glad to hear from present members who can undertake to do a little more in this way, and should be pleased if they could interest any friends.

Penal Notes

Killing by Wholesale.—The time is not far distant, I hope, when those who supply munitions to other nations with which to kill each other wholesale will be treated exactly like the individual who is a party to a slaying. I am not referring to the manufacture of the means of defending our own nation, for one must defend oneself against aggression, and in these times the nation having no means of defending its liberty is likely to lose it. But to aid other nations for whose squabbles we have no concern to spill each other's blood, and for merely mercenary reasons, must sooner or later come to be considered a criminal act, punishable in proportion to its magnitude. That the nation should possess in time of peace the manufacturing equipment necessary in time of war, which may come upon us suddenly, is doubtless true, but that is no excuse for using such equipment in time of peace for helping others to kill each other, in order to "keep going" and prevent the machinery from rusting. As well hold that a policeman should go about shooting indiscriminately in order to keep in practice for emergencies. When we maintain a navy for our protection we do not lend the ships to others to shoot each other up with. Why should we do what is practically loaning them—for a big monetary consideration—the use of our gunpowder and firearms shops? I look on such magnates as morally criminals, no matter how much of their blood money goes to beneficent purposes, no matter how valuable citizens they may be in other respects.

Novel Form of Compensation for Prisoners.—In the New Jersey State Prison inmates who are working receive a compensation of ten cents a day and a term reduction of one day per week, the latter, however, not applying to lifers. Formerly inmates received twenty-five cents a day and no time reduction. The new plan is said to be popular with the men and there is a scramble for the limited number of jobs. No distinction is made in the kind of work.

Athletics for Prisoners.—Illustrating the advantages of allowing prisoners athletic pursuits Andrew A. Bruce (*Journ. Crim. Law and Criminology*, Nov.-Dec., page 529) says: "Some years ago the writer formed the acquaintance of a British brigadier-general who had a reputation in the whole army for the excellence of his discipline. On being asked how he brought it about the general replied that it was a very easy thing. 'I use athletics,' he said. 'The way to keep guard houses empty is to keep the athletic fields full. When men are engaged in sport they are not cutting loose'" Yet there are those who derry athletics in prisons as "coddling". Prof. Bruce points out that only 25% of the inmates of Joliet Penitentiary are engaged in work, the remaining 75% having nothing to do but to get into mischief. "We have, in short, surrendered to the labor union and the prison commercialist, without any realization of what that surrender means and implies."

An Appeal to Our Readers

If you are interested in the *Carrie* and its objects and desire its continuance, will you not make some effort to increase its list of subscribers? While the number of subscribers has kept up remarkably well during the depression, still there is a perceptible leakage which should be made up, while it is desired to bring certain facts regarding the pitfalls to which students of the occult are exposed before a larger audience. The rapid spread of certain cults which will not bear critical examination, but which offer big inducements, often in exchange for big payments, is undermining the real philosophy of the Masters. Subscription 50 cents or two shillings sixpence a year.

A Word on "Truth"

One hears not a little about the various aspects of Truth, and these are sometimes likened to the several facets of a diamond. The simile is apt enough if not carried so far as to be misleading. That Truth has many facets is no reason why a particular idea held by someone is one of those facets. On the contrary it may be a facet of universal delusion.

What is Truth? Truth is fact, it is something which actually exists, did exist or will exist. The actual facts of nature, whether of physical nature or of the inner worlds, are something which have had, have, or will have real existence. We need not bother ourselves with metaphysical theories of reality or of maya. This typewriter exists, and is a fact, no matter what my theories of matter may be. My ideas of it may not correspond to reality in that sense, but as ideas in my mind they too exist, are facts. The soul of man either exists or it does not exist; there is no intermediate ground. If it exists, that is a case of Truth, and if it be held that it does not exist, that is not a facet of Truth; it is an error. And vice versa. The beauty of a flower exists in my consciousness; it is a form of Truth, but we know well enough that it does not exist in the flower itself.

Dr. Arundale is fond of talking about the rainbow colors of Theosophy. "Give them the sort of Theosophy they want, red, yellow, blue", he once said. This may be quite right if properly understood. For example, I may be interested in the ethical side of Theosophy, that which has to do with action. Others, seemingly, take little interest in this but are entranced by accounts of rounds, races, globes, planetary chains and what not. Both are studying Theosophy from different sides—different facets, if you wish—not mutually exclusive. I take it that Dr. Arundale's idea was that if one could be induced to alight like a fly on one facet of Theosophy he might in time be disposed to peep over the edge and perceive a different one. But there are facets which can no more be fitted on to the theosophical diamond than a square can be fitted on to a dodecahedron, and this is not always sufficiently realized. One finds recommended lists of books on Theosophy giving contradictory statements. The doctrine of karma and the doctrine of remission of sin by a priest are contradictory; there can be no talk here about facets of the one Truth. It is simple enough, yet you will find people who try to accept contradictory views; because each sounds good they swallow both and digest neither.

A common fault is failure to distinguish between what is true and what it is pleasant to believe. Truth and pleasantness have no necessary relation, though many think they have. Thus belief in a delightful condition after death and indeed the view that there is any conscious existence after we are dead is accepted just because it is an agreeable belief. On the other hand you will find people who decline to accept the doctrines of karma and reincarnation for no reason other than that—in their opinion—they are not agreeable doctrines. Probably the doctrine

of vicarious atonement owes its existence to this tendency: it is so nice to have someone else shoulder the punishment for your own sins; it is so much easier to be a shirking coward and let a Redeemer suffer than to take your medicine bravely.

If I were recommending a topic for meditation I would suggest that one first read the dictionary definition of Truth and then meditate on it, on whether it has anything to do with what is pleasant or unpleasant, and, further, to ask oneself whether some doctrine which one is disposed to accept has any valid foundation. One might meditate on the point that contradictory statements cannot both be true, and that those who talk loosely about your Truth and my Truth being facets of the One Big Truth when they are palpably contradictory, as is often obvious, are just talking through their hats and trying to please everybody, and that there are such even in the society which has for its motto: "There is no Religion higher than Truth".

It is doing no one a service to talk loosely about "your Truth and my Truth", or about this, that or the other being true because one likes to believe it. That "the Truth shall make you free", as St. John said, is a fact, and a highly important fact, for nothing else will make you free. You can make no progress on the Path of Liberation till you dismiss your air castles and determine resolutely first of all to decide to the best of your ability whether this or that is or is not actual fact, quite regardless of whether it seems pleasant or not, quite indifferent to whether it agrees or not with what you have thought for perhaps fifty or sixty years. You must be prepared to slaughter ruthlessly what you have always believed, and do it joyfully. As *Light on the Path* says: "Before the eyes can see they must be incapable of tears." The man of science, no matter how agnostic he may be, who is making the pursuit of Truth his first object, is more advanced on the Path than the one who would bury his head in the sand when any unpleasant fact puts in an appearance, and who prefers to indulge in his dreams.

A theosophist of some note was present at a T. S. lodge meeting where the question was discussed: "What is the best preparation for studying Theosophy?" He arose and said: "I think studying geometry would afford the best preparation." He was right, though one might add the study of any of the sciences. For such study tends to inculcate respect for facts and to help in dispelling illusions.

Further, one must learn not to fear Truth. It is surprising how many otherwise intelligent people dread having their ways of thinking disturbed; it causes a sort of pain to readjust themselves and unless carefully guarded against, as may be done even in old age, leads to petrifaction. Even when they think themselves unbiased they will tip the scales in favor of their preconceived opinions. They may be estimable people, but their actions are, in my opinion, positively dishonest. They would rather continue believing what is a nice falsehood than try to accept what seems a nasty truth. Almost any one of us can discover traces of this tendency without going further than himself. Some will even cling to a nasty falsehood rather than readjust themselves to a nice truth. One might say that the supreme result of faith and one of the highest moral achievements is to be able to face facts and to feel that no matter how distressing they may seem, in the end they are good, are perhaps parts of and manifestations of a Power which, in ways we cannot yet see, is working for universal Good and Happiness."

I concede that the term Truth is used in other senses which do not concern us here. I have no quarrel with Keats's saying that "Beauty is truth, truth beauty." But that "Truth is beauty" does concern us. A hippopotamus is a fact, and usually we do not think it lovely, but for aught I know it may be as beautiful in the estimation of the Power

which brought it into being as is the bird of paradise. Perhaps one might consider in the course of his meditation that possibly the reason we think it ugly lies in ourselves alone, and that rightly considered all ugly things are beautiful from a higher standpoint, vermin included. And this would bring us directly to the dictum "Kill out all sense of separateness", for the sense of separateness has its root in a feeling of ugliness and therefore of repulsion, in the inability to perceive that Truth is beauty. But that would carry us too far, as this is not a discourse on aesthetics.

William Q. Judge and Katherine Tingley—II

(Concluded from Nov.-Dec. CHURCH)

Other Letters to Tingley

Further, I have three letters from Mrs. Tingley's files, two originals and one a photograph, written to her after Judge's death by a person who was for years closely associated with her. The name of the writer must be kept confidential, as well as the contents, other than to state that they are such as would be communicated by the writer only to his chief. In each of these Mrs. Tingley is addressed by the same sign "X". These letters are all handwritten, the script being identical, and are as follows:

1. Original, dated Sept. 28th, 1896, written on the writer's business letterhead, beginning "My very dear Preceptor X" and signed with a symbol.

2. Original, undated, written from the writer's home on paper with the T. S. symbol, beginning "My dear X" and signed with the writer's initials.

3. Photograph of original, dated March 15, 1897, written on the same business letterhead as No. 1, addressed to "My dear X" and signed with the writer's initials.

We have then the positive proof that the special sign which I have designated here and elsewhere as "X" and which was used by Judge in the script of his purported communications from H. P. B. about the end of 1894 and beginning of 1895 was also used by him in addressing Mrs. Tingley, that he knew at the time that it was Mrs. Tingley who was referred to, and that the same sign was used by others in writing to Mrs. Tingley after Judge's death. The same holds for the secondary sign "13". That "Xb" is the same as "X" is shown by the scripta speaking of her as "our mystery". That the Judge script in photograph occasionally use other signs apparently referring to the same person, and in one case questionably, all of which were translated by Hargrove as "Promise" and referred by him to Mrs. Tingley in no wise affects the force of the conclusion that Judge was receiving from some source what he regarded as communications from H. P. B. endorsing Mrs. Tingley—see above—but admonishing him to keep her "in the background in outer work". This should afford a sufficient reason why she was not mentioned by name in any discovered documents in his writing, even when quoting H. P. B.'s "communications" to others, as to Dr. Archibald Keightley (see November, 1932, CHURCH). One has but to read between the lines of Judge's letter to Mrs. Tingley (October, 1932, CHURCH) to sense the esteem in which he held her.

Summary

To sum up:

1. Judge received various communications supposed by him to be from the spirit of H. P. B., endorsing a woman whom he designated by the sign "X", and on one occasion by "13" and on another by "Xb".

2. Judge was in the habit of writing to Mrs. Tingley, addressing her by the same sign "X", and also "13" and this even before the date of

the H. P. B. script. He must therefore have known that H. P. B. was referring to Mrs. Tingley.

3. Others used the same sign "X" in writing to Mrs. Tingley after Judge's death.

4. Hargrove is cleared of the charge of "concocting" his quotations as is J. H. Fussell. Hargrove was fully justified in assuming that it was Mrs. Tingley whom Judge had in mind.

What Crosbie said about Tingley

5. While nothing has come to light in Judge's own handwriting appointing Mrs. Tingley as his "successor"—the reason for which may be surmised from the above—Robert Crosbie—of whom it is claimed by the United Lodge of Theosophists (official pamphlet, *The United Lodge of Theosophists; its Mission and its Future*, page 6), that "During all the troublous period 1893-6 Mr. Crosbie shared to an extent unknown and undreamt of by others in the burdens and the confidence of Mr. Judge"—has distinctly stated (his printed address of April 3, 1901, published in the pamphlet "In honor of W. Q. Judge", page 46; see May, 1933, CANTO):

"Madame Blavatsky was the first leader, by 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."

Unless, therefore, we are to assume that Mr. Crosbie, founder of the U. L. T., the intimate sharer "in the burdens and the confidence of Mr. Judge", was falsifying, he must have had good reasons for thinking that such were at least Judge's intentions. In fact, if the reader could have the opportunity of reading the personal letters of Judge to Tingley referred to above, he would see that, to paraphrase what the U. L. T. says of Crosbie: "During all the troublous period 1893-6 Katherine Tingley shared to an extent unknown and undreamt of by others (if we except Robert Crosbie!) in the burdens and the confidence of Mr. Judge." (with due allowance regarding the earlier date.)

Concerned with Facts, not Theories

In this and the preceding articles I have been concerned with the actual facts, not with theories as to what Judge might or should have done based on preconceived views of his character, or whether the facts are consistent with his earlier attitude or writings. Theories must fit facts, not facts ignored to support theories. Had Judge lost his grip and allowed himself to be imposed on by Tingley? Was Crosbie, the third member of the U. L. T. Holy Trinity, the confidant of Judge, and who was so sure Judge had appointed Tingley, fooled or lying? Or is it possible that Tingley was far from being the scheming ogre that some would represent her to be, and that Judge knew just what he was about in trusting her, and that Crosbie was entirely familiar with this and approved of it? I am not going to express an opinion, at least here, except to say very distinctly that charges of forgery, or even vague insinuations such as have been made (*Theosophy*, Oct., 1933, page 572) reflect only on the character of the persons making them, unless backed by proof, including an explanation of why a forger so ingenious as to have faked a series of interrelated documents and planted them here and there in order to boost Mrs. Tingley's successorship, was so stupid as entirely to have forgotten to mention that successorship at all, and, likewise, how Crosbie could have committed such an egregious blunder. As for the Bombay U. L. T. organ, *The Theosophical Movement*, which reflected on the integrity of Dr. Fussell (though not by name) and refused to give even a summary of his defense when asked by him to do so, perhaps the less said the better, for it would not be complimentary.

For the assistance of those who wish to look further into this matter the following list of references is appended:

E. S. T. circular of April 3rd, 1896. Contains the "Hargrove quotations". In *Honor of W. Q. Judge*. Point Loma pamphlet, 1901. Crosbie's speech. *The Theosophical Movement; A History and a Survey*, Chap. xxxv, "Judge's Death and the Tingley 'Successorship'." U. L. T. book.

The United Lodge of Theosophists; Its Mission and its Future, Official U. L. T. pamphlet, 1923.

Some Reminiscences of William Q. Judge, by E. A. Neresheimer, Privately circulated in 1932; especially page 10.

Canadian Theosophist, May, 1932, page 69.

Critic, June, 1932; "Mr. Smythe in the Bog".

Canadian Theosophist, June, 1932, page 126; reply by J. H. Fussell.

Canadian Theosophist, June, 1932, page 125. J. M. Pryse on "Judge's Unprintable Diary".

Critic, July, 1932; "Dr. Fussell Replies".

The Theosophical Movement, Bombay U. L. T. July, 1932, page 69.

Critic, Sept., 1932, "The Judge 'Occult Diary'." Publishes some of the original Judge scripts.

Critic, Oct., 1932. "A Letter from W. Q. Judge to Katherine Tingley"; "In the Interest of Truth".

Critic, Nov., 1932. "A Letter from W. Q. Judge to Dr. A. Keightley".

Canadian Theosophist, Jan., 1933; page 352 (Smythe); page 353 (Fussell).

The Theosophical Movement, Bombay U. L. T. Jan., 1933, page 22. Refuses to retract.

Critic, Dec., 1932. "More about the Judge 'Diary'." "*Canadian Theosophist* withdraws Charges"; "A Theosophical Grotesque".

The Theosophical Quarterly, July, 1933, page 88. Letter of E. T. Hargrove.

Critic, March, 1933, "The Judge Diary Question—Mr. Hargrove Speaks"; "In Defense of Robert Crosbie".

Theosophical Forum, March, 1933, page 208. "The U. L. T. Speaks".

Theosophy, Oct., 1933, pp. 569-572; editorial comments on Hargrove, Fussell, etc.

Critic, May, 1933. "In Defense of Robert Crosbie—II".

Critic, Nov.-Dec., 1934; Jan., 1935. "William Q. Judge and Katherine Tingley".

Dr. Arundale on India

At a joint meeting of the Madras Lodges, the Madras Young Theosophists and the Young Men's Indian Association, July 22d (*Madras Weekly Mail*, July 26th, 1934, page 4) Dr. Arundale is reported as giving utterance to his attitude as P. T. S. towards Home Rule in India.

Mr. S. Satyamurthi, in felicitating Dr. Arundale on his accession to the presidency of the T. S. "paid a tribute to the services rendered by him along with his predecessor Dr. Annie Besant to the national cause during the Home Rule movement and hoped that under his guidance the great organization would play its traditional part in standing for the rights of India." (*Italics mine.*)

Dr. Arundale is alleged to have said in reply, among other things, that "His personal duty as President of the Theosophical Society was to stand for India and see that she won Home Rule and become a self-governing nation in the commonwealth." (*Italics mine.*)

From the above it appears not only that the Theosophical Society (Adyar) is looked on as having definitely taken sides in the Home Rule question, a pure matter of politics, but that Dr. Arundale, if correctly reported, proposes, as President of the T. S., to continue this policy.

What Dr. Arundale's "personal duty" as a private individual in this connection is, is his own affair, but here he proposes to commit the T. S. officially as its President in a purely political matter. As plain Dr. Arun-

dale he is entitled to advocate or to oppose home rule provided he makes it clear that he is acting for himself and not for the Theosophical Society. Otherwise he is not.

Keep T. S. out of Politics, said Olcott

In *The Theosophist*, Vol. IV, supplement, July, 1883, page 14 (reprinted in the *Carrie*, August, 1928) Col. Olcott issued a manifesto, signed jointly by himself and H. P. Blavatsky, strictly forbidding officers, members and lodges of the Theosophical Society as such to mix in any way in politics. He said in concluding:

"So convinced am I that the perpetuity of our Society—at least in countries under despotic or in any degree arbitrary Governments—depends upon our keeping closely to our legitimate province, and leaving Politics 'severely alone,' I shall use the full power permitted me as President-Founder to suspend or expel every member, or even discipline or discharge any Branch which shall, by offending in this respect, imperil the work now so prosperously going on in various parts of the world."

Annie Besant was a flagrant violator of the principle laid down by the Founders of the Theosophical Society. Time and again did she use *The Theosophist* editorially for promoting her political work in India while printing on its cover "Under the Auspices of the Theosophical Society". It is a matter of record that at a most critical time she attempted to use the lodges of the American Section to stir up ill-feeling towards Great Britain.

It is to be hoped that Dr. Arundale is incorrectly reported, or, if not, that he will remember the repeated admonitions of H. P. B. and Col. Olcott and make it clear that any political activities of his own are sharply distinguished from the Theosophical Society.

"Did Madame Blavatsky Forge The Mahatma Letters?"

As the claim that H. P. B. forged, or invented, the Mahatma Letters still bobs up occasionally, Mr. C. Jinarajadasa has published in *The Theosophist* a long continued article under the above title (*The Theosophist*, Sept., Oct., Nov., Dec., 1933; Feb., 1934) which will be of great interest to those concerned with this important question. Mr. Jinarajadasa makes no claim to being an "expert" in handwriting, but he presents for the first time letters of not one or two, but of six Mahatmas in facsimile, together with type transcripts and, if in foreign languages, translations, as well as samples of H. P. B.'s ordinary script and that of Damodar. I do not wish to be critical, for, as everybody knows, C. J. was at the time a much overworked man. He alludes briefly to the failures of handwriting experts and to the fact that some of these letters were received under conditions apparently precluding the theory that H. P. B. could have produced them, such as her absence in a distant land, or their occurrence in letters in transit in the post.

There is nothing impossible—however improbable—in the assumption that an expert forger could write six different scripts. Mr. C. J. does not go into technical details, such as those unintentional common characteristics which will crop out in the work of even the most skilful forgers. The great value of the article is that it presents a large number of facsimiles upon which those so disposed may exercise their ingenuity in searching for evidence of forgery.

The materials are gathered from the Adyar Archives, the original Mahatma Letters to Sinnett (published by A. Trevor Barker) not being available. The question of the genuineness of the Mahatma letters is a highly important one, even if we agree that the philosophy of Theosophy is one which stands on its inherent merits. A thorough investigation would be a matter of great labor and expense. It would involve not only the history of the letters, and technical questions of handwriting, but an in-

vestigation of the quality of the paper, watermarks, if any, the chemical nature of the inks and much more.

Further than that, it should include the possession of some common-sense. I was once assured by a correspondent who is known to everybody and who had the opportunity of inspecting the original letters to Sinnett that they were palpable forgeries, some of them being even written on Sinnett's personal or office stationery! That's where the common-sense comes in. H. P. B. was no fool, and certainly not fool enough to have used Sinnett's office paper for the purpose. On the theory that many of the letters were "precipitations" what is more natural than that the precipitating agent, whoever and whatever he was, should have used paper at hand rather than materializing paper *de novo*? Further, Mr. Sinnett often had copies made to send out, and it is quite imaginable that in some cases he, or an irresponsible clerk, may have sent away the original and kept the copy. There is also the question whether, even if some of the letters are genuine Mahatmic productions, H. P. B. or others may have forged some of them. Sinnett claimed later that he had received faked Mahatmic letters (*Early Days of Theosophy in Europe*, pages 61-2), his chief reason, seemingly, for this belief being that they told him things he did not like to hear.

In my humble—and doubtless in the opinion of some, blasphemous—opinion, the money being devoted to erecting monuments to Mrs. Besant and perhaps C. W. Leadbeater, would be far better employed in a thorough technical investigation of the extant Mahatmic letters from every possible standpoint. A fire, an accident of some other nature, theft, for example, might destroy the evidence forever. Far better to have it undertaken at once. Some misguided person might destroy them, in fact the attitude of certain people towards them today would not preclude such a possibility. Letters which are not fit to be read are fit to be destroyed. (see April CHURCH.)

At The Periscope

Latest News in Brief.—Arie Goud, president of Dutch section, Point Loma T. S., died.—Pekka Ervial, noted Finnish theosophist and former gen. sec. of Finnish Section, T. S. (Adyar), died May 22, 1934.—George Arundale continues talk on *Secret Doctrine*, with much side talk on George Arundale; has been in hell and finds it not so bad after all, but prefers not to live in a republic.—Wm. Dudley Pelley, Chief Silver-Shirt, anti-Semite and special agent of Jesus, found guilty of fraudulent sales of stock in his magazine *Liberation*; faces jail.—Saint Germain of Mount Shasta boosted by the Ballards; Ballard runs his car by prayer when gas gives out; shoots out flame and knocks over bad rich man; Mount Shasta, extinct volcano, now erupting Mahatmas; stories of colonies of Lemurians on Mount Shasta believed to be myth concocted to sell.

Would You Believe It?—There is a man in England who claims to have produced living fishes from quicklime. But don't smile; time was when people thought that mice were generated from old cheese, while there is an extant U. S. patent, so I am informed, for a process of making gold by soaking straw in water.

Fraternization Convention.—The annual theosophical Inter-Society Fraternization Convention will be held this year at Toronto, August 23, 24, 25. These dates cover part of the time of the annual Canadian National Exhibition, also to be held at Toronto, which lasts two weeks, and visitors to which are allowed reduced rates on all railroads, steamship lines and other transportation lines on the Continent. This will afford theosophists desiring to attend the Fraternization Convention the chance to see the national exhibition likewise. The Convention will meet in the hall of the Toronto Lodge, 52 Isabella Street, Toronto. Further information can be obtained from the Convention Committee at the same ad-

dress. This information is given thus early in order that theosophists who may be planning a summer trip may take this all important convention into consideration. The two previous conventions proved most profitable and enjoyable and there is every reason to expect the coming one to be so likewise.

The Mount Shasta Myths.—Various stories have recently been circulated about a mysterious colony of adepts residing on Mount Shasta in northern California, one variant being that they are descendants of ancient Lemurians who escaped the destruction of that continent. Strange lights on the mountain are said to have been seen, mysterious people are rumored to have been met in the vicinity who suddenly vanished, while a ship moved neither by sail nor steam is reported, which came from somewhere in the Pacific Ocean and rose in the air, making for Mount Shasta. "Mahatmas" galore have turned up about the mountain and are starting cults, one of these being the "Saint Germain Activities" promoted by one C. W. Ballard, who, under the pen name of Godfré Ray King, has written a preposterous book on his experiences. The myth seems to have started in an article published in one of the AMORC magazines. The whole subject is now being investigated by a group of persons interested in getting at the facts and in exploding humbugs. I have been shown several letters from editors of newspapers and business men in the vicinity of Mount Shasta who say that nothing is known in that region about these stories, which are probably fiction written to sell. As some readers of the CURRIER are likely to contact these matters it is suggested that before they leap they look. Writing a book crammed with miracles proves nothing unless, as is sometimes the case, it proves that the author is a liar.

October "Theosophical Path".—This issue is a real sparkler. G. de Purucker has two articles, the one on politics and Theosophy being in my opinion the better. Prof. Osvald Sirén has an illuminating article on the Chinese form of Zen Buddhism (Ch'an) and its relation to art, which should be instructive to those who regard Zen as an exclusively Japanese cult. It led me to read Goddard's *Buddhist Bible* and to find the "Sixth Patriarch", Hui-Neng, a most delightful old fellow. C. J. Ryan II, T. Edge and J. Emory Clapp shine forth in all their glory. It is interesting to note that most of the contributors are residents of Point Loma and their high ability speaks well for the intellectual tone of that center. One can read the entire issue from front to back without yawning. I did it.

"Pseudo-Theosophists".—The December *Theosophical Movement* (Bombay U. L. T.) has an excellent article on "Pseudo-Theosophists" and defines several classes of these. Five such are enumerated, namely (1) those who revise the writing of H. P. B., of whom Mrs. Bennett and G. R. S. Mead were conspicuous examples; (2) those who claim that H. P. B. was not always right and that their own views are better; (3) those who adhere to H. P. B., but claim to have "new teachings" to give out; (4) those who believe in successorship, publish fraudulent stanzas of Dzyan, or claim to be in present touch with H. P. B., who is giving new and additional teachings; (5) those who think and teach differently from H. P. B., but maintain that were she now living she would agree with them. So far, so good, but it does not exhaust the list of the "pseudos". We may add some other breeds. (6) those who talk loudly about Brotherhood, but who refuse to consort with fellow-theosophists of other societies who hold essentially the same views, but differ in some small particulars, the importance of which is often greatly exaggerated, and who have essentially the same aims; (7) those who talk much about the Masters, but who do all that in them lies to prevent their adherents from making the acquaintance at first-hand of the only comprehensive collection of

teachings written directly by these Masters and addressed to Mr. Sennett (*The Mahatma Letters*; see CURRIE, April, 1934); (8) those who have control of publications and who, after having printed instructions reflecting on the honor and honesty of fellow-theosophists of other societies, deliberately refuse to do them justice by retracting, or even presenting in abstract the submitted evidence that they are wrong (see CURRIE, Dec., 1932, and *Theosophical Forum*, March, 1933). In my opinion these are the worst "pseudos" of the lot, even if they insist that the whole truth is to be found in H. P. B., for they belie the principle of Brotherhood which the Masters placed above everything else, discourage reading what the Masters themselves have written, and are willing to besmirch the character of others with whom they are not in harmony, and against the evidence, in order to enforce their own opinions.

Hot Off to Mr. Jinurajadasa.—In the March, 1933, *Theosophist* (page 657) was published a "clairvoyant investigation of smallpox" by Mr. Leadbeater. When this seer got busy one could be prepared for anything and there will be those who will swallow it. In the June, 1933, *Theosophist* (pages 344-50) Mr. D. Srinavasa Iyengar has an absurd article in which he indicates that he has accepted the Leadbeaterian "discoveries", which he summarizes as follows: "In the blood, normally, there are certain 'eggs'. When the smallpox germ is injected (apparently in the form of vaccine), these eggs become successively crustaceans, cheese-mites and beetles....." Mr. Iyengar has been badly bitten by the anti-vaccination bug, so he may be pardoned for asserting, among other freak statements, that "according to de Sitter" "the universe is rapidly shrinking". Mr. Iyengar's article is worthwhile only as having occasioned Mr. Jinurajadasa's comment (page 350), which I find truly refreshing in these days when "theosophist" has become almost synonymous with "crank". He says: "It is one thing to theorize, and another to face facts. I have just now the duty, under Dr. Besant, of protecting the residents of Adyar Headquarters. With smallpox at our backyard—I do not know the number of cases, but to date there have been ten deaths—and our employees living in that backyard, and mixing with residents, my duty was not to think of calves, but of men and women, and to prevent the breaking out of smallpox in our midst..... I know one case where a Theosophist with smallpox raging did not vaccinate his two little girls; they both caught smallpox, and are pockmarked. I know a second case where, in exactly a similar case, another Theosophist refused to vaccinate his two little daughters; they too caught the disease and are marked. I know a third Theosophist who objected to vaccination, and his daughter caught the disease and is marked. I have often wondered what these children, now women, have to say about their parents living up to their (the parents') principles."

Learning to Think.—At the Independent Theosophical Society in New York (611 West 110th Street) is being conducted a "class for Thinking", the object of which is to "develop thinking power by practice in the effort to think and to learn the relation of thinking to the Origin, Nature and Destiny of the Universe and Man." Friday evenings, 8.15 o'clock. That's fine; it is badly needed. Yet it seems to me that the first step is to lead people to want to think, to become more than mere bottles into which something is poured. Most of them don't; it is too hard work; they just wish to be led, to hear some pleasant theory and swallow it on the authority of a Leader. That's not thinking; it is merely listening to something interesting or agreeable and by persistent mulling over it persuading oneself that it must be true. One gets nowhere by such means. The reverse is the true way: cultivate enough thinking power to discriminate between Truth and Hokum, or at least between what is plausible and what is palpably absurd, and then accept the Truth, no matter how unpleasant or disheartening it may at first seem. Practice will make it pleasant in the end, just as one can cultivate a liking for Idunburger cheese or Schiedam gin. It isn't thinking to believe that world is round

just because one is told so. But it requires thinking to understand how it has been learned that it is round. One cannot know everything at first hand, but one can and should select a few commonly accepted facts and study why they are accepted; let us say the rotation of the earth about the sun, the cause of the precession of the equinoxes, the general theory of evolution, the chemical composition of living matter.

The Genesis of "Man: Whence, How and Whither".—These who would like to know just how the data of Leadbeater's preposterous book, *Man: Whence, How and Whither*, were obtained, should read Mr. Jinarajadasa's account in *The Theosophist*, (Aug., 1911, page 724; Sept., 1911, page 871), or an extract, with comments, in the *Carric* (April 1928) a copy of which may be had from this office for five cents. I recommend this to brother theosophists who have been deluded into taking this and other Leadbeater books seriously. It is one of the best bits of neo-theosophical comedy I have seen.

Bedlam in the Australian Section, T. S. (Adyar).—When the blithe-some George Arundale was general secretary of the Australian Section, T. S. (Adyar) he proposed to convert the whole of Australia to Theosophy by means of a radio station, organized as an independent stock affair, limited, so as not to involve the T. S. financially, and herein designated as Theosophical Broadcasting Station 2GB. Stock ownership was not limited to T. S. members, but George talked the members into taking stock liberally and then induced some of them to donate their stock to him in trust for the Radio Publicity Co., of which he was the boss, but which comprised two other members, with the understanding that the proceeds were to be used for the benefit of (1) the radio company itself, (2) the T. S. in Australia, (3) the Manor Trust, which provided a palatial residence for Leadbeater and his retinue of dupes and dunkeys, (4) the Liberal Catholic Church, (5) the Co-Masonic Order. The original idea of T. S. members who purchased stock was that 2GB would remain under control of the Section and be used for theosophical propaganda. But those who bought stock, having given it away, no longer have a vote, the broadcasting station has wrested itself from theosophical control and is making money hand over fist by the usual advertising stunts. The Co-Masonic Order is reported to be getting nothing from George's Trust, the Manor palace no longer houses Leadbeater, and the Section is desperately in need of funds to carry on. Consequently some of the members want to get their donated shares back. When George was last in Australia he was approached on the subject, but managed to turn the conversation, in short, to dodge. Now they propose to approach him again. Meanwhile stone throwing is active and libel suits are threatened. And that is what George's proposal to theosophize Australia via radio has amounted to—a rich advertising concern with the original founders, the Adyar Section, left shivering and penniless and at the mercy of—George! No wonder that the Bishop got only 60% of the presidential votes cast, despite the efforts of the machine. They are learning to know him.

A Twenty Year Theosophical Club.—Based upon a letter of Dr. Arundale to older members of the Adyar T. S. (*Ann. Theosophist*, Sept., 1934, page 212) President Sidney A. Cook suggests the formation of a "Twenty Year Theosophical Club" of American members. He finds over 700 members of twenty or more years' standing. This group of "elders" might render itself useful in several ways which Mr. Cook outlines in his letter of December 19th to such members. Nor is the financial side neglected, as it is hinted that these old timers might supply much of the necessary funds for running the T. S. A. Such members might be supplied with a brass button, and, if they have gazed upon Mr. Leadbeater, with a blue ribbon extra. I shouldn't mind having the blue ribbon, but would wear it only at U. L. T. meetings. Still, the idea is interesting; and the Club would give Dr. Arundale opportunity for additional addresses.

Important—Remittances from Great Britain and Canada

Residents of Great Britain may, if more convenient, send us personal checks on British banks, British paper currency, or blank (unfilled) British postal orders. British stamps accepted up to 3/—, Carrio subscription, 2/6. Some British possessions issue postal orders payable in London.

Residents of Canada may send Canadian paper currency, bank or express money orders payable in New York, blank (unfilled) Canadian postal notes of not over \$1 each, or Canadian stamps up to 50 cents. Personal bank checks subject to a heavy discount. Carrio subscription, 50 cents (Canadian or U. S.).

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Free on Request

The famous Martyn letter to Mrs. Besant about Leadbeater. Of Mr. Martyn Mr. Leadbeater wrote to Annie Besant, May 17, 1906: "Martyn is so eminently a man of common sense that I always feel disposed to allow great weight to any suggestion which he ventures to make." And he made this one.

"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.

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If you are seeking truth rather than fiction which would you accept? What people tell you about the theosophical Masters or what these Masters tell you themselves? On the one hand you can read all sorts of baseless and sentimental statements, the products often of self-deluded pseudo-clairvoyants, often mere speculation, and on the other these Masters' own written words. Which is worth paying for, fact or imagination? The facts you will find in that remarkable collection, *The Mahatma Letters to A. P. Sinnett*. You will find that H. P. B. was right and that many later teachers have just been stuffing you. It is a big book, but a life's study. Price, \$7.50 from the O. E. LIBRARY.

Teachings of Robert Crosbie

Hitherto the writings and addresses of Robert Crosbie, founder of the United Lodge of Theosophists, have been available only in scattered papers and fragments published in the magazine *Theosophy*. The publishers of that magazine, The Theosophy Company, have now collected these and other material by Crosbie in a single volume entitled *The Friendly Philosopher*. Crosbie's theosophical writings are characterized by their breadth and common-sense and this volume should be in every theosophical library. 433 pages, \$3.00; from the O. E. LIBRARY.

Also, Crosbie's *Answers to Questions on Judge's Ocean of Theosophy*, \$1.50.

Facts About Indian Yogis

Paul Brunton's book, *A Search in Secret India*, recently published, has attracted universal attention and undoubtedly gives the best view of the different schools of Yoga in India which has been published in recent times. Paul Brunton went to India in search of information and found it with difficulty, and his accounts of his often intimate association with sages and yogis is fascinating and unbiased. The wonderful powers of some yogis are here described by an eye-witness. \$5.00 from the O. E. LIBRARY.

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

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Every CRITIC reader knows about William Kingsland as a theosophist and biographer of H. P. Blavatsky. Here Mr. Kingsland, at 79, tells us how he has fought off old age by applying not only physical methods, but psychological and spiritual ones as well. A very brief autobiographical sketch is appended which will interest his friends. Some other books by Mr. Kingsland are:

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

This famous document, lately much under discussion, will be found in full, together with W. Q. Judge's comments on certain parts thereof, in three issues of the CRITIC. The three issues, 15 cents in stamps, from this office.

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.

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 Secret Doctrine"—H. P. Blavatsky

Photographic facsimile ed. of original, 2 vols. in one, \$7.50.

Point Loma edition in two volumes, cloth, \$7.50, paper, \$5.00.

Point Loma edition has obvious typographic errors corrected; paging same; either edition is commended. From the O. E. LIBRARY.

The Blavatsky Bibliography

The Blavatsky Association, London, has 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.

"The Voice of the Silence"

This famous translation by H. P. B. from ancient documents can now be had in four different reliable editions and one unreliable. We mention those which are reliable; the Besant (Adyar publishing houses) edition is corrupted and emasculated.

Reprint of the original, with editorial notes by Mrs. A. L. Cleather and Basil Crump, prepared at request of the Tashi Lama, \$1.00.

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The pages of the Cleather and McKay editions match the original, and these are specially recommended.

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Special Notice

Owing to the delays in publishing the *Critic*, due to lack of sufficient financial support and the consequent accumulation of material awaiting publication, the usual items on penal matters have had to be omitted from this issue.

"Teachers and Disciples"

Note by the Editor.—In the *Welsh Theosophical Forum* (Point Loma, T. S.) of May, 1934, appeared an editorial under the title "Teachers and Disciples", in which much stress was laid upon the necessity of the disciple giving his teacher implicit faith, devotion and obedience, never doubting or questioning; he should regard him as "a fixed point to steer by: a pilot, a compass, a Pole Star." No mention is made however, of the way in which a beginning pupil is to decide with certainty whether a supposed teacher is really worthy of such devotion and adoration, and in the absence of any qualification the article presumably advocates such a course from the very beginning and is in so far misleading and even dangerous. I am reminded of the advice given by Mephistopheles to the Student in Goethe's *Faust*:

Hear, therefore, one alone, for that is best, in sooth,

And simply take your master's words for truth.

The following article by Captain P. G. Bowen, president of the Druid Lodge, Dublin, is implicitly, though not explicitly, a reply to the *Welsh Forum* editorial. The concluding note (not part of the original document, but later appended to it) is illuminating and presents a somewhat similar case to that of Mr. Ljungström's paper on "Unmerited Suffering and Karma", printed in the Sept.-Oct., 1934, *Critic*. It is not only on that account, but because I regard Captain Bowen's attitude as the correct one and in harmony with the teaching of the Masters that I am glad to give it space. It is not only impossible for a Master to be of any use to a student who has not made the "four rules" a part of his nature, but it is impossible for the beginner to recognize a Master as such. He is likely to accept anybody.

Any one whose experience is not limited to his own particular society and to the four walls of his lodge room, and who has kept an open eye for what is going on, knows from his own observation that the world is full of teachers of the occult who do not deserve the name, who are either honestly misguided themselves, or are deliberately prompted by pecuniary reasons, or reasons of personal ambition and who teach doctrines and practices which are not only erroneous, but even positively pernicious to spiritual, mental and physical health. Can a beginner decide for himself whether this or that teacher is reliable? He cannot; his intuition is not sufficiently developed for him to distinguish the false from the true, and it is usually the false which wins, because it promises quicker "advancement" or more material returns. He is just as likely to be misled,

in fact, is even more so, until he has acquired discrimination. Only after he has gone through a preliminary self-training in the school of hard knocks guided only by his desire to reach the Truth, whether at first slight pleasant or the reverse, is he fitted to become a true disciple. Then and then only is he in a position to distinguish between a true teacher and a false one, perhaps an impostor, a disguised Mephistopheles. In this connection one may quote the words of the Master K. H. (*Mahatma Letters*, page 316) regarding chelas:

"Every human being contains within himself vast potentialities, and it is the duty of the adepts to surround the would-be chela with circumstances which shall enable him to take the 'right-hand path.'—If he have the ability in him, At best we can only show him after his probation period was successfully terminated—that if he does this he will go right; if the other, wrong. But until he has passed that period we leave him to fight out his battles as best he may. . . . More than that we allow our candidates to be tempted in a thousand various ways, so as to draw out the whole of their inner nature and allow it the chance of remaining conqueror either one way or the other."

The same Master says (*Mahatma Letters*, page 232):

" we leave it to our menials—the *duppas* at our service, by giving them *carte blanche* for the time being, and with the sole object of drawing out the whole inner nature of the chela, most of the nooks and corners of which, would remain dark and concealed for ever, were not the opportunity afforded to test each of these corners in turn. Whether the chela wins or loses the prize—depends solely of himself."

The same Master wrote to Olcott (*Letters from the Masters of the Wisdom*, vol. I, page 51):

"One of the most valuable effects of Upasika's [H. P. B.'s] mission is that it drives men to self-study and destroys in them blind servility for persons."

That is something quite different from the baby-and-nurse relationship implied in the *Welsh Forum* article.

Conceding that a modicum of "leadership" is necessary, this has been and is being greatly abused in more than one theosophical society. Novices, instead of being taught to cultivate discrimination, to think for themselves, are trained or at least permitted, to be mere parrots, repeating—often obviously without understanding—what they are told. I verily believe that if one of these leaders should prescribe the wearing of brown or yellow shirts, many of them would obey without question. That is not the ideal of the Masters.

Perhaps this explains why Captain Bowen's article was refused recognition.

Teachers and disciples

"Before the eyes can see they must be incapable of tears."

"Before the ear can hear it must have lost its sensitiveness."

"Before the voice can speak in the presence of the Masters it must have lost the power to wound."

"Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart."

("The First Four Rules": *LIGHT ON THE PATH*).

"Until the four rules are learned no teacher can be of any use to him. . . . No real Masters, whether adepts in power, in love, or in blackness, can affect a man till these four rules are passed."

(The Recorder's "Comments," Chap. 2: *LIGHT ON THE PATH*).

The four rules are axioms in occultism. The "Comments," though passed by H. P. Blavatsky who first published them, are axiomatic only when the student's thought and experience makes them so to him. The four rules describe conditions which, sooner, or later, must be established

by the seeker for spiritual knowledge in his nature; but whether the conditions are strict pre-requisites to occult discipleship, as stated by the Commentator, or not, is a thing to be decided by each student for himself. The ideas which follow may be of use to those in doubt.

The conditions described by the four rules imply a spiritual insight which enables a man to know his teacher; and a spiritual power which enables him to walk the way which the teacher points out. Without this vision he cannot tell the true from the false teacher; and without the power he cannot move of his own strength, but must lean on the strength of his guide. Blind trust in the wisdom of another, and weak reliance upon the strength of another can lead to nothing but continued blindness and weakness, because the universal law is that as a man sows so must he reap.

Before he passes the four rules the man learns in many ways—from his own struggles and failures, and from this fellow learner and from that. But he remains a mere learner, not a disciple until the moment he evolves the vision and the power to identify his master and demand his aid. Not until that moment arrives have the rules governing occult discipleship any application to him. The realm in which the Masters live and work is spiritual—not that they are "spirits": they are men whose field of consciousness has become spiritual;—the would-be disciple must enter that realm before he can meet and know his teacher, and profit from his aid.

To find the master is for the man exactly the same as finding his own soul. Having surmounted the storm and struggle of life in the lower consciousness the man becomes aware of his soul—his spiritual Selfhood; and in that moment of Self-recognition he sees his own spiritual nature fully embodied in another man: that man is his destined spiritual teacher. When the fogs and tempests of the lower life again close round him, as they must under the law of cyclic progress, he loses for a time the vision of his soul; but memory of the experience goes with him, and is objectivised in the teacher who has been found and recognised. Henceforward teacher and disciple are spiritually one, and the former serves the latter as a beacon-light—a Fixed Point by which to guide his course during the periodic obscurations which his consciousness undergoes in its cyclic progress onward and upward.

There is no Fixed Point for any man other than that which he finds for himself by rising above the lower consciousness and attaining to spiritual self-knowledge. To teach that there is, or in any way to suggest to the unregenerate learner that there is, is a blind leading of the blind, if nothing worse, which will inevitably bring heavy Karmic punishment on all concerned; but heaviest of all upon the presumptuous "teacher" who will have, added to his own burden that also of his dupes.

Those who become privileged to point the way to younger brothers incur an enormous responsibility which they should, for their own sakes, strive to realise. The learner in his eagerness and trustfulness is truly as a little child. Remember the words of a Great Teacher: "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

Those who interpose any substitute of their own imagining—man, book, or teaching—between the innocent seeker and his Spiritual Self offend most sorely against the Child. Thereby they hang a Karmic millstone about their necks which will sink them in the depths of The Sea of Karma, and hold them there, far from the light of the Divine Sun, until that Sea gives up its Dead.

P. G. BOWEN

NOTE:—This article was refused for publication by *The Welsh Theosophical Forum*; and by *The English Theosophical Forum*. Offered also to *The Theosophical Forum*, Point Loma, Cal., U.S.A., but not acknowledged.

The Critic's Tattered Hat

Through a fortunate combination of circumstances it has been possible to get out the present issue of the Critic. Further than that we cannot see, but in some way it must be kept going. And that depends on its readers. So it holds out to you its tattered hat, hoping that you will drop something into it which will help to make this possible. The poor you always have with you, but you won't always have the Critic unless you make some effort to support it.

And will you not help to lift the burden of the much over-worked Editor by renewing your subscription promptly, without repeated notices, the work of sending which is rapidly making him bald-headed.

Some Glimpses of Piffelism

Love at First Sight.—Mr. C. J. Ryan, scientific writer for the Point Loma magazines, and a right good writer, too, seems to have fallen in love at first sight with the astonishingly preposterous claims of one W. Morley-Martin, whom he calls "a distinguished English research chemist", and describes his purported discoveries in *The Theosophical Path* (January, 1935, page 314). According to Mr. Ryan's account Mr. Morley-Martin "takes inert mineral matter such as chalk, flint, or fluor spar, chemically sterilizes it by boiling it in pure carbolic acid, etc., fuses it in the intense heat of the electric furnace for hours, and in some way produces a gelatinous, apparently colloidal substance, from the sterilized inorganic material . . ." In this, sooner or later, furus are produced which "display unmistakable anatomical details such as claws, fins, bones, etc., and they include typical radiolarians, diatoms, erinoids, crustaceans and even fishes!"

This beats the devil, indeed, it even beats Mr. Leadbeater, also "a distinguished research chemist", who discovered "crustaceans, cheesomites and beetles" in the blood of smallpox patients. Why Mr. Morley-Martin should first sterilize his material by boiling in carbolic acid preparatory to fusing in the electric furnace—a sufficiently sterilizing process—we are not told, nor does it appear how organized beings, which, as we know, consist largely of proteids, compounds of carbon, hydrogen, nitrogen and oxygen, can be produced from fused lime, silica or calcium fluoride. I do not deny the possibility of astral erinoids and fishes, but when they incarnate on the physical plane they must use appropriate physical plane materials just as we ourselves must do. Who ever heard of a living fish composed of quicklime? or of fused quartz? And is it not strange that fused quartz, a commercial product to be found in almost any chemical laboratory, has never given indication of containing the chemical elements of protoplasm?

Apparently with Mr. Morley-Martin, as with God, all things are possible. He has certainly found it possible to cause Mr. Ryan to disgrace the cause of Theosophy by giving place to such nonsense in an otherwise excellent journal. It is to be regretted that Mr. Ryan fails to give us the name of the "learned British scientific society" (page 316) which has "just requested copies of everything available for its files." Is it perhaps a society of psychiatrists? The inclination of theosophists to take up with every crazy idea is enough to make a lover of that noble philosophy weep.

The Sacred Oil Man.—One George Adamski has attracted quite a following in Los Angeles by his lectures on occult subjects. Besides lecturing on occultism, so-called, he has been peddling an oil consecrated by the Masters of Tibet, guaranteed to remove facial blemishes, restore vitality and even, so I hear, to raise the dead; two dollars an ounce bottle, if you please, as long as the supply lasts. It is said that the ladies just fell for it. Adamski represents "the Royal Order of Tibet", which "is for the purpose of establishing the All into One Eternal Life Progress",

so he says. That sounds sweet and we need not be surprised that George is, or was, collecting funds for building a two million dollar monastery at Laguna Beach. The funds were secured in exchange for stock in purported oil wells in Oklahoma. I learned much through reading Adamski's pamphlet on "The Invisible Ocean", among other things that "Hydrogen and Oxygen is boundless and limitless." I learned still more, namely, that the more damned nonsense one talks the surer one is of finding followers, especially when backed by bottles of consecrated oil and a vigorous application of the Tibet racket.

I am told that Adamski's followers consist largely of disgruntled Besantite theosophists. Why, I know not, unless it is because, while Leadbeater's consecrated oil, or chrism, smeared on the top of the head, only purifies the soul, Adamski's oil removes wrinkles, which is much more important. The soul, being eternal, can wait to be purified, but wrinkles, no—they must be taken in hand at once.

Doubtless there is a germ of truth in the Adamskille teachings. This attracts people who regard it as proof of the veracity of the hokum. It should be perfectly obvious that no occult adventurer could succeed if he put forth nothing but nonsense. The germ of truth serves as the bait, especially if ornamented with claims about Tibetan authority, and ultimately the sucker, or at least his money, is landed in the adventurer's pocket. Don't think that presenting a truth is sure proof of honesty or sincerity.

"*The Saint Germain Activities*".—It was David Hume, I think, who said that it is more likely that men will lie than that miracles should occur. Without denying the possibility of most unusual occurrences, of which there is abundant evidence, it is possible to overdo the matter in writing. In reading the book *Unveiled Mysteries*, by C. W. Ballard, who uses the pen name Godfré Ray King, I was constantly reminded of Hume's saying. It is one thing to write a professed work of fiction, such as was Bulwer Lytton's *The Coming Race*, and to cram it full of miracles. But it is quite another to put forth such a book and to claim that it is sober truth, a record of personal experiences. Ballard does just this. He claims to have met while on a hike on Mount Shasta in northern California the "Ascended Master" Saint Germain, whose name is well-known to theosophists and who is described by Leadbeater as the Count Ragoczy who, by the way, was the patron saint of the late Dr. Weller Van Hook. Saint Germain performed an almost endless series of miracles for Ballard's benefit, from filling his drinking cup every now and then with various sorts of celestial nectar, to turning a wild panther into a tame one and setting him to watch Ballard's body when he was off in his astral, taking him rides through the akashic records back to his life 70,000 years ago in a wonderful city in the Sahara Desert and to equally wonderful cities in Peru and the valley of the Amazon, and in his astral body to hidden temples and mines in the interior of the earth, where he found gold and diamonds galore and ancient records which, he it said, revealed Ballard's own wonderful past lives as well as those of his wife and son, the Saint performing miracles at almost every step.

If this astounding narrative had been described as a product of trance or automatic writing one might let it go at that along with similar books. But no, it is said to be a record of actual experiences. After reading the book carefully through my feeling was, the man is either crazy or is lying. Not even Leadbeater in all his glory produced such incredible things in his *Lives of Aleyone*; even the story of Aladdin and his Wonderful Lamp is eclipsed and quite tame in comparison. Ballard was taken in his astral body by Saint Germain to a conference of adepts in a temple about two miles underground at which there were present twelve visitors from the planet Venus, "seven gentlemen and five ladies, all extremely handsome" who, after the conclave, tripped back home to their native

planet along a pathway of light. Ballard has a special eye for the clothing of the people he saw and actually devotes pages to describing their robes, frocks and headgear, much as a reporter describes the ladies' dresses at a social function. It would be impossible to give space to the wonders which the book narrates, many of which were preposterous and in contradiction of all known laws of nature.

The book has as frontispiece a picture of Saint Germain. Whether one will be impressed by this portrait will depend on his impressibility. I regret to say that as a portrait of a Master it impressed me much as did the productions of David Anrias, an insipid work of imagination. But there is another side. The writer has gleaned fragments of theosophical teaching, accepts reincarnation, Lemuria, Atlantis and even Mu. How he could have remembered *verbatim* the lengthy discourses of Saint Germain I do not pretend to say, but the ethical teaching is based upon the doctrine of the Higher Self, familiar to all theosophists, but with endless repetition, though in fragmentary fashion, and a distorted presentation. The moral is that if you can only succeed in untiring yourself with this fellow, the Higher Self, you can get anything you want, do anything you wish and, in fact become like the "Ascended Masters", a regular prestidigitator.

Mr. Ballard and his wife are carrying on what they designate as the "Saint Germain Activities" and make no bones about asserting that they have been appointed his "messengers" and are in constant touch with him. In pursuit of this aim they are traveling over the country giving courses of instruction consisting of ten lessons. One may attend one or two of these lessons, but for further instruction one must enroll, have a number given to him and answer an impertinent questionnaire, such as whether one's family approves, whether one is interested in astrology or numerology, etc. I couldn't help wondering whether Christ asked his disciples whether they were interested in numerology before he consented to teach them. I attended the first of these lessons, conducted by Mr. and Mrs. Ballard and lasting two-and-a-half hours. It was enough—I went no more. Mr. Ballard exhibited a colored picture of a man and his Higher Self, which was literally "higher", being about fifteen feet over his head, so he informed us. The man was enclosed in what looked like a champagne bottle and up in the air, connected with him by a luminous rope, was an angelic being—his Higher Self. It should be the object of the man to pull down this angelic being into the bottle and unite with him. When he has succeeded in this all things are possible for him, not only miracles, but even filling his pocketbook, so the speaker said. That, of course, is not the ancient and honorable teaching of the Upanishads, or of any authentic theosophical book. But let that pass. The lady and gentleman spoke alternately, Mrs. Ballard being much the better speaker. When not speaking she struck a samadhi every few minutes, sitting with closed eyes and upraised hands, but it was not a sufficiently intense samadhi to prevent her from rubbing her nose in its midst on occasion. Mr. Ballard told us—his "blessed ones"—some remarkable yarns, one being that when his gasoline gave out he continued to run his car on prayer, and that he had seen a man ascend into heaven, he holding on to him as long as he could. It was "just grand", an one of the ladies remarked afterwards. But I could not help thinking of David Hume.

On the whole I might describe the Saint Germain system as a mixture of New Thought—the Divine Cow that can be milked for any sort of drink you desire—, Spiritualism, a little Theosophy and much general blab, and overlaid with that which appeals to wonder seekers and to such as are hunting for some way of getting what they want. I don't want to do these people an injustice; perhaps they are sincere. But one must remember that one must present a modicum of truth if he expects

to get a hearing, that the confidence man and charlatan work through their skill in impressing people with their sincerity and that making no charge for lessons means nothing whatever, as sooner or later some wealthy and credulous fool will come forward with abundant cash. I have not forgotten Brother XII of the Aquarian Foundation. Further, truth stands on its own legs and has no need of lengthy accounts of miracles, and for the person of discrimination these are rather a drawback, bait to attract the unthinking, ignorant and superstitious. Whatever favorable disposition I might have had from the lecture was completely upset by reading the Ballard book afterwards. There is nothing of real value in the teachings which cannot be found in better form in Theosophy, while the rest is more suited to those who are already besotted with the Leadbeater marvels and who have either lost their sense of discrimination, or have never possessed it.

A Common-Sense Theosophist—Robert Crosbie

The Friendly Philosopher. Robert Crosbie; Letters and Talks on Theosophy and the Theosophical Life. vii, 415 pages, with portrait. The Theosophy Company, Los Angeles, 1934. \$3.00, from the O. E. LIBRARY.

There are Theosophists in name and Theosophists by nature; they are different. (page 162).

Robert Crosbie was born in 1849 and died in 1919. He was a student of H. P. Blavatsky and W. Q. Judge, followed the Judge secession in 1895 and after Judge's death attached himself to Katherine Tingley and was until 1904 a resident at Point Loma. On leaving Point Loma because of differences with Mrs. Tingley which it would be out of place to discuss here, he followed a rather retired life and finally, after some preliminary theosophical activities, founded in 1909 the United Lodge of Theosophists of which he was the leading spirit and inspirer till his death. His aim was to revive the original Theosophy as taught by the Masters and expounded by H. P. B., and to rescue the Theosophical Movement from the destructive influences of the Besant-Leadbeater "revelations".

At this late date, 15 years after his death, the Theosophy Company, Los Angeles, has collected many of his letters, addresses and stray statements into one volume. There are 83 letters and many talks and fragments. The editors have chosen as title "*The Friendly Philosopher*". With equal appropriateness they might have designated it "*The Common-Sense Theosophist*." For on the one hand he treats Theosophy as a practical rather than as an abstract and theoretical subject; on the other he avoids the many follies into which theosophists are all too ready to plunge; further, he never talks about himself, in marked distinction from some other theosophical leaders. As an illustration of his general attitude—and it is but one of hundreds that might be selected—I quote the following (page 162):

"Without any conceit, you know it would be admitted by those who listen to you that it would be an easy matter for you to draw diagrams, and lecture on the differentiation of species, on the various *Logos*, *Dharmas*, and classes of beings, Rounds and Races and so forth; but you know, and anyone can see, that if one had all these qualities at his tongue's end, he would not be one whit better in character, nor would he possess any real knowledge—the knowledge that leads to the wisdom and power of the Adept. Intellectual acquaintance is well enough for those who are entertained by that sort of thing, but those who seek self-knowledge, who will not be satisfied by anything else, go not by that road. Self-knowledge is the first desideratum; the other is incidental and useless without the first. The first requires whole-heartedness, self-discipline, constant service, unflagging determination. It is undertaken only by determined souls and continued by increased heroism—of such are the immortal heroes of the ages. The second can be

followed by any schoolboy, and is necessary to some extent, as an equipment for the sake of others, but unless subservient in the first, it is useless as a means of growth. The general tendency is towards 'intellectualism,' and it is easy to follow that line of acquisition. The effort should therefore be to present and practise the study that leads to growth, using the 'processes' only to assist the understanding. The opposite is too generally the practice. There are Theosophists in name and Theosophists by nature; they are different."

To this I add another, equally characteristic of the man:

"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."

I quote these, not only because of my entire sympathy with the sentiments, but because they are so characteristic of the man Crosbie. Theoretical matters, from rounds and races to the several principles or "sheaths" of man, receive but scant attention; one may or may not accept his views on these, it matters but little. Further, there are but few references to the doings in other societies, but it is here, if at all, that our friendly philosopher manifests a certain severity. He was not an advocate of the policy of non-criticism which is so often advocated by various organizations which cannot stand the test of criticism, and which have much to lose should one undertake to expose their follies.

It is interesting to note Crosbie's attitude towards certain matters which have come to be regarded among theosophists of a sort as all-important. For instance vegetarianism (page 145-6). To hear many theosophists talk, one might think that salvation depends on what one does or does not put into one's stomach. Crosbie will have none of this; he says: "It is so easy for students to slip into bodily observances and stay there; this is the wrong end to begin on. It is best not to make any particular selection as to diet; take what best agrees with you and sustains your body best. There is nothing in a vegetarian diet to create spirituality. . . . Also, cows and sheep would be spiritual if such food had that kind of effect. . . ." In this he follows H. P. B. He is very tolerant towards the use of tobacco (pages 195-6) and I understand did not deny himself the solace of the weed. Neither did H. P. B. nor even the Master M., as several references may be found in *The Mahatma Letters to His pipe*. "True chelashtp", says Crosbie, "is not a matter of diet, postures or practices of any kind; it is an attitude of mind."

But aside from these points the book is thorough and through an appeal for acquiring self-knowledge, self-control and a realization of the Self. Added to these, and without which these would constitute but a one-sided development, is constantly emphasized the all-importance of service, of selflessness, of doing the duty each day presents without thought of the result. In fact, anyone can see that it was largely the philosophy of the *Rhaguvad Gita* which made Mr. Crosbie. It is impossible to do more than scant justice to the book in the small space at my disposal. I can only urge my readers to read and study it and if possible, to possess it. It is the healthiest book of a theosophical character that has appeared since the publication of *The Mahatma Letters*. One cannot help expressing the hope that students of the United Lodge of Theosophists as well as others will make use of it as a study text book. Whatever criticisms may be made of the present policies and attitude of the U. L. T. it must be said that as a founder they had a modest, sensible, clean and beautiful soul and the respect they show to his memory is well deserved.

The Sanskrit Fad.—Point Loma T. S. has gone clean daft over Sanskrit. *Lotus-Circle Messenger* (May, page 175) tells us: "We cannot teach Theosophy without it." What? H. P. B. and Judge did it with scarcely more than a dozen terms, while Charles Johnston's translation of the *Gita* contains not a single Sanskrit word.

Dr. Arundale on "The Secret Doctrine"

In six pages of small print in *The American Theosophist* of December, 1934, and January, 1935, Dr. Arundale presents his ideas about H. P. Blavatsky's great work, *The Secret Doctrine*. The article is well worth reading, not if one wants to learn anything about this book, for he will not, unless that it is too deep for the Doctor, but if one wants to learn something about the president of the society founded by H. P. B. The whole article is a colossal vacuum as far as any real information about *The Secret Doctrine* is concerned, but it is not a vacuum as far as regards the Doctor, for much of it has nothing to do with *The Secret Doctrine*, but is an exposé of the Doctor as an egotist.

On page 3 (January) he says: "It is very, very wonderful to be able to oscillate between the intensity of the 'I' and the supremacy of the 'Not-I'". The Doctor, however, oscillates mainly about the intensity of the "I", for in paragraph after paragraph he forgets entirely what he started to talk about and calls attention to himself. We are told, for instance: "I suppose that I may say (if I may intrude a personal note) that I have, as the outer world would say, suffered—well, I do not think the expression would be too strong—hell on various occasions. . . . But I have never been unhappy in any hell. . . ." Just what the Doctor's hellish experiences have been does not appear, but it does appear that this has nothing to do with *The Secret Doctrine*, which merely affords him an opportunity to talk about himself. His impressions of *The Secret Doctrine* are scarcely worth quoting, as he says, speaking for himself: "There is not a single page or a single statement in *The Secret Doctrine* which can be understood as it is." But the following is a gem: "You can tell at once what stage of evolution a person has reached by finding out whether he prefers a republic or a monarchy. No real occultist prefers a republic. He must prefer a monarchy. . . . One must accept the outer world in its crudity and vulgarity, but I should prefer not to live in a republic." Don't overlook the Q. E. D. The Doctor prefers a monarchy; he is an advanced occultist, high up on the ladder of evolution. This may be set aside by side with his test of intellectuality, whether a person wears horn-rimmed spectacles (*World Theosophy*, February, 1932, page 106). No intellectual person wears such glasses, and the Doctor's glasses are rimless.

As a guide in studying *The Secret Doctrine* the whole article is misleading and worse than useless, but as indicating the sort of log the theosophical frogs have chosen for king it is simply invaluable.

At the Periscope

Latest News in Brief.—Irving S. Cooper, Regionary Bishop of the Liberal Catholic Church in America, and supposed theosophist, died Jan. 17.—Rev. F. E. Uday, Liberal Catholic priest and authority on birth control of cats, died Jan. 27.—Mrs. M. M. Salanave returns to America; starts Buddhist bureau for women; to publish Buddhist Women's Home Journal.—Arundale invents new word, "Togetherness"; pidgin English for Brotherhood.—Australian theosophical broadcasting station eating up T. S.—Arundale squirms in as Leadbeater's successor as Comasonic Deputy for Australia and the East; has the appetite of a whale for offices.—Magazine *Theosophy* gets hot over publication of *Mahatma Letters*; no business to be published, says Anonymous; Masters' words not to be read by hot polloi; asserts all teaching in them is in *Secret Doctrine*; some story and some history.—L. W. Rogers starts new independent periodical, *Ancient Wisdom*; cock-sure war is coming.—Wm. Kingsland dynamites the biblical pyramidists in new book.—A. Trevor Barker comes to life again in *English Theosophical Forum*; congratulations.—Om Cherenzi, Lord Abbot of Ch'an Cheng-Loh Budhic Center in Sin-Kiang, now in America, roughly whacks AMORC as fraud; plant humbug, says he;

knocks over AMORC elephant and Imperator in 70 page letter.—James M. Pryse publishes "Memorabilia" of H. P. B.; says she soon reincarnated as young man, appeared to him mayavirupically and shot him full of prana; splendid memory, has J. M. P.—J. W. Hamilton-Jones, of Phoenix Lodge, T. S. (London), spans T. S. in February *Theosophist*.—Canadian T. S. Leadbeaterite lodges may form second Canadian Section; see how these brothers love one another.—Sir Thomas More, of *Utopia*, made saint by Pope; why not try Bellamy?—Henry Hotchener now manager for John Barrymore.—George Arundale already has "seven year plan" for T. S.; will include theater, museum and gallery of portraits and statues of eminent people at Adyar; Wheaton should donate its Borglum caricature of H. P. B.—Jinarajadasa to tour America, June-October; to gather with the saints at Wheaton.—Arundale to sweat out at Adyar this summer; to "regiment" back to straight Theosophy movement; would be colonel of the regiment.—Josephine Ransom, Gen. Sec. T. S. in England, thwacks the Baileys for distributing pamphlet to members without her permission; Baileys say Masters will move out of T. S. in 1936, unless it reforms.

Inter-Society Fraternization Convention.—Attention is again called to the third theosophical inter-society fraternization convention, to be held at Toronto August 23, 24, 25. This occurs during the Canadian National Exhibition, also held at Toronto, which lasts two weeks, and to which reduced rates are given by all American transportation lines. Theosophists of all societies and of none are invited. For further information write to the Convention Committee, 52 Isabella Street, Toronto. U. S. visitors can bring back with them \$100 worth of liquor duty free if intended for personal use, and will learn that other societies than their own are not of the Evil One.

The Tibetan Racket.—Tibet is a land of mysteries. Much of a more or less authentic character has been written about it; the books of Mrs. Alexandra David-Neel are presumably authoritative as far as they go; the *bona fides* of the theosophical Masters seems to be well established, and these, while not Tibetan by race, live in that country. But the reputation of Tibet as a land of the occult makes it possible for pretenders to claim to be authorized teachers, coming from or connected with some institution or organization in that country. The inaccessibility of Tibet for most persons and the difficulty of getting authentic information make this a relatively safe proceeding and one has but to proclaim his relationship with Tibet to secure followers. I am not mentioning names or making charges, but suggest that claims based upon Tibetan connections should be inquired into carefully before one accepts them or commits oneself in any way. Further, one must remember that there are all sorts of cults in Tibet from the highest down to simple black magicians, and that the name itself confers no sanctity whatever.

More Leadbeater Piffle.—A. J. Hamerster, writing on "William Crookes and Occult Chemistry" in the July, 1934, *Theosophist* says (page 452): "the working together of W. Crookes and C. W. Leadbeater, hinted at in the above quotation, did not stop when the former died in 1919. I have heard C. W. Leadbeater say last year, that in his latest investigations in Occult Chemistry he had received much assistance from William Crookes, who had shown a keen interest in these researches from their very beginning in 1895, and who now had put at the disposal of the occult investigators the wonderful chemical laboratory which he had constructed on the astral plane for his own use." That explains why we don't hear from Leadbeater; he is probably working in that astral chemical laboratory and is too busy to report his whereabouts. It is interesting to observe that Mr. Hamerster offers no quotations from Crookes to prove his interest in Leadbeater's "researches." The claim is Leadbeater's own and probably fraudulent.

Mrs. Salanave Returns to America.—Mrs. Miriam Salanave, the American woman who has traveled in India, China, Japan, Burma and other oriental countries studying Buddhism, and who on her last visit entered into close association with many Buddhist women, has returned to America and has started a bureau with the object "To disseminate Buddhist information and literature among women through correspondence, hoping to arouse the spirit that so stirred women in early Buddhism." She has published an illustrated pamphlet, "A Buddhist Roll Call", which may be had free (though a small donation or even a stamp would be appreciated) on application to the Western Women's Buddhist Bureau, Apt. 4, 715 McAllister Street, San Francisco, Calif. By "Western" is here meant occidental in the broad sense. This narrates her experiences and aims and is most interesting. It will be remembered that Mrs. Salanave's tours in the Orient were accomplished almost without funds and largely on foot, a testimony to her enthusiasm and perseverance, in fact, I do not know her equal in these respects. Those who have read her interesting article in *The Canadian Theosophist* and in *Buddhism in England* will, and others interested should, write for this pamphlet. To get in touch with such an indefatigable worker would be a privilege.

Youngsters to Shoot Sanskrit.—The *Lotus-Circle Messenger*, organ of the Point Loma Lotus-Circle for children, seems to have forgotten Theosophy and is going in heavily for Sanskrit (to be pronounced Sanskreet). That is just fine; soon we shall hear the little ones reading the Bhagavad (pronounced Bhugavud) Gita in the original, and now and then one of them may prepare an original translation for his daddy. Further we are told that Sanskrit is the language of the gods and that it is destined to become the universal terrestrial language, replacing esperanto. Consequently it will be of immense service in this life and will be indispensable in heaven if one expects to move in the highest society. Seriously, however, very few of these lambs will ever get enough Sanskrit to enable them to read a Hindu classic with ease and without becoming absorbed in the dictionary and grammar that he misses the sense, and in no case equalling a professional Sanskritist. It looks as if this, like "hummus" for karina, is just a fad (pronounced fud) of Dr. de Puucker. I am reminded of the advice of Mephistopheles to the Student in *Faust*:

On words let your attention centre!

Then through the safest gate you'll enter

The temple-halls of Certainty.

Considering how many things are to be learned by children I look on this fad as distinctly Mephistophelian, even though no one would suspect the Doctor of such intentions. If I had a child, I'd get him away from such influences as quickly as possible.

T. S. and L. C. C.—The December *American Theosophist* (pages 273-4) presents an article lauding the St. Michael's Center at Huizen, Holland. This is described as one of the only three spiritual centers recognized by the Masters, the others being Adyar and Sydney (Where's Wheaton?). It was formerly headed by the notorious Bishop Wedgwood, of Liberal Catholic ill-fame, then by George Arundale and now, since he is busy promoting "straight Theosophy", by Mrs. Rukmini Arundale. We are told that there are plenty of angels on the property and that you feel the presence of the Masters. "The cooperation with the angels is the special feature of this Center, and the Master the Prince takes special interest in its activity, and is in fact its Inner Head." Who "the Master the Prince" may be I have no idea, probably a Wedgwoodian invention, but that we have here a continued attempt to push the Liberal Catholic Church into the T. S. under the patronage of Mrs. Arundale is fairly obvious. One wonders whether this is a part of Dr. Arundale's "straight Theosophy".

Mr. Rogers Starts New Periodical.—The most readable part of *The American Theosophist* has usually been Mr. L. W. Rogers' section, "Personal Opinions". In the February issue (page 41) he laments the fact that most persons who are incited by a lecturer to join a theosophical study class lose interest and drop out. He believes he has found a solution and has started a monthly, *Ancient Wisdom* (four pages, newspaper size), which aims to foster an interest in theosophical and occult topics. Mr. Rogers is the most able lecturer of the American Section and this will be a Mr. Rogers at long range and once a month. The first issue contains some interesting articles and Mr. Rogers' "Personal Opinions", which will no longer appear in *The American Theosophist*. I cannot agree with Mr. Rogers in placing so much stress on psychic phenomena, ghosts, dreams and the like. These may be interesting and scientifically important, but they have little to do with real Theosophy. Entertaining is the prominence given to prophecy and the attempt to make something occult out of it. For example, Mr. C. E. Luntz contributes an absurd article on "Seeing the Future", in which he aims to prove the clairvoyance and prophetic powers of "that grand old man of Theosophy, Charles Webster Leadbeater", because he makes mention in his book, *Man: Whence, How and Whither*, (page 434) of a television apparatus used by people 700 years hence. This is in no way more remarkable than Jules Verne's story of a submarine, *Twenty Thousand Leagues under the Sea*, written in the sixties. Roger Bacon, in the thirteenth century, predicted flying machines and automobiles, while about fifty years ago a British novelist wrote a story telling of getting music by sticking a plug into the wall. Are we to infer therefrom that Bacon, Verne and the novelist were clairvoyants and prophets in an occult sense? The grand old Leadbeater did not foresee the outbreak of the World War. There is a conspicuous lack of mention of the Theosophical society and one wonders whether Mr. Rogers is starting out as an independent. Whether *Ancient Wisdom* will add to the section's membership is questionable. I doubt it. Mr. Rogers is likely to provide such strong drink that the Arundalian-Cookian cambric of *The American Theosophist* will no longer be attractive. The subscription to *Ancient Wisdom* is 60 cents a year (foreign, 75 cents) and the address is 1201 North Alvarado Street, Los Angeles, Calif.

A Letter of T. Subba Row.—Those who have read T. Subba Row's remarkable "Lectures on the Philosophy of the Bhagavad Gita" will enjoy hitherto unpublished letter of his, to be found in the March *Theosophical Forum*. Students of *The Mahatma Letters* will be interested in his estimate of Mr. O. H. Reane. To be had for ten cents from The Theosophical University Press, Point Loma, Calif.

Catholics and "Untouchables" in India.—At the All-India Roman Catholic Congress held in Madras in December, 1933 (reported in *The Madras Weekly Mail* of Jan. 4, 1934) there was a vigorous protest against the fact that caste Hindus becoming Roman Catholics frequently carry their caste prejudices into the Church with them. On becoming Christians they have renounced the Sacerdas and the Agamas upon which the defense of untouchableness is usually based, but the prejudice is so deeply rooted that in some churches, especially in southern India, depressed class Catholics are roped off from the caste Catholics and are not permitted to partake of the Lord's Supper till all the caste members have been served. In some cases where priests have protested against this unchristian attitude their churches have been boycotted and the priests insulted. Thus the Congress emphatically condemns. All are brothers in Christ. Yet here in America one finds the same condition. With rare exceptions there is not a white Christian church where a negro, no matter how well dressed or educated, would dare to show his face, and one wonders why the church authorities have not invited a negro Christ to meet the occasion. How the matter stands in heaven I am not informed.

Mr. Cook and Membership Dues.—President Sidney A. Cook is still arguing the matter of raising the membership dues of the American Section, T. S. (Adyar) from \$3.00 to \$5.00 for lodge members and from \$6.00 to \$8.00 for members-at-large. He says that the consensus of opinion is in favor of such a step. It is therefore interesting to compare his views with the statements of Mr. L. W. Rogers in his monthly article in the January *American Theosophist* (page 17). Mr. Cook sits in his office and reads letters from members who are perfectly willing to have other members squeezed \$2.00 a year additional, and for what? To enable George Arundale to spend more in traveling and in venting his vacuities on the membership. Mr. Rogers, on the contrary, as traveling lecturer, sees what actual conditions are, and in the article referred to—not written with reference to Mr. Cook's scheme—gives a most pathetic account of the difficulties many lodges have in meeting present expenses. In the Northwest, for example, the lodges have had to consolidate their Wednesday and Sunday meetings because members could not afford the car fare twice a week. "Even with reduced rents they are hard pressed to get the cash to meet the monthly bill and take care of incidental expenses." Under such circumstances to expect of these hard-pressed members to cough up more money to keep the Georgian bellows working seems the height of folly. It is idle to talk about how the Section would gladly carry free those unable to pay. Self-respecting people, no matter how poor, wish to pay for what they get; they do not wish to be treated as charity patients for the privilege of attending hot waffle suppers, dances and other such activities as occupy the lodges, if we may judge from the *American Theosophist's* lodge reports. Further than that, as Mr. Rogers points out, many of them have families to support and Mr. Cook's subsidy to Dr. Arundale would have to come out of the stomachs or off the backs of themselves and their children.

Australian Broadcasting Station.—Mention has been made (Jan.-Feb. Curric) of the difficulties between the Australian Section, T. S. (Adyar) and the broadcasting station 2GB. This station was established by George Arundale as an independent corporation, but the funds came largely from members of the T. S. Section, many of whom, beguiled by the wily George, handed their stock over to him in trust for certain purposes, such as maintaining a palace for Leadbeater. Now that the Section is hard up financially these members want to get their stock back so as to use the proceeds for sectional expenses. But George will not disgorge. It is reported (Dec. *American Theosophist*, page 285) that from an original investment of \$12,000 its assets have grown to more than \$80,000. Clearly then it is a money making institution. Yet the Section which founded it can get none of it to keep going. 2GB has now started a library, manned by a personnel which will give free information on a variety of topics besides Theosophy. It has already killed the Section's library and book shop—a source of income—and appears to be in the process of devouring its parent. It has the cash and can make a great splurge, while the T. S., being penniless, can do nothing. We are looking forward to its starting classes in red, yellow and blue Theosophy and Liberal Catholicism, and, perhaps, a vegetarian cafeteria, a Turkish bath and a banner shop.

Theosophy for Readers of German.—Those who read German or who wish to practise in so doing and at the same time to cultivate their Theosophy should take *Das Theosophische Forum*, bi-monthly organ of the German Section of the Point Loma T. S. The editor is to be complimented on his remarkably clear articles on the elements of Theosophy, free from technicalities, which are among the best to be found in any current journals. Subscription, 2.70 marks (about \$1.10) a year, to be sent to Konrad Wening, Karlstrasse 15, Zirndorf-Nürnberg, Germany.

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- Wisdom of the Upanishads, boards, \$0.38 (from \$0.75).

New Edition of T. Subba Row's Lectures on Bhagavad Gita

Heretofore the only available edition of T. Subba Row's famous *Lectures on the Philosophy of the Bhagavad Gita* has been that printed at Adyar. The Point Loma T. S. has just issued an American edition which is to be commended. It is an exact reprint of the lectures, without editing, as printed in *The Theosophist*, Vols. VII and VIII, and differs from the Adyar edition in containing the very valuable introductory lecture and an elaborate and excellent index. This is one of the theosophical classics, one of the few I intend to take with me when I go to prison or the poorhouse, \$1.00, from the O. E. LIBRARY. The Adyar edition with sketch of T. Subba Row's life and activities, \$1.25.

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The famous Martyn letter to Mrs. Besant about Leadbeater. Of Mr. Martyn Mr. Leadbeater wrote to Annie Besant, May 17, 1906: "Martyn is so eminently a man of common sense that I always feel disposed to allow great weight to any suggestion which he ventures to make." And he made this one.

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THE TORONTO THEOSOPHICAL FRATERNIZATION CONVENTION

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I suggest to those who are prevented from attending the convention, but who are in sympathy with its aims, that it would be a gracious act if they would at least register their views by writing a letter of sympathy and regret to the committee in charge of the meeting. Such letters, if not perfunctory, but really sincere, actually carry more weight than one might at first thought suspect, and would do much to make up for any slowness of personal attendance.

The fraternization movement to which this convention is intended to give emphasis was, as every reader of the CRITIC knows, initiated by Point Loma and, indeed, by Dr. de Purucker, and the results were gratifying, notwithstanding the somewhat injudicious remarks about "one great theosophical society with one spiritual head", which led to what seemed to me rather unjust criticisms from certain quarters. It is by no means necessary that all theosophists should sign up with one society to be brothers; all that is needed is that they should recognize the fact that they are all working for a common end, the bringing of theosophical principles before the world, and that much can be effected by joint action which would be prevented by the public spectacle of different organizations pulling in opposite directions, treating each other with indifference or even scorn because of some minor differences of creed or of method. It is a sad spectacle to see several lodges of different societies in the same city the members of which do not even know each other, to say nothing of occasionally attending each other's meetings either privately or by invitation.

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officials of some of the societies the contrast has been, in my estimation, scandalous. It is well-known that Mr. Cook, president of the American Section, Adyar T. S., has bluntly refused to make the least move in the direction of friendship, and by circularizing his lodges has done whatever in his power lies to thwart such interchanges. Good motives, no doubt, just as were those of the mediaevals who burned those who held different opinions of the Holy Ghost from their own. Good intentions can pave the way to hell as well as to heaven and at present I can only express my disgust for intentions which, however good, are in direct conflict with the expressed wishes of the Masters.

To everyone who reads these poor lines I would put the question: "Do you believe in separateness—the great heresy, someone has called it—or do you believe in Brotherhood?" If you believe in Brotherhood, is not the likeliest place to begin practising it, outside your own society or group, the broader group of believers in Theosophy? Is not the best way to realize this ideal actual broadening of your associations, rather than just indulging in theoretical speculations on the subject? Why not enroll as a champion of real fraternity rather than sticking within your shell?

As regards the convention, while speeches are an essential part of such gatherings it should not be forgotten that the really important point is that members of different groups should get together and learn to know each other. So in that sense the convention should be a social affair rather than being restricted to a cut and dried program. Let me tell you a personal experience. As a long time Adyarite I had been led to believe that the denizens of Point Loma were a sort of theosophical reptile. What was then my surprise on meeting some of these reptiles to find that they were just as human and in many respects far better than myself and that they knew more Theosophy than I did. I was put through a rather thorough cleaning process, and if you need it you will find nothing better than going through the same experience.

Finally, the convention will be held in Toronto, August 23d, 24th and 25th. The Canadian National Exhibition will be held there at the same time, covering two weeks. You can take in both and get reduced rates from all American transportation lines. For further information address the Convention Committee at 52 Isabella Street, Toronto, Canada. Plan your vacation accordingly and don't postpone it.

This Means You, Reader

The Editor cannot report himself as highly jubilant over the number of new *Caric* subscribers received through repeated suggestions that your aid in this direction is needed. He has talked himself almost blue in the face, but with almost no result; his appeals seem to be placed on ice for future reference. If you really think the *Caric* worthwhile why don't you interest a friend or two? We shall be glad to send two or three sample copies to any person you think might be interested. But it is your influence that counts and we are seeking *bona fide* paid subscribers, not a free mailing list; our exchequer won't stand it.

Magazine "Theosophy" Places "The Mahatma Letters" On U. L. T. Index Expurgatorius

Under the title "Aftermath" the magazine *Theosophy*, a leading organ of the United Lodge of Theosophists, beginning with January, 1935, has resumed its historical articles on the Theosophical Movement, starting with 1925. These anonymous articles should be read by every student of theosophical history, but with a well-filled salt-cellar near at hand, for while they are largely history, they are in part just "story." It is refreshing to read the lambasting which is given to the neo-theosophical luminaries, A. P. Sinnett (February) and Annie Besant (March). Nowhere

can be found in short compass a better exposé of the vagaries of Mrs. Besant, her World Teacher, World Mother and Liberal Catholic Church hallucinations. These are all demonstrable facts, the documentary evidence is here produced, and can be found in older issues of the *Curré*.

"Theosophy's" Early Praise of "The Mahatma Letters"

But attention must be called to the obvious hostility of the writer, which may be supposed to be shared by the editors, to the book, *The Mahatma Letters to A. P. Sinnett*, a hostility of which there is abundant evidence shown by U. L. T. interests in various places. When this momentous collection of letters, by far the largest collection of direct teachings of the Masters, was first published in 1923 the magazine *Theosophy* hailed it with loud acclaim. It said in part (March, 1924, pages 204, 206):

"These Letters are, beyond all question the one great and final contribution to Theosophical literature and history since the *Secret Doctrine*. They solve the hitherto baffling and inscrutable mysteries in connection with the public course of the Movement, by bringing in light the missing links of its degradation through theosophists, theosophical societies, and the world at large. . . . Let all true Theosophists rejoice at the light that is now shed on the dark places of the past and present. . . ."

Now Repudiates Them.

And much more. Now, however, *Theosophy* sings a different tune. The *Curré* (April, 1934) pointed out that since 1930 at least the U. L. T. magazines have often quoted from *The Mahatma Letters* when it suited their purpose to do so but almost invariably (in 86 cases out of 87, to be exact) have made no acknowledgement of the source. We now have a further indication of their hostility. We read (*Theosophy*, February, page 149), speaking of the Theosophy Company's meritorious publication of a Guesnille *Secret Doctrine*:

"Likewise it enabled everyone to compare the teachings of *The Secret Doctrine* with the contents of the *Mahatma Letters* and know for himself why the Masters had forbidden the publication broadcast of Their Letters to Mr. Sinnett. All that is taught in the Letters is contained in *The Secret Doctrine* which was originally published in 1888, and is there presented in proper form for students under the direct instruction and sponsoring of the Mahatmas themselves. The publication of the Mahatma Letters in violation of Their own injunction, and recourse to these Letters instead of to *The Secret Doctrine* for instruction in Occultism, shows the difference between true and false psychology. Mr. Sinnett's use of the Letters was such as to close to him the door opened via H. P. B. with the Mahatmas: what will be the effect of the unlawful publication and use of them thus made possible to so many 'hopeless incurables in the Mysteries'?"

Why the Masters Cut Off Sinnett

This is an interesting paragraph. One has but to compare it with the earlier *Theosophy* article above quoted to see that *Theosophy* is condemned out of its own mouth. Further, it is *not* true by any means that all the teachings of the Letters are to be found in *The Secret Doctrine*. Then there is no evidence produced that the breaking off of the correspondence between the Mahatmas and Mr. Sinnett was due to his use of the Letters. On the contrary, the real reason is clearly set forth in the Letters themselves, especially in Letter LXII (page 351). Here we read:

"My poor, blind friend—you are entirely unfit for practical occultism! Its laws are immutable; and no one can go back on an order once given. She can send no more letters to me, and the letter ought have been given to Mohini. However I have read it; and I am determined to make one more effort—(the last that I am permitted)—to open your inner intuition. If my voice, the voice of one who was ever friendly to you in the human principle of his being—falls to reach you as it has

often before, then our separation in the present and for all times to come—becomes unavoidable."

The above paragraph in *Theosophy* is a direct injunction to those who may read it not to study or even touch *The Mahatma Letters*, an injunction which there is evidence is being strictly obeyed by those who are so unfortunate as to come under this influence.

What Mahatma K. H. Said About Publication

It is quite true that in one of the Letters (Letter LXIII, page 357) the Master K. H. writes:

"The letters, in short, were not written for publication or public comment upon them, but for private use, and neither M. nor I would ever give our consent to see them thus handled."

On the other hand an original letter from Master K. H. now in the Adyar archives, and probably written to Mohini Chatterji (*Letters from the Masters of the Wisdom*, Vol. I, page 105) states:

"You may, if you choose so, or find necessity for it, use in 'Man' or in any other book you may chance to be collaborating for, anything I may have said in relation to our secret doctrines in any of my letters to Messrs. Hume or Sinnett. Those portions that were private have never been allowed by them to be copied by anyone; and those which are so copied have by the very fact become theosophical property. Besides, copies of my letters—at any rate those that contained my teachings—have always been sent by my order to Damodar and Upasika, and some portions even used in *The Theosophist*. You are at liberty to even copy them *verbatim* and without quotation marks—I will not call it 'plagiarism' Thus not only you, a chela of mine, but anyone else is at liberty to take anything, whole pages, if thought proper, from any of my 'copied' letters and convert their 'droas' into pure ore of gold, provided they have well grasped the thought."

Note, please, that this contains a *carte blanche* permission to anyone whatever to make use of or even copy *verbatim* any of the letters copies of which had been sent to H. P. B. and Damodar, or copies of which had been sent out by Sinnett. The only possible exceptions are the "private" letters to Sinnett or Hume, letters dealing with personal matters, which these two did not allow to be copied. And yet it is precisely the publication of these personal or historical letters, as distinguished from the "teachings", which *Theosophy* in 1924 (see above) regarded as so important. And today it is the publication of the "teaching" letters that it looks on as unpardonable. The Anonymite seems to consider his own judgment better than that of the Master K. H. himself.

Are the "Letters" Confidential Today?

With regard to the publication at a much later date of private correspondence—private because it is the affair of none but the writer and recipient, or might involve others in undesirable publicity—it is universally recognized that injunctions of privacy do not hold forever. There is constantly published the most intimate correspondence of persons now dead and who need no protection, to say nothing of secret state documents the reason for the secrecy of which no longer exists. Were it not for this we should have no history or biography worth the name. Whether an injunction made under the peculiar conditions existing in 1884 is applicable to conditions 39 years later, when there was a grave crisis in the Theosophical Society and when the Masters' teachings were being ignored and perverted and which nothing but an authoritative series of statements could thwart, may be a matter of opinion. It is thought by many that the publication of the Letters was instigated by the Mahatmas for this very reason and that they could easily have thwarted it had it been desirable. On that too, opinions may differ.

Sauce for the Gander

But when the *Theosophy* writer speaks of "false psychology" and of

"hopeless incurables in the Mysteries" one is prompted to ask whether these rather strong terms do not apply to himself. He is constantly referring in these articles to *The Mahatma Letters*. Consequently he must have read them. If so, why does he do that which he thinks it improper for others to do because of their private nature? And why did the magazine *Theosophy* in its series later published as *The Theosophical Movement* constantly quote from documents marked private and issued to E. S. T. members under pledge of secrecy? Are we to suppose that this anonymous writer, or the editors of *Theosophy*, are above all rules applying to lesser mortals? No, what is sauce for the goose is sauce for the gander. If *The Mahatma Letters* are private documents today, no one without a diploma of sanctity and a special permit from the Mahatmas is more entitled to read them than any others, or to discourage others from doing what he does himself when it suits his purposes. When a writer of what he calls history sedulously conceals facts which do not fit in with his thesis, and invents facts which are fiction, in order to serve his cause, as we shall show elsewhere, one wonders what ulterior motives may lie underneath his specious statements.

Sensible students will not be deterred by talk from those who do not practise what they preach; they will study *The Mahatma Letters* because they afford the only source from which we may learn from their own pens what the theosophical Masters are and what they are not; because they can get their teachings unfiltered through any other mind, and with the full knowledge (see above) that the Masters themselves have permitted it. Any attempt to dictate their reading to them will only be regarded as an attempt at suppression and one made for ulterior purposes. They will not tolerate being treated like those who are kept by the Roman church from reading the Scriptures and who are permitted to receive only what the priest chooses to dole out to them.

The Sanskrit Jabberwock

*"Twax drillig, and the slithy toves
Did gyre and gimble in the wabe;
All mimsy were the borogoves,
And the mome raths outgrabe.*

—*Jabberwocky*, in "Through the Looking-Glass"

A curious instance of a fad run wild is being presented by the Point Loma Theosophical Society lately, in its urging the study of Sanskrit for everybody, including infants, and as far as I can learn those contracting this peculiar infection are just plunging head-first into the Sanskrit pool and pulling their children in with them. I don't wish to speak unkindly when I say I am reminded of a certain Gospel story about a herd of respected animals which committed wholesale suicide by drowning.

Naturally I do not object to the study of Sanskrit under special conditions. Sanskrit is largely the root language of our own and one learns from it the origin of some of our familiar words. Its practical use in this respect is, however, far less than that of Greek or Latin. It is a difficult language, with highly developed inflections and conjugations, as are Latin and Greek. The evolution of languages is an interesting study, and for the professional philologist Sanskrit is invaluable. The question of the value of studying Greek and Latin as a form of mental discipline has long been argued pro and con, and this applies to Sanskrit also. With that I am not concerned.

But whether such a study is desirable for the average adult individual depends much on how he would spend his time otherwise. If I had to decide between acquiring proficiency in playing bridge or running to the movies, and devoting the same amount of time to Sanskrit, I should probably choose the latter. If the present Sanskrit epidemic causes people to employ time on it that would otherwise be frittered away, I am all for it.

But life is short. We must consider first, is Sanskrit of any use to students of Theosophy commensurate with the time that must be devoted to it before it can be said to be of real value? Secondly, is it proper to force its study on children? Will it help their theosophical training? It is conceded that the religious and philosophical books of India, those coming down to us from olden times, are largely written in Sanskrit, though we may add that the very extensive and valuable Buddhist literature is written mostly in Pali, a relative of Sanskrit. If then, one possesses a fairly perfect knowledge of Sanskrit, such as would entitle him to be regarded as a Sanskrit scholar, it would unquestionably be of use to him to read these religious and philosophical books in the original tongue.

The Big, Big "IF"

But the "IF" is a very big one. To acquire such facility one must virtually give up his life to it, as have our greatest Sanskrit scholars. Unless one is prepared to do this, to make it a life study, a profession, and to give up many other things for it, one would do much better to avail oneself of the translations made by professional Sanskritists. One can rarely hope to do as well as the professionals have done, and in one's struggling with the grammar and dictionary one is far less likely to arrive at the thought of the original writer. Let him who has gone through the ordinary school or college Greek ask himself whether he can get more out of Homer or Plato today by digging through them with the aid of a lexicon than by reading a good translation.

To take a single example, we have at least twenty-five English versions of the *Bhagavad Gita*, many of them made by professional Sanskritists, and but few amateurs could hope to equal them. Some of these were made by theosophists. If the translator knows his Theosophy, knows Sanskrit and knows enough English to give a fair equivalent of the Sanskrit terms, he may produce a reliable and readable English translation. Such, for example, is that of Charles Johnston, which contains not a Sanskrit word from beginning to end.

So, then, for the average person who wants to learn something of Theosophy, yes, even to go into it more deeply, the time put on Sanskrit would be much better spent on a direct study of Theosophy in English, using when necessary the many excellent translations of Sanskrit literature.

Sanskritizing the Kiddies

When it comes to children the case is much worse. Can a child be better taught theosophical principles by cramming his little head full of Sanskrit words, turning him into a human parrot, than by giving him simple theosophical ideas in plain English? I am told that under the influence of the miasm proceeding from Point Loma small children in Boston are going about telling people that they are studying "Sanskreet". What would you think if one of the lambs should tell you that he is learning "francals" or "Deutsch", or that he is going next summer to "Paree"? You would not blame the child, but you would probably think that his teacher or parents had gone mad; and you would be right. "Sanskrit", pronounced as spelled, has for a long time been a perfectly good English word, and to talk of "Sanskreet" while speaking English—while one cannot blame the poor children—is not only an indication of conceit somewhere, but shows that those who do it have lost their sense of propriety and have become the victims of an affected pedantry.

Theosophy Ideas, not Words

One of the chief objects of a theosophical society is, I take it, to study and encourage the study of Theosophy, the living theosophical life, and to help others to do so. Theosophy consists not in words, but in ideas; it is a system of thought. The ideas can be expressed in any reasonably well developed language familiar to teacher and hearer. The proper words

to express these ideas are the most familiar ones that can be found, and to substitute a foreign word for a good English one which would do as well indicates either an intolerable pedantry or a lack of such command of one's own tongue as any ordinarily well educated person is supposed to possess. The former is a sort of disease; the latter would indicate that time devoted to mastering one's own language would be better spent than in learning words which mean the same, but which are unknown to the man in the street.

How Did the Sanskrit Menace Start?

How and where did this curious notion of teaching children Sanskrit (to be pronounced "Sanskreet"!) originate? *The Lufas-Circle Messenger*, published at Point Loma, has had the excellent aim of teaching Theosophy to children, and aiding parents and teachers to do this. Up to and including November, 1934, it has been devoted to these objects, and no doubt successfully. Certain it is that the study of Sanskrit was not mentioned. The December issue announced that it is about to begin to teach Sanskrit. Since that time it has almost exclusively been devoted to lessons in Sanskrit and to urging parents to teach it to children. The March issue contains 12 pages out of 17, the April issue 11 pages out of 17, the May issue 11 pages out of 17 on the subject; from which it appears that Theosophy has been thrust quite into the background. Sanskrit words are pushed into the remaining matter wherever it is feasible to do so. And there are letters from all over the world from parents and teachers telling how interesting they and the "tiny buds" find Sanskrit.

Is Sanskrit a "Sine qua Non"?

The acme of absurdity is reached in the May issue (page 175) where we read:

"What shall we teach the 'tiny buds'? Sanskrit, for one thing, of course, for we cannot teach Theosophy without it."

Can't teach Theosophy without Sanskrit? What? H. P. B. taught Theosophy in her *Key to Theosophy*, using not more than perhaps a dozen Sanskrit words, for which an English equivalent was usually given. The same is true of Judge's famous text book, *The Ocean of Theosophy*, *Light on the Path*, another famous theosophical classic, and one of the most valuable, contains not a word of Sanskrit, and I have stated the same of Charles Johnston's translation of the *Rhigveda Gita*. It is quite obvious that it is easy to teach Theosophy without it. If those who think that they cannot teach Theosophy without Sanskrit would devote the time spent on learning Sanskrit to acquiring a better mastery of their own tongue and better facility in using it, they would do all that is necessary.

Further, to say that you cannot teach Theosophy without Sanskrit implies that you cannot learn it without it. And that should be quite sufficient to scare off the vast majority who are seeking for helpful ideas and who have no time or disposition to bother with a strange language. I am quite sure that had I been approached as a beginner with such an assertion, I should have said that if my learning Theosophy depends on my studying Sanskrit, my would-be teacher might take her Theosophy and Sanskrit and go to the devil. And I say the same today. Whether, as is claimed, Sanskrit is the language of the gods, I do not know, not moving in that social circle. But this I believe: if the gods insist that their doctrines demand the study of a special language, if they are unable to accomplish their work for struggling humanity without it, they are something quite different from what we are led to think. If an idea cannot be expressed in a known English word, or one cannot be devised to do so, a Sanskrit word can be adopted and left at that, without the adjunct of mastering a whole series of conjugations and inflections and insisting on proper pronunciation and diacritical marks. Of this the word "karina" is an excellent example. It has been used as an English word

for a century (since 1836) and so pronounced and without insisting that consistency demands that it be spelled "karman" and pronounced "kur-mun".

Chambermaids to Talk Sanskrit

We are also told (*Lotus-Circle Messenger*, April, page 146) that W. Q. Judge wrote in *The Path* (May, 1886):

"The Sanskrit language will one day be again the language used by man upon this earth, first in science and metaphysics, and later in common life."

Which means that, in Mr. Judge's opinion, the housewife will ultimately order her groceries and direct her maidservant in Sanskrit, and that the grocer and chambermaid will speak it. It is a most wild assertion, for there is no evidence that a language, once extinct as a vernacular, has ever come to life again except among scholars. Perhaps it is the idea that the almost vanishing percentage of persons coming under the influence of the Point Loma Sanskritists are to start the great reform and replace our modern tongues and even Esperanto with the insufferably clumsy inflections which the ancient Aryans used because they didn't know anything better. Do our friends hope to usher in the Sanskrit Millennium?

In the March *Lotus-Circle Messenger* (page 135) is quoted a statement by a well-known Lomaitte to the effect that:

"Children love words; they love long words—each new word, each long word, is something more to learn."

This is quoted as an argument for cramming children with Sanskrit. They like it. So, too, they like candy and cross-word puzzles and playing with dolls. But to propose such things as a substitute for or an aid to Theosophy would be the height of absurdity. The argument reminds me of the position of the distinguished George Arundale: "Give them what they like, red Theosophy, yellow Theosophy, green or blue Theosophy"; the only difference being that Arundale's idea is not as bad as that of Point Loma; Arundale would at least offer a chance of learning real Theosophy, while Point Loma would suffocate their budding spirituality with a hodgepodge of difficult but lovable words. And this again recalls the infamous advice given by Mephistopheles to the aspiring student in Goethe's *Faust*.

"On words let your attention centre!
Then through the safest gate you'll enter
The temple-halls of Certainty."

A Sanskritized Child

To cap the climax, perhaps, I may cite an example of a child talking. (May *Lotus-Circle Messenger*, page 165):

Nico: Yes, for now you are our revered *guru* and we are your *sishyas* or pupils. And we are going to play that we are sitting under a great *devatara*, at the edge of a little *grāma*. It is *anandha*, for *sāvya* is setting and the *meghadūtha* is soft and calm. And look! Beyond the distant *parvata* we see flashes of *meghadīpa*; but here it is quiet."

And this in an article entitled "The Children's Key to Theosophy; How Sanskrit can Teach us Theosophy."

The little Nico was being led to think that in using Sanskrit words he was learning Theosophy! But in fact this reminds me of the famous Jahberwocky poem the first stanza of which is quoted at the top of this grouchy paper. I think the Point Loma brogues have gone decidedly nimsy. I much prefer Jahberwocky for the entertainment of the young, for it, at least, will not persuade them that there is anything spiritual, ethical or theosophical in filling their heads with uncouth words. Point Loma is getting away as fast as it can from theosophical principles in encouraging this fad. What the elders wish to do, if they choose to study a dead language instead of live Theosophy, is their affair; but the children

—they are not their own masters; they are put to work memorizing words which they will soon forget and are led to believe that they are getting somewhere. All this I regard as highly pernicious and leading directly away from the true objects of a theosophical society. It is following an *ignis fatuus* under the notion that it is Theosophy, and if it continues to be encouraged, unless the outbreak of Sanskrit measles comes to an end, it will result in great damage to the work for which this particular society exists.

T. Subba Row on "The Bhagavad Gita"

Notes on the Bhagavad Gita, by T. Subba Row. Pp. 127; index, pp. 42. The Theosophical University Press, 1924. \$1.00, from the O. E. Library.

The *Bhagavad Gita* is the most important scripture of the East, and of the innumerable commentaries on it that of T. Subba Row is among the most, if not absolutely the most, valuable. This consists of an introductory lecture delivered at the T. S. convention at Adyar in 1885, which is followed by four brilliant addresses at Adyar in 1895.

The lectures were printed in *The Theosophist*, vols. VII and VIII, and were also published as a separate volume by Tookaram Tatya of Bombay. The hitherto available edition has been that of Tookaram Tatya, with some additional notes and a sketch of Subba Row by Dr. S. Subramaniam, issued from the Theosophical Publishing House at Adyar with the title *The Philosophy of the Bhagavad Gita*. This is still current. Unfortunately, for reasons unknown, the editor omitted the very valuable introductory lecture, and there is lacking an index. These omissions have now been remedied by the Theosophical University Press (Point Loma) which has reprinted all of the lectures, including the introductory one, from *The Theosophist*, without editing or alteration of any sort whatever, which is most creditable, knowing the proclivity of the Point Loma authorities to amend the Sanskrit spelling. In addition a copious index of 42 pages has been added which leaves nothing to be desired. In this the spelling of Sanskrit words is given just as used in *The Theosophist*, accompanied in brackets with the same words amended in spelling and using diacritical marks, most essential now that babes are to be taught to lisp in "Sanskreet". Definitions are also given when called for. It therefore combines a glossary and index to the pages where the terms are used, and is altogether commendable.

T. Subba Row was one of the most remarkable India members of the T. S., a Brahmin, a chela of the Master M., and a man of profound and varied learning. The lectures were delivered when he was about 25 years old. They cannot be called food for children, but for earnest students, those who want to understand the *Bhagavad Gita*, they are simply indispensable, and in their profundity surpass anything else on the subject which can be found in English. Those who are largely interested in the personality of the author will find Dr. Subramaniam's chapter in the Adyar edition most informative, while others will be more disposed to value the introductory lecture and the index. Those who care for both should possess both editions.

As for the texts, I have noted but one curious difference. The Adyar edition (page 10) says: "All Vedantic writers of old have formulated the principle that *Parabrahmam* is the one essence of everything in the cosmos." The Point Loma edition (pages 17, 18) follows *The Theosophist* text and says: "... is the essence of almost everything in the cosmos." In that one word "almost" lies a difference over which volumes of argument might be written. Which did Subba Row actually say? Is there anything in the cosmos which is not in essence Parabrahm? My impression from studying the book is that Subba Row held the view that Parabrahm is the essence of *everything* and that if he actually used the word

"almost" it was to pacify those who might want to qualify the absoluteness of the Absolute. I merely refer in this lest some may be disposed to suspect that Dr. de Parucker, who is known to entertain ideas about Parabrahm which he himself may understand, but which differ from the usual understanding, has added the word "almost". The blame, if any, lies with the editors of *The Theosophist* in 1886.

Why the editors of the new edition should have chosen the title "Notes On the Bhagavad Gita" instead of "Philosophy of the Bhagavad Gita" I do not know, nor do I regard the change as a desirable one. There are many "notes" on the *Gita*, but these lectures are not notes; they are a complete treatise.

Prices of the two current editions: Adyar edition, \$1.25; Point Loma edition, \$1.00.

At the Periscope

Latest News in Brief.—G. de Parucker to publish new book, "The Esoteric Tradition", Nov. 1st.—Arundale starts whirlwind drive for "Straight Theosophy": to last three months, Oct., Nov., Dec.; includes tea and fancy reincarnation costumes; God within to be stirred up.—"Protocols of the Elders of Zion", famous anti-Semitic document, pronounced forgery by Swiss Supreme Court.—Adyar T. S. to hold Diamond Jubilee Dec.-Jan.; grand jamboree promised.—James M. Pryse takes to making violins; said to be the best ever; beats Stradivarius.—Adyar T. S. shrinks from 30,836 to 29,745.—Magazine *Theosophy* continues to pull the wool of Mrs. Besant; new Jesus, L. C. C., World Mother and fake arhats cited; specially uncomfortable about Mr. Smythe; only Carrie escapes unscathed.—Attacks on AMORC ever growing hotter; Clymer calls AMORC imperator "Baron Munchausen of the Occult"; seems to prove it.—A. Trevor Barker marches up hill and then marches down again; G. de P. rapidly becoming cosmic; can answer all questions on the Esoteric Philosophy, says Barker; that beats the Mahatmas and even Arundale.—Astrology, numerology and the pyramids take up too much time of lodges, says Geoffrey Hodson; would have discussions by representatives of the seven rays dressed in respective colors and jewels; might run in L. C. C. bishops in tops for seventh ray.—Josephine Ransom re-elected Gen. Sec. British T. S. (Adyar).—Mrs. Besant claimed to have spoken continually for many lives, but couldn't outdo George.—Sidney A. Cook to join in Adyar jubilation.—Point Loma now scared about the Philistines.—United Lodge of Theosophists establishes "U. L. T. Day" in memory of Robert Crosbie, died June 25, 1919.

How About Mrs. Cleather?—An editorial note in the February, 1935, *Canadian Theosophist* (page 368) speaks of James Morgan Pryse as "probably the only close intimate of Madame Blavatsky now surviving." Mention should be made of Mrs. Alice Leighton Cleather, now 81 years old and living in Peiping, China, who was a member of H. P. B.'s "Inner E. S. T. Group", which Mr. Pryse was not. Mrs. Cleather is author of two books, *H. P. Blavatsky; Her Life and Work for Humanity* (\$1.25) and *H. P. Blavatsky as I Knew Her* (\$1.25), as well as a third controversial one, *H. P. Blavatsky, A Great Betrayal* (50 cents), all of which are still obtainable. "Yielding to higher pressure" Mr. Pryse now claims (*Canadian Theosophist*, March, 1935) that H. P. B. was a reincarnation of Paracelsus and that he knew her at that time. He modestly refrains from giving us the proof, but makes up by presenting an entertaining story.

Channys of London Lodge Addresses.—United Lodge of Theosophists to 17, Great Cumberland Place, Marble Arch, W. 1. Point Loma T. S. (Headquarters) to 3 Percy Street, W. 1.

"History" in the Making.—In the April issue of the U. L. T. magazine *Theosophy* (page 244) the anonymous writer of the purportedly historical article "Aftermath" says, speaking of the Carrie and its Editors: "Disillusioned again, he sought to see in Mrs. Alice A. Bailey a great occultist." As *Theosophy* has put this statement on record as history, the Editor of the Carrie desires, also as a matter of record, and without intending to question the good intentions of *Theosophy's* dreamer, to state that the assertion is absolutely and unqualifiedly untrue; it is pure fiction, not history.

A Question of "THE".—A circular dated March 20, 1935 and signed by George Arundale says in part: "I might be permitted to remind Lodges and Branches that one paramount duty is often neglected by individual members and organizations. It is to remember that the title of our Society is *The Theosophical Society*, and not just Theosophical Society. We have all been sinners in this respect, and we must sin no more." What Dr. Arundale insists on is a sin in itself. He would have the members pretend that they belong to THE ONE AND ONLY Theosophical Society, a lie in itself, as there are two other societies calling themselves "The Theosophical Society", not to mention others with different names, which are just as theosophical as Dr. Arundale's "THE" Society. Dr. Arundale is working energetically for his particular organization, which is right, but he might remember that its motto is "There is no Religion higher than Truth", which is not to be qualified by adding "When it is convenient to tell it".

Druid Lodge, Dublin.—Reference has been made several times in the Carrie to the Druid Lodge, with headquarters in Dublin, Ireland. This group was formerly an integral part of the Point Loma T. S., in fact, was the Irish Section of that society, but being dissatisfied with the great stress laid on leadership, and desiring to encourage independent thinking, it declared its complete autonomy, while retaining a nominal affiliation with Point Loma. It is the theory of the Druid Lodge that the only real progress is made through one's own efforts, through trial and failure, and that blind acceptance of the dictates of a "leader" lead nowhere. Its most active spirit is Captain P. G. Bowen, an article by whom was published in the March-April Carrie, and with whose views, as far as published, I find myself in agreement. I am informed that this lodge is growing, is attracting an unusually high class of members and is extending its membership to several European countries. This is a most interesting experiment. Whether it will be able to stick to Theosophy while avoiding too great subservience to authorities, dead or living, remains to be seen. I suggest that those who are interested, whether in Europe, America or elsewhere, write to the president, Captain P. G. Bowen, 11 Grantham Street, Dublin, Irish Free State.

Theosophical Sermon in a Christian Church.—What is claimed to be the first openly theosophical sermon ever delivered in an American orthodox church was recently written by Clifton Meek of the Point Loma T. S. and read by Rev. Ernest F. McGregor, pastor of the First Congregational Church of Norwalk, Conn., at a regular service. The title was "Spiritual Fences". Everybody was pleased except one good lady who thought it a spiritual offense and that the devil had broken into the congregation and who went for the pastor in a local paper. Mr. Meek is conducting an active propaganda in nearby papers and has a theosophical press bureau something like those at times started in the Adyar T. S. Some day, perhaps, we shall hear of Lomaites being permitted to talk from ULT platforms or even in Cockian lodges. Mr. Meek (Silvermine Forge, Norwalk, Conn.) would be glad to get in touch with those who can help in getting theosophical articles into the papers.

Mrs. Smythe Smashed Up.—Mr. A. M. S. Smythe, editor of *The Canadian Theosophist*, rode in an automobile and ended with a broken collar bone, but is reported as doing well. That is bad enough, but what worries me is that he may try another ride and get his head broken. Then where will the Canadian "Back to Hiavalsky" movement be? Incidentally, Mr. L. W. Rogers, who rolled down an embankment in his car, is now telling us that Mother Shipton predicted the present epidemic of motor accidents—clairvoyance, of course! (*Ancient Wisdom*, May, page 12.)

"Most Perfect Master Profundis" or "Baron Munchausen of the Occult."—Those who are interested in the AMORC controversy might like to read a recent pamphlet of Dr. R. Swinburne Clymer, representing the Randolph Rosicrucians. The title is: *The Rosicrucians; The Randolph Foundation of the Authentic Order of the Rosy Cross in America*, versus *the Spurious Ancient and Mystical Order Rosae Crucis Fabricated by H. Spencer Lewis, Baron Munchausen of the Occult*, Mr. H. Spencer Lewis, Imperator of AMORC, who is, or was, "Most Perfect Master Profundis"—I don't know just what that is, but suspect it to be something like the archangel Gabriel—is dubbed by Dr. Clymer "The Baron Munchausen of the Occult". There are many occult Munchausens, but if we accept Dr. Clymer's analysis, the Imperator must be a "Most Perfect Munchausen Profundis". The pamphlet reviews the career of the Imperator of AMORC and his methods and devotes considerable space to discussing a challenge from the Imperator to a public debate, which Dr. Clymer declined, quite properly, it seems to me, for such debates are usually foolish, as complicated questions of this sort can only be decided by a competent court and this would be a matter of days or months, not of minutes, of experts, not of a committee picked from an audience. It appears that Dr. Clymer offered Imperator Lewis in place of a public debate the opportunity of a complete investigation of their respective claims by a committee of Masons having official experience in matters of fraternal jurisprudence and that Mr. Lewis did not accept. There are many photographs of original documents. It is not the desire of the *Critic* to enter into this controversy, but it suggests that those interested in the claims of AMORC write for a free copy of the pamphlet to Dr. R. Swinburne Clymer, Beverly Hall, Quakertown, Penna. Dr. Clymer has issued other pamphlets on this subject, namely, *The Masters Among Men; In the Superior Court, Kern County, Calif.*; and *The August Fraternity Order of the Rose Cross in America and H. Spencer Lewis, The Baron Munchausen of the Occult*, all of which can be obtained free from the above address by those interested.

Mrs. Ransom as Censor.—In the March *Theosophical News and Notes* (page 8) the excellent and impetuous Mrs. Josephine Ransom, Gen. Sec. of the British Section, T. S. (Adyar) protests against the distribution by Foster and Mrs. Alice A. Bailey of a pamphlet entitled "An Appeal to All Members of Occult Groups". Mrs. Ransom says: "They are visitors to this Section and have been well and generously received and given a free platform by many Lodges. They have not, however, done us the honour of consulting us before distributing this pamphlet to private members as well as to officials. It is a criticism of our shortcomings, and a threat that unless we amend our ways we shall be deserted by the Great Ones in 1936, who will transfer their interest elsewhere." I have read the Bailey pamphlet. Whether Mr. and Mrs. Bailey have inside information as to what occurred at emblems of the White Lodge or "Hierarchy" may be questioned, and I am not disposed to accept such statements in the absence of definite proof. But while one may criticize it in part, it is on the whole a wholesome document, an appeal for fraternity and for greater attention to practical brotherhood and less subservience to leaders. Certainly the term "threat" is too strong, and it appears that Mrs.

Ransom has read it with a view to discovering snakes. But aside from its merits and demerits, one wonders what could have entered Mrs. Ransom's head to lead her to think that she should be consulted as to what literature may or may not be sent to her members by private individuals. Is the T. S. to have a censor who shall decide what members shall or shall not read? No policy could be more detrimental. I may even say that she has shown herself much in need of the good advice contained in the pamphlet and that her assumption of authority over the souls and minds of her members is a bit of impertinence. We have the teachings of the Masters which we can obey should they perchance choose to leave us to our devices. Some of these we follow, others we disregard and would do both in any event, but we can afford to dispense with the control of those who by virtue of their office, think that they are appointed the guardians of our minds.

Dr. Arundale Regiments "Straight Theosophy" Movement.—In a document 18 inches wide by one yard long Dr. Arundale announces his "Straight Theosophy Campaign". This tells us that it consists of "Suggestions for a three months' programme to be carried out simultaneously in all parts of the world during October, November and December, 1935. Give the God in you a chance." Just why the God should have a chance for only three months is not clear, nevertheless what is said is good in the main and consists of suggestions for meditation and for lectures and a list of recommended books to be offered for sale. Among these we find *The Sacred Doctrine*, *Voice of the Silence*, *Bhagavad Gita*, *Light on the Path*, *Light of Asia*, *Song Celestial*, *Golden Verses of Pythagoras*, *At the Feet of the Master*, *Doctrine of the Heart* and *Patanjali*. Among books to be offered occasionally we note 9 by Mrs. Besant, 4 by Leadbeater, 4 by Jinarajadasa, H. P. B.'s *Key to Theosophy*, one each by Mrs. Suzuki, Prof. Eddington, and Henry A. Wallace (U. S. Sec. Agriculture), on the whole a vast improvement on the lists hitherto presented by the Adyar T. S. It is rather entertaining to observe that meditation periods are to last but 3-5 minutes and that at the meeting on reincarnation there should be a fancy dress party in which those participating will wear costumes presenting "my last or next incarnation". Tea is to be served on all occasions and, it is presumed, hot waffles at times. On the whole it is a valuable effort to get Adyarite theosophists started doing something.

Has Point Loma Gone Back on Fraternization?—It is with a feeling somewhat akin to dismay that I fail to find any reference in the first five issues of this year of *The Theosophical Forum*, official organ of the Point Loma T. S., to the Fraternization Movement, advocacy of which so splendidly characterized this society some time back. A few inconspicuous lines appear in the January issue (page 143) mentioning the coming Fraternization Convention at Toronto, from reading which one would infer that this Convention is an affair of the Adyar T. S. only. That is all. On the contrary, one finds on page 124 of the same issue an official warning against a purported disposition of "representatives of other movements and societies, some of which profess objects somewhat similar to our own, to take advantage of our Society's work and of our public meetings in particular to do propaganda work in their own behalf through the distribution of their own leaflets, etc." Between this and the unsavory stuff officially circulated to lodges of the American Section of the Adyar T. S. there is little difference. The indications are that Point Loma, like the rest, is gradually lapsing into separateness. If not, it should show it and shout it loud. It is a far more important matter than theories of the monad, or swallowing a Sanskrit lexicon. A high official in the Point Loma T. S. recently dared to suggest in print that the Theosophical Movement is of more importance than any society, and was promptly squelched from Headquarters.

Important—Remittances from Great Britain and Canada

Residents of Great Britain may, if more convenient, send us personal checks on British banks, British paper currency, or blank (unfilled) British postal orders. British stamps accepted up to 3/—, Carrio subscription, 2/6. Some British possessions issue postal orders payable in London.

Residents of Canada may send Canadian paper currency, bank or express money orders payable in New York, blank (unfilled) Canadian postal notes of not over \$1 each, or Canadian stamps up to 50 cents. Personal bank checks subject to a heavy discount. Carrio subscription, 50 cents (Canadian or U. S.).

Orders for books must be paid in U. S. funds or their current equivalent, \$1.00 at present equals about 4/2.

Read "The Mahatma Letters to A. P. Sinnett"

Don't be misled by false teachers. This famous collection of authentic letters from the Masters, placed by the United Lodge of Theosophists on its "Index Expurgatorius" (see article in this Carrio), should be read by everyone who wants to know what the Masters are and what they teach, instead of blindly following those who have their own interpretations to present. The greatest theosophical book of this century. Price, \$7.50, from the O. E. LIBRARY.

"The Way Towards Discipleship"

The excellent article on "The Way Towards Discipleship", by Capt. P. G. Bowen, president of the Druid Lodge, Dublin, originally published in *The Canadian Theosophist*, has been reprinted and can be had from the O. E. LIBRARY for 10 cents or sixpence in stamps (U. S., British, Canadian).

"Concentration and Meditation"

Concentration and Meditation is a reprint of a remarkable series of articles prepared by the Buddhist Lodge of London and reprinted from *Buddhism in England*. It presents the Buddhist views and methods on these subjects and includes an account of Zen Buddhist procedure. 340 pages with glossary, bibliography, and index. Price, \$1.25, from the O. E. LIBRARY.

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8. A Turkish Effendi on Christendom and Islam.
9. H. P. B.'s "Introductory" to *The Secret Doctrine*.
10. Karmic Visions, by Sanjna (H. P. B.).

Max Heindel on H. P. Blavatsky

H. P. Blavatsky and *The Secret Doctrine*, a sympathetic summary of *The Secret Doctrine* by Max Heindel, of the Rosicrucian Fellowship, with a brief sketch of Max Heindel by Mrs. Heindel, \$1.15. Some other books of Max Heindel much in demand; from the O. E. LIBRARY.

Simplified Scientific Astrology, \$1.50.

The Message of the Stars, \$2.50.

The Rosicrucian Cosmo-Conception, cloth, \$2.00; ppr., \$0.75.

Teachings of Robert Crosbie

Hitherto the writings and addresses of Robert Crosbie, founder of the United Lodge of Theosophists, have been available only in scattered papers and fragments published in the magazine *Theosophy*. The publishers of that magazine, The Theosophy Company, have now collected these and other material by Crosbie in a single volume entitled *The Friendly Philosopher*. Crosbie's theosophical writings are characterized by their breadth and common-sense and this volume should be in every theosophical library. 433 pages, \$3.00; from the O. E. LIBRARY.

Also, Crosbie's *Answers to Questions on Judge's Ocean of Theosophy*, \$1.50.

Facts About Indian Yogis

Paul Brunton's book, *A Search in Secret India*, recently published, has attracted universal attention and undoubtedly gives the best view of the different schools of Yoga in India which has been published in recent times. Paul Brunton went to India in search of information and found it with difficulty, and his accounts of his often intimate association with sages and yogis is fascinating and unbiased. The wonderful powers of some yogis are here described by an eye-witness. \$5.00 from the O. E. LIBRARY.

Raphael's Reduced While They Last

Raphael's Almanac and Ephemeris for 1935, 50 cents (from 70 cents).
Raphael's Almanac for 1935, 20 cents (from 35 cents).

Course in Public Speaking for Theosophists

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

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No advertisements of books in the *Critic* are paid for; the *Critic* does not accept paid advertising and receives no profit other than from the sale of the books. All comments represent the editor's personal opinion. The *Critic* aims to present only worthwhile books, though this does not necessarily apply to clearance sales at reduced prices.

Complete Works of H. P. Blavatsky

This series is intended to contain everything published by H. P. B. in books, magazines and newspapers. Already published, Vol. I, 1875-79, \$5.00; Vol. II, 1879-81, \$5.00. Vol. III is in press. From the O. E. LIBRARY.

What is Buddhism?

What is Buddhism? An elementary and untechnical book prepared by the Buddhist Lodge of London. \$1.00.

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Buddhism in England. Bi-monthly organ of the Buddhist Lodge, London, \$2.00 a year. Leading Western exponent of Buddhism. Sample for 5 cents postage.

All from the O. E. LIBRARY.

"Light on The Path"

This famous classic, quoted in the article on "Teachers and Disciples" in last issue of the *Critic*, is said to have been communicated by a Master to Mabel Collins. It consists of rules and precepts which have come down from ancient days and the mastery of which, in practice as well as theory, is essential to those who would follow the Path and stand as pupils in the presence of the true Masters. No teacher is worthy of recognition who does not make these rules the basis of his instructions. New pocket edition, blue fabricoid, 75 cents, from the O. E. LIBRARY.

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.

What is a Rosicrucian?

The Rosicrucian Fraternity in America, founded by Dr. Paschal Beverly Randolph and now represented by Dr. R. Swinburne Clymer, publishes the following:

Randolph.—*Enlils; Affectional Alchemy*, reprint, \$3.50.

Soul; the Soul World, reprint, \$2.50.

Seership; Guide to Soul Sight, reprint, \$7.50.

Clymer.—*Fraternitatis Rosae Cruces*, \$3.00.

The Rosicrucians, their Teachings, \$2.00.

Race Regeneration; the Mystery of Sex, \$2.00.

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BY

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THE AMERICAN PRISON ASSOCIATION'S ANNUAL CONGRESS

The American Prison Association will hold its annual congress this year at Atlanta, Georgia, October 27th to 31st.

What is the American Prison Association? It is an association founded in 1870 and incorporated under the laws of the state of New York. Its objects are officially stated as follows:

1. The improvement of the laws in relation to public offenses and offenders, and the modes of procedure by which such laws are enforced.
2. The study of the causes of crime, the nature of offenders and their social surroundings, the best methods of dealing with offenders and of preventing crime.
3. The improvement of the penal, correctional and reformatory institutions throughout the country, and of the government, management and discipline thereof, including the appointment of boards of trustees and other officers.

4. The care of, and providing suitable and remunerative employment for paroled and discharged prisoners and probationers, and especially such as may or shall have given evidence of reformation.

You will see that the Association is no single-barreled affair. It deals with all phases of delinquency, of criminal law, of prison management. Further, it aims to stimulate in every patriotic citizen an interest in these problems which so vitally concern the welfare of the nation. Its membership includes practically everybody who is actively concerned with penal problems; in fact, you would probably be unable to think of any person who is in one way or another officially connected with penal affairs whose name does not appear on its lists.

Membership is not limited to specialists. Any person interested in penal and penal reform problems may join. The annual membership fee is \$5.00, and there are higher memberships at greater cost for such as desire to contribute.

The Congress meetings are open to the public; there will be addresses of wider scope as well as papers of a more special and technical character. Meetings of special associations such as the Association of Prison Warden, the Association of Prison Chaplains, the American Parole Association and others are held in conjunction with the main congress.

Among the interesting features mentioned on the preliminary announcement will be a visit to the great United States Penitentiary at Atlanta and the farm connected therewith. One will have the opportunity of seeing some of the great advances in penology made by the Federal Government since its penal institutions have been under the management of Sanford Bates, Director of the U. S. Bureau of Prisons.

The meetings and headquarters will be at the Atlanta Biltmore Hotel. Railroads will give the usual reduced fares. For further information,

program, etc., address E. R. Cuss, General Secretary, American Prison Association, 135 East 15th Street, New York City.

Summer Complaint

Summer is always a sad time for the Carrio's finances, and this summer it is about 300 percent worse than ever before. I open the morning's mail with high anticipations, only to find them at the bottom of my shoes when the job has been completed and I return to gaze sadly on the pile of manuscript ready for a printer who will not print without cash. If you like the Carrio and feel moved to write a letter of appreciation, think of the sweat and misery it has cost the Editor to get it to you, and do as you would be done by. And help a friend to share it with you by sending in a subscription. Nothing but dire necessity could cause me to howl in this fashion.

Historical Fact and Historical Fiction

"When a person enters on a controversy over a fictitious signature, he should be doubly cautious, if he would avoid the accusation of abusing the opportunity of the mask to insult his opponents with impunity."

H. P. R., *Complete Works*, I, 131

This remark of H. P. R. applies equally to anonymous writers. To publish anonymous articles fully backed by facts is one thing; to make derogatory or misleading assertions unsupported by evidence, is quite another; it is not only bad taste, it is much worse.

The Carrio seems to have acquired the reputation of attacking almost everybody, and so it is a pleasure to say something in their defense. In the present instance it is Mrs. Besant and Mr. Jinarajadasa. The magazine *Theosophy*, in its history of the Theosophical Movement in later times, in a series of anonymous articles entitled "Aftermath", has made several assertions which will not bear examination in the light of facts, these statements referring to Mrs. Besant and Mr. Jinarajadasa.

Jumps on Jinarajadasa

On pages 150-154 of the February, 1935, issue we find a criticism of a book compiled by Mr. Jinarajadasa and issued by the Theosophical Publishing House at Adyar, entitled *The Golden Book of the Theosophical Society*. *Theosophy* points out some serious errors of fact in this book, and soon after its publication the Carrio gave it a still more serious castigation (*Carrio*, Aug., Dec., 1926; Jan., Feb., March, April, 1927; the set to be had from this office for 15 cents). It is in some parts unpardonably biased in favor of the compiler's pet heroes, Mrs. Besant and Mr. Leadbeater, and against his pet bugaboo, Mr. Judge. Nevertheless it is a most valuable collection of data regarding the Theosophical Society, taken largely from the Adyar archives. It is right to point out its defects, but that is no reason for making unproved assertions regarding it.

Early in 1925 the editors of *Theosophy* issued a volume, *The Theosophical Movement, a History and a Survey*, which was not altogether complimentary to Mrs. Besant and Mr. Leadbeater. So outspoken was it about Mr. Leadbeater that some Adyarites and Liberal Catholics endeavored, with threats of prosecution, to make the publishers withdraw certain paragraphs, but in vain, there being in the publishers' hands sufficient documentary evidence to prove the statements true.

Now we read in the *Theosophy* article (Feb., page 150) the following:

"Faced with either making good their threats or resorting to less hazardous tactics, the Adyar-Liberal Catholic Church protagonists chose the latter. Hurried efforts were made to counteract the feared effects of *The Theosophical Movement*; a book of their own was gotten together which was published near the close of 1925, under the editorship of Mr. Jinarajadasa [sic], 'for the General Council of the T. S.' as *The Golden Book of the Theosophical Society*. Anyone can compare

this book with *The Theosophical Movement*. On all disputed facts the Adyar publication contents itself with sheer assertions, whereas *The Theosophical Movement* buttresses every statement with supporting evidence, so that the reader can verify the facts stated, and follow the reasoning logically."

Why "The Golden Book" was Published

Indeed? The statements in *The Theosophical Movement* about Mr. Leadbeater (page 585), which caused the commotion, however true, are not "buttressed" by any evidence at all which would permit of a reader verifying them; as far as this book is concerned they are "sheer assertions". The assertion that the *Golden Book* was published "to counteract the feared effects of *The Theosophical Movement*" is not "buttressed" by any stated facts except the imagination of the anonymous writer in *Theosophy*. Further, it is extremely improbable, there being a perfectly sound reason of another sort for its being prepared and published just when it was. In November, 1925, occurred the fiftieth anniversary of the Theosophical Society. It was therefore most appropriate that a *resumé* of its history should be published just when it was. The General Council therefore authorized its preparation and a full statement of its action is to be found in *The Theosophist*, August, 1925 (page 555). Nothing in this indicates that it was prompted by anything but the desire to publish an anniversary volume. On the title page we read: "Issued in Commemoration of the Jubilee of the Theosophical Society by its General Council." Nor is there a word from start to finish to indicate that the compiler had *The Theosophical Movement* in mind. If *Theosophy* thinks that the T. S. Council had any concealed motive it should "buttress" its positive charge with "supporting evidence."

Another statement occurs which is not "buttressed" by any evidence. Referring to a favorable review of *The Theosophical Movement* in *The Theosophist* of January, 1926 and a counterblast in the form of a paper by Mrs. Besant, *Theosophy* states (Feb., page 154):

"Between the review and Mrs. Besant's 'paper', *The Theosophical Movement* was sharply brought before the members of her society—with the result that the book was in such demand that the *Golden Book* suffered both historically and financially, unsold copies still burdening Mrs. Besant's publishing house."

Perhaps, but how does Theosophy know this? Where is the "buttressing" evidence? The fact is that while Mrs. Besant's publishing house is still offering the *Golden Book* at the original price, *The Theosophical Movement* is being offered at a reduction (from \$5 to \$3) for the past three years, which the Adyar publishing house might well retort as being evidence of a "clearance sale", as an effort to dispose of stock for which there is no demand. Both are valuable books, each in its own way; both must be read with due allowance for the prejudices of the writer. But while the *Golden Book* makes no comment on *The Theosophical Movement*, *Theosophy*, in its comments on the *Golden Book*, tries its level best to convert a silk purse into a sow's ear—and that under cloak of anonymity.

H. P. B. Named Annie Besant as Her Successor

Theosophy states (Feb., pages 151-2):

"Mr. Jinarajadasa inserts in his 'history' that H. P. B. had 'verbally' made Mrs. Besant *Outer Head of the E. S. T.* What is the evidence? It could only rest on Mrs. Besant's say so—to which the whole document of May 27, 1891, signed by her, gives the lie . . . This 'story' was fabricated by Mrs. Besant at the close of the year 1894 . . ."

What are the facts? Do they warrant the use against her of such strong terms as "lie" or "fabricate"? I think not. I do not think that the facts reflect on her at all. Mrs. Besant has stated in various places that H. P. B. named her as her successor. *So she did*. It is a matter of record (see *Theosophy*, February, 1929, page 151; Cairic, July, 1929) that under date of March 27, 1891, six weeks before her death, H. P. B. wrote to

Judge a letter in which the following reference is made to Mrs. Besant, among other laudatory statements:

"Judge, she is a most remarkable woman, my right hand, my successor when I will be forced to leave you, my sole hope in England, as you are in America."

Shortly after H. P. B.'s death the E. S. T. Council met, its proceedings being reported in an E. S. T. circular dated May 27, 1891. It was in a quandary because H. P. B. had left no written instructions as to who should fill her place in the E. S. T., but there were two documents signed by her, one appointing W. Q. Judge as her sole E. S. T. representative in America, and another appointing Mrs. Besant as secretary of the Inner Group of the E. S. T. and recorder of the teachings. Neither of these said anything about a successor. In desperation the Council appointed Mrs. Besant and Mr. Judge as joint outer heads of the E. S. T. with equal powers.

At that meeting both Judge and Mrs. Besant were present. Mrs. Besant made no claim to having been appointed by H. P. B. as her successor. Whether she knew of the above letter from H. P. B. to Judge does not appear. Judge had received the above letter from H. P. B. and is said to have had it with him, yet he made no mention of it. Why not? Had that letter been produced at the Council meeting it would have placed Mrs. Besant above him. Yet he kept it to himself, interpreted his action as you will. Mrs. Besant learned of the letter either then or later, and it afforded a substantial claim on her part later on when differences arose. As to objecting to Mr. Jinarajadasa's assertion that H. P. B. had "verbally" appointed Mrs. Besant, that is mere quibbling. If H. P. B. had written Judge that Mrs. Besant was her successor it is more than possible that she may have said the same to Mrs. Besant herself. In view of the letter of H. P. B. to Judge, afterwards made public, it is going too far to fling bricks at either Mrs. Besant or Mr. Jinarajadasa.

As for *Theosophy's* statement (February, page 152) that Judge in 1894 "had deposed Mrs. Besant from her joint headship with him", that is little less than a joke. It is true that in an E. S. T. circular dated November 3, 1894 (page 12) entitled "By Master's Direction" Judge issued a ukase against Mrs. Besant declaring her joint headship with him at an end, an act which Mrs. Besant very naturally, and it would seem, properly, ignored. For, both having been appointed joint heads on an equal footing the validity of the ousting of one by the other would be a legal impossibility.

Regarding the letter of H. P. B. to Judge, calling Mrs. Besant her "successor", the foolish argument has been advanced somewhere that as H. P. B. did not write the word with a capital "S" she didn't mean successor, but only survivor—which would convert her plain statement into a bit of silliness. To such devices are driven those who do not have the facts on their side.

The above is not intended to reflect on the main body of information presented by *Theosophy*, but there is so much unsupported surmise passed off as fact that the whole treatise must be read with caution and unsupported statements should not be accepted as final without confirmation. As it seems to be the policy of *Theosophy* never to correct a misstatement publicly, it has to be done for it—a most undesirable job.

Mahatma K. H. On Hero Worship—A Warning

"There is a hero-worshipping tendency clearly showing itself, and you, my friend, are not quite free from it yourself. I am fully aware of the change that has lately come over you, but this does not change the main question. If you would go on with your occult studies and literary work—then learn to be loyal to the Idea, rather than to my poor self. When something is to be done never think whether I wish it, before acting: I wish *everything* that can, in great or small degree, push on this agita-

tion. But I am far from being perfect hence infallible in all I do; tho' it is not quite as you imagine having now discovered."

Mahatma Letters, page 123

Editor's Note.—If the above is true with regard to a Mahatma how much the more must it hold with regard to societies and leaders. If a Mahatma admits imperfection and disclaims infallibility how much more must this apply to ordinary mortals, be they never so "capable of answering any and all questions in regard to the Esoteric Teachings of our Masters' philosophy."

Mr. Barker "Eats Crow"

The King of France, with forty thousand men,

Marched up a hill and then—marched down again.

Mr. A. Trevor Barker, president of the British Section of the Point Loma Theosophical Society and more widely known as the editor of *The Mahatma Letters to A. P. Sinnett*, after having been in virtual retirement for some months because of ill-health, has now reappeared publicly and in the February *English Theosophical Forum* presented an admirable address on "Needs of the Cycle". I am fully in sympathy with the views therein expressed by Mr. Barker, to the effect that the Theosophical Movement is far more important than any theosophical society and any leader, and that while one is likely to work with this or that society as an instrument, one must never forget that loyalty to a society or to a leader is secondary to loyalty to theosophical principles. To quote:

"We have to recognize that there is a general and increasing tendency towards dissatisfaction with all organizations—dissatisfaction. People are beginning to get tired of them and of the things for which organizations stand, and in this connection I am irresistibly reminded of a phrase of Master Koot Hoomi in *The Mahatma Letters*—a very pregnant phrase: 'Far be it from us to create a new hierarchy for the future oppression of a priest-ridden world!'"

And again:

"If you, I, all of us, can seize upon the meaning of this, and put it into action, Theosophical organizations would be quite different. I would mean, as one practical result, that you would not attach any more significance to your membership in this organization than you do Mr. Jones's attachment to the Adyar organization. You would say, here is a brother Theosophist, that is all. Whether you belong to any organization or to none should make no difference. I do honestly and seriously ask you to remember these few remarks, and test them out for yourselves during the next months, and year or two; and I, for one, will be surprised if the genius behind the Movement does not bring this result about by one means or another. In fact one of the means by which it is being brought about at the present time—against the will of every organized Society in the world today—is by the very fact that it has become obvious that there is no outstanding figure that commands the universal respect and—what shall I say?—complete confidence of all the different organizations. That does not happen. Each organization has got a Leader whom its members like and respect and even love, but there is no Colossus like H. P. B.—such a one is not in evidence at the present time."

Theosophy Swamped by Societies

All of this is absolutely and indisputably true. Mr. Barker was stating a plain fact. No one who closely follows the present situation can fail to see that just the opposite course is being followed. It is not Theosophy and Brotherhood first, but "our society" and "our leader" first. Read the official society journals, it matters not which society. You will find endless talk about the greatness and glory of "our society", of "our leader", and you will rarely see any other theosophical society mentioned, and if it is, it is usually in terms of warning and disparagement. There is

a small highbrow society in New York, a mere handful, which does not hesitate to declare that all but its own members are "outside the Movement" (*Theos. Quarterly*, July, 1933, page 89). The Adyar Society journals—though we may make an honorable exception in the case of *The Canadian Theosophist*—never mention other societies, and Dr. Arundale has gone so far as to send around a circular recently telling his members that they are committing a sin when they do not speak of the Adyar T. S. as "*The Theosophical Society*." Mr. Cook, president of the American Section, Adyar T. S., sends a private letter to his lodge presidents and secretaries warning them against agents of other organizations, meaning thereby especially the Point Loma T. S. With the exception of the U. L. T. magazine *Theosophy*, which delights in hurling condemnations against all other theosophical bodies, there is not the slightest inkling in any U. L. T. periodical or bulletin that there are any theosophists in the broad world other than U. L. T. theosophists. As for the Point Loma T. S., there has been a broader spirit of brotherhood, but of late this seems to be waning and it appears to be retiring into its shell like a tortoise.

This state of affairs would be ludicrous were it not pathetic. Each seems to fear that the mere mention of another organization might cause it to lose some present or prospective members with their shekels. In short, it is not Theosophy as such that these people are working for, but for an organization; Theosophy is a secondary matter. If this charge is not true, why do they behave as if it were? In *The American Theosophist* you may occasionally find a few dribblets of Theosophy, but mostly discussion of propaganda in behalf of "our Society", of the ways of getting people to meetings and inducing them to come again, only to learn what? To learn that "our Society" is the working ground of the Masters, that belonging to it is a sign that one has been called by the Masters and is one of the elect. Piffle, rot and balderdash. Was not Dr. Arundale virtually insulting the Masters when he told the members that they were the chosen people, the salt of the earth, whereas everybody knows that any Tom, Dick, Harry, Susie or Minnie may join if he or she can get two signatures to an application blank and pay over three dollars and lodge fees?

Hauls Down His Flag

And so it was most refreshing and encouraging to read Mr. Barker's article. I said to myself: here at last is a man who has seen the vision. But now, it seems, that vision has faded into the light of common day. Mr. Barker, like the King of France, marched up the hill, only to march down again. In an address delivered at the reopening of the National Point Loma Headquarters in London, April 7th, scarcely more than two months after the first, he gives some excellent suggestions as to how to run the Section most effectively and which are worth study in other societies. But he not only recants his former statements, but apologizes for them and literally crawls before his revered Leader. Indeed, he suggests the Moody and Sankey hymn:

"Oh, to be nothing, nothing,

Only to lie at His feet,

A broken and empty vessel,

For the Master's [Leader's] use made meet,"

This is what he said, in part:

"We have something—I am not speaking on a public platform now—that I very much doubt if other Societies have to the same extent, the respect, love, affection, loyalty—aye and devotion we all feel to the Leader of this Society. Why? Because of what he is. We see the man—rather tired under the tremendous burden that he carries—working night and day, capable of answering any and all questions in regard to the Esoteric Teachings of our Masters' philosophy; standing as an adjuster of all difficulties between individuals; acting justly,

kindly, powerfully and strongly, and looking to us to follow the lead that he gives In the February number of *The English Theosophical Forum* I wrote an article called "The Needs of the Cycle", which unfortunately disturbed quite a number of members, and they began to wonder whether after all I really valued or appreciated my membership in this Society—whether I believed in it, whether I trusted the Leader, whether I had reverence for our Masters who stand behind this work (though why they should ever think that, I really don't know). I was at fault, dear friends and brothers, and this I am just telling you because the Leader pointed out to me something which, as a matter of fact, I have always realized in theory, and that is that sincerity does not necessarily imply wisdom! The Leader called me 'over the coals' rather firmly and forcibly for this article, and 'pulled my hair' for me and my ears somewhat. As a matter of fact, before I received the Leader's comments, I had already very largely lost this point of view"

Goliath Upsets David

And much more. By the way he spills around his confession of sin one might almost suspect Mr. Barker of having been dabbling in Buchmanism. Evidently, at last, he has found his "Colossus" and has fallen flat before him. The little David has been knocked head over heels by the giant Goliath, who can answer any and all questions in regard to the Esoteric Teachings—which is no more than did Leadbeater—and apologizes almost with tears in his eyes for having dared to express a bigger view of the Theosophical Movement. This is what we Americans call "eating crow".

Wrong Road to Arhatship

I do not wish to be over-critical. It isn't my "kurmun". But it would be if I did not express my view on what has become a matter of publicty. I have a deep respect for the editor of *The Mahatma Letters* and likewise for the Point Loma Goliath who without the least doubt is both sincere and much overworked, laboring night and day to fulfill the many duties fate has placed on him. I often wonder how he refrains from hurling bricks at everybody. Both are my personal friends. But I am convinced that Mr. Barker's original view was the correct one; I do not doubt that with it he would not only have remained a loyal member of his society, but would have made it the more attractive to others. And I cannot help expressing my regret that he felt it necessary to forsake an ideal because he is hauled over the coals for expressing it. Here we see one result of hypertrophied leadership—you dare not think for yourself, but must obey, at the risk of being pommeeled; you make yourself not a prospective candidate for guiding others, but a servile slave to another.

Colonel H. S. Olcott's "Old Diary Leaves"—Volume V

Old Diary Leaves; The Only Authentic History of the Theosophical Society, by *Henry Steel Olcott*; fifth Series, January, 1893-April, 1896. 531 pages with index. Theosophical Publishing House, Adyar, 1932. \$3.50 from the O. E. LITERARY.

The first volume of Colonel Olcott's *Old Diary Leaves* bears the subtitle "The True History of the Theosophical Society". The following volumes, including the present one, state that it is "The Only Authentic History of the Theosophical Society." The fifth volume is issued under the supervision of Mr. C. Jinarajadasa and it was most generous of him to have permitted the use of the word "Only", seeing that he himself is the author of a not unpretentious work, *The Golden Book of the Theosophical Society; a Brief History of the Society's Growth from 1875-1925*.

The present volume covers the period January, 1893-April, 1896. While

based upon Col. Olcott's diary notes, the several chapters were published in *The Theosophist*, May, 1902-December, 1904. One must therefore bear in mind that in writing of events several years back there is always the possibility of lapses of memory, and Col. Olcott was not always free from these, as witness his serious slip regarding the date of the famous letter from Master K. H. received on the steamer Shannon, which he placed in 1883 instead of 1888 (*Letters from the Masters of the Wisdom*, vol. I, pages 50-56 and note on page 116).

Those who have read the preceding volumes will be familiar with the author's entertaining and chatty style. One might be disposed to suggest that the subtitle should read "The Only Authentic History of Henry Steel Olcott", for by far the larger portion has to do with the Colonel's travels and adventures, much having no bearing on the Theosophical Society itself, but telling of people whom he met, of psychism, psychometry, Indian magic and what not, even including a graphic account of a Spanish bull fight (pages 317-319). But why find fault with this? Is not a diary a record of personal experience? Is it not in a sense an autobiography? There are those who charge Olcott with vanity, egotism and a variety of other faults. It should be sufficient for these to read what the Master K. H. wrote of him to Sinnett, and to ask themselves whether they really consider their personal judgment superior to that of the Master. The Master wrote (*Mahatma Letters*, page 14):

"Colonel Olcott is doubtless 'out of time with the feelings of English people' of both classes; but 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, fraternise with any outcast, endure any privation for the cause."

It is imperative that those who read *Old Diary Leaves* and other written words of Olcott bear the above in mind if they would understand him.

The volume covers the period of the Judge difficulty culminating in the secession of most of the American theosophists from the T. S. and the formation of the Independent Theosophical Society in America, and this subject takes up about 30 per cent of the entire book. This portion will doubtless be read with indignation by the extreme partizans of Mr. Judge, but it is of much value, not only as presenting the situation as Col. Olcott saw it, but as containing many documents and speeches not otherwise easily accessible. This is not the place to enter into a discussion of the famous case which split up the Theosophical Society into two hostile camps, which still exist and are causing Theosophy to be a subject of ridicule. What Col. Olcott has to say must command respectful consideration—he was a lawyer and a man of wide experience who beyond all doubt had the good of the Society at heart—and the subject may be still further followed in Mrs. Besant's pamphlet *The Case Against W. Q. Judge* with its original documents, while the defense is vigorously presented in the U. L. T. book, *The Theosophical Movement; a History and a Survey*. If the partizans of Judge are unfair in their estimate of Olcott and think they know him better than the Master quoted above, it must also be said that Olcott displays much bitterness at times, accusing Judge of jealousy, of personal ambition to rule and the desire to supersede him as president—charges quite aside from the question at issue, the misuse of the Mahatmas' names and handwriting. The study of this matter must be left to those who have time and inclination to pursue it. While for most theosophists it should be obvious and sufficient that Theosophy

stands, no matter what the faults of its exponents, there are those aplenty who permit themselves to indulge in heated partizanship without having duly informed themselves as to the facts. Some of these might profit by a study of the subject coupled with the endeavor to adopt a judicial attitude.

The sixth and final volume of the series, 1886-88, will be ready shortly.

Mr. Jinarajadasa on Mr. Judge—II

In *The London Forum* of March, 1934 (pages 193-4) Miss M. A. Thomas takes up the defense of W. Q. Judge against insinuations of Mr. Jinarajadasa contained in his article in *Theosophical News and Notes* (Jan.-Feb., 1934, page 3) and reprinted in *The American Theosophist* (Feb., 1934, page 41). I only refer to Miss Thomas' letter, not being concerned here with the defense of Mr. Judge, but rather to call attention to certain eccentricities of Mr. Jinarajadasa against which his admirers should be on their guard. Miss Thomas' letter elicited a reply from Mr. Jinarajadasa in the following *London Forum* (April, 1934, pages 262-3) which casts a pathetic light on his mental processes. Mr. Jinarajadasa had stated that some of the Judge correspondence had not yet been published, with the implication that it would be the worse for Judge's reputation if it were. Miss Thomas challenged him to publish it. Whereupon Mr. Jinarajadasa replied:

"Miss Thomas accuses me of suppressing letters of Mr. Judge. I admit I have, and I did it out of pure charity towards his followers. The letters in question are those written by him to Colonel Olcott and H. P. B. complaining that H. P. B. would not acknowledge his existence in any way though he had written to her several times and stating that he had no touch with the Masters and felt utterly deserted. These letters naturally contradict what he said later: 'In 1875 and up to 1879 the masters spoke with me, gave me teaching both that way and in writing'."

The Generous C. J.

Noble C. J.! His consideration for the feelings of the Judgesites is most touching and almost brings tears to the eyes; it can only be compared with his charity towards the admirers of C. W. Leadbeater manifested in suppressing some facts regarding him and in extenuating others. One can only regret that his "pure charity" deserts him in the next seven lines above, where he proceeds to point out that the suppressed letters—in his estimation—prove Judge a liar, and his ignoring the many statements of H. P. B. up to the time of her death extolling Judge, which are now public property.

C. J. "Wonders Why"

But Mr. Jinarajadasa caps the absurdity of his position with the following concluding lines (page 263):

"I think all the letters from the Masters have now been published, in Mr. Trevor Barker's large book, and in the two smaller ones of mine. In these letters, dozens of theosophical workers, pupils and non-pupils of the Masters, are mentioned by name or by initials. The name of W. Q. Judge is strangely enough never mentioned. I wonder why."

This is clearly enough an intimation to Judge followers and others that the Masters either had never heard of him or considered him not worth mentioning. Does Mr. Jinarajadasa really "wonder why"? He is a sensible man on most occasions. He would never think of writing a letter, or dozens of them, dealing with Theosophy in India or in England, and make it an occasion for bringing in George Washington or Abraham Lincoln, or even Sidney A. Cook or L. W. Rogers. And he would be the first to repudiate the insinuation that he did not mention Washington or Lincoln or Cook or Rogers because they were really people of no consequence. He would say that he was not talking about America and that these worthies were foreign to the object at hand.

Why the Mahatmas Fail to Mention Judge

So also with the Mahatma Letters. The Masters were writing of theosophical affairs in India or in England; they mentioned persons related to the subject. There was no occasion for mentioning Judge. And when Mr. Jinrajadasa, who is certainly bright enough to see this point for himself, asks "I wonder why", one might suspect that he is deliberately aiming to arouse doubts and suspicions in the minds of followers of Judge or others who may not be keen enough to see the real reason for the omission. That would be abominably shabby, and perhaps one may imitate some of his "pure charity" and try to attribute his "wondering why" to sheer obtuseness. I am downright sorry for him either way.

Note.—I can only call attention to Miss Thomas' reply (*London Forum*, May, 1934, page 234) to the above C. J. letter, especially to her second paragraph, in which it is shown that the several Judge letters, assumed by Mr. Jinrajadasa to be contradictory and proving him to be a liar, were written at entirely different periods of his life and refer only to conditions of the moment. The despairing letters, according to Miss Thomas' explanation, which is most plausible, were written during a period of probation through which all chelas must pass, as fully explained in *The Mahatma Letters* (pages 309-10). Neither Mr. Jinrajadasa nor the late Mrs. Annie Besant, in her *Case Against W. Q. Judge*, seems to have grasped this point.

At the Periscope

Latest News in Brief.—Mr. Jinrajadasa to wave the baton at Wheaton Jubilation; Mr. Cook stage manager.—Adyar T. S. only society claiming to know and teach the Secret Doctrine, says Mary K. Neff; well, now, Mary, are you asleep?—Jinrajadasa waxes sentimental over lovely ladies; talks of "The Lady of the Garden", but hints at tragedy; would be a Romeo, but Duty says No.—Term "Lodge" to be discontinued in Adyar T. S. says Mr. Cook; everything to be "The Theosophical Society".—"Straight Theosophy" to be at the front at Wheaton convention, Aug. 17-21; A. P. Warrington to discourse on *The Secret Doctrine*.—Daniel N. Dunlop, old time Scottish theosophist and writer, died May 30.—Miss Isabel B. Holbrook, once conspicuous figure in American Section, T. S. (Adyar), died June 11, aged 72 years.—Druid Lodge, Dublin, withdraws from affiliation with Point Loma T. S.—William Kingsland to publish new book, "The Gnosis in the Christian Scriptures", his *magnum opus*.—Plan for a second Canadian Section, Adyar T. S., abandoned.—Australian theosophical broadcasting station fired from grounds of Leadbeter palace near Sydney.—Toronto Lodge, Adyar T. S., once an independent lodge, might have become a sort of ULT, asserts *Theosophy*; not true, was always Adyar, says *Smythe*.—Dr. Clymer, in new book, claims Emperor Lewis of AMORC associated with Aleister Crowley, notorious black magician.—July *Theosophy* gets enterocolitis over Tingleyites; displays decided allergy for facts.—Jinrajadasa's voice to be immortalized by phonographic records; now let's have Arundale's.

Adyar Day Fund.—The collections from the American Section, T. S. (Adyar) amounted this year to \$1,200; in 1934 they were \$1,000 and in 1933 \$800—an improvement, but far short of the \$7,000 collected in 1927.

AMORC Emperor and Aleister Crowley.—Dr. R. Swinburne Clymer, Randolph Rochesterian, attacks H. Spencer Lewis, Emperor of AMORC, in a sensational 128 page book, with 30 facsimiles of documents, claiming to prove that Lewis is associated with the notorious black magician Aleister Crowley. Space is lacking in this issue to review Dr. Clymer's book, but a copy may be had from him free on request, address, Beverly Hall, Quakertown, Pa.

The "Cosmic" Rocket.—Recently I referred to the claims to be in some way connected with Tibet as a means of getting followers and in some

cases dupes. Other words which are being much exploited at the present time are "Cosmic" and "Cosmos". One has but to use these words to secure an audience. Shortly after the discovery of the cosmic rays by a well-known physicist a "Baron" Forssen, in this city, announced a course of lectures on "How to get health, wealth and happiness by the use of the cosmic ray". Later William Dudley Pelley, Chief Silver Shirt, recently convicted of fraudulent stock transactions, announced monthly in his magazine *Liberation* that he had tuned in on the Cosmos and received communications from Christ which, however, were the veriest drivel. Here in Washington is one Professor Estep, who claims to be the only authorized Mahatma in America, who announces a platform demonstration of cosmology. Here is a president of the "Institute of the Cosmos, Ltd.", who makes startling announcements relative to our health and happiness. "A Teacher of the New Cosmic Renaissance" announces a lecture on "How to Establish the Integrity and Infallibility of Cosmic Power". I have a box of dried peaches which "contain more cosmic energy than any other food." And so on. Don't be deluded by such chaff. Dried peaches may serve as a cosmic laxative if you can't get fresh ones, but the Cosmos is a big affair and this little world contains quite enough for our weal or woe, and even the cosmic rays, if they have any effect on us will come to us and do their work right here. We do not have to ask whence they come, and they will not ask permission of any "professor". The claim to deal with something "cosmic" affords a presumption of delusion or humbug.

The Mount Shasta Myth.—The following is a letter from Earl E. Bachman, forest supervisor of Shasta National Forest at Mount Shasta, Calif. It was written to a friend of the *Currier* and is dated July 5th: "Your letter to the state forester of June 23 has been referred to me. Nothing seems to be known here at Mount Shasta about the alleged race of Lemurians except what has been read in feature magazines and the various correspondence which has been received by different people in this community. Most all of this correspondence comes from Los Angeles and vicinity. There is no basis whatsoever for the belief that any remnant of the alleged race of Lemurians ever has existed. I can most certainly state that there are no societies or organizations that are occupying any land on or near Mount Shasta. There are no mysterious fires, and we do not have any difficulty in covering any part of this forest except as it might be due to the topography of the country. I believe you are right in trying to stop this so-called fraud and am willing that you quote me in saying that there is no such race of people or organization anywhere within the Shasta National Forest."

Boiling Oil for AMORC Imperator.—Several Masonic Lodges in the state of Washington are circulating a long letter from A. Leon Hatchelor, former treasurer of AMORC, to H. Spencer Lewis, Imperator of AMORC and Most Perfect Master Profundis, charging Lewis with misfeasance, malfeasance, bribery and a variety of other unpleasant acts. It is averred that the "Supreme Council" consists only of Lewis, his wife, son and daughter-in-law and a "yes-man", that the funds of the Order have been used by the Lewis family for their private purposes, including trips of Lewis to Europe to attend non-existent Rosicrucian conventions, building houses for the Imperator and his son, and even for household bills, that the Order is under investigation by the Postoffice Department for using the mails to defraud, that a warning against Lewis is on file in every masonic Grand Lodge jurisdiction, that Lewis has published various documents falsely pretending to be Rosicrucian, and much more. It appears that Mr. Hatchelor is not opposing AMORC as such, but only its head, and that his aim is to purify, not to destroy it.

"Greater America Plan".—The "Greater America Plan" of the American Section, T. S. (Adyar) is booming. Our lodge has a new bulletin board.

Fourth Call for Fraternization Convention.—The third International Inter-society Fraternization Convention of theosophists will be held at Toronto, August 23, 24, 25. This occurs during the Canadian National Exhibition, also held at Toronto, which lasts two weeks, and transportation at reduced rates is given by all American transportation lines. All persons interested in Theosophy, of any society or none, are invited to help foster the spirit of brotherhood among theosophists. The convention is not held under the auspices of or in the interest of any one society. Many interesting addresses are being arranged for. These conventions are most important, and on them the salvation of the Theosophical Movement largely depends. For details write to the Convention Committee, 52 Isabella Street, Toronto.

Magazine "Theosophy" Bites Mr. Smythe's Fleas.—In its delightful series of historical articles, "Aftermath", the U.L.T. magazine *Theosophy* devotes twelve pages (April, June) to biting the fleas on Mr. A. E. S. Smythe and *The Canadian Theosophist*. In fact, its appetite for fleas seems insatiable; it returns to the attack again and again and when it can no longer find real fleas it creates them. One of its created fleas is that the Toronto Lodge was at one time independent and only later joined the Adyar T. S. under the influence of Mr. Smythe (June, page 342). Just think, says *Theosophy*, what might have been had it remained independent; it might have become a sort of United Lodge of Theosophists and Mr. Smythe a second Robert Croshie. We must all feel sorry for Mr. Smythe for missing such a chance; he might ultimately have had a "Smythe Day" each year devoted to his honor and to reading editorials from *The Canadian Theosophist*, but truth compelled him to state (*Can. Theosophist*, June, page 113) that *Theosophy's* story about the Toronto Lodge is pure fiction—"there was no independent Lodge in Toronto at any time." One is almost driven to believe that *Theosophy's* statement was prompted rather by its love of a flea diet than out of consideration for Mr. Smythe's comfort, who is perforce compelled by a sense of brotherliness to reciprocate by biting *Theosophy's* fleas, rather feebly, I fear, for he does not show the same snap and gusto which characterize *Theosophy's* insectivorous propensities. A further example of Mr. Smythe's kindly reciprocation will be found in the April *Canadian Theosophist*, page 55.

"Protocols of the Elders of Zion".—Whether the decision of the Swiss Court at Berne that the famous "Protocols of the Elders of Zion" is a forgery will cause any marked abatement of Anti-Semitism is a question. It was found that this document, which it was claimed was drawn up by the first Zionist Congress with the aim of bringing about Jewish control of the world by fair means or foul, was based on a political pamphlet written long before the Congress against the dictatorship of the third Napoleon, and was adapted and used by the Tsarist secret police to justify the Ukrainian pogroms of 1905. Anti-Semitism is a distinct mental disease and even if those afflicted with it can be caused to concede the fraudulent nature of the Protocols some other excuse for Jew-baiting will be found, as one can see by reading the vagaries of the more extreme German Nazis. In fact, it reminds one of Aesop's fable of the Wolf and the Lamb—anything will do for an excuse.

New Book by Dr. de Purucker.—Dr. de Purucker's new book, *The Esoteric Tradition*, will be published about Nov. 1st in two volumes. To judge from a preliminary prospectus this will as far outline his earlier volume, *Fundamentals of the Esoteric Philosophy*, as the sun outshines the moon. Heaven and hell are so fully described that you won't need to hire a guide when you get there.

Eucophonies from the Antipodes.—The Australian Theosophical Broadcasting Station 2GB, which George Arundale started with the object of

theosophizing Australia, and which has been gradually sucking the life out of the Adyar T. S. Section, has been ordered off the grounds of the Leadbeater Palace at Mosman, Sydney, by Mr. Jinarajadasa, who controls the Palace. It was given six months to get off the premises, despite the efforts of Uncle Bennett ("Uncle" is Australian for radio announcer). An airing of the 2Gfi rumpus at the Australian convention showed up Dr. Arundale as a mere fool of Uncle B. Sydney Lodge, Independent Theosophical Society, is engaged in a legal brawl with the trustees of the big King's Hall building over possession of the property. The late Mr. T. H. Martyn, eminent theosophist, whose opposition to Leadbeater caused Mrs. Besant to eject him from the Adyar T. S., financed the lodge building and apparently intended it to pass to the Lodge, but the trustees, perhaps through some defect in Mr. Martyn's will, refuse to disgorge and have ejected the Lodge and its book concern from the first floor, which they have turned into an automobile show room. This is the \$230,000 property that Mrs. Besant tried to gobble on a technicality.

Druid Lodge Breaks with Point Loma.—Some time ago the Dublin Lodge of the Point Loma T. S., of which Capt. P. G. Bowen was president, declared its virtual independence (or autonomy) of the Point Loma Headquarters, while retaining a sort of "affiliation" with it, and constituted itself the Druid Lodge. Notice is now received from the Druid Lodge that it has done away with even this paper affiliation and there is now no connection whatever with Point Loma. This ends for the present the Irish Section of the Point Loma Society, though it is understood that there are still a few Point Loma members in Ireland. The Druid Lodge proposes to study the Ancient Wisdom, but to abandon the use of the term "Theosophy". It is maintained that it is the teaching rather than the name which is important and that conditions in Ireland are such that the word is an obstacle rather than a help. Without questioning the wisdom of this move, I regret it, as tending towards separateness, though I fully understand the objections of the members of this lodge to the idea of spiritual "successorship" as held in the Point Loma T. S., and to the existence of an esoteric section, as I look on such sections, no matter how honorable their members may be, as an invention of the devil for blinding souls.

Mr. Jinarajadasa on "The Lady of the Garden".—In the June *American Theosophist* (page 129) Mr. Jinarajadasa touches on beautiful things, especially on beautiful ladies. At first reading I was disposed to think that Mr. C. J. had become a victim of the trouble frequently affecting young men in the springtime, and had gone sentimental. Not so, however. There is a touch of tragedy in the paper and many will understand on reading his concluding lines: "Lovely faces and flowers, and Plato for friend, and lemon-blossom lands and the Beloved, and the refrain, 'Not this, not this,' and the never-ending struggle—when shall I see the 'Lady of the Garden?' I know the way thither, oh, so well; but the gate of Duty bars the way. To stand by that gate and wait for it to open, there is no tragedy in life like that. Nor in life such a glory, for it proves to man that he is more than man." Here is a glimpse of the tragedy in the writer's life. But I fear that if Mr. Cook, noted connoisseur of hial photographs, can produce no better likeness of C. J. than that on page 127 the "Lady of the Garden" will keep the gate locked.

New Book by George Arundale.—Dr. Arundale has just published a new book entitled *You*. I have not as yet read the book, being occupied with catching up on Dr. Arundale's other pronouncements, but as the review in the July *American Theosophist* (page 169) tells us that "He offers the distilled essence of his own adventures with life" I judge that the title is a misnomer. It should have been *Me*.

Jinarajadasa and Leadbeater Books at Half Price

Unused copies. Cash or C. O. D. only. *Mention substitutes if possible.* Subject to withdrawal without notice.

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"The Voice of the Silence"

This famous translation by H. P. B. from ancient documents can now be had in four different reliable editions and one unreliable. We mention those which are reliable; the Besant (Adyar publishing houses) edition is corrupted and emasculated.

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The pages of the Cleather and McKay editions match the original, and these are specially recommended.

Did Madame Blavatsky Forge the "Mahatma Letters"?

This important series of articles by Mr. Jinanajadama on the genuineness of the Mahatma Letters, published in *The Theosophist* and reviewed in the Jan.-Feb. Curric, has been issued in book form. Thirty facsimiles of letters by six different Masters, by H. P. B. and Danodar, and other pertinent matter. Price, \$1.25, from the O. E. LIBRARY.

Reprint—Westcott on Numbers

W. Wynn Westcott's classical book, *Numbers, Their Occult Power and Mystic Virtues*, first published in 1890 and long out of print, has been reprinted by David McKay Company. Mr. Westcott, eminent theosophist and close associate of H. P. B. in her E. S. T. Council, has collected all available information on the occultism of numbers from Greek, Hebrew, Chaldean, Egyptian and Hindu sources. It is in no sense a fortune-telling book, like most modern books on numerology, but tells you what the ancients, including Pythagoras, thought about numbers. Price, \$1.50, from the O. E. LIBRARY.

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Raphael's Almanac and Ephemeris for 1935, 50 cents (from 70 cents).
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Concentration and Meditation is a reprint of a remarkable series of articles prepared by the Buddhist Lodge of London and reprinted from Buddhism in England. It presents the Buddhist views and methods on these subjects and includes an account of Zen Buddhist procedure. 340 pages with glossary, bibliography, and index. Price, \$1.25, from 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 CURRIC 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.

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T. Subba Row's Lectures on the Philosophy of the Bhagavad Gita, American ed. with introductory lecture by Row and copious index, \$1.00; Adyar edition, with sketch of life and activities of T. Subba Row, \$1.25.

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

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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).

"The Golden Book of The Theosophical Society"

While *The Golden Book of The Theosophical Society*, a jubilee volume of 421 pages compiled by C. Jinarajadasa and published in 1925, and referred to elsewhere in this *Critic*, is by no means a perfect historical production, and is open to charges of serious bias, it is probably the most useful historical volume for those seeking data, containing elaborate chronological tables of important events, 334 photographs of theosophical worthies and unworthies, buildings and documents, and general data regarding the origin and development of the Adyar T. S. The facts are collected mostly from the Adyar Archives; the opinions are often those of the compiler. Price, \$6.50, from the O. E. LIBRARY.

Teachings of Robert Crosbie

Hitherto the writings and addresses of Robert Crosbie, founder of the United Lodge of Theosophists, have been available only in scattered papers and fragments published in the magazine *Theosophy*. The publishers of that magazine, The Theosophy Company, have now collected these and other material by Crosbie in a single volume entitled *The Friendly Philosopher*. Crosbie's theosophical writings are characterized by their breadth and common-sense and this volume should be in every theosophical library. 423 pages, \$3.00; from the O. E. LIBRARY.

Also, Crosbie's *Answers to Questions on Judge's Ocean of Theosophy*, \$1.50.

New Edition of T. Subba Row's Lectures on Bhagavad Gita

Heretofore the only available edition of T. Subba Row's famous *Lectures on the Philosophy of the Bhagavad Gita* has been that printed at Adyar. The Point Loma T. S. has just issued an American edition which is to be commended. It is an exact reprint of the lectures, without editing, as printed in *The Theosophist*, Vols. VII and VIII, and differs from the Adyar edition in containing the very valuable introductory lecture and an elaborate and excellent index. This is one of the theosophical classics, one of the few I intend to take with me when I go to prison or the poorhouse. \$1.00, from the O. E. LIBRARY. The Adyar edition with sketch of T. Subba Row's life and activities, \$1.25.

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.

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CRIME AS A MEANS OF LIVELIHOOD

That there is a large class of people who support themselves by criminal methods is a commonplace. But we do not as often think of those who support themselves by combating crime, or by guarding against it, nor of the often highly respectable attorneys who get big fees for selling themselves to those who wish to commit offenses against the public interest in a legal fashion, such as tax dodging, stock and bond manipulations and the like, a sort of prostitution, in fact. If by some miraculous process we could do away entirely with disease and accidents, the doctors, the nurses and other hospital employees, the manufacturers of drugs and surgical instruments, would be looking for jobs. Only the obstetricians—and abortionists—and their attachés would remain. So too, if we could abolish crime, what would become of the police, the detectives, the judges and employees of the courts, the prosecuting and defending attorneys, the major and minor officials of prisons? How many of these there are I have no idea but they are legion, and certain it is that there would be a vast number of persons seeking employment. Then too, we must not overlook the burglary insurance companies, the manufacturers of burglar-proof vaults and safes, and even of locks, keys and firearms. Nor must we forget the newspapers. Collecting criminal information and criminal court proceedings for the press, printing it, making the paper, those employ an army. It is stated that as many as 300 reporters were engaged on the Bruno Hauptmann trial, tons of paper were used in telling the curious about it, while it cost the state over \$650,000 to complete its case. All these are money for somebody; for them crime is a godsend.

One of the groups mentioned is the prosecuting attorney. Much has been said against him, much of it true. He is looked on as a person who uses his office for political advancement, as a stepping stone to a bigger job, possibly senator or governor. For this he requires popular support, and this depends on winning as many cases as possible, that is, on sending as many as he can to prison or the gallows, often aiming to win by unfair means; this, too, being a sort of prostitution.

We owe to Newman F. Baker and Earl H. DeLong, respectively professor and instructor in the Northwestern University, an elaborate study of the subject of the prosecuting attorney (Jan.-May issues of *The Journal of Criminal Law and Criminology*), which is well worth reading by everybody whose duty it is to vote for this official. My page does not permit of considering the office in large cities, as described by the learned writers. I have in mind especially the parts dealing with the prosecuting attorney in small counties. These small county prosecutors are chosen by popular election and the office is, so the writers say, "the most thankless office within the gift of the people." One cannot but sympathize with the poor fellow, who is almost as poorly paid, and certainly more overworked, than a country parson.

In such cases it is obvious that a high-salaried and presumably skilled prosecutor cannot be employed because of the cost. Usually the one chosen is a young man just out of law school with no practical ex-

perience or knowledge of human nature, and who has been unable to set up for himself in law practice, or to enter a law firm as a novice. He is given a small, dingy, poorly furnished office, practically no reference library, often not even a typewriter, to say nothing of an assistant. He has to do all of the work of collecting evidence and preparing cases, without other help than he can pick up, and sometimes has to be a policeman, a detective and even coroner. With all of these on his hands he has to keep in mind the next election and play politics and carry favor. Further, in these rural districts he is expected to be at the service of the public, especially the poorer part, and to give legal information on any matter gratis to everyone asking for it, even if this is not a specified part of his duty. He has to settle disputes, to collect debts, to work for a political party. And he gets nothing for all of these things except a meager salary, scarcely enough to live on decently, which he must eke out as far as he can by an attempt at private law practice, by selling real estate or anything else people will buy. He has to put up with all these obstacles to his filling his office as prosecutor well. And he has to be nice and sweet to everybody, no matter how irrelevant their demands on his time, lest he incur enmities and lose the next election. Finally, he is bored to death by callers who have no special business, but who must not be rebuffed, and who drop in merely to gossip and "to take advantage of the chairs and spittoons."

His lot is certainly not a happy one, and one need not be surprised if his methods are not always what they should be, and if he attempts to earn "an honest dollar" in questionable ways. He is as much sinned against as sinning.

Looking Forward to "The Inevitable Hour"

Just this week I received a most enticing letter inviting me to buy a lot in a brand-new cemetery in beautiful surroundings. The Corporation even offered to drive me and my family (at present consisting of rats!) out to see it. I am keeping that letter for reference. Perhaps I may buy a lot to bury the Carric in if it is forced to expire from lack of support. If you are unable or unwilling to contribute towards keeping it alive, will you not send a small donation towards getting that lot? As the Cemetery Corporation's cheering letter says: "There is no knowing what may happen, nor when; so get ready." Meanwhile I am working on the epitaph. Blood transfusions in the shape of new subscriptions will help to defer the day, and you may have friends who would like it.

"Needs of the Cycle"

Editor's note.—Reference has already been made in the July Carric to the following article by A. Trevor Barker, editor of *The Mahatma Letters to A. P. Sinnett* and at present president of the British section of the Point Loma Theosophical Society. I made some quotations from it at that time, but in order that Carric readers may judge for themselves whether there is a word in it which could reasonably give offense, cause misunderstanding, or lead to Mr. Barker being reprimanded or reproved, I reproduce the entire article from the February, 1935, *English Theosophical Forum*. Personally I agree with every word of it, and it could hardly have been expressed better. It is much needed at this time. I side with those who believe that real prudence and true wisdom consist in speaking out the truth regardless of consequences. To conceal or tone down the truth lest some should be offended, is that not the opening to the wrong path? Is it not the door to the way of actual deception? This I must maintain, no matter whose toes are trodden upon.

Needs of the Cycle

By A. TREVOR BARKER

In regard to the cyclical period in which the Movement stands at the present time, I do not believe that you will find, when you look back

at it a few years hence, that we are at this moment in a period of very rapid expansion, of propaganda. In fact, if one carefully observes the current of Theosophical events, it hardly seems open to question that this is a period of testing and reconstruction along many lines. I think that you will find that the development of the purely Theosophical impulse, i.e., the spiritual impulse that flows from Inner Circles, is going to develop along lines quite other than we are accustomed to think about, and have become used to in organized Theosophical work. I state this as my own opinion, which you will be able to check for yourselves, but everything leads me to suppose this view to be in some large measure correct.

I would ask you to think over these few ideas, because they may conceivably be important keys to success in our Theosophical endeavour. You may make a thousand endeavours, working very hard, but if they should be against the inner currents, and what Inner Circles are wanting, then they will not be successful.

Now I think that we are making a very big mistake—and this applies to most Theosophical Societies—in putting the emphasis and effort into building up an organization, i.e., to increase membership, and to measure success in terms of numbers, attendance at meetings, and so on and so forth—not forgetting the bank account! In other words these desirable results should be the effects of something else and not an end in themselves. If as we are, we set out to increase membership and build up an organization, we shall not be more successful than we have been in the past.

Now look at it in another way. I believe that the genius of the Theosophical Movement will be incarnated in those groups of people who dare to forget all about organization, and work for the pure Idea itself—to incarnate this idea in their own lives first of all; to transmit it to the individuals that they meet in life; to interest these individuals first and foremost; to help these individuals in their own lives where they are. This is what I understand to be Theosophy as a living power, as against a sectarian organization. This is what I mean by working in the true sense for humanity, as distinct from working for a Theosophical Society—and there is all the difference in the world. You can work for a Society, and you will end in working for yourselves merely. The genius of the Theosophical Movement is to bring help and succour, light, comfort, inspiration, and strength to individuals from individuals; and then these different individuals working as live units of a world-wide Movement which is utterly irrespective of organization, my friends, utterly irrespective and wholly transcendent of every kind of organization; these people, I say, will necessarily gravitate together from time to time and compare their experiences—bringing with them those they have found in the highways and by-ways of life. In other words to bring to your gatherings those people to whom you have brought something; those people who thank God for the day they met you—naturally not because of you yourself, but of what you were the means of transmitting to them.

Now there you would have incarnated a living Theosophical fraternity, and it utterly does not matter whether you have labels or diplomas, and Heaven knows what else besides. You may have all these things, but if you have not that living power you are empty shells. As you work along a line like that the genius and power of the Theosophical Movement can act through you. Can't you feel the vitality of that Idea? It builds for you your organization automatically—you don't have to worry about it. Why? Simply because the world will make a beaten track to the door of him who has something of a spiritual kind to give—who gives them, in other words, what they need, what their hearts are really yearning for.

If you, I, all of us, can seize upon the meaning of this, and put it into action, Theosophical Organizations would be quite different. It would mean, as one practical result that you would not attach any more signifi-

ance to your membership in this organization than you do Mr. Jones's attachment to the Adyar organization. You would say here is a brother Theosophist, that is all. Whether you belong to any organization or none should make no difference. I do honestly and seriously ask you to remember these few remarks, and test them out for yourselves during the next months, and year or two; and I, for one, will be surprised if the genius behind the Movement does not bring this result about by one means or another. In fact one of the means by which it is being brought about at the present time—against the will of every organized Society in the world today—is by the very fact that it has become obvious that there is no outstanding figure that commands the universal respect and—what shall I say?—complete confidence of all the different organizations. That does not happen. Each organization has got a Leader whom its members like and respect and even love, but there is no Colossus like H. P. B.—such a one is not in evidence at the present time.

Now if we as students—student-chiefs—try to see the inward significance of these things what conclusion must we come to?—that the old lines of effort are not held to be successful; that the people composing the modern Theosophical Movement are being driven to start something upon a new basis, though not along the lines of organization, which almost invariably tends towards sectarianism. We have to recognize that there is a general and increasing tendency towards dissatisfaction with all organizations—dissatisfaction. People are beginning to get tired of them and of the things for which organizations stand, and in this connection I am irresistably reminded of a phrase of Master Koot Hoomi in *The Mahatma Letters*—a very pregnant phrase; "Far be it from us to create a new hierarchy for the future oppression of a priest-ridden world."

I hope that you will take for granted the fact that members of any Theosophical organization as such, will always work under their Leaders or Executive Officers. We of the Point Loma organization work under our particular Leader, just as in the National Section you have the fortune, or misfortune, to work under a particular National President. This is a principle which works, and if you have no Executive Officers, well somebody will spring up. This principle is not in doubt, but what I do say is that the genius of the Theosophical Movement at the present time, is in the so-called fraternization movement—than which there was never anything more important or genuine in the world. The great Truth to which this impulse is rooted is the fact that there is not so much to choose between one Theosophical organization and another. This is the Truth upon which it is built, as you will find. Having had such an intimate contact with the members of other Societies, many of whom are my personal friends—of course I know them as most of you do not. I know the excellent points of these organizations, and I also know their weaknesses. The fact of the matter is—and this is where the fraternization movement is so tremendously important—that our strength (whatever that may be) supplements the weak points in some other organization; and their strong points exactly counter-balance our defects. Therefore all the more reason to come together. Do you mean to tell me there are not excellent points in other Societies?

Again I would like to say that I firmly believe that you will find success along the line of not acting as if you believe that we are "the one and only" pebble on the Theosophical beach.

Miss Waldemar Changes Address.—Our astrological friend, Miss Gertrude Waldemar, whom we have often recommended for horoscopic work, has moved her studio to Room 744, Hotel Martha Washington, 29 East 29th Street, New York City.

"A Gross and Palpable Fraud"

"There is astral and psychic intoxication and addiction as well as physical, and their effects upon the victim a thousand times more injurious and lasting. Such addicts can no more be reasoned with on the subject of their delusions than can an insane person of the ordinary kind."

—Theosophy, July, 1935, page 387

"A gross and palpable fraud"! These words, quoted from *Isis Unveiled*, Vol. II, page 544, by the magazine *Theosophy* at the head of its July installment of "Aftermath", apply most aptly to the article itself. This article is in part an attack on the theory of spiritual successorship in the Theosophical Movement. To this I have no objection and indeed agree with it as long as facts are adhered to and contrary evidence is duly recognized. The paragraph from *Isis Unveiled* is reproduced below, and anyone who is honest enough to read it instead of taking *Theosophy's* say so will see that it relates wholly and solely to "apostolic succession" in the Christian church and to the doctrine of the power of a priest to absolve and remit sins. It has nothing whatever to do with the Theosophical Movement, in regard to which questions of successorship had not arisen at that time (1877). Further it relates only to the pretended power of absolution and remission of sins, conferred by apostolic succession, no such claim ever having been made by or in behalf of any supposed "successor" in any theosophical society.

So obvious is this that an attempt to apply it to the matter in hand can only be regarded as "a gross and palpable fraud" on a confiding clientele. It is a "palpable fraud" because anybody can see that H. P. B.'s words had nothing in the most remote degree to do with the question under discussion; it is a "gross fraud" because *Theosophy* attempts to make its trustful readers believe that they have, knowing full well that in the U. L. T. the belief in leadership is just as pronounced as in any other theosophical association, and that anything stated in one of its magazines is as if it were the word of God Almighty speaking from the skies.

The anonymous writer in *Theosophy* must know full well that if H. P. B. ever pronounced an opinion on "successorship" in the Theosophical Movement she did so six weeks before her death, March 27, 1891, when she wrote to W. Q. Judge about Annie Besant: "Judge, she is a most wonderful woman, my right hand, my successor when I will be forced to leave you." *Theosophy* knows full well that this letter was withheld by Judge at the E. S. T. Council meeting held immediately after H. P. B.'s death, which resulted in his getting appointed as joint Outer Head with Mrs. Besant, a thing which could hardly have happened had the Council been apprised by Judge of what H. P. B. had written him.

And *Theosophy* knows full well that even if Judge did write in *Lucifer* (March, 1892) that "Madame Blavatsky has no 'successor,' could have none, never contemplated, selected or notified one" he knew very well that H. P. B. had selected one and had notified him to that effect in writing. And it knows that two and a half years later, he himself stated in his ukase against Annie Besant (E. S. T. circular "By Master's Direction," page 12) that:

"... I resume in the E. S. T. in full all the functions and powers given me by H. P. B. ... and that came to me by orderly succession after her passing from this life, and declare myself the sole head of the E. S. T. ... Hence, under the authority given me by the Master and H. P. B. ... and under Master's direction, I declare Mrs. Annie Besant's headship in the E. S. T. at an end."

If that is not a claim of successorship what is it? Judge first concealed H. P. B.'s written notice to him that Annie Besant was her successor, then writes in *Lucifer* that H. P. B. "never contemplated, selected

or notified one," and ended up by declaring himself her successor, without the production of any evidential documents whatever. I do not attempt to explain these acts of Judge, but it would seem that while *Theosophy* is on the subject it should do so instead of attempting to deceive its readers by concealing them.

And *Theosophy* knows full well that whether or not any written appointment of Katherine Tingley was made by Judge, Robert Crosbie, founder of the U. L. T. and a close associate of Judge, distinctly stated that Judge *did* appoint Mrs. Tingley as his successor (see below), and that the confidence of Judge in Mrs. Tingley was almost unbounded. Some documentary evidence of this has been published in the *Curie* and copies were sent to *Theosophy* at the time. Yet all of these things are ignored by it in its attempt to defile Judge and besmirch Mrs. Tingley and her adherents (always excepting Robert Crosbie!). So no matter what *Theosophy's* motives may be in presenting such a garbled, distorted and perverted "history," and presumably they are good motives—"the end justifies the means"—it can only be said of this article, that it, like the Roman Catholic Apostolic Succession, is "a gross and palpable fraud."

I am not defending the idea of spiritual successorship, which I believe to be something to be earned by merit and which it would be impossible to impart by any decree, verbal or written, either from below or above. But I do intend to defend historical truth, so that what passes as such shall not be a potpourri of distorted facts and actual suppressions and omissions.

Some Pertinent Paragraphs

Note.—The following quotations are intended to supply evidence ignored by the magazine *Theosophy* in its one-sided treatment of the "successorship" question.

H. P. Blavatsky on "Apostolic Succession"

Note.—Here is what H. P. B. wrote on the subject of Apostolic Succession and is quoted from *Isis Unveiled*, Vol. II, page 544:

"An outcry has just been made in England over the discovery that Anglican priests are largely introducing auricular confession and granting absolution after enforcing penances. Inquiry shows the same thing prevailing more or less in the United States. Put to the ordeal of cross-examination, the clergy quote triumphantly from the English *Book of Common Prayer* the rubrics which clearly give them the absolving authority, through the power of 'God, the Holy Ghost,' committed unto them by the bishop by imposition of hands at their ordination. The bishop, questioned, points to *Matthew* xvi., 19, for the source of his authority to bind and loose on earth those who are to be blessed or damned in heaven; and to the apostolic succession for proof of its transmission from Simon Barjona to himself. The present volumes have been written to small purpose if they have not shown, (1) that Jesus, the Christ-God, is a myth concocted two centuries after the real Hebrew Jesus died; (2) that, therefore, he never had any authority to give Peter, or any one else, plenary power; (3) that even if he had given such authority, the word *Petra* (rock) referred to the revealed truths of the Petroma, not to him who twice denied him; and that besides, the apostolic succession is a gross and palpable fraud; (4) that the *Gospel according to S. Matthew* is a fabrication based upon a wholly different manuscript. The whole thing, therefore, is an imposition alike upon priest and penitent."

H. P. B. Names Annie Besant as Her Successor

Note.—The following is from a letter of H. P. B. to Judge, written March 27, 1891, and will be found in *Theosophy*, February, 1929, page 151:

"UNSELFISHNESS AND ALTRUISM is Annie Besant's name, but with

me and for me she is Heliodore, a name given to her by a Master, and that I use with her, it has a deep meaning. It is only a few months she studies occultism with me in the innermost group of the E. S., and yet she has passed far beyond all others. She is not psychic nor spiritual in the least—all intellect, and yet she hears Master's voice when alone, sees His Light, and recognizes his voice from that of D———, Judge, she is a most wonderful woman, my right hand, my successor, when I will be forced to leave you, my sole hope in England, as you are my sole hope in America."

Judge Proclaims Himself H. P. B.'s Successor

Note.—The following "E. S. T. Order", dated November 3, 1894, and signed "William Q. Judge" will be found on page 12 of an E. S. T. circular of the same date issued by Mr. Judge, and entitled "By Master's Direction." It reads:

E. S. T. Order

"I now proceed a step further than the E. S. T. decisions of 1894, and, solely for the good of the E. S. T., I resume in the E. S. T. in full all the functions and powers given to me by H. P. B., and that came to me by orderly succession after her passing from this life, and declare myself the sole head of the E. S. T. This has been already done in America. So far as concerns the rest of the E. S. T. I may have to await the action of the members, but I stand ready to exercise those functions in every part of it. Hence, under the authority given me by the Master and H. P. B., and under Master's direction, I declare Mrs. Annie Besant's headship in the E. S. T. at an end.

"But in order to preserve our solidarity as much as possible, I hereby, for the present until need for other arrangement shall arise, continue in existence under my direction for the Eastern Division of the E. S. T., the Council which was composed by Mrs. Besant in London at the time of her departure for Australia and India in August, 1894.

"WILLIAM Q. JUDGE"

Crosbie says Judge Appointed Tingley His Successor

Note.—The following is quoted from an address by Robert Crosbie, founder of the United Lodge of Theosophists, at a meeting in honor of W. Q. Judge, held in San Diego April 1st, 1901, and published in full in the Point Loma pamphlet "In Honor of William Q. Judge" (page 46):

"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."

Is "AMORC" Associated with Aleister Crowley?

In a 128 page book just published by Dr. R. Swinburne Clymer, head of the Randolph Theosophists, and entitled "An Exposé of the Imperator of A.M.O.R.C., His Pilfering Chaurataniism and His Connections with Aleister Crowley, Notorious Black Magician", etc., evidence is presented in the form of facsimiles of various documents apparently indicating that H. Spencer Lewis, Imperator of AMORC, is a member in high standing of Crowley's objectionable organization O. T. O. (*Ordo Templi Orientis*), that Lewis published a charter from the same to AMORC, and that he is using the insignia of that order in connection with his own organization.

Aleister Crowley, it may be remembered, was the editor of *The Equinox*, the suggestive motto of which was: "Do what thou wilt shall be the whole of the Law", and which was largely devoted to magic of the black variety, to describing and to an extent justifying, the use of drugs for obtaining psychic experiences, and to describing gorgeous and complicated

magical rituals and ceremonials calculated to benumb the innate spiritual instincts of those participating, and showing a pronounced erotic tendency. I am not squeamish, but *Equinox* was on the whole the most utterly abominable collection of occult literature that ever came into my hands. Crowley is a man of intellect and by no means a mean person, for he describes himself (page 107) as "The Most Holy, Most Illustrious, Most Illuminated, and Most Potent Baphomet X^o Rex Summus Sanctissimus 33^o, 29^o, 96^o, Past Grand Master of the United States of America, Grand Master of Ireland, Iona, and All the Britains, Grand Master of the Knights of the Holy Ghost, Sovereign Grand Commander of the Order of the Temple, Most Wise Sovereign of the Order of the Rosy Cross, Grand Zerubabel of the Order of the Holy Royal Arch of Knoch, etc., etc., etc., National Grand Master General *ad vitam* of the O. T. O." Also, Supreme and Holy King of Ireland, Iona and all the Britains, Grand Master of the Temple, Custos of the Illuminati in the United States of America.

Notwithstanding all these potencies, which should have placed him little below the Almighty, Crowley was forced to leave America because of scandals, involving women, connected with his mystical and magical rites and ceremonials, and including a police raid on his temple in Detroit. Crowley's later course in Europe was equally erratic, but somewhat obscure. After starting an occult center in Sicily, I believe, he brought a libel suit in London against some disgruntled disciples, which he lost, owing to the disgusting nature of the evidence presented against him.

Baphomet, by the way, is the man-goat or rather woman-goat whose picture you will find in Eliphas Levi's *Transcendental Magic*, and which, no matter what may be said in the way of mystical interpretation, is more suggestive of the Witches' Sabbath than of lofty aspirations. It is this man-goat whose name, Baphomet, Crowley assumed.

Dr. Clymer presents portraits of Aleister Crowley and of Emperor Lewis which are worthy of careful study. That of Crowley, apparently a photograph, is reproduced from *The Equinox*, Vol. III, No. 1, page 197. It is signed Baphomet X^o with his special seal, and shows a typically Mephistophelian or black magician face. That of Lewis, seemingly a painting or drawing, is reproduced from Lewis' *American Rosicrucian*, February, 1916, and bears a somewhat modified Baphomet seal on an apron. Of this portrait, which I hope is a poor one, the most charitable thing that can be said is that it suggests a poor sap with an overfondness for beer. A comparison of the two leaves but little doubt as to which would be the master.

Incidentally, one cannot but wonder why it is that writers so often accompany what they have to say with their portraits which, in many cases, do them no credit. The rule is not infallible, but in general character, or the lack of it, tends to register itself in the face. Hence the value of a full beard, especially if white—it lends an appearance of dignity, and hides indignity; hair is quite impersonal and any rogue can use it as a mask. Hence also the value of a string of titles; like the patriarchal beard they may hide a paltry soul.

Dr. Clymer presents photographic documentary evidence that the Emperor has copied verbatim large portions of easily accessible and not costly books, such as von Eckhartshausen's *Cloud upon the Sanctuary* and Dr. Franz Hartmann's *With the Adepts: An Adventure among the Rosicrucians* (acknowledged by the author to be a dream or psychic experience) in the form of private lessons to advanced members of AMORC, claiming them to be Rosicrucian teachings and issuing them at \$2.00 a month. Emperor Lewis is also charged, the documentary evidence being presented in facsimile form, with claiming that there is today a great Rosicrucian university and library at Basel, Switzerland, at which Paracelsus studied and taught, whereas according to other evidence no

such Rosicrucian university exists or ever did exist at Basel. We are also given a facsimile of a part of one of Lewis' lessons, asserting that H. P. Blavatsky and Dr. Franz Hartmann labored together at Basel in the preparation of her manuscripts and that it was at Basel that H. P. B. first met her Masters, all of which any student of theosophical history knows to be untrue. Lewis also claims (page 18) to have been many times in Basel, and describes it as a city "high up in the Alps," which anyone who has been there knows to be untrue.

Finally, an abstract is given of the Batchelor letter to Lewis, referred to in the July *Carrie*. The great value of the book consists in its presentation of photographic facsimiles, of which there are over thirty, and which are far more convincing than mere unsubstantiated charges.

To be fair to Emperor Lewis it must be pointed out that his lengthy quotations in his advanced lessons from the books referred to above are made with acknowledgement of the source and that, as appears from the facsimiles, they are practically correct. Further, while Dr. Clymer takes the Emperor to task (pages 22, 35) for deleting the word "theosophical" from "Theosophical Monastery", a chapter heading in Hartmann's book, and charges that he did it to make it appear Rosicrucian, it is a fact that this omission is actually made in an edition of the book in my possession, an edition which was published in 1910 and which the Emperor might well have used. The portrait of Lewis bearing the Crowley certificate or charter, or whatever you wish to call it, is dated 1921. Was Lewis actually a member of Crowley's O. T. O. before 1921, or did he simply adopt this sign as his own without authority, because he took a fancy to it? Further, while the inverted triangle is actually a sign of black magic it might have been used by the Emperor in ignorance of this fact, as others have done. Is it not used by the Young Men's Christian Association? Still, it is abundantly evident from this and other publications of Dr. Clymer that the Emperor had a way of gobbling titles used by others and claiming them to be his exclusive property. One gets the impression that the Emperor, like the ostrich, swallowed everything which came to his attention, careless of whether it was good, wholesome food, or nails or penny whistles. There are many less conspicuous and often well-meaning persons who do much the same. But the capacity for digestion varies. We do not blame the ostrich; he was born that way. Perhaps we may excuse the Emperor by saying that he was born an occult ostrich.

The book may be obtained free from Dr. H. Swinburne Clymer, Beverly Hall, Quakertown, Pa.

William Kingsland on the Great Pyramid—Vol. II

The Great Pyramid in Fact and in Theory. By William Kingsland, M.I.E.E. Part II, Theory. 132 pages, 20 plates, index and bibliography. Rider & Co., London, 1934. \$5.25 from the O. E. Library. Vol. I, also \$5.25.

The Great Pyramid was built with some object, possibly several. What were they? It was built by human hands. Whose were they? It was designed by an undoubted genius in architecture and engineering. Who was it? It was built at some time in the distant past. When? These and other questions are so alluring that no end of speculation has been indulged in, some rational, some fantastic and some preposterously absurd. Even such a person as C. Plazzi Smyth, Astronomer Royal of Scotland, seems to have lost his wits over it, while others who could lay no special claim to wits, lost what little they possessed. And yet the problem is unsolved.

Infected with the pyramid fever William Kingsland, noted theosophist and likewise engineer, undertook to solve the problem if possible, or, at least, to rule out untenable theories. In 1931 he visited the spot, armed

with measuring implements and a supply of determination to make the theory fit the facts, rather than the reverse. After months of careful investigation he demolished some of the theories of his predecessors by the simple expedient of showing that their mensural data were often inaccurate. He then published a volume dealing more with actual description than with theory.

His second volume, in which he discusses theories of purpose, history and such matters rather than mere descriptive data,—if we except some account of a few minor pyramids—has now appeared, abundantly illustrated. It is quite beyond my ability to enter into these elaborate discussions; I am morbidly afraid of growing too interested. But it is really delightful to witness the fashion in which he slugs what he designates as the "biblical pyramidists". These writers regard the Great Pyramid not only as a designed record of the mathematical and astronomical knowledge of that age, but as a volume of prophecies proceeding directly from God Almighty and intended as a charge and a warning to future generations. Astronomer Smyth thought to have discovered in it a condemnation of the "atheistic French metric system," others saw in it reference to events of our own day, while one, with intelligence enough to become a colonel, read in it the prediction that "in 1920 the water of the Mediterranean would become thick and viscous, and all fish would be destroyed; that rivers and fountains would be turned into blood", etc. (page 62).

Mr. Kingsland mops up these speculators and while he seems rather dubious, is disposed to think that the Great Pyramid was built as a sort of temple of initiation, a place where the ceremonials of the ancient mysteries were celebrated. Further, he is not altogether averse to the idea of some modern occultists that occult forces were employed in moving the tremendous stone blocks. This is rather because he is at a loss to find any other wholly satisfactory explanation; a rather dangerous proceeding, much resembling the old-fashioned way of getting around a difficulty by saying that God did it. If those ancients could witness what we are doing today they, too, might jump at some occult explanation. But the reader must not be left entirely disappointed. We really know one thing with certainty about the builders—they were abundantly supplied with onions. All the rest is in darkness. But Mr. Kingsland has done a good job in sweeping away delusions and preparing the ground for rational theorizing.

For review of Vol. I see *Currie*, November, 1932.

At the Periscope

Latest News to Brief.—Mr. Jinarajadasa to spend next year in Australia.—Mr. Jinarajadasa visits Point Loma; delighted to see you, Sir.—G. W. Russell (Æ), famous Irish poet, theosophist and economist, died July 17.—Magazine *Theosophy* writhes in wrath over Purucker; needs a dose of bromide.—L. W. Rogers will have Mussolini reincarnation of Napoleon; more likely reincarnation of Æsop's wolf that ate the lamb.—Point Loma "Tiny Buds" to be taught Devanāgarī (Sanskrit) characters; would learn more from drawing dogs and flowers.—Sir Thomas More, he of Utopia, beheaded by Henry VIII, sainted by Roman Church, now a known Mahatma living in England, says I. A. Hawliczek; easy to get in touch with through meditation.—*London Forum* becomes again *Occult Review*; to be published quarterly.—Place of next Fraternization Convention not yet decided, but to be held in U. S. A.—Alfred Aram, former AMORC attorney, sues AMORC for unpaid \$24,694 lawyer's fee; one of several suits against AMORC.—Wheaton gets big donation for Art Institute, Besant Memorial Hall; said to be a million.—George Arundale would slug Point Loma T. S. for calling itself "The Theosophical Society"; sample of "Straight Theosophy!"—Glories of "Leadbeater Method" sung at Wheaton convention; young men to find substitute for mar-

riage.—Capt. Sidney Ransom, annex to Josephine Ransom, is lecture in U. S. 1935-6.—Word "Lodge" to be abandoned by American Section, T. S.; no substitute mentioned.—American Section, T. S. (Adyar) grows from 4,268 to 4,420 in year.—Reincarnation of the "Great Ones" imminent, says F. Bailey; just another World Teacher flagpole? Spalding, author of crank book, *Lives and Teachings of the Masters of the Far East*, makes huge bid for popularity; will run personally conducted tour of faithful to "temples and homes of the Masters of the Far East"; fine chance to see Mahatmas in operation; we now need personally conducted tour to Mount Shasta by Ballard.

1935 Wheaton Convention.—H. Douglas Wild gives a seven page summary of the 1935 Wheaton convention of the American Section T. S. (Adyar) which seems very comprehensive (September *American Theosophist*). I can only refer here to two features. "One of the brightest spots" was Mrs. Fritz Kunz's talk on "The Masters". Of this Mr. Wild says: "A sense of humor, joyousness, of vitality radiated so sparkingly from the features and words of the speaker that all, or nearly all, shades and barriers of emotion or thought melted away from among the audience, and there was left only a delicate vibrant harmony of relaxation and spontaneity." Just what these words mean I have no idea, but it would seem that Mrs. Kunz regards the Masters as a matter to joke about and that the audience must have slept with sweet dreams. Mr. Wild should command a high salary as an ad. writer for cigarettes and cosmetics. Mr. Jinarajadasa lectured on "The Future Conquest of the Sex Problem by Woman." According to Mr. Wild Mr. Jinarajadasa "took into account recent authoritative literature on sex education, making a specific point of the difficult question of autoeroticism by way of illustrating the change of view which modern science is expressing and which in this field, as has been true in others, approaches closely the occult views earlier expressed by our leaders." This seems to be a veiled way of saying that the "Leadbeater method" of teaching sexual self-abuse is still being countenanced by Mr. Jinarajadasa, who openly defended it some years ago in *The Theosophist* (February, 1927, pp. 509-19; see also *Current*, April, 1927). If so, and in the absence of any explicit denial, it should be a warning to all parents not to allow their boys to have anything to do with the Adyar Society. Mr. Jinarajadasa is head of the Adyar F. S. and you may draw your own inferences. The trail of the serpent Leadbeater has not yet been erased from the T. S., nor is it likely to be if the present leaders, in order to glorify this pseudo-adept, resort to defending his crimes. (See also September *Canadian Theosophist*, p. 261, which has a scathing editorial condemnation of the proceeding.)

Toronto Fraternization Convention.—A full account of the Toronto Theosophical Fraternization Convention will be found in the September *Canadian Theosophist*, with some of the addresses. A copy can be had for 10 cents (coin, not stamps) from the Editor, 33 Forest Avenue, Hamilton, Ont., Canada. Those interested in next year's convention may address the chairman of the permanent committee, Mr. Cecil Williams, c/o *The Spectator*, Hamilton, Ont., Canada.

Where to Find Information.—As the coming Diamond Jubilee of the Adyar T. S. is likely to lead to the utterance of much nonsense about the Theosophical Society and its Headquarters at Adyar, it would be worth while for those interested to avail themselves of the following sources of information. Letter of Master M. in *Mahatma Letters*, page 263, on the founding of the T. S. and the selection of the founders; Col. Olcott's *Old Diary Leaves*, Vol. II, pp. 361-2, on the reason why Adyar was selected as the Headquarters of the Society.

Who Started the L. C. C.?—A correspondent wants to know whether it was Wedgwood or Leadbeater who started the Liberal Catholic Church. Wedgwood it was who started it. He supplied the fraud and afterwards Leadbeater furnished the prestige.

Apologies!—In the May-June *Curio*, page 13, attention was called to the absence from the first five issues of this year's *Theosophical Forum* (Point Loma) of any indication that that society is still interested in the fraternization movement. I am now informed that this omission was due to the fact that the person who was to supply the *Forum* with a preliminary announcement of the Toronto Convention met with a serious accident at that time and was unable to furnish copy. I am also advised that much work has been done by several offices of the Point Loma T. S. by correspondence with its lodges in advocacy of fraternization.

"Straight Theosophy" Campaign.—We are now beginning to get an inkling of what the Adyarites mean by "Straight Theosophy", a campaign for the study of which is to be held all over the world during October, November and December. The August *American Theosophist* (pp. 174-5) presents a Cooktunized version of Dr. Arundale's yard long prospectus (May-June *Curio*) which is decidedly funny. A recent writer objected to the use of the term "Straight Theosophy" as implying that there might be a "Crooked Theosophy". But here we have it, a combination of Besant-Leadbetter-Fritzkunzianism. H. P. B.'s *Key to Theosophy* and *The Voice of the Silence* are mentioned, while there will be a study class, not in *The Secret Doctrine*, but in Mrs. Josephine Ransom's book on the same. Three Liberal Catholic bishops are mentioned among the writers recommended, while some of the more grotesque Leadbetter books figure largely. *The Mahatma Letters* receive no mention. An entertaining feature is that incense is to be kept burning on the book tables, a new plan for spreading Theosophy—through the nose. This exhibition of smudge pots should, I think, scare off any sensible person. Application forms are to be kept ready, with fountain pen, so there will be no reason, short of lack of the usual fee, to prevent any casual visitor from becoming at once one of the elect of the "Great Ones". Another interesting feature, to be held simultaneously in all lodges, is a "short talk describing the mid-Victorian world (with lantern slides showing fashions, etc.) compared with the freedom of today." How much of all this change (presumably including present day bathing beach and stage attire) "is due to H. P. B. and the gradual infiltration of theosophical thought" will be discussed. Poor H. P. B.; we shall yet hear that she is responsible for nudism. The whole program represents an earnest endeavor to keep the neo-theosophical soup boiling, and to get new members for THE Theosophical Society.

Adyar T. S. Diamond Jubilee.—Adyar T. S. will hold a Diamond Jubilee (60th anniversary celebration) at Adyar, Dec. 26 to Jan. 5. To go from America and return will cost only about \$750, a mere bagatelle in these days. All the great moguls will be there, including Mr. Cook. No one will be permitted to stay at Headquarters without previous permission and a paid return ticket. A 36 page booklet has been prepared telling you how to get in. The "deep eternal silence" which Mrs. Ransom tells us prevails at Adyar will be broken by the beating of theosophical tom-toms and, of course, by speeches by Dr. Arundale. The T. S. is just great on jubilees.

J. M. P. on H. P. B.—Mr. James M. Pryse relates his memories of H. P. B. in the March *Canadian Theosophist*. Mr. Pryse has a vigorous memory which grows with age, as will be seen by comparing his article in the June, 1932, *Canadian Theosophist* and parcelling his story in both places of the young man whose portrait he painted and who has now grown to be H. P. B. reincarnated. His story about getting his austral feet wet in the Atlantic Ocean as he scooted back home from London is delightful. Send ten cents in coin (not stamps) to *The Canadian Theosophist*, 33 Forest Avenue, Hamilton, Ont., Canada for a copy of the March issue. If you have a few cents left over, invest them in some common salt to use when reading Mr. Pryse's memories.

For Members Only; A Letter from Mr. Cook.—Mr. Sidney A. Cook used to favor us members of the American Section, T. S. (Adyar) with a monthly letter which was a well of inspiration, not only as regards beautiful sunsets, but also the wondrous privilege of being a member, one of the Masters' own choosing. But alas and lackaday, these letters have been fewer and fewer of late. But now we have one dated July. Speaking of the Wheaton convention we learn from it that "the Great Ones will pour out a special blessing on this great occasion . . . It will be a time of great blessing to those who attend." Just why the "Great Ones" will pour out a special blessing at this time is not explained, and it might be disheartening to think that those who can't afford to go would miss it. But no, in the next line we are informed that "To those who must remain at home Their blessing can come no less." That is most cheering. If you happen to be such a member and experienced a special feeling of blessedness about August 17th you may attribute it to the fact that the "Great Ones" had started pouring. But there is much more in Mr. Cook's letter. In fact, one of the chief advantages of being a member, if not the chiefest—aside from the exclusive privilege of being poured on by the Masters—is being poured on by Mr. Cook; he is so delightfully naïve, so bursting with theosophical cant and so oblivious of what Theosophy and Brotherhood mean. But he is doing his best without doubt and we should be grateful.

"U. L. T. Day."—The Los Angeles United Lodge of Theosophists has issued a circular letter to "Associates" setting a day late in June as "U. L. T. Day", which will fall as nearly as practicable on the anniversary of the death of Robert Crosbie, its founder. I regard it as a graceful act to remember its founder at a special meeting each year, just as we remember H. P. B. The occasion this year was to be observed by readings from Crosbie's letters as published in *The Friendly Philosopher*. The selections recommended are excellent, though of some it might be said that they suggest U. L. T. propaganda. The circular, however, devotes some space to whooping up the series of historical articles now being published in the magazine *Theosophy* under the title "Aftermath". Those articles are published, so it says, "for the record," and "the facts are adduced in all cases." Unfortunately for the "record" not a few of these so-called facts are merely surmise or out and out fiction, some cases of which will be pointed out in the *Carrie*. Aside from this, however, it is encouraging to note that the U. L. T. is growing and that lodges are on the point of formation in Mexico City, Rio de Janeiro and Sydney.

Mr. Cook Gets the Jitters.—Mr. Sidney A. Cook is suffering from another attack of jitters and announces (July *Amer. Theosophist*, page 165) that he will no longer publish the "results of lodge elections and the usual directory of lodge officers." He fears that some enemy may hand them circulars subversive of Cookianism. There is but one further step possible, it would seem. He should exact a pledge from all members not to speak to any stranger who does not present a T. S. membership card. He might hand them a circular! This Cookian policy, of course, will help to keep people away from lodges, to the benefit of other theosophical societies; but small matter.

George William Russell (Æ).—Those who are interested in biographical sketches of the eminent Irish poet, theosophist and economist, George William Russell, or Æ, who died July 17th, and who is perhaps best known to our readers through his book, *The Candle of Vision*, would be amply rewarded by sending ten cents (cash, not stamps) to *The Canadian Theosophist*, 33 Forest Avenue, Hamilton, Ont., Canada, for a copy of its August issue.

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You Need a File of "The Critic"

A file of the *Critic*, August, 1917 to July, 1935, 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, Kretona, fake clairvoyance, Point Loma T. S., and much more all theosophists should know. Price, lacking two or three issues only, \$5.00.

Five Messages From H. P. Blavatsky

Two packages of cigarettes cost a quarter, so also does a copy of H. P. Blavatsky's *Five Messages to American Theosophists*. The difference is that while the former may soothe, they are shortly gone, the latter are stimulating and stay with you your whole life long.

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.

"The Crest Jewel of Wisdom"

"The Crest Jewel of Wisdom" (*Vivekachudaman*), 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.

A New History of Science

A History of Science and Its Relations with Philosophy and Religion. By William Cecil Dampier *Dampier-Aethium*, M.A., F.R.S., Fellow of Trinity College, Cambridge, etc. pp. xxi, 514. Macmillan Co., 1930. \$4.00 from the O. E. LIBRARY.

If I were asked to recommend a book which could worthily stand with Sir James Jeans' *The Universe Around Us* I should unhesitatingly name this work. Since Whewell wrote his famous *History of the Inductive Sciences* nearly a hundred years ago, no such complete record of the intellectual achievements of man in the way of comprehending the Universe has appeared. Beginning with 2500 B. C. it covers the latest important discoveries, deductions and speculations of our most eminent men of science of today in every field of research, and their philosophical and religious bearings. Fascinating as a novel, and far above the ordinary sketchy history, to read it is to get a fair education in all of the sciences, a clearer grasp of Nature, from atoms to nebulae, from the amoeba to man. It is because I have found it so valuable myself that I urge others to read it.

Why "The Mahatma Letters"?

There are so-called theosophists who would discourage you from reading *The Secret Doctrine* and offer inferior wares of their own. Likewise there are those who would prevent you from reading *The Mahatma Letters to A. P. Sinnett* by protesting against their publication and by claiming that they are offering something "just as good." Pay no attention to them. The collection is absolutely unique in that it contains the Masters' teachings in their own words, unfiltered through other minds, and must therefore rank in authority above all other books, not even excepting the famous *Secret Doctrine*. It will show you what the Masters are and what they are not, preventing you from being misled by misrepresentations, honest or dishonest. If you are trying to shape your life according to theosophical principles it is surely worth the price to learn at first hand what these principles are. \$7.50, from the O. E. LIBRARY.

"The Way Towards Discipleship"

The excellent article on "The Way Towards Discipleship", by Capt. P. G. Bowen, president of the Druid Lodge, Dublin, originally published in *The Canadian Theosophist*, has been reprinted and can be had from the O. E. LIBRARY for 10 cents or sixpence in stamps (U. S., British, Canadian).

Raphael's Reduced While They Last

Raphael's Almanac and Ephemeris for 1935, 50 cents (from 70 cents).
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In Defense of Mrs. A. L. Cleather

Because of the malodorous remarks of the magazine *Theosophy* (Aug. 1935, page 438) about Mrs. A. L. Cleather we call attention again to the following pamphlets, to be obtained from the O. E. LIBRARY:

Unpublished Letters in Reply to a Theosophical Attack on Mrs. A. L. Cleather's Books. By William Kingsland, W. B. Pease, Basil Crump and others; together with a reprint of two *Carric* articles replying to an attack on Mrs. Cleather by the magazine *Theosophy*. Two pamphlets, sent on receipt of four cents or threepence in stamps (U. S., Canadian, British).

"The Secret Doctrine"—H. P. Blavatsky

Photographic facsimile ed. of original, 2 vols. in one, \$7.50.

Point Loma edition in two volumes, cloth, \$7.50, paper, \$5.00.

Point Loma edition has obvious typographic errors corrected; paging same; other edition is commended. From the O. E. LIBRARY.

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

This famous document, lately much under discussion, will be found in full, together with W. Q. Judge's comments on certain parts thereof, in three issues of the *Carric*. The three issues, 15 cents in stamps, from this office.

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The famous Marlyn Letter to Mrs. Besant about Leadbeater.

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ESOTERIC SOCIETIES AND SECTIONS

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." That seems to have been the reason why so-called esoteric teachings have from ancient days been kept secret, and the revelation of which was in some cases punishable with death. And there was a sound reason, to be found in the words "turn again and rend you." Not only would profound teachings have been misunderstood, but they would have been, as is sometimes the case even today, looked upon as subversive of morals, religion or government. Persecution and even death were likely to be the lot of those who talked about them outside the secret circle, and it was necessary for self-protection to bind members to the strictest secrecy and to use signs and passwords to prevent the intrusion of spies and other outsiders.

As is often the case a custom, once necessary, runs on by mere force of custom long after it has any valid reason for continuance, like the buttons on a coat tail, a judge's wig, or the seal on legal documents. In these days no one in any civilized country is likely to be persecuted for his opinions, unless of a political nature. The utmost he is likely to suffer is the penalty of being regarded as queer, or a fool, or, perhaps, of being ostracized by narrow-minded friends. The "swine" of today may trample these things under their feet, but their turning and rending will be a comparatively harmless affair, scarcely to be dreaded by those caring to run the risks. Are then secret esoteric groups of any value today, as far as the secret feature is concerned? Do they offer to the elect anything they could not get otherwise? Do the possible advantages offset the disadvantages? Are the risks of secrecy greater than the risks of publicity?

By a secret society I mean one admission to which requires a pledge not to reveal what is taught or done, and at times this includes a pledge of obedience to the Head, sometimes without qualification. The late Mrs. Annie Besant, "Outer Head" of the E. S. of the Adyar theosophists, demanded a pledge to obey her "without cavil or delay" in all matters of a theosophical nature, or which she regarded as such. Those taking such pledges have in some cases been held in mortal fear through the threat that disobedience would ruin their chances of advancement for lives to come.

It must be distinctly understood that such groups are often composed of people of the highest moral character, though the reverse is frequently the case and examples of direct corruption are not lacking. It is also to be understood that I do not deny the necessity of dividing pupils into elementary and more advanced groups, and that attendance upon more advanced teachings might be quite useless to beginners. No pupil in arithmetic could profit by hearing instruction in higher mathematics. That is old talk. But it is overlooked that the inability to profit lies in the nature of things; that he who would go beyond his depth will soon drop out after wasting some time, and that pledges of secrecy and obedience are unheard of in academic circles.

Several reasons are given for this secrecy. One is that things may be taught which would be dangerous if generally known, or even to a person not specially prepared. Such have to do mainly with occult psychic principles and practices which, in the hands of an inexperienced person might result in mental and physical damage. Here we hear the threadbare argument about the ignorant person playing with chemicals. Hence the secrecy; hence the admonition not to place such acquired knowledge in the hands of others. Another is that unscrupulous persons might use it for their personal profit to the detriment of others—black magic, in short. Still another is the rather contemptuous one which regards outsiders as "dogs" or "swine".

In these connections I concede that a real Mahatma may require a chela to keep silence on what he is taught. There are facts in nature which are dangerous. But a real Mahatma may be, presumably would be, in a position to decide whether a chela is one to be absolutely trusted, but he would hardly count on a mere pledge as offering security. As much cannot be said of any theosophical leader of whom I have any acquaintance. Every one of them shows only too clearly that he or she is far from being a Mahatma and is, in fact, nothing but a plain mortal. It is not to be expected that such a plain mortal can foresee the weaknesses of his pupils, no matter what their words and acts may be, even over a protracted period. They may be tempted to betray secrets, if not directly, then by hints. The itch to pass on a secret is a common fault of human nature. The very fact that it is a secret obtained under pledge increases this itch, and so it must be said that imparting information of a dangerous character should be wholly avoided. Even if the recipient of such information does not give it away, he is almost sure to try it on himself, no matter how strongly warned against so doing. It is safe to give only that which can do no harm, and for that the exaction of a pledge is needless. It may be that the "dogs" or "swine" may misunderstand it and be befuddled—such people are already befuddled and the substitution of one befuddlement for another can hardly result seriously.

It is a recognized fact that what is taught in esoteric circles under pledge of secrecy can be found in printed books publicly sold and accessible to anybody who can pay the usually moderate price, or if not, in libraries. In these, without pledge or obligation of any kind, may be found enough to keep one busy for a whole lifetime in studying and for many lives if worked into one's nature. And, too, there are books aplenty teaching the most dangerous yoga practices, enough to damn one mentally and physically. So true is this that it must be said that any small margin of teaching not to be so found is trivial and not worth going out of one's way to possess, and certainly not at the spiritual price demanded. Further, it is a fact that the very person who on the one hand is handing out this information under pledge of secrecy and to the accompaniment of formalities and ceremonials of various kinds, the burning of incense, the uttering of mantras and what not, may on the other hand be publishing books with the same information which any of the uninitiated may buy if they have the cash, and which they may study without the emotional accompaniments which tend to paralyze the sense of discrimination. That, of course, is pure hypocrisy on the writer's part unless, indeed, he is extraordinarily stupid. On the one hand he passes on the teachings in a set of the elect as secret, gaining no little prestige for himself thereby; on the other he broadcasts the same, getting whatever profit is to be had from selling his books to all comers.

I am often told by members of such esoteric groups: "Oh, but I am getting so much benefit from the secret teachings." Perhaps, but that is quite aside from the question, which is, could not the same teachings be obtained, the same benefits derived, by reading and study outside the esoteric group? It must be said that they can; therefore the secret feature is needless. On the contrary there are several disadvantages of secrecy which are not slow in making themselves known. Being accepted as a

member of a secret esoteric group tends to cultivate a feeling of superiority over others which is often enough quite manifest in his behavior. He looks on others who are quite as intelligent as himself, and often as learned, as inferior beings, not admitted to the Holy of Holies. I have heard a member of a certain E. S. affair known to everybody say: "I belong to the E. S. and you don't, so your opinion is worthless." Further than that, he is usually required to accept whatever is passed out to him, or to keep his mouth shut if he does not, is not allowed to question or dispute, and is deliberately led to believe in the infallibility of the high muckamuck of the group as a representative, mediator or messenger of the Mahatmas. So ultimately he ends up as a mere "yes man", an esoteric parrot, with his reasoning powers and sense of discrimination paralyzed, and whose only argument is "Our Leader says so."

The effect on the leader is not less disastrous. Having posed as a vicegerent of the Masters, as their agent on earth, unused to being doubted, accustomed to having his every word taken as divine truth, he acquires an exaggerated opinion of his own importance, finally regards himself as the particular "funnel" or "pipe" through which the Masters distribute information or "lodge force" and, ultimately, used to being deferred to, he grows careless of facts, hands out anything that comes into his head, no matter how weird or preposterous, regardless of the distinction between truth and imagination. I am not speaking without knowledge. I have observed these things for many years. One has but to turn to the pronouncements of Leadbeater, the *ex cathedra* assertions of Annie Besant about the World Teacher, the World Mother and the Liberal Catholic Church, all of which turned out fiascos. Even recently we have heard of one who "can answer any and all questions on the Esoteric Teachings of our Masters' philosophy" as a mark of distinction, although, with all respect to the person referred to, this was a characteristic of Leadbeater, to say nothing of several itinerant fakers whom I heard recently. To be able to "answer all questions" is nothing but an art which can be acquired like oratory, and means nothing whatever. I am still looking for the one who has the courage to reply "I do not know."

An inducement to join a secret group is often the notion, encouraged, or at least entertained, that it is a quicker way of getting in touch with Masters. We are given in the first four rules of *Light on the Path* the conditions for contacting Masters. Nothing is said of pledges, of secrecy, of obedience to any person, of smelling incense or using mantras or banging gongs, and he who would impose such things on a neophyte is simply inviting him to make a fool of himself and may be suspected of belonging in the same class. The esoteric papers of Leadbeater and his associates, of which I have a collection, afford illustrations of how credulous persons had the wool pulled over their eyes and were led to believe that they had made nocturnal visits to Masters and had taken initiations of which they knew nothing at the time or afterwards, and show how this greatest of charlatans manipulated his dupes to his own personal advantage, financially and socially.

What I have said above applies to the more respectable esoteric groups. There is another class. There are esoteric societies founded for the purpose of making money by peddling more or less well known facts or fancies. These put up a fence around a portion of fact or fiction and charge gate money to get in, the dupe ultimately finding that he has been paying his cash for admission to a vacuum. Such persons are persuaded by a few preliminary free lessons or lectures that there must be something of vast importance inside that board fence, and they are worked up into a furor of curiosity and anticipation and hand out their \$10, \$25, \$50 or even \$100, or, perhaps, their \$2 a month with the belief that they are going to ride at once into the earthly paradise of getting "what they want", whether material or spiritual. The victim is usually bound by a pledge for no reason other than that his exploiter knows that secrecy on the part of his dupes is necessary, for should they tell the

lale, his business would be gone. One can only warn against such persons and the only advice is to keep them at a safe distance lest the siren voice overcome one.

As to those who demand such pledges, no matter how sincere they may be, I look on one who possesses real knowledge of spiritual truths of value to the human race in its present condition and who refuses to impart them except under pledges of secrecy, as a sinner against the Holy Ghost, and if, at the same time, he publishes these same secrets in books sold to the public, to anybody who has the cash to buy them, as not only a sinner against the Holy Ghost, but as a hypocrite as well.

Finally, as to the pledge in itself. No high-minded person of intelligence will give a pledge in advance to any ordinary human being—I am not thinking of Mahatmas, who are not in evidence in such groups—to keep to himself what is given to him, not knowing what it may be. A pledge to the unknown is folly. I do not have in mind only the notorious E. S. of Mrs. Besant, in which members were required to promise to do whatever she ordered, not knowing what it might be, and were made to endorse, either by assent or silence, all of the follies which she poured into them with the aid of her crony Leadbeater, to cooperate in questionable policies in the conduct of the T. S., and even to defend the dirtiest and most immoral proceedings, to the extent of lying and deception. I know of a certain esoteric society which I think is still in existence, which beguiled curious but well intending persons with a few incipient lessons of high moral tone into taking pledges of secrecy. Thereupon they were gradually taught to waste their time on onerous but worthless tasks, copying documents, dabbling with writing Latin words in Sanskrit letters, then finally, having paralyzed their intuitions, leading them into lying, deceit and finally into actual theft. I know what I am talking about for I was a victim of such a theft. Answers to secret questionnaires of a most intimate and private nature were demanded and given, which could easily have served purposes of blackmail; pupils were taught that their spiritual advancement depended entirely upon the amount of money contributed, and much more. And this was at first sight apparently a high-class organization. It led its members from honesty to dishonesty. And it was all covered by the oath of secrecy, which prevented those who learned finally of its evil tendencies from warning others to keep aloof from it.

There are such dangers lurking behind everything which demands an oath or pledge covering the unknown. If you are not placed in the position of compounding a felony by your enforced silence you may be forced to conceal and be prevented from protecting others against more subtle corruptions on higher planes. It is useless to say that some at least of the present esoteric sections and societies are above reproach; I concede that their intentions are good, but I do not know of one which, to judge from its outward fruits, is not leading its members in a wrong, or at least highly questionable direction. But human nature is such that one cannot tell what may happen. The history of the degeneration of the Papacy, the more recent history of the Adyar E. S., where its influence was used to defend the sexual irregularities of Leadbeater, should be warnings.

So I say without any qualifications whatever: keep out of esoteric societies and esoteric sections which put you under any pledge of secrecy. Pay no attention to claims of adeptship, of mediatorship with the Masters, of promises of initiation now or later; steer clear of the tonifolery of cerebellums and incense burning which are fit only to amuse children. The Masters have given you plenty and more than plenty for all your needs, free and without any conditions whatever, far more than you can handle in a single life. Avail yourself of these and remain a free man, certain to make mistakes, no doubt, but profiting by them, and progressing through your own efforts, the only way in which real progress can be made, and with mind unbedazzled with all the foolishness, the spiritual

narcotics and stimulants with which secret esotericism is invariably accompanied. They are all inventions of the devil for enslaving souls. In the end you will not regret it.

Magazine "Theosophy" Becomes Cannibalistic— Eats de Purucker

The magazine *Theosophy*, having conscientiously devoured all the fleas, real and imaginary, to be found on Mr. Saythe and *The Canadian Theosophist*, devotes its August and September instalments of "Aftermath" to clearing up the vermin in the Point Loma Theosophical Society. The victim in this case, Dr. G. de Purucker, is not only relieved of fleas; he is devoured whole. From being insectivorous *Theosophy* becomes anthropophagistic. I don't entirely blame *Theosophy* for this bad habit; it seems to have been born that way.

The August article presents several quotations from official statements of Dr. de Purucker, and I am largely in agreement with the writer in his objections to these claims, such as being "an intermediary or mediator between the Great Lodge of the Masters of Compassion and Wisdom and the general membership of the T. S. [i.e., the Point Loma Society] and more particularly of the E. S." (pp. 441-5); the claim to be in a position "to issue new E. S. teachings of a far deeper and more esoteric kind than those which were issued even by H. P. B. or by W. Q. J. or by our Beloved, Katherine Tingley"; that he is going "to besiege the Portals of Destiny and open up a way into the Mysteries", and that he is to give the members "an opportunity of incalculably splendid promise which neither H. P. B. nor W. Q. J. nor even K. T. had." I am quoting Dr. de Purucker's own words. All of these are mere assertions for which no valid foundation is given, and which therefore one cannot be blamed for classing with the revelations of Alice Bailey, of Blue Star, of Brother XIL, of Leadbeater, or even with the ramblings, or rumblings, of George Arundale. I do not blame *Theosophy* for losing its temper and I came very near saying "Oh, hell" myself. Still, I do not question the sincerity of Dr. de Purucker, nor his ability to blast his way into Mysteries, real or imaginary and to evolve a complicated theory of the Universe to which not even H. P. B. had access in her proven association with the Masters. But, as the Currier has already pointed out (Feb., 1933), what is needed in the Theosophical Movement is a policeman as much as a leader.

The magazine *Theosophy* has appointed itself a policeman, and no gentle or gentlemanly one. I agree with some of its charges, but there is a decent and an indecent manner of bringing the accused into court. A breach of the law does not of necessity imply criminality, and justice demands that evidence in his favor should be heard. *Theosophy* is ever ready to accuse, and equally ready to suppress favorable evidence. It would have it that all that Dr. de Purucker demands is that his pupils sit still and have the esoteric stuff pumped into them. It quotes (page 444) H. P. B.'s instructions to those who might enter her School:

"An adept becomes such by his own exertions, by the self-development of his own powers; and no one but himself can effect this work. 'An Adept becomes, he is not made.'"

"Otherwise his intuition will never be developed; he will not learn self-reliance, and two of the main objects . . . will be defeated."

Very true, but to this *Theosophy* adds what is doubtless true in many cases:

"The bait used by those who aspire to leadership and successorship—to 'popery instead of Theosophy'—is ever the same. That lure is, to quote H. P. B.'s own warning, 'promises of quick results and grand achievements, of growth and progress'—and all that the aspirant has to do is to 'follow the leader', who will open for him the door of the Mysteries. Dr. de Purucker runs true to form . . ."

Does he, in the sense implied by *Theosophy*? Here is what he says in

his General Letter dated October 21st, 1929 (see also CURRIC, November 1931):

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

It may be that "Dr. de Purucker - runs true to form", as *Theosophy* says in the above quotation, but it is evident from the last portion of de Purucker's statement that it is the form endorsed by H. P. B. And, it may be added, the anonymous writer of "Aftermath" is also running "true to form", form as set up by *Theosophy*, that of concealing or twisting everything which could speak in favor of those whose characters it elects to besmirch. I am not a follower of Dr. de Purucker; many of his conceptions appear to me to be fanciful and unproved. But I would far rather follow him, discarding what does not appeal to me, than follow anyone, anonymous or otherwise, who obviously adopts the policy that "the end justifies the means", and who operates a smudge-pot under the pretense that he is making a record of theosophical history.

Theosophy, in the same article (page 441), comments on honorary degrees conferred by the Point Loma Theosophical University on members of its colony. I agree that this is highly objectionable, no matter how worthy the recipients. An honorary title must be above all suspicion of favoritism to be worth anything; if it is not, it is a badge of dishonor rather than of honor. *Theosophy* makes merry over this, and suggests that "the true title applicable, the 'degree' generously earned by all, from 'Dr. de Purucker down to the least endowed, should be that of M. A. S. - 'Mutual Admiration Society'." I don't want to advise the Theosophical University as to its honorary degrees, but it does seem to me that if it is still in the honorary degree business it might confer the same degree, "M. A. S.", upon *Theosophy's* anonymous writer—if he can be located—in this case, however, standing for "Master of Anonymous Slander".

Dr. Arundale's Theosophical Noah's Ark

The February *Theosophist* contains the usual annual presidential address at the Indian convention of the Theosophical Society, this time by Dr. Arundale. Dr. Arundale is to be complimented on his very lucid account of the multiform activities at Adyar and throughout the Society in general, the best I have seen, I think, for some years. One misses the usual tabulated report on membership, but learns that since its beginning in 1875 the T. S. has had over 140,000 members enrolled, and 2,866 lodges, while today its membership is about 30,000 with about 1,200 lodges. What has become of the other 110,000 members who have disappeared? Some dead, of course, but what of the rest?

One explanation, perhaps, is that the Theosophical Society aims to suit everybody and ends by getting nowhere. *The Mahatma Letters* show clearly what the Masters wanted of the T. S. Brotherhood above all, to be sure, but, in addition, "to preach us" (*Mahatma Letters*, p. 263). The scope and the limits were given by Master E. H. (*Mahatma Letters*, p. 398) thus:

"... the Western public should understand the Theosophical Society to be 'a Philosophical School constituted on the ancient Hermetic basis'... Hermetic Philosophy is universal and unsectarian, while the Tibetan School will ever be regarded by those who know

little. If anything of it, as coloured more or less with sectarianism." There you have the limits quite clearly defined.

But Dr. Arundale would have it otherwise. He would have a fraternity of good-natured and tolerant people, believing anything or nothing. He would make it a kind of *E Pluribus Unum*, a sort of glorified Noah's Ark, a collection of every sort of human animal (of the clean variety) who would associate together and tell each other how much they love one another—little more. It is just that policy which has made the T. S. the hatching and breeding place of all sorts of absurdities not contemplated by the Masters. Everything from the clearly laid down philosophy of the Masters to Christian science, New Thought, astrology, numerology, dietetics, health fads, cures, adventism, world-motherism, Catholicism, and psychism of every variety, extremes from karma to remission of sin by a priest, from celibacy to sexual self-abuse, have been endorsed in its published writings or from its platforms. One of its most prominent leaders, Leadbeater, did not hesitate to state that self-abuse is better than marriage (Letter to Annie Besant, Sept. 11, 1906), and to apply it in his teachings.

As for "preaching us", for insisting upon Theosophy as taught by the Masters in their letters and by their direct pupils—and why else should it be called a "Theosophical" Society?—what are Dr. Arundale's ideas as to what constitutes Theosophy? He would stress Theosophy, of course, but what is it? Theosophy, according to this address, is a vague sort of something which can only be defined by telling what it is not. Let us hear his own words (p. 412). Referring to the various leaders he says:

"But these lesser suns themselves derive their light from a Sun that never sets, from the Light that ever shines, even in our darkness, and as to which there is neither variableness nor shadow of turning This Light is Theosophy, not the Theosophy of Blavatsky, nor the Theosophy of Olcott; nor the Theosophy of Besant, nor of Subba Row, nor of Sinnett, nor of Leadbeater; nor the Theosophy of any one of us. All these, great Theosophies though they may be, are yet but the lesser Theosophies which come and go and are impermanent. For they are reflections of that greater Theosophy which knows no persons, no books, no interpreters, no orthodoxies, but is eternal and universal, the heart and being of life and the immortality of the soul. Leaders will come and go. Teachers will shine forth and disappear. Interpretations will colour and fade away. But Theosophy will remain to hearten the generations of the future as it heartens us today Theosophy adjusts its light to the needs of the eyes upon which it shines."

And it will do these things without anybody knowing what it is, not even Blavatsky. It is the "Great What is It?" And George Arundale is the spiritual Barnum who has it in his keeping. Stop III—to the Theosophical Society—and take a look at it.

Did H. P. Blavatsky Reincarnate?

There have been several stories floated about the supposed reincarnation of H. P. Blavatsky, of which the following is the earliest. It is contained in a letter of Mrs. A. P. Sinnett to Mr. Christie written only five days after H. P. B.'s death. I quote only the essential part: the whole letter will be found in the May, 1929, *Theosophist* (page 125):

27, Leinster Garden, Hyde Park, W.
May 13 (1891).

Dear Mr. Christie,

Here is my letter to tell about Mm. B.'s death . . . The real facts, which I think you would like to know but which I must ask you to keep quite to yourself, are these.

A sudden opportunity arose by reason of an accident, whereby her immediate reincarnation into that body could take place. So without a moment's warning or preparation, her Master called her away and

planted her true Ego into its new home. At present, I believe, she has hardly awakened from the unconsciousness caused by the accident to the body, or at all events, she had not done so when we were told about it; but by degrees and in a short time, she will be fully conscious and alive to her new surroundings, as well as with the full memory of her last body and life. In the meantime, her astral body and lower principles are still on the astral plane, but so entirely and completely separated from the true Ego that but very little consciousness and almost no intelligence remains. . . .

Of course, her old body was very nearly worn out, and could at best have lasted but a very short time longer; while the body she now occupies is that of a young man, suitable to the requirements of her further spiritual progress. . . .

Ever sincerely yours,

PATRICK SINNETT

It can hardly be doubted that this story was a concoction of Mr. Leadbeater who was in London at the time of H. P. B.'s death, and who found it most convenient in later years when his erratic Theosophy was called in question. He had but to say that he had met the reincarnated H. P. B., who told him that all was well with the T. S., to dispel the doubts of the doubters. At the centenary celebration of H. P. B.'s birth, held at Adyar in August, 1931, he told his audience that he had met the H. P. B. a few days before and invited him (her) to attend the celebration which he (she) declined to do. At the same meeting he claimed to have met him (her) often and that he (she) told him: "I have nothing to do with that now [*The Secret Doctrine*]; that belongs to my past life, and I am not going to take it up again." (*The Theosophist*, October, 1931, pages 44, 46.) These stories were accepted as fact by Mrs. Besant, Dr. Arundale and others and retailed to the eager faithful. They served not only to pacify those who doubted the Arhat's infallibility, but also to discourage the study of *The Secret Doctrine* as a means of checking up on the Grand Old Man's fables.

There are other stories of H. P. B.'s reincarnation, the last emanating from James M. Pryse, in his recent "Memorabilia of H. P. Blavatsky", published in the March, 1935, *Canadian Theosophist*. In an earlier article (*Canadian Theosophist*, June, 1932), Mr. Pryse tells of a young man, a European and quite an occultist, whose acquaintance he made in London, and whose portrait he painted from memory with the assistance of a Mrs. Lloyd, and this portrait, being seen by Mr. Judge, was taken by him to be a picture of his own "Higher Self". Mr. Judge had copies made and it was this portrait which was taken by Judge's followers as a picture of "The Rajah", supposed to be Judge's *alter ego*. Nothing in this statement implies that the young man was anybody of importance, least of all H. P. B. In his recent article, however (page 4) he relates the same story embellished by the addition that the young man was the reincarnated H. P. B., that he appeared to him twice mayavimically, once in a locked room, once in his bedroom, when he pumped him full of prana, and that he was recognized by him as H. P. B. This new version seems therefore to be a recent product of Mr. Pryse's evolving memory, else why did he not say so at first? That Mr. Pryse had no such notion at the time of Judge's death is shown by his endorsing the genuineness of certain documents of Judge describing his communications from the dead H. P. B. (E. S. T. circular of April 3, 1896, page 12.)

Mr. Pryse tells us in the same article (page 4) that "Several years after H. P. B.'s death, Mrs. Besant and Mr. Judge gave out a statement that H. P. B. had reincarnated." Mrs. Besant, quite likely, following the Leadbeater fable, but Judge? Hardly, for in his E. S. T. circular entitled "By Master's Direction," (page 12), dated November 3, 1894, he tells us that:

"I also state, on the same authority, that H. P. B. has not reincarnated. That Ego is quite conscious and working towards the accomplishment of the end in view, which depends very largely upon the members of the T. S., and on their loyalty."

It is also in evidence that shortly after this, around January 1st, 1895, Judge was getting from some source communications which he regarded as coming from the discarnate H. P. B.

Assuming that the "young man" whose body H. P. B. is supposed to have occupied was about twenty years old, he would now be about sixty-four, yet he has not been heard of in theosophical circles, aside from Mr. Leadbeater's private interviews (!)—certainly most strange of H. P. B., if reincarnated. One would do well to regard all stories about her reincarnation (not excepting that of Mr. Pryce) as products of an overheated imagination, of a treacherous memory, or even of intent to deceive, at least until someone appears who gives evidence of being her equal. And that is not yet.

A Compendium of Common-Sense

Concentration and Meditation; A Manual of Mind Development.
The Buddhist Lodge, London, 1935. 343 pages, bibliography, glossary and index. Price, \$1.25, from the O.-E. Library.

Books on concentration and meditation have always repelled me. This distaste I attribute largely to having attempted to read a book by the Quite Reverend James I. Wedgwood entitled *Meditation for Beginners*. How was I to begin? I was to begin, so the book told me, by getting a portrait of Annie Besant and sitting before it and thinking of her. It was a bit too much; since then I have avoided such books.

My attention was drawn to the subject once more by a series of articles composed by students of the Buddhist Lodge, London, and published in its magazine *Buddhism in England*. Buddhism is a practical religion; it aims at getting results which are of immediate value in the guidance of life, and it is to be expected, therefore, that a manual of mind development dealing with concentration and meditation, and written from the Buddhist standpoint, would be designed to deal with practical methods of developing the mind while looking askance at methods of developing psychic powers (often but an increased susceptibility to self-deception), waking the "serpent power", and what not, so often found in books on yoga. I think that not once in the series is one advised to sit cross-legged in the floor and stare fixidly at his navel.

I found in these articles, now published in book form, an enormous amount of what seemed to me to be plain common-sense, an effort to teach the student to walk on the ground before attempting to climb trees. It is just such things which need to be rammed into the heads of would-be occultists. Doubtless the advice given in regard to practising concentration is of a kind needed by the average individual whose mind is undisciplined, flitting from one subject to another like a butterfly, and who does not really think, but only thinks he thinks. Fortunately there are those whose occupation or duty involves the practise of concentration and who will do best by working with these rather than by spending time on special objects alien to them. George Arundale once told us (October, 1931, *Theosophist*, page 18) that he meditated on the divinity of his filing cabinet; well and good provided said filing cabinet was in perfect order and so made by his own efforts. If my duties involve close attention to what I am doing, these in themselves will offer the needed training; I do not require to meditate on a lead pencil or a match box. But aside from that, the nature and need of concentration, whether as an end in itself or for purposes of application in one's daily life, are abundantly set forth.

On the whole then, I would say that the book is a compendium of

common-sense on these matters, and should be a guide as well as a warning to those who are misled by so many teachers into practices which really have "self" as an end and aim. Those who have imbibed the wisdom of such books as *The Voice of the Silence*, *Light on the Path*, the *Bhagavad Gita*—which are frequently referred to—and who aim to avoid the path of the Pratyeka Buddhas, development for self alone, and who realize that merely understanding and assenting are of little value unless accompanied by actually living the life in practice, will find great help. Many, perhaps most of us, are so busy picturing these ethical truths to ourselves that we forget to practise them. We mistake the glow of realization for spiritual progress, whereas, unless practised at the same time it means only increased responsibility and added karmic debt. It would be well for such to remember the saying that "that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."

About twenty pages deal with Zen Buddhism and its methods. These will perhaps afford some enlightenment, but I fail entirely to understand the principle of the Zen Koon, and the ability to perform the psychological feat of making sense out of nonsense is perhaps reserved for some future incarnation. At present the mystery is too much for me.

Of course one can find some faults. It is unfortunate that the writer (page 167) indulges in hokum about a force of repulsion as strong as gravity which prevents the universe from collapsing, a statement which will make any student of celestial mechanics leer. Fortunately this slip has no disastrous effect on the general argument. Some of the remarks on diet (pp. 172-4), while seriously intended, serve to contribute entertainment to an otherwise heavy subject. As for the slighting remarks about physical exercise (page 174) this reviewer will undertake to outwalk any dietetic faddist of half his age that he knows of, who thinks he can preserve perfect health via the stomach alone. Tell that sort of thing to William Kingsland. He knows! But one can skip these pages without loss, yes, I think to advantage. But with such occasional exceptions the book may be highly commended to everybody.

At the Periscope

Latent News in Brief.—Dr. Arundale to "relieve myself of all responsible offices not directly connected with the work of The Theosophical Society." Will he resign as L. C. C. bishop, or is that "directly connected"?—Liberal Catholic Church attempted propaganda at Toronto Fraternization Convention by distributing literature.—"Masters" turn up at Hesperer, Ont., and start initiations into Great White Lodge; happy Hesperer!—Phonograph records of Dr. Arundale's voice now on sale for \$1.50; also life size photo, for \$5.00; modest George!—Arundale and Theosophist attribute *The Mahatma Letters to Sinnett*.—Magazine *Theosophy*, now cooled down, to write up Emerson, Browning, Whitman.—U.T. claims to be biggest theosophical body next to Adyar.—Hargrove T. S. (New York) probably to tellre into pulaya, says Hargrove.—Three Point Loma magazines consolidate.—Point Loma "Tiny Buds" to be taught to say "Satyannasti Para Dharmah" ("There is no Religion higher than Truth"); preparing to become Sanskritic prigs.—Mrs. Besant's Happy Valley Association has to borrow money to pay mortgage; Sixth Subance hard up for a cradle; where's the "Lieutenant Manu"?—Dr. de Pu-rucker's new book, *The Esoteric Tradition*, big as a family bible, and as fascinating, now published, price \$5.00.—Ballard pair making great splurge with their Saint Germainism; seems to be profitable.—"Initiates", swarming over the country, rake in the shekels.

Dr. Arundale on the White Lodge.—Dr. Arundale, in a talk at Wheaton (Feb. American Theosophist, page 25) told his hearers that "In the Great White Lodge there is a President, three Vice-Presidents, a Librarian, a

Treasurer, etc." Very interesting if true, as it must be, since the Doctor says so. But we wish he had specified the "eleceras". One would like to know whether there is a House Committee, a Committee on Membership, a Chief, a Charwoman and a Sergeant-at-Arms, and whether a picture of C. W. Leadbeater hangs in the lodge room.

"Greater America Plan".—No one doubts the sincerity and activity of Dr. Pieter K. Roest, Field Director of the "Greater America Plan" started by the American Section of the Adyar T. S. (two years ago). The Carrio (May, 1933) commented favorably on the plan at the time. Since then Dr. Roest has given monthly reports of progress in *The American Theosophist*. Now, it seems, Dr. Roest has fallen in love with astrology and devotes one-half of his July report and about one-third of his August report to talking about it. Having enough fights on my hands at present I am not desirous of getting embroiled with the astrologers. I am open to conviction, and am likely to remain open, that studying astrology will contribute in any way to the greatness of America or of the Theosophical Society. It is a pleasant pastime, no doubt, like solving cross word puzzles or studying Sanskrit, but it constitutes a real menace to the progress of Theosophy. Nearly everybody who takes up this study becomes interested in the fortune telling feature or prying into the lives of others. Worse than that, perhaps, it offers to certain persons a chance to exploit members for profit in the horoscope business. I am told by the leader of a serious group of theosophical students that they were getting on finely till an astrologer, professing to be a theosophist, joined the group and diverted the attention of the students to astrology, he, in the meantime, boasting that he was making money by it. No doubt he was. That was the end of Theosophy for that group. Instead of self-study and attempting to understand the law of karma they began to estimate themselves by planetary configurations, to believe that their course in life is dictated by the minute of their birth—fate, in short, as opposed to karma. I am not going to express here my belief that the study of astrology is antagonistic to real Theosophy, for I don't want my block knocked off, or to be asked to fill one or more issues of the Carrio with angry and illogical rebuttals. But it is my opinion that theosophical groups should rigorously place astrology on the taboo list, without, of course, attempting to dictate to members what sort of entertainment they shall select outside of meetings.

Mr. Cook on Astrology.—I am glad to be able to agree for once with Mr. Sidney A. Cook when he objects to the intrusion of astrology into the Theosophical Society (Oct. Amer. Theos., p. 225). He thinks it is doing the Society harm by drawing attention away from Theosophy and by prejudicing the public against it, but holds out the hope that it may eventually become respectable enough to appear in theosophical circles. At present it should be kept in its place, which is outside. He expresses indignation towards those impertinent people who come to meetings and try to pry into one's privacy by asking for one's birth date, and suggests keeping a fictitious date for such busybodies. Not a bad idea, even though one might risk being adjudged to be anything from an adulterer to a potential murderer.

Dr. Arundale's "Straight Theosophy".—One may judge of what a person's ideas of Theosophy are by what he regards as theosophical classics. Dr. George Arundale submits his selection in the August *Theosophist* (p. 49), classified according to authors, which is illuminating. He enumerates 64 books, of which 15 are by Annie Besant, 26 by C. W. Leadbeater and 5 jointly by Besant and Leadbeater. He does H. P. Blavatsky the honor of including most of her books, while those of Besant and Leadbeater include such monstrosities as *The Science of the Sacraments*, *Man: Whence, How and Whither* and *The Lives of Aleyone*. The authorship of *The Mahatma Letters* is credited to A. P. Sinnett! That Dr. George ranks *The Lives of Aleyone* (Krishnamurti) and *The Science of the Sacraments* as theosophical classics would seem to indicate that his mentality

has not grown beyond the fairy-tale age. But we must not mind that; are we not told that "of such is the kingdom of heaven"?

A Correction.—In the May-June *Carric*, page 11, reference was made to what was claimed to be "the first openly theosophical sermon ever delivered in an American orthodox church." This sermon was delivered in March, 1935. Dr. Alvin B. Kuhn now informs me that he preached a theosophical sermon in the Methodist church at West Southport, Maine, Sunday, July 22, 1934, by invitation of the pastor, so he has the priority, as does the clergyman. I should like to hear from anybody else who desires the credit of first breaking the ice.

A Correction Corrected.—I am sorry to have to deprive Dr. Alvin B. Kuhn of the credit of being the first to deliver a theosophical sermon from an American orthodox pulpit, but I am informed by Mrs. Col. A. L. Conger (at that time Miss Margaret Guild) that, as a substitute for the regular pastor, she preached a theosophical sermon in a Congregational church near Boston in 1895 or 1896, treating mainly of reincarnation as illustrated by scriptural passages. Mrs. Conger does not remember the name of the locality or the exact date.

Daniel N. Dunlop.—Daniel Nichol Dunlop, well-known Scottish theosophist, died May 30th at the age of 67 years from an attack of pneumonia following an appendicitis operation. Mr. Dunlop was of Quaker family, was attracted to Theosophy and was at one time a member of the Point Loma T. S. and later of the Adyar T. S. He always adhered to the Blavatsky tradition, wrote several books and for four years, 1910-1914, was editor of an independent theosophical monthly, *The Path* (not to be confused with others of the same name), for a time in conjunction with Charles Lazenby and Mrs. W. Wilson Linsenring. *The Path* saw but four volumes and had to be discontinued for lack of financial support, though it was the best theosophical periodical of its time and entirely opposed to the Besant-Leadbetter regime. Finally he joined Rudolf Steiner's Anthroposophical Society. Mr. Dunlop was better known to the public and to the technical world through his work in the field of electrical technology and industry. After receiving his early electrical and business training in America, he returned to England and became one of the most prominent figures in the British electrical industry. He was director and head of the British Electrical and Allied Manufacturers' Association from the time of its formation till his death; was chairman of the executive council of the World Power Conference from its beginning till his death, and held many other positions of responsibility in the business and technical world. He presented a splendid example of theosophical principles and idealism applied in business life. He leaves a son who is a prominent artist and two daughters.

First Cremation in America?—The *July Theosophical Movement* (page 142) is in error in stating that "The first cremation in the U. S. A. took place under the auspices of the Theosophical Society, in 1876." Col. Olcott, in *Old Diary Leaves* (Vol. I, page 167) mentions two earlier American cremations, one as early as 1816. Further, the cremation of Baron de Palm did not take place under the auspices of the Theosophical Society, but of the Baron's executors, Col. Olcott and H. J. Newton, in fulfillment of the Baron's wish, and in the presence of many medical, scientific and other witnesses, and without ceremonial of any kind. Col. Olcott states (page 169) that "Owing to the neutral character of the T. S. upon all questions involving different religious opinions, it had been decided that my executor and I should carry out this affair in our personal capacities." Nor does the name of the T. S. appear either in the application to the Brooklyn Board of Health for a permit, nor in the invitations to witness the cremation.

Lucky Mr. Rogers.—Mr. L. W. Rogers, editor of *Ancient Wisdom*, complains that he receives envelopes containing cash but no letter. We, too, suffer from erratic envelopes; they contain letters but no cash.

"Pansophy".—A "Universal Pansophic Society" has been started in New York, which publishes a monthly magazine, "Pansophic Intellectualizer". This professes to be "devoted to Universal Knowledge", or "Pansophy", and, I infer, to universal ignorance also, as it tells us that "The discovery of the X ray has made it possible for men to look through concrete walls"! After such a statement one may expect any sort of hokum, and a good start is made in that direction. But who wouldn't spend a dollar to be "intellectualized"?

Manly P. Hall's Monthly Letters.—There are many of our readers to whom I should like to recommend the study of the "Monthly Letters" issued by the well-known lecturer and writer, Manly P. Hall, of Los Angeles. While I am not prepared to commit myself to all of Mr. Hall's philosophical views, or such as he may express in future, the few of these Letters that I have seen are full of common-sense guidance, to say nothing of warnings, in the field of theosophical ethics and spiritual development, clearly and concisely expressed. The May Letter, the first of the present series, deals largely with the folly of running after upstart "teachers", "super-yogis" and the like, who offer to turn you into a cosmically-conscious initiate in short order, to enable you to "get what you want", to tap the "universal source of supply" and what not, in utter disregard of the law of karma and with little more effort on your part than collecting the necessary number of dollars to pay for your instruction. Another Letter deals with the folly and danger of seeking salvation through respiration, through manipulating the breath and similar practices. Through these Letters, as well as the few of his lectures which I have heard, there runs an earnestness and freedom from metaphysical or theosophical cant which is most refreshing. The annual subscription to the Letters is \$1.00, to be had from the Hall Publishing Company, 944 West 20th Street, Los Angeles, Calif.

A "Successor" to H. P. B.—The following, referring to H. P. B., is found in Olcott's *Old Diary Leaves*, Vol. III, page 379: "The Overland mail of August 12th brought me the consoling news that (of course without the shadow of constitutional authority) she had cabled our people in New York to dissolve the American Board of Control—to pacify Cones, I presume—and she also offered to turn over her share of the *Theosophist* to Judge and make him her successor (one of two or three dozens). What a pity that one cannot collect into one letter-like the many similar offers she made to men and women from first to last! To offer anyone the successorship was as liberal and practical as to offer him a farm in the Moon, for she never could have a real successor, for the excellent reason that nobody was ever likely to be born just like her and so fill her place." This is to be considered in connection with the claims of Mrs. Besant and Mr. Judge to be her successor. (August-September *Current*).

Another "Kiddie Incident"?—The editor of the excellent U. L. T. magazine, *The Aryan Path*, seems to have availed himself of the permission of the Master K. H. (*Letters from the Masters of the Wisdom*, Vol. I, page 105) to copy any of his letters *verbatim* and without quotation marks. In the course of an editorial in the July issue, page 464, he incorporates over half a page of Mahatma K. H.'s Notes on an article by Hume (*Mahatma Letters*, pp. 55-8) not only without acknowledgement, reference or quotation marks, but so incorporated in the text as to appear that it is his own production. We are glad that the editor of *The Aryan Path* entertains the same sentiments as the Master K. H., even though he sinks below the level of ordinary literary ethics in passing off another's words as his own. Herein we see one of the advantages of anonymity. Besides, as faithful ULTites are not supposed to read *The Mahatma Letters* they are not likely to detect the plagiarism.

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Heretofore the only available edition of T. Subha Row's famous *Lectures on the Philosophy of the Bhagavad Gita* has been that printed at Adyar. The Point Loma T. S. has just issued an American edition which is to be commended. It is an exact reprint of the lectures, without editing, as printed in *The Theosophist*, Vols. VII and VIII, and differs from the Adyar edition in containing the very valuable introductory lecture and an elaborate and excellent index. This is one of the theosophical classics, one of the few I intend to take with me when I go to prison or the poorhouse. \$1.00, from the O. E. LIBRARY. The Adyar edition with sketch of T. Subha Row's life and activities, \$1.25.

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Behind the Scenes with the Theosophical Movement

If you want to know what has been going on in the Theosophical Movement in recent years, especially in the Adyar T. S., you need a file of the *Current*. It is the only publication which has dared to present data which others have found it expedient to conceal, and to criticize without overstepping the bounds of truth. Statements backed by exact references. A file from August, 1917 to date, lacking only two or three issues, \$5.00.

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EXECUTION OF MINORS

Notwithstanding the vigorous fight against the death penalty which has been conducted for years, the hangings, electrocutions, poisonings and other delectable methods of preventing killing by killing go merrily on. If anything, the tendency in recent years has been reactionary. It has always been easy to secure the attention of some well-disposed legislators, but these are in a minority, and the majority, too busy with other matters to bother themselves, or prejudiced in spite of the experience of those states and countries which have done away with the death penalty block all efforts at reform.

This is not the place to argue the matter, but I want to call attention to a particularly pathetic phase, the execution of persons of youthful years. The American League to Abolish Capital Punishment has undertaken to fight this relic of barbarism, which still exists in most of our states. It is stressing an effort to secure legislation prohibiting the execution of minors. From a recent circular I learn that New York has executed nine boys in the last three years, that South Carolina has executed nine in the same period, while Arizona, once an anti-capital-punishment state, did away with three boys last year—all of these between 17 and 18 years of age. At this writing New Jersey is about to execute a boy of sixteen unless a commutation of sentence can be secured.

The American League to Abolish Capital Punishment wants your aid, if you are at all interested in the matter. Like most other philanthropic organizations it finds its work hampered by lack of funds. There is a small membership fee which goes to this object. Anyway, it wants to secure your interest, and will be glad to send you information as to its work if you will address it at 124 Lexington Avenue, New York City. It is not a mushroom organization, but has labored for years, and numbers many well-known Americans among its officers, Clarence Darrow being President and Warden Lewis E. Lawes of Sing Sing being Chairman of the Board. And may I suggest that if you can do no more, you at least enclose something more than a stamp to cover cost of information.

Treatment of Jews in Germany.—Those interested in the treatment of the Jews in Nazi Germany will find invaluable information in the series of Bulletins issued by The American Jewish Committee, 461 Fourth Avenue, New York City. These contain extracts from German legislation, court proceedings and the German press which are authentic. They will be sent regularly to anyone requesting it, without obligation of any sort whatever. They are moderate in tone, but afford striking illustrations of the nature of this new breed of European "civilization".

American Prison Association.—The next Congress of the American Prison Association will be held in Chicago. At the Atlanta Congress Mrs. Blanche L. La Du, of the Minnesota State Board of Control, was elected President for the ensuing year. Information about the Association can be obtained from E. R. Cass, General Secretary, 135 East 15th Street, New York City.

A Correction

In the *Curio*, July, page 4, and August-September, page 5, it is stated that a letter of H. P. B. to Judge, dated March 27, 1891, naming Annie Besant as her successor, was withheld by Judge at the E. S. T. Council meeting of May 27, 1891, resulting in his being chosen as joint Outer Head with Mrs. Besant by the Council. This is an error. The E. S. T. report of that meeting states distinctly (p. 3) that this letter was produced and read at the meeting, so that our statement that Judge withheld it is wrong. Who read the letter and whether it was read entirely does not appear, nor does it appear why, in the face of H. P. B.'s distinct statement that Mrs. Besant was her successor, Judge was appointed as her equal. A mysterious slip of paper bearing the words "Judge's plan is right", supposed to be a precipitated Mahaimic communication, which appeared among Mrs. Besant's papers, would indicate, whether genuine or not, that Judge had a plan which was that he, although not mentioned by H. P. B. as a successor, should be chosen as equal with Mrs. Besant, the plan which was successfully put through. Nor does this correction invalidate Mrs. Besant's repeated claims that H. P. B. had selected her as her successor in the E. S. T., and her consequent stand against the later action of Judge in "deposing" her.

Are You Doing Your Share?

Two problems face the *Curio*. One is, getting funds for publishing it regularly. Time was when checks of \$25, \$50 and \$100 used to drop into this office every now and then. Alas, nearly all of those good friends have died, and hard times have stricken the others. Today a dollar is as rare an acquisition as \$10 five years ago. The other problem is getting new subscribers. How to do it? One kind friend suggests that if the *Curio* would publish lessons in Sanskrit its mailing list would just go soaring. I'd prefer a page of comics, but as it is it wants to keep on just as it has been doing. Will you help it? Will you interest a friend or two?

A Voice Crying in the Wilderness

In the same *Theosophist* (February) in which Dr. Arundale sings the praises of the T. S. as a theosophical menagerie, Mr. J. W. Hamilton-Jones, president of the Phoenix Lodge of London, probably the only Adyar lodge in England other than one or two affiliated with it, which stands for Theosophy as taught by the Masters and H. P. B., presents his views of the conditions in the Theosophical Society, which is so outspoken that one wonders that it secured admission to this periodical. The article is continued in the March issue. Mr. Hamilton-Jones thinks the Adyar T. S. in a bad way at present, having strayed far afield from the purpose for which it was founded by the Masters. I can best illustrate his viewpoint, with which I am in sympathy, by quoting a few of his pungent paragraphs. Unfortunately the circulation of *The Theosophist*, which I understand to be at present about 2,000 copies, precludes these articles from reaching more than a fraction of the T. S. with its 30,000 members.

I begin with one of his closing paragraphs (p. 570):

"The President should issue a proclamation enjoining all officials not to permit any lectures to be given from Theosophical platforms except those dealing with Theosophy."

Very good. But how is a president to do this when he himself does not know what Theosophy is, except that it is a mysterious something which nobody knows, except that it is *not* the teaching of Blavatsky or anybody else we know of, but which, quoting Browning, "comforts while it mocks"? (See February *Theosophist*, p. 412). What is one to expect of a president—himself a bishop—who regards Leadbeater's *Science of the Sacraments* as a theosophical classic? (August *Theosophist*, p. 419), a book which tells us that the function of the cap or biretta worn by a priest is to keep his spirituality from leaking out through the top of

his head (*Science of the Sacraments*, p. 464) serving exactly the same role as the cork in a champagne bottle, and which describes a system of collecting and distributing the grace of God by the pound or gallon through astral pipes manipulated by a priest and leading down from above. If you want Dr. Arundale's conception of Theosophy read that "classic". Evidently a president who has no certitude in himself and who does not know the difference between real Theosophy and a fourth rate novel like *The Lovers of Aleyona* (also one of his "classics") and who is hell-bent on tickling the palates of every Toby, Dick and Harry in order to get members, is not in a position to dictate to others what he does not know himself.

To quote further (p. 433):

"It would be easy to write a trenchant article to show that the present Theosophical effort has fared no better than its predecessors, and that as far as its utility or value either to the individual or to the world is concerned, the Theosophical Society must be regarded as a 'stranded carcass on some sandbank of thought,' dead but not yet buried. Probably the present value of the Theosophical Society is negligible—Theosophy will always be priceless to him who understands—but can we do anything to bring back life and vigor to the Movement? We can try, but that means starting again at the beginning, and to do this our membership will have to re-learn what Theosophy is, for it is a sad fact that we have departed from the straight and narrow path, and have wandered into the highways and byways of intriguing side issues."

And again (p. 433):

"We have become arrogant, asserting that Theosophy has the answer to all the problems which afflict a harassed world. Yet we cannot settle the problems which arise in our own organization, and the affairs of the Society have been so mismanaged that the public hold us up to ridicule. If members do not know what Theosophy is, the man in the street cannot be expected to be any better informed. He judges us by what we do, and we have made fools of ourselves for the past twenty years. It is useless for us to say that the Theosophical Society has no official connection with the Liberal Catholic Church, the Esoteric School, the Co-Masonic Movement, the World Teacher and a host of other activities, in the fostering and promulgation of which the leaders of our Society have taken a prominent part. We may declare as loudly as we wish that the Theosophical Society has nothing to do with them, that they are separate organizations; the man in the street knows better and retorts: 'The membership in these activities is recruited largely from the membership of the Theosophical Society'; and his conclusion is indisputable. How are we going to live that down? ... Another mistake we have made is in the aggrandizement of Theosophical personalities; precisely those people who should be treading the path of purity and humility, endeavouring to 'appear as nothing in the eyes of men,' have blossomed forth as Initiates, and even Arhats, concerning whom it has been whispered that they stand upon the very threshold of Divinity. This will have to be corrected if the Theosophical Society is going to do any good at all."

He might well have added that the present president, whom he calls on for a proclamation, while enjoining humility, talks more about himself and his virtues than any other leader the Society has yet known. But to quote further:

"For twenty years our printing presses have been kept busy pouring out a continual stream of psychic 'literature' which only the poor in mind could swallow, with the result that many of the intelligent members have left the Society in disgust. The original teachings were 'all shot to pieces' by new 'revelations' which were the result—it was claimed—of first-hand clairvoyant investigations."

And again (p. 436):

"The ethics which Theosophy has to promulgate are of the utmost importance to humanity, since they do condition and evolve the re-incarnating Ego; whereas information concerning psychic matters is merely speculative for the recipient, however valuable it may be to the seer."

And again (p. 569):

"A proud people, we refuse to accept any book as our 'Authority'. We fear to be accused of making it our 'Bible'; but let a personality strut through our midst and threaten us with expulsion from the E. S., and we swallow a Church and a Saviour complete with Apostles and a Personal God, and do not even suffer from indigestion."

So much, though I could cite much more to the point. Is it to be wondered at that that he should say that

"Theosophical platforms should be open to Theosophists; they are closed to some of us at present. Officialdom is frightened to hear what the 'black sheep' and the 'rebels' have got to say."

It is no wonder that a brave defender of the original Theosophy should be denied a hearing among his Besant and Leadbeater besotten fellow-members, and must seek a hearing among other societies.

Real Straight Theosophy

Mr. Hamilton-Jones follows his slugging of the Adyar T.S. with a series of articles on "What a Theosophist Ought to Know" (June, July, Sept., Oct. *Theosophist*). I am not commenting on his views which are doubtless orthodox Theosophy and should be presented just where they are. Nor do I take it that listeners should be fed on this food alone. If so, I should think that those not philosophically inclined would be exceedingly bored; I know I should be for one, as I do not think that an understanding of the nature and source of Manas, or whether we once lived on the moon, is going to get many people very far along the Path, or at least that part of it which we of today have to tread. I look on these matters, except in the briefest outline, as food for philosophers and metaphysicians, good intellectual exercise, perhaps, like the study of mathematics, of science or of languages, but not to be taken too seriously as ways to a higher life, and even harmful at times by causing distraction from the all-important matters. But the great mass of mankind are not metaphysicians or philosophers. What they are looking for in Theosophy—if they are in earnest and not prompted by selfish desires of one or another sort—is something to guide them in life, to enable them to control themselves by means which will lead them in the right direction and, if they are right-minded, to help them to fulfil their duties to others.

The Right Sort of Sandwich

I do not object to the sandwich offered at lodge meetings containing a slice of philosophical ham, of technical Theosophy, but its body, the real bread of life, should be preeminently ethical in character; it should teach how to live nobly. And for this technical Theosophy, excepting an elementary account of reincarnation and karma, is of about as much value as a knowledge of building construction or the art of plumbing would be to a housekeeper. The building is there; what matter how the builder built it? What is needed is to know how to live in it, and how to get along with one's neighbors. It is the fault of almost all text books of Theosophy that ethics is relegated to a quite subordinate place, instead of being kept at the front. And the sad part of it is that people are misled by them and get a distorted view of the purposes of Theosophy. To be able to define the difference between a Barishad and an Agnishvatta, to understand how the monad originated, just what it is, how it first climbed down and then started to climb up, such things may be necessary for arhats and dhyani chohans, but for the man of today they have no practical value and only serve to draw his attention from matters more weighty at present.

In Defense of Adyar

While conceding that the Adyar T. S. is in a bad way because of its various inanities and insanities, I think it has a real reason for remaining alive and a possible great future before it. And it is this. As far as I know it is the only theosophical organization which is making an earnest effort to induce its members to interest themselves actively in the great social problems of today, which are largely problems of brotherhood. Its "straight Theosophy" may be as crooked as a ram's horn, but in this it is right. The others, no matter what their value as schools of philosophy, seem disposed to let this mad world go madder still—any attempt to insist upon man's immediate duty to man being looked upon as a "side issue"—and to bid their adherents to climb to the top of the theosophical tree where they can feast upon metaphysical apples while looking down on the struggling humanity below, at most calling on them to try the same feat of climbing. One of them has even gone so far as to teach infants—I do not mean sucklings—to repeat "There is no Religion higher than Truth" in Sanskrit, without which language, we are told, one cannot teach Theosophy! That I look on as madder than any of the madnesses of the Adyar T. S.

Wrong Way to Stir Up Brotherhood

The attempt to arouse the spirit of brotherhood by metaphysical talk on the oneness of all life is as fatuous as aiming to win good health by learning the chemical composition of the gastric juice or bile, or the histology of the kidneys. One may perhaps see a reason for it and be convinced of it intellectually, but that is not feeling it, and without feeling it one is unlikely to practise it. The feeling of brotherhood is as innate as the feeling of motherhood, with which it has much analogy. Would anybody claim that the mother feeling can be aroused by lectures on philosophy? I think not. Some doses of manganese might be more effective. At most there might be an intellectual conviction of duty towards offspring, no more. The mother loves her child, she knows not why, except that there is something in her which leads to love. The man loves his brother man in the same way, if he loves him at all; he knows not why and needs not to know it. Deeply hidden though it may be, the right appeal calls it forth if it is there, but this appeal is not an appeal to or through the intellect. Then he sees that his brother is the image of himself. It is the same with all of the higher emotions; they belong to a part of our nature which has not to do with reasoning or logic. Any keen observer will see that when theosophists practise brotherhood it is because they were brotherly quite apart from their Theosophy and probably before they ever heard of it, while those who were unbrotherly remain as unbrotherly as before, unless carried away, perhaps, by some sentimental effusion about the brotherhood of bugs, rocks and atoms, but as indifferent as ever when it would cost them the least effort or inconvenience.

Baird T. Spalding and His "Masters of The Far East"

Some years ago one Baird T. Spalding, of San Francisco and Oakland, attracted attention through a book entitled *Life and Teaching of the Masters of the Far East*. In this he claimed to have been one of a scientific expedition to India, where they encountered a mysterious person called "Emil", who professed to be a descendant of Saint John, who took Spalding and his scientific associates on a three years' trip through the Himalayas, Tibet, Persia and China, where they met other "Masters of the Far East", who performed wondrous miracles such as walking on water, and feeding the party on a few grains of wheat which they turned into a whole load of baked bread. Another story was that of a temple, any stone of which, if chipped, repairs itself instantly, a fact of which he was a witness! And much more.

It was perfectly obvious from Spalding's book that his stories were in part imitations of Bible miracles, that his so-called "teachings of the Masters of the Far East" were nothing whatever but a brand of exceed-

ingly Western New Thought, brewed with discourses on healing and tapping the invisible source of supply, that there was nothing even remotely resembling any of the known philosophies of India, Tibet or China, that his "Masters" in no way resembled the Sages, Masters, Mahatmas or great yogis of India or Tibet, and that there was not the slightest indication of any knowledge of the existence of the great religious classics of India such as the Bhagavad Gita or the Upanishads, while Buddhism and such matters as reincarnation and karma received not a word. In short, the book gave every internal evidence of having been composed by an exceptionally ignorant person who had picked up a smattering of New Thought and who knew nothing whatever of India.

The book sold like hot cakes and Spalding acquired a clientele among people of some social standing who should have known better. But some inquiring persons, Masons of standing, so I am told, were not so easily satisfied. Replies to inquiries sent to the Smithsonian Institution and Columbia University indicated that nothing whatever was known of Spalding's purported "scientific" expedition, while Spalding himself, being cornered by the investigators, proved to be an uneducated artisan and medium, who admitted the fictitious nature of the book and that he had never been in India. For this, of course, I cannot vouch, further than to say that one of the persons who looked up Spalding's record is a personal friend of unimpeachable character.

But all the same the volume continued to sell, and encouraged by its success Spalding added a second volume with the same title, in which we are presented with Buddha—though not his teachings—and, of all persons, Pontius Pilate, both of whom assumed physical bodies for the benefit of Spalding and his "scientific" associates. This has been followed recently by still a third volume which is even more preposterous. Spalding started, or encouraged the starting of study centers, and undertook a lecture tour, giving several lectures in this city, two of which I heard. Below I give several of his stories, taken from my notes at the time. The reader may make his own comments. Evidently we have here a serious rival of the Ballards with their Saint Germain and "ladies and gentlemen from Venus."

One story was of a wondrous healing temple somewhere in India. A sick person is healed by merely walking through it. But woe to him if he utters an inharmonious or discordant thought; some invisible force instantly clamps his mouth tight shut. If, however, he expresses harmony, his voice becomes so loud that it may be heard three miles away.

Another story was of a woman almost eaten up by leprosy. A small child, seeing her, ran to her and touched her and she was instantly made well.

One of his most delightful stories was this—and don't forget that he was an eye witness. A village in India was attacked by a band of robbers. The people were in despair, but Jesus appeared on a mountain three miles distant and delivered an oration, first in the local dialect, then in English, Spalding watching him through his field glass and taking down the speech stenographically at the same time. The words struck a rock wall in the valley, rebounded and hit the robbers who immediately fell to fighting among themselves and were annihilated, much to the relief of the villagers and doubtless of Mr. Spalding, who has reproduced this sermon on the mount of Jesus in his third volume, and did us the honor of reading it aloud; in fact, he read it twice, and seemingly was very proud of his production. All I can say of it is that to put such stuff into the mouth of Jesus, or anybody else, for that matter, is an insult. Not even Pelley, with his sermons from Jesus sent by radio from the Cosmic spaces, could have equalled it in insipidity. But the robbers were hit by it, so we must be grateful, else Mr. Spalding might not have escaped to tell us of it.

The Bible, said Spalding, is "the greatest book in India", meaning by that that it has the most influence. Anybody with the slightest knowledge

of India, its literature and religions, and the insignificant influence of Christianity, will know that such an assertion is pure hokum.

But Mr. Spalding did not limit his stories to India. He told of the wondrous healing powers of a twelve year old girl in Texas, who entered a hospital where there were twenty-four smallpox patients. These were instantaneously and completely cured and were able to go home at once.

Mr. Spalding claimed to have been witness to a fire in the top story of a building in San Francisco. The entire floor was ablaze. A man three hundred miles away heard of it, poured out a glass of water saying "I extinguish that fire", and instantly the conflagration was over, leaving only charred and cold embers. The firemen were but half a block away and saw the building in full blaze, but before they could traverse that half-block the fire was out.

Mr. Spalding claims to know a man who has invented a small instrument which will paralyze a whole army by means of a wondrous ray. A square foot of ground, irradiated with this ray, grew a full-sized stalk of corn with ears from the seed in seven minutes. Grape fruit trees bore fruit in one-twelfth the usual time. This ray is to make everybody prosperous and happy very shortly, and, let us hope, bring them all to heaven at last.

Mr. Spalding is given to insufferably long talks on the subject of healing. But, as he told us, it is really a very simple matter. All you have to do is to say energetically "I am God." Presto, the patient is healed. This method, I infer, might be applied to curing chronic liars.

One of Spalding's hobbies is multiple personality, not in the ordinary well-known sense of two or more personalities using the same physical body by turns, but in that of one person having several physical bodies at the same time. He told us of a man who ran four bodies at one time and stated that Jesus at present has 340 different bodies. He told of a case he personally witnessed and photographed where two bodies of the same man happened to confront each other and actually fused together into one.

According to a circular distributed at the lectures Mr. Spalding was about to lead a personally conducted tour through India, starting September 30th. To quote: "Mr. Spalding will conduct the group in India along the Great Indian Highway to the villages, temples and homes of the Masters of the Far East." To anyone knowing how inaccessible the real Masters are, this is most interesting. To be taken direct to the homes of the Mahatmas and introduced, perhaps to Jesus himself, possibly to Buddha and Pontius Pilate, and to have some choice miracles performed for one's enlightenment, that should be even more alluring than a trip to Adyar. I regret having been unable to make the announcement sooner, so you will have to wait for the next trip.

I don't want to call Mr. Spalding opprobrious names. That may be left to the reader. Anyone knowing the least of India, its beliefs, its philosophies, its literature, what is known or believed of great Sages, Masters and yogis, will see that Spalding's masters and their teachings, or anything remotely resembling them, are entirely unknown. If Spalding has really traveled extensively in India, Tibet and China he must have learned something of these things. So one can only say that those who are able to accept what he says are quite capable of believing that pigs grow on plum trees, should be told them as much. Not even the famous Baron Munchausen surpassed him.

"The Golden Stairs"

That most beautiful collection of precepts known as "The Golden Stairs", beginning "Behold the Truth before you", which is much quoted in theosophical circles, is very generally attributed to H. P. Blavatsky. Even George Arundale, who should know better, prints it in several recent issues of *The Theosophist* over the signature of H. P. B. This is an error. It will be found in H. P. B.'s "Introduction to E. S. T. Instruction

No. III", and it is there stated clearly that it is taken from a letter of a Master. It reads:

"Behold the Truth before you: A CLEAN LOVE, AN OPEN MIND, A PURE HEART, AN EAGER INTELLECT, AN UNVEILED SPIRITUAL PERCEPTION, A BROTHERLINESS FOR ONE'S CO-DISCIPLE, A READINESS TO GIVE AND RECEIVE ADVICE AND INSTRUCTION, A LOYAL SENSE OF DUTY TO THE TEACHER, A WILLING OBLIVION TO THE BENEFITS OF TRUTH, ONCE WE HAVE PLACED OUR CONFIDENCE IN, AND BELIEVE THAT TEACHER TO BE IN POSSESSION OF IT, A COURAGEOUS ENDURANCE OF PERSONAL INJUSTICE, A BRAVE DECLARATION OF PRINCIPLES, A VALIANT DEFENCE OF THOSE WHO ARE UNJUSTLY ATTACKED, AND A CONSTANT EYE TO THE IDEAL OF HUMAN PROGRESSION AND PERFECTION WHICH THE SECRET SCIENCE (GEPIA VINYA) DEMONSTRATES—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom. Say this to those who have volunteered to be taught by you."

"The Sayings of The Ancient One"

The Sayings of The Ancient One. by P. G. Bowen, Cloth, 160 pages; Rider and Co., London, 1935, 3/6. \$1.25 from the O. E. Library.

Captain P. G. Bowen, a British officer engaged for many years on special service in Africa, is at present president of the Hermetic Society (Druid Lodge), Dublin. It was his fate, and, I should say, his great good fortune, to have to spend several years among the Bantu tribes of South Africa. There he encountered a somewhat mysterious white man, a Berber, Mehlo Moya, who was living among the Bantus and teaching them. From him Captain Bowen received esoteric instruction. Of this Mehlo Moya I am informed that he has a medical degree from the University of Dublin, speaks most of the European languages, as well as Arabic, has traveled widely and claims to be nothing more than a learner, although he might well pass for an initiate or an adept, or an inspired leader, were he willing to do so.

Mehlo Moya had in his possession a volume of mystic writings written in Isinzu, an archaic form of Bantu, which in turn he had translated from some ancient records which he claimed to have discovered in the ruins of an ancient African city. Captain Bowen was permitted to read this volume and to copy parts of it, and was allowed to publish three fragments, which we have in the present volume, *The Sayings of the Ancient One*. The fragments are entitled "The Wilderness of the Mind of Man", "The Path to Manhood", and "The Temple and the Pool".

At the time of his sojourn among the Bantus Captain Bowen was wholly unacquainted with Theosophy, although his father had contacted H. P. Blavatsky. Possibly it was an inherited proclivity to mysticism—something far removed from his profession—which brought him and Mehlo Moya together. On his return to Europe Captain Bowen contacted Theosophy and was at once struck with the amazing similarity of the teachings of the ancient book to those of *The Secret Doctrine* and especially to *Light on the Path* and *The Voice of the Silence*. They point to the existence of an esoteric school several thousands of years ago in a now extinct South African civilization which was ultimately overwhelmed by the incursions of "Wild dark Warriors from the North". The existence of such a civilization has long been suspected and has even found its way into fiction, as readers of Rider Haggard's novel *She* will know.

As to the origin of these esoteric documents, both ethical and cosmogonic, one may suspect that they may have been derived from Egypt, though of this direct proof is wanting. What is of most interest is that they point to a common origin and ancient connection with the sources from which we have our esoteric traditions. This should render the volume of value to students of esoteric origins. It is hinted that this school is in existence today in Africa.

As for the three fragments, these are in part allegorical and present

the gist of the ethical system of *Light on the Path* and *The Voice of the Silence*. The resemblance is most striking, while at times there is a suggestion of the *Bhagavad Gita*. I may say that since reading these classics years ago nothing has impressed me so profoundly, and I return to *The Sayings of the Ancient One* again and again, ever to find fresh inspiration. Unmixed with philosophical theories of cosmogenesis and anthropogenesis, the fragments present to those who have eyes to see, the ears to hear, the progress of the soul's evolution. They are pure gold, and the more so as they take up but forty-five pages of the book.

The first of the fragments, "The Wilderness of the Mind of Man", is an allegorical presentation of the journey of the soul from a state of blissful innocence—and ignorance—through the wilderness of material existence back to whence it came, its encounters in the desert of this world with false teachers who offer the key to salvation in following authority, leaders, ceremonial, all of which are found to be but illusory, its final rejection of all of these and its winning its final peace—what we might call Nirvana—through its own stumblings, failures and sufferings. The moral of the allegory will be found in the following impressive words (page 19):

"With your own courage you must brave the Desert. By your own Strength you must overcome its perils. Hunger and thirst must not daunt you. Danger, and Pain, and Weariness must not stay your steps. If you fall, you must rise unaided, and press forward with no thought of rest. Because there is no rest, nor help, nor any succour from struggle in *The Wilderness of the Mind of Man*."

A hard saying for the lambs, no doubt, but a most salutary one for those who look to inspired "Leaders" or Teachers to pull or push them along the path of Evolution. What does *The Secret Doctrine* say (Proem, Vol. 1, p. 17, orig. ed.)?

"The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations."

And the third of "The Three Truths"?

"Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment."

The third fragment, "The Temple and the Pool", is a further allegorical presentation of the progress of the soul, contending with obstacles and evil forces, at first calling for revenge on its enemies, then developing love for its enemies, but still prompted by self, and finally reaching the sacrifice of the Nirmanakaya, as is shown in *The Voice of the Silence*. Doubtless much more than this can be read in it by those who can read.

A further portion of the book is devoted to an account of the general teachings of the ancient volume as understood by Captain Bowen, and of these it may be said that they bear a close resemblance to the teaching of Theosophy on the nature of the universe and man. What differences there may be may be due in part to the difficulty of understanding and interpreting a highly symbolic and—for us—often obscure document. However this may be, they point beyond doubt to an ancient esoteric school having at least a common origin with the more familiar teachings of Theosophy. But, as I have often said, these matters are of secondary importance to us of today, as compared with the profound ethical teachings as translated from the Sayings of the Ancient One.

The volume also contains Captain Bowen's valuable essay on "The Way Towards Discipleship", which originally appeared in *The Canadian Theosophist*.

Concluding, I may express the hope that Mehla Moya's permission may be given for the publication of further Sayings of the Ancient One. Also, that those who have been disposed to regard Captain Bowen as a heretic for his insistence on development through "self-induced and self-derived

efforts" (*Secret Doctrine*, Vol. I, p. 17) and his small regard for the methods of the esoteric schools and leaders of today, will read this book and see that his attitude has a very substantial basis.

At the Periscope

Latest News in Brief.—Next International Theosophical Fraternization Convention to be held in Buffalo, N. Y., end of June.—Clara Codd, Australian Section budget balanced, gets travelers' itch.—Druid Lodge, Dublin, consolidates with A.E.'s Hermetic Society; Capt. P. G. Bowen, president.—Max Gysl falls for Holland's, following Meher Baba; might try Spaulding next.—*Toronto Theosophical News*, knocked out by lack of funds, revives as multigraphed sheet.—A. Hodgson Smith, noted British theosophist and patron of Leadbeater after exposure, died Oct. 27th, in 88th year.—Miss Isabel Holbrook, now deceased, meets Mahatma K. H. and Van Hook on astral plane, so says Boston automatic writer; where's Leadbeater?—Point Loma charles two new lodges in Dublin; will they fraternize?—Rt. Rev. Charles Hampton becomes Regionary Bishop of L. C. C. in the U. S. succeeding Irving S. Cooper, deceased; said to be a theosophist of a sort.—Sale of Spaulding books claimed to be 150,000 copies; there's money in this Hindu Jesus business, my dears.

Fourth Inter-Society Fraternization Convention.—The fourth International Inter-Society Theosophical Fraternization Convention will be held in Buffalo, N. Y., about the end of June. The Executive Committee is already manifesting great activity, and is issuing a small monthly bulletin of information which may be had by writing to Cecil Williams, 49 Seventh Street, East, Hamilton, Ont., Canada. Mr. Williams will appreciate any aid you can give in the way of interesting others, or by supplying the addresses of persons, and especially of theosophical lodges not too far from Buffalo, who may otherwise not learn of this movement. This cooperation is the more desirable because, as is well-known, American members of the Adyar T. S. are being kept by the bosses in a sort of mental prison and are prevented from knowing what is going on in the larger Theosophical Movement.

Objects of the T. S. (Adyar).—Miss Mary K. Neff contributes to the *May Theosophist* an interesting article on the development of the "Objects" of the Theosophical Society (reprinted in June *American Theosophist*, page 122). She thinks that too much emphasis is being placed on the first Object, Brotherhood, to the exclusion of the others. That is a matter for discussion, but when she says at the end: "There are other societies whose motto is 'the brotherhood of humanity,' but there is no other society [than Adyar] which claims to know and teach the 'Secret Doctrine' before the world" she is simply talking through her bonnet; it isn't true. How about the United Lodge of Theosophists, the Point Loma T. S. and the Hargrove T. S., to say nothing of various smaller ones? And it isn't true that the motto of the Adyar T. S. is "the brotherhood of humanity"; its motto is "There is no Religion higher than Truth", and Miss Neff would do well to bear that in mind. And others should do the same. *The Canadian Theosophist* publishes in almost every issue a statement that its society (Adyar) is the only society which makes belief in the Brotherhood of Humanity the sole basis of membership, whereas, as its editor should know, the Point Loma T. S. distinctly and officially publishes every three months the statement that "Acceptance of the principle of Universal Brotherhood is the only prerequisite to Fellowship." The only official announcement of the Adyar T. S., published each month in *The Theosophist*, makes no mention of a belief in Brotherhood as a sole prerequisite, but says: "Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member." As far as I can discover, the Point Loma T. S. is "the only Society" officially stating that belief in Universal Brotherhood is its

only condition of membership. I don't think it is carping or fault finding to suggest that the use of misrepresentation as a means of getting members should cease.

Dr. Clymer vs. AMORC.—The several pamphlets of Dr. R. Swinburne Clymer, exposing AMORC, which have been referred to in the *Critic*, have been bound into one handsome volume, with some other matter relating to the history of the Randolph Rosicrucians. This can be had for \$2.50 direct from Dr. Clymer, Beverly Hall, Quakertown, Pa.

AMORC vs. Clymer.—AMORC has issued what it terms "White Book D" in rebuttal of charges made by Dr. R. Swinburne Clymer in his recent book reviewed in the August-September *Critic*. This is a report of an AMORC committee and is obviously biased, while its language is not always of the choicest. Nevertheless, it contains 12 facsimiles of documents, some of which seem to prove that Dr. Clymer's charge that Imperator Lewis is associated with the notorious Aleister Crowley is baseless. The "Baphomet cross" used by Lewis is shown to have been used by various occult fraternities at a time when Crowley was a child, and earlier, while the order O. T. O. appears to have existed long before Crowley's activities. Other arguments are not so convincing, while the AMORC committee seems to be obsessed with the notion that calling bad names is argument, and that being a farmer or printer is proof of inherent wickedness. My opinion is that aside from AMORC members the document will do AMORC more harm than good. But those who want to hear both sides may obtain a copy of "White Book D" by writing to AMORC, Rosicrucian Park, San Jose, Calif., and of Dr. Clymer's book by addressing him at Beverly Hall, Quakertown, Pa., both free.

Manly P. Hall on Occult Deceivers.—In his *Monthly Letter* Manly P. Hall has a delightful way of exposing occult deceivers and deceived. I have in mind his December Letter, which should be read by those who are running after this and that occult pretender. Mr. Hall does not mention names, more's the pity, but those familiar with recent movements may read between the lines. I quote a single paragraph: "In occultism we will use the term deception to cover the general field of religious fraud. The most common variety of this is the procedure of gaining power or authority for an idea by attributing it to some high spiritual source. For example, a man may write a very poor book, the legitimate sale for which would be about 200 copies, but if he suggests in that book or in the publicity attending it that it was dictated to him by a Mahatma, the sale is bound to reach 10,000. It is so easy to say that a Mahatma inspired it. Furthermore there is no danger of an exposé, for no one will ever ask the Mahatma in question and the fraud prospers. If anyone should ask where this Mahatma is, the author of the book may glibly reply that it is a secret between himself and the Mahatma and that it is all a spiritual affair which ordinary mortals would not be able to understand." Also: "The most outlandish jargon imaginable has been circulated under the presumed authority of the great World Teachers and Messiahs. Indian Mahatmas and Tibetan Lamas are held responsible for pronouncements unworthy of a ten year old child." We might add, Mount Shasta Ascenders. The *Letters* may be had from Hall Publishing Company, 944 West 26th Street, Los Angeles, Calif., for \$1.00 a year.

Fraternalization in Holland.—It is pleasing to note that the General Secretary of the Dutch Section, T. S. (Alyar), invited the Dutch Point Loma T. S. to send representatives to the July sectional convention, which it did. I infer from various reports that Holland is far ahead of other countries in this respect and that intercourse between the two societies is quite common. When shall we hear of England or America doing likewise? Probably not as long as Mrs. Ransom and Mr. Cook bestride these sections.

I take It Back.—In the August-September *Critic*, (p. 13) it was stated on the authority of a U. L. T. circular that a U. L. T. lodge is on the point of formation in Mexico City. I am now requested by a leading theosophist

in that city who is in a position to know, to say that there is no truth whatever in the report, which is altogether premature.

Point Loma Magazines Consolidate.—The three Point Loma magazines, *The Theosophical Path*, *Lucifer*, and *The Theosophical Forum* consolidate, beginning January, 1936, into one monthly magazine, *The Theosophical Forum* (\$2.00 a year). It is not false to reason why, but I shall particularly miss *Lucifer*, its Ryanisms and its monthly assurance that it has no connection with Satan. But C. J. R. cannot be suppressed and will doubtless be a feature of the new periodical.

Druid Lodge; Hermetic Society.—Frequent reference has been made to the Druid Lodge, of Dublin, the offspring of the now defunct Irish Section of the Point Loma T. S. and of which Capt. P. G. Bowen was president. The Hermetic Society was founded by the late George W. Russell (Æ). These two bodies have decided to combine under the title "The Hermetic Society (Druid Lodge)" and Capt. Bowen has been chosen president in accordance with the written wish of Æ. The objects of the Hermetic Society are thus stated: "The preservation of, and the dissemination of the Message brought to the West by H. P. Blavatsky, and devotion to the lines of thought and study initiated by her and her co-worker W. Q. Judge form the main objects of THE HERMETIC SOCIETY, and no further formulation or elaboration of these is deemed necessary." The address of the Hermetic Society is 11-12 Merrion Row, Dublin, Irish Free State.

Point Loma Running Strong in Dublin.—In the December *Theosophical Forum* (p. 107) I read with much interest and still more amusement of the recent chartering of two new Point Loma lodges in Dublin, Ireland. One is headed by Mr. and Mrs. Norman, old Lomaites; the other consists of some members of Capt. P. G. Bowen's Druid Lodge (now the Hermetic Society) which severed all official connection with Point Loma, but who retained their individual Point Loma memberships and I understand, remain in the Hermetic Society. Dublin is a city about half the size of Washington; why two lodges? why this Tweedledum and Tweedledee arrangement, and is there a battle to squabble over? I am not at liberty to state the reasons lying back of this, but wonder whether there will be fraternization or a new edition of the Kilkenny cats.

Point Loma at the Fraternization Convention.—The August *Theosophical Forum* (Point Loma) published a paper by Iverson L. Harris, of Point Loma, entitled "Bugeys and Brotherhood among Theosophists", which it states was "prepared for the International Theosophical Fraternization Convention at Toronto". In fact, this paper was listed on the Convention agenda but, as I am informed, was not read, "owing to lack of time." This may or may have not been unfortunate; I think it was not. The paper is an eloquent appeal for fraternization, but is, too, an equally eloquent defense of the Point Loma attitude on the question of leadership and successorship, with special reference to Dr. de Purucker, entirely appropriate for one of its own journals. I am not criticizing the paper in itself. But I do not regard the fraternization conventions as rightly affording an opportunity for any society whatever to defend itself or its particular views. As well admit speeches defending Mr. Leadbeater, Mrs. Besant, World Teacherism or the Liberal Catholic Church. Once conceded, the fraternization conventions would soon become the battle ground of opposing theosophical sects, each aiming to get a hearing for itself, and the object for which the conventions were organized, which is to emphasize common viewpoints, not differences, would be defeated. So, with all respect for Mr. Harris and his excellent paper, I hope that the time will always "be too short" for anything in the least savoring of propaganda. In this connection let me again call attention to the admirable paper of A. Trevor Barker, reprinted in the August-September *Carrie*, for which, so he says, he was hauled over the coals and had his hair and ears pulled from Headquarters. It was worthy of having been read at the Toronto convention.

War in Heaven.—In September *Lucifer* (Point Loma), page 110, the editor replies to an inquirer by stating that "The word Sanskrit is English and is pronounced in English fashion, the first syllable as in 'sands,' the second as in 'grit.' If it were a Sanskrit word it would be written probably 'Sanskrita' and probably pronounced 'Sam-Skrieta.' In any case to pronounce it 'sanskrit' . . . would be wrong." To this horrible heresy, with which I fully agree, the Chief Sanskritist at Point Loma replies with a three-page letter in the October *Lucifer* (p. 166), to the effect that in any event the English pronunciation is wrong—standard dictionaries to the contrary notwithstanding. Doesn't Dr. de Parnacker call it "Sanskrit"? Do we not pronounce Veda as Vayda? and pandit as pundit? And who would think of pronouncing Chicago as *Chick-ago*? or Des Moines as Des Moyns? or Goethe as Goeeth? or régime as re-jime? And more. Yet we do pronounce Paris and Berlin as spelled, instead of Paree and Bairleen, while we say Peiping instead of Bayling, and as for Des Moines we call it De Moir, which is neither French nor English. But the editor stands by his guns and insists on the dictionary pronunciation—Sanskrit, as spelled. It would seem that the Chief Sanskritist is bent on reforming the English language—as well as the study of Theosophy—but it just can't be done. In language it is common usage which rules, however illogical, and which, when recognized by good authority, becomes final. It is vain, to say nothing of pedantic, to insist on consistency, for here, more than almost anywhere else, "a foolish consistency is the hobgoblin of little minds." It is refreshing to perceive a ray of common-sense emerging from the welter of pedantic erudition issuing from Point Loma.

The Salt-cellar, Please!—The magazine *Theosophy* (Oct., p. 518) concludes its general tirade against all theosophical societies but its own with a plea to the United Lodge of Theosophists. It says: "In numbers it has grown from an original seven to a membership second only to that of the Adyar society." Elsewhere it numbers its membership by "thousands". This would be encouraging if "intressed" by evidence, but what are the facts? The Adyar Society has a membership of about 30,000 with about 1,200 lodges (last official statement). The Point Loma T. S. has 106 active lodges and 76 active clubs (recent official statement to the Curric), the clubs being a sort of recruiting organization for membership proper, and strictly theosophical in activities. Against these the U. L. T. enumerates 13 lodges. As to the membership of the U. L. T. we have no data, but this much is obvious. The Adyar Society keeps an accurate check of its members through the payment of dues and those not paying or directly excused from paying are dropped at the end of a few months. The Point Loma Society keeps an accurate check of its lodges. How is it with the U. L. T.? There are no dues, members are received upon signing an application card. Once on the list the person remains on forever unless he voluntarily withdraws, and as far as I can ascertain no questions are asked and no periodical census taken from which one may infer how many of the supposed "thousands" of members are in Devonian or have ceased to be interested in this particular group, but who do not take the trouble to resign, and are practically deadwood. Certainly no such census has been taken in the last twenty years. Naturally a society can in this way run up its list indefinitely. In sixty years the Adyar Society has lost 110,000 out of a total enrollment of 140,000. Is there any reason to suppose that the U. L. T. after 26 years of existence would make a relatively better showing if the pruning knife were applied? I hope so, but the evidence is not forthcoming.

An Anonymite Unmasks.—In his recent book, *An Outline of Modern Occultism*, Cyril Scott announces that he is the author of the hitherto anonymous books, *The Initiate*, *The Initiate in the New World*, *The Initiate in the Dark Cycle*. He just couldn't hold it back any longer.

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Teachings of Robert Crosbie

Hitherto the writings and addresses of Robert Crosbie, founder of the United Lodge of Theosophists, have been available only in scattered papers and fragments published in the magazine *Theosophy*. The publishers of that magazine, The Theosophy Company, have now collected these and other material by Crosbie in a single volume entitled *The Friendly Philosopher*. Crosbie's theosophical writings are characterized by their breadth and common-sense and this volume should be in every theosophical library. 433 pages, \$3.00; from the O. E. LAMAR.

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"The Secret Doctrine" in Two Hundred Pages

Evolution as Outlined in the Archaic Eastern Records; by Basil Crump. Pp. vi, X, 187. Peking, 1929. From the O. E. LAMAR, \$1.50.

Basil Crump, well-known to Carrio readers as co-worker with Mrs. Alice L. Cleather, and joint author of *Buddhism the Science of Life*, has just published in Peking an excellent little book with the above title. This may be here briefly described as a condensation of H. P. B.'s *Secret Doctrine*, taking the Stanzas of Dzyan as a basis and omitting the various digressions of the larger work. Mr. Crump, as a devoted follower of H. P. B., has attempted no original interpretations—although the words are 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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ANOTHER VOICE IN THE WILDERNESS— ERNEST WOOD SPEAKS

Those who have access to *The Theosophist* (Adyar) should read two articles in the December issue which throw light on conditions in the Theosophical Society. Mr. Ernest Wood contributes an eight page paper on "Sixty Years of Theosophical Progress" (p. 235), in which he points out that some of the teachings at present promulgated as "Theosophy" and which originated with C. W. Leadbeater and Annie Besant are flat contradictions of what was taught by H. P. B. and *The Mahatma Letters*. Abundant quotations are given, with exact references. Mr. Wood prefers H. P. B. and the Mahatmas and does not hesitate to say that in his opinion "these changes of doctrine . . . indicate retrogression rather than progress" (p. 243). It is needless to cite these illustrations here. The *Critic* has devoted hundreds of pages to pointing them out, largely in the form of parallels. All of these are still to be had. Mr. Wood might have increased his list almost indefinitely. It is easy enough to see why Mrs. Besant and Mr. Leadbeater repudiated *The Mahatma Letters* and their editor A. Trevor Barker, and why Mrs. Besant ejected from the E. S. Miss Maude Hoffman, Sinnett's literary executrix, who permitted their publication. The *Letters* show plainly the faithlessness of these two seers and their concoction of faked Mahatmas.

A quotation from Mr. Wood's article will indicate his position. He says (p. 235):

"By this enquiry I think I have found my own bias. It is for truth. In conflicting circumstances I will sacrifice the feelings of others if necessary, and I will even upset the apple-cart and throw all success to the winds, in the interest of truth; I believe that truth is the necessary foundation for human brotherhood and human progress."

"I think, however, that when conflict of duty arises, The Theosophical Society must show the same bias. I would therefore use devotion to truth as the test of its progress. In this view, the first duty of The Society's gatherings is to examine all things and hold fast to those which can stand the test of the severest criticism. Just as a Geographic Society does within its limited sphere. Brotherhood our Society must stand for, but never at the expense of truth."

Mr. Wood's paper is followed by an eight page article (p. 244) by Mr. A. J. Hameister, of Adyar, entitled "Seeming Discrepancies", demolishing Mr. Wood, so he thinks. Mr. Hameister is a frequent writer in *The Theosophist*, looks on Leadbeater as a god, and like Mr. Wood has the virtue of giving exact references. I always read his articles, as they are not only informative, but afford illustrations of the mental quirks developed in the Leadbeater cult. His rebuttal is worth reading not only because it presents one of the worst cases of neo-theosophic-jesuitical casuistry I have yet seen, but because it indicates clearly, though not designedly, the nature of the disease which is sapping the Adyar T. S., the attempt to compromise with truth in favor of pet leaders, which ult-

mately distort one's spiritual vision completely. "No Religion higher than Truth"? Not at all. Truth is what C. W. Leadbeater wrote. It is truth not because it is true, not because we have it on the authority of the Mahatmas, but because a self-proclaimed clairvoyant, to wit, one Leadbeater, who never gave the slightest proof of the genuineness of his powers, has so proclaimed it. If the Mahatmas differ, so much the worse for them; they might as well pack their grips and go home to oblivion. But even that is not really necessary. When a Mahatma says one thing and Leadbeater says the exact opposite, both in the clearest possible English, the fault is ours if we cannot see that black is white; we are just plain saps. We must try to acquire that sort of mental strabismus which will lead us to think both right, with the odds in favor of Leadbeater.

It is of course true that the Masters have not told us everything, and that even H. P. B. had much to learn, as she admitted. But we do not expect contradictions. Annie Besant—after she fell under the sway of Leadbeater—did not hesitate to say that H. P. B. did not always know what she was talking about. Mr. Hamerster goes further—the Mahatmas did not either. To think of a Mahatma contradicting Leadbeater is really shocking, let us stick to the Great Charles.

When we are given "new truths", whether it be in books on "The Esoteric Tradition", or the products of those claiming clairvoyant powers, we have a right to demand unequivocal evidence that the speaker or writer knows what he (or she) is talking about. Mere assertion of supernatural powers or connections are valueless. In the absence of such proof no consideration whatever need be given. Toss them all out till such proof is forthcoming; and it has not been forthcoming from any one of the numerous scents of the present day. The disposition to accept statements on mere assertion and without analysis accounts for the success of most of the fads of today, and when we see former theosophists falling for the Ballards, Spaldings, Adamskis and other will-o'-the-wisps, it is to be attributed partly to the very spirit presented by Mr. Hamerster. It was sired by Leadbeater and suckled by Annie Besant.

A Voice From "The Bad Place"

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

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

Shall the *Carric* keep on? If so, it depends largely upon the good will of its readers, manifested in a material fashion. Letters of appreciation are encouraging; they help to give the Editor "pep," but they, alone, do not pay the bills. It's a cold, cruel world, ladies and gentlemen, and good will is not accepted in lieu of cash by printers and landlords, no, not even by stenographers and typists.

Ballard & Co.

Mr. and Mrs. G. W. Ballard, who claim to be the appointed messengers of the "Ascended Masters", especially of one Saint Germain, whose headquarters are on Mount Shasta in California, and some account of whom was given in the March-April *Carric*, seem to be prospering, as on their recent visit to this city they hired one of the largest halls in town which was well-filled on an occasion at which I was present. There was no charge for admission, but as is customary at such affairs, there was an opportunity to make a donation, privately, it would seem, by means of an envelope taken up on leaving, though the extent of the privacy might be questioned by ill-disposed persons, seeing that each enve-

lope was numbered and that the recipient was given a numbered ticket to which he was to affix his name and address for future admission, a plan obviously permitting of spotting those whose donations were more generous than the general run.

It must be said that the Ballards at least try to give you your money's worth—over two hours of rambling discourse, accompanied with various gestures and postures and a selection of stories just suited to whet the jaded imaginations of credulous old ladies satiated with scriptural miracles and seeking new flights of fancy. On this occasion we were told not only of some hundreds of "Ascended Masters" but of particular ones, such as "The Tall Master from Venus", and a "Lady Ascended Master" who appeared in a physical body on the ship on which Mr. Ballard was traveling to Arabia to visit an occult chemical laboratory, and who ate her food like any common mortal. As for the "Ascended Master Saint Germain", we were told that he traveled in physical form on the train from the West with the Ballards, buying his ticket like the rest, and has since been appearing in Philadelphia and elsewhere—to the Ballards, of course. Pictures of Jesus and Saint Germain were exhibited, but of these more later.

One new feature was a youth, said to be Ballard Junior, who literally bellowed in a loud and monotonous voice about America as the future home of ascended activities, and which was apparently intended to pass as an inspirational speech. This recalled some of the early antics of Krishnamurti when he was still being made a fool of by Mrs. Besant. Mrs. Ballard described a new scheme for protecting oneself against evil influences by wearing an "electronic belt" built of the sparkles which one may at times see on gazing intently into the sky on a clear day, and which are understood by ophthalmologists to be optical illusions due to over-activity of the retina. But what difference? They can be caught and woven into an electronic belt, though this must be like catching birds by putting salt on their tails. No matter; it served to fill up the time and was doubtless accepted as gospel truth by the ladies, though it was obviously pure hokum.

An entertaining feature this time, and a new one, consisted of the callisthenic performances of Mrs. Ballard, raising, horizontally extending and flopping the arms like a fellow doing "setting-up exercises", albeit not so violently and which apparently were designed to produce a profound occult impression. These were not oratorical gestures as they were performed in silence. At the same time Mr. Ballard spent some minutes silently extending his arms horizontally, moving them from front to side with a sort of swimming motion, and with closed eyes, presumably distributing prana or some other ascended stuff to "the dearly beloved of his heart". As for my skeptical self the only result was a strong craving to get out and go home—I had had enough.

One story related by Ballard is too good to be passed over. The great Leadbeater, as we know, used to travel to the Himalayas nightly in his astral body. But Ballard did still better. On one occasion, so he told us, he was traveling in his astral body with the Ascended Saint Germain. For some reason he needed a physical body, but as his own body was far away in bed, the Master promptly created a brand-new flesh and bones body for him. Whether the body worn at this lecture was his original or his synthetic body I do not know.

A word about the pictures exhibited on the stage. The Ballards are selling these pictures, purporting to be accurate portraits of the Ascended Master Saint Germain and the Ascended Master Jesus. These, we are told in a circular distributed at the lectures, were painted by the celebrated artist to whom we owe the famous Quaker Oats trademark, and who, for twenty-nine years, designed the menu covers for dinners at the New York Lotus Club. This, of course, guarantees the fidelity of the portraits and their high quality as works of art. It was well to inform us of this as one might think otherwise on viewing the pictures.

Portrait of Christ in the Ascended Masters is quite commonplace and moreover is entirely unlike that in Ballard's book, *Unveiled Mysteries*, as well as that shown on a previous occasion. As for the portrait of Jesus, it resembles one of those cheap pictures to be seen on the walls of small Roman Catholic churches, the product of artists who considered an insipid look, long hair and a permanent wave as betokening divinity. We are told that Christ persistently appeared to the Quaker Outs artist, insisting that his portrait be painted, and he simply had to do it to get rid of him. Of course I would not be so mean as to assert that these portraits are faked. Perhaps these Ascended Masters are really as insignificant looking as one might infer. But one wishes that we might have more of them. With hundreds of "Ascended Masters", with an assortment of ladies and gentlemen from Venus, all handsome and elegantly dressed, as described in *Unveiled Mysteries* (p. 248) and with the "Messengers" themselves, there would be a job not only for the Quaker Outs artist, but the Gold Dust Twins artist and a dozen others, and at \$2.00 a chromo, as charged, Mr. and Mrs. Ballard and the Bellowing Boy might repose in the lap of luxury. We can't have too many of these pictures. Mr. Baird T. Spalding might contribute pictures of his particular Masters, Jesus and Pontius Pilate. With these, and a likeness of Mrs. Desant's World Mother and an assortment of Geoffrey Hodson's angels, a good beginning might be made for the new theosophical art gallery at Wheaton.

Now don't think I am aiming to reflect on the Ballards especially. It is not for me to say whether they are sincere and crazy or insincere and scheming. But they do illustrate the law of demand and supply. Whenever there is a demand for something, that demand will be met if in any way possible. "Wheresoever the carcass is, there will the eagles be gathered together." Where there is a public demanding the sensational in religion, in occultism, there will be those who cater to that demand. Where some patent method of salvation is wanted whereby one may unload his sins on a Redeemer who will do the suffering while he goes scot-free, you will find a priesthood ready to help with the unloading. In the same hall in which the Ballards dealt out their spiritual champagne I have seen people, keen after the Holy Ghost, rolling on the floor and jabbering an incomprehensible gibberish with a nurse in attendance to see that they did not get a stroke of apoplexy, and the preacher egging them on. In the Ballard audience you could see women closing the eyes and raising the arms in the Ballardistic attitude, in perfect rapture over being fooled. Barnum used to say that a sucker is born every minute. It was his function to supply something to suck. Shall we blame Barnum or rather the people who were after some sensation and got it, in full measure, full and running over?

A Sample of Dr. Arundale's "Straight Theosophy"

Editor's Note.—In the August, 1935, *Theosophist* (page 419) Dr. Arundale presents a list of what he calls "Theosophical classics". One of these is Leadbeater's *Science of the Sacraments*. The same book is recommended as one part of "Theosophy's classic literature" in an advertisement of the Theosophical Publishing House of Adyar in the November *Theosophist*. In order that those who have not seen this book may judge somewhat of its contents I reprint below a review from the *Carro* of January, 1928. The references are to the original edition. Whether Bishop Arundale possesses the full episcopal trousseau enumerated by Leadbeater I am unable to state, it is to be hoped, however, that he at least wears his biretta. A further illustration of what he regards as "Straight Theosophy" will be found in his address published in the August, 1935, *Theosophist*, where he expresses the belief (page 495) that "the next year [1936] will not pass without the sweeping away of this discord and the establishing of the Society on the basis of Straight Blavatsky-Desant-Leadbeater Theosophy . . .".

Bishop Leadbeater's "Dominus Vobiscum"

In his entertaining and fantastic book, *The Science of the Sacraments*,

Bishop Leadbeater describes the various ways in which the divine blessing is collected by the priest and showered upon the congregation during a service of the Liberal Catholic Church. Several duds worn by the officiating priest serve this purpose, and from his description and drawings it will be seen that the grace of God is a sort of electricity which flows along metal conductors and is discharged into the atmosphere; in fact, he tells us that it can be measured like electricity. The course of the current in the stole (page 436), the alb (page 444) and the chasuble (page 449) is shown in diagrams, and although not mentioned, considerable care must have to be taken in preventing short circuits. I quote as an example his description of the functioning of the stole, a sort of long scarf or tippet worn by the priest. He says: "The force which accumulates under the surplice during a service rushes up through the neck-hole, and is attracted by the metal cross fastened in the middle of the stole. Thence it flows down both sides of the stole to the ends where it forms a vortex around each cross attached thereto. It then radiates out upon the people through the metal fringe."

This is truly wonderful, and still more so is the action of the "biretta", a sort of square cap with a tuft on top worn by priests, and which may be seen in some pictures of their excellencies Leadbeater, Arundale and Wedgwood. I had always imagined that this was worn as a part of the dress simply to keep the head warm, but not so. Of the biretta Bishop Leadbeater says (page 464): "Its use is of the same character as that of a cork in a bottle—to prevent evaporation and consequent waste. Such force as may be aroused within the priest should accumulate within him and be discharged for the benefit of his people, and not be allowed to escape fruitlessly into higher planes, as is its natural tendency. In the same way, steam permitted to escape into the air, rises rapidly and dissipates itself; if we want it to do work down here in the physical world we must confine and direct it." So should you perchance see Dr. Arundale wearing such a headgear you may know that for the time being he is corked up.

That is the sort of stuff that is being taught today to theosophists! The trousseau of a full-fledged bishop of the Liberal Catholic Church comprises the following (pages 427-277), not including shirt and unders: cassock, surplice, cotta, stole, cope, alb, amice, girdle, chasuble, manipule, dalmatic, tunicle, humeral veil, rochet, mozetta, mantelletta, mitre, biretta, zucchetto, pectoral cross, and episcopal ring. In addition to the crosier, a long staff surmounted with a snail-shaped top covered with warts, and having jewels concealed in it. Arrayed in all of these garments, or as many as he is able to don at one time, a Liberal Catholic bishop must be truly irresistible to the Lord. It is said that clothes do not make the man, but they evidently do make the bishop, for without these garments the Lord would utterly ignore him—he would get no more attention from On High than a naked savage. It is not the man, but the clothes, which attract attention before the throne.

Bishop Leadbeater says (page 469), speaking of the bishop's ring: "It is always radiating the special and personal magnetism of the Christ; in fact the nearest that I can come to a description of its peculiar potency is to say that it has the same effect as a ring that had been worn by the Christ Himself. . . . The blessing of a bishop is marvellous in its complexity and adaptability, and it is worth while going a long way to obtain it; and the action of his ring is one of its most important factors."

All of this would be truly delightful as a work of fiction, were it not that thousands of theosophists are deluded into accepting it as truth and are beguiled into contributing their cash for the support of the author, the wily old fox who is living in luxury in his palace at Sydney at their expense.

"The Carpentry of the Universe"

The Esoteric Tradition, by G. de Purucker, 2 vols., 1109 pages; index 71 pages. Theosophical University Press, Point Loma, 1935, \$5.00, from the O. E. LIBRARY.

I thence
Invoke thy aid to my adventurous song,
That with no middle flight intends to soar
Above the Aonian mount, while it pursues
Things unattempted yet in prose or rhyme.

—Milton, *Paradise Lost*, Book I.

"Consequently, it will be my duty as soon as time and strength permit me to do so, to issue new E. S. teachings of a far deeper and more esoteric kind than those which were issued even by H. P. B. or by W. Q. J., or by our Beloved, Katherine Tingley. This I can do for the simple reason that these, my three great Predecessors, never had the opportunity to do what Karma now impels and compels me to do; to besiege the Portals of Destiny and to open a way into the Mysteries, because the members, through the life-work of our beloved K. T., are now ready to hear and therefore to receive what I can give them—an opportunity of incalculably splendid promise which neither H. P. B. nor W. Q. J. nor even K. T. had."

—G. de Purucker's Second General Letter to Members.

Dr. G. de Purucker, the Head and Leader of the Theosophical Society of Point Loma, has now followed his large work, *Fundamentals of the Esoteric Philosophy*, published in 1931, with a larger work, *The Esoteric Tradition*, which may well be designated, to use his own phrase (p. 273), an account of "The Carpentry of the Universe". I have quoted above from one of his general letters to members because it is absolutely essential for readers to bear in mind what he then said in judging of the value and authority of the work.

First let me say that the book is admirably gotten up and does great credit to the staff of the Point Loma Press, which is operated by members of the colony. There is not a typographical error to be found in the whole work. There is an extensive index both of subjects, of authorities and of references. Nowhere, I think, in the whole range of occult or esoteric literature can one purchase so much paper and so many words at so small a price. Further it is free from some of the literary defects of *The Fundamentals*, which consisted of a series of lectures published almost without editing. I am informed that the present work is the product of dictation by the author, aided only by a few notes, and while this method has its drawbacks it marks it as a remarkable production.

Dr. de Purucker is a scholar and a man of wide reading, and one is often prompted to wonder "how one small head could carry all he knew," to say nothing of what he thinks he knows. He is not backward in bringing his erudition forward; he simply builds over with his kind desire to tell people things, with the result that many statements are made which seem to be needless and which might better have been omitted for the sake of conciseness, or relegated to an appendix. To cite a single instance, about six pages (pp. 70-75) are devoted to a discussion of the proper interpretation of the last words of Christ on the cross—as if it really matters, and as if the purported exclamation is not very likely legendary. Many instances might be cited where there is no apparent reason for these displays of learning and they lend an air of pedantry at times. Perhaps there are those seeking the Esoteric Tradition who will be pleased by discourses on etymology. If so, well and good, but I am not of that sort; I want to hear what the speaker has to say in as few words as possible, and all side issues are vexing. In fact, I have never read a treatise which has so irritated me with its redundancy of words, words, words. As Sankaracharya's "Crest Jewel of Wisdom" says: "In a labyrinth of words the mind is lost like a man in a thick forest."

But these things are matters of personal style which do not detract from the value, or otherwise, of the doctrines advanced. How about the philosophical part, divorced from the frills with which the author has seen fit to adorn it?

Every now and then some person writes a book presenting his views of the origin, working and destiny of the universe, in short, on cosmology. Some of these are written by profound thinkers who take account of what we know of the universe from actual observation, while others disregard such knowledge, or distort it. Such systems may be ingenious; they may be perfectly logical and consistent throughout, and yet differ fundamentally from other philosophies worked out by still others, and may bear little actual relation to anything known in heaven or earth. Anybody is at liberty to put forth such a system at its face value and to induce people to accept it if he can—and he often succeeds, for there is nothing so incredible that somebody cannot be found to believe it.

Dr. de Purucker's first work, *Fundamentals of the Esoteric Philosophy*—a much better one, in my estimation, than the present book—had the basic fault of failing to draw a visible line between what is taught by recognized authorities on the Ancient Wisdom, such as *The Secret Doctrine* of H. P. Blavatsky and *The Mahatma Letters to A. P. Sinnett* and what originated in the lucubrations of the learned author himself. It was severely criticized and I think rightly, for presenting views as part of the Esoteric Philosophy apparently in conflict with what *The Secret Doctrine* teaches. While this was in part explained by the author's proclivity to reform the English language by using terms in another sense than the commonly accepted one and that used by the writer in question, in other cases the differences could not be disposed of so easily. In short, one was always disposed to amend the title to read *Fundamentals of G. de Purucker's Esoteric Philosophy*. (For review of this see *Carric*, June, 1932.)

Here the case is the same—and more so. As said above, anyone may present his own views, original, perhaps. But the word "Tradition" does not mean that. "Tradition" means distinctly something handed down, whatever its value and the weight of its authority may be. Dr. de Purucker fails most signally to distinguish between the real tradition and his own personal opinions. There is no way to separate what the Sages, the Mystery schools, the ancient scriptures, have stated, and what is his personal view, thought out by himself, or perhaps, in his opinion, derived from some supernatural source of inspiration. Consequently the reader is unable to tell what came down through the ages and what dates no farther back than Point Loma. References are few, and mostly to church fathers or to Greek or Roman writers; there are listed in the index but 24 references to H. P. Blavatsky and eight to *The Mahatma Letters*. Everywhere he restricts himself to saying "The Esoteric Tradition teaches", and often without a shadow of evidence that the Esoteric Tradition teaches anything of the sort. In fact, it is reasonably clear that in some cases the Esoteric Tradition teaches nothing of the kind. This is abundantly evident in his discussions of recent scientific discoveries and theories. Did the Rishis, the ancient scriptures, or even *The Secret Doctrine* tell anything about radio-activity? If so, he signally fails to say where and what (p. 454). And his own speculations on radio-activity, such as his assertion that matter is becoming ever more radio-active (pp. 326-7; 454)—what Sage or Rishi, what Mystery school other than the mystery school of Point Loma, teaches anything of the sort, a statement which in itself is scientifically quite improbable. And we are asked to accept this, and endless other statements because, forsooth, "the Esoteric Tradition" says so. It is laid down as gospel truth, the teaching of the Ancients.

The author devotes much space to a discussion of modern science and eminent men of science, especially Einstein, Jeans, Eddington, Millikan and Lodge. This portion will be read with much interest and some entertainment by those who are somewhat familiar with the results and

theories of these men and other investigators. He has read some of their more popular writings, but seemingly—and this is a tendency shown by other theosophical writers—rather with the object of defending his own theses than of judging impartially. When these scientists agree with him he lauds them to the skies—they are beginning to glimpse the truth, i.e., the Esoteric Tradition; when their views differ, as often they do, he dismisses them with a word of pity and with the statement that the Esoteric Tradition says otherwise, though, of course, no evidence is given of the fact. In some cases he entirely misunderstands them. His discussion of the theory of an expanding universe (p. 436, note), based on the observation of astronomers of the displacement towards the red of the spectral lines of far distant nebulae and the inference that they are retreating, shows confusion of thought and failure to understand the reasons for this phenomenon. It may be suggested that this theory of an expanding universe, aside from some freak variations, far from conflicting with the Esoteric Tradition, confirms it in so far as it points to a beginning, a starting out from a circumscribed portion of space which might be one of those "Laya Centers", and which might therefore have a distinctly theosophical interpretation. In general it may be said of his scientific discussions that they convey much information to readers who might otherwise not contact it, but that they are to be read with reserve and not accepted as gospel truth.

Dr. de Purucker, like some others, believes that the lower mammalia are the offspring of men. Unlike others, who cloak such an improbable theory with enough vagueness to lead the reader to think that there may be something in it, he is most specific. He tells us (p. 319) that before man had developed sexual reproduction he used to drop off germs or spores. Some of these spores grew into men; others grew into lower mammals, let us say rats, tigers, elephants and, presumably, whales and walrus. If he does not mean that why does he say so? This bizarre theory, whether it is Esoteric Tradition or not, can only serve to disparage really worthwhile Theosophy among intelligent people. A reviewer of this work, resident at Point Loma, says (*Theos. Path.*, Oct. 1935, p. 177): "One of the significant achievements of the book is the general katharsis it brings, freeing us of the deplorable habit of keeping the Theosophical doctrines in water-tight compartments." I agree, but in a different sense. Some of these so-called theosophical doctrines, especially the last mentioned, have tended to produce in me the cathartic effect of causing me to evacuate much of the Puruckian "Esoteric Tradition" business. The matter is overdone. They will most certainly tend to have that effect on most intelligent people with some knowledge of science, who think for themselves and who are not committed to the belief that the words of Dr. de Purucker are as the voice of God.

The author naturally devotes much space to the discussion of what he calls "Karmen"—his term for the common English word "Karma" which, by the way, is not even honored with mention in his index. Suffice it to say that he simply walks over H. P. B. and the Mahatmas, drowns their plain statements with a flood of words, and treats with pity and condescension (p. 58, note) "the one or two otherwise excellent Theosophists" who believe that the Masters and H. P. B. knew what they were talking about when they maintained the existence of "unmerited suffering". In Dr. de Purucker's conceptions of this great law I find one of the most striking examples of a specifically Puruckian, and therefore Point-Lomian, Esotericism. (For a discussion of the subject of "unmerited suffering" see Sept.-Oct., 1934, *Caric.*)

I am sorry to express my lack of sympathy with some of what the learned author propounds as Esoteric Tradition, and my belief that not a little of it is nothing of the sort, but is a product of his own mind. I see no reason for hesitating in asserting that until he comes forward with definite evidence distinguishing what is really traditional from what is not, but which simply forms part of the "new truths" he has promised, to

which not even H. P. B. had access, the book is to be placed in the same class as Leadbeater's *Man; Whence, How and Whither* or Alice Bailey's *Cosmic Fire*, though it is unquestionably superior to these in many respects. It is undoubtedly educative; it is thought-provoking as well as temper-provoking; it will inspire with high moral ideals if one is not drowned in "esoteric" details, and it is at times highly suggestive and may clarify some obscure points in *The Secret Doctrine*. But it should not replace this as a text book, which there is danger of its doing among those who want to be led. It should be read only by those who are not too prone to regard its author as inspired or as having access to facts not hitherto given out, a claim for which not the slightest evidence has been given. It should be read only by those who are ever ready to ask, when an assertion is made, whether there is any real evidence that it corresponds either with fact or with tradition.

Dr. de Purucker is right in maintaining that mathematics is a logical machine the output of which depends on the premises with which one starts (p. 408). The premise in the case of *The Esoteric Tradition* seems to be that certain Sages of the past, by closing their eyes, were able to see into the inwards of the universe and to attain absolute knowledge; consequently what they told us is to be accepted as beyond question. Is this true? Does it follow that because these Sages were more highly developed than we are that they were infallible? The careful student must ask himself whether this is a fact; he must ask whether they were really much more to be depended on than some of the arm chair psychics of today who see, or think they see, how the universe is constituted. A little skepticism in this respect will do no harm for it does not touch the ethical precepts of Theosophy which are practical in their nature.

Students of *The Secret Doctrine* may be disposed to question Dr. de Purucker's view that evolution is a process extending to infinity, rather than a cyclic process returning into itself only to start over on the same level, and that Parabrahm, or the Absolute, is not really the finality, but just one of many many stages, but by no means final and that the evolutionary process goes on throughout eternity, ever higher and higher. They will question whether he is not overdoing the matter of infinities, up, down, north, south, east and west, and whether it is really true that every atom of the billions in a speck of dust, or an incomprehensible something associated with it, is going to develop into a god, into a Parabrahm, a super-Parabrahm, and to continue doing so world without end, a process which should certainly result in time in a horrible glut, crowding and elbowing of gods. Some will ask whether it is really true that there are multitudinous inhabited planets in our solar system which are on a lower plane of materiality than our earth, yet invisible to us (p. 378), and if so, whether they are subject to gravitation and why they give no evidence of their existence in planetary perturbations. These are interesting questions, and unless one is prepared to face them at every step and to refuse to accept such statements without evidence on the mere assertion of the writer, and unless one is ready to admit that there is much we—even the author—cannot understand in our present stage of evolution, it would be better to read the book in the same spirit as he would read Milton's *Paradise Lost*—as a superb work of imagination.

At the Periscope

Latest News in Brief.—Ernest Wood publishes book of reminiscences, mostly of Adyar; punctures Leadbeater clairvoyance balloon; shows him a faker.—Clara Codd gives up general secretaryship of Australian Section, T. S. (Adyar); will lecture abroad.—Arundale's big theosophical broadcasting station 2GB fired from grounds of Leadbeater Palace by Jinarajadasa; given 18 months to stop; court resistance ineffectual.—Sydney Adyarites, Clara Codd, L. C. C., Co-masonic body and trustees of Leadbeater palace unite in sensational pamphlet denouncing financial methods of theosophical broadcasting station; claim to have been victim-

minted by Arundale et al.—*Toronto Theosophical News* revives, again in print.—AMORC goes into prophecy business with incidental advertising; issues book of predictions for 1936, but falls on King of England.—Nicholas Roerich, noted artist, occultist and traveler, leading U. S. Dept. of Agriculture plant hunting expedition in Manchukuo, dropped by U. S. on protest of Manchukuo officials, suspecting him of being a spy.

Mr. Rogers on Karma.—Mr. L. W. Rogers, the veteran theosophical lecturer, has just published a pamphlet, *New Views of Reincarnation and Karma*. What interests me most in this is his argument for Unmerited Suffering vs. Karmic Retribution. He holds that many cases of suffering are in no way the result of past misdeeds, but are, at least in many cases, to be regarded as necessary lessons or tests. The idea of karmaless suffering is not new, being distinctly defended by H. P. Blavatsky in her *Key to Theosophy* on the authority of a Master (see *Curio* Sept.-Oct., 1934). I am pleased to see that Mr. Rogers takes a common-sense view of the matter, instead of holding, as do some extremists, that any sort of suffering, even to being bitten by a mosquito on the nose, is a punishment for some past error. I hope he will be able in some measure to counteract this superstition. The pamphlet may be had for 25 cents from Theo Book Company, 2006 North Sayre Avenue, Chicago.

Unfulfilled Prophecies.—Persons who are too ready to accept the predictions of prophets recorded only after the event may read with profit an article in the September *Canadian Theosophist*, (p. 239), referring to certain purported prophecies on January 1, 1934, by one William Bailey of Toronto concerning the deaths of Marie Dressler (died July 28, 1934), of Chancellor Dolfus (assassinated July 25, 1934) and of the King of the Belgians (killed in an accident February 17, 1934). It does not appear from the statement that there was any actual record of the predictions before the events, the only record being in the *Toronto Star Weekly* of August 17, 1935. Bailey further predicted the death by assassination of Hitler and Mussolini before the end of 1935. Following the advice of the contributor, "W. R. S.", I put the copy of *The Canadian Theosophist* aside to see what would happen. At this writing, in January, I have received no news of the death of either of these gentlemen. I venture to record a prediction on my own account. Some day *The Canadian Theosophist* will learn better than to feature such nonsense. But don't proclaim me a prophet if it really happens. Mr. Smythe is to be exonerated as he has no control of that section of the magazine. In a "News Letter" of the Order of Christian Mystics dated May 7, 1933 it is confidently predicted that there would presently be violent earthquakes in Southern California and Mexico which would ruin the oil wells there, and the very unethical advice was given to such members of the Order as owned stock in such oil companies to unload it on unsuspecting outsiders as quickly as possible. A stock market panic far worse than that of 1929 was also predicted for the following July. None of these things occurred. Here, at least, we have an actual record in advance of what never took place. With some people the itch to prophesy seems irresistible, and the itch to believe scarcely less so. It would be wise to disregard all such predictions about physical catastrophes unless given in writing by a Mahatma whose *bona fides* is attested by the Better Business Bureau. Especially the admonition to believers to impose on an unsuspecting public by cashing in on securities which they think will presently be worthless reflects on the ethical code of the person giving such advice. What would you do under such circumstances?

Potatoes and the Inner Life.—Miss Clara Codd tells us many interesting things about the Inner Life, including the alimentary canal. From her monthly article on "The Inner Life" (*Amer. Theos.*, Jan., p. 17), which is devoted to diet, we glean the following astonishing bit of information. She tells us "The potato is starchy, but not if eaten with its skin on." By what sort of occult chemistry a potato can be turned into starch by skinning it is not explained.

Is It a Joke?—The December *American Theosophist* (p. 285) states that: "In the course of the years and as studies progress, new discoveries and more accurate interpretations have caused discrepancies to appear between old and later literature. Many times these apparent differences require only explanation for their complete reconciliation. In other cases it is evident that errors require correction in the light of new knowledge." Members "who have discovered such points" are requested to "send details to Headquarters, that they may be forwarded to a member who is making a study of such differences, preparatory to sending them on to Mr. Jinarajadasa for final disposition and for such treatment as the literature concerned requires." How funny! The writings of H. P. B. and *The Mahatma Letters* are brimful of such "apparent differences" from the later "discoveries" of C. W. Leadbeater and Annie Besant, quite as striking as the contrast of white and black. These have been fairly shouted from the housetops for years, and the only response in Adyarite circles, if any, has been that if H. P. B. and the Mahatmas differ from these two great modern saints and seers, so much the worse for H. P. B. and the Mahatmas. Charles and Annie KNOW. We may therefore look forward to a "revision" of the great classics, *The Secret Doctrine* and *The Mahatma Letters* to conform to Charles and Annie, if, indeed, another attempt is not made to suppress them entirely. Such attempts have been numerous in the past, as older readers of the *Centre* know. I suggest Mr. A. J. Hammerster, of Adyar, as the proper person to perform the necessary surgical operations on the Mahatmas. See his exhibition of skill in the December *Theosophist*.

Mr. Warrington as Historian.—In the November and December *American Theosophist* Mr. A. P. Warrington treats of "America's Role in Theosophical History." Without disputing the meanness of Mr. Warrington's reminiscences attention must be called to one point which, while it may serve as stuffing for Mr. Cook's turkey, does not present the facts. Back in 1913 the Trustees of the American Section (Adyar) decided to start a popular magazine, suitable for sale on news stands, which should present Theosophy to the general public and contain other attractive matter. So *The American Theosophist* (not the present publication of the same name) was started. This ran for a year and one more issue and stopped. Mr. Warrington tells us that it was "discontinued after a year in deference to the President's opinion that it was, with its cheaper price, competing too successfully with *The Theosophist* of Adyar" (Dec., p. 271). What are the facts? The resolution of the Board of Trustees discontinuing the publication will be found in the Oct.-Nov., 1914 issue, page 1, and reads: "Whereas, It is deemed advisable by the Board of Trustees of the American Section of The Theosophical Society, under the conditions prevailing at present in the various countries of the world, and in order to strengthen the influence of the Adyar *Theosophist* which will undoubtedly be affected by said conditions, and for other reasons deemed good and sufficient by the Trustees, to discontinue the publication of *The American Theosophist* for the present; Now therefore be it Resolved, That after the October, 1914 number, the proper officers of the Section cease to publish this magazine . . .". Italics are mine. What were the "other reasons deemed good and sufficient"? The reasons were that they had to stop, willy-nilly, for lack of financial support. The magazine was published through the generous financial aid of certain members, especially of Elliot Holbrook. Owing to certain acts of Mr. Warrington which I need not go into, but which were regarded as highly improper by Mr. Holbrook, the latter discontinued his large donation and the magazine promptly stopped. This is not hearsay; I had it direct from Mr. Holbrook at the time. To stop a magazine because it is too successful out of consideration for a competitor, when you can't keep it going because you can't pay for publishing it, is trying to make a virtue of necessity and to take credit for it. One wonders why the generous impulses of the Trustees developed only when the cash stopped flowing.

Saint Thomas More.—The recent canonization of Sir Thomas More by the Roman Catholic Church has started British theosophists talking about him. He is now said to be living as a Master somewhere near London. Mr. I. A. Hawliczek (*Notes and Notes*, July, page 7) gets in touch with him by sitting in the Roger Chapel at Canterbury, where Sir Thomas' head, chopped off by Henry VIII, is buried. This story of Sir Thomas being an English Master seems to have originated with Leadbeater (*Lives of Alchemists*, pp. 10, 739). Leadbeater ought to know, as he was according to his own account, once sister-in-law and once mother of Sir Thomas.

AMORC Courts the Prophecy Lovers.—AMORC has published a booklet of predictions for 1936. This claims to be based, not on astrology, but on charts founded on some theory of cycles and contains a goodly amount of AMORC advertising. I note that it makes no reference to the death of King George V and that all it has to say about the late Prince of Wales is that he may get married and again he may not. I suggest that all who get possession of these prophetic books, including *Raphael's Almanac*, save them to the end of the year and then check up. They will be surprised at the number of predictions which fail utterly and at those which, while coming true, are palpably only what one might reasonably expect for other reasons. To predict hurricanes in the Gulf of Mexico is like predicting sunrise and sunset, they happen every year. In my opinion anybody who takes risks on such predictions is a prime ass.

Dr. de Parucker's "Esoteric Tradition".—A puzzling editorial appears in the February *Point Loma Theosophical Forum* (p. 152) relating to Dr. de Parucker's new book, *The Esoteric Tradition*. It appears that by direction of the author no review copies have been sent out other than one or two (the *Carric* received one) and that the linotype forms have been melted down, thus preventing the printing of further copies unless it is completely reset. The associate editors of the *Forum* say that they are completely in the dark about this unusual policy. The *Carric* is as much in the dark as the *Forum*. Those who write books usually desire wide circulation and one means of getting this is by means of reviews. The work has been widely advertised in the *Point Loma* journals and these, read mostly by members, have also published exuberantly favorable comments. Is it possible that the book is intended for *Point Loma* members only, and that the world in general, and outside theosophists in particular, are not expected to share the privilege of the teachings of the learned Doctor? Or is it the anticipation that it is likely to meet with an unfavorable reception outside and that candid discussion of the author's ex cathedra statements is not wanted? I give it up, but one thing is certain—it is so much the less likely to stand in the way of students directing their attention, as they should, to H. P. B.'s *Secret Doctrine*. For, that, at least, we should be thankful.

Greater America Plan.—The plan is excellent, but its developments sometimes odd. The Colorado Lodge, Denver (Adyar T. S.) thought it had too many pictures on its walls, so it took them down—presumably including H. P. B.—and now has just two; "a lovely color print of the oil portrait of Dr. Besant"—the one with the vinegary face—hangs directly over the speaker's table, while at the back of the room is hung a "head of the Master Jesus" where nobody will notice it. (*Jan. Amer. Theos.*, p. 20). This reminds me of another bulge not so far from here which honored H. P. B. by hanging her portrait over the entrance to the toilet.

A Glimpse of Piffetism.—The folly of indulging in occult speculations or analogies based on false scientific data is well illustrated in an otherwise worthy article in the September *Canadian Theosophist* (p. 217). Speaking of the well-known fact of the compass needle pointing north the writer says: "May it be that the needle points to the great, inconceivably terrific central Sun of the Universe about which modern astronomers have so much to tell us?" The ignorance of the writer is "inconceivably terrific". The compass does not point always in the same

direction in space. At the north or south magnetic poles it continues to point in any direction it is turned. At any other place on the earth except the magnetic equator it does not point in the same direction in space for any two moments in succession. In twenty-four hours, as the earth revolves, it makes a complete revolution, pointing to the circumference of a circle in the heavens which is larger or smaller according to its position. As well say that when I point to a stone while walking around it I am pointing to the same place in space. The inclination compass or dipping needle, a magnetic needle suspended so as to move in a vertical plane, if carried from the north to the south magnetic pole, makes a complete revolution, turning to every point in its plane. Besides, there is no special sanctity in the north pole of a compass. The south pole is equally holy and it points in the opposite direction. In short, the idea of the compass pointing to a central sun is demonstrably absurd. Further, astronomers do not "have much to tell us" about a central sun, except that there is no evidence or probability of its existence. The rotation of the universe, of which we know nothing, and more especially that of our own galactic system, which is surmised, does not call for a central sun terrific or otherwise. A rotating system of bodies rotates about a common center of gravity which may be empty space. In fact, considering that matter occupies but an almost infinitesimal part of space, this is probably the case. A simple case is that of double stars which rotate about a common center of gravity which is void. The idea of a central sun is pure myth and comes from the false notion that a center of rotation must be material.

Manly P. Hall Waves the Red Flag.—The U. L. T. magazine *Theosophy*, in its October instalment of "Aftermath" (p. 547) published a theosophical blacklist in which we find the name of Manly P. Hall sandwiched between Mrs. Cleather and Mr. Crump on the one side and Silver Shirt Pelley and Great I AM Ballard & Co. on the other. Just why *Theosophy* should apply the tar brush to Mr. Hall I do not know, unless it be that he does not render obeisance to W. Q. Judge, in his monthly letters. Certain it is, however, that not even the anonymous writer for *Theosophy*, with his tar pull, has as keen a scent for the absurd, preposterous and delusive in occultism as has Mr. Hall. In his monthly letter for January, discussing the much abused term "illumination", he exposes the various forms of mental delusion which lead their victims to think that they are illuminated, initiated, cosmically conscious, accepted by the Masters and what not, which should be read by everybody, yes, everybody who is dabbling in occultism. The more cock-sure they are of their election, the more they are in need of Mr. Hall's cathartic pills. I doff my hat to Mr. Hall, even though he is not enrolled among the accepted saints of the U. L. T. These monthly Letters may be had for \$1 a year from Hall Publishing Company, 944 West 20th Street, Los Angeles, Calif.

Magazine "Theosophy" Becomes Pacific.—After having branded nearly everybody in sight who in its opinion is a theosophist falsely so-called, the magazine *Theosophy* lays aside the tomahawk and presents a series of articles dealing with the theosophical aspects of the writings of Ralph Waldo Emerson, Walt Whitman and Robert Browning. So far these articles have been well worth reading, for while they make no claim to originally they serve well to inform those who may not know of the relationship of the views of these writers to the oriental teachings.

Gently to be Desired.—Mrs. Josephine Ransom, offended by a recent writer speaking of Leadbeater as "notorious", says (*Dec. Theos. News and Notes*, p. 12): "It is high time someone wrote his biography and put a few incidents into correct perspective, in the light of modern psycho-analysis." I agree. There are several persons of the male sex, now living, who as boys received "special treatment" at the hands of Leadbeater who could, if they would, contribute facts to such a biography, which would make the term "notorious" quite a mild one.

Ernest Wood Spills the Leadbeater Beans

Just out, *Is This Theosophy?*, autobiographical book by Ernest E. Wood, well-known theosophical writer, former general secretary of the Adyar T. S., long private secretary to C. W. Leadbeater at Adyar, and rival candidate to Arundale for the T. S. Presidency. Skillfully and gently exposes Leadbeater's pretended clairvoyant investigations and the faking of *The Lives of Aleyone and Man: Whence, How and Whither*. A narrative of cold facts. Behind the scenes at Adyar. Much about Besant, Krishnamurti and "Arhat" Leadbeater. Price, \$5.50, from the O. E. LIBRARY.

Behind the Scenes with the Theosophical Movement

If you want to know what has been going on in the Theosophical Movement in recent years, especially in the Adyar T. S., you need a file of the *CRITIC*. It is the only publication which has dared to present data which others have found it expedient to conceal, and to criticize without overstepping the bounds of truth. Statements backed by exact references. A file from August, 1917 to date, lacking only two or three issues, \$5.00.

Evans-Wentz on "Tibetan Yoga"

Those who have read Dr. W. Y. Evans-Wentz's two books, *The Tibetan Book of the Dead*, and *Tibet's Great Yogi Milarepa*, will welcome his latest production, *Tibetan Yoga and Secret Doctrines* (or Seven Books of Wisdom of the Great Path according to the late Lama Kazi Dawa-Samdup's English Rendering). It is not a book for summer afternoon reading, but will be of value to deeper students of Tibetan lore. Price, \$6.00, from the O. E. LIBRARY.

Complete Works of H. P. Blavatsky

Vol. I (1875-79) \$5.00; Vol. II (1879-81) \$5.00; Vol. III (1881-82) \$5.00; Vol. IV in preparation. This series contains everything published by H. P. B. in books, magazines and newspapers. Students not having access to complete files of *The Theosophist* and *Lucifer* will find them invaluable. From the O. E. LIBRARY.

Inside History of Leadbeater's Liberal Catholic Church and its Raid on the Theosophical Society

The fraudulent nature of the claims of the Liberal Catholic Church, the disreputable character of its founders, its repudiation by the officials of the Old Catholic Church of Holland with which it claims relationship, its efforts to deceive theosophists and the public as to its true nature, the efforts of Annie Besant and C. W. Leadbeater to force it on the Theosophical Society and its incompatibility with the teachings of H. P. Blavatsky and the Masters, are fully exposed in a series of twenty-five issues of the *CRITIC*. Every true theosophist should read them. A set of these can be obtained from this office for 25 cents (or 1/—) 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.
3. The Signs of the Times and Our Cycle and the Next, by H. P. B.
4. Practical Occultism and Occultism vs. the Occult Arts, by H. P. B.
5. An Outline Study of *The Secret Doctrine*, by W. B. Pease.
6. A Tibetan Initiate on World Problems.
7. H. P. Blavatsky on Dreams.
8. A Turkish Effendi on Christendom and Islam.
9. H. P. B.'s "Introductory" to *The Secret Doctrine*.
10. Karmic Vision, by Sanjua (H. P. B.).

One Way to Help "The Carric"

Readers of the Carric who are purchasers of books, whether occult or not, can help it along its steep and stony path by ordering them through us. Every order of books brings a small profit which goes toward our printing and other expenses. We have frequently known persons to read advertisements of books in the Carric and then go to a department store for them, which re-orders from us, expecting to receive most of the dealer's discount. We reluctantly give three pages of the Carric to advertising books because we need the money, but we do not do this to help out department stores. Order your books direct from us.

"The Sayings of The Ancient One"

This long awaited book has now been published. Captain P. G. Bowen, a British officer stationed in Africa, translates portions of an ancient manuscript in the possession of a mysterious and learned Herber whom he met among the Bantus of South Africa and with whom he spent several years as a learner. The selections, while partly allegorical, present a most striking resemblance to *Light on the Path* and point to an ancient and possibly independent esoteric school in South Africa. "The Sayings" are pure gold and form one of the most impressive and important esoteric publications, fit to rank with *The Voice of the Silence* and *Light on the Path*. Price, \$1.25, from the O. E. LIBRARY.

A Hindu Classical Dictionary

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

A New History of Science

A History of Science and Its Relations with Philosophy and Religion. By William Cecil Dampier Dampier-Whetham, M.A., F.R.S., Fellow of Trinity College, Cambridge, etc. pp. xxi, 514. Macmillan Co., 1930. \$1.00 from the O. E. LIBRARY.

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