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TWENTY-FOURTH VOLUME OF THE CRITIC

This issue begins the twenty-fourth volume of the *Critic*. During this stretch of time many theosophical periodicals, large and small, have started and after a more or less precarious existence have collapsed through lack of financial support. But the *Critic* still goes on. How and why? The "why" is answered by the *Critic* itself; it evidently meets a need in the Theosophical Movement. As to the "how" the editor makes no claim for himself other than an inordinate stubbornness. In fact, despite its many and bitter enemies, it has had friends enough to contribute the means of publication, even though it has always been precarious skating and many a time it has seemed as if the ice would break through. For this aid in the past the Editor wishes to express his deep thanks to those who have helped it. It is hoped that its readers, whether for a longer or shorter time, will appreciate the difficulties under which it is published and will render such financial aid as they can, whether larger or smaller, and, which is of great importance, that they will do what they can towards getting new subscribers.

Needed—A Wider Fraternization

At one of the Jewish synagogues in this city which I often visit, partly because I like the preacher, Rabbi Simoa, partly because I am attracted by the simple and undogmatic presentation of religion in the sermon and the service, I have in recent times heard addresses by an Episcopal, a Presbyterian and a Lutheran clergyman. This is as it should be, and one wonders why theosophists, who talk so much about universal brotherhood without distinction of race, creed, cast or color, do not do likewise. There are exceptions, but as a rule no theosophical society will invite, or even permit, a brother theosophist of different affiliation to address it, though it may sometimes listen to speakers of the Christian or other persuasions.

Back of this stand two brother specters, suspicion and fear. For suspicion there is a certain basis. As everyone knows, or should know if he keeps his eyes open, the field of occultism is infested with honest people who are totally devoid of discrimination and appreciation of what is palpably absurd, and who are anxious to ventilate their schemes of cosmology before anybody who can be induced to listen to them. Provide them with a blackboard and a piece of chalk and they will explain the universe and all that is in it, including God, man and the devil, to their own satisfaction; wondrous diagrams will tell you all about it. These people would have no chance with church congregations, but they look to their "fellow occultists" to help them out, which would be very kind to them, but an insufferable imposition on those sitting and yawning before them. They are dreaded, partly because of themselves, partly because they might lead astray some of the weaker brethren.

Worse than these, however, are those exploiting the occult field for what they can make out of it in cold cash, who offer psychic development

under a "trained teacher", rapid "initiation", swift "adeptship", or, perhaps, courses in astrology, in numerology, in healing, in getting whatever you want. They are often shrewd and plausible, these people; they ask nothing but the privilege of speaking; they sometimes flatter their audiences by telling them that they believe just what they do, and in fact, their statements are quite orthodox, and one has to watch for the circulars quietly left on the table, telling of the wonderful private lessons, at so many dollars a lesson, which will quickly carry one far beyond anything ever dreamed of except as a possibility in some distant incarnation. They want publicity and suckers and a theosophical lodge offers, or would offer were it willing, a splendid opportunity for self-advertising. "Lecturer before the Theosophical Society!" What better business card could one of these sharpers have?

Any lodge does well to be on its guard against both classes, but suspicion tends to grow and to extend itself toward all outsiders. Yet any lodge which keeps itself well posted on what is going on ought to be able to decide between such upstarts and persons whose reputation for integrity and common-sense is well established. Persons who do not limit their association or their reading to their own narrow circle of persons or of books and magazines will have some among them who can distinguish between the rational and the irrational, between that which is solely intended for good and that which has a money consideration behind it, and who are broad enough to be willing to listen to views which may be reasonable enough, but not to the letter what they have been accustomed to. To hear things presented from a somewhat different viewpoint should be helpful and should enable them to avoid becoming mere theosophical parrots.

As to the specter fear, that is present everywhere, in fact, it is a controlling factor with perhaps a majority of people. These are afraid to try to think for themselves because it involves effort and also the risk of having one's pet and comforting beliefs upset if one once opens the door to criticism or doubt. It is far easier to have faith—a good enough thing in its place—and to accept whatever a teacher tells one, partly because it is comforting to believe it, partly because one has the notion that the teacher, who often holds his place not so much through merit as through politics of a sort or a glib tongue, must know. As you may discover, if you will but analyze your own beliefs, it is not so much truth that you are after as an agreeable and easy faith. I am interested in reading the answers to questions published in several theosophical magazines. Here you will find cock-sure answers to questions about the most difficult and abstruse subjects on which the speaker may really know little or no more than the questioner. But he has to make a show of omniscience to maintain his prestige. He is literally afraid to say "I don't know", for his sanctity would shrink to nothing. Of the hundreds of questions and answers I have read or heard I do not remember one where the answerer admitted his ignorance. Should the leader say: "Think it over for yourself, study what you can find about it, use your own mind and draw what conclusions you can and bring your results to me for discussion"—and that is just what he should do in many cases—the inquirer would doubt his infallibility and his sanctity would shrink in his estimation. This would never do. Better hazard a wrong answer, better give any sort of answer for sake of self-protection. Here is fear. And the inquirer dreads doing the work which might be prescribed. The net result is a closed group into which no outsider or outside idea is permitted to penetrate lest it "disturb the harmony", the harmony of deluded and deluder. It is fear, for the fearless one will be on the lookout for truth no matter from what source it comes, and will welcome the opportunity.

Another form which fear takes, and perhaps even a meaner one, is that manifested by the officials of a lodge or society that some outside society may present a better menu than they do and may thus, intention-

ally or quite innocently, draw away members. It is natural and human enough. Nobody running a grocery wants to lose customers to another grocery, he will not permit his rival on the opposite corner to advertise his wares on his premises. Nobody running a theosophical grocery concern wants to lose his customers to another theosophical grocery in the same town, for it means loss of cash support, to say nothing of prestige. So these officers, from the lodge president to the grand pajandrum of the organization hang out the sign: "We are the one and only theosophical grocery in the world." There are three theosophical societies claiming the title "THE Theosophical Society". In each members have to take what is fed to them. Only one association is more frank—the United Lodge of Theosophists. This displays the sign "Buy your oatmeal at our counter; all the others will try to sell you sawdust." This I think better than the policy of silence, for according to a well-known tendency started in the Garden of Eden, it is only necessary to forbid the fruit in order to get it tasted.

Another source of fear is that any stranger may have his pockets full of subversive leaflets designed to draw off members to his society, and most pathetic and ludicrous are some of the warnings issued officially against letting such persons speak or even get into a meeting. Strangers, instead of being welcomed, are looked on with suspicion unless they can prove their innocuousness. Should they perchance say that they belong to another theosophical society there is an icy chill. Of course there are exceptions, but this is the rule. I have before me the printed instructions from high officials of two leading theosophical societies to be suspicious of strangers.

Until these specters of fear and suspicion are laid, and a broad and open policy towards other theosophists adopted, and the devil take the risks, the talk about being a nucleus of the universal brotherhood of humanity without distinction of creed, caste or color must remain the veriest sham.

Of course one expects tact. It would be most tactless if a Christian clergyman in addressing a Jewish congregation should expatiate on salvation through the blood of Jesus, or if a Jew should present the advantages of kosher or circumcision before a Christian audience, unless invited to do so. Equally tactless would it be for an Adyarite to laud Mr. Leadbeater before a Lomaitic audience, or for a Lomaitic to sing the praises of Mrs. Tingley before an assembly of Adyarites, or for one to question the divinity of W. Q. Judge in a U. L. T. meeting, or for anyone to abuse the courtesy of a lodge and the use of its rooms for holding classes designed or tending to draw away the interests of members to a different doctrine. Such things are very unlikely and can be tactfully dealt with. But there is enough and more which all have in common, and this as true among theosophists as among other persuasions. It is the object of the Theosophical Fraternization Movement and of the annual Fraternization Conventions to bring about a better understanding and good fellowship among theosophists of different factions, just as these are beginning to manifest between different Christian sects and between Jews and Christians.

Have We Improved in Twelve Years?

Editor's Note.—It is a long time since I have heard from my cynical correspondent, J. G., some of whose letters were printed in the CURRIC years ago. I know not what has become of him. In thinking over the conditions prevailing not only in but between the various theosophical societies today, and in view of the growing fraternization movement, it occurred to me that it might be of interest to present what he had to say twelve years ago, as it expresses, albeit somewhat brusquely, what the CURRIC has been aiming at. The letter is reprinted from the CURRIC of August 27, 1924. It was J. G.'s condition of letting me print his letters that his name and address should be confidential, for, as he

said: "I don't want a lot of ladies writing to me and asking for my photograph." But if any reader knows a person who has his peculiar style and suspects him of having written the following, the Currier would be glad to be put in touch with him, as I am not a lady and never ask for photographs.

One Cynic Calls for More Ethics

Editor of THE CURRIER

June 1, 1924

Dear Editor:--

You are always calling me a cynic, and perhaps I deserve it. But how can I help it? They say that Diogenes used to go about with a lantern looking for an honest man. I think one would need to carry a searchlight to find a theosophist who pays any attention to the precepts of H. P. B. Ever since I first read your appeal to get back to Blavatsky I've been reading here and there as I get time, and have been mixing with people who think they have gone back to Blavatsky, but not a one do I find who seems to have taken her precepts seriously.

Here is what I read only the other day in one of her addresses [*Five Messages*, page 26—Ed.]:

"What I said last year remains true today, that is, the ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrine of Karma and Reincarnation, and teach, practise, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it for humanity."

That sounds right, but nobody seems in the least disposed to pay any attention to it. I have often told you that I go to two theosophical societies and as far as the ethics is concerned each is worse than the other. I haven't found a person who either wants to study the ethics or seems to think it worth bothering about. "Oh, nobody wants *that*," I was told in the T. S. lodge when I suggested that it wouldn't be a bad move to get together a group to study the *Bhagavad Gita*. I asked one of the big bugs in the T. S. what was meant by the Path, just to hear what he had to say. After scratching his head and thinking he replied: "You mustn't eat meat, you mustn't smoke or drink, you must meditate every morning and think about the leaders, and when you are asleep you must try to be an invisible helper." "Yes" added the librarian, "and you must hunt for a Master and try and get initiated." "You can't get anywhere, you know," she continued, "unless you are initiated."

And in the other society, which calls itself the Blavatsky Society, Independent, I felt around to find if anybody wanted to take up studying *The Voice of the Silence*. "Oh, nobody wants *that*," stuck out all over it, but it was implied, not said, for one doesn't make suggestions there—he waits for the Archaeopteryx to tell him what he may do. Some of the T. S. people are still hanging on to Besant and Leadbeater and looking out each morning to see if the Lord has arrived, but most of them have started back to Blavatsky, and they now have a class in the *Key to Theosophy*, another in the *Secret Doctrine* and still another in the *Mahatma Letters*. It would fill you with wonder to listen to their discussions on the relations of Parabrahm, Mulaprakriti and Fohat. After nearly a year they have reached the point where Mulaprakriti and Fohat join hands and get to work. Anyway, it's good Blavatsky brain fodder and I like what I can understand, but it would seem that the ethics is somewhere towards the end of the appendix, for one never hears it mentioned.

As for the Blavatsky Society, Independent, it is acting as if it were the Society Independent of Blavatsky. Back to Blavatsky? Nix. For

two years, as long as I've been going there, and perhaps longer, they have been getting ready to study Blavatsky, but so far they have just been nursing up on primers. They tell me that the T. S. is a corpse, and why don't I get out? Why? Because the T. S. is the only place in my town where one can study Blavatsky with other people. The Independents won't touch her, though they mention her name sometimes. They take up one primer and after they have turned it inside out, and taken it to pieces, and speecified about it, and sucked it dry, they try another primer and do the same, and then another primer, and I suppose they will keep on so long as the supply of these primers holds out. "Why not try H. P. B. some day?" I ventured to ask one of them. "Oh, this is just the same as H. P. B.," I was told. "Did H. P. B. write these primers?" I asked. "The name looks very like Judge." "Oh, no, but it's all the same Theosophy," the lady replied. "That may be, but how do you know it's all the same unless you study H. P. B.?" Did somebody tell you so?" I inquired. But there the subject was dropped, the thirty seconds allowed for conversation being at an end.

So I went outside to smoke and meditate, and this is about what I thought—I am sick of these primers; they remind me of Robinson Crusoe in Words of One Syllable, with the poli parrot as chief orator, with all the beauty and charm of the original left out, and damned badly written at that. With their everlasting blatherskiting of scientific men and their endless "We know all about it" they lie on my stomach like a couple of cold pork chops, till I could go outside and get rid of it all. Blavatsky and all the rest. I love the Blavatsky books, but this cold pork upsets my digestion. That's what I thought.

Still, I can't help going; they are all so earnest, so happy in getting ready to do some day with Blavatsky what the T. S. corpse is already doing.

After all, I'm not surprised that none of these people will take up the ethics. They don't dare to, for people don't like to be shown where they are wrong. Separateness? Why, do you know that these two societies actually won't speak to each other? They might as well be the one in Pekin and the other in Timbuctoo, as far as cooperating or fraternizing is concerned. One thinks the other a corpse, and stays away; the other thinks the first stuck-up and stays away too. Like parallel lines it seems they will meet only at infinity. It makes me sick to think that people who really have one common cause act so toward each other. And it is the same everywhere. They won't bury the hatchet, but glare at each other like a painted Choctaw at an Ojibway. I travel a good deal in the course of my business and always hunt up the theosophists when I can. When I go to a T. S. lodge I introduce myself as a member of an independent theosophical society. "Oh!" they say, and the talk ceases. And when I find an independent society I tell them I am a member of the T. S. of Adyar. "Indeed?" is the reply, and the temperature falls to freezing. Once the chief Archaeopteryx asked me to make a few remarks, but requested me not to mention Mrs. Besant. "We are not that sort, you know," she said. So I said: "No, I know it, but if I talk I'll say what I think, or I'll not talk at all." And I didn't.

Of course you'll tell me I'm foolish, and why don't I meet them on their own ground? Why? Because my ground is Theosophy, not societies, and if anybody looks first to see my label he can just take his hat and cane and walk straight to the devil—that's where such a spirit belongs. When I get on the train and move on I think a lot about this, and I've concluded that it's just because these people won't study the ethics, or if they do, they won't act on it. They can talk more or less learnedly about Fohat and Mulaprakriti, can grind away at their primers and catechisms and fundamentals, and like Mr. Hume that the Masters K. H. and M. Jump on, they cram their heads so full of these things that there's no room for brotherhood, no room for a thought of pooling their abilities and talents and helping each other now and then, even if each prefers its own

ways of working, no room for anything but aloofness and distrust. Is that Theosophy? Is that what H. P. B. begged of them to do?

I tell you I can't help being cynical over it all. I have to blow off at you, for I don't dare to talk to the others, they are so infernally self-righteous. "Oh, we are right; let them come over to us" is all I would get. When I read those ethical books I find them so beautiful, they fill me with such a craving to live that life, to love all as my brothers, they seem to me so much more the real thing that I can't understand why others can't see it, why they should spend their whole time on philosophical matters and neglect them, and why these primers and other books should stick the ethics off into a corner just as if it didn't matter. They tell me you can't understand the ethics till you grasp the philosophy, but I believe you will never really get at the philosophy without the ethics. And if I had to write a book on Theosophy I'd put the ethics first, and before passing on to the Mulaprakriti and the Dhyan Chohans and the Purushas and the like I'd tell my readers: "Now, unless you want first to practise these things, you'd better close the book right here and throw it away, for the second part without the first will only make you a theosophical scribe and Pharisee."

And that's what it seems to do, for they all seem to be thanking God that they are not like other theosophists.

Now, do you think me a crank?

Faithfully yours,

J. G.

William Kingsland

William Kingsland, the well-known theosophical writer, died February 6th after an illness of about two months, aged 81 years. He was a pupil of H. P. Blavatsky, from whom he received his first ideas of Theosophy, and always adhered to her teachings in preference to later theosophical pronouncements. His devotion to his teacher is best shown in his book, *The Real H. P. Blavatsky*, which is the most complete biography which we have and which contains an elaborate refutation of the charges brought against her by the Society for Psychical Research.

By profession he was an electrical engineer and made some notable contributions to electrical technology. Perhaps his best known books, aside from the one above mentioned are *The Physics of the Secret Doctrine*, *The Esoteric basis of Christianity and Rational Mysticism*, the last being a plea for a better alignment of mystical speculation and experience with the established results of modern science, a book the study of which is greatly needed.

In recent years he became interested in the history and purposes of the Great Pyramid, spent several months on the spot making his own observations and measurements and wrote a two volume book on the subject, attacking the theories of C. Plazzi Smyth and other "biblical pyramidists", who thought to see in the Pyramid a collection of prophecies and the direct inspiration of God for the benefit of future generations. This was reviewed in the *CARTIC* of November, 1932 and August-September, 1935.

A small book, *The Art of Living and How to Conquer Old Age*, published in 1934, contains the briefest sort of autobiography and an account of his health preserving methods, consisting in cycling, tennis, gymnastics and vegetarianism, and in attaining the right outlook on life which, one need hardly add, was theosophical. In practice he was a vegetarian of a kind, the sort that eats no meat, but takes fish two or three times a week. He was also not averse to an occasional cigarette and glass of wine. He had a hobby of drinking distilled water, fearing the lime which most natural waters contain, a view quite contrary to that of most dilettantes of today.

Mr. Kingsland was a friend of Mrs. Alice L. Cleather and wrote in

her defense against the scandalous attacks of the U. L. T. magazine *Theosophy*. Later, in 1923, he joined with her in organizing the Blavatsky Association, the main object of which is the study and promulgation of the writings of H. P. B. and her defense. He was active in this association until the time of his death. He was originally a member of the Adyar Theosophical Society, but left it in 1909 because of aversion to the methods of Mrs. Besant. He was not an adherent of the Judge tradition.

With the rise of Dr. de Purucker of Point Loma and of the Fraternization Movement, Mr. Kingsland found himself unable to endorse some of the ideas and ideals of Point Loma and so aligned himself against a fraternization as then outlined by Dr. de Purucker, which in his opinion would lead to temporizing with objectionable tendencies in the Theosophical Movement. In this connection he wrote several pamphlets which were reviewed in the *Carric*. While not opposed to the conception of fraternization he held that it demands certain conditions which the Point Loma regime does not fulfil. At the time of the sojourn of Dr. de Purucker and his party in England he at first held aloof, but finally consented to meet the Lonaites and as a result of this friendly visit he seems to have been persuaded of Dr. de Purucker's sincerity, while not one whit abating his opposition and disinclination to support his fraternization movement.

Mr. Kingsland was an enthusiastic admirer of *The Mahatma Letters to A. P. Sinnett* and prepared, with a view to publication, a volume of selected extracts from this book. For some reason, however, this was never published, though a few friends, including the present writer, possess typewritten copies. But a few months before his death he had completed a new book, *The Gnosis in the Christian Scriptures*, which he considered his best work. This will be published by the Blavatsky Association.

The passing within recent months of three old-time theosophists, H. N. Dunlop, George William Russell (Æ) and William Kingsland makes a sad breach in the group of those who believe that adherence to the teachings of Madame Blavatsky is to be preferred to following any of the later prophets of the Theosophical Movement. Mr. Kingsland was uncompromising in his convictions and was at times somewhat severe and abrupt in expressing them. But he was never unkindly, harbored no grudges and was a good friend of the *Carric*, the editor of which feels his death to be a deep personal loss.

Behind the Scenes at Adyar

Is This Theosophy? By Ernest Egerton Wood. 338 pages, four portraits; Elder & Co., 16/-, \$5.50, from the O. E. LIBRARY.

The name of Ernest Egerton Wood, or, as he usually writes it, simply Ernest Wood, is well-known among Adyarite theosophists. He is the author of a number of books listed in the Adyarite catalogs, of which *Concentration, Character Building and Memory Training* are perhaps best known. He was a close associate of and aid to Mrs. Besant, helping her in her educational work in India; he was long private secretary to C. W. Leadbeater; was Hon. Secretary of the T. S., and was the rival candidate to George S. Arundale for the presidency of the Theosophical Society after Mrs. Besant's death. He is about fifty-three years of age.

The present volume bears the title *Is This Theosophy?* This title is somewhat surprising at first and if one reads the first one-third he will be disposed to answer "Certainly not." In fact, it is an autobiography and a very interesting one, but those looking for information as to what "This" is will have to exercise some patience and if they do this they will learn much about what has been passed off as Theosophy at Adyar. The first section, ninety-one pages, deals with his childhood and youth and his introduction to Theosophy. Here his experiences with occultism begin, telling us how he was attracted to Mrs. Besant, how he

went to India where, for the most part, his later life has been spent. He has much to say about his educational work in India, his lecturing tours in Europe, and in North and South America. Most of this is narrative, with precious little about Theosophy, whether "this", that or the other sort. This narrative part is enjoyable and entertaining, for he is not devoid of humor, though much of it may be skipped by those desiring information about doings at Adyar, of which, he it said, we have plenty.

One reads an autobiography with the feeling that the writer, talking about himself, may magnify his virtues and seek to conceal his faults. It must be said of Mr. Wood that he is sufficiently modest as to himself and further that in writing of those with whose views and policies he disagrees he is seldom condemnatory or vituperative. As he himself says, he presents the facts and leaves to the reader to draw his own conclusions. And facts he does present, enough to set any thinking person to wondering over the later conditions and developments in the Theosophical Society. His devotion to Mrs. Besant was unceasing. While he by no means always agrees with her in no instance does he attribute her mistakes to wrong motives, but rather to her tendency to place too much trust in others, especially—and this is obvious—in Mr. Leadbeater. We infer that her supposed "clairvoyant powers" were mostly those of Leadbeater, whose pronouncements she accepted as readily as a child accepts Santa Claus.

Did Leadbeater Write "At the Feet of the Master"?

The most interesting and important parts of the narrative relate to the Krishnamurti-World-Teacher episode, to the invention and intrusion of the Liberal Catholic Church and of Co-Masonry, and to the writing of the Leadbeater books, especially *The Lives of Aleyone* (Krishnamurti) and to the presidential election. We are told about the coming of the boy Krishnamurti to Adyar, and how Mrs. Besant, influenced by Leadbeater, endorsed the World-Teacher theory, adopted the Liberal Catholic Church and appointed a crew of apostles for Krishnamurti. It is broadly hinted that the famous little book, *At the Feet of the Master*, attributed to Krishnamurti, was written by Leadbeater, and Krishnamurti himself is said to have repudiated its authorship (pp. 160-161). Why, it may be asked, should Leadbeater claim that Krishnamurti wrote it? The answer is obvious. There was much more to be gained by boosting the World-Teacher racket and presenting "evidence" that the "vehicle" of the coming Christ was already present at Adyar as a boy than by merely adding another book to his own already considerable list of titles.

Leadbeater Fakes "Lives of Aleyone"

Mr. Wood soon became attached to Leadbeater and became his private secretary and more, his collaborator. He has much to say about the writing of *The Lives of Aleyone* (pp. 194-8) and here he says frankly that he began more and more to doubt Leadbeater's clairvoyant powers. Many of the data on which the *Lives* were based were supplied by Wood, and Leadbeater, after closing his eyes and gazing into the Akasha, simply appropriated them and credited them to his clairvoyance.

To cite but one case, after Leadbeater had exhausted the list of names he was familiar with and having succeeded, with akashic aid, in working them into Krishnamurti's past lives and getting them all suitably married among themselves he asked Wood for a further list of living theosophists and these people, hitherto unknown to him, were promptly worked into the *Lives* in some relation to Krishnamurti. None of the lives at first contained data about persons unknown to Leadbeater, but when he learned of new names from Wood, and later, during his Australian residence, these were inserted and married off. Mr. Wood points out that as the first lot had all been married among themselves in past lives, and as all possibilities of mating had been exhausted, Leadbeater was perforce compelled to marry the second lot among themselves, but not with the first group, something to say the least most improbable.

Leadbeater No Clairvoyant

Suffice it to say that Wood soon came to the conclusion that actual clairvoyance had little or nothing to do with the production of *The Lives of Aleyone*, and he was unable to discover any evidence of Leadbeater's clairvoyant power either in his or other matters. Leadbeater always refused to submit his clairvoyance to a rational test on the ground that it was "forbidden", though why does not appear—obviously the pretext of a swindler. And yet, in the kindness of his heart, Wood refrains from charging Leadbeater with actual fraud, which he would have been quite justified in doing on the basis of the facts which he gives, and leaves it open to the reader to draw his own conclusions. I do not see how anyone, reading his statement of facts, can come to any other conclusion than that Leadbeater was a huge impostor and that his success in imposing on his associates was due partly to his uncanny influence over Mrs. Besant, partly to the fact that he possessed all the qualities of a successful confidence man, a genial disposition and courtesy towards those who could be of use to him, a persuasive manner, the peddling of "initiations" and what not.

One is prompted to ask why Wood, having practically satisfied himself that Leadbeater was shamming, continued to work with him and to be a party to his deceptions. That is something which Mr. Wood will have to account for himself. There is a story afloat that he actually did make representations to Mrs. Besant about *The Lives of Aleyone* at the last moment and that the sale of the book was stopped for a time. But of that there is no mention. The most severe comment on Leadbeater is that "He ran an occult beauty parlour" (p. 288).

The section of the book dealing with these matters is worthy of the most careful study. We learn indirectly, for the author is careful of personal comments, that Adyar was, as it still is, inhabited by spineless people looking for new sensations and ready to be led by anybody with sufficient self-assertion to impose on them. The exposé of Leadbeater, while cautiously done, is complete.

Presidential Election Rottenest Ever

The matter of the presidential election and of his own candidacy is gone into at some length, and here if anywhere, he displays some bitterness towards Mr. Jinarajadasa, who circulated false stories about Wood in order to compass his defeat (p. 316). A. P. Warrington, as acting editor of *The Theosophist*, comes in for some castigation. With regard to the election he says in part (p. 316):

"Thus the election which ought to have been a courtly record of policy and opinion—a manifestation of brotherhood in a society established 'to form a nucleus of the universal brotherhood of humanity'—degenerated into something worse than any political election I have ever known. Alas, that every experiment in brotherhood should fail, on reaching a medium of material prosperity The result of all these things was that I received less than five thousand votes while my opponent scored more than fifteen thousand. It was a victory for Bishop Leadbeater, who had at last attained practically full control during Dr. Besant's illness, though he himself, then at the age of eighty-seven, did not live to see the result of the election."

And yet fifteen thousand votes for Arundale in a society of thirty thousand, was certainly nothing to boast of, though Arundale called it an overwhelming victory.

The unceremonious ousting of Wood from Adyar by Mr. Arundale (*Canad. Theos.* Sept., 1934, p. 210; *Curv.* Nov.-Dec., 1934, p. 12) after his election is not mentioned. Shabby as it was, it was perhaps a good thing, for it liberated Wood from any obligations to Adyar and from the need of avoiding discord which would have been inevitable had he remained there. He is now free to express his views as he would. Such an expression is found in the December, 1935, *Theosophist* (pp.

Thanked by a Master

Mr. Wood is somewhat of a psychic, though he preserves a prudent attitude of doubt as to the various visions he narrates, some involving what seemed to be actual visitations of a Master (pp. 90, 163, 171, 193, 291, 307). I can cite only the last. He says:

"One afternoon, as I was about to enter the bathroom to wash my hands (I had been gardening) I was told by an inner voice to go at once to the library. When I arrived there I found the Master standing near the table, and the whole room throbbing—as it appeared to me—with his aura. He thanked me, for himself and his colleagues, for what I had done in connection with the election. I record. The true inwardness of it I do not know. I am quite prepared to believe that a thought-form or entity which can be created by a group of people, having psychic influence but no intelligence of its own, can hover above all and impress each sensitive person according to his own subconscious desire."

The book has four full-page photographs, Mr. Wood, Mrs. Besant, Krishnamurti and Mr. Leadbeater, the last being the famous one said to resemble Mephistopheles, and which was actually published in a religious magazine as a picture of Antichrist (*Critic*, Sept.-Oct., 1934).

It is obvious from the confidence which Mrs. Besant reposed in him, and his organizing and conducting several schools and colleges successfully, that Mr. Wood is a man of considerable executive ability. It is clear that he stands for freedom of thought and discussion and is not of the sort to be led about by the claims of pretended clairvoyants. It will be five years before another presidential election takes place and one wonders whether the present book is intended to pave the way for his future candidacy. In any event it should be read by members of the Theosophical Society who are disposed to accept the everlasting blab of Dr. Arundale as evidence of ability and inspiration. One hopes that Mr. Wood will keep fighting for the ideals which he has presented.

At the Periscope

Latest News in Brief.—Sidney A. Cook re-elected President of American Section, T. S. (Adyar); got 940 votes, or about 21%; E. Norman Pearson chosen Vice-President.—William Kingsland, veteran theosophist, electrical engineer and pyramidologist, died Feb. 5th, aged 81 years.—Charles Richet, noted French psychologist and psychic researcher, died Dec. 3d, aged 85 years.—Silver Shirt Pelley comes to life again; starts lurid anti-Semitic weekly; same old Pelley, but a bit crazier and more Hitleresque; candidate for U. S. Presidency; gets regular cosmic radiations from Jesus.—Adyar starts new monthly theosophical magazine, *The Theosophical World*; Marie Russak Hotchener, editor.—Henry Hotchener lands as Honorary Manager of Adyar Theosophical Publishing House.—Arundale would start still another theosophical broadcasting station at Adyar; no donations likely from Australia.—Arundale publishes third book in year, *Gods in the Becoming*; has splendid jacket (the book, not Arundale).—Ballard craze sweeps country like wildfire, shekels rolling in by the bushel; "Great I AM" to have busy time.—Washington Lodge, T. S., surrenders to Ballard & Co., hall once devoted to H. P. B. to echo praises of "messengers" of Saint Germain.—Sydney Australian Theosophical broadcasting station deprives Liberal Catholic Church of its choir and organist; refuses further to broadcast services.—Vice-Admiral Don Fabrizio Ruspoll dies; was father, mother, brother, sister and sister-in-law of Leadbeater; also brother, sister, son and father-in-law of Annie Besant (not all at the same time); authority, Leadbeater in *Lives of Alcyone*.—C. J. attacks publication of *Mahatma Letters*.

Fourth Theosophical Fraternization Convention.—This year's Theosophical Fraternization Convention will be held at the Lafayette Hotel, Buffalo, N. Y., June 27-28. Full information can be obtained from the

Fraternization Convention Committee, c/o Cecil Williams, 49 East 7th Street, Hamilton, Ont., Canada. The Committee is publishing a monthly bulletin, *Fraternization News*, to be had free on request from the above address. It should be remembered, however, that the publication costs money and is not backed by any theosophical Rockefeller, so considerable people will enclose at least a coin (not U. S. stamps) big enough to pay for what they get. U. S. paper money will not be refused.

Clymer vs. AMORC.—The battle between Dr. R. Swinburne Clymer of the Randolph Rosicrucians and the alleged Rosicrucian society AMORC, still goes on. AMORC, determined to undermine the reputation of Dr. Clymer, if possible, recently issued a mimeographed document copying an article in the *Journal of the American Medical Association* of Dec. 15, 1923, in which it was charged that Dr. Clymer, among others, was a promoter of fraudulent medical schools and that his own medical diplomas were worthless. This, of course, was an attempt to prove AMORC right by proving that Dr. Clymer was a quack and a charlatan. Dr. Clymer now issues a booklet directed primarily against AMORC, but also controverting the charges of the A. M. A. against himself. The Currio cannot undertake to mix in disputes as to the merits or demerits of various schools of medicine, though while commending Dr. Clymer's booklet it must state that it is not in sympathy with those who oppose the use of antitoxins and who prefer to die of smallpox, diphtheria, typhoid, tetanus, rabies or plague rather than avail themselves of remedies the efficacy of which has been abundantly proved. But those who think differently are sincere in their convictions and should defend themselves against unjust and fabricated charges. The booklet may be had free from Dr. Clymer, Beverly Hall, Quakertown, Pa. It is to be wished that both disputants would remember that calling bad names is not right and that a line of fact is worth more than a page of vituperation.

Buddhism for American Women.—Mrs. Beatrice Lane Suzuki, wife of the eminent Japanese writer on Zen Buddhism, recently gave a radio talk from Tokyo about "Buddhism and Women" (March-April *Buddhism in England*), from which it appears that women have always played an important part in this religion, which, in fact, draws no distinction between men and women. Any woman may become a Buddhist nun or otherwise work for Buddhism and all Buddhist ceremonials are open to them. It is well-known that H. P. Blavatsky "took panshi", or in other words went through the ceremony of initiation into the Sangha or Buddhist congregation. One of her best known works, *The Voice of the Silence*, is virtually a translation from old Mahayana texts. About a year ago Mrs. Mirlani Salanave, the well-known traveler in Buddhist lands, organized a bureau designed especially to interest and help American women in acquiring a knowledge of Buddhism through correspondence and the formation of study groups, etc. This was on February 17th, 1935. I have received from Mrs. Salanave an anniversary announcement in which she speaks encouragingly of progress and future plans. I have before doffed the editorial hat to Mrs. Salanave, whom I have long known and who is one of those not afraid to endure personal hardships for her cause. Write to her. The address is "East-West Buddhist Mission and Western Women's Buddhist Bureau", 715 McAllister Street, San Francisco, Calif. And for Lord's sake remember that she is doing this work without remuneration and that postage costs money.

New Adyar Magazine.—A new monthly, *The Theosophical World*, has been started at Adyar. This, we are informed, is to be devoted especially to T. S. news of interest to members, "while *The Theosophist* will in future be dedicated to the needs and interests of the general public." Dr. Arundale will, of course, claim a generous share of space in both. I find the first (January) issue interesting and informative as to Adyar T. S. news. Annual subscription, \$1.50, to be sent direct to Adyar.

Contribution to the Study of Karma.—Oscar Ljungström is one of the "one or two otherwise excellent Theosophists" referred to by Dr. U. de Purucker in his new book, *The Esoteric Tradition* (p. 58, note), who do not share the good Doctor's view that there is no such thing as "unmerited suffering", and that all suffering without exception is one's own fault. The Editor of the *Carric* is the second—that is, if he is "an otherwise excellent Theosophist"—and, if we can accept her own clear statements in *The Key to Theosophy*, J. P. Blavatsky, about whose excellence as a Theosophist there can be no doubt, was a third, while as she attributes the same sentiment to the Masters, and, if we accept the statements in *The Mahatma Letters*, there are still others of some degree of intelligence believing in "unmerited suffering". Mr. Ljungström discusses the subject further in a 12 page pamphlet, "The Esoteric Tradition," which while nominally a review of Dr. de Purucker's new book, is largely devoted to this question of Karma. A correspondent writes us that while he thinks some of Mr. Ljungström's strictures on the book too severe, his discussion of this matter is illuminating and has given him new ideas on the subject. Because the *Carric* regards this as a vital question, one which has not only personal bearings, but has also important relations to social conditions and the reaction of theosophists towards them, it will be pleased to send a copy of Mr. Ljungström's pamphlet to anyone requesting it. A copy of his earlier paper, "Unmerited Suffering and Karma", will be included if desired.

"Cast not Your Pearls before Swine".—It is stated (March, 1936, *Amer. Theosophist*, p. 57) that at the recent Diamond Jubilee Convention at Adyar there was "an exhibit of the original letters of the Masters, to which only delegates were admitted." The common herd of attendants at the Convention, the "swine", were not permitted to see them. Why? Ask C. J. or G. S. A. Most of these letters have been published and are accessible in book form even to the most swinish. Incidentally it may be mentioned that Adyar possesses but relatively few original letters; by far the greater number being in the collection of letters to Sinnett the originals of which are in London, copies of a few of which were sent out by Mr. Sinnett and later collected by Adyar. Mrs. Besant was badly miffed because these Sinnett letters were published by A. Trevor Barker instead of being turned over to her. They would have been quite safe in her hands and many of them would have been locked up, as they contain teachings the direct contrary of the teachings of herself and her crowy Leadbeater. The motive for the abuse poured on Mr. Barker by Mrs. Besant and Mr. Leadbeater for publishing them had a very substantial reason—the reputation of the twain was at stake.

"Society for Promoting the Study of Religions".—You may not like it when I say that I get more real information from the journal of this society than from any theosophical periodical which comes my way, as most of them do. The journal contains lectures before the Society by eminent exponents and students of different religions, which enable one to learn in short compass what the essentials of different faiths, ancient and modern, are. Membership outside London (including America) is ten shillings (about \$2.50) a year, to be sent to the Hon. Secretary, Miss M. M. Shapley, 17 Bedford Square, London, W. C. 1. This office will be pleased to forward membership applications if accompanied with 15 cents extra to defray cost of remittance and mailing.

"Theosophy" Welcomes The Hermetic Society.—We are glad to notice that the U. L. T. magazine *Theosophy* (February, p. 182) welcomes the Hermetic Society of Dublin, long carried on by George W. Russell (Æ) and now presided over by Capt. P. G. Bowen. We wonder what *Theosophy* will have to say about the recent chartering of a Point Loma Lodge in Dublin, composed of members of the Hermetic Society.

Presidential Election in American Section, T. S. (Adyar) Mr. Sidney A. Cook has been re-elected President of the American Section, T. S. (Adyar). He received 940 votes from a total membership of about 4,420 (last report), or about 21.2%. There were only 52 other votes cast. That only one member in five voted at all, despite the repeated announcements in the official organ of the pending election and a liberal distribution of blank ballots does not reflect on Mr. Cook so much as on the shocking indifference of the membership in general. Whatever may be said of Mr. Cook's ideas of Theosophy he has made a good financial executive, while the others who received a few votes were simply ridiculous. Two editorial notes in the April *American Theosophist* (pp. 92, 93) bear witness to this indifference and worse. It appears that at the last Wheaton Convention numbers of books, even including whole sets of *The Secret Doctrine* (3 volume edition) were carried off, perhaps stolen, from the Sectional library. The other states that important headquarters letters sent to travelling lecturers temporarily at a lodge are often not delivered to them and are sent back after several months. Such matters might well interest Mr. Roehl of the Greater American Plan. It is said that H. P. B. once told a would-be chela that the first step on the Path was to stick one's postage stamps on straight.

Jinarajadasa Ignores Attack on "Mahatma Letters to A. P. Sinnett"—It has become quite the fashion in certain circles to say, when something appears in *The Mahatma Letters to A. P. Sinnett* which contradicts the assertions of Besant, Leadbeater or other modern seers: "Oh, but this letter was not written by a Mahatma, but by a chela who didn't know what he was talking about." This, of course, involves the charge that the Mahatmas were so careless as to allow important statements to go out over their own signatures without even troubling to see if they were correct, something no ordinarily intelligent person would be guilty of. It makes it possible to reject anything whatever that one of the letters may contain which does not suit one's own preconceptions, and besides, to throw H. P. B., who certainly was a chela, out of the window. It will be remembered that an invitation has recently been extended to students to submit to Headquarters of the Adyar T. S. at Wheaton, Illinois, "apparent differences" which they may have noted between the earlier theosophical writings and later pronouncements (Dec., 1935, *American Theosophist*, p. 285; *Curia*, Feb. 1936). It was there stated that such apparent discrepancies would be submitted to Mr. Jinarajadasa "for final disposition." What this "final disposition" will be is sufficiently indicated by a note by Mr. Jinarajadasa in the March, 1936, *American Theosophist* (p. 62). Whatever the *Mahatma Letters* contain which does not agree with Leadbeaterism will be thrown out with the excuse that the Masters did not write it. It is far better to accuse the Masters of carelessness than to allow anything to tarnish the reputation of the Supreme Master Leadbeater. Mr. Jinarajadasa is to be Chief Justice of the Supreme Court which will decide on the authenticity of the Mahatmic writings and also, it is to be inferred, on whether the Mahatmas knew what they were about. Having in an admirable series of articles given evidence that H. P. Blavatsky did not write these letters, he can proceed to showing that the Masters did not write them either, or such of them as disagree with his ideas.

A Grateful Acknowledgment.—It would be ungracious to begin this twenty-fourth volume of the *Curia* without expressing our appreciation of our printers, the Franklin Printing Company, of Baltimore (107 East Lombard Street), who have printed it without interruption beginning with Vol. I. No. 1. That is some record. The editor has nothing but praise, not only of their work, but of their invariable courtesy and patience with his occasional cussedness, including dilatoriness in handing over the cash.

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 4/2.

Some Books by William Kingsland

The Real H. P. Blavatsky, \$5.75. The best and most complete biography of H. P. Blavatsky.

Rational Mysticism, \$6.00. A plea for a better alignment of mystical speculation and experience with the results of modern science.

The Physics of the Secret Doctrine, \$2.00.

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

The Esoteric Basis of Christianity, \$1.25.

The Art of Life and How to Conquer Old Age, \$1.40.

The Great Pyramid in Fact and in Theory, 2 vols., each \$5.25.

The Work of a Theosophical Organization, 32 p. pamphlet, \$0.25.

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.

A Buddhist Catechism. By Col. H. S. Olcott, \$0.50. Has had an enormous sale in Buddhist countries.

A Buddhist Bibliography. Compiled by A. C. March, of the Buddhist Lodge of London, \$1.50. Only complete bibliography of all books on Buddhism in the English language, and of all English translations of Buddhist texts, etc. Invaluable for students of Buddhism.

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

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

All from the O. E. LIBRARY.

Theosophy or Neo-Theosophy

A set of fifty CARDS comparing in parallel columns the words of the Masters and of H. P. Blavatsky with quotations from Besant, Leadbeater, etc. They prove that Besant and Leadbeater corrupted the original Theosophy. Exact references. Price, \$1.00.

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.

Did Madame Blavatsky Forge the "Mahatma Letters"?

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

"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 Berber 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.

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, Hebraic, 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.

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 *CURTIS*. 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.

"You Must Eat Meat"

You Must Eat Meat, by Max E. Jütte, M. D. 175 pp. Putnam's, 1936. \$2.00, from the O. E. LIBRARY.

A popular book written by a specialist (a theosophist, by the way), dealing very simply and scientifically with the theory and facts of nutrition. Meets the vegetarian, the raw fruit, baked beans and orange juice faddists with an array of facts and figures based on the latest investigations. Explodes the uric acid theory. Gives apparently conclusive evidence that man is a flesh-eating animal and cannot depart from it without risk to health. Commended to anemic persons who make themselves still more anemic by exclusive vegetarian diet and thank God they are not sicker than they are.

Letters From "Our Cynic"

Those interested in the letter from "Our Cynic", J. G., appearing in this issue, can obtain a set of 20 *CURTIS* containing correspondence between J. G. and the Editor, for 25 cents.

T. Subba Row's Lectures on the Bhagavad Gita

This invaluable theosophical classic can be had in either of two editions: The Point Loma edition, containing the valuable introductory lecture and a full index and glossary of Sanskrit terms, \$1.00.

The Adyar edition, without the introductory lecture or glossary, but with a sketch of the activities of this remarkable man, \$1.25.

If I had to choose between these editions I should choose both.
From the O. E. LIBRARY.

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

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.

"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.

"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.

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 Bhavagad Gita—The Greatest Scripture of the East

Charles Johnston's translation, with commentary, \$1.25.
W. Q. Judge's version, with commentary, \$1.00.
Sir Edwin Arnold's poetical version, *The Song Celestial*, pocket edition, cloth, \$1.00; same, red leather, \$1.65; large de luxe edition with 18 full-page illustrations by Willy Pogany, \$3.50.
Notes on the Bhagavad Gita, by Judge and Crosbie, \$1.00.

"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 Desant (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.

Reprint of the original without added notes or comments (McKay ed.), \$0.75.

U. L. T. edition, with many emendations by W. Q. Judge, \$1.00.

Bombay U. L. T. edition of same, \$0.50.

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

"Moments with H. P. B."

This is the title of a new book of selections from H. P. Blavatsky. H. P. B. is so inexhaustible that those having already the earlier quotation books will find this a valuable addition. It has the further advantage of being classified and having an analytical index. Price, 50 cents, from the O. E. LIBRARY.

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Yearly subscription, United States and foreign, \$1.75 cents. Single copies, five cents. British and Canadian postage stamps, paper currency and bank (unfilled) postal orders accepted.

THE CENTRAL HOWARD ASSOCIATION

The Central Howard Association was founded in Chicago, January 7th, 1901, and named after John Howard, the famous British prison reformer. Its founder was Dr. F. Emory Lyon, who is still its Superintendent and most active spirit. Its chief work has been providing relief and employment for discharged and paroled prisoners, but as time went on it extended its work towards a variety of activities relating to the prevention of delinquency, the securing of penal reform legislation and legal aid for the accused. It has not limited its activities to the city of Chicago, but has served several of the middle western states, and holds a high rank among such associations.

I have recently received an announcement which is interesting as showing its development by ten year periods. I cannot do better than quote what it says.

1901-1911—Period of Birth and Building

Founded January 7th, 1901, on inspiration of the life of John Howard; after the pattern of the British Howard Association, and the example of the Pennsylvania, Massachusetts and New York Prisoners' Aid Associations; visitation of prisons, and cooperation of Prison Officials.

1911-1921—Period of Expansion

Hundreds of Employers seemed to give released prisoners an opening; organization of Department for Boys from Correctional Schools, and the beginning of Legal Aid Service for indigent defendants, etc.

1921-1931—Period of Intensive Service and Extensive Influence.

Active work of full staff for Parole Supervision, Legal Aid Work leading to Public Defender, securing civil service standards for State Parole work; increased recognition by the public, etc.

During this third decade the interest of many prominent Chicagoans of means and others was aroused, and the Association's work and its ability to meet the demands grew rapidly. But now comes the sad and pathetic part of the story. It reads:

1931-1941—Period of Retrenchment and Increasing Calls for Service

Curtalement of work because of reduction in Budget and Staff. Multiplied need by reason of scarce employment; closing of Transient Bureaus, and limitation of Government shelters. Second half of Decade requires doubled Budget to render essential service.

There is nothing new in this last paragraph: it is a familiar story. Increasing unemployment leads to increasing delinquency, often the fault of the conditions rather than of the individual. Increasing delinquency has overfilled the prisons, which were never so crowded as they are today. Discharges throw men out into the world with no place to go and no means of honest support, and this means still more offenses.

With the labor market filled with people seeking work, employers hesitate to employ ex-convicts. The parole system suffers because of this, and the press is filled with denunciations of it, and this spirit extends to the public. I am not going to talk about the cause or causes of the great depression, but here we see a result. Consequently there has been a large return to the old idea which a few years ago we thought obsolescent, that the offender is just waste material not worth bothering about.

A further result of the depression has been decreased incomes and increased demands for help in other directions; consequently less ability to contribute to prisoners' relief. You know all that. You may have noticed that when you can't help you don't continue to want to help; you become indifferent; you just dismiss the unpleasant subject from your mind; you close your eyes to conditions never worse than now.

The upshot of the whole matter is that Dr. Lyon's splendid charity, in which for thirty-five years he has devoted his whole energy and his whole love, has had to suffer along with the rest. Work could not be carried on as before with diminishing financial backing, resulting in cutting down the necessary corps of assistants of all sorts.

If you think I am talking through my hat you are mistaken. Every sort of activity having to do with delinquency has suffered. I have in mind the American League to abolish Capital Punishment and others, such as Mr. Warrington's fine charity in New Orleans. Those not fortunate enough to have their fingers in the Community Chest pie—and none of those just mentioned do—have to forage for themselves. People are too busy to bother. It is much easier to write a check for the Chest than to listen to individual appeals; the check is written and the fellow man forgotten. And people hate the delinquent. You know that for years I have been interested in a certain sort of work for helping prisoners while still in prison. It was relatively easy at one time. Volunteers could easily be secured, while funds, even if not abundant, at least made it possible to carry on the needed work and overhead. But today it is different. Harder than ever to secure workers, unable to carry on satisfactorily, even those who helped us with their dollars say: "Well, you don't seem to be doing anything, so don't look for any more cash from us."

But my object in this brief article is in behalf of the Central Howard Association. If any of you are interested in the reclamation of the convict, you will find this Association a good place wherein to manifest it. Having known Dr. Lyon and the Central Howard Association for years, they have my entire confidence.

The address is: The Central Howard Association, 608 South Dearborn Street, Chicago, Ill.

"What is so Rare as a Day in June?"

I'll tell you. Rarer still than a day in June is the dollar which is sent in June to help keeping the Carric going, almost as rare as grapes on thorns and figs on thistles. Then, as Lowell wrote:

'T is heaven alone that is given away,

'T is only God may be had for the asking.

The printer agrees, but as for the Carric he gives it only in return for cash. The June weather does not affect everyone as it did Sir Launfal:

What wonder if Sir Launfal now

Remembered the keeping of his vow?

I have near a bushel basketful of promises to send something for the Carric "before long"; sometime, yes, but mostly some other time, and no doubt good resolves made but not written would fill several baskets. June is a good time to remember and mollify Sir Launfal.

P. S. This applies equally to a day in July.

The Use and Abuse of Criticism

"Friends and foes! Criticism is the sole salvation from intellectual stagnation. It is the beneficent good which stimulates to life and action—hence to healthy changes—the heavy remnants called Routine and Prejudice. In private as in social life, adverse opinions are like conflicting winds which brush from the quiet surface of a lake the green scum that tends to settle upon still waters."

—H. P. Blavatsky

It is a common occurrence to find in the statements of writers and speakers on occult and mystical topics the assertion that one must refrain entirely from criticism. In some cases it is obvious that the implication is: "Don't criticize what I say. Accept it, bones, feathers and all, and if you can't do that at least keep mum and don't try to point out my weak spots to others." And though it may not always be so intended, and though the person advocating such a policy may be perfectly sincere, still it is too often the case that behind this seemingly beautiful, brotherly and Christiana advice there lies the thought: "If you criticize me you may interfere with my gate receipts. You shouldn't do that when I am trying to make a living out of you and other suckers."

H. P. Blavatsky was a great critic. Pick up one of the volumes of her miscellaneous papers published in her Collected Works. You will find that a very large proportion of these papers are critical in their nature. You will find the same in a large portion of *The Secret Doctrine* and *Isis Unveiled*. And not only did she not hesitate to criticize opinions, but she was utterly frank in mentioning the culprits by name. *The Mahatma Letters* present abundant criticisms of individuals. And this is as it should be. Vague and general criticism unaccompanied with details and with the name of the person criticized is only too likely to fasten suspicion on wholly innocent persons and to their detriment.

Let me cite a recent instance, which I do in the kindest spirit, well knowing that the writer would not intentionally do injustice to anyone. In the September, 1935, *English Theosophical Forum* (1st page) we read:

"At a time when more than one Theosophical magazine claiming to uphold the teachings of the Masters and H. P. B. are spending themselves in slanderous criticism of the Point Loma T. S., its Leaders and members, it may be well that we should remind ourselves of the immemorial standard of Theosophic ethics set forth by H. P. B. in the 3rd Vol. of her magazine *LUCIFER*."

The point is this. There are several "Theosophical magazines claiming to uphold the teachings of the Masters and H. P. B." Without doubt some of these have indulged in criticisms of Point Loma methods. But criticism is something quite different from slander. The charge of being slanderous is a serious one. Conceding that perhaps one of these magazines has indulged in slander as distinguished from legitimate criticism, the charge "more than one", made without mentioning names, tends to throw suspicion upon the whole group defending the teachings of the Masters and H. P. B., almost certainly to their detriment. This is doing a grave injustice of which H. P. B. would never have been guilty. If one should be careful not to criticize unjustly, he should be equally scrupulous about making general remarks which may, yes, probably will, reflect on others for whom they are not intended.

The same applies to the habit observed by some publications of leaving the name of the person criticized blank. This is an open invitation to suspect anybody to whom the circumstances mentioned might by any possibility apply. This, dear sirs and sisters, is absolutely wrong. It matters not whether the person be living or dead, both blame and praise should be placed on him alone. The magazine *Theosophy* has never hesitated to mention names, and while I have not hesitated to criticize it for what I regarded as erroneous or slanderous statements, I must com-

mean it for its policy in giving names. It is a policy which might well be imitated by other publications.

There is a notion that error will die of itself and that truth will triumph and that there is no need of combating the one or defending the other. Not so. History proves the opposite. Error, unless palpably absurd, has as much vitality as truth and is equally able to secure followers. One has but to adopt a cocksure manner and the listeners will say to themselves: "He speaks so forcibly; it must be true; he must know." The late "Grand Old Man" Leadbeater laddled out the most preposterous stuff and it was believed just because he had drilled his dupes into a non-critical habit of mind. Nearly all great religions have become corrupt just because questioning was discouraged either by word of mouth or with the aid of the rack and the stake.

To say that truth will triumph without the aid of criticism is like saying that a valuable plant will thrive through some inherent virtue and that it is needless to pull the weeds that surround and choke it. Who would believe that? And who would undertake to erect a new building without clearing away the ruins or rubbish first of all? There was a man who built his house on the sand, and we know what became of it. Cleaning up always precedes construction.

Many, perhaps most, dislike criticism, and for several reasons. Some, of course, because they are afraid their theories, out of which they make their living, may be pulled to pieces; others, more honestly, because they live by faith; they accept what is told them and if it is agreeable, they hold on to it no matter how unreasonable; they even hold it when it is disagreeable, and some would be quite unhappy did they not have a consoling faith in hell and the devil. To such thinking is a painful process. Perhaps that is the best thing for them to do, for lacking discrimination, being unable to judge impartially, unsupported by the feeling that it is better to know an unpleasant truth than to cherish a pleasant falsehood, they have to cling to their delusions lest they find themselves completely at sea, which is, for them, a most disagreeable state of mind.

One class of critic must not be overlooked. There are those who always see reasons why some proposed course of action will not work, while unable to propose something workable. They are extremely useful people to have around, but they are useless where something has to be tried; they are good critics but poor executives.

The right critical spirit is a judicial one. It may be merciless towards that which will not stand the ordeal of examination, but it is equally ready to defend that which appears right. It may destroy, but it aims to build in its place, or at least to clear the ground for others to do so. But criticism, like mustard, must be indulged in in moderation. It may be necessary to specialize in criticism, but the thing may be overdone. There is such a thing as a carping spirit, the spirit which is always seeking out the bad while it declines to look at the good at the same time. This tends to grow till finally its victim can see no good in anything or anybody, and finally dispenses with those beliefs which, if not logically demonstrable, if not based on the rock of indisputable truth, are still helpful in providing some motive in life over and above the mere gratification of self. All action presumes a belief in something. The desires of the body, the craving for sensation or amusement, are the most deeply rooted and insistent because they come down from earlier stages of evolution. These will remain even though everything else has been criticized away. Altruism, brotherhood, love, may be dispensed with by the skeptic, but the desires of the lower nature remain; these become the only things left to make life in a way worth living, and even this may disappear with satiety, or as the kamic elements become dulled through age. This is something which those who have the critical tendency must be on their guard against.

Another pitfall to be avoided is the tendency to think that calling bad names or calling in irrelevant episodes is argument. Anybody can indulge in opprobrious terms, forgetting that these simply express his feelings, but are not argument. This is a favorite trick of political propaganda. It is easy enough to call another a liar, a deceiver, a "squawking polecat" (see the Hearst newspapers), and to insinuate that because he has been a farmer or a printer (I cite a recent instance), or has had unfortunate domestic relations he must be a scoundrel. It is easy enough to impute a bad motive where a right one is just as probable. Even a nickname may damn a man's reputation. I cite the case of the early American patriot Thomas Paine, whose services to his country have been eclipsed in the minds of many by the simple expedient of just calling him "Tom Paine." "Abe" Lincoln and "Jeff" Davis were of course current arguments in their day.

Criticism, then, is as important as housecleaning or weeding one's garden, but it does not mean tearing the house to bits; it means clearing the way for something better. As the surgeon cuts out the cancer and carefully spares the surrounding healthy tissue, so the critic attacks the morbid excrescences of thought, careful to protect whatever is good.

The Problem of the "Untouchables" in India

Those who have looked into the caste problem in India are aware that the most determined opposition to doing away with the disabilities of the "untouchables" (depressed classes, Ad-Dravidus, Harijans, Panchamas) comes from the Brahmins and other ultra-orthodox Hindus, known as Santanists. Their arguments are based on ancient scriptures which prescribe such distinctions, much as slavery in the United States was defended by falling back on the supposed word of God in the Bible. Apparently the matter goes deeper, however, than mere religious belief. Were this not so, a change of religion should do away with it, which it obviously does not.

Attention was called in the *Caric* some time ago to the fact that "conversion" to Christianity does not eradicate the prejudice against the Harijans. Trouble was experienced in Roman Catholic churches because caste converts persisted in drawing a distinction between themselves and fellow Christians from the untouchable class. Not only did they insist that during church services the Harijans should be sharply segregated, but even at the celebration of the Lord's Supper—the original of which was certainly a most democratic affair—the Harijans had to wait till the caste Christians were served. Naturally this was not approved of by the priesthood, composed of non-Hindus, and serious trouble, including ostracism of the priests insisting on the Christian principle of brotherhood, resulted. Quite recently near Vellore, Madras, 10,000 native Roman Catholic caste Christians raised a commotion because a priest wanted to permit Harijans to have a share in the privilege of hauling the car of the Holy Virgin at a church celebration. There was a near riot. (*Madras Guardian*, quoted in *April Theosophical Movement*, p. 92.)

In view of such facts it would seem that the recommendation of Dr. Ambedkar, a leader of the depressed classes, that these should abandon Hinduism en masse for Christianity in order to secure what they justly regard as their rights, would be ineffectual. The same might be said of the proposal of Dr. Sir H. S. Gour (*Jna. Maha-Bodhi*, p. 13) that they should all become Buddhists. From the incidents of the Romanist Christians above mentioned it would appear that a Hindu leopard does not lose his spots by becoming a Christian lamb, and the efficiency of Buddhism may be equally doubted. To profess adherence to a religion in order to secure social advantages of one sort or another differs little from doing so in order to save one's hide. In the past "conversions" from one religion to another have been effected by threats of the sword. Can one believe that this made any real change in the inner man?

With all sympathy with the depressed classes in their desire and effort to secure social equality it must be said that those who would pretend to become either Christians or Buddhists by conviction when they are really only seeking amelioration of their degraded social condition would be getting just what they deserve if they continue to be ostracised, for they would be but adding hypocrisy to their other disqualifications; they would be but contaminating the religion which they profess.

What is the attitude of caste Hindus towards Harijans in Indian theosophical societies, meaning of course not mere professions of "brotherhood without distinction of race, creed, caste or color" but actual behavior when the occasion presents? If the same spirit exists as exists in the Indian Christian churches, and there is no reason to suppose that it does not, it is carefully concealed by the authorities. In H. P. H.'s time the Master M. denounced the Prayag Brahmin theosophists (*Mahatma Letters*, p. 461) for pretending to be theosophists while insisting on caste. Is it different today, or is brotherhood something to be observed only when convenient and agreeable?

Has Theosophy a Future?

(A paper read at the Toronto Fraternization Convention, 1935)

Mr. Smythe has suggested to me that I should write something about "The Future of Theosophy". First of all, has Theosophy a future? That, I take it, depends largely upon the believers in Theosophy themselves. Are theosophical principles to spread so as to influence the entire race, or are they to die out as so many philosophies and religions have done?

We are told that a special effort is made once in each century to awaken humanity to the principles for which Theosophy is supposed to stand. That may be so, but it should be perfectly obvious that this is a two-sided arrangement. No efforts of the Masters can be effective unless they meet with response and cooperation. And that cooperation can be given by everyone interested, and the moment to begin this is today, not some forty years hence. Have we not already enough to live by?

Please remember this. We theosophists are a very small body as compared with the whole of humanity, even with that portion which belongs to what we call our civilization. Just think: the membership of the largest theosophical society is about 30,000; possibly we may add another 10,000 for the other societies and the unattached theosophists, say 40,000 in all. That represents but a few thousandths of one percent of the world's population. If this almost vanishing fraction is to bring about any future whatever for Theosophy it must stand together. It cannot afford to work as a collection of separate units ignoring or opposing each other, each maintaining that its views, being wholly right, all the others must be wrong and hence not quite fit to speak to on theosophical matters.

What would you think of an army which declined to fight as a unit because of some differences of opinion as to uniforms or weapons? What would you think of an army which should insist that their political differences made it impossible to stand together in the same trenches? There is a common cause, and all minor differences have to be forgotten in the fighting, no matter how much the individual soldiers may differ on politics or on the best sort of boots. And what would the supreme command—in our case the Masters—think of such people?

But that is precisely the condition we have in the Theosophical Movement today. This pitifully small army is divided into several clans or societies, each claiming to have the same object, but each so anxious over differences on minor points that they not only will not cooperate, but often antagonize each other. The situation may well be called scandalous.

Elsewhere I have had occasion to refer frequently to what appears to be an increasing tendency in some societies to represent to their members and the world at large that they alone constitute THE Theosophical Society, THE Theosophical Movement. In some cases this has

gone to the extent not only of ignoring or denying the existence of a Theosophical Movement without their own limits, but even so far as issuing printed warnings and charging officials of other societies with being a sort of transcendental robber trying to get into the shopfold by climbing in instead of entering by the door. I am not giving names; their own words speak for them. From what one reads in official documents it would seem that some societies are almost in a state of panic over spies and propagandists from other theosophical societies. All of you may not be aware of this, but it is an actual fact. It is most pitiful. I understand that the executives of each society have a certain responsibility, occupy a position where they are expected, and should, devote most of their efforts to the particular instrument for which they are responsible. But that affords no reason for acting as if they are afraid that they may lose some present or prospective members by acting in a friendly manner towards others. If members of other societies are less enlightened than their own they should welcome the opportunity of giving them more light. If, on the contrary, they are more enlightened, they should be glad to have their own members learn from them.

I look on this series of fraternization conventions, at present hardly beyond the embryo stage, as far more important than any of the other theosophical conventions being held this year or at any other time. It is by far the most important because it is the nucleus of a movement to secure cooperation in essentials, leaving it to those who choose to do so to argue over minor differences. Do not forget the words of the Master K. H. (*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."

As regards the proceedings of such a convention, while I have no moment to make on the reading of general theosophical papers, which is perhaps essential, it must be remembered that such papers can be presented in any name or society at any time. The first and foremost object is to bring together associates of different societies and to give them the chance to get acquainted. "Oh, but that is turning the convention into a social affair, a sort of picnic," somebody may say. I reply that it is and should be first of all a social affair, because it gives the members of each society attending the opportunity to discover, as I have had to discover, that those of other organizations than their own are just as intelligent, just as well-meaning as themselves, and that the essence of their Theosophy is just as good as their own, even if they may differ on matters of policy, theories of successorship, or certain other doctrinal points.

Consequently, I look on this convention and other fraternization conventions as primarily a means of getting the several theosophical sects to understand each other and to work together for a common cause, not as a time or place for general theosophical discussions. It is quite possible that the attendance may be small, perhaps even smaller than last year. That is no reason for thinking that another convention will not be worth the trouble. There is nothing worthwhile which is not worth the trouble, and another convention should be held, even if no more than fifty attend.

There is much being spoken and written on the subject of Brotherhood, in elaborating reasons why, even though all admit the theory of Universal Brotherhood, that is something quite different from fraternization, that while we may concede that members of other societies are theoretically our brothers, practically we don't need to speak to them, or work with them, or recognize them in any way, and that the idea of fraternization is a useless dream, an impracticable ideal. I must say that all of these discussions, when really sincere and not intended to make an excuse for neglecting our duty, remind me of nothing so much as a squid

trying to hide itself by ejecting a volley of ink. All such discussions are unpractical and an evasion of the real issue. There are people a-plenty who always see the reasons why something cannot be done and who are as proud as peacocks over their ability to find such reasons. Far fewer are those who believe it can be done, even though it may require some experimenting and failure at first. It is on these latter that the future of Theosophy depends.

I believe that theosophical societies can cooperate and I have yet to hear any one sound reason why they cannot. Of course there must be some common ground. *The Secret Doctrine* of H. P. B. has been suggested. If it cannot be that, then let it be her *Key to Theosophy*; if not that, then *The Voice of the Silence*, or *Light on the Path*, or the *Blavatsky Oda*. The first step is getting acquainted. This series of conventions offers that opportunity to the few who can attend. But it can be done everywhere, in every town where two or more societies have lodges. Efforts to hold joint meetings at times should be encouraged, but even where this is rejected by one or the other society occasional visits to the meetings of other societies, not for purposes of propaganda, but for good fellowship, are sure to lead to closer relations in the long run. Many, to be sure, have a mortal dread of being rebuffed. It might happen at times, has happened, but it is a poor sort of martyr for his cause who would hold back at such a triviality.

May I add that it is absolutely essential that no fraternization convention should permit the use of methods, forms or ceremonials peculiar to one particular society. It is necessary to avoid everything which might give the impression that the convention is controlled by one particular organization. The sounding of gongs, prayers or invocations, meditations, quotations from the special literature of any one society should be avoided. This precaution has not always been observed in the past and has given rise to suspicions—probably unfounded—that the convention was being run by a particular society in its own interests. This, of course, is not saying that when conventions are held in cities where one society has a preponderance of members and a better hall, such society may not perforce have to do the greater part of the details, but in any event, committees should be as representative of the leading societies as possible, names and associations being given.

So finally, I earnestly hope that those who have the decision as to a future fraternization convention will not be discouraged, that they will remember that great movements may have small beginnings and be long in growing, and that it is absolutely necessary to keep the lamp of Brotherhood burning, no matter how low the flame may sink at times, if Theosophy is to have a future.

Bad Business in Australia

Theosophy in Australia, as far as the Australian Section, T. S. (Adyar) is concerned, seems to have degenerated into a squabble between theosophists of the Section and the broadcasting station 2GB, which is charged with misappropriating funds. The following data are drawn from a twenty-four page pamphlet issued jointly about the end of 1935 by Senator Reid, a prominent theosophist, Clara Codd, General Secretary of the Section and others, speaking for the Section, the Trustees of the Manor (the Leadbeater Palace), the Blavatsky Lodge of Sydney, and officials of the Liberal Catholic Church and of the Co-masonic organization. The story is a long one, but may be briefly summarized as follows.

In 1930 Bishop Arundale, then General Secretary of the Australian Section, conceived the idea of a theosophical broadcasting station to theosophize Australia. This took form in a stock corporation and as much as 710 shares of a par value of one pound (five dollars) were purchased by T. S. members on Bishop Arundale's recommendation, often at great personal sacrifice. Thereupon Bishop Arundale addressed the members

of the Blayatsky Lodge, telling them that their stock was probably worthless and that it would be a fine act for them to donate it to him for financing a theosophical news service of which he was to be the head. Later he announced that the profits (on a "valueless" stock, mind you!) would be divided between the Australian Section, the Leadbeater Palace Trust, the Liberal Catholic Church and (a-masonic body. Convinced by the persuasive Bishop the members joyfully assented and Arundale got the stock and formed a trust of which he was the head.

The broadcasting station (2GB) prospered through the usual advertising business, as shown by the declared dividends which were as follows: 1931, 6 per cent; 1932, 10 per cent; 1933, 15 per cent; 1934, 25 per cent; 1935, 200 per cent (including a stock dividend), while for 1936 a dividend of 100 per cent is expected. Notwithstanding these large earnings none of the interests just mentioned have received anything from the doled stock, or at most an occasional pittance, while the demands of the donors of the stock that Arundale's trust either adhere to its agreement or hand the stock back to them have been contemptuously refused. The T. S. Section, badly in debt, was advised to pay its debts by liquidating a small investment it owned, or else go to Tophet. Evidently the Arundale Trust is not keeping its promises and the large profits are going into the pockets of persons interested in 2GB only as a money making concern. It is further averred that the Station, started to broadcast Theosophy, devotes only fifteen minutes a week to such broadcasting. It is further averred that the original broadcasting company reincorporated under a new name and with provisions enabling it to annul the original Arundale Trust and to separate itself entirely from the Theosophical Movement. Further, it has entered into competition with the Theosophical Society and has practically ruined its book business which was one of its means of support. It has also issued a report approved by an auditor who is one of the station's regular officials—a most unethical proceeding,—professing to have kept all its financial obligations, which is flatly denied by the officers of these interested organizations and interests.

The whole affair has a most ugly appearance. There is no evidence given that Arundale is disposed to try to straighten out the mess and to enforce a return to the objects for which the station was established, or in lieu thereof to secure the return to the donors of the now very valuable stock he induced them to give up and as demanded by them. Probably he cannot, for shrewder than he have gained control of the stock subscribed for theosophical purposes. The complainants exonerate Dr. Arundale from any deliberate intention to defraud or swindle them out of their property, and attribute his actions to his lack of business experience, though his representing that the stock was valueless and asking its owners to give it to him so that a profit could be made from it for theosophical purposes has a most unpleasant odor.

These allegations, endorsed by the leading theosophists and officials of other allied activities in Australia suggest that it might not be out of place for the Australians who so gladly gave up their stock to appoint a commission to inquire into the mental and moral responsibility of Dr. Arundale and his fitness to fill the post of chief executive of the Theosophical Society. It is stated (*Jan. Theosophical World*, Adyar, p. 4) that he is now attempting to start a broadcasting station at Adyar.

What is an Egotist?—From a theosophical correspondent I learn that an "egotist"—implying the Editor—is one who "considers his own opinion superior to that of everyone else." I fail to find this definition in the dictionary, but it may be so, though it looks like flapdoodle. The antithesis of this is, of course, the person who considers the opinion of everyone else superior to his own, an attitude which may be briefly summed up in the one word, "fool."

At the Periscope

Latest News in Brief.—Mohini M. Chatterji, co-worker with H.P.B., died lately in Calcutta.—Sir John Woodroffe (Arthur Avalon), noted authority on Indian law and translator of many Tantrik texts, including *The Serpent Power*, died January 15th, aged 71 years.—Elliot Holbrook, prominent member of American Section, T. S. (Adyar), died March 20th, aged 86 years.—Mrs. Ida J. Wilkins, seeress of The Temple of the People, died May 2d, aged 84 years.—George Arundale expected to tour America next year.—Mrs. Margaret Sanger delivered a "suaving address" on birth control of the Diamond Jubilee Convention at Adyar.—Capt. Anthony Eden may be reincarnated Julius Caesar, says L. W. Rogers; would have Mussolini a reincarnation of Napoleon.—American Adyar Day collection this year was \$1,100; last year was \$1,200.—Mrs. Adelaide Gardner, wife of E. L. Gardner, specialist on fabrics, elected Gen. Sec. British T. S. (Adyar), to succeed Mrs. Josephine Hanson, who will lecture in India.—Wm. Loftus Hare attacks *Mahatma Letters* in new book; says they are fraudulent; Theosophy and H. P. B. frauds; Mahatmas all hokum.—George Arundale publishes "God's Plan" for the T. S. in shape of poster 19 inches wide by 36 inches tall; tells T. S.'ers just what to do and when to do it.—Adyar to publish a "theosophical Who's Who"; might add a "Who's What".—Mr. A. F. Knudsen appointed to bring the Adyar glad tidings to the Chinese.

Sleeping to Conquer.—I am always glad to receive comments on what the *Carric* contains, whether favorable or the reverse. The former are encouraging, the latter are good for the soul. But it is not too much to ask that those who find fault take the trouble to read what the *Carric* says, instead of going off half-cooked. This may be often attributed to carelessness; the writer may intend to be honest. It is not often that one encounters deliberate and intentional dishonesty. Such a case occurs in the *May Welsh Theosophical Forum* (Point Loma T. S.) where the editor, in commenting on our review of Dr. de Parucker's *Esoteric Tradition* in the February *Carric*, not only misquotes the *Carric*, using quotes, but admits that he does it intentionally and brags about it. He calls this "cheatery", and so it is. Not only that, it is Jesuitry—"the end justifies the means". That this is a sample of the ethics inculcated by Point Loma I am unwilling to believe, and it is to be regretted that a high official of that society—he is president of the Welsh Section—should stoop to it. I recommend for his consideration the motto of the Theosophical Society, "There is no Religion Higher than Truth", and further the popular maxim, "Honesty is the best Policy". The Welsh editor, further commenting on the *Carric*, says: "There is not a scrap of evidence, we are told, that what is now in *The Esoteric Tradition* was not made out of the whole cloth by Dr. de Parucker." The *Carric* said nothing of the sort, nor anything remotely resembling it. Possibly another case of his "cheatery".

The Cleather-Crump Expedition.—Attention is called to a very interesting sketch of the activities of Mrs. Alice L. Cleather, by Mrs. H. Henderson, published in the April *Canadian Theosophist*. A copy of this can be had from *The Canadian Theosophist*, 33 Forest Avenue, Hamilton, Ont., Canada for ten cents in U. S. coin (not stamps). The *Peiping* monthly, *Caravan*, has published in three issues a very detailed illustrated account of the arduous and hazardous journey of Mrs. Cleather, her son and Basil Crump through Mongolia and towards Tibet to meet the Tashi Lama by appointment, but who failed to reach their goal and to meet H. H. the Lama because of unexpected political conditions in Tibet caused by the death of the Dalai Lama. Mrs. Cleather was 80 years old at the time and despite the difficulties of automobile and boat travel through this backward country, the hardships and robbery by bandits, the party succeeded in returning to Peiping none the worse for wear.

The Hotcheners.—Mr. Henry Hotchener, from being business manager for John Barrymore, has now been appointed Manager of the Theosophical Publishing House at Adyar. One of his plans is to have more attractive jackets for books. That should make them sell and make up for the possible vacuity of the contents. Colored pictures of auras, thought forms and chakras after Leadbeater should make them go like hot cakes. Mrs. Marie Russak Hotchener has been appointed editor of *The Theosophical World* and associate editor of *The Theosophist*. Looking back at the Hotcheners' now defunct *World Theosophy* we may hopefully expect less Arundale and more dietetics, including the toxin-extracting qualities of boiled potatoes.

Adyar Diamond Jubilee Convention.—In March *Theosophical News and Notes* Mrs. Josephine Ransom presents a long and interesting account of the Diamond Jubilee Convention at Adyar, celebrating the fifth anniversary of the T. S. (Reprinted in April *American Theosophist*.) There were speeches and dinners galore. It is interesting to compare this with previous conventions at which Krishnamurti was trotted forth as World Teacher, and I. C. O. bishops were running around in petticoats. On the whole there seems to have been more sense and less nonsense than hitherto, and the Adyar T. S. is to be commended for its interest in world problems. In this it is unique among theosophical societies. Mrs. Ransom concludes by speaking of Adyar as the "Home of the Masters". Perhaps, but they must have been on vacation as none of them appears to have taken part in the proceedings or even to have put in an appearance. As far as I can infer there wasn't even a Hodsonian angel present, and the Holy Ghost, which descended in visible form on the boy Krishnamurti at a Benares convention, as eloquently described by Mrs. Besant, failed to descend even upon George Arundale. Among the addresses was one by Mrs. Margaret Sanger on "Birth Control" (p.7), of which Mrs. Besant was even to the last an exponent. Mrs. Sanger's address is described as "moving". From this we may conclude that the T. S. is committed to this, and it is up to Mr. Hotchener to publish a book from the T. P. H. with an appropriately illustrated jacket.

Pelley Breaks Loose Again.—William Dudley Pelley, former Chief Silver Shirt, who was sentenced to jail in North Carolina for selling worthless stock in his bankrupt magazine, but who seems to have escaped serving his sentence, has now started up as "Chief" and "Commander" of "The Christian Party", and has nominated himself for the presidency of the United States. He has started a new paper, *Pelley's Weekly*, which is predominantly anti-Semitic. It's interesting reading. He is a sort of Townsendite, and more so, as he would have the Government present everywhere, irrespective of age, \$100 a month. Where it is to come from he says not, and is going into hysterics over the already large governmental expenditures. Jews and communists are his special bogymen, and in his opinion these are practically identical. He would have all Jews deprived of citizenship and made "wards of the state". On the whole we learn that Pelley is the greatest man alive, not even excepting Hitler, for whom his admiration is unbounded, and that if the Americans do not elect him president the country is going to the how-wows. A pile of his manuscripts is already nine feet high, with 8,200,000 words, though some of these are, as before, communications from the Christ via cosmic radio, which are still continuing, insipid as ever. The whole batch of these to date, for eight dollars. Just wait a few years and we shall all be shouting "Hail, Pelley!" I cannot give him further space at present, as the *Carric* is not a journal of psychiatry, and merely cite a few statements gleaned from some of his papers sent me by an unknown friend. One is that Prof. Albert Einstein was once head of the Communist Party in Paris; another, that Mussolini is a Jew, and a third that William Randolph Hearst—Lordie Me!—is also a Jew. The man is so obviously mentally askew that he can only play the part of a clown in our great national circus.

Note from the Antipodes.—It may be remembered that the Australian followers of the late lamented C. W. Leadbeater installed this gentleman in a splendid palace at Mosman, a suburb of Sydney, known as The Manor, where he reigned supreme, seated on a throne and surrounded by his cux and other devoted adherents and with a special ten foot angel at his beck and call. When Bishop George Arundale started his Theosophical and Liberal Catholic broadcasting station 2GB, Leadbeater gave 2GB permission to erect its plant on the Manor lawn for a weekly rental in perpetuity of five pounds. Leadbeater being dead and 2GB having failed to pay more than one-and-a-half pounds weekly, though it was earning large dividends, and having refused to make the promised payments to the L. C. C. and other interests, the heirs of the property and Mr. Jinarajadasa as D. H. peremptorily ordered the station off the premises. The station went into court, but the case was settled outside, 2GB having to clear out within eighteen months and leave no traces of its occupancy. Kicked off the Manor lawn, however, 2GB, apparently in retaliation for this, snapped back at the Liberal Catholic Church, whose services it had long been broadcasting each Sunday. According to a circular signed by Rev. A. L. Burt, the vicar of St. Alban, and dated Feb. 5th, 1936, 2GB has refused to broadcast further services and in addition has deprived the church of its organist and professional choir. That is sad, as the gandharvas (musical devas) positively require music of the best quality to distribute the divine afflatus. But as Father Burt adds: they can still "raise their voices in joyful praise and thanksgiving to our Creator", even if the gandharvas have betaken themselves elsewhere.

Getting After the Bishop.—Among the Agenda of the Easter convention of the Australian Section, T. S. (Adyar) is the following resolution: "That Dr. Arundale be reminded of his pledge to Convention held in Melbourne in 1931, that if the members would leave matters concerning The Theosophical Broadcasting Station 2GB in his hands, he, the Chairman of Directors, would undertake to safeguard the Section and the members' interests therein. That Dr. Arundale be asked what steps he is now taking to honor this pledge given to the Australian Section in Convention Assembled." Quoted from April-May Australian News and Notes, p. 19. The extent to which Dr. Arundale has kept the above pledge may be seen elsewhere in this Caric. What action the Convention took on this resolution cannot yet be reported.

The Manly P. Hall Letters.—Reference has several times been made in the Caric to the monthly letters of Manly P. Hall. During the past year these letters have been largely devoted to warnings against the teachings of pseudo-occultists, whether self-deceived or out for the cash, as well as against the dangers of self-deception to which perfectly sincere and honest inquirers are exposed. They were brilliantly and pungently written and showed Mr. Hall as a fine critic, as well as a keen discernor of the distinctions between true and spurious spirituality. Mr. Hall now announces a new series, beginning with May, dealing with twelve great teachers, to wit, Akhnaton, Hermes Trismegistus, Zarathustra Spitama, Gautama Buddha, Confucius, Lao Tze, Orpheus, Jesus, Quetzalcoatl; Plato, Mohammed and Padma Sambhava. I have learned by past experience not to be too enthusiastic in making commendations in advance, but will say that if Mr. Hall keeps up his lucid style those who read these letters will find them both educative and helpful. It is to be hoped that he will not entirely abandon his critical ways, for, as Barnum said, a sucker is born every minute, and the supply of material for Mr. Hall's thwackings is being constantly replenished. When the new series is completed he might publish a series dealing with twelve great occult humbugs, but the supply is so abundant that choice might be difficult. The annual subscription to the Letters is \$1.00, to be sent to Manly P. Hall Publications, 944 West 20th Street, Los Angeles, Calif.

May "Canadian Theosophist".—Those who have been wise enough to procure and study Capt. Bowen's book, *Sayings of the Ancient One*, (see Dec-Jan. CHRIS), will be interested in reading an article on Brotherhood by Dr. Raphael Orsini (the "Mehlo Moya" of the *Sayings* and the original inspirer of Capt. Bowen's book), which holds the first place on the May *Canadian Theosophist*. Another article of great interest written by a foreigner in a somewhat quaint style, is "An Open Letter to All Theosophists". He says: "The public will never be convinced through learned lectures on outlandish subjects but rather through a simple appeal to the heart, based upon the fundamental truths of Theosophy. The Movement has become too intellectual and mentally hide-bound so that it can never hope to reach and instruct the great mass of humanity." I agree. Beginning with April *The Canadian Theosophist* is publishing the *Bhagavad Gita* in monthly installments. While some may say that this is just "old stuff", the fact is that many who would not trouble to procure this famous classic will thus be induced to study it. *The Canadian Theosophist* costs \$1.00 a year, from 33 Forest Avenue, Hamilton, Ont., Canada and a U. S. dollar note will bring it.

Again a Bishop.—"Dr. Arundale took the opportunity of repudiating his undertaking not to place the Liberal Catholic Church in any direct association with the Theosophical Society, when he assisted in celebrating a Requiem Mass for the late King George, giving an oration and declaring that he considered it a privilege to be present here in our Liberal Catholic Church after a long period." (*Canadian Theosophist*, April p. 48.) Evidently Dr. Arundale has preserved his episcopal fogger, and the odor of moth balls mingled with the fragrance of incense.

"A Model Theosophical Library."—At the recent Adyar Diamond Jubilee Convention a list of twenty-five books was selected at the suggestion of Dr. Arundale as "the Nucleus for a Model Theosophical Library" (*May Amer. Theosophist*, p. 112). Five were by Mrs. Besant, nine by Leadbeater and four by H. P. B. We are glad to note that *The Key to Theosophy*, *The Voice of the Silence*, *Isis Unveiled*, *The Secret Doctrine*, *Light on the Path* and *The Mahatma Letters to A. P. Sinnett* were included. This bespeaks progress. On the other hand we find included that outrageous swindle, *The Lives of Ahyone*, and the great theosophical comic, *Man: Whence, How and Whither*, both by Leadbeater. The omission of the *Bhagavad Gita* is to be regretted, but a place had to be found for Dr. Arundale's *YOU*.

Mr. Jinarajadasa's "New Road to Atman".—Mr. Jinarajadasa seems to have discovered what he calls "The New Road to Atman". In the *May American Theosophist* (p. 105) he devotes most of a page to telling us where his various garments (including his undies) were manufactured, and of the large collection of books on many topics in his library and the various plants in his garden. How many of these books he has actually read does not appear, but it does appear that his road to Atman consists in getting people to see what a cultured and widely traveled salesman he is. As for the garden, we wish that the "Lady of the Garden" whom he discoursed so beautifully (June, 1935, *Amer. Theosophist*, p. 120; July, 1935, *CHRIS*, p. 13) would turn up and warn him that this display of his personality is the very reverse of theosophical.

William Kingsland's Writings.—The Blavatsky Association informs me that William Kingsland left his literary works in trust to the Council of the Association. This trust requires the Association "to take over the existing rights of his published works, and to arrange for the publication of any of his manuscripts that we think suitable for that purpose." As soon as the necessary financial arrangements can be made, the Association will publish his last work, *The Genesis in the Christian Scriptures*.

The Masters—What They Are and What They Are Not

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

"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 Berber 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.

Manly P. Hall on Genuine and False Occultism

The series of twelve monthly letters (1935-6) by Manly P. Hall, exposing the ways and wiles of false teachers of occultism, whether self-deluded or out for the cash, and the pitfalls which endanger the unwary and inexperienced student, has now been published in book form. Highly recommended by the CRITIC. A study of these letters may save you from the many false paths. \$2.00, from the O. E. LIBRARY.

Books by Æ

The following books by the late George William Russell (Æ), the eminent Irish theosophical philosopher and poet, are available. All from the O. E. LIBRARY.

Avatara, \$1.50.

Candle of Vision, \$2.00.

Collected Poems, \$3.75.

House of the Titans and Other Poems, \$1.50.

Imaginations and Reveries, \$2.75.

National Being, \$1.75.

Song and its Fountains, \$1.25.

Vale and Other Poems, \$1.50.

Voices of the Stones, \$1.25.

"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. Alceo 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.

Bombay U. L. T. Blavatsky Pamphlet Series

This series of reprints of articles by H. P. B., Judge and others consists of the following in this date: (1) H. P. B., *Is Theosophy a Religion?*; (2) H. P. B., *What Theosophy Is*; (3) Judge, *Universal Applications of Doctrines*; (4) Damodar, *Castes in India*; (5) Judge, *Theosophy Generally Stated*; (6) Judge, *Karma*; (7) H. P. B., *Thoughts on Ormuzd and Ahriman*; (8) Judge, *Reincarnation in Western Religions*; (9) H. P. B. & Judge, *Reincarnation, Memory, Heredity*; (10) H. P. B. & Judge, *Reincarnation*; (11) H. P. B. & Judge, *Dreams*; (12) Damodar & Judge, *Mind-Control*; (13) H. P. B., *Medialorship*; (14) Judge, *H. P. Blavatsky*; (15) H. P. B. & Judge, *On The Secret Doctrines*; (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 Letters*; (30) Judge, *Karma—The Compensator*; (31) H. P. B., *Let Every Man prove His Own Work*; (32) H. P. B., *The Dual Aspect of Wisdom, etc.*; (33) *The Great Master's Letter* (by the Maha-Chohan); (34) Judge, *Living the Highest Life*, 5 cents each from the O. E. LIBRARY.

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.

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 *CORIC*. 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.

"The Crest Jewel of Wisdom"

"The Crest Jewel of Wisdom" (Vivekachudamant), 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.

"Light on The Path"

This famous classic, quoted in the article on "Teachers and Disciples" in a late issue of the *CORIC*, 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.

Ballard and Spalding Debunked.—Set of *CORIC*s about Baird T. Spalding, 15 cents; about Ballard & Co., 10 cents. Stamps accepted.

P. G. Bowen's Theosophical Philosophy

The theosophical philosophy of Capt. P. G. Bowen, President of the Hermetic Society of Dublin, will be found in the following, which I commend to those who harbor the idea that Leaders and Teachers can set them firmly on the Path:

Sayings of the Ancient One, \$1.25.

The Way Towards Discipleship (included in the above), 10 cts. or sixpence, stamps.

The True Occult Path, 15 cts. or sevenpence, stamps.

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.

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. Has had an enormous sale in Buddhist countries.

A Buddhist Bibliography. Compiled by A. C. March, of the Buddhist Lodge of London, \$7.50. Only complete bibliography of all books on Buddhism in the English language, and of all English translations of Buddhist texts, etc. Invaluable for students of Buddhism.

Buddhism in Translations, by H. C. Warren, \$3.15. Highly recommended.

Buddhism the Science of Life, by A. L. Cleather and B. Crump, \$1.50.

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

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

All from the O. E. LIBRARY.

Leadbeater Debunked

Ernest Wood's new book, *Is This Theosophy?*, just published, is the best exposé of Arhat Leadbeater yet written. Mr. Wood was long his private secretary and quite familiar with the wiles of the "Grand Old Man". \$5.50, from the O. E. LIBRARY.

Complete Works of H. P. Blavatsky

Four volumes already published. Mostly magazine articles, including those in early issues of *The Theosophist*. Each \$5.00, from the O. E. LIBRARY.

T. Subba Row's Lectures on the Bhagavad Gita

This invaluable theosophical classic can be had in either of two editions: The Point Loma edition, containing the valuable introductory lecture and a full index and glossary of Sanskrit terms, \$1.00.

The Adyar edition, without the introductory lecture or glossary, but with a sketch of the activities of this remarkable man, \$1.25.

If I had to choose between these editions I should choose both.

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DEMOLISHING THE MAHATMAS

Who Wrote The Mahatma Letters? By *Harold Edward Hare* and *William Loftus Hare*. pp. 326; index, illustrations. London, Williams & Norgate, 1936, 10/6; \$3.75.

The existence of Mahatmas and the genuineness of the various written communications purporting to come from them have long been a matter of controversy. It is a matter of some importance as a great part of the theosophical philosophy is based on the belief in the existence of superior men, called Masters, Elder Brothers and the like, and in the *bona fides* of H. P. Blavatsky. The above contribution to the discussion maintains that the *Mahatma Letters to A. P. Sinnett* and other supposed Mahatmic communications were the product of the hand of Madame Blavatsky, who invented the Mahatmas out of the whole cloth, wrote the letters, and was, therefore, one of the greatest impostors of our times. It is claimed that with this "exposure" the whole theosophical structure falls to the ground; it is demolished from attic to sub-basement, and there is nothing left for theosophists to do but to meditate on what fools they have been.

Who are the Authors?

While the book is to be taken on its merits or demerits, one may say a word of the authors. Of Harold E. Hare I know nothing whatever except that he is the brother of William Loftus Hare—a bit of very reprehensible ignorance on my part, no doubt—and I am left to judge him by his work. William Loftus Hare is of Quaker family, is, or was, editor of a British agricultural paper, *The Ploughshare*; was at one time a member of the Adyar Theosophical Society, but much to his credit, an opponent of the vagaries of Mrs. Besant and Mr. Leadbeater. As late as 1922 he was a member of the National Council of the British Section and from 1915 to 1919 Director of Studies in Comparative Religion and Philosophy to the T. S. in England and Wales. He was therefore closely in touch with doings in the Adyar T. S. Because of his very justifiable opposition to the Besant-Leadbeater cult he was constantly in hot water with the powers in control, was relieved of his position as Director of Studies in Comparative Religion and Philosophy, and thereupon resigned from the T. S. Upon the founding of the Society for the Promotion of the Study of Religions he became editor of its excellent journal, but was dropped from that office in 1935 because, so I am authoritatively informed, of his excessively critical attitude towards everybody and everything. Thereupon he left that society likewise. It was in 1927 that he communicated to me his conviction that the Mahatma Letters to A. P. Sinnett were fraudulent and the work of H. P. B., and that the attitude of the theosophists regarding Mahatmas is untenable. The present work is an elaboration of that opinion.

Methods of Examination—Handwritings

A portion of the present work (pp. 224-251) is devoted to the question of handwriting. W. L. Hare was permitted to examine the manuscripts

of the Mahatma Letters and the H. P. B. Letters to Sinnett in the presence of Mr. A. Trevor Barker, their editor, and I am informed by Mr. Barker that one or two evenings were spent in this way. Besides this necessarily very cursory inspection a few facsimiles of Mahatmic Letters have appeared in public print and could be studied at leisure. These will be found in Mr. Jinarajadasa's book, *Did Madame Blavatsky Forge the Mahatma Letters?* (ignored by the author) and in his earlier book, *Letters from the Masters of the Wisdom, Vol II*, and a few in Mr. Barker's edition of the Letters to Sinnett.

Today the equipment of a reputable handwriting expert is a highly technical and elaborate one, demanding much study and experience, and the hit or miss—often miss—methods of the days of Hodgson and Nethercliff would be laughed at. Nevertheless Mr. Hare does not hesitate to find damning similarities in the several scripts, on most of which he could not have spent more than a few minutes, and to assume that as these exist both in the Mahatmic letters and in the letters of H. P. B., therefore H. P. B. wrote the Mahatma Letters. Mr. Jinarajadasa presents facsimiles of communications from six different purported Masters, comparing them with facsimiles of letters by H. P. B., Damodar, Col. Olcott and others. Certainly to the superficial observer each of these scripts differs totally from the others. Mr. Hare professes to find certain characteristic Russian features in the K. H. letters (pp. 228; 244), thereby fastening them on H. P. B., but as he makes the assertion without an iota of detailed evidence it must be said that it has no more value than a mere guess. If the authors propose to pass their judgment off as expert evidence it must certainly be called farcical.

The Faddéf Letter

The first known Mahatmic script is the French letter received November 7th, 1870, at Odessa by Madame Faddéf, H. P. B.'s aunt, informing her that her niece, from whom her relatives had not heard for a long time, was safe and well and would soon return to them. This letter, delivered to Madame Faddéf by a mysterious Oriental, "who then disappeared before my very eyes," so she reported, is in the well-known "K. H. script" so familiar later on, up to 1886 at least. The original is at Adyar and a facsimile is to be found in the two books of C. Jinarajadasa, *Letters from the Masters of the Wisdom, Vol II*, p. 13 and *Did Madame Blavatsky Forge the Mahatma Letters?*, p. 7. Between the handwriting of this letter and the much later ones there is no discernible difference, so far as can be seen from the available facsimiles, notwithstanding the authors' assertion that the K. H. handwriting "degenerates into a scribble" (p. 245). Comparison of the numerous facsimiles in the above books and in *The Mahatma Letters to A. P. Sinnett* shows the writing to be as clear, careful and characteristic in 1886 (see below) as in 1870. The Hare Brothers maintain that the Faddéf letter was written by H. P. B. herself, who was preparing to put on airs with her family on her return (p. 363). Think of that, will you! H. P. B. had already concocted the Mahatma hoax in 1870, wrote a faked letter, hired an Oriental to carry it to Odessa and *mirabile dictu*—to vanish before Madame Faddéf's own eyes! Further, as there are no known K. H. letters between 1870 and 1880, she must have nursed her idea of a grand imposture, remembering the exact style of writing she used in the Faddéf letter, so as to put it over on Sinnett. Perhaps she spent her spare moments between 1870 and 1880 practising "K. H. script", so as not to forget it! She even refrained from practising it on Olcott, a most likely victim. All of which is most fishy.

Facsimiles of several purported letters from other Mahatmas received by Olcott, mostly while still in America in the early T. S. days, will be found in the two books of Mr. Jinarajadasa above named. The scripts are as different among themselves as could well be imagined. The Hare Brothers profess to discover certain features in common, for example a disguised Germanic hand in the Serapis letters (why Germanic?).

H. P. B. Wrote Them All!

The Hare hypothesis is that all of these numerous letters were written by H. P. B. herself, using six different handwritings besides her own and that she did this through a space of over fifteen years (1870-1886) without any marked change in any of them. I do not deny that such a feat might be possible for a skilled forger, but H. P. B. gave no outward evidence of possessing such skill. There are few who could carry on such a game for fifteen years without betraying themselves among their intimate associates. Furthermore H. P. B. was notoriously disorderly in her habits; her papers were scattered about her room and it is unimaginable that some scraps of her faked writing would not have been left lying about and have been seen by someone, notably Olcott, who was with her daily and was quite blunt enough to have come out with it. We have likewise to assume that H. P. B. had a considerable number of confederates paid to do her bidding, not one of whom has confessed or been exposed. In short, the Hare Brothers are asking us to accept something little short of a miracle in support of their hypothesis, for which they give little evidence beyond mere surmises.

Kinds of Paper

W. L. Hare, as a result of his inspection of the Sinnett collection, now in charge of Miss Maude Hoffman, his executrix, has given us a very brief description of the 142 letters and notes, namely from Mahatmas M. and K. H., as to paper and ink or pencil used (pp. 230-238), as well as of some of the Blavatsky and other letters. For this information we are grateful. It is noted that several of these Mahatma letters are written on Sinnett's office or personal stationery, and that some are on mere scraps of pink, yellow or blue paper purchasable in any shop—"billet-doux" stationery, they call it (p. 224). To him this is damning proof that the letters were written by H. P. B. on any paper at hand, and passed off on Sinnett.

H. P. B. No Fool; nor Sinnett Neither

The Hare theory that H. P. B. wrote these letters assumes that she, so shrewd a forger as to be able to keep up the farce for years, writing six different scripts without detection, was fool enough to steal Sinnett's own stationery and write Mahatmic communications on it and expect to be believed. It further sets Sinnett down for a fool, instead of being a keen business man. He must have noticed it. Would any deceiver write you pretended Mahatmic communications on your own letterheads? On the "precipitation" theory, which, of course, the Hare Brothers do not accept, nothing is more likely than that the precipitating agent would use any paper at hand, instead of wasting effort in generating it *de novo*. I regard this one fact as a strong argument for the genuineness of the letters.

Hare Brothers' Examination of Printed Texts

While restricted in their opportunity to examine the original letters the Hare Brothers had ample time to study the printed volumes, the *Mahatma Letters to A. P. Sinnett* and *The Letters of H. P. Blavatsky to A. P. Sinnett*. Here we are presented with their results, and a worse case of flea-biting, of straining at gnats and swallowing camels I have seldom encountered. The study claims to prove that there are such similarities of expression in the writings of the Mahatmas and of H. P. B. that she must have written all of them. Here we find what seems to be a hang-over from the Besant regime. Besant gave it out that the Masters are perfect men, men who have learned all that earth life could teach them. Students of Blavatsky and the Mahatma Letters know that no such claim is made either by H. P. B. or the Mahatmas themselves. They are regarded as real men, somewhat above the ordinary mortal, but still men. The authors, while disclaiming all belief in Mahatmas, seem to assume that if they exist at all they must be perfect and omniscient, even in their knowledge of the English language and literature, and that errors in punctuation, spelling, quotations, the use of Gallicisms

or colloquialisms such as anybody may do in writing letters, yea, even occasionally of Americanisms, must prove that they are not only not Mahatmas, but don't exist at all, and, if similar faults are found in H. P. B.'s hastily written letters, she must have written the Mahatma Letters likewise; she must have invented all. Space is lacking to cite more than a few examples.

"Key-Words"

Both the Mahatmas and H. P. B. occasionally use the admonition "Try" (pp. 177-179). How silly. Doesn't anybody but a maven know that every mother admonishes her child to "try"? Doesn't every teacher do the same? Both H. P. B. and the Mahatmas use the word "though" in a commonly occurring colloquial manner; thus "All I could obtain from Him though" (K. H. in M. L. p. 210), while H. P. B. writes "One thing I can tell you though" (pp. 181-182). Both H. P. B. and the Mahatma are blamed for using "better" incorrectly according to the canons of good English; thus, "You better write me" (K. H. in M. L., p. 26), while H. P. B. writes "I better not say a word more" (B. L. p. 57). And the small word "but". Its colloquial use by K. H. and H. P. B. is simply damning. K. H. writes "to awake but at the hour of the last judgement" (M. L. p. 131) while H. P. B. writes "It reached Damodar but Sunday" (B. L. p. 16). These three words, "though", "better", "but", used colloquially by both H. P. B. and the Mahatma—and it must be said by thousands daily,—simply prove that they are one and the same person. To show the authors' critical itch *ad absurdum*, their search through the Mahatma Letters and the H. P. B. Letters shows the following results (p. 182):

Try... H. P. B., 7 times; K. H., 10 times; Scrapis, 10 times.

But... H. P. B., 7 times; Mahatmas, 12 times.

Though... H. P. B., 7 times; Mahatmas, 8 times.

and this in these two large volumes of letters of roughly five-hundred pages each! Lordie Me! If any but Loftus Hare had based an argument on such a slender gleaming I should say that his ears had outstripped his brains.

They Split Their Infinitives!

H. P. B. and the Mahatmas occasionally split their infinitives (p. 183). This proves that H. P. B. wrote the Mahatma Letters. This may not be elegant English, but it is done constantly, even by people of culture and in the press, and is conceded by some writers of authority to be permissible. To argue that if two writers now and then use a split infinitive they must be one and the same is nothing but an example of rabid sea-biting. And H. P. B., to whom, as a cultivated Russian, French was as a second mother tongue, sometimes uses Gallicisms, that is, she translates a French phrase into English literally. And Mahatma K. H. sometimes does the same—K. H., who studied in Europe and knew French as well as English. And now and then he uses an "Americanism", as does H. P. B., and many an Englishman who has never been in America. That makes the twain one person. And, even worse, both of them occasionally express some sentiment in semi-scriptural form (pp. 200-202), as most of us do, instead of getting out our King James version and following it *verbatim*. And both of them on one occasion speak of "Simon" Stylites instead of "Simeon" Stylites (pp. 192-193). Hereafter, when we find two persons making a similar trivial error in Christian hagiology we must assume them to be one and the same. In this case it was Olcott, not H. P. B., who was to blame. Perhaps he wrote the Letters.

I would fain linger longer in this gallery of curiosities of criticism, but I must hurry along and refer the reader to the book itself. At the very most they make the Hare theory vaguely possible, but involve almost inconceivable difficulties.

Facts to the Contrary

Are there any facts which show that some of these letters were produced and received under conditions where H. P. B. could not possibly

have been involved either directly or aided by confederates? The authors have totally, and much to their discredit, ignored such evidence for the defense, which is accessible to everybody. First, how about "precipitation"?

Precipitated Communications

The formation of written communications at a distance, or as enclosures in other correspondence, is usually designated as "precipitation". The authors do not believe in this (pp. 127-139) and indeed the propounded explanations are by no means clear. Even if indisputably proved it would be as mysterious as the appearance in a New York newspaper three hours later of a photograph of a military review by Mussolini would have seemed to our grandparents. But the question is not *how*, but *whether* such a phenomenon ever occurs, and if so, whether under conditions which prove that K. H. and other Mahatmic scripts appear where H. P. B. could by no possibility have been involved. If so, it demolishes the charge that she wrote the remaining letters, or makes it too improbable to be worth considering.

Specific Cases of Mahatma Letters in Absence of H. P. B.

I can cite but three cases and must refer to the appended list of references for others.

Olcott, whose honesty no one doubts, describes (*Old Diary Leaves*, Vol. I, pp. 35-37) the receipt of letters from distant correspondents, while in America, which were handed to him personally by the postman, which contained Mahatmic writing on blank spaces. His story is worth reading. Collusion of his distant correspondents with H. P. B. seems out of the question except upon almost impossible assumptions.

The Tookaram Tatya Letter

On June 1st, 1886 Col. Olcott, then at Adyar, wrote a business letter to Mr. Tookaram Tatya, a well-known and highly reputable theosophist living in Bombay. Mr. Tatya replied June 5th, appending an inquiry about Damodar. When received by Col. Olcott it was found that the blank back of the paper was covered by a communication in the well-known K. H. script, conveying information about Damodar. This letter was seen and certified to and endorsed by T. Subba Row, Mr. Cooper-Oakley and another. The facsimile can be seen in Jinarajadasa's book, *Did Madame Blavatsky Forge the Mahatma Letters?* (p. 23). Now the interesting point is that at this time H. P. B. was in Germany, yet the letter is undoubtedly K. H. script, and signed by him. It was not on the back of Tatya's letter when he wrote it—the paper was too thin to permit its escaping notice,—yet it was there when Olcott received it. Even assuming that some confederate of H. P. B. in Tatya's office had had a chance to write it before mailing, or that another confederate in Olcott's office had tampered with it, or even that Tatya, known to be an honorable man, had written it, the fact remains that a perfect sample of K. H. writing was produced in India by another than H. P. B. herself, who was in Germany. The facsimile of this letter and its history were available to the Hare Brothers, not only in the Jinarajadasa book, but in *The Theosophist* of a year or two earlier. Yet they conveniently ignore it.

The Shannon Letter

Col. Olcott, traveling from India to London on the steamer Shannon in August, 1888, H.P.B. being in London or Paris, "received phenomenally" while alone in his cabin, between Port Said and Brindisi, a long letter from Mahatma K. H. advising him what to do on reaching London. This letter is on file at Adyar and is published in Jinarajadasa's *Letters from the Masters of the Wisdom*, Vol. I, (p. 50; notes p. 115). No facsimile is available. On the Hare hypothesis we must assume that H. P. B., in England, wrote the letter, sent it to some confederate in India or Egypt, who boarded the steamer and dropped it in Olcott's cabin while he was there, without being detected. No trapdoors or holes in the ceiling either. This would involve poor H. P. B. paying travelling ex-

penses and a fee. Here, too, this incident is ignored by the Brothers Hare.

Other examples of letters mysteriously received under conditions where neither H. P. B. nor a confederate could have been involved will be found in the books mentioned below, especially in Besant's *H. P. Blavatsky and the Masters of the Wisdom*.

Visible Appearances of Mahatmas

Quite apart from the matter of letters, there seems to be abundant evidence of the existence of Mahatmas with supernormal powers. They have been seen and conversed with by various persons under conditions precluding the possibility of illusion or deception. One of the most interesting cases is the one described by Col. Olcott (*Old Diary Leaves*, Vol. 1, pp. 377-81), where a gigantic Oriental of the most majestic mien appeared to him in his room in New York, the door being closed and he himself fully awake, discussed his theosophical future with him and vanished on the spot, but before doing so, dropping his turban as evidence of his visit, said turban being now at Adyar. This was the supposedly mythical Mahatma M., and Olcott met and conversed with him on other occasions in India. Are we to suppose that H. P. B. was able to locate such a majestic Hindu in New York, and hire him to impersonate a Mahatma before Olcott, playing a role which no hireling could fill, and then transport him to India to play the same part with Olcott and others, including becoming the teacher of T. Subba Row? And this is but part of the available evidence.

After Writing the Big Q. E. D.

The authors, after emphatically proclaiming that they have proved that H. P. B. invented the Mahatmas, wrote their letters and faked the whole scheme of Theosophy, and having ignored all evidence to the contrary which was accessible to them, devote some space to a discussion of the vagaries of Annie Besant and C. W. Leadbeater. Here at last we see that they have set out on the path of appeal to prejudice. While sympathizing with their strictures on these two worthies, I contend that this has nothing whatever to do with H. P. B. and the Mahatma Letters, which were on hand long before Besant and Leadbeater came in sight. This will influence only the weak-minded. Space cannot be given here to the various mistakes in the book, as where it is assumed that the Philosophical Teachings in the Mahatma Letters came suddenly to an end and were followed by a series of grouchy and critical letters (p. 252), whereas the authors, had they been more intent on facts and less absorbed in catching fleas, would have seen from the dates that this was not a fact. Their obtuseness is further indicated by the statement: "From these turgid pages not one memorable passage has emerged as a quotable text or maxim after fifty years of faith. . . ."—an assertion which is pure bosh, as the Letters are constantly quoted, and a considerable volume of such passages was prepared by William Kingsland.

Concluding, and without intending to reflect on the sincerity of the authors, who doubtless have done their best, it must be said that the whole book reminds one of the prosecuting attorney who assumes guilt in advance, uses every means, fair or otherwise, to convict, ignores evidence and finally, after his Q. E. D., proceeds to abuse the defendants before the jury. This is not the attitude of the impartial judge who weighs both sides. The whole book presents an example of the critical spirit gone mad; it affords a psychological problem bordering on the abnormal.

To those who would look more carefully into the subject and get the opposing evidence I commend the following:

C. Jinarajadasa, *Did Madame Blavatsky Forge the Mahatma Letters?* (\$1.25). This contains facsimiles.

C. Jinarajadasa, *Letters from the Masters of the Wisdom Vol. II*, with facsimiles (\$2.00).

Annie Besant, H. P. Blavatsky and the Masters of the Wisdom (20c. cents).

Hints on Esoteric Theosophy (out of print).

H. S. Olcott, *Old Diary Leaves*, especially Vol. (out of print) but also Vols. II, III, IV (\$3.50 each).

Goose-Stepping the T. S.

In theosophical circles, chiefly in those centering about Adyar, we hear much about "God's Plan of Evolution". About just what this plan is there may have been some question, but now we are to be left in no further doubt. God and Dr. Arundale have gotten together and the result is a poster 19 inches wide by 35 inches tall, assuring us not only that "There is a Plan", but telling us just how to fall in line. I infer from internal evidence that it is Dr. Arundale rather than the Almighty who did most of the work.

The poster elaborates a plan for a series of semi-weekly meetings, Sundays and Wednesdays, to be held all over the world in theosophical lodges, beginning October 1st next and continuing till March 24th. The members are not left in any uncertainty as to what to do and the precise moment and exact way to do it. There are not only general directions, but the utmost detail, the number of speakers, how many minutes to speak, to how many members books on the subject of the day are to be issued, when to eat and when to pour tea, and much more. I am reminded of Master K. H.'s (?) specific directions to Mr. Leadbeater about Krishnamurti's socks and undies.

It seems to be characteristic of Dr. Arundale that with God's approval he is trying to goose-step the T. S., and that in double quick time. The T. S. is to be one big machine, everybody doing the same thing in all parts of the world at the same time, and doing it fast. It is a species of regimentation with Dr. Arundale as the commander-in-chief. Nothing is left to individual initiative, to spontaneous thought. Further, the amount of work he has laid down for these few months is far more than anyone could undertake profitably in the allotted time and there is danger that mental indigestion will ensue and that members will feel "Now that we are through with that job, let's forget all about it and await a new series of orders on something else."

So it happened that I found the "Plan" decidedly entertaining—it is so thoroughly Georgian. Nevertheless there are two features of the program which are worthy of the highest commendation. Neither is perfect, but both seem to betoken a degree of vision regarding the duties of a theosophist to the world.

One of these consists of a long list of books to be studied, and we find as much variety as in a grab bag. The commendable feature of this list is that whereas heretofore recommended lists of books have been exclusively theosophical or pseudo-theosophical, here we find many written by prominent thinkers who are by no means Theosophists and who would doubtless be surprised and shocked to discover themselves bedfellows of Leadbeater with his absurd *Man: Whence, How and Whither* and his *Hidden Side of Things*. Among the writers we find Alexis Carrel, G. Santayana, Will Durant, Gen Smuts, J. S. Haldane, Eddington, John Dewey, Deau Loge, Edward Bellamy, H. G. Wells, Henri Bergson, U. S. Secretary of Agriculture Wallace, C. A. F. Rhys Davids, and many others.

This is just as it should be even though one might wish some other titles substituted for some of the theosophical books. The Doctor might have substituted *Light on the Path* and the *Bhagavad Gita* for his own productions, and have included a few books of science, especially on the history of science and the development of physiological knowledge. Still, these books will show theosophists that there are various ways of thinking not strictly in accord with Theosophy as it is usually taught. They will not make more learnedly dogmatic theosophists, but they will

encourage thinking and the search for truth wherever it may be found. There can be no question that the list might be improved, but imperfect as it is, it represents a long step in the right direction.

The second feature, even more commendable, is the endeavor to make T. S. members realize that they are citizens of the world of today, and should take an active part in all movements tending to the betterment of humanity, to the replacement of outworn methods by newer ones. A very elaborate scheme is presented, including visiting courts, jails, reformatories, hospitals, asylums, schools, studios, art galleries, lectures on public health and much more. Dr. Arundale recommends, and this is most commendable, the reading of books on fascism, socialism, communism, the Soviet Republic, so as to see the world through the eyes of others, a suggestion which might lead Mr. Hearst, Mr. Han, Fish or the Rev. Walsh to demand that Dr. Arundale be excluded from the U. S. as a dangerous alien.

All this is excellent and it is to be hoped that it will do something towards awakening in theosophists a sense of responsibility towards the world they live in. There is, to be sure, a "Theosophical Order of Service", founded by Mrs. Besant and conducted as a sort of subsidiary of the T. S. But, without intending to reflect on those conducting it, it seems to make but small progress, at least in America, if one can judge by reading the monthly reports in *The American Theosophist*. Work in preparing Braille books for the blind is excellent, though it would seem to be prompted mainly by the desire to teach them Theosophy. Fads are predominant, some of them good, some bad; vegetarianism, antivivisectionism, anti-vaccinationism, dietetics, find a place along with drama, dancing and other arts, and more attention is paid to caring for animals than for men, women and children. Mr. Logan, "Chief Brother" for America, says: "If the Theosophical Order of Service could free all the congested Theosophy which tends to clog the auras of our lodge members, its existence would be justified even if its efforts made no visible impression in the outer world" (*May Amer. Theos.*, p. 115). Mr. Logan complains that it is difficult to interest theosophists in practical matters. One may hope that Dr. Arundale's pronouncements will jog them up a little, even though he advocates visiting anti-vivisection societies and vegetarian restaurants, and does not mention a single book which will give them a true outlook on the bases of our physiological knowledge.

As for Dr. Arundale, as CRITIC readers know, I have criticized his ways and see no reason for retracting anything I have said. He is hugely egotistic; he has but the slenderest idea of what Theosophy is, as his own statements show; he cannot conceive that anybody can do anything properly without his directing them just how to do it; he starts all sorts of activities, barely getting them under way and then neglecting or forgetting them; he spouts forth a continual tempest of words, or half-digested plans. Nevertheless some of them are valuable, and in view of what has been said above I am beginning to wonder whether he is not perhaps the best available presidential timber the T. S. could have selected. As matters stand at present the Adyar T. S. seems to be the only theosophical organization which shows the least tendency to recognize its duties to the world of today and to do its bit towards alleviating the abominable conditions existing everywhere. Granting that permanent reforms depend on a radical change in human character, one has to remember that a reasonably healthy social life, not to be acquired in the midst of poverty, misery and crime, is a prerequisite for moral and spiritual advancement. Soaring into the empyrean and discussing abstract questions is but fiddling while Rome burns. The Adyar T. S. is showing some reaction to present world conditions, while as for the others, they might as well be living in the middle ages, so little realization do they show of the crying needs of the moment. If I may be pardoned the simile, the Adyar T. S. seems to be furnishing a huge amount of manure, but in it seeds which will grow to useful plants.

Manly P. Hall's "Words to the Wise"

Words to the Wise, A practical Guide to the Occult Sciences.
By Manly P. Hall. 172 pages, cloth. Los Angeles, 1936. \$2.00
from the O. E. LITERARY.

This is virtually a reprint of Manly P. Hall's Monthly Letters for the year May, 1935, to April, 1936, to which attention has been called from time to time in the *Carrie*. Had I been asked for a suitable title I might have selected "Words for the Unwary". Those who are inherently wise may not need the warnings; others if they are really desirous of advancement, will take every word to heart.

Three classes of people are dealt with. First, those who are out for the cash and who take advantage of the craving for knowledge, or, it may be, the desire for personal acquisitions, to secure a following, by pretentious claims to superior knowledge, to contact with "Masters", to being initiates, arhats, yogis, messengers and what not. These milk their followers either by often exorbitant charges for instruction, by fees for elevating the seeker after truth at lightning speed to the higher level, or by the more insidious method of working them for voluntary "love offerings", and thereby acquire for themselves a greater or less—very frequently greater—abundance of the good things of earth. Promises of communicating quick methods of initiation, or of getting health, wealth and love, in short, "what you want", are the marks of such charlatans; they all bear the label clearly discernible to those who can see: "I am a fraud". Then there are those whose intentions are honorable, who really want to help, and who pose as teachers because they think themselves in touch with higher beings who authorize them to speak in their behalf, but who are really self-deluded. While not scoundrels like the first, in the end the result for the victim is much the same.

On the other hand there are two receptive classes, one consisting of those who are prompted by purely selfish motives and who are seeking the quickest way to realize them, even to the practice of black magic. These, if they are ultimately fooled, are getting just what they deserve and we can hardly pity them for being stung—probably it is the only way in which they can be made to learn.

Another very large class, however, consists of real seekers after truth, of persons who earnestly desire to lead a higher life and who grasp at anything seeming to offer the opportunity. Many of these people, utterly lacking in discrimination, to say nothing of a sense of the ridiculous, will swallow the most absurd rubbish, the worst jargon of words without an idea behind them, provided it is baited with a minimum of truth and put forward by persons who can assume an air of sincerity. Everything from "Ascended Masters" whose degree of ascension is indicated by their insipid banality, to angels in white gowns and miracle colored rays, "love stars" and the like, is accepted. Very often these well-meaning people, having drunk deep at one well of nonsense, seek still another and another. They are chronic "fallers", falling for every new fad that comes along, and the more joyously the more preposterous it is, finally having to sit in sackcloth and ashes lamenting their folly and, too often, their departed dollars.

Mr. Hall's book is addressed largely to those who are being misled by specious promises or rapid success, material or spiritual. In his inimitable way he describes without naming them—though one who observes may recognize some of them—the various kinds of deliberate occult swindlers, as well as those who honestly pose as teachers, but who are but blind leaders of the blind. He then addresses the other group, numbered by the million, it would seem, who are being deluded and misled, with warnings and advice which, would they heed them, would save them endless disappointment, which would at least tell them which way not to go and some characteristics of the true path. Lack of space prevents my quoting even a few of the many striking passages which

the unwary should take to heart. Never was there a time when such a book was more needed. The author's style is fascinating and while I am not committing myself to all of his philosophical views, it matters little. One cannot fail to appreciate the forcefulness and sincerity, to say nothing of modesty, which pervades every page.

At the Periscope

Latest News in Brief.—Mrs. Jean Roberts Albert, editor of the *Vegetarian* magazine, died May 28th, aged 72 years.—German Section of Adyar T. S. dissolved by order of its Council.—Adyar T. S. shows slight increase in membership.—Fraternalization Convention at Buffalo a great success; next convention to be held at Hamilton, Ont., Canada.—Jinarajadasa donates \$1,000 to Australian Section, Adyar T. S.—AMORC Imperator Lewis sued for \$200,000 libel damages by his former attorney Aram; Aram charges Lewis threatened his life.—Imperator of AMORC wishes to God he could withdraw what he wrote about Mount Shasta, but continues to sell book; too many Mount Shasta fakers in the field; does he mean Ballard & Co.?—L. W. Rogers announces discontinuance of his monthly *Ancient Wisdom* with Feb., 1937.—Membership of American Section, T. S. (Adyar) drops from 4,426 to 4,317, a loss of 103.—George Arundale says he has lost his "causal body"; we feared it; it explains much; says he "wept bitterly" about it; Under will please return to G.S.A., Adyar, carriage prepaid.—Ballardites busy charging the earth's "gas belts", but some gas escapes on to the audience; "Angels of the Blue Lightning" also busy; also big job for "Oromosis" and "Tall Master from Venus"; "All-Seeing Eye of God" impounded at Royal Teton; utter copyrighted imprecations against opponents; Jesus takes a hand in advertising Ballard's books.—Haired T. Spalding says he personally shook hands with Jesus; which one?; says he has 340 different bodies.—The Hare Brothers mistake Shakespearean English for "American", and Lucetius wrote "Dog-Latin".

A Profane Mongoose.—The mongoose is a small mammal shaped like a weasel and of the size of a cat. According to a story in the June *Theosophical Movement* (p. 118) a farmhouse on the Isle of Man shelters a mongoose which can talk, using vulgar, abusive and profane language and declaring itself to be the Holy Ghost. London psychical researchers visited the place, but the mongoose wasn't at home and they had to be satisfied with the stories of the family and neighbors. This reminds one of the account given by Dion Fortune (*The Inner Light*, July, 1932, p. 8) of a fire salamander which emerged from the hot coals of her fireplace, lived about the house for several weeks, was seen by the other occupants, grew to be nearly five feet long and learned to walk on its hind legs. *The Theosophical Movement*, which claims that Theosophy has an explanation for everything, an answer to every question, attempts an explanation of the mongoose by references to *Isis Unveiled*. For my part, I think time could be saved by referring the matter to Dr. de Purucker or Mr. C. J. Ryan, of Point Loma, who believe that tigers, rats and whales are the offspring of men. Perhaps this mongoose is the offspring of some Mauxman—he dropped a scab and it became a mongoose.

O. J. on the Monad.—Mr. Jinarajadasa, in his talk at Wheaton in 1935, printed in the book *Unfolding the Intuition* (p. 112), repeats his former statement that "It was Dr. Besant who introduced the concept of the monad." This must be a case of unfolding intuition, for had C. J. referred to the index to *The Secret Doctrine* (revised ed.) he would have found 351 references to the monad. He grudgingly admits that H.P.B. had something to say about it in *The Secret Doctrine*, but then she was muddled; it was Annie Besant who "brought it into the highlight."

Buffalo "Fraternization Convention".—Judging from the report in the July *Canadian Theosophist* The Theosophical Convention at Buffalo was a joyous event and a number of interesting papers were presented. The registered attendance was 162 against 194 last year, about equally divided between the U. S. and Canada. This issue of *The Canadian Theosophist* can be had for ten cents (U. S. coin, not stamps) from the publication office, 33 Forest Avenue, Hamilton, Ont., Canada. I am not reflecting on the quality of the other excellent papers when I say that I particularly liked that of Dudley W. Harr on "The Presentation of Theosophy". It appears from this report and from the final program sent out that the term "Fraternization" Convention has been dropped and that of "International Theosophical Students" Convention adopted. Indeed, the fraternization appears to have been limited to the fact that the convention was open to members of any theosophical society or of none. No societies are mentioned and the affiliation of the several speakers was concealed, and could be recognized only by those who happened to know it already. This I think is greatly to be regretted. The conventions were originated with the idea of openly promoting fraternization between the different societies, yet here we find the idea slinking in the lobby. Nevertheless when one reads the talk of Dr. Arundale and Mr. Cook (to say nothing of others) about their society being THE Theosophical Society, one feels that the mixing of students of various affiliations will be very useful, even if they act like a lot of St. Peters. The convention next year will be held at Hamilton, Ont., Canada.

No Rest for AMORC.—AMORC seems to be continually embroiled in lawsuits. From the *San Jose Mercury Herald* of June 27th and July 2d it appears that one Virgil Rankin, an advertising agent who had done some advertising for AMORC, brought suit against the AMORC outfit for malicious prosecution and was awarded \$21,000 damages. It appears that because of some squabble over advertising AMORC caused Rankin's arrest and imprisonment for 39 days and that stories reflecting on Rankin's domestic affairs were circulated. The story is long and uninteresting, but a comic feature of the trial was that the AMORC Emperor stated on cross-examination that he had been in the advertising business for 25 years, but gave it up in 1917 to devote his time to AMORC. The attorney for Rankin pointed out that 1917-25 equals 1892 and that the Emperor was born in 1883. Hence he was in the advertising business at the early age of nine years. Surprising? Not exactly. Considering his displays of wisdom in his AMORC documents and his mastery of the technique of getting people to accept his claims one wonders whether he was not, like Tsong-Ka-Pa, born with a full set of teeth and a long beard.

Ernest Wood's Book Ruffles Mrs. Ransom's Feathers.—Ernest Wood's new book, *Is This Theosophy?* (see review in March *Critic*) does not please Mrs. Josephine Ransom, General Secretary of the British Section T. S. (Adyar). She disposes of it in four lines (*March Theosophical News and Notes*, p. 16), to wit: "To the question which forms the above title, the answer is emphatically no. As there is remarkably little about Theosophy in the book, such a title is misleading. It is merely a somewhat uninteresting autobiography and portrays unkindly the late two great leaders of the Theosophical Society." Mrs. Ransom is right in saying that the answer is "emphatically no." It does not aim to tell what Theosophy is, but to show up what it is not, as it deals largely with an exposé of the pseudo-theosophy of the faked Leadbeater, showing beyond question that this Arhat was a fraud. As for Mrs. Besant, he is not only not unkindly, but flattering. Mrs. Ransom will be lucky if anybody says as many nice things about her as Mr. Wood says of Mrs. Besant.

Convention Attendance.—The registered attendance at the Independent Theosophical Convention at Buffalo was 162; that at the convention of the American Section, T. S. (Adyar) at Wheaton was 188. That should be encouraging to the Independents and will perhaps give Mr. Cook something to think about.

Doctor of Divinity Mill.—A Doctor of Divinity diploma mill has been unearthed in the District of Columbia under the guise of a "Christian Church" which conferred the degree of "D. D." upon application on anyone proposing to give clairvoyant or other readings, and upon receipt of as large a gift as the applicant could be squeezed for. No qualifications other than C. O. D. were required. Under the law public clairvoyants and other fortune-tellers have to pay a large annual license fee, which is waived in the case of ministers, who are supposed to give spiritual advice free, or for what is voluntarily offered. Hence the "D. D." The church was equipped with a bishop who was a professional astrologer, collected funds for erecting a church edifice, and seems to have done a thriving business till the police interfered. It was stated that a large proportion of the fortune-tellers and mediums are Reverends and the city treasury has suffered in proportion.

Astrology to Abolish Divorce.—A writer on astrology in the April *Canadian Theosophist* (p. 59) states that "Divorce could be almost entirely eliminated if the State supported a bureau of marriage based upon Astrology." Brilliant idea! John might submit a list of possible partners to the government astrologer and proceed to propose to the one showing up best on her chart. The difficulty would be in getting the several ladies to tell the truth about their exact age in advance of a definite commitment and the subsequent risk of having several breach of promise suits on his hands at once, which would be more costly than a divorce. Besides, such a bureau would be competing with private industry and taking the bread out of the mouths of the ubiquitous fortune-tellers and divorce lawyers, and might be ruled out by the Supreme Court as unconstitutional. No good republican would stand for the scheme.

"The Theosophical World."—This is the monthly news organ of Adyar. It was started in January, is edited by Mrs. Marie Hotchener when she happens not to be touring the world, and at present comprises 24 pages to the issue. One of its chief functions is to afford Dr. Arundale still another channel of self-expression. It must be said, and I am glad to say it, that even if Dr. Arundale's torrent of words shows no sign of slackening to a more modest stream, and although he talks incessantly about himself, he is less prone to give vent to silly remarks than of yore. It appears that there are so many really important things for the Doctor to speak of that he no longer has leisure to meditate on the divinity of his dining cabinet and the mental inferiority of people who wear horn-rimmed spectacles. In the May issue he lays his "I" aside and devotes a considerable article to his wife, Rukmini, whom a casual reader might suppose to be his daughter. As all Adyarites know, Rukmini is quite a dancer, and it is George's supreme desire that she shall become one of the greatest dancers of the world. He wants her to dance so exquisitely that every beholder will at once become a theosophist. His solicitude is really touching. I hope it may be so, for if the time ever comes that the Doctor's fountain of speech and writing dries up, she may be able to support him through her art.

Lost, Strayed or Stolen.—What has become of Lieut-Colonel Arthur E. Powell, last heard from in 1928 in a large book on *The Causal Body*? This was based on the Leadbetterian revelations, and in an earlier book—*The Mental Body*, p. xii—the Colonel informs us that he thought it needless to consult *The Secret Doctrine*. Any authentic information will be rewarded with a check on the Bank of Devachan, Ltd.

Penrose the Diviner.—The scientific editor of the *Canadian Theosophist* gives us an account in the July issue (p. 159) of the remarkable feats of Miss Evelyn M. Penrose, "Official Water-diviner to the Government of British Columbia", in detecting water, oil and ores by means of the divining rod. The story is remarkable enough if true, but I refer the editor to a more remarkable one told by herself in the March, 1933, *Orcutt Review* (pp. 174-82). She claims (but she does not have to "dowse" on the spot; a mere map of the locality will enable her to detect water or ores on land hundreds of miles distant. She moves a pencil over the map, holding a pendulum in the other hand. When the pencil touches a spot where there is water or mineral the pendulum starts swinging. A man for whom she performed this feat exclaimed "Well, I'm damned". At least, so she writes. It may be discourteous to doubt a lady's word, but I can't help feeling that if she continues to tell such—well, I don't want to use too strong a word—she will risk being damned herself. It appears that these stories originate with her and no confirmatory evidence is forthcoming. I haven't forgotten Mr. Morley-Martin and his live fish made from fused quartz, about which there is an ominous silence of late, even at Point Loma.

Notes from the Antipodes.—While a foreign member of the T. S. I have always been deeply interested in theosophical doings in Australia. At one time Australia was a battleground, when Mr. T. H. Martyn was living and the T. S. Loyalty League was fighting for decency against the infamous Leadbeater and the autocratic methods of Mrs. Besant. In those days news from Australia was awaited with great impatience. The police investigation of Leadbeater's rascalities, the firing of Mr. Martyn and his colleagues from the T. S. by Mrs. Besant, the ejection of the large Sydney Lodge, the attempt of Mrs. Besant, through Mrs. Ransom, to get possession of the Sydney Lodge property, the building and flunking of the Lord's hippodrome near Sydney, the coming of the Mighty Bishop Arundale and the general mess he made of affairs, all these were exciting and spicy reading. Since then the Adyar Section has dwindled from 2,300 to 1,200 and the pretentious magazine, filled with Leadbeaterian piffle, with fairy and angel stuff, has shrunk to the little *News and Notes*, interesting only because of the pathetic efforts of Miss Clara Codd to keep it alive. Now, the June-July issue, changed back to *Theosophy in Australia* and considerably enlarged, consists mostly of a full report of the annual convention at Melbourne. I read every word of it. Here I can report only two or three items. Nothing seems to have been done or said about the 2GB theosophical broadcasting station scandal and Dr. Arundale's connection with it (see last *Caric*). Clara Codd, having thrown up the General Secretaryship, Mr. R. G. Litchfield and Miss Mary K. Neff were proposed and Mr. Litchfield (said to be a competent executive) got the job, while Miss Neff was chosen National Lecturer. This is the lady who thinks that "there is no other society [than Adyar] which claims to know and teach the 'Secret Doctrine' before the world." (See Dec-Jan. *Caric*). Mr. Geoffrey Hodson was to be brought to Australia with his stage properties, fairies and angels, if the Section could afford it. A Director of Archives was authorized, who should write a history of the Section, and the Section's funny man, Dr. Bean, was considered. This is the gentleman who at one time openly defended in the Section's magazine the "Leadbeater method" for boys, and who was at the root of much of the trouble between the Sydney Lodge and Mrs. Besant. He would like the job and can be depended on to make it as worthless as possible as history—he is simply cracked on Leadbeater.

A Gem from George Arundale.—"There must be some very intimate relation between Theosophy and The Theosophical Society, or they would not have been reborn at the same time and to the same people." (April *Theosophist*, p. 3.)

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Not a few, lacking discrimination and critical ability, have been imposed on by the arguments in the recent book, *Who Wrote the Mahatma Letters?*, by H. E. and W. L. Hare, attempting to prove all the supposed letters from Mahatmas bogus, concocted and written by H. P. Blavatsky, who was therefore one of the greatest impostors of her time. That one of the authors was long a member of the T. S. and therefore supposed to be a competent authority has doubtless influenced some. This and forthcoming issues of the *Currier* will contain a series of articles analyzing the book and presenting evidence for the defense ignored by the authors. You should subscribe for yourself and some friends at once. Annual subscription, U. S. and Canada, 50 cents; foreign, two shillings sixpence or the equivalent (62 cents). Canadian paper currency and stamps, British stamps and blank postal orders accepted. Those interested in seeing how much fallacy, folly and folderol can be compressed into one volume can get the Hare book from the O. E. LIBRARY for \$3.75. The following, presenting the defense, can also be supplied:

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Bursting the Leadbeater Bubble

Ernest Wood's new book, *Is This Theosophy?*, just published, is the best exposé of Arhat Leadbeater yet written. Mr. Wood was long his private secretary and quite familiar with the wiles of the "Grand Old Man". \$5.50, from the O. E. LIBRARY.

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

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DID H. P. BLAVATSKY WRITE THESE MAHATMA LETTERS?

It would be a mistake to think that the recent book of Harold E. and William Loftus Hare, *Who Wrote the Mahatma Letters?*, is to be taken lightly or set aside as unworthy of consideration. Their thesis is that all of the alleged Mahatma letters, whether supposed to have been written by Mahatmas M. and K. H., or by any other Masters, were deliberately concocted and written by H. P. Blavatsky and palmed off on her dupes either directly or through the connivance of confederates and that the whole matter of Mahatmas is a hoax perpetrated by her.

It must be frankly conceded that many of these Mahatmic letters passed through H. P. B.'s hands, being delivered either directly by her or by some other person acting for her. If it could be shown that this applies to *all* of the letters, whether received by Mr. Sinnett or others, one would have to admit that the arguments of the Brothers Hare carry considerable weight. If, however, there are such letters, in the same Mahatmic handwriting, which could not by any possibility have been written or delivered by H. P. B., or instigated by her, or by any person who might have been employed by her, we should have a complete alibi for H. P. B., and the assumptions of the Brothers Hare with regard to the rest of the Mahatmic literature would rest upon a very shaky foundation indeed. Their arguments based on defective English, or on similarities of expressions of H. P. B. and the Mahatmas will count for little, for certainly no one has the right to assume that a Mahatma is necessarily omniscient with regard to classical English, while similar errors or colloquialisms are easy enough to discover in other cases without assuming that the writers are identical.

Below I shall present a few such letters which form a full and complete alibi for H. P. B., as well as for several other persons who might be suspected as having been her confederates. Exact references and data are given as far as obtainable.

One usually expects that an honorable person who proposes to demolish the moral reputation of another, whether living or dead, shall at least present whatever evidence may exist in their favor. He may not accept the force of such evidence and he may do what he can to confute it, but to act like a judge who would refuse to hear evidence for the defense and who would take up the time of the jury with utterly irrelevant matters is unpardonable. Have the Brothers Hare considered the letters which are presented below? They have not; they have preserved the silence of the grave about them. And it cannot be said that these letters were inaccessible, or that they had no space in their book to devote to them. They have devoted many pages to commenting on the vagaries of Annie Besant and C. W. Leadbeater, who had not appeared on the scene at all when the Mahatma letters were written and who therefore have absolutely no bearing on the subject other than to make a fatter book. And having ignored the evidence for

the defense and presented a mass of irrelevancies they write a big Q. E. D. "We have proved beyond question that H. P. Blavatsky was an out-and-out fraud and that her alleged Mahatmas were invented by her and were ignoramuses at that." They run amuck through the whole Theosophical Movement. I need not throw stones at the fragile scholarship of these authors here, but on a future occasion I may present some interesting facts about it. Here we are concerned only with certain letters, omitting mention of many another about which there might be a reasonable doubt, however improbable. For convenience these are numbered.

1. *Olcott's Philadelphian Communications*. See *Old Diary Leaves*, Vol. I, pp. 35-37. During the summer of 1875, before the organization of the Theosophical Society, Colonel Olcott was living in New York and H. P. B. in Philadelphia. Having occasion to go to Philadelphia to see H. P. B. and expecting to be absent but two or three days, he left no mail-forwarding address at his office or club, further than stating that he was going to Philadelphia. Finding, however, that he was likely to be detained longer than expected, and thinking that his office might perhaps forward mail to Philadelphia without street address, trusting that he might get it, he went on the second day to the Philadelphia postoffice and filed his temporary local address. On the very same day the postman handed to him *personally* letters from widely distant places which, on opening, were found to carry on the blank spaces inscriptions in a handwriting identical with that of certain supposed Masters with which he was already familiar. Curiously these letters, properly postmarked at place of origin, while addressed to New York, did not pass through the New York Postoffice at all, as shown by the absence of the forwarding postmark. The original postmark, the lack of a New York postmark, and direct receipt from the hands of the postman showed that no one but the original correspondents and the postal service had handled them. During his two weeks' stay he received many such letters, all bearing his New York address but none bearing the New York forwarding stamp. On the *Émile* theory of fraud one must assume either (a) that H. P. B. had tampered with the postal authorities and secured the letters and opened them, or (b) that she was in collusion with a number of Olcott's correspondents or other people in distant parts, who were trained to write the Mahatmic script familiar to Olcott and who wrote, or had written, these "communications" before mailing--rather a large proposition, one might think, as people do not do such things for nothing and H. P. B. was almost penniless. No good reason can be advanced for such an elaborate and costly conspiracy.

In the following the abbreviated references refer to Jinarajadasa, *Did Madame Blavatsky Forge the Mahatma Letters?* ("Did H. P. B. Forge?"), to his book, *Letters from the Masters of the Wisdom*, Vol II ("L. M. W. II") and to *H. P. Blavatsky and the Masters of the Wisdom* ("H. P. B. & M. W."), a Transaction of the Blavatsky Lodge, London, prepared by Annie Besant and first issued in 1907. Reference is to the 1907 edition and to a later American edition which has a different pagination.

2. *The N. O. Trivedi Letter* (H. P. B. & M. W., p. 18; Am. ed. p. 30). I quote:

"On the 17th of March, 1884, Mr. Narotamiam Utianram Trivedi was at the Headquarters, Adyar, and wrote out some questions on a sheet of foolscap: 'I wanted Damodar to have the questions answered, but he did not take any notice of them. At about noon I sat at a table, with Mr. Damodar opposite to me. This was in the office room downstairs. I read over to myself the questions I had written out, and laid the paper upon the table. In a few minutes, while I was talking to Damodar, the paper disappeared, and I silently remarked this, but I kept on talking, and in a short while an envelope was found lying upon the floor. It was addressed to me, and, on opening it, I found my own sheet of questions written in blue pencil. The answers

to my questions were full, and had been written close to each of the questions on my own paper. The handwriting was that of Mahatma K. H. Madame Blavatsky and Colonel Olcott were then not at Adyar, but had proceeded to Europe, and were probably in Paris."

Mr. Trivedi was a highly regarded member of the T. S., referred to as late as 1896 by Olcott (*Old Diary Leaves*, Vol. VI, p. 2), and above suspicion. The questions and answers, copied from the original document, will be found in *The Theosophist*, July, 1907, p. 782, and in Jinarajadasa's *Letters from the Masters of the Wisdom*, Vol. I, p. 89. The answers are concise and pertinent to the inquiries. The records show that H. P. B. and Olcott were then in France. No one in Europe could possibly have answered immediately questions propounded in India, the nature of which was specific and not of a general character. The only person who could be suspected is Damodar, who might have soothed Mr. Trivedi to sleep while he was talking, secured the paper and written the answers on the same sheet. Hardly likely. And then, too, the replies were written in the K. H. script, the same that the Hare Brothers would have us believe to be the property of H. P. B. And as for Damodar, see the Tatyia letter (No. 7) below, written in Bombay in K. H. script when H. P. B. was in Germany and Damodar in Tibet.

A Mahatma Letter on a Railway Train

3. *The Keshava Pillai Letter* (H. P. B. & M. W., p. 18; Am. ed. p. 31). Mr. R. Keshava (or Casava) Pillai was an Inspector of Police. He says:

"In the year 1882, while I was travelling by railway between the Allahabad and Mogul Sarai stations, a letter fell in the compartment of the railway carriage in which I was sitting. I was alone in the compartment, and the carriage was in motion. I had wished that Mahatma K. H. should give me instructions regarding a certain matter about which I was then thinking, and when I opened the letter I found that my thoughts had been answered, and that the letter was in the handwriting of Mahatma K. H., whose writing I know so well. Madame Blavatsky was then in Bombay."

This letter will be found in *L. M. W.* II, p. 130. Note (a) that H. P. B. was in Bombay, 800 miles distant, (b) that Mr. Pillai was alone, (c) that compartments on Indian railway carriages are completely separated, (d) that the train was in motion, and a letter could not have been delivered except through the door or window from the outside, (e) that the writing was that of K. H., known to Mr. Pillai, who had had several letters from him before, (f) that the original is at Adyar and was copied by Mr. Jinarajadasa, who is fully familiar with the K. H. script, and (g) that the letter was an immediate reply to questions in the Inspector's mind. Had H. P. B. in Bombay written the letter she would have had to know what Mr. Pillai was going to be thinking of, on just what train he would be travelling, and would have had to bribe a guard. A somewhat similar case is letter No. 5 below.

4. *The Bharani Shankar Letter* (H. P. B. & M. W., p. 19; Am. ed. p. 31). I quote:

"When Pandit Bhavani Shankar was staying at Mr. Sinnett's house in Allahabad, in March 1882, Madame Blavatsky was in Bombay. Mr. Sinnett one evening gave him a note addressed to the Mahatma K. H. The Pandit put the letter near his pillow, locked his doors, lighted his lamp, and was alone. Between ten and eleven he saw his Master astrally, and he took the letter. The next morning he found the answer under his pillow, addressed to Mr. Sinnett, and handed it to him."

Here, whether or not one accepts the vision of the Master as real or illusory, the fact remains that H. P. B. was in Bombay, 800 miles distant, that the letter was an almost immediate reply to Sinnett's questions, and that writing must have been K. H. script, with which Sinnett was

thoroughly familiar. The only persons concerned were Sinnett and Pundit Bhavani, unless we assume that some confederate of H. P. B., skilled in K. H. script, had climbed into the Pundit's bedroom, secured the letter, written the reply and climbed back to deliver it. Sinnett (*Occult World*, Amer. ed., p. 222) describes a similar incident, or more likely the same, in which two letters were answered through the agency of "Bhavani Rao, a young native candidate for *chicki-ship*," who spent two days at his house in company with Colonel Olcott. Was it perhaps the Colonel, with his long beard, who sneaked into Bhavani's bedroom and was mistaken for Mahatma K. H.?

5. *The Hübbe-Schleiden Letter* (H. P. B. & M. W., p. 20; Am. ed., p. 33). I quote:

"On the 1st August, 1884, Madame Blavatsky being in England, Colonel Olcott and Dr. Hübbe-Schleiden were travelling from Elberfeld to Dresden by express. As the latter partly rose from his seat to hand the railway tickets to the guard, Colonel Olcott noticed something white lying on the seat; it turned out to be a Tibetan envelope, in which was a letter from Mahatma K. H. in His well-known writing."

This letter will be found in *L. M. W.* II, p. 136. It was addressed to Dr. Hübbe-Schleiden and was copied from the original by Mr. Jinarajadasa. This would rule out H. P. B. as the writer. She was in England, would have had to know on just what train in Germany Colonel Olcott and Dr. Hübbe-Schleiden would be traveling, and would have had to bribe an unknown guard on an unknown train to drop the letter while taking the tickets. Further, there was no reason why H. P. B. should know the train, as they were traveling, not towards England, but away from it. Otherwise we should have to charge either the Colonel or the Doctor with being still another master of the K. H. script which the Brothers Hare would fasten on H. P. B.

6. *The Srinivasa Rao Letter* (H. P. B. & M. W., p. 25, Am. ed., p. 43). P. Srinivasa Rao was Small Court Judge in Madras and a well-known theosophist. He states:

"On the 4th March, 1884 (Madame Blavatsky and Colonel Olcott were at this time on the ocean, having left Bombay on Feb. 29th, for Marseilles) I, owing to certain domestic afflictions, felt exceedingly miserable all day." He went to Adyar, and on seeing Damodar, said he wished to see the Shrine. "He conducted me to the Occult Room upstairs forthwith, and unlocked the Shrine. He and I were standing hardly five seconds looking at the Mahatma K. H.'s portrait in the Shrine, when he (Mr. Damodar) told me that he had orders to close the Shrine, and did so immediately. This was extremely disappointing to me. But Mr. Damodar reopened in an instant the Shrine. My eye immediately fell upon a letter in a Tibetan envelope in the cup in the Shrine, which was quite empty before. I took the letter, and finding that it was addressed to me by Mahatma K. H., I opened and read it."

It is in evidence that the wall back of the Shrine was intact at this time, or at least as late as February 15th, 1884. If we insist on incriminating H. P. B. we must assume that she had written a letter to Judge Srinivasa Rao in K. H. script before sailing, had left it with Damodar to slip into the Shrine for the purpose of fooling the Judge. We must also assume that Damodar was a sufficiently expert juggler to have slipped in the letter while being intently observed by an intelligent man.

Can the Hare Brothers Explain This?

7. *The Tookaram Tatya Letter*. This was described in the June-July *Critic*, but for the sake of completeness I quote what was said then. The letter to Olcott with the K. H. letter written on the back, with facsimile of the latter, will be found in Jinarajadasa's *Did Madame Blavatsky Forge the Mahatma Letters?* pp. 21-23. Repeating from the *Critic*:

On June 1st, 1886, Col. Olcott, then at Adyar, wrote a business let-

ter to Mr. Tookaram Talya, a well-known and highly reputable theosophist living in Bombay. Mr. Talya replied June 5th, appending an inquiry about Damodar. When received by Col. Olcott it was found that the blank back of the paper was covered by a communication in the well-known K. H. script, conveying information about Damodar. This letter was seen and certified to and endorsed by T. Subba Row, Mr. Cooper-Oakley and another . . . Now the interesting point is that at this time H. P. B. was in Germany, yet the letter is undoubtedly K. H. script, and signed by him. It was not on the back of Talya's letter when he wrote it—the paper was too thin to permit its escaping notice,—yet it was there when Olcott received it. Even assuming that some confederate of H. P. B. in Talya's office had had a chance to write it before mailing, or that another confederate in Olcott's office had tampered with it, or even that Talya, known to be an honorable man, had written it, the fact remains that a perfect sample of K. H. writing was produced in India by another than H. P. B. herself, who was in Germany.

8. *The Olcott-Shannon Letter.* In August, 1888, Colonel Olcott was voyaging from India to London on the steamer Shannon. H. P. B. was in London or Paris—she had left India in March, 1885. He "received phenomenally", to use his own words, in his cabin, the day before reaching Brindisi, a long signed letter from Mahatma K. H., advising him what to do on reaching London. This letter is in the Adyar archives and may be found in Jinarajadasa's *Letters from the Masters of the Wisdom*, Vol. I, (p. 50-56; notes, p. 116). In this case, in order to implicate H. P. B. in the writing of this letter one must suppose that she had sent it to some confederate in India or Egypt, who boarded the steamer, traveled to Europe, and dropped it in Olcott's cabin while he was there without being detected. Of course she would have had to pay the confederate's traveling expenses and a fair honorarium, including insurance against damages should the irate Colonel have caught him at his trick and punished him.

Other letters could be cited, but as space is lacking and as many of them do not absolutely exclude the possibility of the connivance of H. P. B. or others acting under her direction, I limit myself to the above, which seem to me to be conclusive in her favor. Bear in mind that an immediate reply to a question propounded or thought of could not have been made by any person at a distance. No theory of confederates would admit of a person in Europe promptly replying to a question raised in India. All of the letters, except those under No. 1, were written in the characteristic K. H. script, either so stated, or to be recognized by the recipient who was familiar with it, and who would have suspected any other writing. Further, it will be noted that no one person who might be suspected could have written all of these letters and that on any theory of forgery several persons must be assumed, all well practised in writing K. H. script. Let us summarize briefly.

Summary of Results

No. 1. Letters in other scripts than that of K. H. H. P. B. is excluded.

No. 2. H. P. B. and Olcott excluded, as being in Europe. Almost immediate reply to questions. Only Damodar could be suspected.

No. 3. Immediate reply to mental queries received on moving train; H. P. B. 800 miles distant; H. P. B., Olcott and Damodar excluded.

No. 4. Immediate reply to queries by Sinnett; H. P. B. (800 miles away) excluded, Damodar not present.

No. 5. Received on moving train in Germany; H. P. B. in England; only Olcott and Dr. Hübbe-Schleiden could be suspected.

No. 6. Olcott and H. P. B. on the ocean; Damodar might be suspected.

No. 7. H. P. B. in Germany; Damodar in Tibet; only Talya, Olcott, or some unknown person with access to Talya's or Olcott's mail, able to write like K. H., might be suspected.

No. 8. H. P. B. in London or Paris. Only alternative is that Oleoff faked the letter himself. The tenor of the letter makes this altogether improbable.

The only conclusion I can reach concerning these letters (those under No. 1 being in a different script) is that no *one* person could have written them and in the same script and that even then it would have been impossible for that person, if an ordinary human being, to have answered inquiries immediately and to have delivered the letters on a moving train in another country or on shipboard. Apparently the only conclusion possible is that they were written by someone of entirely superhuman powers, using methods of which we know nothing. And in this we have exactly the Superman or Mahatma whose existence the Brothers Hare attempt to disprove. It may be a hard matter to admit what would ordinarily be called a miracle, but what is one to do? Certainly not to evade the facts as do the Brothers Hare, and to fall back on a vociferous Q. E. D.

The Hares' Solution—All Liars!

And what do they do? When their attention has been called to these matters the best they can do is to write to the *London Spectator* (July 24, 1936) that:

"We have proved that the Letters were conceived in the mind and written by the hand of Madame Blavatsky, and we submit that this fact deprives her teaching of the celestial authority which she sought to claim for it As for the four persons who are alleged to have seen the 'Masters' we have no confidence in them. Colonel Oleoff was the partner of Madame Blavatsky while Damodar and Babajee were her creatures.

"The apologies for 'precipitation' have been exposed in our book and cannot be repeated here. There is no use in appealing to psychophysics when fraud is the only possible explanation."

A Theosophical Giraffe

In short, these two gentlemen excel the Psalmist. He said in his haste "all men are liars." The Hares say it deliberately and stick to it. They remind me of the countryman who went to the circus and saw a giraffe. This was too much for him and he exclaimed: "There ain't no such beast."

I am not through with this book of the Brothers Hare. And I shall have reason for recalling the admonition about stone-throwing to those who live in glass houses.

Who Will Write to This Prisoner?

Note.—The following letter appeals to me and I hope that it may to some of our readers who have a little leisure for correspondence. The institution is the Washington State Penitentiary. In writing, please mention the O. E. LIBRARY LEAGER and write the prisoner's register number after his name.

O. E. Library Asso.

Aug. 16, 1936

Dear Sir:

I have heard that you find people to write to men in prison who has no people or anybody to write to. I would appreciate it very much if you would find someone who would write to me. My name is Buddy Brown and I am 22 years old. My people died when I was 4 years old and since I was 9 years old I have had to make my own way. I am in prison at the present time due to the fact that I had no money and could not secure work. I have no friends or people of any kind and would sure like to hear from someone once in a while.

Yours truly

Buddy Brown, No. 16613
Box 520, Walla Walla
Wash.

AMORC, the Ballards and the Mount Shasta Myth

Mount Shasta, in northern California, which for some years has been the center of weird stories, seems to be falling into disrepute. Rumors were current of a strange people inhabiting its slopes, supposed to be descendants of the ancient Lemurians. Prof. Edgar Lucien Larkin of California, an amateur astronomer and a sort of occultist who. It is said, finally went crazy, claimed to have seen through his telescope strange lights and mysterious ceremonials on the mountain, though he was several hundreds of miles distant and would have had to see through an intervening mountain. Apparently instigated in part by Larkin's story H. Spencer Lewis, Emperor of AMORC, published in 1931, under the pseudonym Wishar Spenic Cervé, a book entitled *Lemuria, the Lost Continent of the Pacific*, in which Mount Shasta's wonders were featured. This gave impetus to the fables. Parties went to Mt. Shasta to find the Lemurians, while adventurers made some money by organizing parties to seek for purported hidden treasures and decamping with the funds. Finally one G. W. Ballard, alias Godfré Ray King, wrote a most entertaining but preposterous book purporting to be a true story of his miraculous adventures on Mount Shasta with an "Ascended Master", Saint Germain. Meanwhile, however, merchants and newspaper editors in the vicinity of Mount Shasta, in reply to inquiries, stated that there was no truth in the stories and that there was nothing unusual about the mountain. The California state forester in charge of Mount Shasta, who knows every foot of the region, absolutely denied the veracity of the stories about a mysterious people living on its slopes. These correspondents regarded the stories as gotten up by enterprising writers to sell.

The Emperor Gets Cold Feet

All of these things were a bit too much for Emperor Lewis. He didn't intend to start such a hubbub and, apparently, didn't expect to have a rival like the Ballards who made use of Mount Shasta as the foundation of a cult which might withdraw the patronage of the credulous from AMORC. Consequently in his July *Rosicrucian Digest* (p. 232) under the title "The 'Great Master' Hoax" he expressed his regret at having mentioned Mount Shasta in his book. He says in part (p. 234):

"But we never suspected that sane men and women would believe one-tenth of the foolish, fantastic, extremely improbable stories that a score of individuals and groups have invented in the past two years and issued for the purpose of leading men and women to the foothills of Mount Shasta, and incidentally leading them also into disgrace, dishonor, imprisonment and even suicide. If we could retract today everything we have ever said about Mount Shasta, we would gladly do so, and thank God for the opportunity. But the books are now in the public libraries, and the stories that have been reprinted from our book in newspapers and magazines and partly verified by recent explorations, cannot be retracted, and all we can do is to continue to republish the original statements in our book and then show by comparison with the idiotic propaganda of these other individuals and groups just how foolishly they are being misled by exaggerated statements and money-making illusions."

In short, Mr. Emperor Lewis is sorry he ever said anything about Mount Shasta and would gladly retract everything he ever wrote about it, yet he is still selling the book and advertising it in the very same issue of the *Rosicrucian Digest* and not as a remnant either. God has given him the opportunity of withdrawing it which he so much craves, but he does not avail himself of it. Why? Ask the Emperor himself.

Meanwhile the Ballards—Mr. and Mrs. Ballard and the Following Boy—seem to have tired of Mount Shasta as a rendezvous for Ascended Masters—it was getting to be entirely too public—and have removed their entire outfit and stage properties to the Royal Teton, a mountain

in north-west Wyoming, not as accessible as Mount Shasta, where in a cavern deep in the bowels of the mountain the Ascended Masters and Mistresses, ladies and gentlemen from Venus, yea, even the Great Cyclopaen from the Central Sun of the Universe confabulate and project cycles of various colors for the saving of the nations, especially the United States. Even the "All-Seeing Eye of God" is stored here, fixed in the north wall. But alas, nobody can find the cavern unless by special invitation from the Ballards or an Ascended Master, so expeditions are useless and the Ballards have the monopoly. But that is another story. Those that be suckers, let them be suckers still.

Colonel Olcott's "Old Diary Leaves"—Volume VI

Old Diary Leaves; the Only Authentic History of the Theosophical Society. By Henry Steel Olcott. Sixth Series, April, 1896—September, 1898, 423 pages, with Appendix and Index. Adyar, 1935 \$3.50 from the O. E. Library.

The first volume of Colonel Olcott's *Old Diary Leaves* was published in 1895 and contained an account of his relations with H. P. Blavatsky and the Theosophical Society from 1874 to the departure of the twin for India in December, 1879. Since 1895 several more volumes have been published, the last being Volume VI, now at hand, which concludes the series. With the possible exception of Volume I all consist of reprints of chapters appearing in *The Theosophist* between March, 1892 and December 1906, at which time Col. Olcott ceased writing them. The present volume brings the history up to and including September, 1898. One learns from the preface that:

"The chapters of this volume, originally appeared in *The Theosophist* from January, 1905 to December, 1906, complete the story of The Society as written by the President-Founder. But material for further history is available in the Diaries, which he regularly kept up to the time of his death; and they are deposited in the Archives at the Headquarters."

Whether these will ever be published is problematical. They would contain the account of the famous Leadbeater scandal, and it is too much to expect of anyone under present influences in the Adyar T. S. to do this. If published at all they would be garbled beyond all semblance to truth.

Volume I bears the subtitle "The True History of The Theosophical Society". The subsequent volumes are described as "The Only Authentic History of the Theosophical Society". Perhaps so, but I regard this as unfair to Mr. Jinarajadasa's Fiftieth Anniversary volume, *The Golden Book of the Theosophical Society* which, whatever its shortcomings, is an invaluable book of reference for students of theosophical history. But it is obvious that a narrative based on a diary is likely to contain fewer errors than one exposed in part to lapses of memory.

The *Old Diary Leaves* series has been criticized as being more of an autobiography of Colonel Olcott than a history of the Society and, indeed, the narrative of the Colonel, with his chatty ways and fondness for anecdotes, often suggests more a conversation over a highball and cigar at a club than a serious history. A Spanish bull fight described in the preceding volume V (pp. 317-319) and an account of the eruption of Krakaton (pp. 191-196) and of the attacks of bedbugs on the Colonel and Miss Edger (pp. 352, 359) as well as information as to when he went to bed and when he arose have nothing to do with the history of the Theosophical Society, interesting as they may be.

Still, that was the Colonel's way of writing history. Had he not given free rein to his conversational inclinations he might well have omitted many an apparent triviality which—who knows?—may form an important clue when a more serious if not more detailed history comes to be written. And we are thankful that in the last two volumes more attention is given to stating dates and one is not, as is the case with the earlier volumes, driven to profanity when desiring to fix the exact

date of some occurrence. Now we can even tell just when the headings feasted on "the fresh Australian body of" Miss Edger; otherwise we should have to depend on some clairvoyant to look it up in the akasha.

Colonel Olcott was a man of strong feelings and at times allowed his prejudices to get the better of him. About one-third of the fifth volume is devoted to the Judge affair, and here he often permitted his convictions to get the mastery over his sense of justice, and gave vent to expressions of bitterness which, no matter what one may think of the merits of the case, seem to be unwarranted. Whatever conclusions one may reach concerning the character and acts of Mr. Judge it must be admitted that there were just as sincere and honorable people among his supporters as among his opponents. In the present volume he goes out of his way at times to abuse Judge and shoot his pellets at Katherine Tingley and her doings in an entirely unfair and undignified fashion, as witness his ridicule of her World Crusade for theosophical propaganda which, however ill-advised, was no worse in its intentions than one of his own lecturing tours. His statements about the E. S. T. successorship matter after the death of H. P. B. (p. 323) are not only biased, but untrue to the facts as proved by the printed E. S. T. documents of the time. But for that there is no space here.

We have then, in *Old Diary Leaves*, aside from endless data which may be of use to the student, a picture of an earnest, devoted, but at times exceedingly biased person whom we cannot help loving despite his manifest shortcomings and seeming vanity and egotism. The reader who may be disposed to judge him harshly, to grow indignant over his strictures on various persons, Judge and Tingley above all, but even Swami Vivekananda and the kindly Anagarika Dharmapala, will do well to recall what the Master K. H. wrote of him to Sinnett (*Mahatma Letters*, p. 14):

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

Whatever its faults this final volume will be indispensable to students of theosophical history who are after events and dates. It has an excellent index and a table of contents of all preceding volumes.

One wishes that present day Adyarite officials would note that the Colonel's middle name is *Steel*, not *Steele*, though Dr. Arundale and Mr. Cook would have us think otherwise. So ignorant are T. S. officials of this simple fact that the cornerstone of the building at Wheaton contains a document in which it appears that the T. S. was founded by Henry *Steele* Olcott. Perhaps some future historian of the American Section will change Mr. Cook to Cooke.

Halleluiah, Amen!—A contemporary says: "H. W. T., Detroit, asks our opinion of the Bhagavad Gita and advice as to his reading it. He asks us to mail a reply to him but he didn't enclose a stamp. Now, we do not intend to be small about a matter of postage, but we argue that the correspondent who doesn't care three cents worth about our reply doesn't care enough." We agree. We get letters with questions which would require pages and hours to answer, from people we never heard of and who don't think the expected reply worth three cents. In general we do not undertake to correspond with non-subscribers—no time.

At The Periscope

Latest News in Brief.—Bhavani Shankar, veteran Indian theosophist, died July 4th, aged 77 years.—L. W. Rogers changes mind: will continue *Ancient Wisdom*; full supply of ghost stories.—Capt. Sidney Ransom to stay in America another year.—Margaret Sanger's Adyar address on birth control in Aug.-Sept. *Theosophist*; enthusiastically endorsed by Geo. S. Arundale, likewise Hukamul.—Directors American Section, T. S. (Adyar) issue warning against coquetting with outside cults in lodge quarters; should stick to Theosophy, says Capt. Ransom.—A. J. Hamerster discusses St. Germain in Feb.-Sept. *Theosophist*, but neglects to mention Ballard & Co.; says that H. P. B. was once a Father Zinsky; got that from Beauin, who got it from Leadbeater, who got it Lord knows where.—C. J. discusses in Sept. *Theosophist* "Why did God make the Universe?", but gives it up.

Pandit Bhavani Shankar and the Master K. H.—I learn from the August *Theosophical Movement* (Bombay U. L. T.) of the death of Pandit Bhavani Shankar, July 4th, aged 77 years. He is the one who, as mentioned elsewhere in this *Curio*, was visiting Sinnett at Allahabad in March, 1882, and was the means of transmitting a letter from Sinnett to Mahatma K. H. and receiving a written reply within a few hours, without going out of his bedroom, H. P. B. being at that time 800 miles away at Bombay. The reply is doubtless one of the several K. H. letters received by Sinnett about that time and now printed in *The Mahatma Letters*. This interesting fact is one of those which the Messrs. Hare find it best to ignore in their effort to prove that the Mahatma letters were written by H. P. B. From his twentieth year Bharani was a devoted and active worker for Theosophy in India and was universally respected and beloved. His favorite textbook was the *Bhagavad Gita*. He is mentioned in *The Mahatma Letters*, pp. 279, 410, and is spoken of with affection by Olcott in *Old Diary Leaves*, Vol. VI, p. 399, in 1906. *The Theosophical Movement* tells us that after 1909 "serious differences with the Adyar leaders resulted in his limiting his services to small groups of independent students who needed him" and that after the formation of the Bombay United Lodge of Theosophists he associated himself with it and lectured under its auspices. The *T. M.* prints a signed statement of Bhavani to the effect that he had many times seen the Mahatmas and heard them talk.

Theosophy for Children.—The Point Loma T. S. has long published a little monthly called *The Lotus-Circle Messenger*, intended for small children and for their parents and teachers in guiding them. Between these small children and those of an age suitable for their joining a regular theosophical club carried on after the Point Loma system, there was an uncovered gap. *The Lotus-Circle Messenger* has now increased its scope so as to cover these, and has become *The Junior Theosophist and Lotus-Circle Messenger*. The plan seems a good one and should be encouraged. The annual subscription is fifty cents for the U. S. and dependencies, Central and South America and Cuba, and sixty cents for other countries, with special rates for bulk orders, to be sent direct to Theosophical University Press, Point Loma, Calif.

German Section of Adyar T. S. Goes "Caput"—The German Section of the Adyar T. S. has been dissolved by action of its Council. No reasons have been published—possibly through superior orders from Mahatma Hitler.

Lingvist Extraordinary.—We learn from *Theosophy* (February, p. 147) that "H. P. B. (or her Masters, which for Theosophists is the same thing, since she was Their agent, not her own) knew Senzar, Sanskrit, Tibetan, Chinese, and every other language living or dead . . ." We would like to know the authority for this astonishing claim.

Theosophical Ostriches.—The ostrich is said to have two peculiarities. He will swallow anything offered him, including buttons, bolts and ten-penny nails. Also, when in danger, he will bury his head in the sand, thinking thus to exclude an unpleasant reality. Both types are to be found among theosophists. There are those who will swallow anything, from Leadbeater's *Lives of Alogon* by Ballard and Spalding. But I am more concerned at present with the other sort. Attention has been called to a book by H. E. and W. L. Hale, attempting to knock the props from under Theosophy, to prove that H.P.B. wrote the *Mahatma Letters* and invented the Mahatmas themselves. I expected that the theosophical journals would rise as a unit against the fiction, fallacious and fallacies of this book. There has been a somewhat feeble attempt on the part of some to protest, but few have met argument with facts. One group in particular, acting as if by common agreement, has either entirely ignored the book, which has been given sufficient advertising, or without referring to it has contented itself with observations on the nature of "reception", but dare a word in open defense of H. P. B. against the charges. This I regard as downright cowardly and the persons in control are like the ostrich which sticks its head in the sand.

2. *Theosophical Murderer.*—There has been much excitement in Sweden lately over a series of murders perpetrated by a gang of thugs headed by one Thurneman, who, on trial, declared in court that he had studied Raja Yoga and Theosophy and did not consider murder wrong. Naturally, if unjustly, this has created much prejudice against Theosophy and a vigorous polemic has ensued. While it is to be deplored that Theosophy should be so misunderstood it would appear that those theosophists are really to blame who insist on the ultra-karmic theory held in some high quarters that all suffering, no matter how, when or where, is the result of some misdeed in the past on the part of the sufferer. Thurneman, apparently, concluded that in murdering his victim he was simply acting as the agent of karma in inflicting suffering which the victim had himself earned, and that as an agent of karma he could not be held karmically responsible. The conclusion seems logical enough. As long as some theosophists persist in believing and teaching that there is no such thing as unmerited suffering, that every bit of suffering inflicted on a victim is due to his getting just what he deserved, they must concede that the offender is but obeying the law of karma as its agent, and therefore can not be held guilty. Theosophy, so-called, is responsible for many follies, and that which insists that all suffering is karmic is perhaps the worst and most dangerous. That some "otherwise excellent theosophists" can use yards on yards of paper and thousands on thousands of words in trying to justify the extreme theory of karma does not go one hair's breadth towards disproving the patent fact that he who acts under a law cannot be held punishable under that law. The case of Thurneman is an extreme one, but that the belief in the extreme theory of karma has been held as an excuse for disregarding the sufferings of the poor is too obvious and can be substantiated by printed statements of its believers.

Captain Sidney Ransom.—During the past year Captain Sidney Ransom, an English theosophist, has been lecturing before the lodges of the American Section, T. S. (Adyar). He seems to have met with great favor and during the absence of Mr. Cook at the International Convention at Geneva was appointed acting president in his place. Captain Ransom is the other, and it would seem, better half of Mrs. Josephine Ransom. Though brought up in the Leadbeater tradition it seems to have damaged him less than most, and my impression gathered from hearing his lecture and reading his occasional notes in *The American Theosophist* is that the Section would do well to hold on to him. I understand that he has arranged to remain another year.

Mr. Rogers Changes His Mind.—In the last *Curio* I stated in the news summary that Mr. L. W. Rogers would discontinue his monthly, *Ancient Wisdom*. I can't help it, for he said so himself. Now, in the very next issue he says he will continue it, owing to protests from friends. It will be issued from St. Louis and Mr. Charles E. Lantz will be managing editor and Mr. M. B. Hudson publisher, while Mr. Rogers will contribute as much as he can. From this date it will be published from 340 Merchants Exchange Building, St. Louis, Mo. I had already prepared his obituary and epitaph. Mr. Rogers' "Personal Opinions" are always interesting and he says things few other theosophical writers venture. Otherwise, the paper seems bound to continue largely as a pot-pourri of astrology and ghosts, which is passed off on an ill-informed public as "Theosophy."

The Hare Twins and "A Label on a Laureate".—The Hare Brothers, in their book, *Who wrote the Mahatma Letters?*, in their haste to demolish the Mahatmas, have fallen into a pit they designed for the Master K. H. On page 123, under the sub-heading "A Label on a Laureate" they say: "Mahatma K. H. winds up Letter XI [*Mahatma Letters*, p. 51] with six lines of very poor verse, adding: 'You might have closed your book with those lines of Tennyson's "Wakeful Dreamer".' We cannot find the lines in Tennyson's works; nor could Mr. Stanett, apparently . . ." But the joke is on the Hares. If the reader will refer to Stanett's book, *Tennyson an Occultist* (pp. 56-7), published in 1920 and to be found in any good theosophical library, he will find it stated that these six lines of verse form the conclusion of a poem of 46 lines entitled "The Mystic", published by Tennyson in 1830 in a volume, *Poems Chiefly Lyrical*, but for some unknown reason omitted from later editions of his works. This is confirmed by a London correspondent who informs me that with the aid of Charles Tennyson she traced this volume, now very rare, but to be found in the British Museum Library. Further this particular poem is listed in the British Museum Bibliography of Tennyson. In their attempt to prove the supposed Mahatma K. H. an Ignoramus they have shown their own carelessness and ignorance; it is they who have labeled the Laureate by calling his poem "very poor verse". Worse, they have libeled the Mahatma himself. But what's the difference? He is only a fiction of H. P. B.'s invention, and even their supposed "scholarship" which appeals to the reviewers of the *London Times* and *Spectator* must be allowed some license. P. S. The poem in question occurs in the Houghton Mifflin Company's edition of Tennyson, in the Author's Household Edition, published in 1877 by James R. Osgood & Company, Boston, (page 409) and in the Aldworth Edition, published by David McKay in 1901, (Vol. III, page 160).

Apologies to "The Welsh Theosophical Forum".—I regret having misquoted *The Welsh Theosophical Forum* (May, 1936) in the *Curio* of April-May (p. 10). The passage misquoted should read: "There is not a scrap of evidence, we are told, that what is new in *The Esoteric Tradition* was not made out of whole cloth by Dr. de Purucker." Owing to defective printing of my copy—the *Welsh Forum* is mimeographed—the word "new" looked like "row" and was read as such by several persons who inspected H. WIG's correction, which I am glad to make. I must withdraw my statement that "The *Curio* said nothing of the sort, nor anything remotely resembling it." It did just that. In its review (February, 1936) of Dr. de Purucker's book the *Curio* maintained that "Esoteric Tradition" means esoteric teachings handed down from the past, not something new, and that if any new conceptions are presented, as they certainly are, the author should distinguish them from the traditional, which he does not. Further unless he gives another authority for such new conceptions, which he does not, one is justified in regarding them as his own, or, if you prefer the somewhat vulgar expression of *The Welsh Theosophical Forum*, as being "made out of whole cloth". Dr. de Purucker certainly stated (see above review, also his Second

General Letter) that he was going to "issue new B. S. teachings" which "neither H. P. B. nor W. Q. J. nor even K. T. had." In the absence of any specified evidence to the contrary, and he has given none, one is entirely justified in assuming that they are the products of his own brain. Further, as the August *Theosophical Forum* of Point Loma, edited by Dr. de Purucker, reprints with approval the *Witch News*'s article, which deliberately justifies making false quotations in order to accomplish a purpose and even features the false quotation, I must withdraw my statement in the same Periscope note: "That this is a sample of the ethics inculcated by Point Loma I am unwilling to believe." I regret to have to say that I am now compelled to believe it.

The Ballard's and the "Mighty I AM Presence".—It is of interest to note that whereas neither Ballard nor the windy Ascended Master Saint Germain once use the phrase "Mighty I AM Presence" in the former's book, *Unveiled Mysteries*, published in 1924, in recent times both of these worthies employ it constantly, so it seems to be a later invention. Whether Saint Germain has just invented it and communicated it to Ballard, whether Ballard devised it and Saint Germain caught on, or whether Ballard and Saint Germain are one and the same, must be left for each to decide for himself. A further interesting point is that while the "Ascended Master Jesus" was scarcely mentioned in the book or in the earlier lectures, of late he is very much to the front, and his picture, painted by the Quaker Oats artist, is exhibited and for sale at lectures along with that of Saint Germain. A critically inclined person might be disposed to think that this is an afterthought, intended to draw professing Christians into the Ballard fold. But why be modest? The Ballard's might appeal to Roman Catholics by introducing an Ascended Virgin Mary, to Mormons by bringing in an Ascended Saint Joseph Smith, and even to theosophists by an Ascended Saint Leadbeater. The suckers are many and one can't put out too many lines, in fact, a drag-net would be more appropriate. But having captured "The All-Seeing Eye of God" and imbedded it in the wall of a chamber in the depths of the Royal Teton, the Ballard's would seem to have no more worlds to conquer and there is nothing left but to reap the harvest.

Mrs. Sanger at Adyar.—The *Critic* is entirely non-committal on the question of birth control, and merely calls attention to the post-convention address at Adyar of Mrs. Margaret Sanger, noted birth control advocate, published in the Aug.-Sept. *Theosophist*. Her address is enthusiastically endorsed by Dr. Arundale who says: "She is one of the few in the world who are really pioneers for the right. She is one of that small band of people all over the world, each of whom has suffered for the right and therefore has all the more right to speak to us and to lead us forward to the future." With Dr. Arundale standing for birth control and Mr. Jinarajadasa for the Leadbeater method, the T. S. may have to revert to the old-fashioned method of budding.

What is Astrology?—Here is a new definition (Sept. *Beacon*, p. 184). "Astrology is a symbolical system of measurement and interpretation, in which the cyclic interrelationships of the cosmic bodies moving around an observer, situated at a point of the surface, or generically at the center of the earth, are taken as figurative representations of the relations and movements of the physio-psychological forces which operate upon and condition the destiny of this observer, the term 'destiny' including the evolving pattern of events of a life in so far as those affect the center of awareness of the individual or group entity." Another writer quoted on the same page defines it as "the science of the relationship of everything with everything else." This last suggests a sort of relativity theory, but as for the first, I feel like fainting; a glass of whiskey, please. It may mean something in the mind of the writer, but to me it suggests nothing but an audible vacuum on a rampage.

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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 Carrio, 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. 433 pages, \$3.00; from the O. E. LIBRARY.

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

Mandy P. Hall on Genuine and False Occultism

The series of twelve monthly letters (1935-6) by Mandy P. Hall, exposing the ways and wiles of false teachers of occultism, whether self-deluded or out for the cash, and the pitfalls which endanger the unwary and inexperienced student, has now been published in book form. Highly recommended by the Carrio. A study of these letters may save you from the many false paths. \$2.00, from the O. E. LIBRARY.

Are the Mahatmas Fact or Fiction?

The recent attempt of the Hare Brothers to discredit the Mahatma Letters, to prove H. P. Blavatsky a common swindler who invented the Masters for her own purposes, and to knock the prisms from under the Theosophical Movement, makes the following books of great importance at the present time. Theosophists who are unwilling to play the ostrich stunt should know about these letters and the strong evidence for their authenticity; they should be prepared to defend their position by knowing the facts, not by accepting the authority of some leader. For this purpose the following books are recommended, all obtainable from the O. E. LIBRARY:

The Mahatma Letters to A. P. Sinnett, ed. by A.T. Barker; the most important theosophical book of this century, \$7.50.

Letters from the Masters of the Wisdom, Vol. I, ed. by Jinarajadasa, \$1.25.

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Specially in defense:

Did Madame Blavatsky Forge the Mahatma Letters?, by Jinarajadasa; 30 facsimiles of Mahatmic letters compared with facsimiles of writing of H. P. B., Damodar, Olcott, etc., with elucidative text. \$1.25.

H. P. Blavatsky and the Masters of the Wisdom, 1907 Transactions Blavatsky Lodge, London, ed. by Besant. Actual, not speculative, evidence of the existence of Mahatmas. Paper, 50 cents.

Also, the Hare book, *Who Wrote the Mahatma Letters?*, \$3.75.

Col. H. S. Olcott's "Old Diary Leaves"

Vol. I, out of print; Vol. II (1878-1883); Vol. III (1883-1887); Vol. IV (1887-1892); Vol. V (1893-1895); Vol. VI (1896-1898); each, cloth, \$3.50.

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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 *Caric*. 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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T. Subba Row's Lectures on the Bhagavad Gita

This invaluable theosophical classic can be had in either of two editions: The Point Loma edition, containing the valuable introductory lecture and a full index and glossary of Sanskrit terms, \$1.00.

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If I had to choose between these editions I should choose both.

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To follow.—Fool's Gold, a View of Ballardism; The Pseudo-scholarship of the Brothers Bare.

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THE BOGUS MAHATMIC AMERICANISMS OF THE BROTHERS HARE

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Matt. vii, 3

In their recent book, *Who Wrote the Mahatma Letters*, Harold E. and William Loftus Hare attempt to prove that the *Mahatma Letters to A. P. Sinnett* and other purported Mahatmic communications, as well as the Mahatmas themselves, are nothing but frauds invented by H. P. Blavatsky. One of their arguments is that these pretended personalities, natives of India and living in Tibet, do not write in an oriental style at all. While they write "a sort of English", their style is western and, indeed, to some extent American, which proves that they were invented by H. P. B. (a Russian!). In two pages of concentrated nonsense (pp. 119, 120) they provide us with a list of Americanisms used by the Mahatmas M. and K. H., twenty-seven in all. In order not to risk doing the authors an injustice I quote their own words, under the caption "Transatlantic Elements":

"We must now remark upon another component of these polyplot pages; which, though Western, and a sort of English, we must for convenience (and we hope without offence) call 'American'. Here follow a few gleanings in this field."

Let us examine these purported Americanisms, all of which will be found quoted in the two pages mentioned. I shall show that virtually all of them are not American, but good, sound British English, used by standard English writers. For the citations in rebuttal I am largely indebted to the great Oxford English Dictionary, edited by Sir James A. H. Murray, and the recognized authority in England, as well as to the Century Dictionary. The citations from Shakespeare I have copied direct from the First Folio Edition of Shakespeare's Plays, 1623, photographic facsimile published by Methuen and Co., 1910. It must be remembered that later editions of Shakespeare and of some of the other authors quoted frequently change the spelling, notably of the two words in question, "skeptick" and "checkered". Every effort has been made to quote the original spelling. The dates in the margin are the original dates of publication as nearly as can be ascertained.

1. *Skeptick* vs. *Sceptic*—*Skeptickism* vs. *Scepticism*. Say the Hares: "The words 'skeptick' (pp. 1, 3, 5) and 'skeptickism' (pp. 4, 35) tell their own tale." Quite so, and the tale is not creditable to the scholarship of the Brothers Hare, who add: "Evidently she [H. P. B.] had forgotten that Webster had already adopted her own and K. H.'s 'psychological whim' by calling 'sceptic' a variant of 'skeptick.'" Please remember that Noah Webster published his *Compendious Dictionary of the English Language* in 1806. Are these "awkward k's"—to use the Hares' expression—an Americanism? No, they are not. The *Oxford Dictionary* says:

"The spelling with *sk*, for which cf. *Skepton*, occurs in the earliest instance, and has been used occasionally by later writers. It is adopted without comment or alternative in Johnson's Dictionary [Dr. Samuel Johnson, publ. 1755], but did not become general in England; in the U. S. it is the ordinary form."

The 4th edition of Dr. Johnson's Dictionary, 1770, admits "sceptick" but refers to "skeptick", which is preferred, for the definition. As examples of British use I cite:

1508 JONAS MARSTON, *The Scourge of Villanie*, I, ii, 174:

"Fye, Gallus, what, a Skepick Pyrrhonomist."

1631-1700 DRYDEN, *Lectian*:

"All knowing ages being naturally skeptick."

1847 WILKEL, *Philosophy of the Inductive Sciences*:

"This doctrine, taken in conjunction with the known skepticism of the author on religious points . . ." (Vol. I, p. 171).

" The Uniformitarian's skeptical hypotheses" (Vol. II, p. 465). "There is by no means any ground of general skepticism" (Vol. II, p. 655).

We see, then, that the "awkward k" was the early English form, far antedating Webster (1806), and that the Hares' charge is baseless.

2. *Checked* vs. *Chequered*.

Mahatma K. H. in *M. L.*, p. 296: ". . . . the very day when the *Erectic* sprung into its checked existence."

Say the Hares: "'Checked' (p. 296) is another Webster-warranted word in the Mahatma's vocabulary." That means it is an Americanism. But it is also "warranted" in good classical British use from as early as 1485 at least, through Shakespeare, Dickens, and many another British writer of repute. The *Oxford Dictionary* says:

"Although the spelling *checker* is historically better supported, and more in accordance with English usage, *chequer* predominates in current use; of 20 quotations since 1760, 16 have *chequer*, 2 *checquer*, 2 *checker*." And as a verb the same authority says: of 100 quotations since 1755, 70 have *chequer*, 21 *checker*, 2 *checquer*."

And the *Century Dictionary*:

"*Checker* [also written in England *chequer*, a recent and imperfect 'restoration' of the French form.]"

Here are a few examples of many in English literature of this "Webster-warranted" spelling, this Americanism of the Mahatmas and H. P. B.

1485 *Morte Arthure*, 3268, (printed by Caxton in 1485): "chekyrde".

1486 *Book of St. Albans*:

"They be calde armys chekkeril when they ar made of ij colouris to the maner of a chekker."

Shakespeare always used the "awkward k" even though, as far as I can learn, he was not an American and was unacquainted with Noah Webster, or even with H. P. B. or the Mahatmas. There are but three instances of the word in Shakespeare, always with the "American" k; some later editions change this to *chequer*.

1597 *Romeo and Juliet*, II, iii, 2:

"The gray ey'd morne smiles on the frowning night,
Checking the Easterne Cloudes with streaks of light."

1594 *II King Henry VI*, III, i, 229:

"Or as the Snake, roll'd in a flowing Banke,
With shining checker'd slough doth sling a Child."

1594 *Titus Andronicus*, II, iii, 15:

"The greene leaues quiuer with the cooling winde,
And make a cheker'd shadow on the ground."

1670 JOHN BISHOP, *Contempt of the Clergy*:

"to checker a sermon."

1699 WM. DAMPNER, *A Youngs Round the World*, II, iii, 109:

"'Tis checker'd with Natural Groves and Savannals."

- 1770 THOMAS FORREST, *A Voyage to New Guinea*:
 "A white ensign, bordred with a checker of blue, yellow and red."
- 1840 DICKENS, *Barnaby Rudge*:
 "His sleep was checkered with starts and moans."
- 1877 C. WYVILLE THOMSON, *The Voyage of the Challenger*:
 "Nije tolerable days fortunately checkered the uniformity of the heavy weather."

3. Mahatma K. H. in *M. L.* p. 39: "Ihat you, at least—mean business; that you are in right good earnest."

The *Oxford Dictionary* says, without referring to a possible American origin: "To mean business: to be in earnest (colloq.)". Also; "In good earnest: seriousness, etc."

- 1570 DOBBSLEY'S *Sel. Coll. of Old Plays; Marriage and Wit*, II, 362:
 "But in good earnest, Madam, speake—off or on."

1640 MILTON, *Eikonoklastes*, xxvii:
 "He acted in good earnest what Rehoboam did but threat'n."

- 1857 THOMAS HUGHES, *Tom Brown*, I, ix:
 "I tells 'ee I mean business, and you'd better keep on your own side."

4. Mahatma K. H. in *M. L.*, p. 60: "Some thirty-five years back."

- 1787 ROBERT BURNS, *The Auld Farmer's Salvation*, iv:
 "It's now some nine-an'-twenty year."

1836 MRS. CARLYLE, *Letters*, I, 56:
 "We expect John Carlyle in some ten days."

- 1579-1623 JOHN FLICKNER, *Lore's Cure*, v, 8:
 "Oh, that constant time
 Would but go back a week."

1799 SOUTHEY, *Letters from Spain*, 139:
 "Dug up, a few years back."

- 1876 FREEMAN, *Norman Conquest*, III, xi, 58:
 "A House which, two generations back, had been ignoble."

And many more, as "Far back in the middle ages"; "took back", etc.

5. Mahatma K. H. in *M. L.*, p. 202: "considering how tight the negotiations for the Phoenix-capital prove."

The *Oxford Dictionary* says: "Tight, said of a contest in which the combatants are evenly matched; close, so of a bargain . . . originally American." Quite so but evidently adopted in England long before the *Mahatma Letters* were written.

- 1840 *Daily News*, London, Jan. 21:
 "In Paris money is 'tight' also."

1806 CRUMP, *Banking*, v, 152:
 "A tight money market."

- 1807 TROLLOPE, *Last Chronicle of Bazel*, xlii:
 "I never knew money to be so tight."

1868 LEYER, *Brambleighs*, I, xvi, 219:
 "Money was 'tight' being the text of all he said."

6. Mahatma K. H. in *M. L.*, p. 263: "the hopes of their original backers."

- 1583 ANTHONY BABINGTON, *Command*, 389:
 "A backer to beare out my foule oppressions."

1838 DICKENS, *Nicholas Nickleby*, I, i:
 "When fortune is low and backers scarce."

- 1850 LYTTON, *My Novel*, IX, ix, 86:
 "Take any odds against him that his backers may give."

7. Mahatma M. in *M. L.*, p. 270: "if he would not break with the whole shop altogether."

- 1837 DICKENS, *Sketches by Boz; Drunkards Death*:
 "And what does he want? . . . money? meat? driuk? He's come to the wrong shop . . ."

1838 DICKENS, *Nicholas Nickleby*, iv:

"They have come to the right shop for morals."

8, 9. Mahatma M. in *M. L.*, p. 271: "We will split the difference and shake our astral hands . . . and square the discussion."

Oxford Dictionary says: "To split the difference, to halve an amount in dispute between parties . . . to compromise on this basis."

Before 1778 Wm. Pitt, *Speeches*, I, 85:

"The common course, when parties disagreed, was what the vulgar phrase called 'to split the difference'."

1787 GEORGE SMYTHE, *The Generous Attachment*, (play), I, 213:

"My aunt, coming in, began to split the difference."

1816 WHATELY, *Rhetoric*:

"The result will usually be, after much debate, something of what is called 'splitting the difference'."

"Square the discussion": *Oxford Dictionary* says: "Colloquial. To put a matter straight; to settle satisfactorily; to compound."

1825 WALTER SCOTT, *Journal*, Dec. 7th:

"Square the odds."

10. "Promise" in the sense of "assure". Mahatma M. in *M. L.*, p. 271:

"And I like it all the more I promise you." American? No, it is Shakespeare, Addison, Fielding, Sheridan, Thackeray.

1508 SHAKESPEARE, *Much Ado About Nothing*, IV, ii, 47:

"Pray thee fellow peace, I do not like thy looke I promise thee."

1733 ADDISON, *Italy*, 211:

"For, I promise, I long for it."

1749 FIELDING, *Tom Jones*, XVIII, 1:

"promise thee it is what I have desired."

1777 SMOLLET, *School for Scandal*, iv, 3:

"I promise you I don't think near so ill of you as I did."

1862 THACKERAY, *The Roundabout Papers, Peal of Bells*:

"Magnificent dandies, I promise you, some of us were."

11. Mahatma M. in *M. L.*, p. 272: "Only, look out sharp."

The *Oxford Dictionary* under "Sharp" says: "Phrase, to keep a sharp look-out."

1828 P. CUNNINGHAM, *New South Wales*, (3d ed.), II, 332:

"he will naturally keep a sharp look-out."

1889 JESSOP, *Coming of Friars*, iii, 138:

"The bishop kept a sharp look-out upon them."

12. Mahatma K. H. in *M. L.*, p. 289: "I have very little time to explore back letters."

Oxford Dictionary quotes as examples *back rent*, *back years*.

23. Mahatma K. H. in *M. L.*, p. 39: "her nerves are worked to a fiddle string." Possibly of American origin, but long ago adopted into British. Thus:

1835 MRS. CARLYLE, *Letters*, I, 43:

"I do but fret myself to fiddlestrings."

14. Mahatma K. H. in *M. L.*, p. 40: "the Elementary Spooks."

Spook is neither English nor American; it is Dutch for ghost. *Oxford Dictionary* says: "First in American usage." As to how it came to be used in America authorities differ, but it has long been adopted in British usage, including writers dealing with Dutch South Africa. I cite two Scottish translators of Goethe in 1859:

1859 W. S. AYTON and L. MARTIN, tr. *Goethe's Poems and Ballads*. The line in Goethe's "Der Zauberlehrling" (Magician's Apprentice), "Gleich, o Kobold, liegst du nieder" is translated "Lie, thou spook, there."

1873 J. B. STEPHENS, *The Black Gin and Other Poems*, II, (Melbourne, Australia).

"I am haunted by a spook."

1878 AYLWARD, *Transvaal of Today*, 213:

"I became acquainted with a spook story."

- 1883 OLIVE SCHREINER, *Story of an African Farm*, II, ii:
 "... knew it was your father coming to 'spook' her."
15. Mahatma K. H. in *M. L.*, p. 67: "it is extinguished, or as H. P. B. has it—snuffed out."
- 1687 MISSG, *fr. French Dict.*, II:
 "To snuff out the Candle."
- 1810 BYRON, *Don Juan*, xi, 60:
 "'Tis strange the mind, that very fiery particle,
 Should let itself be snuffed out by an article."
- 1841 DICKENS, *Barnaby Rudge*, iii:
 "Slight yellow specks, that seemed to be rapidly snuffed out one by one."
16. "Humdrum" in the sense of "commonplace". Mahatma K. H. in *M. L.*, p. 196: "some hum-drum person, some colourless, flackless personality." Is that an Americanism? It is not. It is Ben Jonson, Samuel Butler, Sheridan.
- 1598 BEN JONSON, *Every Man in His Humour*, I, I:
 "By gadslid, I scorne it, I, I doe, to be a consort for every hum-drum."
- 1703-78 BUTLER, *Hudibras*, I, iii, 112:
 "Shall we, (quoth she), stand still hum-drum?"
- 1775 SHERIDAN, *The Rivals*, ii, 1:
 "A regular humdrum wedding."
 "Flackless" does not occur in any dictionary, English or American, and is possibly an error for "flaccid".
17. Mahatma M. in *M. L.*, p. 256: "he was in the wrong box." American? No.
- About 1555 BISHOP NICHOLAS RIDLEY (burned 1555), *Works*, p. 163:
 "You shall perceve that you are in the wrong box."
- 1588 JOHN UDALL, *Distrophus*, p. 31:
 "I perceive that you and I are in a wrong box."
18. Mahatma K. H. in *M. L.*, p. 312: "What a Yankee would call 'a blazing cock-a-hoop'. A Yankee, perhaps, but also Shakespeare and Butler, and as for "blazing", Tindale and Coverdale. Witness:
- 1533 TINDALE, *Answer to More's Dial.*, *Works*, III:
 "The blazing hypocrites."
- 1549 COVERDALE, *Erasmus, Paraphrase*, 2 Cor., xii, 12:
 "Let them never so much with their blasing wordes boaste themselves."
Oxford Dictionary defines "blazing" as "Boastful, 'blowing their own trumpet'."
- 1597 SHAKESPEARE, *Romeo and Juliet*, I, v, 83:
 "Youle make Mutnie among the Guests;
 You will set cocke a hoope, youle be the man."
- 1603-78 BUTLER, *Hudibras*:
 "And having routed a whole troop,
 With victory was cock-a-hoop."
19. Mahatma K. H. in *M. L.*, p. 326: "he can play the deuce with yourself and society."
- 1763 GEORGE COLMAN (Sr.), *Druce in Him*:
 "If our author don't produce
 Some character that plays the deuce."
- 1810-24 BYRON, *Don Juan*, xv, ivii:
 "His fame too—for he had that kind of fame
 Which sometimes plays the deuce with womankind."
20. Mahatma K. H. in *M. L.*, p. 370: "as the Americans would say—the fix I am in" (in original, "the fix I am in.")
Oxford Dictionary says: "original U. S." but it is evidently British since De Quincey (1785-1859).
- 1812 BARRIAM, *Ingoldsby Legends*, *St. Medard*:
 "a stranger there, Who seemed to have got himself into a fix."

- Also, in the same, II, 156:
 "It's 'a pretty particular Fix,'"
 About 1852 DE QUINCEY:
 ". . . he is in an almighty fix."
- 1873 WM. BLACK, *A Princess of Thule*, vii, 101:
 "And this is the fix you wish me to help you out of?"
21. Mahatma K. H. in *M. L.*, p. 391: "the 'Almighty Smash' that is in store for them."
- 1798 CHARLOTTE SMITH in *The Young Philosopher*: "Broke to smash."
 1830 JOHN GALT in *Laurie Rodd*: "Immortal smash."
 1840 CHARLOTTE BRONTE in *Shirley*: ". . . shivered to smash."
 About 1850 THACKERAY in *Letters*: "I have made an awful smash."
 1857 THOMAS HUGHES, *Tom Brown*, II, ii:
 "The door panels were in a normal state of smash."
 1883 STEVENSON, *Treasure Island*, v:
 "You cannot imagine a house in such a state of smash."
 Nor are "mighty" and "almighty" American. Besides De Quincey, cited above, "he is in an almighty fix", we find Matthew Prior (1664-1721) in *Daphne and Apollo* saying: "You have 'em mighty cheap at Pekin fair," and Sheridan, in *The Rivals* (iv, 3; 1775) writing: "There is a probability of succeeding about that fellow that is mighty provoking."
22. Mahatma K. H. in *M. L.*, p. 37: ". . . is, I am sorry to say, a true skunk *nephitis*". Here we must yield to the Hare Brothers. The skunk is an American animal, and the only applications to offensive persons that I can locate are in American literature, which is not saying that the British have not adopted this very useful colloquialism—they need it. (I have just located it in Australia.)
23. Mahatma K. H. in *M. L.*, p. 176: "'Then and there' in the eternity may be a mighty long period." This the Hares call "an example of the French and American styles in graceful fusion." Where is the French and where the American? As for the "mighty" see above. The *Oxford Dictionary* gives quotations showing the British use of "then and there" as early as 1436, *e. g.*:
 1436 *Rolls of Parliament*, IV, 498: "yen yere" and the same, V, 42/1:
 1442 ". . . was thenne and there graunted."
24. Mahatma M. in *M. L.*, p. 256: "If the laugh is not turned on the Statesman . . ."
- 1771 SMOLLETT, *The Expedition of Humphrey Clinker*:
 "He . . . found great difficulty in turning the laugh upon the aggressor."
 25. Mahatma M. in *M. L.*, p. 75: ". . . he is butting against the facts."
 1850 TENNYSON, *Geraint and Enid*, 1525:
 "Amazed am I,
 Beholding how ye butt against my wish."
 26. Mahatma M. in *M. L.*, p. 269: "send you a telegram and answer on back on't." Is that American? No, it is Shakespeare and Robert Herrick. Witness:
 1623 SHAKESPEARE, *Tempest*, I, ii, 87:
 "that now he was
 The luy which had hid my princely Trunck,
 And suckt my verdure out on't."
 1648 ROBERT HERRICK, *The Hany-combo*:
 "If thou hast found an honie-combe,
 Fate thou not all, but taste on some."
 27. Mahatma M. in *M. L.*, p. 259: "And now we will talk." This is such a common expression everywhere that one can but express surprise that the Hare Brothers should set it down as peculiarly American. This completes the list of examples of Mahatmic Americanisms cited in their book.

I regret having to bore the reader with so many quotations, but it is necessary in order to expose the quality of the scholarship of the authors of this attack on the authenticity of the *Mahatma Letters*. Their aim was to prove them written by someone who had lived in America and had absorbed Americanisms unconsciously, presumably H. P. Blavatsky. What they do prove is either their crass ignorance of good usage in their own language, or, which one hopes is not the case, a wilful attempt to deceive. I may sum up the results as follows. *Of twenty-seven purported Americanisms twenty-three cannot be assigned to an American origin; three originated in America according to the Oxford Dictionary, but have long been in use in England, long enough for their authenticity to have been forgotten by the users; while one only is distinctly American.*

In short, we have twenty-six flunks out of twenty-seven! In the space of two pages we find the Brothers Hare designating as "Americanisms", as "a sort of English", words, phrases and spellings used by Shakespeare and before him, by Bishop Ridley, John Udall, Tindale, Coverdale, Ben Jonson, Herrick, Samuel Butler, Dr. Samuel Johnson, Dryden, De Quincey, Barham, Smollett, Fielding, Sheridan, Wm. Pitt, Charlotte Brontë, Byron, Mrs. Carlyle, Dickens, Tennyson and others earlier and later. I hardly know whether this exhibition of scholarship is to be regarded as pathetic or ludicrous. Further comment is needless, as the facts speak for themselves. In future articles I shall point out more of the misstatements and puerilities which characterize this book.

"Back to Blavatsky"

The above title first appeared in the *Caric* of November 14th, 1917, over a short list of books recommended to those who would know what Theosophy really is as taught by the earlier writers. It was stated that:

"As an antidote to the pseudo-theosophical doctrines now being put forward by certain leaders of the T. S., who are using their position and influence to push the Society into the arms of the Catholic Church, I recommend the study of the following books . . ."

As the slogan "Back to Blavatsky" soon came to be widely used and is current today, it may be of interest to state briefly how it originated. In those days H. P. Blavatsky was nearly forgotten. Both *Isis Unveiled* and *The Secret Doctrine* were out of print, except the editions issued by the much maligned, Katherine Tingley, of Point Lema; and, you must know, no properly trained theosophist of the Adyar T. S., at that time would touch anything issuing from that source even with a pair of tongs. I knew plenty of people at that time who distinctly stated that they would rather do without *The Secret Doctrine* at all than read any edition that has passed through the hands of Mrs. Tingley.

In T. S. lodges *The Secret Doctrine* was almost forgotten. It was a rare and valuable book, so rare and valuable that it was usually kept—I can certify to my own experience in that respect—locked up on the top shelf of the lodge junk closet. It might be had on special request to the librarian, that is, if she could find it, but it must not be taken from the room under any circumstances. Novices who wanted to read it were told that it was entirely too deep for them—wouldn't they like to read Annie Besant's *Ancient Wisdom*? As for Judge's *Ocean of Theosophy*, that couldn't be had at the book table even on order; we don't approve of him, don't you know. H. P. B.'s *Key to Theosophy* was in a similar state of opprobrium and rumors were circulated from Adyar book headquarters that it, too, was out of print, which was not true. In short, every effort was made, presumably by superior orders, to press the sale of the books of Besant and Leadbeater and to discourage the reading of the older theosophical literature. C. W. Leadbeater, popularly supposed to be "on the threshold of Divinity"—(or didn't Annie Besant say so in those very words—issued a list of recommended books in a small concoction entitled *A Primer of Theosophy*, which concluded with saying

that after you have studied the preceding books by Mrs. Besant and himself, some forty in number, it might be worth your while to read "the greatest book of all", H. P. B.'s *Secret Doctrine*, although, by way of warning, he stated that it was rather to be regarded as a work of reference, to which you might refer as you would to a dictionary.

Of course, under such influences, and the joint desire of A. B., C. W. L. and their publishers, the Theosophical Publishing House, to do a big business, and the persistent forcing of their books on students, H. P. B. fell into desuetude. Those who were in the Adyar T. S. at that time know that Besant and Leadbeater were everything, Blavatsky nothing. Few members know anything about her except that she was an eccentric old lady who smoked cigarettes continually and occasionally swore. And Leadbeater, battered and swollen with the adulations he received, proceeded from absurdity to superabsurdity. One of his spiritual offspring was the notorious J. I. Wedgwood, who started the Liberal Catholic Church.

This psychological phenomenon was bent on Catholicizing the T. S. He came to America, and ingratiated himself with A. P. Warrington, then General Secretary of the American Section, who thereupon started filling all the offices at his disposal with the converts of this man. To be an official of the T. S. was to be Father This or Bishop That. Warrington escorted Wedgwood on a propaganda tour of the American lodges, including Washington. I attended his lectures and it must be said that while I came to pray I remained to scoff. Among the astonishing things he told us was that at a service of his church the Divine Grace entered at the gold (or brass) button back of the priest's neck, ran down the metal fringe of his sleeves and was sprinkled, not only on the congregation, but all over the country for miles around. I am not in the least exaggerating. Leadbeater was the prime authority, and he told us that the Grace of God was something that could be measured by the quart, like milk, or by the pound, like sugar, and could be conducted along wires like electricity. He told us that the spirituality of a priest was kept from leaking out of the top of his head by wearing a biretta, a four-cornered cap with a pompon on it, which served the same purpose as a cork in a champagne bottle. (*Sci. Soc.*, p. 464).

Up to that moment I had tolerated Leadbeater, even though his claims seemed to me a bit extreme, and I was a sincere admirer of Annie Besant, yes, even a member of her Order of the Star in the East. But this man Wedgwood, who was a bishop—although it transpired later a fraudulent one—gave me the jolt of my life. It was as if scales fell from my eyes and I saw whither Theosophy was tending under the influence of the Arhat and Arhatness of Adyar. I went home, wrote an article (published in the Oct. 21, 1917 *Courier*) entitled "Spiritual Rain-makers", the title referring to the sprinkling of the congregation and countryside with the Divine Grace pouring from the fingers of the ordained priest after running through the metallic fringe of his clerical raiment. It was pointed out that these priests claimed to get their power through apostolic succession, that they virtually denied karma and professed to have the power to remit and absolve sin. As Leadbeater put it, the sinner has gotten "his ether twisted" and nobody but the priest could straighten it out for him. I think that even Saint Paul, in his adventure on the way to Damascus, could hardly have been more shaken up than was I. The result was a call for an immediate return to the teachings of H. P. Blavatsky and abandonment of the Leadbeaterian folderol.

The short phrase—Back to Blavatsky—took instantly, and while not laying any claim to precedence, for many more thought as I did, and believing that the Leadbeater system of pipes and sprinklers would eventually have killed itself with its accumulating absurdities, there can be no question that since that darkest period of the T. S. there has

been an ever increasing tendency to turn back to the original theosophical teachings. Even the famous *Mahatma Letters to A. P. Sinnett*, denounced and therefore virtually forbidden by Annie Besant, is coming into its own, and is now being constantly cited even in Adyar theosophical journals.

Of course there was opposition. There were those who repudiated the expression "Back to Blavatsky" somewhat scornfully. Not for us, said they. We disapprove of "Back to Blavatsky" because we have always been back there. Others, trying to retain their loyalty to the Adyar interlopers, insisted on "Forward to Blavatsky with Annie Besant!" As for Mrs. Besant herself, she couldn't tolerate the phrase. What she said was virtually this: "Back to Blavatsky? What? Don't you have me and my brother Charles?"

In conclusion it must be said that despite the tactics of those who still hold to the Besant-Leadbetter tradition, there is a slow but growing disposition to get back to the teachings of Blavatsky. The call for a return to Blavatsky is attracting ever more hearers. And it is especially important to emphasize it today in view of the fantastic attack on the honor of H. P. B. and on the belief in the existence of Mahatmas of the Hare Brothers, which, at this moment, is attracting so much attention in theosophical circles.

Waking to the Danger

The August *American Theosophist* is mostly, and quite properly, devoted to the proceedings of the annual convention at Wheaton. The convention was not a large one, only 128 members registering, but we learn from the elaborate and verbose report of Dr. Wild that "Everyone became aware of New Reality arising from unity of purpose and from the ancient law of purity of spirit in work." Whatever that may mean, one thing stands out above the rest. The Board of Directors, endorsed by the convention, adopted a "Statement of Policy" which covers ten points. Among these point No. 8, while not specially emphasized, appears particularly important at the present time. It reads:

"To safeguard the integrity of the Society in the public mind the Board is convinced that there should be no close contact of the lodge with churches or other organizations (including the use of lodge rooms and platforms) from which the public might incorrectly infer a more or less close association."

Just where to draw the line is not easy to decide. The Second Object of the T. S. refers to the study of comparative religion. How far is it permissible to allow speakers other than theosophical to address the lodge? My own view is that this should be permitted provided there is no attempt at propaganda, that such activities shall not take up too much of the lodge's time, that they are generally recognized by sensible and well-balanced people as worthy of consideration, and that the lodge does not publicly or otherwise give an apparent endorsement to what is presented. It is, however, quite possible to go too far and to admit any sort of ephemeral and even absurd ideas to distract the attention of the members from the real object of the lodge, that is, from the study of Theosophy. Evidently, with the present increasing multiplicity of cults of all sorts, the danger has been sensed by the Board of Directors and has prompted the resolution just mentioned.

Let me cite a single instance, without naming the lodge. It is an old lodge of perhaps sixty members. During the past two or three years only three members have been interested enough to study *The Secret Doctrine*, *The Voice of the Silence*, or other theosophical classics. On the contrary, when it came to deciding what was to be studied at the weekly meetings, *The Secret Doctrine* was turned down and a terrific book called *Cosmic Fire*, which certainly can be called theosophical only by a big stretch of the term, was adopted as a text book. Then came

along the Ballards and took the lodge by storm. A study group was formed of Ballardites and its meetings are held in the lodge room three weekly, at which no doubt, a display of blue lightning and other specialties of these preposterous folks are in evidence. Even worse than that, perhaps, the lodge displays outside, on the street where every passer-by can read it, a large bulletin board on which these Ballard activities are featured, heading the list, thus giving the public the idea that that is the sort of stuff the lodge stands for, that that is Theosophy! In short, it has practically ceased to be a theosophical lodge except in name and is the host and promoter of any sort of ridiculous fad that comes along, from the idiotic to the lunatic. It were far better that the lodge were dead and buried than that it should thus deliberately mislead the public as to Theosophy.

Oh, but this is tolerance! Here is another sample, I know of a certain Adyar lodge in a large city, not in America, which has fallen head over heels for the gospel of "Father Divine". You may say "That can't happen here." Who knows? Any lodge which countenances the wild ideas of the Ballards is quite likely to switch to the Divine Father, whose teachings are not far removed from them.

In the same *American Theosophist* (p. 172) Captain Sidney Ransom, acting editor, has some good remarks on the subject. He says:

"The local lodge has been formed to be an outpost of that Society [the T. S.], and to promote its three declared objects. Therefore, to divert the activities of a lodge into other channels is simply not playing the game. There have been cases where members have supported, innocently no doubt, movements which a little analysis would have shown are actually subversive to the Society. It is said with some humor that an American drug store sells everything, including drugs; and there are lodges, whose activities toy with almost everything—including some Theosophy. In that connection, where lodges are unfortunately compelled to rent out the lodge room to other organizations, a wise discrimination is called for . . . The Theosophical Society would probably become quite popular if it made a number of pronouncements and dangled a few promises. Popular, perhaps, but from such a Society Theosophists would be compelled to depart."

At the Periscope

Latest News in Brief.—L. W. Rogers retires from lecture field for a year; starts contributions to *American Theosophist*; ghost business left to Lantz.—George Arundale's book, *You*, best seller at Geneva T. S. Convention.—Hare book against Mahatmas and H. P. B. stirs up hornet's nest in T. S. (Adyar and Point Loma); likely to be badly stung; ULTites indifferent.—Ballards say Masters have abandoned all other movements in favor of "I AM" business; in this Alice Bailey's prediction realized?—AMORC siles to Mt. Shasta myth, but moves Lemurian colony to Mexico for privacy; location secret with Imperator Lewis.—Besant and Leadbeater both on hand at Geneva T. S. Convention, so they say; gave up Devachanic diversions to attend; Mahatmas, H. P. B. and Oicott not reported present.—Cook has jolly good time traveling over Europe; lucky man, to have his story published at expense of T. S.; says "There is a Plan", which is to get every member to donate one cent after each meal; don't mix this with "God's Plan."

Mr. Cook on Theosophy.—At a meeting held at Wheaton December 29th Mr. Sidney A. Cook gave a talk which can be found in the February *American Theosophist* and *May Canadian Theosophist*, his topic being "Theosophy Today and the Future—our Responsibility". It is an excellent address giving suggestions which those who call themselves theosophists should bear in mind. They should also bear in mind that when H. P. B. laid down some precepts, quoted by Mr. Cook, one of which was

to "circulate our books and literature", she was speaking of what had been published at that time. It had no reference to the non-stories of C. W. Leadbeater and some other later performances. Had she been familiar with *The Lives of Alevans, The Science of the Sacraments* and some others recommended today by Dr. Arundale as "theosophical classics" she would certainly have qualified her injunction.

Wescott Clough.—The September *Canadian Theosophist* (p. 211) reports the death "some months ago" of Wescott Clough, a founder of the United Lodge of Theosophists and one of its most active workers. Perhaps because of its fear for anonymity no notice of his death has appeared in any of the U. L. T. journals and it is left to outsiders to announce it. Mr. Clough was an excellent lecturer, traveled at one time from coast to coast in the interests of the United Lodge, had a deep knowledge of the *Bhagavad Gita* and could have had a far wider influence had it not been for the peculiar policy of the United Lodges in declining to make announcements of lecturers. His colleagues may do what they wish to consign him to oblivion, but those who knew and heard him will not forget him and will mourn his loss to Theosophy.

More About the Mahatma Letters.—The October *Canadian Theosophist* has an 18 page article by H. R. Cox, dealing with the attack of the Brothers Hare on the *Mahatma Letters* and H. P. B. This can be obtained for 10 cents (not U. S. Stamps) from the editorial office, 33 Forest Avenue, Hamilton, Ont., Canada. C. J. Ryan has an 11 page article on the same topic in the October *Theosophical Forum* (Point Loma). This may be had for 20 cents from the Theosophical University Press, Point Loma, Calif. These articles treat the matter from somewhat different standpoints, and are valuable contributions to the subject.

"Awake, arise, or be for ever fallen."—When trouble and discouragement overtake me, when I wonder whether this fight is worth the fighting, it has often happened that the arrival of a copy of *The Canadian Theosophist* has acted like a bracer, and has inspired me to don my fighting togs again in behalf of the too much neglected and abused Theosophy. And so it happens this time. Discouraged over the seeming indifference of the theosophical journals to the recent attack on H. P. B. and the Mahatmas by the Brothers Hare, or the feeble attempts at protest without proof, the September issue was a real tonic. I have in mind especially "An Appeal" by Captain P. G. Bowen, President of the Hermetic Society in Dublin, addressed in the form of an open letter to The Theosophy Company, Los Angeles (U. L. T.), The Blavatsky Association, London, the Leader of the Point Loma T. S., and the Presidents of the Adyar T. S. and of the Hargrove T. S. of New York, appealing to them to forget differences and to stand together in defending the Founder of the Theosophical Movement and Messenger of the Masters. Captain Bowen rightly fears the influence of the Hare book, as manifested by its acceptance even by those who should know better, and calls on those who possess detailed knowledge of theosophical history to stand up and fight. Else, he believes, the results of the fallacious tirade of the Hares will be disastrous to the Theosophical Movement. This issue of *The Canadian Theosophist* can be had from the Editorial Office, 33 Forest Avenue, Hamilton, Ont., Canada, for 10 cents (coin, not stamps), or a year's subscription for \$1.00 (U. S. Currency will do, not bank checks).

"*The Powers Latent in Man.*"—Prof. Julian S. Huxley, addressing the zoology section of the British Association for the Advancement of Science at its recent meeting, said in part: "If for all the main attributes of mind the average of a population could be raised to the level now attained by the best endowed ten-thousandth or even thousandth, that alone would be of far-reaching evolutionary significance. Nor is there any reason to suppose that such quantitative increase could not be pushed beyond its present upper limits. There are other faculties, the bare existence of which is as yet scarcely established. These too might be developed

until they were as commonly distributed as any musical or mathematical gifts are today. I refer to telepathy and other extra-sensory activities of mind, which the work of Rhine, Solter and others is now forcing into scientific recognition." One is reminded of the remark of Prof. Huxley's famous father, that there may be in the universe intelligences as far above man as man is above a black beetle.

Lodge Changes in American Section, T. S. (Adyar).—According to the Adyar Secretary's report of July 13, 1936 (Sept. *Theosophical World*, p. 216) three new lodges have been chartered in the American Section during the last nine months, while fourteen have been dissolved. It is of interest to note the chartering of a "Krishnamurti Lodge" in Nicaragua.

Bad Aim at the Wrong Target.—The Brothers Hare, in their attempt to prove that H. P. Blavatsky invented the Mahatmas and wrote *The Mahatma Letters* waste a considerable amount of ammunition shooting at Mr. Leadbeater. To this target practice one cannot object, but it has nothing whatever to do with the question as to whether H. P. B. was guilty of the frauds they attribute to her and its presence in this book can be explained in but two ways. Either it is intended as padding, to make a bigger book, or it is designed to create prejudice against H. P. B. among unthinking people. Leadbeater's book, *The Masters and the Path*, is certainly deserving of an exhibition of wit, and can hardly be taken seriously. But one at least expects that the jokes shall be based on facts, not on misrepresentations. The Hare Brothers delight in showing up the Leadbeaterian description of "the home of the Masters" (pp. 288-9). But the Leadbeater book contains a picture of the same, and the Hare text shows that in describing this picture they have scarcely looked at it. We are told that "a peasant (who might be Djwal Kul) is paddling in the brook." Not so. The "peasant" is distinctly stated to be Djwal Kul; he is standing erect and not paddling, and the brook is no brook, but a very considerable lake, nearly wide enough to float the Queen Mary. "Something like a cross surmounts the gable of the two-storey building, the portals and windows of which are arched with very bad brickwork." Not so. The picture shows nothing like a cross and there is no evidence of brickwork, good or bad. In short the Hares' description of the picture is as much a caricature as the original, and shows the writers disposed to have some sport at the expense of Leadbeater without regard to truth. Those who will first read this account and compare it with the actual picture in the Leadbeater book will be prepared to expect not a little humor in the preceding parts of the volume, and they will not be disappointed.

A Theosophical Nazi.—The October *Theosophist* is almost wholly devoted to the proceedings of the late Theosophical World Congress at Geneva, which, of course, means the Adyar Society. I found most interesting the paper "A Greeting from Germany", by Frau Maria Taaks, a musician and lecturer in Berlin. This lady is quite enthusiastic about the Nazi regime in Germany and thinks that Mahatma Hitler has done wonders for the country. She refers to the dissolution of the German T. S. Section, but assigns no reason, nor have I seen any given elsewhere. While she thinks that "the world does not know exactly what is going on in the Reich", it is quite clear that she does not know herself. How could she when the press can publish nothing without official approval, and when one dares not talk freely with his neighbor lest he should happen to be a spy or informer? She praises the prohibition of cruelty to animals, a prohibition existing in most other civilized countries, but makes no mention of the treatment of the Jews, nor would she dare to do so in print. A German "scientist" recently published a school text book on anthropology in which humans were divided into Aryans and Animals. Are the Jews to be classed as Animals? If so, why are they not shown the consideration which animals receive in the glorious land of Heil! Hitler? The paper is interesting, not so much

for what it says as for what it conceals. I am informed by a distinguished American pathologist that he did not make his usual visit to Germany this summer as was his wont, because science, at least in his department, is now dead in that country, done to death by Hitler and his minions.

Next Fraternization Convention.—It has been decided to hold next summer's Fraternization Convention, or, as it is now called, "International Theosophical Students' Convention", at Niagara Falls, Ont., instead of at Hamilton as at first announced. Information can be obtained from Cecil Williams, 49 East 7th Street, Hamilton, Ont., Canada. The monthly *Fraternization News* is being continued and the subscription is now 50 cents a year (not in stamps), to be sent to Mr. Williams.

"Theosophy in Ireland."—The July-September issue of *Theosophy in Ireland* is delightful, and especially so is the article by "W. R. G.", on "The Visit of Dr. Arundale and Srimati Sukundal Devi [Mrs. Arundale] to Dublin". "W. R. G." tells us that "India, the root, stem and potential flower of our Aryan race has again evolved in Srimati Sukundal Devi, a rare child of crystal will, raying creatively through a centre peopled with mystic sun-like forms; cradled in an aura of transcendent beauty brooded over by a like maternal affection for life in all its myriad activities. As man and wife we find a unique combination of vibratory polar elements, synchronised and fused together into an effective unity, by passing hand in hand through the fiery furnace of earth experience—a unique unit the Master's service." That's just fine and reminds one of Dr. Douglas Wild, though it inspires regret that Dr. Arundale is an enthusiastic advocate of birth control. He should be busy producing more of the same kind. Incidentally "W. R. G." tells us that Ireland "produced in our present age the one and only Annie Besant." He is wrong there. Florida has a negress named Annie Besant, who not long ago was brought into court on an assault charge, but was discharged. Perhaps it is she who is now "the one and only Annie Besant".

Hearstian Ethics.—Arthur Brisbane, puppet of William Randolph Hearst, says in his daily column in the Sept. 21 *Washington Herald*: "While pledging ourselves never to attack with aerial bombardment or poison gas any nation not having attacked us first, this country should solemnly pledge itself, in the event of such murderous attack on inoffensive citizens, to do everything thereafter, to the utmost of its resources to exterminate the populations of any country thus attacking us. And it should be made clear that real EXTERMINATION is meant. The difference between a nest of rattlesnakes and a nation that would use poison gas against inoffensive civilians, women and children, is all in favor of the rattlesnakes." This means that if some mad Hitler or Mussolini, or some Japanese military potentate should decide to bomb one of our cities we should retaliate by exterminating his whole race, not only men, but women and children who had no part whatever in instigating the attack. If Mr. Brisbane really means this—and we know that Hearst papers always tell the truth—I should say that as between him and a rattlesnake the odds are in favor of the snake. This even beats the ancients, who were more generous. They killed off only those not needed, but reserved a goodly portion as slaves and concubines, either of which would horrify the glib Hearst.

Why Not a Bishop?—By this time Geoffrey Hodson should certainly be a bishop. In the September, 1934, *Theosophist* (page 631) he quite outdoes Leadbeater in his description of what takes place at the celebration of the Holy Eucharist. Not only do nature spirits assemble well in advance of the time, while mountains send their delegations of angels, but the influence of the "outpouring" is felt, not only for miles around (Leadbeater and Wedgwood), but high into the heavens and deep into the earth. Under the feet of the officiant there forms a funnel through

which the power of earth flows to heaven, fortunately without blowing out the priest. In fact Leadbeater is quite outdone and appears as but a second-rate clairvoyant. There is but one thing lacking to Mr. Holson. Did he but have an Annie Besant to boost him he might already be an Arhat on the threshold of Divinity.

Ballard Debunked

The "I AM" Experiences of Mr. G. W. Ballard, by Dr. Gerald B. Bryan. 35 cents (postage 2 cts. extra) from the O. E. LIBRARY.

A keen analysis of the preposterous claims of Ballard, showing up his conflicting and contradictory statements regarding his asserted wonderful experiences with "Ascended Masters"; impossible statements exposed; never went abroad as claimed; spills the Ballard beans. Get one while they last.

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*; (32) H. P. B., *The Dual Aspect of Wisdom, etc.*; (33) *The Great Master's Letter* (by the Maha-Chohan); (34) Judge, *Living the Higher Life*, 5 cents each from the O. E. LIBRARY.

Manly P. Hall on Genuine and False Occultism

The series of twelve monthly letters (1935-6) by Manly P. Hall, exposing the ways and wiles of false teachers of occultism, whether self-deluded or out for the cash, and the pitfalls which endanger the unwary and inexperienced student, has now been published in book form. Highly recommended by the *Carric*. A study of these letters may save you from the many false paths. \$2.00, from the O. E. LIBRARY.

Was She a Charlatan?

Was She a Charlatan? A Critical Analysis of the 1885 Report of the Society for Psychical Research on the Phenomena connected with Mme. H. P. Blavatsky. By William Kingstand. Paper, 60 pages.

The Blavatsky Association, London, 1927. Price, 50 cents, from the O. E. LIBRARY.

As the Hodgson report to the Society for Psychical Research is still often referred to as being positive proof that H. P. B. was an impostor, Mr. William Kingstand of the Blavatsky Association, and author of *Scientific Idealism*, has undertaken a critical analysis of the report and of M. Solovyoff's book, *A Modern Priestess of Isis*. The brochure should be in the hands of everybody who has occasion to defend the memory of H. P. B. against still current slanders. It may also be obtained for 1/8 from the Blavatsky Association, 26, Bedford Gardens, London, W. 8.

"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 *CARRIC* readers as co-worker with Mrs. Alice L. Cleather, and joint author of *Buddhism the Science of Life*, has published in Peiping 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.

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 *CARRIC*. Every true theosophist should read them. A set of these can be obtained from this office for 25 cents (or 1/3) in stamps.

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 *CARRIC*. 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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A set of fifty *CARRIC*s comparing in parallel columns the words of the Masters and of H. P. Blavatsky with quotations from Besant, Leadbeater, etc. They prove that Besant and Leadbeater corrupted the original Theosophy. Exact references. Price, \$1.00.

"You Must Relax"

A very remarkable book, *You Must Relax*, by Edmund Jacobson, M.D., which is highly recommended by competent medical authorities, tells you how to conserve your muscular, nervous and mental energies by not wasting them needlessly, and how various ailments, usually treated medically or even surgically, can often be relieved by practicing relaxation. This is not a crank or faddist book, and should be a godsend to those wearing themselves out in useless motions and tensions. Price, \$1.50, from the O. E. LIBRARY.

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.

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

Are the Mahatma Fact or Fiction?

The recent attempt of the Hare Brothers to discredit the Mahatma Letters, to prove H. P. Blavatsky a common swindler who invented the Masters for her own purposes, and to knock the props from under the Theosophical Movement, makes the following books of great importance at the present time. Theosophists who are unwilling to play the ostrich stant should know about these letters and the strong evidence for their authenticity; they should be prepared to defend their position by knowing the facts, not by accepting the authority of some leader. For this purpose the following books are recommended, all obtainable from the O. E. LIBRARY:

The Mahatma Letters to A. P. Sinnett, ed. by A.T. Barker; the most important theosophical book of this century, \$7.50.

Letters from the Masters of the Wisdom, Vol. I, ed. by Jinarajadasa, \$1.25.

Letters from the Masters of the Wisdom, Vol. II, ed. by Jinarajadasa, with many facsimiles, \$2.00.

Specially in defense:

Did Madame Blavatsky Forge the Mahatma Letters?, by Jinarajadasa; 30 facsimiles of Mahatmic letters compared with facsimiles of writing of H. P. B., Damodar, Olcott, etc., with elucidative text. \$1.25.

H. P. Blavatsky and the Masters of the Wisdom. 1907 Transactions Blavatsky Lodge, London, ed. by Besant. Actual, not speculative, evidence of the existence of Mahatmas. Paper, 50 cents.

Also, the Hare book, *Who Wrote the Mahatma Letters?*, \$3.75.

Back to Blavatsky—Books by Mrs. A. L. Cleather

H. P. Blavatsky; A Great Betrayal, 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, boards, \$1.25. An expansion of a series of articles written for the *Maha Bodhi* journal at the request of the Ven. Anagarika Dharmapala. The best brief account of H. P. B.

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

Raphaels and Heindels for 1937

Raphael, ephemeris, 50 cents; almanac, 35 cents; combined almanac and ephemeris, 70 cents. *Heindel*, ephemeris, 25 cents. Back years. *Raphael*, ephemeris (from 1830) and *Heindel*, ephemeris (from 1858) same prices. Ask for list.

"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 Berber whom he met among the Hamans 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. Also, by the same, *The True Occult Path*, 15 cents, stamps.

Did Madame Blavatsky Forge the "Mahatma Letters"?

This important series of articles by Mr. Jinarajadasa 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 Damodar, and other pertinent matter. Price, \$1.25, from the O. E. LIBRARY.

THE O. E. LIBRARY CRITIC

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CHOICE TITBITS FROM THE HARES' BOOK ON "THE MAHATMA LETTERS"

The recent book of the Messrs. Hare attacking the authenticity of the Mahatma Letters and endeavoring to prove these letters, as well as the Mahatmas themselves, pure inventions of H. P. Blavatsky, is written with such an air of assurance, such a parade of what looks at first inspection to be genuine scholarship, that it is likely to deceive even the elect. In fact, the authors have covered their work with a veneer of learning which is likely to dissuade casual readers, yes, even students, from looking beneath the surface. Should they examine it carefully they will discover a mass of erroneous statements, some of little importance, others of vital bearing on the topic, a collection of piddling arguments which make one wonder how the authors could have had the courage—or shall I say effrontery?—to pass them on to the public. To enumerate all of these would be quite beyond the scope of the Critic's space. It is possible, however, to mention a few, and if I have called these "choice titbits" I must also say that they are what may be designated as "the run of the mine". Some of these have been treated separately, as for instance, the purported "Americanisms" of the Mahatmas (October Critic), supposed to prove the Letters to have been written by someone who had lived in America, but which prove on examination to be no Americanisms at all. Page references are to the Hare book unless otherwise stated. "M. L." refers to *The Mahatma Letters to A. P. Sinnett*, and "B. L." to *The Letters of H. P. Blavatsky to A. P. Sinnett*.

False Dates

Pp. 249-250. Here we find the most astonishing perversion of dates, which can only be explained either by the mental irresponsibility of the Hare Brothers, or by a deliberate intention to deceive the reader for the purpose of blackening the character of H. P. Blavatsky. Unwilling to accept the latter view I must regretfully adopt the former. The case is this:

In the Critic of June-July and of August-September I referred to a letter received at Adyar in 1886 by Colonel Olcott from Tookaram Taty, on the blank back of which appeared a letter in the well-known K. H. script, which was not there when Mr. Taty mailed it, but was there when Olcott received it. A photograph of this letter appears in Jinarajadasa, *Letters from the Masters of the Wisdom*, Vol II, facing page 14, and is numbered "Letter 2". On this photograph is endorsed, in the clearest possible handwriting: "Received and opened by me this 7th June 1886. H. S. Olcott". There can be no possible doubt about the date—1886. Notwithstanding this visible evidence, the Hares, who prove that they had the letter before them, for they refer to it as "Letter 11" in the above book, and make comments on the style of handwriting, state:

"Letter 11 is signed 'K. H.' and dated 1876; it is in similar hand-

writing to No. 1 [the Fadéef letter of 1870], though written in a freer style."

1870!—when it is distinctly dated 1886; and this is not a typographical error, for on the next page the Hares say:

"If the dates of Letters II and XXVIII are genuine, we learn from them that these Masters were invented and named in America."

Now H. P. B. and Olcott were in America in 1876, while Olcott was in India and H. P. B. in Germany in June, 1886. The Hares have deliberately moved the date back ten years in order to make a case against H. P. B. Further, of the "Letter XXVIII", mentioned by the Hares as just quoted, and which they also had before them in photographic facsimile in the same book (p. 81), commenting on the handwriting, they say, "the date is given as October 3rd, 1879." This is false; the letter bears no date whatever. Further, the date "October 3rd, 1879", attributed to this letter by the Hares, is the date of an entirely different letter received by Olcott in India, as shown in Jinarajadasa's book just mentioned, page 81.

In short, the Hares, who should have known that in October, 1879, H. P. B. and Olcott were in Bombay, and that in June, 1886, Olcott was at Adyar and H. P. B. in Germany, juggle the dates so as to delude the unwary reader into the idea that the letters were written, and the Masters invented and named in America! Further, while asserting that the Mahatma K. H. was "invented and named in America", they refer (p. 249) to the Fadéef letter in the same handwriting, received in 1870. I am quite sure that if anyone should come into court as a witness with such stuff he would either be held for perjury or sent to an insane asylum for observation.

The facsimile of the Tookaram Tatyá letter, dated by Olcott 1886, which the Hare Brothers change to 1876, can also be found in Jinarajadasa's *Did Madame Blavatsky Forge the Mahatma Letters?*, p. 23 and facing page 24.

Here are some other dates jumbled by the Hare Brothers:

P. 299. "In the eleventh year of the Society (1886) Madame Blavatsky published *The Secret Doctrine* . . ." Not so. The preface to the original, or first edition, signed by H. P. B., is dated "London, October, 1888".

P. 314. "Twenty-five years after the foundation of the Theosophical Society, Madame Blavatsky died . . ."

Not so. The Society was founded in 1875 and this would place H. P. B.'s death in 1900. In fact, she died May 8th, 1891, a fact which W. L. Hare, at one time "Member of the National Council of the T. S. in England, Vice-President of the London Federation, Director of Studies in Comparative Religion and Philosophy to the T. S. in England and Wales from 1916 to 1919", as he announced himself elsewhere, should certainly know, especially as that date is annually commemorated in all Theosophical Societies as "White Lotus Day".

P. 300. "The publication in 1924 of the Blavatsky letters . . ." Not so. One has but to refer to that volume, back of title page, to read: "First published in 1925".

Pp. 246-248. The Hares present a facsimile of "a letter in the undoubted 'K. H.' hand, believed to have been addressed, about April 6, 1885, to Dr. Franz Hartmann, author of *Magic, White and Black*, who was at that time in partial control of the Theosophical Headquarters at Adyar." They also repeat the date. Now at that time Dr. Hartmann was not in India, much less in control at Adyar, as Olcott had returned from a visit to Europe. Jinarajadasa, in *Letters from the Masters of the Wisdom*, Vol. II, (p. 143)—a book which the Hares had before them—says "Early in 1884", which is correct, as at that time Olcott and H. P. B. were in Europe, and Hartmann was one of the temporary managing committee.

P. 282. "... the Theosophical Society was founded in 1875, at which time it consisted virtually of no one but the founders." Very true, but who ever heard of a society consisting of any but its founders when it was founded? This is what the Hares would call "a sort of English".

P. 282. "The Mahatma Letters only began to appear after the migration to India in 1880." Now "the migration to India" occurred in December, 1878. And yet the Hares, see above, actually change the date of a Mahatma letter from 1886 to 1876 in order to make it appear to have been written in America, and mentioned the Fadeef letter written in 1870! This is also what may be described as "a sort of English." They have described several Mahatma letters written long before 1880. Do they mean all Mahatma letters, or only those to Sinnett? More muddling.

P. 295. "Truth to tell, the Tibetan Brothers made their virtual exit as long ago as the year 1884 . . . Kool Hoomi's last letter reached London some time in the following year." Not so. The K. H. letter written on one of Tookaram Tatra (see above) was received June, 1886; another from K. H. was received on shipboard by Olcott in August, 1888; another dated June, 1886, is mentioned by Jinrajadasa in *Letters from the Masters*, Vol I, p. 98. This takes no account of the communications in the early nineties associated with W. Q. Judge, the authenticity of which has been questioned.

Some of these false dates—but not the first—are of trivial importance, merely illustrating the carelessness with which this libelous book of the Hares was thrown together. On reading page 57, however, one is reminded of the old proverb warning people who live in glass houses not to throw stones. Mahatma K. H. is taken to task for the statement (*Mahatma Letters*, p. 2) that Francis Bacon helped to found the Royal Society in 1662, whereas he died in 1626. Fle! Such mistakes by an omniscient Tibetan Mahatma? Somebody must have invented him, and it was obviously H. P. Blavatsky. I concede the error, but am wondering whether some many years hence, if the Hare book is still a standard authority among those who would demolish Theosophy, the theory will not be put forth that somebody invented the Hare Brothers. Do they not say that H. P. B. died in 1900, while in reality she died in 1891? Sauce for the goose, sauce for the gander.

"Biblical References"

Pp. 199-202. The Brothers Hare take the Mahatmas and H. P. B. to task for using incorrect scriptural quotations. This proves not only that the Mahatmas were ignorant—not having the Christian Bible *verbatim* in their heads—but that they were the invention of H. P. B. herself. They attempt to convince the reader by means of fictitious references and exaggerated assertions that the Mahatmas misquoted scripture in identically the same way as did H. P. B., thus proving that the same person wrote the Mahatma Letters and the Blavatsky Letters. Most of us, I suppose, when desiring to express some sentiment which is a universal possession, but which occurs in the Bible, are prone to adopt a more or less biblical form of expression. But we do not, at least in letter writing or conversation, reach for our King James Version and with the aid of a concordance seek out the exact verse and words where this occurs. Why should we? The Hares' argument would prove that the author of the Sermon on the Mount was misquoting the *Dhammapadam*. Let us consider these instances of "misquotation", omitting only a few which have no special significance, because of lack of space, and placing them in parallel with the scriptural passages which the Hares cite:

"Blavatsky and the Bible"

Blavatsky
B. L., p. 8: "All this is vexation of spirit and vanity and nothing else."

The Bible
Ecclesiastes, 1, 14: "Behold, all is vanity and vexation of spirit."

B. L., p. 24: ".....to throw their personalities to the dogs to rent them."

B. L., p. 43: "The God of Israel who loved his son so well that he sent him to be crucified."

The Theosophist, April, 1924: "They that be whole need not the physician, but they that be sick." [Note. This is not to be found in April, 1924, *Theosophist*.]

Grossly unfair is the Hares' quotation from *B. L.*, p. 124: "One or other of the London Potiphars." To this they add the comment: "Potiphar's wives, surely." To make a fool of H. P. B., they do not finish her sentence which is, continued: "One of these days one or the other of these London Potiphars shall turn round in her fury and act like Mrs. Potiphar of the Pharaohs . . ." And her words are correct according to current usage. Don't these Hare Brothers know that Mr. Jones' wife is a Jones, and Mr. Potiphar's wife a Potiphar?

B. L., p. 198. " . . . like Jehovah and Eve before they were split into two by sin." To this the Hare Brothers add the comment: "Adam and Eve, surely." Not so, it is just the Hares displaying their ignorance. Space is lacking here to discuss the subject, but if the reader will turn to *The Secret Doctrine*, Vol. II (orig. ed., p. 124; rev. ed., p. 131), the section on "The Divine Hermaphrodite", he will find that she meant exactly what she was saying, and gives her reasons. "Hovah" means Eve. On the other hand the Hares fail to give any scriptural reference to Adam and Eve being split into two by sin. My Bible says it was a surgical operation on Adam's rib by the Lord. The Hares are distinctly libeling the Almighty; they identify him with sin.

P. 201. Under the caption "Blavatsky and the Bible" the Hares cite the following by H. P. B., giving the indefinite reference "Th., p. 248" which effectually prevents checking:

"Your scientists . . . generally howled out 'Eureka' when they ought to remember that even the Alpha did not hold quite secure in their empty heads."

On this the Hares comment: "Alpha and Eureka! Surely not." The poor old ignoramus should have said "Alpha and Omega", which at least would suggest scripture. But she meant just what she said. Read the paragraph in *Isis Unveiled*, Vol. II, p. 559, quoted from Henry Alabaster's *Wheel of the Law* and a sentiment attributed to Buddha:

"Do not believe in guesses, that is, assuming something at hazard as a starting point, and then drawing conclusions from it—reckoning your two and your three and your four before you have fixed your number one."

"The Mahatmas and the Bible"

Turning to the gross scriptural blunders of the Mahatmas, according to the Brothers Hare, we find the following cited:

The Mahatmas

K. H. in *B. L.*, p. 7: "Spirit is strong but flesh is weak."

K. H. in *M. L.*, p. 28: "Thus far shalt thou go and no farther."

K. H. in *M. L.*, p. 142: "The ways of the Lord are inscrutable."

The Bible

Matt., xxvi, 41: "The spirit indeed is willing, but the flesh is weak."

Job, xxxviii, 11: "Hitherto shalt thou come, but no further."

Rom., xi, 33: "How unsearchable are his judgements, and his ways past finding out."

K. H. in M. L., p. 317: "To be all to everyone and all things."

K. H. in M. L., p. 53: "God who hath made the eye, shall he not see?"

I Cor., ix, 22: "I am made all things to all men."

Psalms, xciv, 9: "He that formed the eye, shall he not see?"

Here the joke is on the Hare Brothers again, for K. H. is not attempting to quote Scripture, but says distinctly that he is quoting Dr. Clarke (Dr. Samuel Clarke's essay, "A Discourse concerning the Being and Attributes of God", Boyle Lectures, 1704-5).

K. H. in M. L., p. 268: "They that be whole need not the physician but they that be sick."

Matt., ix, 12: "They that be whole need not a physician, but they that are sick."

Note this last. The Hares say (p. 200): ". . . we are about to give instances from H. P. B. and the Mahatmas, in which all but two out of twenty-four citations are incorrect, while several of these are identical on both sides of the parallel"—by "parallel" meaning between H. P. B. and the Mahatmas. Several? It would indeed be a feather in the Hare cap if they could prove that H. P. B. and the Mahatmas both repeatedly quoted Scripture incorrectly and in identical words. They say "several are identical". The fact is that only one case is given, that of the physician, as above, and the reference to H. P. B. having used it is a false one, not to be found in the place mentioned. This can only be designated as a plain lie.

Further:

Master Serapis, Letters from the Masters, Vol. II, p. 36: "Brother Henry must have the wisdom of the serpent and the gentleness of a lamb."

Matt., x, 16: "Be ye therefore wise as serpents and harmless as doves."

This last, with which I must close this special topic, is truly delightful. Hereafter, would you speak of gentleness, you must not mention lambs, you must say "doves". Otherwise you may have the Hare Brothers down on you for misquoting Scripture!

A further selection of "Choice Titbits from the Hare Brothers" will follow, some of which are even more delectable.

Fools' Gold

The "I AM" Experiences of Mr. G. W. Ballard (Godfré Ray King); An Analysis by *Dr. Gerald B. Bryan*, Brochure No. 1, 50 pages.

The "I AM" Teachings of Mr. G. W. Ballard (Godfré Ray King); An Analysis by *Dr. Gerald B. Bryan*, Brochure No. 2, 48 pages.

Each 35 cents (postage extra, 2 cents), from the O. E. LIBRARY.

Of late one reads occasional references in theosophical journals to a certain new gospel that is being preached in this country, but the warnings are likely to lack effectiveness because no mention is made of the names or whereabouts of the New Messiahs. To my mind this is a poor way of combating error. As well indulge in denunciations of fraudulent remedies or stock companies without mentioning them by name. What has even as much impressed me in this connection is the prevalence of the notion that any amount of error and nonsense can be justified and defended on the plea that it contains a modicum of truth, or at least, something which is thought helpful by those accepting it. A curious attitude, surely. It amounts to asserting that falsehood can be justified by adding a strain of truth; it is equivalent to maintaining that a glass of poison—and falsehood is that in the end—can be rendered harmless by adding a little sugar. Do not these persons know that just as the bitterness of the poison is concealed by the addition of sweetness, so it is, and always has been, the policy of purveyors of folly and fraud

to bait their line with a few bits of real spiritual food. Did they not do this they would not be listened to for a moment. It is the bait attached to the hook that allures the fishes, not the hook itself.

In the two pamphlets mentioned above Dr. Bryan has had the courage to confront the proponents of this new Arabian Nights Gospel with some of their inconsistencies, contradictions and absurdities, and to do it over his own name. It must be conceded that he has a gigantic task on his hands, and he does not expect to limit it to these two publications.

Briefly, Dr. Bryan's pamphlets refer to the new gospel being preached by one G. W. Ballard and the two members of his family, his wife and son. I have but one criticism to make. Dr. Bryan devotes too much space to trying to show that after all there is something good in it—the sugar in the poison cup—and while I have not the space at my disposal that he has, I shall refer to a few points brought by him which call for an explanation which, he says, the Ballards refused to make, adding a few considerations of my own.

Reference has been made in the Carric to the Mount Shasta Myth, to the belief that this very ordinary mountain in California is the abode of a remnant of the otherwise extinct race of Lemurians, and further, that it is the haunt of superior beings possessed of the most extraordinary superhuman powers which they are quite ready to manifest on occasion. However this myth originated it has been made full use of by Mr. Ballard who, writing under the pseudonym Godfré Ray King, published a book in 1934 entitled *Unveiled Mysteries*, detailing his meeting on this mountain with an "Ascended Master", one St. Germain, who adopted him as his "Messenger" and took him in rapid succession—astrally, of course—to times and scenes long past, in the Sahara, in South America, and into the bowels of the earth, where he saw not only treasures limitless, but met exalted beings from Venus, handsome ladies and gentlemen gorgeously attired, whose raiment, headgear and jewels he spends pages on pages in describing, and with such gusto and detail that one wonders whether this man, thus favored above all other humanity, was originally a miner, a jeweler or a ladies' tailor.

A careful study of this book convinced me that it was nothing more than third rate fiction. The endless verbiage of the Ascended St. Germain, written down from memory through page after page, to that one could not object as long as no more credence was demanded than for the Arabian Nights or Gulliver's Travels. It might then be classed with much other fiction which has some moral lesson concealed in it. But the writer evidently intended to be believed, even in his description of the bejeweled gowns worn by the ladies from Venus, and later has even come forward with the endorsement of "Jesus the Christ".

Further than this, whether because of the credence his book received, or for other reasons, the writer announced that he, and the two members of his family had been selected by the Ascended Masters as their special and only Messengers on earth, that they alone were entitled to speak for the "Great White Lodge" and that the faithful must abandon all other beliefs and cling to them alone, never doubting, never questioning anything these Messengers might hand out to them.

And the handing out had not long to wait. Two new books by the same author were soon on the market, *The Magic Presence* and *The "I AM" Discourses*, the words of the great Ascended Masters being duly copyrighted so that the profit of the enterprise would accrue to the Messengers alone—much as you might conceive of Christ having written down, copyrighted and peddled the Sermon on the Mount. Coupled with this these "Messengers" took to the road and to the platform, and have lectured in the larger cities, West and East, drawing large audiences and stuffing them with statements which, one would think, no sane person would accept. As samples I cite Mr. Ballard's assertions, which I heard from his own lips, that he had run his automobile on prayer, without the assistance of gasoline, that he possessed more than one

physical body, one of which was manufactured for his use when he had left his original body at home in bed, that he had seen a man rise into heaven like a balloon, and more of the same sort.

It is a curious but edifying fact that in the earliest Ballard book, *Unveiled Mysteries*, neither Ballard himself nor the Ascended Master St. Germain, makes any mention of "The Mighty I AM Presence" so much exploited in the latter publications. True, there is some reference to what theosophists and the Vedanta call the Higher Self, which is outrageously caricatured by Ballard as a gorgeous luminous being floating above the man's head—fifteen feet up or more, so we are told, although the Vedanta speaks of it as residing in the heart. This by itself is entirely too prosaic, so we are regaled with a picture of this Presence floating above the man and surrounded with coronations of varicolored light, which, we are informed, is just as it really looks. What is the position of this being when the man is in bed or standing on his head is one of the mysteries not yet unveiled. The term "Mighty I AM Presence" seems to be a later invention of St. Germain-Ballard. A further curiosity is that Jesus is mentioned but twice in the first book, whereas in later publications he appears as the peer of St. Germain, even acting as advertising agent for the Ballard books.

Muddled on his Dates

Mr. Ballard is almost as specific in his record of dates as he is of the attire of the celestial visitors and of the wonderful feasts served by St. Germain in the bowels of the earth. With evident patience Dr. Bryan has analyzed these dates and with some remarkable results. Space is lacking to enumerate the various contradictions, but here is an instructive one. Ballard claims that he and his party sailed from New York for the Far East on August 28th, 1932, on the steamer *Majestic*, and gives the names of the party. Inquiry by letter at the Cunard-White Star Office in New York elicited the official reply that not only did the *Majestic* not sail on that date, but the dates of sailing, August 24th, 1931 and August 19th, 1932, were given, with the information that neither the names of Mr. Ballard or his pen name Godfré Ray King, nor the names of any of his companions, appear on the list of passengers for those dates (see pamphlet No. 1, p. 15). Further, while claiming to have been in the Far East during the fall of 1932, (*Magic Presence*, p. 297) in another book, *The "I AM" Discourses*, published later, and presenting purported sermons by Jesus and St. Germain, he states that these were received in his home in Chicago during the fall of 1932, the exact dates being given. He was, therefore, according to his own account, on opposite sides of the world at the same time, travelling about in Arabia and India, and sitting in his home in Chicago receiving supernatural messages transmitted "over a visible sound and light ray", whatever that may be. Those who can accept this will doubtless find no difficulty in understanding how he could have been in Chicago and at a mine—he is very fond of talking of mines—in Colorado at the same time.

As time has progressed Mr. Ballard has added new embellishments for the enlightenment and delectation of the faithful. From appeals for belief he has resorted to what are virtually threats towards those who question his assertions. In *The "I AM" Discourses* (p. 327) St. Germain is made to proclaim: "Unfortunate indeed are those who criticize the Messengers or the work. Better had they never been born in this embodiment."

Oromasis and Blue Lightning Angels Turn Up

An even worse fate awaits those who do not accept the Gospel according to Ballard. One of their invocations—copyrighted, of course,—reads as follows:

"'Mighty I AM Presence', Blessed Saint Germain, Jesus, Great Divine Protector, Mighty Astrea, Archangel Michael, Oromasis and Lords of the Flame from Venus! Send Legions of Thy Angel Devas

of the Blue Lightning of Divine Love to seize, bind and remove from within and around me and my world all entities, carnate and discarnate forever; if they be of human creation, annihilate them, their cause and effect this instant; if they be discarnate, take them out of the atmosphere of earth and to the feet of the Ascended Masters; offer them Saint Germain's Instruction of the 'Mighty I AM Presence' and if they will accept it, teach them this Mighty Truth, prepare them so that they can make their Ascension in the next embodiment; if they will not accept it, keep them bound until they willingly and gladly serve the 'Mighty I AM Presence' and Ascended Masters in eternal Love. What we decree for ourselves, we command for all students of the 'I AM', America, mankind and the world; we thank Thee, Great Host of Light, it is done this instant and we praise Thee, Thou Precious I AM Presence FOREVER."

Evidently, then, the Ballard doctrines and stories are to be rejected at your hazard; you run great risk of incurring the imprecations of these people; you are to be bound and kept bound till you submit by Orómasis, the Angel Devas of the Blue Lightning and the rest of them till you mount the Ballard handwagon—a striking contrast to the original teachings of the Christ who in modern garb is so paraded by the Ballards—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for those which despitefully use you and persecute you." Further, it may be classed as an attempt to practise black magic for the benefit of the Ballards.

Cyclopea Comes on the Stage

The extent to which the Ballards, encouraged by success in getting people to accept their preposterous stories and to believe that Christ is personally endorsing them, have carried their statements, may be illustrated by the following. At first they were content with St. Germain and a few "ladies and gentlemen from Venus". These were not enough, so now we have not only Orómasis, Mighty Astrea, and Angels of the Blue Lightning, but also a newly devised and mysterious being from the "Great Central Sun". It matters not that as far as astronomy teaches this theory of a Central Sun is baseless. It must exist, for else how could we have this great being, whose name is Cyclopea—a Greek name, by the way, suggesting that Greek is the language of the Central Sun, or else that Ballard has been reading about the one-eyed Cyclops and has selected this name because this Great One manages the "All-Seeing Eye of God". As for this Cyclopea and the All-Seeing-Eye I quote as follows from the March, 1936, *Voice of the I AM*—the Ballard magazine (pp. 16, 20). Speaking of the Royal Teton, a mountain in Wyoming where the Ascended Ones have a rendezvous, we are told:

"Within this majestic giant of nature in our beloved America, dwells a Focus of Light, through the activity of the Ascended Masters that it is impossible to describe in words.

"About two thousand feet down from the top of the mountain [that is, within it], there is located the Great Council Hall, wherein the Great Masters assemble and project Their Mighty Rays of Light and Love over America and the earth, to consume and purify the vortices of force, produced by the discordant and vicious activities of mankind

"In the north wall of the Audience Hall is located the Great All-Seeing-Eye of God to our earth and through This, the Great Cosmic Messenger, Cyclopea, directs the Almighty Power of the Ray of Light which that Great Presence pours out to perform its gigantic Service for our earth."

We are not left in doubt as to the appearance of this "All-Seeing-Eye". Ballard tells us (*Unveiled Mysteries*, p. 83):

"In the center at the far end of the hall about thirty-five feet from the floor in the wall itself—was a large eye—at least—two feet across. This represents the—'All-Seeing-Eye of the Creator' forever watching

over His Creation--and from Whom--nothing can be hidden."

This in 1931. Since then, March, 1936, the Gigantic Greek Cyclopea seems to have replaced God in the management of this Eye as quoted above. A picture of the Eye adorns the front cover page of the March *Voice of the I AM*. It is quite a commonplace looking Eye, nothing to be astonished at, yet one is prompted to wonder why God should have such an insignificant looking organ, should have placed it in the wall of a cavern and should have entrusted its manipulation to the Great Cosmic Greek.

Of Cyclopea we are told that he "purifies and illumines the atmosphere of earth, by the focusing of gigantic Light Rays of Pure Electronic Force which he draws from the Heart of the Great Central Sun." Further, "The garments he wears are transcendently beautiful, the jewels which adorn them being condensations of Light that flash continually," a most refreshing change from the plain white nightgowns which the common angel is supposed to wear. Here, as elsewhere, the raiment as well as the headgear of these supernal beings are simply covered with flashing jewels, a testimony to the importance of personal adornment, and, we might add, to the imagination and taste of Mr. Ballard, who leads us to think that if we will but believe in him and his Mighty I AM Presence in due time we shall all be similarly clad.

St. Germain Dinner Parties

Another characteristic feature of Ballard is his description of numerous Lucullian feasts served the Ballard party by Saint Germain, not only in hotels, but in the bowels of the earth. The table, often improvised out of nothing and made of exquisite jade, is suddenly covered with a superb dinner service, gold, silver or unbreakable crockery, unutterably delicious viands served by invisible hands, wonderful golden yellow sparkling beverages producing a delightful sense of exhilaration beating even the best of wines--just enough of a jag, but not too much. All of these things appear and disappear instantly, some into the Cosmic Unknown, others into the stomachs of Mr. Ballard and his companions. And these are not dreams, but, if we are to believe Ballard, actual physical experiences. Verily one cannot help contrasting the acts of this St. Germain and his Messengers, and the glorious raiment of the ascended ones with the Christ who said: "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on", and who, tradition says, was content with a plain seamless shirt--the same Christ who is stated by Ballard to endorse his entrancing, but certainly absurd narratives. But times have changed; the fashions of Paris and the love of adornment have penetrated even into heaven. Taking Ballard's own statements that these stories are no fiction, but actual and literal fact, and noting his continual talk of gold, money, wonderful jewels, raiment and viands, I am strongly reminded of the New Testament story of how the devil took Christ up into an exceeding high mountain and showed him all the kingdoms of the earth and the glory thereof, and said: "All these things will I give thee if thou wilt fall down and worship me." It is a story which those who are enticed into the Ballard spider web would do well to remember as they read his Jesus endorsed books.

Magic Carpet Incident

A graceful imitation of the story of the Magic Carpet in the *Arabian Nights* is to be found in Ballard's account of his personal experiences in Northern India at the wonderful palace of the Ascended Masters (*The Magic Presence*, p. 381). The Ascended Master Chuananda induced Ballard and his party to stand upon a "gorgeous Persian Silk rug of a most wonderful golden yellow." Thereupon the rug, with the party, rose into the air, floated over an indescribably beautiful valley somewhere in the Himalayan region, finally returning and depositing them safely on the ground, all the more firmly convinced what great fellows these Ascended Masters are. This story is endorsed by Jesus!

The Ballard movement is characterized by a host of affirmations and invocations shading off from requests to commands and "decrees", words and phrases with no clear idea behind them, but which are the more acceptable the less they mean. Thus we read of Atomic Accelerators (a machine supposed to turn old people young), Jewels made of liquidified light, violet consuming flame, twin rays (i. e., soul mates), the Secret Rada of the Middle Way, Cosmic sunning of the circle, faultless shadowless light, Outpourings of Mighty Perfection, Great Cosmic Light, electronic holy, violet-white liquid light, blue-white liquid light, Limitless Perfection instantaneous and eternal, and many more. Students are called on to "charge the gas belts" inside the earth, for instance ("Outline of an I AM Study Group"):

Charging the "Gas Belts"

"We now offer ourselves as a channel to You, Blessed Master St. Germain, Blessed Master Jesus, Great Divine Director and Legions of Light! Blaze through us! Blaze through us! Blaze through us! Thy Mighty Golden Power of Divine Love and CHARGE the energy of the gas belts below the Earth's surface with that Mighty Power!"

Students are directed upon uttering the word "CHARGE" to "bring the hands down to your sides with *dynamic* energy, but be perfectly relaxed. Visualize Great Cosmic Streams of Golden Light Essence blazing down through from Great Beings above you, which *actually takes place*, streaming like an avalanche through your body, hands and feet, flooding the Gas Belts below the Earth's surface."

I saw Mrs. Ballard do this on the platform. Then I couldn't imagine what she was up to. Now I know; she was "charging the gas belts."

Imagine a group of students flopping their arms with "dynamic energy" like a cock about to crow, thinking that thereby they are charging the interior of the earth—the gas belts, whatever that may mean—with "Great Cosmic Streams of Golden Light Essence blazing down through" them, and you have a picture of a characteristic Ballard performance. Further, the place of meeting has to be specially purified beforehand (*Voice of the I AM*, March, 1936, p. 31):

"Before each meeting, the leader and students should use the Violet Consuming Flame with great intensity, to purify the place in which it is held . . ."

I know of one once-theosophical lodge room where this monkey business is carried on, presumably to purge it of the unclean influences of theosophical meetings, this lodge having the impertinence to advertise the performances on its street bulletin board as a proceeding of a theosophical lodge!

As a sample of a somewhat naive "Affirmation" I cite the following (*Voice of the I AM*, March, 1936, p. 28):

"Mighty I AM Presence! come forth in Thy Infinite Ascended Master Power and charge every policeman, fireman, aviator, postal employee, school teacher and government official in America with St. Germain's and Jesus' Ascended Master Consciousness, Protection and Perfection forever Self-sustained."

One can at least hope that the firemen who are so charged will be ready on hand if through inadvertence and too vigorous application of the "Violet Consuming Flame" the Ballardites should happen to set the premises on fire.

Finally it is of interest to note the fashion in which the Ballards are using the name of Jesus for advertising their own publications. In the "Outline for an I AM Study Group" we read:

"Suggested by Jesus on Christmas 1935: 'In the Name of the Mighty I AM Presence, the periodical known as *The Voice of the I AM*, and the books of the I AM under the radiation of the Ascended Master Saint Germain, SHALL BE the most sought after periodical and books on the face of this Planet, to the upliftment of God's children everywhere!'"

Could any self-advertising scheme of the Ballards be more transparent and at the same time more blasphemous?

Space is lacking to devote further attention in this issue to this new gospel. On a later occasion some further points will be mentioned, as well as some general conclusions as to its motives, its moral and intellectual effects and the influences which may be back of it. Here I can only caution those who read the above not have anything to do with it.

At the Periscope

Latest News in Brief.—Lemurians of Mt. Shasta, scared by publicity, move over to Mexico, says Emperor Lewis of AMORC; knows where they are now, but won't tell.—Jinarajadasa introduced American baseball at Besant Memorial School at Adyar; visited Sydney and dealt with evolution "in a cosmic sweep"—John Barrymore's suit against Henry Hotchener settled; Hotchener exonerated by Barrymore.—Cyclopa in the Central Sun now the big bug in Ballard Hosts; operates "All-Seeing-Eye-of-God" in depths of Royal Teton; Dromasis next; Cosmic rays to do your housecleaning, says Ballard; Atomic Accelerator to turn old people young; glorious grubfests and cosmic champagne served the faithful by St. Germain.—Arthur Powell throws Theosophy overboard.

Use and Abuse of Postcards.—The Editor is always glad to receive communications from friends, but when these consist of long communications written in fine script on postcards, and often almost illegible, they are likely to receive scant attention, are laid aside for a leisure that never comes, and are forgotten. Both time and eyesight are valuable. Postcards should be used only for very brief communications, clearly written in large script.

Henry Hotchener.—The Critic has taken no notice of press reports of a suit filed by John Barrymore against Henry Hotchener, his former secretary, "to regain possession of valuable records, securities and other documents he contends Hotchener appropriated." As, however, this affair has doubtless come to the attention of many of our readers we are pleased to publish the following from the November *American Theosophist* (p. 261): "Friends of Mr. and Mrs. Hotchener throughout the Society will be glad to know that all statements made against Mr. Hotchener were withdrawn and his accounting of Mr. Barrymore's affairs approved. We have on file at Headquarters a photostatic copy of Mr. Barrymore's letter stating that there was no ground for the suit and the charges against Mr. Hotchener." Mr. Hotchener returns to Adyar to resume his duties as Hon. Manager of the Theosophical Publishing House.

Magic Rejuvenator.—G. W. Ballard, in his book *The Magic Presence* (pp. 64, 82-84, 106, 288) tells us of a machine called "The Atomic Accelerator" which he saw in actual operation in a wonderful cavern through which he was escorted by the Ascended Master St. Germain. This is not an instrument for smashing atoms, but a contrivance which reverses the usual process of growing old, and is operated by the Ascended Master himself. If you are a decrepit old man, you seat yourself in a chair, the Ascended Master turns on the juice and in a few minutes your white hair turns black, brown, or red as it once was, your white beard is shaved off, your false teeth are replaced by natural ones, your spectacles fall from your eyes, your skin and flesh become those of youth and you become as limber as a crack football player. But there are conditions; you must adopt I-AMism, you must accept the Ballard family as the sole agents of St. Germain, you must forget all you have learned elsewhere; you must believe all the yarns told by Ballard and cooperate with Cyclopa in charging the subterranean gas belts with "Great Cosmic Streams of Golden Light Essence".

Treatment of Jews in Germany.—Persons interested in the treatment of Jews in Germany can obtain, free on request, the bulletins of The American Jewish Committee, 461 Fourth Avenue, New York City. This is a non-racial, non-sectarian organization.

Dr. de Parucker's Comments on the Hare's Book.—In answer to a query about the Hare Brothers' book, *Who Wrote the Mahatma Letters?* Dr. G. de Parucker (*Theosophical Forum*, October, pp. 291-296) discusses the nature of the Mahatmic letters and the manner in which he regards them as having been written. Without desiring to enter into an argument here and appreciating the Doctor's comments, it would seem that he lets the Hares down too easily. He takes for granted the truth of their assertion that these letters contain Americanisms and offers an explanation. It would have been appropriate to have investigated the question whether such Americanisms really exist in these letters, instead of accepting the authors' assertion that they do. In the October *Cherie* I dealt exhaustively with this one question. It was proved that with a single exception none of the purported Americanisms are such at all, but are to be found in standard British literature for many years back. With that one exception there is not one of them which could not have come to the attention of an ordinary reader of strictly British literature, whether he read it in London or Tibet, or, if you prefer, got it by some clairvoyant process. So far, with the exception of a very few of the letters which are conceded by the Mahatmas themselves to have been written by chelas under direction, and bungled, there is no evidence that these letters were not produced exactly as the Mahatmas intended them to be. A few trivial errors in Latin may well have been the fault of the dictators, who are certainly not omniscient. Once assume such a general creeping in of errors, and it becomes easy for anyone to waive aside any letter or assertion in favor of his own claims, and there have been those who were not slow to make use of the opportunity.

Excerpts from "Mahatma Letters" to be Published. It is with great gratification that I note that Mr. A. Trevor Barker has given permission to the *Canadian Theosophist* to publish in instalments in its columns a series of excerpts from *The Mahatma Letters to A. P. Sinnett* selected by the late Rev. Robert Norwood, rector of St. Bartholomew's Church, New York (*Can. Theos.*, Oct., p. 249). It is the more gratifying as I was informed that Mr. Barker would not consent to the publication of a volume of selections compiled by the late William Kingsland. Aside from the question of copyright, this seemed to me a mistaken policy, as these Letters are really as much the property of the world as the Sermon on the Mount, and, in fact, permission was given by one of the Masters to publish any of his letters in whole or in part—see letter to Mohini Chatterji in Jinarnadana, *Letters from the Masters of the Wisdom*, Vol. I, pages 105-6. I have no doubt that this will contribute to the popularity of the entire series edited by Mr. Barker. That the compiler was an Episcopal clergyman is the more significant. You can get these by subscribing to the *Canadian Theosophist*, 33 Forest Avenue, Hamilton, Ont., Canada, \$1 a year (not checks or stamps).

H. P. B. (?) on Windmills.—The June-July, 1934, *Temple Artisan* (page 5) publishes the following which, if not genuine is good enough to be so: "A wonderfully prolific association might be organized from the small beginning I was instrumental in launching under the name of 'The Theosophical Society,' i. e., of supplying windmills for raising water in the arid portions of this country. All that would be needed in the case of the average old theosophist is to set him aloft on a pole. The wind would do the rest. Many of them have never stopped whirling since they were first set in motion, so the chances are good for their continuing the same rate of speed unto the end."

Anti-Capital Punishment.—Harry H. Woodring, new Secretary of War, is an opponent of capital punishment. While governor of Kansas in 1931

he vetoed a bill to reestablish capital punishment in that state. His veto message was printed in full in the *Currier* of May, 1931, and is one of the best brief presentations of the case against the death penalty.

New Use for Cosmic Rays.—G. W. Ballard, senior member of Ballard & Co., and Inventor of St. Germain, tells us on the authority of said St. Germain (*The Magic Presence*, p. 332) that within one hundred years the cosmic rays will be used for cleaning purposes; they will take the place of charwomen, brooms, vacuum cleaners, floor scrubbers, waste baskets, yes, even soap. Further, they will put your bed every morning, wash the dishes, stoke the furnace and dispose of the ashes. While this is not specified I suppose, and also hope, that they will slave you. All you will have to do will be to rely upon the "Mighty I AM Presence" and the cosmic rays will do the rest; they will be as much your servant as Aladdin's genie of the Lamp. Strange; but it must be true, since G. W. Ballard says so. Had anybody else made such a statement I should have said he was spoofing.

Indian Untouchables Favored in Travancore.—The young Maharaja of Travancore (India) has thrown the state Hindu temples open to the untouchables. This is not the first instance in India where an independent state has taken similar action, as Cashmir did so two or three years ago, but in view of the general opposition of the caste Hindus to allowing people of the depressed classes to worship in the temples it is encouraging. Perhaps sometime white American churches of Jesus will permit the same privilege to negroes. Travancore is one of the most advanced of the independent Indian states. Several years ago the mother of the present Maharaja, while regent, shocked the sensibilities of the orthodox by abolishing the system of "devadasi", or temple virgins, ostensibly religious dancing girls, but little more than temple prostitutes. But in most parts of India the priests have little to complain of in this respect.

An Inquiry Answered.—In response to our inquiry as to Lieut. Col. Arthur E. Powell, author of several Leadheatterian books on the Astral, Causal and other bodies of Man, I learn that, for some reason not given, he kicked Theosophy out the back door, jumped after it and vanished the country, being supposed to be somewhere in South Africa. His son, declared by Leadheatter to be Colonel Olcott reincarnated, is now grown and a teacher in an English school. It is now up to someone to find another reincarnation for Col. Olcott and I suggest that Mr. Rogers should tackle the problem.

Smile, George, Smile!—We are not lacking in photographs of Dr. Arundale and are wondering if he could not make an effort to look pleasant. Possibly he is still mourning the loss of his causal body which, so he tells us, caused him bitter tears. The same might be said of his wife, Rukmini. In a recent picture of the two together they look as if they had just emerged from a family brawl. The doctor might take a lesson from President Roosevelt, who has far more serious problems than running a Theosophical Society, while as for the lady, we commend as a model one of the toothpaste beauties to be seen in the advertisements. I regret making personal remarks, but if Theosophy is the joyous affair they say it is, it should manifest in a better display of front teeth. Some of these pictures would lead a stranger to regard Theosophy as a sort of funeral ceremony with Dr. George as official undertaker or chief mourner. Not one of them looks happy.

Pools' Gold.—To hold that higher spiritual beings are clad in gorgeous raiment and flashing jewels with a display of many-colored fireworks about their heads is but deluding oneself with materialistic conceptions; to teach such things to students as to their possible future is but a gross appeal to self. Be warned.

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/—. CARRIE 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. CARRIE 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 4/0.

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 CARRIE. 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.

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.

A New History of Science

A History of Science and Its Relations with Philosophy and Religion, by William Cecil Dampier, M. A., F. R. S., Fellow of Trinity College, Cambridge, etc. pp. xxi, 514. Macmillan Co., 1930. \$2.50 from the O. E. LIBRARY.

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.

Manly P. Hall on Genuine and False Occultism

The series of twelve monthly letters (1935-6) by Manly P. Hall, exposing the ways and wiles of false teachers of occultism, whether secluded or out for the cash, and the pitfalls which endanger the unwary and inexperienced student, has now been published in book form. Highly recommended by the CARRIE. A study of these letters may save you from the many false paths. \$2.00, from the O. E. LIBRARY.

Raphaels and Heindels for 1937

Raphael, ephemeris, 50 cents; almanac, 35 cents; combined almanac and ephemeris, 75 cents. *Heindel*, ephemeris, 25 cents. *Black years Raphael*, ephemeris (from 1830) and *Heindel*, ephemeris (from 1858) same prices. Ask for list.

Free on Request

The famous Martyn Letters to Mrs. Besant about Leadbeater.

Are the Mahatmas Fact or Fiction?

The recent attempt of the Hare Brothers to discredit the Mahatma Letters, to prove H. P. Blavatsky a common swindler who invented the Masters for her own purposes, and to knock the props from under the Theosophical Movement, makes the following books of great importance at the present time. Theosophists who are unwilling to play the ostrich stunt should know about these letters and the strong evidence for their authenticity; they should be prepared to defend their position by knowing the facts, not by accepting the authority of some leader. For this purpose the following books are recommended, all obtainable from the O. E. LIBRARY:

The Mahatma Letters to A. P. Sinnett, ed. by A. T. Barker; the most important theosophical book of this century, \$7.50.

Letters from the Masters of the Wisdom, Vol. I, ed. by Jinarajadasa, \$1.25.

Letters from the Masters of the Wisdom, Vol. II, ed. by Jinarajadasa, with many facsimiles, \$2.00.

Specially in defense:

Did Madame Blavatsky Forge the Mahatma Letters?, by Jinarajadasa; 30 facsimiles of Mahatmic letters compared with facsimiles of writing of H. P. B., Damodar, Olcott, etc., with elucidative text. \$1.25.

H. P. Blavatsky and the Masters of the Wisdom. 1901 Transactions Blavatsky Lodge, London, ed. by Besant. Actual, not speculative, evidence of the existence of Mahatmas. Paper, 50 cents.

Also, the Hare book, *Who Wrote the Mahatma Letters?*, \$3.75.

The Ballard "Arabian Nights" Exposed

The "I AM" Experiences of Mr. G. W. Ballard; by Dr. Gerald B. Bryan.

The "I AM" Teachings of Mr. G. W. Ballard; by Dr. Gerald B. Bryan.

Two brochures, 50 and 48 pages; each, 55 cents, postage 2 cents extra, from the O. E. LIBRARY.

A keen analysis of the preposterous claims of Ballard, showing up his conflicting and contradictory statements regarding his asserted wonderful experiences with "Ascended Masters"; impossible statements exposed; never went abroad as claimed; spills the Ballard beans. Get them while they last.

Two Pamphlets Depilating the Hare Brothers

Who Wrote the March-Hare Attack on the Mahatma Letters?; by H. R. W. Cox; the H. P. B. Library, 64 pages; five cents.

Who Wrote the Mahatma Letters Answered?; by Dr. René Bastow Hudson; 47 pages. Privately printed; 15 cents.

Both from The O. E. LIBRARY (U. S. Canadian or British stamps accepted). These present, from somewhat different standpoints, an exposure of the pretentious attempt of the Hare Brothers to demolish the Mahatmas, to prove H. P. Blavatsky a swindler, and to blow the lid off the Theosophical Movement.

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.

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.

Some Special Theosophical Classics

- Blavatsky, H. P.*—Key to Theosophy, photo. facsimile of original, \$2.00.
Theosophical Glossary, photo. facsimile of original, \$2.00.
The Voice of the Silence, Cleather-Crump ed. with notes, \$1.00; McKay ed., fabricoid, \$0.75. Both reprints of original.
Isis Unveiled, two photo. facsimiles of original; U. L. T. ed., \$7.50; in Complete H. P. H. Series, \$5.00.
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Five Addresses to American Theosophists, pp., \$0.25.
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Idyll of the White Lotus, \$1.35.
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Bhagavad Gita—Judge version, \$1.00; Johnston version, \$1.25; Edwin Arnold's poetical version (Song Celestial), cloth, \$1.00; red leather, \$1.65.
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Published monthly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

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December, 1936

No. 7

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Here is a book written by two men, one at least of whom has some pretensions to scholarship and who was long associated with the Theosophical Society. Certain arguments, if they can be called such, and certain facts, if they be such, are presented and are claimed by the writers to level the whole theosophical edifice with the ground (*c. g.*, pp. 19, 287). Either those facts and arguments are valid, or they are not. If they are not, they must be met face to face and confuted if one will not concede their force and the consequent annihilation of what theosophists have been accustomed to regard as the basis of their belief.

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beater, after the death of H. P. Blavatsky, have advanced certain doctrines, notably that of Krishnamurti as World Teacher, based upon purported Mahatmic authority; these ideas have proved fallacious, consequently the whole doctrine of Mahatmas and the Theosophy based on it are knocked into smithereens, (p. 287). We may add a fourth class of argument to be found throughout the book—coarse wit combined with a cocksure conceit as to the authors' impeccable scholarship. We may summarize these arguments in this fashion:

Mahatmas can make no mistakes;

The writers of the *Mahatma Letters* make mistakes;

Consequently they are not Mahatmas.

And further:

The *Mahatma Letters* contain mistakes;

The H. P. B. Letters contain similar mistakes;

Therefore H. P. B. wrote the *Mahatma Letters*.

Straw Men

Setting up a man of straw and knocking him over is a favorite tactic and here we find it made use of to the fullest extent. The assumption is made that Mahatmas must be infallible and omniscient. This is the bug that is gnawing at the brain of the Hare Brothers from start to finish, and by proving mistakes by the Mahatmas, proving that they do not know everything, the conclusion is reached that they are not Mahatmas. This notion of omniscience and infallibility is entirely unwarranted. It seems to have been inferred in part from remarks of A. P. Sinnett (pp. 26, 28, 43), partly from the claims of Annie Besant, who was fond of speaking of Masters as "perfect men" and, perhaps, from the somewhat long association of one of the authors with theosophists with muddled ideas.

The fact is that neither H. P. B. made any claim for the infallibility of the Masters, nor do they make such claims for themselves. On the contrary they admit their fallibility on occasions (e. g. *Mahatma Letters*, pp. 181, 364). This is not the place to discuss this subject, but it might be mentioned that infallibility in one subject does not imply infallibility in all others. The most learned chemist may not be wholly trustworthy in anthropology or linguistics, nor he of the highest spiritual development an authority on botany. But this is just what the Hares assume.

We read (p. 170):

"Lastly, we ask why an omniscient Mahatma, endowed with the treasures of great dictionaries, archaic books and akasic records, walked unwarily into the pit of plagiarism"

"The above is the substance of the evidence obtained from the *Mahatma Letters* themselves in disproof of the Mahatma thesis. No Mahatmas could have written such letters. Nevertheless they were written; if not by the Mahatmas then by whom?"

The answer is easy. A few similar expressions (June-July Carrio), a few colloquialisms in common, such as are used by every Tom, Dick and Harry, a few Gallicisms, used by both, and you have it; H. P. Blavatsky wrote the Letters; she invented the Mahatmas; she was the biggest swindler of her time and died unrepentant. And the answer is made easier by wholly ignoring the incontrovertible evidence of Mahatmic Letters in the same script which could by no possibility have been written by her (Aug.-Sept. Carrio).

Who Wrote the Hare Book?

I don't like to speak unkindly, but the Hare book contains far more mistakes than are to be found in the *Mahatma Letters*. If the Mahatmas are to be blamed for making mistakes when they had "great dictionaries, archaic books and akasic records" at their disposal, one is prompted to ask why the Hare Brothers, living in London, who had, if not akasic records, at least the great British Museum Library and the *Oxford Dic-*

Honour at their disposal, to say nothing of Latin and French dictionaries, should have made such ridiculous mistakes as they have, fathering on the Mahatmas a whole string of errors of their own, "Americanisms" which they could easily have determined to be no Americanisms at all (Oct. Critic), bad Latin which is not bad Latin, but good Latin and even good French, false dates of their own invention (Nov. Critic), charging a Mahatma with libeling Tennyson in attributing to him verses which he actually wrote (Aug.-Sept. Critic), and numerous other blunders designed to prove the ignorance of the Mahatmas and therefore their non-existence. Exactly the same line of argument might be used to prove the non-existence of the Brothers Hare and that some impostor wrote this book and fathered it on them.

Hare Dog-Latin vs. Mahatma Dog-Latin

Under the sub-title "The Mahatma's Dog-Latin" (pp. 125-6) the Hares present us with ten samples of "Dog-Latin" which they say, "present a remarkable series of inexcusable slips, nearly all from the hand of a graduate of a German university, who never forgets what he has once read." Very generously they concede that some of these slips may be errors in transcription by the editor of the Letters, and I, on my part, am willing to admit that the Latin of even a Mahatma may not always be faultless, especially when writing in a hurry. I cite eight of the ten damning examples quoted. (*M. L.* signifies *Mahatma Letters to A. P. Sinnett*.)

1. Mahatma K. H. in *M. L.*, p. 193: "The *Modus operandus* of nature".
2. Mahatma K. H. in *M. L.*, p. 318: "independent of its *modus operandus*."

This, of course, should be *modus operandi*, as the Hares point out. But they very conveniently neglect to state that on p. 144 K. H., and on p. 470 H. P. B. (who they claim wrote the above letters), write it correctly, *modus operandi*, clearly proving that the error was a mere slip of the pen. Score two for the Mahatma.

3. Mahatma K. H. in *M. L.*, p. 213: "Most unfortunate *qui pro quo*—"
4. Mahatma M. in *M. L.*, p. 227: "a most unique *qui proquo*."
5. Mahatma K. H. in *M. L.*, p. 297: "indirectly mixed in the *qui proquo*."

Fie! say the Hares, this is Mahatmic Dog-Latin; and from a graduate of a German university! Think of it! it should be *quid pro quo*. But the joke is on the Hares. It isn't Latin at all, "Dog" or otherwise—it's French. My French dictionary gives "Quiproquo, mistake, blunder." And if the reader will refer to the context in the *Mahatma Letters* he will see that the word "mistake" or "blunder" makes sense in all three cases, while the Latin *quid pro quo*, meaning something given in exchange for something else, would make nonsense. Score three more for the Mahatmas.

6. Mahatma K. H. in *M. L.*, p. 53 (first edition only), quoting Spinoza:

"praetu Deum nequi dari nequi concepi potest substantia"

This, say the Hares, is Dog-Latin and should read:

"praeter Deum neque dari, neque concepi potest substantia"

Quite right, but they do not tell us that in the revised edition (p. 53) of the *Letters*, of which they had knowledge, as they mention it (p. 23), the sentence is corrected to read:

"praeter Deum neque dari neque concepi potest substantia".

One error, "concepi" for "concepi", is left uncorrected, but if one will study the several facsimiles of K. H. script available in *Jhārajadāsa, Did Madame Blavatsky Forge the Mahatma Letters? in Letters from the Masters*, Vol. II, and in the Hare book, p. 218, it will be seen that K. H., occasionally—as some people habitually—neglected to dot an "i", that he generally wrote his final "e" and often others like an undotted "i", that there are cases where final "er" is not to be distinguished from "u", and that therefore there is not the slightest reason for blaming the Ma-

hatma rather than the transcriber, who took the words for what they looked like. Mr. W. L. Hare, at least, should know this. I have several handwritten letters from him in which "er" is indistinguishable from "u". I must therefore decide this in favor of the Mahatma.

7. Mahatma K. H. in *M. L.*, p. 386: "*suppressio veri, suggestio falsi*". *Suggestio* should of course be *suggestio*. The K. H. facsimiles show cases of "o" looking like "s". e. g., in the facsimile in *Did Madam: Haratsky Forge the Mahatma Letters?*, p. 11, line 8 front top, the second "o" in London is a perfect "s"; so also the "o" in "who", p. 12, lines 11 and 15 from top, and the "o" in "possible" on p. 13, line 10 front top. Had the Hares studied the facsimiles at their disposal they would have seen that their unfavorable and rather insulting comment is quite uncalled-for. Another point must be scored for the Mahatma.

8. Mahatma K. H. in *M. L.*, p. 193: "*Swimming in adversum flumen*".

This, say the Hares, should be *in adverso flumine*. Alas and lack-a-day, there is no such Latin word as "flumene." It is just Hare-Dog Latin, the correct word being "flumine". And in casting (his reflection on the Mahatmas the Hares have made another blunder. *In adversum flumen* is perfectly good Latin as used by the Mahatma; it was used in the same sense by the great Roman philosopher-poet, Lucretius, who may be supposed to have known his native tongue as well as, if not better than, the Brothers Hare. In his poem, *De Rerum Natura*, Book IV, line 423, we read, without giving the context:

"*vis et in adversum flumen contrudere raptum.*"

the Munro translation being:

"Again when our stout horse has stuck in the middle of a river and we have looked down on the swift waters of the stream, some force seems to carry athwart the current the body of the horse which is standing still and to force it rapidly up the stream . . ."

We must therefore score still another point for the Mahatma. But for the benefit of the Hares it must be said that *adverso flumine* (not flumene) is also good Latin. Thus Lucretius, *De Rerum Natura*, Book VI, lines 710-20:

"*nam dubio procal haec adverso flabra ferunter
flumine quae gelidis ab stellis axis aguntur*"

Munro's translation:

"For beyond doubt these blasts which start from the icy constellations of pole are carried right up the stream."

And Caesar's *Gaulic War*, VII, 61:

"*magnam ire agmen adverso flumine sonitumque remorum in eadem parte*", etc.

Edward's translation:

"that a large column was moving up stream", etc.

In eight out of the ten cases cited, then, the Mahatmas win out, and the Hares present a case of their own Dog-Latin and three cases of a French word being mistaken for Mahatmic Dog-Latin. To do the Hare Brothers justice it is but fair to give the two remaining examples, their correction being in parenthesis:

Mahatma K. H. in *M. L.*, p. 31: "*Missio in partis infidelium*" (*partibus*).

Mahatma M. in *M. L.*, p. 386: "*Qui bono*, then? (*qui bono*).

Whether these errors are the fault of the transcriber or the Mahatmas I think the Hares will have to settle with their Maker, though I should suggest they first preparing better in Latin and French, else they might be admonished to read *Matthew*, vii, 3.

Two Fleas Try to Bite a Mahatma

As a curiosity I cite the following. The Hare Brothers, as we have seen in their strictures on the Mahatmas and H. P. B. for misquoting Scripture when they use their own words to express scriptural ideas

(Nov. Carric), are obsessed by the thought that Mahatmas may not say anything in their own way when there is some writer they could quote, and if they do, they are charged with quoting incorrectly; they are then no Mahatmas. At the risk of taking too much space the following example is given. On page 124 we read:

"Swift's well-known but seldom correctly quoted lines on fleas suffer two violations from the Mahatma's pen. In the author's own volume (1733) the following lines are found in a satirical piece 'On Poetry':

So, Natur'lists observe, a flea
Hath smaller Fleas that on him prey;
And these have smaller still to bite 'em,
And so proceed *ad infinitum*.

"In accordance with popular habit, Swift's lines are misquoted:

"These fleas have other fleas to bite 'em,
And these—their fleas *ad infinitum*" (*M. L. p. 190*).

"Not content with this common mistake, the Mahatma adds another of his own, in attributing the lines to Butler, for he calls his verse 'the Hudibrasian couplet.'"

Now the Mahatma does not attribute the lines to Butler. If the Hares had referred to the *Oxford Dictionary* instead of their own akasic imagination, they would have seen that "Hudibrastic" (of which the Mahatma used a variation) does not mean written by Butler or contained a *Hudibras*, but "In the metre or after the manner of Hudibras . . . burlesque-heroic." Further, the observation was not original with Swift, but as he himself says, with "Natur'lists". Anybody, even a Mahatma, therefore has the right to express the idea in his own words without being guilty of misquoting.

Just to show how the observation of the "Natur'lists" can be elaborated without quoting Swift, who seems to have been the first to poetize it, I cite the English mathematician Augustus De Morgan. In his *Budget of Paradoxes*, p. 377, published in 1872, we read:

"Great fleas have little fleas upon their backs to bite 'em,

And little fleas have lesser fleas, and so *ad infinitum*.

And the great fleas themselves, in turn, have greater fleas to go on;

While these again have greater still, and greater still, and so on."

And De Morgan does not even credit Swift. And the editor of *Buddhism in England* (Nov.-Dec., 1936, p. 122) is guilty of the following literary offense against Swift:

"Big fleas have little fleas
Upon their backs to bite 'em;
And little fleas have lesser fleas,
And so *ad infinitum*."

In awarding prizes for an essay on fleas I think the grand prize should go to De Morgan and the booby prize to the Hare Brothers. Their attempt to demonstrate the "Natur'lists'" observation by biting the Mahatma shows that they are not even a success as fleas.

Spain!

Editor's Note.—The Carric has received the following letter from the Spanish Committee for raising funds and supplies for the aid of the Spanish Loyalist cause and for relief purposes. Being in full sympathy with the cause of the Loyalists I take pleasure in publishing it as requested. Those interested may send donations to, or communicate with the authorized American agency, *American Friends of Spanish Democracy, Room 414, 70 Fifth Avenue, New York City.*

Spain

The civilized world cannot stay unconcerned with the intense drama which is actually taking place in Spain. The war in this country is a fight to death between the reaction which has enslaved it for centuries

and is now playing its last card to regain a dominion which they were gradually losing, having not hesitated for this purpose to unloose a fratricidal war in which the end justifies the means, and the liberal people of Spain, profoundly republican and progressionist, refusing, at all costs, to renounce a freedom hardily and honestly conquered by the people's votes.

The Spanish people is therefore not only struggling for its own freedom, but also to save the Democracy of all Europe where the reaction is strongly and deliberately threatening. The victory of the Spanish people will be a definitive blow in the chief countries of Europe where the reaction has been, for years, preparing its attack on Democracy.

It is therefore the duty of everyone not willing to help the reaction in its hideous task to assist the Spanish people who is outrageously shandered by an interested and paid for press.

Spain is actually in need of everything, funds, food, clothes, underclothes, sanitary material, etc., and everybody of liberal spirit must make it duty to contribute.

In many countries committees have already been formed to assist Spain. Where such committees do not exist yet, they must be created.

All the committees as well as groups desirous to organize these committees must inquire at the organization created in accordance with the legislative authorities, under the name "Comité Central de Co-ordination" "COCEENCOO" whose task is to inform and co-ordinate the various efforts in order to avoid a waste of energy, loss of time, hesitation, doubts, etc. All correspondence must be addressed to the General Secretary of COCEENCOO, Claris 97, Barcelona, who will furnish all necessary information and who is sending his heartiest anticipated thanks for all goodwill shown towards the Spanish people.

It is not to be forgotten that should the reaction be victorious in Spain it would gain strength in your own country which would be in danger itself to be sooner or later the battlefield of a war similar to the one now raging on this side of the Pyrenees. In helping the defenders of the Spanish Democracy you are defending your own freedom.

We would feel ever so much obliged if you would kindly publish the foregoing in your publication for which we send you our heartiest anticipated thanks.

Comité Central de Coordinacion
Claris 97, Barcelona, Spain

"Om Cherenzi"

Editor's Note.—About two years ago there appeared in California an Oriental ridding himself "Prince Om Cherenzi, Lord Abbot of the World Buddhist Centre, Sin-Kiang" with other titles. He also claimed to be the successor of the late Dalai Lama. He soon secured a following, started a center and published a multigraphed magazine containing his lectures and other matter. His ethical teachings seemed sound. As for his philosophy, that is a matter for Mahayana Buddhists to judge. Aside from that I was struck by his enormous egotism in publishing a list of purported scientific books which he had written, which would lead one to think him a mathematician of a high order, and by the long list of "learned" societies, scientific and philosophical, of which he was a member. Apparently he was at one time a member of AMORC, but for some reason, seemingly because he was snubbed by Emperor Lewis, he wrote him enormously voluminous letters, threatening him with law suits, containing far more invective than argument, and couched in anything but a Buddhist spirit. I was favored with copies of some of these letters. He claimed to have a backing of a million dollars for presenting the Emperor. Finally he left America and was last heard of in Cuba, whence similar documents have been issuing. This strange individual was and still is a puzzle to me. For the information of those who have

written to me about him I print the following editorial from the November-December *Buddhism in England* from the pen of the well-known English Buddhist, Christmas Humphreys, President of the Buddhist Lodge, London.

NO FRIEND OF BUDDHISM
"Prince Om Cherenzi Lind" and the
"Universal Spiritual Union"

It is seldom that we find it necessary to speak ill of anyone, but we conceive it our duty to warn our readers of the activities of a man who, under many names and many pretentiously described organizations, is tending to bring the Dhamma into disrepute in East and West. We first heard of him in Cuba under the name of Ven. Uhashekankarakya, known also as Om Lind, and we gathered that he came from Northern India, but by slow degrees he has now raised his status to that of "Prince Om Cherenzi Lind, Lord Abbott of the World Buddhic Centre, Su-Kiang." It is difficult to prick the balloon of such self-importance with the pin of fact, but when he claims to be the *Hutuktu* (Buddha Incarnate) of a certain monastery in Tibet we are able to announce that Madame David-Neel, who knows more of Tibet than any living Westerner, says that no such monastery exists. Some years ago this master of bombastic verbiage attempted to organize a European Buddhist Congress, of course under his chalmanship, subscriptions in cash to be sent at once to him. The fact that no single European Buddhist society agreed to his proposal did not trouble him. "Warned off the turf" in his attempt to fasten himself on certain Buddhist societies abroad, he now resorts to a multigraphed foolscap broadsheet in English, French and Spanish (entitled the *Bodhi Renaissance*) in which he tells of the Universal Spiritual Union with its headquarters in California, also known as the "Universal Union for the Diffusion of Buddhism." It is difficult to take seriously the claims of a "High Academic Council and/or World Federation of Incorporated Institutions for Human Uplift and Enlightenment," but unfortunately several earnest Buddhists have obviously been dazzled by his pretensions, and take him seriously. The trouble is that he uses great names too freely for his pretensions to be dismissed with a smile. Finding that the Venerable Tai Hsu, the greatest living Buddhist in China, was a serious rival, he announced his death, and it was only with great difficulty that the Paris Buddhists, who work in close conjunction with the Venerable Abbott, were able to disprove by cable this outrageous announcement. Foiled in the East, this man of many names turns West, and announces, in a document covered with green seals, a "General Convention of Spiritual Forces" to be held in Paris next year.

Buddhism in the West has too great dangers, to be dragged into secret Eastern politics, and to be labeled a crank organization. We have reason to suppose that this man represents both dangers in a serious form.

CHRISTMAS HUMPHREYS

Fools' Gold—II

(Concluded from November CRITIC)

In the March-April, 1935, *CRITIC* I said that I had heard Mr. Ballard state that he had seen a man ascend into heaven, he holding on to him as long as he could. It might be questioned whether I misunderstood his statement or was deceived by my imagination. Here, however, is his own story in print. In his book, *Unwritten Mysteries* (p. 242) Mr. Ballard tells us that he gave an old man visitor of seventy a drink from a "Crystal Cup filled with 'Living Liquid Light'" which appeared in his hand in some mysterious way, whereupon "slowly and steadily—every vestige of age—disappeared from him . . . Very slowly, he began to rise from the ground, and as he did so, his human garments disappeared, and he became clothed in raiment of Glistering White." Ballard let go his hands, as indeed he had to lest he be carried up into

the stratosphere himself without a parachute to get back with, and the young old man "disappeared on a Radiant Pathway of 'Light'". The performer of this astounding miracle of rejuvenation and aeronautics is now lecturing over the country, persuading people to accept his preposterous stories and telling them that they are enraptured by Jesus Christ. The performance above mentioned would make a fine stage exhibit and should convince those skeptical of Mr. Ballard's claim to be an ambassador of the gods. The experimental man might at least be hoisted to the top of the Washington Monument or through the top window of the Empire State Building and recovered for future demonstrations.

It would be beyond the scope of these pages to narrate all the wondrous performances of the Ascended Master Saint Germain in the presence of Mr. Ballard and his companions, not one of whom—if there are such persons—has come forward to confirm them. One can, however, mention a few, all of which are to be found in the Ballard books. Of the Saint himself it may be said that he delights in the spectacular. Opening blank rock walls and disclosing an entrance to caverns walled with gold and silver and adorned with the most wondrous jewels and with huge chests filled with gold, diamonds of great size and other precious stones, and with ancient documents from Atlantis and elsewhere is a common occurrence. We are told that one chest of gold coin was removed by the Ascended Masters from a sunken treasure ship and that when Atlantis went down to Davy Jones' Locker certain buildings containing records were hermetically sealed and so preserved against the time when the Ascended Masters were ready to remove the records to the underground caverns (*Unveiled Mysteries*, p. 94). One wonders whether the Ascended Masters have yet turned over this gold to the U. S. Treasury or are still hoarding it in defiance of the law.

Sees his own Pickled Corpse

On one occasion (*Unveiled Mysteries*, p. 123) Ballard was shown his own body and that of his present wife in a previous incarnation nicely preserved in glass caskets. Just why, I know not, but we are made to realize by much repetition that at some period far back, in the empire of the Incas, these twain, spoken of as "twin rays", were people of great importance, prince and princess (p. 129) and what not. No stone is left unturned to show us what really important people G. W. and Lotus, yes, even son Donald, really were, and why they have been chosen by the Ascended Masters as their sole agents and messengers in this incarnation. When you listen to Ballard you will know that there stands a man who was once a prince in Incaland. The uncharitable might think this just a self-advertising stunt.

Whatever he once was it is quite obvious that his mind runs on gold, jewels and gorgeous raiment, as well as on good things to eat. He can and does spend pages describing them, till one feels convinced that the glory of an Ascended Master, as well as an Ascended Mistress, depends on the clothing and adornments; even the men wear aprons of transcendently flashing jewels. And as for the eats, nothing seems to please Saint Germain so much as producing delicious viands and drinks from the invisible. It would really make your mouth water to read of these; the milk and honey of the New Jerusalem are not to be compared with them, and all of them can be had by manipulating the Mighty I AM, and following the Ballards, though of course some practice is required. I started to count the dinners served by the Saint till I got tired and gave it up.

An Underground City in Arabia

Here is a Ballard story in *The Magic Presence*, p. 318. When Ballard and his party were in Arabia in 1932, having sailed from New York on a steamer which did not sail on the date given, and strangely managing to get cabin passage without their names being on the steamer's

passenger lists, and while Ballard himself was at home in Chicago getting messages from Saint Germain and Jesus (see last Caric) they were taken by auto to visit a wondrous underground city, the ground opening and displaying a ramp down which they drove. Ages ago there was a terrific earthquake in this region, and a certain city was swallowed up in the earth without a stone being disturbed, or even its streets obstructed by debris. And it is there today, underground, and inhabited, being illuminated by some sort of Ray, of which there are many sorts in the Ballard philosophy. After seeing the sights, including wonderful laboratories, and after the usual miraculous dinner, the party drove back up the ramp and the earth closed behind them.

The "I AM" Discourses

In his third book, *The "I AM" Discourses*, we have a series of dated addresses received by Ballard in Chicago while he was in Arabia and India, coming from Saint Germain and Jesus along a "viable and audible sound ray". Of this book it may be said that it is better than the others, as Ballard restrains his inclination to play Munchausen, and it contains some good advice, whatever we may think of its philosophy. To be sure, Jesus, Saint Germain and one or two other Ascended ones talk much alike, and much like Ballard himself. I am not criticizing that feature, and merely call attention to one or two interesting points. St. Germain, besides being a good chef, shows at times some humor, for which we are thankful, as it breaks the monotony of the everlasting talk about the Great I AM Presence. Saint Germain tells us (p. 303):

"I cannot help but smile to myself, as I wonder how some of you may think me a very crabby old fellow, but if so, one who has the courage to tell you the Truth of your needs, that you may profit by it. When you come to know me better, you will not think me such an old crab after all."

Think him an old crab? Not I. Anybody who can serve such exquisite dinners and not expect a tip must be a jolly good fellow.

Among the curiosities of this volume is the "Master Himalaya", who here first appears on the boards (p. 126). Of him Saint Germain says: "It is he from whom the Himalayan Mountains receive their name." Here we must differ with the Saint. The word Himalaya is Sanskrit and means "the abode of snow". To speak of a Master as the abode of snow is nonsense; if there be such a Master, he got his name from the mountains, not *vice versa*.

Who and what is this Ascended Saint Germain? How or when did he acquire the wonderful powers attributed to him by Ballard? We are not left in utter ignorance, for the March, 1936, *Issue of the I AM* sketches his history. As for his personal appearance, you can take your choice between the likenesses presented in *The Magic Presence and Unveiled Mysteries* (frontispiece) and in *The "I AM" Discourses* (p. 206). To be sure, in the first two he has black hair and beard while in the last he is a blonde, but that is a mere matter of detail, easily arranged by one in control of the Atomic Accelerator. In a former embodiment he was the Prophet Samuel; later he was St. Alban (about 300 A. D.) and "his last embodiment was that of Lord Francis Bacon [sic] who was the son of Queen Elizabeth by her husband Lord Leicester [sic]". Bacon, whose paternity is well known and not as stated, and who was Baron Verulam and Viscount St. Albans, not "Lord Bacon" as stated, died in 1626. Here we are told that he "illuminated and raised His body in 1684, left England and the Continent for many years and went to the Hymalayan [sic] Mountains to work at the inner levels of consciousness" and much more. It would be of interest—space is here lacking—to compare this "authoritative account" with other stories of St. Germain, notably that by Leadbeater. They don't fit together. Further, one is prompted to ask how Bacon, whose genius is undisputed, but whose ethics were not above reproach, should have developed in three hundred years

into the wonderful fire-shooting Saint Germain. But with Ballard, as with God, all things are possible.

Ballard accepts the theory that Bacon wrote the Shakespeare plays, but gets Bacon and Shakespeare woefully mixed. He says in the same article (p. 6):

"The name, William Shakespeare, under which He wrote the plays, signifies that it was the Will of the I AM that He shake the Spear of Wisdom at the darkness of Ignorance . . ."

Now William Shakespeare was a well-known historical character, whether he wrote the plays or not; his parentage, birth, life and death are matters of record; it was he who was christened William Shakespeare, and one wonders how it was that the I AM should have made the mistake of giving the name William to this—according to Ballard—relatively insignificant person, instead of bestowing it on Bacon, in place of Francis. Further, William is a modification of Wilhelm, said to mean "helm of resolution", and has nothing to do with the I AM.

To conclude for the present, what impression have I gained by reading the Ballard books and documents and hearing him speak, and wholly disregarding any hearsay reports? My impression is that of a man whose mind runs on gold mines, jewels, splendid clothing and delicious foods and drinks. It seems that he has been reading the *Arabian Nights* and has added to fiction suggested by this a decidedly jumbled assortment of doctrines, partly imaginary, partly collected by superficial reading of theosophical and other oriental literature, and in far less rational form than is to be found in the original sources. While he is most commonplace in his talks he tries to impress on his readers that he was a person of vast importance in past incarnations and for that reason he as well as the other members of his family have been chosen by the gods as their only messengers of truth to the people of the present day. Not content with this, he, or the "Ascended Master", issues virtual threats towards those who do not accept him; we are told that it were better for them to be "stoned in the streets" or that they had "never been born in this embodiment" ("I AM" *Discourses*, pp. 195, 337). His knowledge of well established scientific laws and facts is of the slenderest and often verges on the grotesque. The same may be said of his knowledge of names and dates. He contradicts himself at times as to his whereabouts on certain dates, apparently being on opposite sides of the world at the same time. He is profuse in his use of magnificent but meaningless words and phrases which may appeal to the unthinking, but which have no clear ideas behind them. His conception of a high spiritual being is one seven or eight feet tall, who is clothed in gorgeous raiment flashing with jewels, who shoots out varicolored rays which have the most wonderful effect, and who can walk along a ray of light without falling off. Back of this is the implied and often expressed ideal that if you will accept him and his teachings and refuse to listen to all others, you will have health, wealth, beauty, endless supplies of money and jewels and ultimately will be able to command the real and imaginary forces of nature *ad libitum*—you will outdo Aladdin with his Lamp. All this is false doctrine and is most emphatically to be condemned. As for his Saint Germain and Jesus, these despite their wonderful powers are put commensurate when they start talking and their style bears a close resemblance, not only to each other, but to Ballard himself.

I think the man is to be condemned out of his own books. Had these been presented as admitted moral fiction, or even as dreams or psychic experiences, they might be judged as other such writings are. But no; we are asked to accept them as literal truth, as actual experiences, mostly in the physical body. Not the slightest evidence has come to hand proving that his fabulously rich gold mines in the Western States have any existence. The various characters in his books—aside from his own family—have any of these come forward to testify to the truth of their purported experiences? No, not one. Nor have I been able to

discover that any person, aside from Ballard himself, has ever seen Saint Germain or the other Ascended Masters, male or female.

And here is the fly in his ointment. He attempts to base his philosophy, if such it may be called, on an almost endless string of out-of-context stories which he insists are true, but which I believe almost any well educated person with a mentality above that of a maven will disbelieve, but which he backs up with the endorsement of a Jesus Christ whom none but he have seen or heard. Whatever good it may contain it is all based on the same obvious fiction. Until the Ballards give specific and irrefutable evidence that these stories are true I think one is justified in looking on the whole matter as a delirious hoax, be the motives of its proponents what they may; as a sort of "Pook's gold", calculated to deceive the ignorant, but possessing no real value except as a source of income. "I believe it because it is impossible", as an old theologian is reported to have said, should not be the attitude of intelligent persons today.

At the Periscope

Latest News in Brief.—Dr. Gyanendra Nath Chakravarti, once associated with Mrs. Besant, died at Benares October 7th, aged 75 years.—The Lord's Amphitheater at Sydney for sale again; no good even for a variety show.—Bombay U. I. T. *Theosophical Movement* puts on clothes; Cairo to remain nudist.—Arnie Besant attended Geneva World Congress of T. S., says Arundale; physically perceived by most present, says he.—C. Jinarajadasa tries poetry and sings of his loves with the atoms; says they dash and splash and flash and drone and intone; is sorrowful and weary; pines for their companionship.

Marrying a God and Goddess.—The court at Kumbakonam, Madras Presidency, British India, has been called on to decide whether a marriage ceremony should be performed uniting the idol of the goddess Sri Andal in the local temple with the presiding deity, whereabouts not stated (*Madras Mail*, Oct. 31). Learned pundits were engaged in the argument on both sides. It appears that the goddess was not asked by the temple authorities whether she wanted to marry the god, and that she had, sometime back in the days of the Shastras, declared her preference for one Lord Kanganatha; she would have him or nobody. If the court cannot come to a decision it is suggested that the matter be referred to Mr. Stanley Baldwin or the Archbishop of Canterbury, who poses as an expert on what is proper in marriage.

What's Inside the Robes of an Archbishop?—Those who are interested to discover what may be inside the clerical robes of an English archbishop considered from a theosophical standpoint, should read H. B. Blavatsky's *Open Letter to the Archbishop of Canterbury*, written in 1887. (20 cents or tenpence from his office.) Not the same archbishop though it might be. They might also read in *Bunyan's Pilgrim's Progress* about the old clerical potentate who stood at the mouth of his cave biting his nails because he couldn't get at Pilgrim. Had Bunyan written that today he would have represented him as throwing mud.

Ballard Pantheon Growing.—The followers of G. W. Ballard are not likely to suffer from a paucity of gods. Already we had Saint Germain, Jesus and a variety of Ascended Masters, Cyclopes, manager of God's All-Seeing-Eye, Astrea, Oromasis, Archangel Michael, Lanto and others whose names I have forgotten. Now we have the following information from Saint Germain ("*I AM*" Discourses, p. 265): "The God, Meru, is about seven feet and of the most wonderful proportion. The God, Himalaya, is about seven feet two inches. The God, Tabor, is about eight feet." As we are told by Mr. Ballard (*Unveiled Mysteries*, p. 83) that the "All-Seeing-Eye of God" is about two feet across it would be of interest to learn the dimensions of the being owning it. I estimate his height as somewhere between 275 and 500 feet. This is doing very well, seeing that

the "Mighty I AM" is only about six feet (see his picture, guaranteed correct, in *The "I AM" Discourses*, frontispiece).

The Bares' Cockeyed Sanskrit.—In their book, *Who Wrote the Mahatma Letters?* the Hare Brothers take the Mahatma K. H. to task for making mistakes in his Devanagari (Sanskrit) characters (pp. 341-3). Not being a Sanskritist I cannot comment on their criticisms, but I call attention to an analysis of their criticisms by Ernest Wood in the December, 1936, *Theosophist* (pp. 261-2) Prof. Wood, who is somewhat of a Sanskritist, commences by saying: "Anyhow, the Sanskrit criticisms of the authors are practically *all and entirely wrong.*"

Besant Birthday Celebration.—The anniversary of Mrs. Besant's birthday, October 1st, was observed by her admirers both at Adyar and in Madras City. The addresses were such as are customary on such an occasion, but what interests me is the message from Dr. Arundale, absent in Europe (*Theos. World*, Nov., p. 244). It reads: "I think there are very few of those who attended the World Congress, recently held in Geneva who were not physically aware of the presence on more than one occasion of our late President. They felt she was in the closest touch with world affairs and that her influence was potent as never before. It is therefore our special happiness and privilege to greet her on October 1st, and thank her for the inspiration she gave us at Geneva." If it be true, as the doctor says, that Mrs. Besant's influence is more potent than ever before, it is most devoutly to be wished that she would do something to stop the doctor's blab. "Physically aware"; that means, if anything, that those in attendance at the Convention either heard or saw her, or both, a most incredible assertion. But that's just George.

Lord's Amphitheater for Sale Again.—Those who have followed the progress of the Theosophical Movement in Australia will remember the great Amphitheater erected at Balmoral Beach, near Sydney, Australia, as a place where the World Teacher was to appear in public. This was built mostly through the efforts of Dr. Mary Locke, an estimable lady who was a fanatically devoted follower of Mrs. Besant and Mr. Leadbeater and who succumbed to the Krishnamurti-World-Teacher delusion. Funds were collected from Star members all over the world, and the Australian ladies even sold their jewelry and denied themselves chewing gum for the cause. Leadbeater, clad in gorgeous regalia, laid the corner stone and had his own name placed on it instead of that of Dr. Rucke. When the Lord did not appear and the Krishnamurti boom collapsed, and the mortgage became due, Leadbeater repudiated the scheme which he said was contrary to his advice, and Mrs. Besant allowed Dr. Rucke to die in her cabin on the same ship without even visiting her, though she later published an extravagantly laudatory letter from the Doctor, thinking to shine through the praises of the noble lady whom she had treated with disdain. Then the Amphitheater was sold to pay off the borrowed funds in a variety show concern. This seems to have been no more successful than the World-Teacher scheme, and now the amphitheater is up for sale again. Until it tumbles down it will be a monument to the folly of Mrs. Besant and other theosophists who paid liberally for permanently reserved seats or to have their names inscribed on its walls.

What Has Become of Baird T. Spalding?—Baird T. Spalding who, as a purveyor of preposterous yarns about the Masters of the Far East, almost equaled the Balticos, seems to have disappeared from the pages of *Mind Magazine*. His meditations have not appeared in the last three issues. Good riddance, I say. As the publisher of *Mind Magazine* accompanied Spalding on his lecture tour last year the impression was given that this otherwise excellent "New Thought" magazine was the organ for the propagation of the Spalding stuff. With Spalding and his sham miracles out of it, *Mind Magazine* may be regarded as perhaps the best periodical of its type. As it was, he was the blot on the 'scutcheon.

Mr. Jinarajadasa Jumps on the Hare Brothers.—The December, 1936, *Theosophist* (pp. 258-9) publishes a letter written by Mr. C. Jinarajadasa to *The Observer* and *The Spectator* (both of London) defending the Mahatmas and H. P. B. against the attack of the Brothers Hare. I quote from this the following highly important statement: "Madame Blavatsky died in 1891. Nine years afterwards, in 1900, the late Dr. Annie Besant received from Koot Hoomi a letter of warning and guidance. A London correspondent wrote to her in London asking for elucidation on a matter of Theosophical import. Koot Hoomi wrote, in transit, in his characteristic handwriting, on the vacant two pages which composed the back of the letter, so that when Dr. Besant opened the letter in London, the familiar handwriting was there. The letter is in my possession as her successor in the occult department of her work. On my return to India, I propose to reproduce such parts as I can, without infringing the trust of confidence reposed in me by her regarding her occult life, which is referred to in the letter." Note that the letter was in the characteristic K. H. script and written nine years after H. P. B.'s death. It is greatly to be hoped that Mr. Jinarajadasa will reproduce this letter in facsimile, or as much of it as he regards as not too confidential. I have the reviews of the Hare book in the two London papers and hope to comment on them as soon as time and space permit.

Ballard Trinity Given Patent Rights in Salvation.—The following is quoted from the December *American Theosophist*, p. 288: "On page 236 of our October number appeared an item, 'It Always Happens,' in which it was reported that in a Ballard group meeting announcement was made to the effect that the Masters had withdrawn their guidance from the Theosophical Society and centered it in the Ballard movement. A letter received from Mr. Ballard explains, 'We have never made any such statement to any group, nor have we given any excuse or authority to any group leader to make such a statement.' We of course accept Mr. Ballard's explanation, but note the following statement in one of his publications: 'Saint Germain, Myself [Jesus], or any other Ascended Masters are not giving out our teachings of the "I AM" in the Western World, except through Mr. and Mrs. G. W. Ballard and their son Donald and those named to them and under them.'" This statement will be found in the April, 1936, *Voice of the I AM* (page 26), the official organ of the Ballards which, so it says, "has no human concepts in it." Note, it is Jesus, not Ballard, who makes the statement, and the Ballard letter quoted is mere hedging. This is the most brazen bit of effrontery we yet have from this holy trinity of Messengers, and ought to mark these Ascended Masters as frauds. Can you imagine the real Jesus giving a trio of very commonplace people the exclusive right to propagate his gospel? And note too, that everything that emanates from the Ballard press is copyrighted, and Jesus is quoted as pushing the sale of his publications.

What's in a Name?—Several critics of the recent book, *Who Wrote the Mahatma Letters?*, have seized on the names of the authors, B. E. and W. L. Hare, to indulge in puns about "March Hares", "harebraided", "hair-splitting" and the like. This I consider undignified. Calling names or joking about them is no argument; the names of the authors, which they came by honestly, cannot be used against them or their work, which is to be considered wholly on its merits or demerits. Nevertheless there is appropriateness in the quotation from Shakespeare (*King John*, II, 1) on the back cover of Mr. H. R. W. Cox's critique of the book, which would apply just as well had the authors been named Judges:

"You are the hare of whom the proverb goes,

Whose valour plucks dead lions by the beard."

If Mr. Cox had omitted the words "March-Hare" from the title of his pamphlet "Who wrote the March-Hare Attack on the Mahatma Letters?" it would have been better.

H. P. Blavatsky to the Archbishop of Canterbury

H. P. Blavatsky's famous Open Letter to the Archbishop of Canterbury, first printed in *Lucifer*, points out the failings of the Christian church represented by the Archbishop. Still holds good; a different shirt but the same stuffing. Twenty cents or ten pence from the O. E. LIBRARY (U. S., Canadian or British stamps).

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Vol. I (1874-1879); Vol. II (1879-1881); Vol. III (1881-1882); Vol. IV (1882-1883); *Isis Unveiled*, new photographic facsimile of the original edition with greatly enlarged index. Each of these volumes, \$5.00, from the O. E. LIBRARY. Further volumes in preparation.

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The theosophical philosophy of Capt. P. G. Bowen, President of the Hermetic Society of Dublin, will be found in the following, which I commend to those who harbor the idea that Leaders and Teachers can set them firmly on the Path:

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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. LIBRARY.

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

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The Mahatma Letters to A. P. Sinnett, ed. by A. T. Barker; the most important theosophical book of this century, \$7.50.

Letters from the Masters of the Wisdom, Vol. I, ed. by Jinarajadasa, \$1.25.

Letters from the Masters of the Wisdom, Vol. II, ed. by Jinarajadasa, with many facsimiles, \$3.00.

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Dit Madame Blavatsky Forged the Mahatma Letters?, by Jinarajadasa; 30 facsimiles of Mahatmic letters compared with facsimiles of writing of H. P. B., Damodar, Olcott, etc., with elucidative text. \$1.25.

H. P. Blavatsky and the Masters of the Wisdom. 1907 Transactions Blavatsky Lodge, London, ed. by Besant. Actual, not speculative, evidence of the existence of Mahatmas. Paper, 50 cents.

Also, the Hare book, *Who Wrote the Mahatma Letters?*, \$3.75.

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Blavatsky, H. P.—Key to Theosophy, photo. facsimile of original, \$2.00. Theosophical Glossary, photo. facsimile of original, \$2.00.

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THE O. E. LIBRARY CRITIC

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THE HARE BROTHERS ON THE MOTIVES

OF H. P. BLAVATSKY

Having proved to their own satisfaction that H. P. Blavatsky invented the Mahatmas, wrote the Mahatma Letters and founded a cult based upon her deceptions, the Brothers Hare, in their book, *Who Wrote the Mahatma Letters?*, naturally find it desirable to speculate on the motives which instigated such a gigantic hoax. True, they insist that having proved their point, a consideration of motives is needless (pp. 301, 2), their facts (largely fiction!) are enough. But as there are people who are always looking for motives and who might otherwise not accept their Q. E. D., the authors indulge in some speculation. Why, these skeptics might ask, should Madame Blavatsky, a woman of high birth and connections, of such talent that she could easily have earned an honest living, have started out in 1870 with a fraud on her relatives, a fraud which grew in magnitude as years passed, and which involved the mastery of at least six different styles of handwriting, the employment of numerous confederates in Europe, Asia and America, presumably for remuneration, many of whom were skilled in writing the same scripts, the training of some of them in feats of legerdemain, the bribing of railway guards in distant parts—not one of whom has ever confessed or been detected—a hoax which would have made her life one ever repeated lie, one constant effort to avoid detection? And why should she have devised a remarkable system of philosophy and attributed it to imaginary Mahatmas instead of taking the credit for herself?

The authors felt the need for some explanation, lest their Q. E. D. should be questioned. But instead of seeking her real motives in her own writings, especially in her letters to Simmott, where they can be easily found, but where these authors can see only mistakes in English, misquotations of Scripture and other literary defects, they proceed to tread the dangerous ground of speculation. To be somewhat personal, the Hare Brothers present us with their own photographs as frontispiece to their volume, a not uncommon but very objectionable custom of unimportant writers who think to add force to their arguments by displaying their physiognomies. They appear to be men of rather advanced age, which is not their fault, but they seem to say: "Look at us. Don't we look like people who know what they are talking about? Shouldn't our statements be enough for anybody?" But what impresses me is that such scholarly gentlemen should at their age prove themselves so ignorant of human nature that they should utterly fail to read between the lines and should see in the anguished and despairing cries of a persecuted and almost dying woman nothing but confessions of fraud by one finally overwhelmed by the muddle she had involved herself in through her impostures. But that is another chapter. Here we are concerned with the Hares' hypothesis of fraud and the motives they assume to lie beneath it.

"Three Suggested Motives"

Here they are (p. 303):

"Having proved in these pages that Madame Blavatsky foisted an illiterate apocrypha upon the infant Theosophical Society in 1880, and attempted thereby to foist it upon the world, we propose to satisfy inquirers as to her motives by making three interpretative suggestions. First, we trace the power-seeking motive as the original and main cause of her deceptions; second, we note an animus against Christianity, both exhibited and avowed, which led her to the extremity of abuse and to tactics of opposition void of moral scruple; third, we perceive that her earlier deceptions placed her in positions which in time became untenable, so that necessity compelled her to adopt greater and more unabashed measures of defence."

The authors continue (pp. 303-4):

"It is clear to a reader of the sketches of Madame Blavatsky's life which have come down to us from several friendly sources that she was from her childhood a person of exceptionally strong and independent character. Consequently it was in the circle of her own relations that she first exercised her extraordinary talents. It is therefore significant as an interpretation of her later career that the first 'Mahatma Letter' which she produced should have been one of merely domestic concern, suggesting that while travelling abroad she was in receipt of some kind of metaphysical favour and protection. This message would naturally herald her return to Odessa with an accretion of personal power, and would build up a reputation which it was both desirable and necessary to maintain. Even if we may speculate that this experiment was Madame Blavatsky's 'first disobedience', it could not be her last; its success would tempt her to repeat it, or its failure would compel her to outdo it. Events proved that she did one or the other, according to the predicament in which she was placed."

In short, she started her Mahatmic hoax by writing to her aunt, Madame Fadéef in 1870, the famous French letter in K. H. script, though unsigned, because she wanted to make an impression of mystery and pose as something extraordinary. The common person not bent on mischief might have written: "Dear Auntie; I am in a distant land and have been sick, but am now well and being well taken care of, and expect to be home in a few months. Good-by, Auntie dear, Lovingly, Helena."

But not so Helena. She had to invent the Mahatmas so she could startle the relatives with cock-and-bull stories on her return. She started the hoax, thought it worked well and proceeded to try it years later on Olcott and then on Sinnott and others till it grew like a rolling snowball, finally overwhelming her, ruining her health and killing her (pp. 310-12). I think it worthwhile to present that letter of 1870 to Dear Auntie Fadéef, so that it may be seen that the Hare theory regarding it is pure and unwarranted assumption. The original French letter and Mr. Jinarajadasa's translation will be found, together with facsimile, in his *Letters from the Masters of the Wisdom*, Vol. II, (pp. 9-12) and in his *Did Madame Blavatsky Forge the Mahatma Letters?* (pp. 7-8):

"A l'Honorable,

Très Honorable Dame—

Nadyéjda Andréewna,

Fadéew

Odessa.

Les nobles parents de Mad. H. Blavatsky n'ont aucune cause de se désoler. Leur fille et nièce n'a point quitté ce monde. Elle vit et désire faire savoir à ceux qu'elle aime, qu'elle se porte bien et se fort heureuse dans la retraite lointaine et inconnue qu'elle s'est choisie. Elle a été bien malade, mais, ne l'est plus: car grâce à la protection du Seigneur Sangyas elle a trouvé des amis dévoués qui en prennent soin physiquement et spirituellement. Que les dames de sa maison se tranquillisent donc. Avant que 18 lunes nouvelles se

lévent—elle sera revenue dans sa famille."

Mr. Jinarajadasa's translation:

"The noble relations of Madame H. Blavatsky have no cause whatsoever for grief. Their daughter and niece has not left this world at all. She is living, and desires to make known to those whom she loves that she is well and quite happy in the distant and unknown retreat which she has selected for herself. She has been very ill, but is so no longer; for under the protection of the Lord Sangyas she has found devoted friends who guard her physically and spiritually. The ladies of her house should therefore remain tranquil. Before 18 new moons shall have arisen, she will return to her family."

It will be noted that there is no mention whatsoever of the existence of Mahatmas, not the slightest indication that the writer was more than an ordinary person. The phrase "under the protection of the Lord Sangyas"—a Tibetan name of the Lord Buddha—is no more than a Christian might write: "under God's protection" or "by God's grace". There is absolutely nothing in the letter, expressed or implied, more than what one friend might write about another, thinking her family would be worrying about her. The theory of the Brothers Hare that H. P. B. wrote the letter herself in the later familiar K. H. script with the idea of imparting an air of mystery is therefore nothing but a figment of their suspicious and prejudiced imagination. And note, please, that this peculiar script did not appear again until ten years later, in 1880, in letters to Sinnett, although Olcott received other purported Mahatmic communications between 1875 and 1880. Are we to suppose that H. P. B. invented this peculiar handwriting and reproduced it accurately ten years later without trying it out on Olcott and others in the interval? With regard to the Messrs. Hare pretending to read in the Faldes letter that which simply does not exist in it, I venture an "interpretative suggestion" of my own: they are *non compos mentis*, in other words, cracked.

"The Anti-Christian Motive"

When the Hare Brothers speak of "the fact that a strong bias against Christianity was formally avowed and patently exhibited in the public and private writings of Madame Blavatsky" (p. 304) they are simply playing with a word. What is Christianity? Is it the pure and simple gospel of Jesus to be found in the New Testament, or is it the theology of later "Christian" writers? Is it in the simple seamless garment which, according to tradition, was worn by its Founder, or in the gorgeously colored and embroidered vestments of the priests and the elaborate ceremonials of some of the Christian churches? Is it in his gospel of love or in the tortures of the Inquisition, in the Massacre of St. Bartholomew? Is it going alone into one's closet and praying to the Father which is in secret, or in the Mass, the absolution and remission of sin by a priest? Is it salvation by living the life, or salvation by belief? Surely the Hares should have stated just what they mean by "Christianity" before charging H. P. B. with attacking it. And it must be remembered that W. L. Hare at least—I know nothing of his fellow author—is a professor of comparative religion and was a lecturer on this to the Theosophical Society in England and Wales. He at least is aware of the distinction drawn by some writers between the simple teachings of Jesus as given in the Gospels and what they somewhat humorously call "Churchianity".

Any student of the writings of Madame Blavatsky must know that while she attacked Churchianity unsparingly she defended the teachings of Jesus on every possible occasion. To quote *in extenso* would be impossible. I cite only the following:

Isis Unveiled, II, p. 559: "The Buddhist divine, following literally the ethical doctrine of his master, remains thus true to the legacy of Gautama; while the Christian minister, distorting the precepts re-

corded by the four *Gospels* beyond recognition, teaches, not that which Jesus taught, but the absurd, too often pernicious, interpretations of fallible men—Popes, Luthers, and Calvin included."

Isis Unveiled, II, p. 575: "Why, then, should not Jesus of Nazareth, a thousandfold higher, nobler, and morally grander than Mahomet, be as well revered by Christians and followed in practice, instead of being blindly adored in fruitless faith as a god, and at the same time worshipped much after the fashion of certain Buddhists, who turn their wheel of prayers. That this faith has become sterile, and is no more worthy the name of Christianity than the fetishism of Calumucks that of the philosophy preached by Buddha, is doubted by none."

Secret Doctrine, I, p. 280 (orig.); p. 301 (rev.): "The Kingdom of Heaven' and of God 'is within us' says Jesus, *not outside*. Why are Christians so absolutely blind to the self-evident meaning of the words of wisdom they delight in mechanically repeating?"

H. P. B. was not attacking Christianity as taught by Jesus, but Churchianity, its many-headed corruption. Yet the Haves charge her with a strong bias against Christianity! And they make this a reason for her "inventing the Mahatmas", as if that had anything to do with it.

As an example of the bias of the Hare book I give below a passage from *Isis Unveiled*, Vol. I (orig. pp. xli-xlii; rev. pp. xlvii-xlviii) quoted by the Haves in support of their thesis, and in parallel the original, showing that they have suppressed an essential sentence which would have proved their claim wrong. It was *not* the object of H. P. B. to blacken Christianity in the eyes of the Orientals, but to show them that the missionaries were, at least no better than, if as good as, their own teachers. She was quite aware of the gross misrepresentations of Eastern religions fed out to the Westerners, who were being invited to contribute to foreign missions. Bishop Heber's famous missionary hymn, "From Greenland's Icy Mountains", still sung before passing the collection box, specifically includes India and Ceylon as well as the naked savages of Africa (who, by the way, take far more readily to Islamism than to Churchianity):

In vain with lavish kindness
The gifts of God are strown;
The heathen in his blindness
Bows down to wood and stone,
Can we, whose souls are lighted
With wisdom from on high;
Can we to men benighted
The lamp of life deny?

It is really a beautiful hymn and when well rendered by a good choir with the usual accompaniments of stained glass and vestments fairly draws the dollars out of our pockets. We feel so superior to these blind heathen; we must show them that our own ceremonies and rituals, our bowing down before the altar and crossing ourselves, the genuflections of our gorgeously befringed priests, the swinging of censors, the mechanical repetition of prayers and invocations, often in a language that none of the worshippers understand, the offer of absolution and remission of sin if we will but believe and eternal damnation if we do not, and much more, are far more acceptable in the eyes of the Almighty than their own ways and beliefs, and that if they want to escape eternal hell-fire they must accept our creeds and our customs. It was an object of H. P. B. to show these "men benighted" that the corrupted religion of the Western world was no better than the corrupted religion of their own, that the noble precepts of Jesus were disregarded and that greed, crime, misery, were as rampant in the West as in the East, and that before rejecting their own beliefs they should try to purify them and practise them. It must be remembered that in H. P. B.'s day far more than now it was the prevailing belief that the heathen were destined to certain damnation unless they accepted church Christianity, that many

missionaries were prompted, not so much by love of the heathen as by the desire to run up a big credit on the Book of Life by saving souls, and that while they ought to be morally good people the essential point was to teach the sound hell-fire and salvation-through-the-blood-of-the-Lamb doctrine.

Here is the quotation from *Jais Unveiled* as written and as deleted by the Hares. It refers to the Theosophical Society.

As Quoted by the Hares

Later, it has determined to spread among the "poor benighted heathen" such evidences as to the practical results of Christianity as will at least give both sides of the story to the communities among which missionaries are at work. With this view it has established relations with associations and individuals throughout the East, to whom it furnishes authenticated reports of the ecclesiastical crimes and misdemeanors, schisms and heresies, controversies and litigations, doctrinal differences and biblical criticisms and reviews with which the press of Christian Europe (not America?) constantly teems

As Written by H. P. B.

Later, it has determined to spread among the "poor benighted heathen" such evidences as to the practical results of Christianity as will at least give both sides of the story to the communities among which missionaries are at work. With this view it has established relations with associations and individuals throughout the East, to whom it furnishes authenticated reports of the ecclesiastical crimes and misdemeanors, schisms and heresies, controversies and litigations, doctrinal differences and biblical criticisms and revisions, with which the press of Christian Europe and America constantly teems. *Christendom has been long and minutely informed of the degradation and brutishness into which Buddhism, Brahmanism, and Confucianism have plunged their devoted votaries, and many millions have been lavished upon foreign missions under such false representations.* The Theosophical Society, seeing daily exemplifications of this very state of things as the sequence of Christian teaching and example—the latter especially—thought it simple justice to make the facts known in Palestine, India, Ceylon, Cashmere, Tartary, Thibet, China, and Japan

The Theosophical Society

ociety

thought it simple justice to make the facts known in Palestine, India, Ceylon, Cashmere, Tartary, Thibet, China and Japan.

It will be noted that the Hares have omitted just those portions (italicized by me) which show H. P. B's real reasons, thereby making a fairly good case for their theory of a blind animus against the Christian religion in whatever form. It may also be noted that they do not indicate why her attack on the corruptions of the Christian church should have necessitated, or even rendered desirable, her "invention" of Mahatmas. She had ample reasons without going to all that trouble.

In conclusion I cannot better illustrate the true position of Madame Blavatsky towards Christianity than by quoting the final paragraph of Manly P. Hall's December letter, on "Jesus". He says:

"There is no great teacher whose doctrines have been more intentionally misunderstood than those of Jesus, but the intelligent thinker is able to distinguish clearly between Christianity and churchianity. Churchianity prays and pleads and exhorts, with formulas for every failing of the soul, washing out all the sins of man with holy water. The real teaching of Jesus simply states: that he who lives the life shall know the doctrine."

AMORC Imperator Brings Home the Bacon

What you may think about the incarnations of Francis Bacon, Baron Verulam and Viscount St. Albans, before and after, will depend partly on the school of thought or superstition you belong to, partly on your proneness to accept any story pumped into you. It is highly important that you should know about this, and you should make up your mind just as soon as you have determined what prominent persons you yourself were in lives past. Don't worry if you find two or three reincarnated Francis Bacons walking about in the physical body this very day. You may accept all of them if you have faith as a grain of mustard seed; if not, pick out the one that pleases you best and stick to him. Nobody can prove you wrong, therefore you are right. Doesn't Mr. A. P. Sinnett assert (*Collected Fruits of Occult Teaching*, p. 151) that there was about one-third of a Master incarnated in Bacon? That leaves two-thirds for two other Bacons. And if you are not satisfied with the intellect of your selected Bacon, never mind that; look for other traits of similarity.

Bacon was, according to Pope, "the greatest, wisest, meanest of mankind", and as history records was, while a person of great intellect and profound learning, imbued with a code of ethics which he preached to others and doubtless observed himself when convenient, but which did not prevent him from accepting bribes in legal controversies which he was called on to decide as Lord Chancellor, selling his judgment to the highest bidder. His genius and influence got him out of prison, but did not save him from disgrace. You can explain this, if you wish, on the ground that those who bought his judgments owed him karmic debts which they paid off in this way. So do not be dismayed if your selected reincarnated Bacon shows only mediocre intellect, but great love of money and is not too scrupulous in his methods of getting it. It is rather an argument in favor of your selection than the reverse; you can't expect everything at the same time.

This is no place to enter into a controversy on the personality of Saint Germain, and as for Bacon, there are several theories as to who he had been and later became. You may accept the lineage put out by C. W. Leadbeater, by whom a large number of theosophists swear, as

That sacred seer, whose comprehensive view
The past, the present, and the future knew.

Here is the chain of Baconian incarnations according to Leadbeater, stated in his book *The Masters and the Path* (pp. 28-9; 251-2): St. Alban (about A. D. 303)—Proclus—Roger Bacon—Christian Rosenkreuz—Hunyadi Janos—Robertus the Monk—BACON—St. Germain—the Master Rakoczy, the last still living somewhere in Hungary, fond of military display and often wearing a red coat in which Leadbeater claims to have seen him.

G. W. Ballard, who ought to know, since he says so, gives us the following (*Voice of the I. A. M.*, March, 1936, pp. 5-7): The Prophet Samuel—St. Alban—BACON—St. Germain, the last having now an "ascended body", something quite different from an ordinary body, capable not only of traveling on railway trains as an ordinary "fare", but able to travel from one side of the earth to the other in a moment and to perform all sorts of miracles, including turning old men young in a few minutes, materializing gold, jewels and sumptuous dinners from the invisible and dismissing the remains into the same—a truly remarkable acquirement in three hundred years, considering that Bacon could do none of these things.

This information as to Bacon should be enough, it would seem, to satisfy anybody. But still the wonder grows. Now comes H. Spencer Lewis, Imperator of AMORC, in his "Temple Lecture No. Thirteen", with further data as to Bacon. The lecture, purporting to deal with "Illumination", is really illuminating, being in the main a discourse on Bacon, past and present, and I fear knocks the spots out of both Seer Leadbeater and Messenger Ballard. According to the Imperator, every-

body passes through cycles of 144 years length, part being spent in the physical form, the rest in the invisible world. Understand, this holds for everybody, big or little, except that if for some karmic reason a cycle is lengthened or shortened by a few years, the difference is made up in the next cycle which is shortened or lengthened accordingly. In general you can bet on 144 years, and with certainty on 288 years for two cycles. This, of course, differs hugely from the current theosophical view that reincarnations occur on an average at intervals of about 1,500 years, subject, however to great lengthening or abbreviation in exceptional cases.

The Emperor tells us of Bacon that he was once an Egyptian priest in the days of Amenhotep, once a Jew in Palestine, once a famous painter, once a famous statesman, and several times a teacher and great writer. Becoming more specific the Emperor informs us with the utmost assurance that the directly preceding incarnation of Bacon, who was born in 1561, was a political monk in Aragon, born in 1451. Let us not bother with him. Bacon then reincarnated in 1739 as Cornelius de Pauw, a Dutch monk and pugnacious writer of some note. At first sight this does not tally with the 144 year cycle, but let's see. Note that between the birth of the Spanish monk and of de Pauw there were just 288 years, or 2×144 . That fixes it. For some reason Bacon's birth date was shifted a few years, but it was quickly adjusted. De Pauw was the reembodyed Bacon.

Now comes the really wonderful part. Add 144 years to the birth-date of de Pauw, 1739, and you get 1883, the date Bacon was due for reincarnation. We may then expect to find Bacon among persons born in 1883. Such a search might be somewhat tedious, seeing that many millions were born in that year, and even if you avail yourself of the American or British *Who's Who*. But you don't have to go to that trouble. Emperor Lewis, of AMORC, was born in 1883; keep your eye on him when looking for Bacon; forget all about St. Germain and Rakoczy. Indeed, there has been quite a little talk about the Emperor being the reincarnated Bacon which, so far as I know, he has not repudiated. Some account of this will be found in the March, 1932, *Canadian Theosophist* (p. 26).

Now don't for one moment think I am asserting that Emperor Lewis openly makes such a claim for himself. By no means. He is far too modest and retiring and would much prefer the honor to fall to another. He just very gently and modestly lets you know that he was born in 1883, that Bacon was due for reincarnation in 1883, and that Bacon was a great Rosicrucian as indeed, is the Emperor, if we take his word for it. How else could he be Emperor of the Ancient and Mystical Order Rosae Crucis? You are quite at liberty to look for the Baconian characteristics in his so-called Rosicrucian teachings, or if you prefer, in his ways of acquiring wealth. All that is a problem which may be left to your individual discretion or indiscretion, to your taste or distaste. But what bothers me is the simultaneous existence of Leadbenter's Master Rakoczy and of Ballard's Saint Germain, both the only original Francis Bacon and neither born in 1883. It is really disconcerting to find so many candidates for the honor. But if any of my readers were born in 1883, on the Emperor's theory they have an entirely legitimate claim to being Francis Bacon reborn, and they need not pay ten shillings or a pound to any psychic to peer into their past lives.

Nor do they have to be Rosicrucianically inclined. For as for Bacon, he of the *Novum Organum*, having been a Rosicrucian, it may be mentioned that A. E. Waite, one of our most profound students of the history of occult movements, in his large volume, *The Brotherhood of the Rosy Cross*, states emphatically that there is not the slightest valid evidence that Francis Bacon was associated with the Rosicrucians or cared a penny for them, that the purported Rosicrucian symbols found in some of his books are not Rosicrucian at all, and that the whole tenor of his

writings, so far as they are known and can be proved to be his, is distinctly practical and far removed from anything mystical or occult.

And after all, what matters it who or what one was in a past life? It is the present which counts, and that alone. Why waste one's time in such idle speculations, pining one's faith to self-proclaimed psychics or arithmetical jugglers? Hear, then, the conclusion of the whole matter, which is contained in the words of the Prophet Micah (vi, 6-8):

"Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old?

"Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Krishnamurti

I quote from the December Bombay U. L. T. *Theosophical Movement* a statement given to the press by Mr. Krishnamurti on landing at Bombay last November:

"However, since in spite of my repeated answers, the question is constantly asked me regarding my attitude towards the present leaders of the Theosophical Society and their work, I will frankly say that there is no common ground on which we can meet. There can be co-operation only when there is an intelligent common objective, which at present does not exist, although many people are asserting that it does."

When Mrs. Besant, at the Star Congress at Ommen in August, 1925, named seven of the twelve appointed by the Lord as apostles of Krishnamurti and expressed the possibility that there might be a Judas among them (*Herald of the Star*, Sept., 1925, p. 308), she little dreamed that Krishnamurti himself, World-Teacher and incarnation of the Lord Maitreya, would be his own Judas. But so it turned out. Krishnamurti repudiated the Theosophical Society and the Liberal Catholic Church which was fast swallowing it, dissolved the Order of the Star and stated that he had no use for Masters. The other five "apostles" failed of appointment.

That issue of the *Herald of the Star*, now unprocurable, is one of the most valuable neo-theosophical documents, showing the culmination of the World-Teacher-Liberal-Catholic-Church craze, and the domination of Mrs. Besant's mentality by the sham clairvoyant Leadbeater. The illustrations are also illuminating, including the famous "Mephistopheles picture" of Leadbeater himself, the arch-villain of the story, Dr. Arundale in his undress L. C. C. uniform and sundry bishops with beehives on their heads and priests affected with "mitre itch". It should be read by every theosophist disposed to accept the present-day talk of Dr. Arundale about the sapidity of "our President-Mother" and "our last presiding Bishop" as "the great agents of the Inner Hierarchy". Mrs. Besant was fooled once about the aims of the Hierarchy and had not the courage to face the humiliation of admitting it, though it would have been greatly to her honor. How can she be depended on as their agent now? As for Leadbeater, it is an open question whether he believed the stuff he put over on Mrs. Besant, or was simply doing it for his own glory, and being unable to recognize an honest soul when he saw one, thought that Krishnamurti, like most of the clique around him, would be flattered and help play his game for him. Aside from one or two others, Krishnamurti, whatever the value of his present views, stands heaven-high above the whole Leadbeater caboodle, including Dr. Arundale, who deliberately declines to think for himself and makes his mind a vacuum ready to receive any psychic impressions coming his way. (See his ommen address, Dec. *Theos. World*, p. 268.)

Busting The Ballards

The "I AM" Doctrines of Mr. G. W. Ballard (Gouffré Ray King), An Analysis by Dr. Gerald R. Bryan. Brochure No. 3, 48 pages, 37 cents (postpaid) from the O. E. LUNARV.

In this third brochure Dr. Bryan plucks another handful of feathers from the plumage of those preposterous people, the Ballard Trinity. Dr. Bryan addressed a polite inquiry to Mr. Ballard, as to how it was that he could have been in Chicago and in India at the same time, how he managed to sail on the steamer *Majestic* on a certain stated date when the steamer did not sail, then as certified by the Cunard-White Star office, and certain other trilling inconsistencies. Mr. Ballard did not reply directly, but through a letter to another person, and that in a lofty tone of contempt, saying in part:

"We never concern ourselves with the ravings of ignorant human beings nor with the self-created so-called discrepancies which exist only in their own vicious imagination.

Dr. Bryan picks this to bits, showing that the inconsistencies were not his "own vicious imagination", but in Ballard's own books. He further dissects Ballard's statement as to how he gets his money and spends it, for which the reader must be referred to the brochure itself.

In a second chapter Dr. Bryan discusses the Ballard theory of animals which, according to Saint Germain, were created by two powerful black magicians. Says the Saint (*The Voice of the I AM*, Oct., 1936, p. 22):

"The last of the powerful black magicians have been seized, bound and taken from the activity of the earth forever . . .

"With the seizing and binding of those two powerful black magicians, the animal forms of earth will withdraw . . .

"While it may hurt some, the Mighty Truth is, that animal forms were created in the beginning, by these powerful black magicians."

Clearly, then, animal life is to disappear shortly from the earth. Dr. Bryan, without discussing the scientific absurdity of this proposition, calls attention to the fact that if Saint Germain is right the writer of the book of Genesis made a bad break when he stated (*Gen., 1, 25*):

"And God made the beast of the earth after his kind, and cattle after their kind, and every living thing that creepeth upon the earth after his kind: and God saw that it was good."

Clearly it was God who was the black magician, and Saint Germain and the Mighty I AM have gotten the better of him at last. I feel rather uneasy over this, but it should suit the advocates of soy bean milk and peanut beefsteaks.

The next chapter deals with the "Ballard Taboos", some of which are good, others ludicrous. We learn that Ballard students are required to take a solemn pledge of which this is a part:

"I shall not use garlic or onion, knowing that the Ascended Masters will not come near me if I do."

Saint Germain, poor fellow, despite his love for mankind, cannot put up with the odor of onions even to save a sinner, and as for Jesus, the colleague of Saint Germain (now copyrighted by Ballard) who once said "Take no thought for the body, what ye shall eat", he too has acquired the same antipathy. This, I judge, is due to the delectable dainties which these Ascended Masters have now acquired a taste for, if we accept Ballard's stories of their feasts. Incidentally it may be mentioned, in case you do not know it, that there are records showing that the builders of the Great Pyramid, supposed by some to have been erected under the supervision of the Ascended Masters, were largely fed on onions. You may imagine these Masters standing around supervising the work and holding their noses.

The Ballard method of "dusting with blue lightning" and binding and anathematizing everybody who opposes Ballardism comes in for another chapter, and it is pointed out that these people are cultivating in their dupes a psychology of destruction which, some might say, savors

of black magic. I have already given illustrations of this, and the following is quoted by Dr. Bryan from an address of Ballard, found in (*The Voice of the I AM*, Oct. 1936, p. 24):

"Mighty I AM Presence! Seize! bind those two black magicians in Europe THIS HOUR! Take them! hold them bound that their influence touch Europe or the world no more . . . Seize their emissaries! seize all who do not serve the Light! bind them and take them away from humanity, the earth and its atmosphere. You wretched creatures, who have sought to interfere with the Light and its Expansion—the Light of the Mighty I AM Presence. YOUR DAY IS DONE TODAY."

It does not appear just who these two black magicians are; apparently not the two who created the animals (see above), for these have already been bound, though they might perhaps have escaped when the Mighty I AM Presence was otherwise occupied. Didn't Satan escape from hell when the Almighty was busy clearing up heaven after the big battle? Perhaps he means Hitler, or Mussolini, or Stalin, or the Pope, or anybody to whom this Messenger has an aversion. Anyway, the Mighty I AM is called on to give them hell, and Ballard doesn't think the Mighty I AM can attend to his own affairs without his advice.

We fear that the I AM, yielding to Ballard's imprecations, may strike Dr. Bryan with one of his blue lightning thunderbolts.

Of course I am just skimming the cream of Dr. Bryan's pamphlet. In some respects it is the most forceful of the series so far published. A fourth is promised soon in which it will be shown that the Ballard teaching, far from being derived from a mythical Saint Germain, are a wholesale appropriation from the works of other authors. It will be shown in parallel columns that Ballard has appropriated words, phrases and whole paragraphs without acknowledgment. It has already been mentioned that he owes much of his inspiration to *The Arabian Nights*, to which one might now add, *Jack the Giant Killer* and perhaps the boy who slew the Sabberwock. It should be evident, not only from these pamphlets, but from the Ballard books themselves, that he is counting on the existence of innumerable suckers, and that he is determined to "gather the harvest while he may."

The two preceding pamphlets can be had from the O. E. LIBRARY for 37 cents each, postpaid.

A Prophecy That Went Wrong

The following is quoted from a letter of Colonel Olcott to H. P. Blavatsky, dated Adyar, 19 Jan., 1886 (*Letters of H. P. Blavatsky to A. P. Sinnett*, p. 327). It relates to C. W. Leadbeater, whom Colonel Olcott was about to take on a trip to Ceylon as his assistant:

"Now I take L— to see how he will rub on with them. He is simply a village curate out on a 'bust' and never will expand beyond that. As for the qualification of statesmanship—i altro! However, as an ex-Padri he will pass there, and he certainly will not be scheming to upset the T. S. and found a new Dispensation."

How he "rubbed on with them" and founded his new Dispensation is shown in the following letter from the late Ven. Anagarika Dharmapala, the eminent Buddhist and pupil of H. P. Blavatsky, which appeared in *The Buddhist Chronicle* of Sept. 26, 1922. This shows Leadbeater in Ceylon not long after the above letter of Colonel Olcott was written. It reads:

"Dear Sir:—

"The Buddhist English School, founded by C. W. Leadbeater, has a history. Mr. Leadbeater showed his fondness to a number of boys, and he started the school to teach them. The school became the centre of scandal, and Mr. Leadbeater had to be sent away for a time to Adyar and the school was left in the hands of Sinhalese teachers.

"On his return from Adyar, it was found that he had not undergone any change, and he began holding seances with the few boys until midnight in a darkened room. I was one of the sitters. Mr. Leadbeater made us lay our hands on the tea-table, and we observed that it began to move. Then he talked to the spirit and established a code of raps to get the answers. The first thing he did was to get the record of our past lives. Each one got a name and one boy was told that he was the wife of Leadbeater in a past birth.

"We continued on for some weeks and gave it up because of the scandal.

ANAGADIKA DHARMAPAJA"

It appears that he was early in starting his mischief and proving himself a traitor to the teachings of H. P. Blavatsky if no more. We see, too, the beginnings of his custom of binding people to him by telling them of their past lives, later exemplified to the fullest in his fake book, *The Lives of Alcyon*. (For the history of this concoction see Ernest Wood's book, *Is This Theosophy?*)

At the Periscope

Latent News in Brief.—Rai B. K. Lahiri, old time Indian theosophist and devotee of H. P. B., died recently, aged 88 years.—Frederick D. Housser, prominent writer and speaker of the Canadian Section, T. S. (Adyar), died suddenly, late in December.—Bid for Sydney Lord's Amphitheater only \$5,750; refused; cost \$98,000.—Australian theosophical radio station scandal settled; allied theosophical activities to get \$25,000 cash and T. S. Section 208 free broadcasts yearly for 21 years.—His European tour completed, Dr. Arundale returns to Adyar to change linen.—Hare Brothers, trying to rebut criticism, worse caught in their own tanglefoot.—No common ground with T. S. leaders, says Krishnamurti, arriving in India.—Bryan gets out third pamphlet against Ballards; Ballard calls Bryan victim of his own vicious imagination.—Animals created by two powerful black magicians, says Ballard's St. Germain; magicians now chained so animals to go; vegetarian propagandists to lose job.—"Ascended Masters" keep away from those who eat onions; garlic no substitute; all Ballard students anti-onionists.—Arundale starts "Campaign for Understanding"; what's that?—AMORC boss gently hints he is Francis Bacon reincarnated.—Lemurians move away from Mt. Shasta, says Imperator Lewis; too much publicity, says he.—Besant and Leadbeater "the great agents of the Inner Hierarchy", says Arundale; hobnobs with them constantly; keeps his head empty to receive their messages; Besant "concentrating on European situation", says Leadbeater.

Adyar T. S. Gets New Publicity Officer.—Following the death of Mrs. Barbara Sellon, who held, even if she did not fill, the office of Publicity Officer, Dr. Arundale has appointed Mrs. Adella Henry Peterson, of Adyar, as Acting Publicity Officer (*Theos. World*, Dec., p. 271). Immediately following Mrs. Peterson launches a formidable questionnaire to all general secretaries which looks as if she means business. What are you doing and how are you doing it is the tenor of her lengthy inquiry. This really looks encouraging, for it is evident from the report on the last page of the same issue that dry rot has struck the American Section, for we learn that since the last report only one new lodge was chartered in the U. S., while six were dissolved. This is not the fault of Capt. Ransom, Miss Henkel or Dr. Roest, who are doing the best they can and doing it well, but who cannot cover the whole country. Possibly the constant deluging with the speeches of Dr. Arundale, who confesses he doesn't know what Theosophy is, is responsible in part, and in part the influence of a certain monthly which would lead one to think that Theosophy is something about astrology and ghosts. Meanwhile Dr. Arundale is starting a "new 1937-8 Campaign for Understanding". It is to be hoped that he will profit by it.

The Independent T. S. in New York.—The Theosophical Society, Independent, of New York, holds its meetings at 125 LaSalle Street, near West Broadway and 125th Street. Public meetings, Tuesdays, 8:15-10 P. M.; Class for Thinking, Fridays, 8:15-10 P. M. This is an entirely a Blavatsky association, not too cocky to cooperate with other theosophical societies. It was, I believe, founded by Harold W. Percival, editor of *The Word*. You don't need to be arrayed in evening dress when attending, said to be the case in another small New York T. S.

Mr. Jinarajadasa's Love Affair with the Atoms.—Ever since Mr. Jinarajadasa wrote about "The Lady of the Garden" (June, 1935, *American Theosophist*, p. 129; July, 1935, *Critic*) whom he loved but was compelled to renounce, I have had a deep sympathy with him and have almost regretted my occasional criticisms. Kept by a sense of duty from "The Lady of the Garden", Mr. Jinarajadasa has taken to writing poetry, and his latest (Dec. *Amer. Theosophist*, p. 269) is a love ditty to the atoms, or perhaps the electrons. After singing of their splendid dashing and splashing, as if he had a mermaid in mind, or Venus rising from the sea, he concludes with the following touching lines:

Fly to me, Bubbles, your playmate and love.
For here now I tarry,
Sorrowful and weary,
Pining and drooping far from home;
When breaks the dawning,
And night grows to morning,
Bubbles, dear Bubbles, come, oh come!

There is an advantage in loving the atoms rather than a lady in a garden. Mr. C. J., a married man, is not likely to have any theosophical Archbishop of Canterbury jumping on him. And here even polygamy might be permissible.

Lord's Amphitheater Goes Begging for Purchaser.—The World Teacher amphitheater at Balmoral Beach, Sydney, (see December *Critic*) was recently put up at auction. The highest bid was only £1,175 (\$5,760) which was refused. It is stated to have cost about £20,000 (\$98,000), subscribed by the dupes of Mrs. Besant and Mr. Leadbenter for a parade place for the World Teacher, Krishnamurti. There seems little left now but for the Animal Welfare League to take it over as a retreat for buzzards and jackals.

Sydney T. S. Broadcasting Station Dispute Settled.—The dispute over the Theosophical Broadcasting Station 2GB, at Sydney (see April-May, 1936, *Critic*) has finally been settled, according to the following from the December-January *Theosophy in Australia*, organ of the Australian Section, T. S. (Adyar): "We are happy to announce that after protracted endeavours a satisfactory settlement has been reached in the dispute (which finally led to litigation by Dr. G. S. Arundale) between the Section's allied Movements and 2GB. By the settlement the sum of £25,000 [\$122,500] is to be divided amongst the Section, Co-Masonry, The Manor Trustees and the Liberal Catholic Church of St. Alban Trust Ltd." The Section is also given the right to four broadcasts a week for 21 years, and the Liberal Catholic Church of St. Alban will have its Sunday morning services broadcast. I infer that after payment of the above sum the Station will be under no further financial obligation to the allied Movements. All of the parties are to be congratulated. The L. C. Church can now have its roof mended and Father Burt will not risk having his pontificals drenched during a storm while saying Mass; the only water in the church will be the holy water in the basin at the door. Desirous of filling its quota of 208 broadcasts a year the Section appeals to members for suitable written addresses. For this "unique service to mankind" accepted writers will be richly rewarded by karma, we are told.

More about "Om Cherenzi".—(See December CRITIC.)—I quote the following from a letter from Mr. Basil Crump, dated Peiping, China, December 11, 1936. None in the Orient are in a better position than Mr. Crump and Mrs. Cleather to know about the claims of "Om Cherenzi, Lord Abbot of the World Budhic Centre, Sin-Kiang", both being in close touch with the Tashi Lama: "In a letter of June 11 to Mrs. Cleather you asked about the alleged 'Lord Abbot of a monastery at Sinkiang'. We had a whole sheaf of typewritten stuff from this individual some time ago, bringing in our names entirely without authorisation. From the terms and language used it seemed to us that it was a clever scheme got up by persons well up in the literature and making use of mythical personages in Tibet and border regions with a view to misleading credulous and uninformed persons into a belief that something new and wonderful was afoot. As a matter of fact we have been unable to find anyone who knows anything about this abbot who has the Masters and everything else at his fingers' ends. Sinkiang is another name for Chinese Turkestan which is now under control of the Soviet. It would be a good thing if you could track him down and find out who is the nigger in the wood pile."

Mrs. A. L. Cleather Meets with Accident.—In a letter from Peiping, China, dated Dec. 11, 1936, Mr. Basil Crump says: "I am sorry to say that Mrs. Cleather has been ill for two months with a broken left arm through a fall over a suitcase on the floor of her room. It is now united but constant severe pain has sapped her strength and recovery will be slow. This is the reason why you have not heard from her. A piece of bone was also knocked off the socket which greatly increased the pain, and her whole left side from head to foot was badly bruised. Altogether a great shock for a person over 82."

Dr. Arundale on "The Elder Brethren".—The December *Theosophist* World prints an address by Dr. Arundale at Huzien on the Elder Brethren which is quite illuminating, not that it tells you much about the Elder Brethren, for it does not, but because it gives you much information about the Doctor, and affords some clue as to what is the matter with him. To quote one paragraph: "From that time forward I merged myself in that great consciousness and tried to be the reflection of it, especially of those two great personages, Dr. Besant and Bishop Leadbeater; they are the great agents of the Inner Hierarchy. I ceased in a way to have opinions of my own; I had no time for them, I had finished with them; my determination was that the Elder Brethren should have someone down here upon whom they could rely and who would not intrude with his own personal opinions." There you have the whole secret of the Doctor; he is, if not a broken, at least an empty, vessel, for the Master's use made meet. You see why it is that whenever he talks it is the vessel, rather than the contents, which is in evidence. The address is largely a continuous laudation of Mrs. Besant and of Mr. Leadbeater, of whom he says: "And so in a time like this, when our President-Mother and our last Presiding Bishop wish to convey a message from the Elder Brethren, they know there are a few people in the outer world who can safely be depended upon." That means the Doctor for one, for he claims to be in frequent audible and even visual contact with these dear departed. He tells us in the same article how Mrs. Besant, after her death, came and sat on the edge of his bed and talked with him, and how Leadbeater informed him that "our President-Mother is concentrating on the European situation." May she make a less mess of it than she did in India. We begin to see what the Doctor meant when he said he had lost his causal body (Jan., 1937, *Amer. Theosophist*, p. 2); it means that he has, as stated above, emptied out his brains and become a vehicle, or channel, for the "two great agents of the Inner Hierarchy."

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 2/—, Carrio subscription, 2/6. Some British possessors 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 4/1.

Bryan Bursts the Ballard Bubble

The "I AM" Experiences of Mr. G. W. Ballard;

The "I AM" Teachings of Mr. G. W. Ballard;

The "I AM" Doctrines of Mr. G. W. Ballard;

Three brochures by Dr. G. W. Bryan, 87 cents each (postpaid) from the O. E. LIBRARY.

Dr. Bryan has rendered a great service to the cause of truth and sanity by exposing what is perhaps the most "catching" superstition of the present day. He shows that the Ballard writings and teachings are mostly pure fiction filled with glaring contradictions and distorted presentations of a few truths, filched from standard sources and diluted with the most ridiculous occult rubbish ever put before a credulous public, and spiritually and mentally destructive. A fourth pamphlet will be ready soon and orders sent now will be promptly filled upon publication.

Manly P. Hall on Genuine and False Occultism

The series of twelve monthly letters (1935-6) by Manly P. Hall, exposing the ways and wiles of false teachers of occultism, whether self-deluded or out for the cash, and the pitfalls which endanger the unwary and inexperienced student, has now been published in book form. Highly recommended by the Carrio. A study of these letters may save you from the many false paths. \$2.00, from the O. E. LIBRARY.

T. Subba Row's Lectures on the Bhagavad Gita

This invaluable theosophical classic can be had in either of two editions: The Point Loma edition, containing the valuable introductory lecture and a full index and glossary of Sanskrit terms, \$1.00.

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If I had to choose between these editions I should choose both.

From the O. E. LIBRARY.

Two Pamphlets Depilating the Hare Brothers

Who Wrote the March-Hare Attack on the Mahatma Letters? by H. R. W. Cox; the H. P. B. Library, 64 pages; five cents.

Who Wrote the Mahatma Letters Answered? by Dr. Irene Bastow Hudson; 47 pages. Privately printed; 15 cents.

Both from The O. E. LIBRARY (U. S. Canadian or British stamps accepted). These present, from somewhat different standpoints, an exposure of the pretentious attempt of the Hare Brothers to demolish the Mahatmas, to prove H. P. Blavatsky a swindler, and to blow the lid off the Theosophical Movement.

Free on Request

The famous Martyn Letters to Mrs. Besant about Leadbeater.

H. P. Blavatsky to the Archbishop of Canterbury

H. P. Blavatsky's famous Open Letter to the Archbishop of Canterbury, first printed in *Lucifer*, points out the failings of the Christian church represented by the Archbishop. Still holds good; a different shirt but the same stuffing. Twenty cents or ten pence from the O. E. LIBRARY (U. S., Canadian or British stamps).

"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.

A Hindu Classical Dictionary

Students of Theosophy and Indian religious encounter many names and terms not to be found in theosophical glossaries. An excellent book to help them in this respect is Dawson's *Classical Dictionary of Hindu Mythology and Religion, Geography, History and Literature*. A standard work. I have long used it and find it to meet practically all requirements. Price, \$4.00, from the O. E. LIBRARY.

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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 *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.

To Follow.—Hares Fling a Boomerang; Spalding, Master of the Far West; A Prophet without Honor; Lemurians Flee Mt. Shasta.

Nucleus of a Theosophical Library

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

All from the O. E. LIBRARY. Prices subject to change without notice.
Blavatsky, H. P.—

Complete Works of H. P. Blavatsky, Centenary Edition, edited by A. Trevor Barker. This edition aims to include everything written for publication by H. P. B., including magazine articles. No alterations other than correction of typographical errors. Vol. I, (1874-79); Vol. II (1879-81); Vol. III (1881-82); Vol. IV (1882-83), \$5.00 each, sold separately. Further volumes at same price in preparation. Invaluable for students of H. P. B. Contains all her papers in *The Theosophist*, *Lucifer*, etc.

Isis Unveiled; photographic reprint of original in one volume, U. L. T. edition, \$1.50.

Isis Unveiled; photographic reprint of original in one volume, part of series, *Complete works of H. P. Blavatsky*, \$5.00. Contains a much improved index and her article, *My Books*, telling how she wrote *Isis*.

Isis Unveiled, London edition, with a very few corrections, practically a reprint of original, \$12.50.

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

The pagination of all of the above is the same and there is little choice between them.

The Secret Doctrine; photographic reprint of original 2 vols., bound in one volume, \$1.50. This is the edition usually supplied.

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

The Secret Doctrine, revised by Besant and Mead, 3 vols., \$17.50.

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

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

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

This will be supplied unless otherwise specified.

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

This follows the original except in pagination.

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

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

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

The only reliable glossary, indispensable to all students.

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

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

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

(To be continued)

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THE HARES USE A BOOMERANG IN REBUTTAL.

In the October, 1936, *Occult Review* (pp. 251-6) appeared an article by Miss Helen Savage, of Point Loma, entitled "The Hare Attack Repulsed." To this the Messrs. Hare make a lengthy reply in the January, 1937, *Occult Review* (pp. 52-61). The Hares bring up eleven points in Miss Savage's article and attempt to answer them as best they can which, in my opinion, is for the most part not answering them at all except by evasions and quibbling. This is not the place to cover these in detail, but I must draw special attention to point No. 9. It will be remembered that the whole argument of the Hares, in their book, *Who Wrote the Mahatma Letters?*, aims to prove that the Mahatma Letters were written, and the Mahatmas themselves invented, by H. P. Blavatsky. One of the strongest arguments for the genuineness of the Letters is found in the letter in K. H. script written on the back of a letter received in 1886 by Colonel Olcott at Adyar, from Tookaram Tatya in Bombay, *H. P. B. being at that time in Germany*. This proves that at least this Mahatma letter could not have been written by H. P. B., as it refers to a matter only brought up in the Tatya letter itself. This has been referred to before in the CRITIC (June-July, August-September, 1936).

In her *Occult Review* article Miss Savage says (p. 253):

"While crowding details forward when they so wish, the authors are just as likely to ignore or suppress points which would invalidate their entire argument. No mention is made of a letter sent by Tookaram Tatya from Bombay, June 5, 1886, to Colonel Olcott (rec. June 7) at Adyar, which letter was found to contain a message written diagonally across a free sheet signed 'K. H.' and in the familiar K. H. script. H. P. Blavatsky was in Germany at the time. (See *Did Madame Blavatsky Forge the Mahatma Letters?* C. Jinara-jadasa, pp. 21-6.)"

To this the Hares reply (p. 57):

"(9) Under the heading 'suppression of points which would invalidate their entire argument,' it is asked why we did not mention a letter from one Tookaram Tatya, from Bombay, to Col. Olcott, containing a message from K. H., when H. P. B. was in Germany. We were reviewing *The Mahatma Letters to Mr. A. P. Sinnett* and examining the original documents in the hands of Mr. Barker. No letter from Tookaram Tatya was printed in the book or found among the papers shown us. Moreover, our book was in proof before Mr. Jinara-jadasa's pamphlet for the defence came out. Could we 'suppress' our book and all the 'points' that made our arguments valid on such a ground as this?"

The excuse that they were "reviewing *The Mahatma Letters to Mr. A. P. Sinnett* and examining the original documents in the hands of Mr. Barker" and that "No letter from Tookaram Tatya was printed in

the book or found among the papers shown us" is simply fatuous and worse. It is true that the Tookaram Talya letter and the accompanying K. H. letter were not among the Barker documents, for the simple reason that they were not written to Mr. Sinnett but to Colonel Olcott. But the authors were not only reviewing the Sinnett correspondence, but other purported Mahatma letters, as the Faded letter of 1870 (January Critic), several letters received by Colonel Olcott while still in America before 1878 and a K. H. letter to Dr. Franz Hartmann, of which they present a facsimile (pp. 246-8). Whether their "book was in proof before Mr. Jinarajadasa's pamphlet for the defence came out" I have no means of determining and must accept their statement. But their book distinctly states, back of title page, "First published in 1936." Mr. Jinarajadasa's "pamphlet"—it is a bound volume of 56 pages—was published in 1934, and was a reprint of a series of articles in *The Theosophist*, September, October, November, December, 1933, and February, 1934. The portion containing the Tookaram Talya letter with facsimile of the K. H. letter, and stating that H. P. B. was in Germany at the time, is printed in the October, 1933, *Theosophist*, reaching England in the same month. There was therefore ample time for the Messrs. Hare to have seen it, and to have mentioned it in correcting their proof. In view of the fact that at least one of the Hare Brothers was in close touch with theosophical circles, was known to be writing a book attacking the authenticity of the Letters, and that *The Theosophist* is widely read among theosophists, it seems incredible that the articles of Mr. Jinarajadasa should not have come to his attention. But be that as it may.

The Hares Fling a Boomerang

But that is not the worst of the story. The Messrs. Hare did have the K. H. letter accompanying the that of Tookaram Talya in hand when they wrote their book together with its history. The K. H. letter with facsimile is published in Jinarajadasa's *Letters from the Masters of the Wisdom*, Vol. II, p. 14, and its history on p. 13, specifically mentioning Tookaram Talya, and this very book and this very letter they comment on at length (pp. 249-250 of their book), distinctly stating that they had it before them and commenting on the K. H. handwriting. Further, the facsimile before them bears Olcott's signed endorsement: "Received and opened by me this 7th June 1886, H. S. Olcott," which date, written with the greatest clearness, they change from 1886 to 1876, making it appear that the letter was conceived and written in America and an invention of H. P. B.

There is no question whatever that the Hares had the letter and its history before them; there is no question about the date; there is no question that they had H. P. B.'s letters to Sinnett, to which they devote much attention, and must have known that H. P. B. was in Europe in 1886 when the letter in question was written somewhere between Bombay and Adyar.

No, we must insist that Miss Savage's comment quoted above and referred to by Messrs. Hare is by no means "on the fringe of the problem" (p. 61), but at the very heart of it, as it concerns the question whether there are Mahatmic letters with which H. P. B. could by no possibility have been connected. One may sympathize with the authors for their forgetfulness—that is something which can happen to anybody. But one's sympathy is decidedly dampened when one sees that in spite of the very obvious fact that they gave some time to the study of this letter which they now have forgotten, they ignored the very evident fact that H. P. B. could not have written it, and worse, with the date 1886 before their eyes that they changed it to 1876, thereby apparently reinforcing their case against H. P. B. These are matters which, it appears to me, call for a further explanation from them.

To follow.—The Hare Brothers on He-Mahatmas and She-Mahatmas; The Lemurians Flee Mount Shasta.

Why "Back to Blavatsky"?

One of the most valuable effects of Upasika's mission is that it drives men to self-study and destroys in them blind servility for persons.
—Mahatma K. H.

The above quotation referring to H. P. Blavatsky is found in a letter from Mahatma K. H. to Colonel Olcott (Jinarajadasa, *Letters from the Masters of the Wisdom*, Vol. 1, p. 51). "Upasika," of course, means H. P. B. The statement is of particular interest because it occurs in a letter received phenomenally by Olcott in 1888, on shipboard, while traveling from Bombay to England, and while H. P. B. was in Europe. It is therefore one of the few Mahatmic communications which could not by any possibility have been written by H. P. B. herself. No one can say: "Oh, she wrote that about herself, so it carries no weight whatever." It is also one of the letters which the Brothers Hare, with the book at their disposal, have completely ignored.

What Annie Besant Once Said

It is the custom in Adyar T. S. circles to observe the birthday of Annie Besant, and the October issue of *Theosophical News and Notes*, the official organ of the Adyar T. S. in the British Isles, contains an interesting article of reminiscences of Mrs. Besant by Mrs. Estlin Windust, an old-time theosophist and associate of H. P. B. Towards the end of the article is a purported remark by Mrs. Besant to Mrs. Windust not so very long after H. P. B.'s death. I say "purported" because it presumably represents the spirit rather than the exact words of Mrs. Besant. Mrs. Windust says:

"I remember once saying what a help the little manuals were, and wished they had been in existence when I joined. A. B. replied thoughtfully: 'Yes, Leadbeater and I meant them to be a help, but I am not sure they are. Do you know there is an immense difference between the old members who had to study to get anything, and the younger ones who can reel off a string of facts they have gathered from the manuals? You see in the old days one simply had to study and the teaching about evolution in the *Secret Doctrine* caused the mental body to evolve and grow. There is an immense difference visible in the mental body of the old members who studied the S. D. and the young ones who have strings of names from the manuals, which have left the mental body unaltered.' If, as is stated, we contact the mind of the writer of any book we read, it is comprehensible that the study of H. P. B.'s books must have an effect on those who study carefully."

The date of this conversation is not given, but it was obviously about the time that Mrs. Besant was beginning to fall under the influence of the cock-sure Leadbeater and yet before she had succumbed wholly to his uncanny influence and had become persuaded that she was a much wiser person than her old teacher. Instances innumerable of this have been given in the *CRITIC* in a series of articles entitled "Theosophy or Neo-Theosophy" (still obtainable) in which quotations from H. P. B. are placed in parallel with quotations from Mrs. Besant and Leadbeater, showing how completely Mrs. Besant had set herself up above H. P. B., even to the extent of saying that she did not know what she was talking about.

Besant Contemns Blavatsky

Permit me to quote Mrs. Besant in *The Theosophical Review*, August, 1899:

"She (H. P. B.) often in her humility, buttresses her own true statements with a mass of rubbish from inferior writers picked up haphazard; on minor points she often speaks hastily and carelessly; and further, she confuses her teachings with excessive digressions . . ."

And Mrs. Besant did not limit herself to such general remarks. She not only in endless cases sets up her own authority above that of H. P. B.

and even the Mahatmas themselves, as can be seen in the above mentioned articles on "Theosophy or Neo-Theosophy," but even resorted to what is obviously a deliberate falsehood. A most flagrant instance and a most vicious one is that where Mrs. Besant, in the so-called Volume III of *The Secret Doctrine* (p. 416) denies the statement in *The Voice of the Silence* about Pratyēka Buddhas (Buddhas of selfishness) and even added a footnote as follows:

"The Pratyēka Buddha stands on the level of the Buddha, but His work for the world has nothing to do with its teachings, and His office has always been surrounded with mystery. The preposterous view that He, at such superhuman height of power, wisdom and love could be selfish, is found in the exoteric books, though it is hard to see how it can have arisen. H. P. B. charged me to correct the mistake, as she had, in a careless moment, copied such a statement elsewhere.—A. B."

That H. P. B. knew what she was talking about and that Mrs. Besant was simply setting up her own ignorance above H. P. B.'s knowledge, may be seen by reading the concluding paragraphs of the chapter "The Two Paths" in *The Voice of the Silence—original edition only*—and H. P. B.'s own preface, giving the source of the book. We read:

"He who becomes Pratyēka-Buddha, makes his obedience but to his Self . . ."
and the note No. 38:

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

Nor does one have to depend on H. P. B.'s statement. Read a standard book on Mahayana, as for example McGovern's *Introduction to Mahayana Buddhism* (p. 100) where it is stated that the Pratyēka Buddha is one who seeks "enlightenment for oneself alone, no attempt being made to influence or assist mankind." See also H. P. B.'s *Glossary*.

And Mrs. Besant in her superior wisdom actually went so far as to issue her own edition of *The Voice of the Silence* with the above paragraphs omitted—perhaps the most important passages in the whole book. And this is the fraudulent edition still used in the Adyar T. S. and forced on its members by the Adyar publishing interests.

Mrs. Besant's Letter to Dr. Robins

In every possible way Mrs. Besant attempted to set herself up as an authority not to be questioned. In her Esoteric School (E. S.) she enforced absolute obedience and submission to her statements under penalty of expulsion, cramming them full of stuff about a World Teacher and Liberal Catholic Church. Her famous letter to Dr. W. L. Robins is an example. It reads (copied direct from the original; for further comments and comparison with the words of Mahatma K. H. see *Critic*, November 4, 1925):

July 8, 1921

Dear Dr. Robins,

No member of the E. S. can attack the Liberal Catholic Church and remain in the E. S. To attack a religious form which helps large numbers of people can only be justified by overwhelming necessity. Attack in this case means also that you challenge my own direct statement as to the World Teacher in relation to this. This you cannot do within the E. S.

Sincerely yours,

ANNIE BESANT

In short, instead of encouraging study and independent thinking as she did at the time of Mrs. Windus's quotation, she came to deliberately discouraging them, with the result that the Theosophical Society became

merely a body of yes-men and yes-women, who might staidly, yes, if they studied what she and her colleague Leadbeater wrote. She was a witness to the obscuration of H. P. Blavatsky, permitted and even encouraged her books to be forgotten and her own publications to be fettered upon members in their place. I say it deliberately and I mean just that.

Blavatsky Ignored by Adyar T. S.

Look at the list of books recommended to students in the official "Diary" of the Theosophical Society in England and Wales for April-September, 1927 (pp. 80-83). Here we find 48 books by Annie Besant, 21 by C. W. Leadbeater, 8 by C. Jinarajadasa, and 9 by others. And H. P. B.? NONE; and Letters from the Masters? NONE. All of which shows how completely these two sages had gained control of the Theosophical Society for the sale and circulation of their own books and the suppression of H. P. B. Excluded were such classics as *Light on the Path* and *The Voice of the Silence*, to say nothing of *The Secret Doctrine* and all other H. P. B. books. It has been said that in those days the Theosophical Society had a Fourth Object, the most important of all, namely, to sell the books of Mrs. Besant and Mr. Leadbeater.

In the *Primer of Theosophy*, published in 1909, after giving a similar list of recommended books as they had been published to that date, featuring himself and Mrs. Besant, Mr. Leadbeater had the insolence to say that H. P. B.'s *Secret Doctrine* should not be read until the student had read all of his own and Mrs. Besant's productions, and that even then he advised to treat it rather as a book of reference, a sort of encyclopedia (p. 123) to be used like a Webster's dictionary.

This situation, elaborated in many issues of the CRITIC, should be sufficient to justify the Back to Blavatsky Movement. It is an appeal from Besant drunk to Besant sober, as she was when she talked with Mrs. Windust. I might conclude with some words of W. Q. Judge, possibly a bit extreme, but far better than what is done today.

"So well am I convinced that there are too many superfluous books in our particular field, that, if I had a youth to train in that department, I should confine him to the *Bhagavad Gita*, the *Upanishads*, and the *Secret Doctrine* for a very long time, until he was able to make books for himself out of these, and to apply the principles found in them to every circumstance and to his own life and thought."

From Kwang Hsih to Koot Hoomi—A Metamorphosis

In the December CRITIC I published an editorial from *Buddhism in England*, relative to one "Prince OM Cherenzi," otherwise known as Hutulktu Kwang Hsih, who has been attracting not a little attention in California as well as in Europe by his claim to be the "Lord Abbot of the World Budhic Centre at Sin-Kiang." A further communication about him from Basil Crump was in the January CRITIC. Among his other activities he established a center in California, which issues a series of multigraphed documents containing his teachings. With his ethical teachings, as far as I have read them, I have no fault to find, and as to his philosophy, his metaphysics, I have not attempted to master it.

It is, however, time to issue a caution about this personage. There is a matter which, whatever the virtue of his doctrines, cannot be overlooked. In one of these documents which bears no date but which was received in January, 1935, I find the following editorial announcement:

"NOTE: The concepts and data afforded in this publication are the exponents of the modern BUDDHIC (Principles of Life, Higher Realm of Life) trend characterizing the forthcoming BODHIA (Spiritual) RENAISSANCE, as propounded by the Illustrious Head of the Dhyani (Ch'An) Buddhist World Movement, better known as H. S. H., the Ven. Hutulktu Kwang Hsih (the ex-Anagarika Lhashekankrakya), who for the sake of convenience generally signs his writings with the initials 'K. H.'"

Here we are given to understand that the initials "K. H." are the abbreviation of "Kwang Hsih." What that means I have not the remotest idea, but granting that it is a *bona fide* title the possessor thereof can hardly be blamed for using the abbreviation upon occasion, just as John Smith might sign himself "J. S." even though there be John Sullivans and James Scotts who might do the same. It should be obvious, however, that in such a case John Smith should make it clear in some way that he is not either of the other two gentlemen, especially if he should be in the same business or profession. If John Smith, signing himself "J. S.," allows people to think that he is Mr. Sullivan or Mr. Scott, and does not distinctly disavow this when asked about it, he is permitting an error which he could prevent. And when Mr. Scott or Mr. Sullivan are persons of great note, and being confused with them would redound to the advantage of Mr. Smith, he is doing something which is unethical in the highest degree and might even be criminal.

Now the initials "K. H." are the initials of the famous Mahatma Koot Hoomi of the *Mahatma Letters*, whose name is a household one with all theosophists from Dan to Beersheba. It is certain that if I say "K. H." I will be understood as meaning Mahatma Koot Hoomi.

Now let us see what "H. S. H. Kwang Hsih, Lord Abbot of the World Buddhist Centre at Sin-Kiang," otherwise Prince Om Cherenzi Lind, replies to a question (p. 24 of the above document):

"*Question.* Are you a Master? We hear insistently among Rosicrucians that you are Master K. H."

"*Answer.* Suppose I were? If I told you so, I would be the first one to expect you to oblige me to prove it. And, again, in the event that I satisfied your question, I am still wondering in what way this affair could help you in any way in your spiritual unfoldment. I loathe to see you depend upon my sayings or rely so extremely upon my words. I do not care to make you believe what I have to say. I prefer to see you find out things for yourselves, and I would help you to develop your capacity to realize Truth better. Masters are not known by their utterances or claims or promises. Masters are known by their behavior and achievements. That is the substantial proof that I care to offer you for ample consideration. Then, if I were, indeed, Master K. H. what would you do about it? Would you believe more in me? Would you behave any better? . . . But let us finish with the theme of my being the Master K. H. I would really like you to consider my work throughout my life. That is really the way to know me. If there is anything contradictory in it, I leave it to you to make the final judgment, and if you deem it unimportant in relation to my present appearance, so much the better for all of us . . ."

Now that is very fine; it is not the personality which counts, but the teaching; it matters little who the teacher is provided he teaches the truth. But there is this difference. Note that nowhere does Om Cherenzi deny that he is the Master Koot Hoomi. And the natural result would be that those who have heard the rumor that he is Koot Hoomi will be encouraged to think so, and will act accordingly, slopping over with veneration. He will profit by his astute refusal to speak plainly and say yes or no. Compare this with the gospel story of John the Baptist (*John, i, 19-21*):

"And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?"

"And he confessed, and denied not; but confessed, I am not the Christ."

"And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No."

Which do you prefer, the plain denial of John, or the evasive answer of Om Cherenzi? Let us see what has happened in the case of the latter. The latest issue of the magazine of his group (*The Bodha Renaissance*,

December-January, p. 17), speaking of the Budhic Congress which he is trying to assemble in Paris this year, says:

"The principal mentor of the world's esoteric affairs (the Ven. Tashi Hutalktu Kwang Hsih, better known by his Sinkanese name of Koothoomi, or the Master K. H.) himself has promised to be present, so that the Congress will have the privilege of profiting by his inestimably valuable Instructions as to how to succeed in the most efficacious manner with the solution of the fundamental problems of mankind."

In the same issue we read (p. 18):

"It is with a great sense of joy that we hear from our Beloved and Venerable Master K. H., that he is travelling towards America (Los Angeles in particular)."

There you have it. The rumor spreads that this Ven. Hutalktu Kwang Hsih, who signs himself K. H., is the veritable Master Koot Hoomi; he does not deny it when asked, and as a result it is accepted by his disciples as fact. And being a handsome man, as the photograph which he sent me shows, and being a person of considerable learning and presence, albeit no one in the Orient seems to know anything about him or his Budhic Center at Sin-Kiang, and although there is no monastery corresponding to that of which he claims to be the Lord Abbot, we shall see an exhibition of folly such as we have witnessed in the case of Brother XII, Meher Baba, and last of all, the Ballards. When he arrives in majesty at Los Angeles they will be tumbling over each other in the desire to kiss the hem of his garment.

I was at first disposed to look favorably on this gentleman, but this Koot Hoomi business is too much. Whatever his learning he is clearly a person of unlimited egotism and conceit, as shown by his publishing a list of scientific books which he has written and one of the various "learned" societies of which he is a member (same document), so many in fact, that he says he cannot remember them all, but which mean little, as membership in many societies is not a distinction, but can be secured by anyone paying the usual dues. It would seem that he fell a victim to the chance to pose as one of the great Mahatmas. And having had a chance to get a glimpse behind the scenes, nothing could convince me that he is within sight of being a Mahatma, let alone Koot Hoomi. I possess a copy of a seventy page letter written by him to the Emperor of AMORC, who had snubbed him when he asked for an interview. Kwang Hsih in his earlier writings claimed to be a Rosicrucian—the documents are in my hands—and I have not forgotten my surprise that a Buddhist should be a Rosicrucian. Emperor Lewis was a bit too keen; possibly he scented a dangerous rival, and his refusal of an interview resulted in the above letter to the Emperor which, far from resembling the style of the K. H. of the *Mahatma Letters*, was little but invective, abuse and threats. Whatever the merits or demerits of his charges we see little but the evidence of an injured personality. For a Mahatma it is a pitiable display of spiritual nudity. I violate no confidence in mentioning this, as he himself wrote me that he intended to publish it. It is too bad, for with fewer pretensions he might do much good.

A Prophet Without Honor

In January of this year the second centenary of the birth of Thomas Paine was celebrated by those few who revere his memory. Thomas Paine, the friend of Washington, Franklin, Jefferson, the man who, though his pamphlet *Common Sense*, published in January, 1776, and of which not less than 100,000 copies were circulated in the then sparsely populated American colonies, probably did more than anyone else to inspire the American Declaration of Independence, the man who by his writings aroused the flagging spirits of the Colonial army and who, when the Colonial war chest was empty, contributed his entire year's salary of \$500 as a starter for a fighting fund, leaving nothing for him-

self, this same Thomas Paine is still contemptuously spoken of in America among the pious, and by those who echo their sentiments, as "that infidel, Tom Paine," while malicious lies about his later life and death are still circulated.

It is therefore most refreshing to read two articles in the January *Argon Path*, published by the Bombay United Lodge of Theosophists, the one the leading editorial, the other by F. J. Gould, both laudatory of Paine and recognizing his services to mankind in the cause of liberty. Further, an International Committee headed by the French statesman Ed ward Herriot has just erected a monument in Paris in commemoration of Paine's services during the French revolution and also in recognition of his work for mankind. Is there anywhere in America, which more than any other land is in debt to him, a monument to this great patriot? Not that I know of. And should such a memorial be proposed it would be opposed not only by the churches but by the press which toadies to the churches and depends on them largely for its support. This I consider shameful. Certainly a statue to Paine should be placed in a conspicuous location in this city of Washington at least.

I have neither the space nor the ability to write eulogies, nor is it my business to do so, but were that possible there are not a half-dozen among the early Americans to whom I would more gladly give the space. As a matter of information I commend these two articles in *The Argon Path*, and still more, because fuller, Colonel Robert G. Ingersoll's brilliant lecture on Thomas Paine and his defense of Paine against the slanders of an abusive religious journal in New York, both of which will be found in his recently published collected lectures--the same Robert Ingersoll, by the way, who is popularly known as "Bob Ingersoll" among the same type of people who call Thomas Paine "Tom Paine," people who in default of better arguments resort to nicknames.

The words "These are the times that try men's souls" are known to everybody, but not everybody knows that they were the words of Paine who, in an address published in the first issue of *The Crisis*, December, 1776, aroused the discouraged Colonial army, an address which, it is said, while "pious as a gospel in America, was condemned to be burned by the hangman in England." The word "try," of course, is synonymous with "test." The address begins:

"These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of their country; but he that stands it *now*, deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly; it is dearness only that gives everything its value. Heaven knows how to put a proper price upon its goods; and it would be strange indeed if so celestial an article as FREEDOM should not be highly valued . . ."

One is reminded of the Gospel words: "But he that shall endure unto the end, the same shall be saved."

As it was the theme of political freedom which inspired Paine's *Common Sense* and later his *Rights of Man*, so it was freedom from the bonds of superstition and bigotry which led him to write his book *The Age of Reason*, the book which damned him in the eyes of the church as his political writings damned him with the conservatives and reactionaries, and which caused him to be falsely called an atheist, a drunkard and what not. While it is true that Paine's religious views were held by several whose memory is honored today, these had the prudence to keep silence or to conform outwardly. Paine was too honest for his welfare; he had to speak out, with the result we have witnessed. His *Age of Reason* ends with his confession of faith:

"I believe in one God and no more, and I hope for happiness beyond this life. I believe in the equality of man, and I believe that

religious duties consist in doing justice, loving mercy, and endeavouring to make our fellow-creatures happy."

How much that reminds one of the words of the Prophet Micah:

"And what doth the Lord require of thee, but to do justice, and to love mercy, and to walk humbly with thy God."

That was spoken by a holy prophet in the Bible, so it goes even with those who disregard it, but as for Paine, who said the same and obeyed it, he is just known as "the infidel Tom Paine" and his memory besmeared with mud. Which is neither doing justly nor loving mercy.

Prison Chaplain Wants Theosophical Books

EDITOR'S NOTE: The following letter from the Chaplain of the Mississippi State Penitentiary is self-explanatory. I print in hope that some of our readers will have theosophical literature which they can spare and which they would be willing to send to Chaplain Barry for the use of the prisoners. Parcels may be sent by parcel post or by prepaid printed matter express.

Mississippi State Penitentiary
Parchman, Mississippi
February, 1937

The O. E. Library League
Washington, D. C.

Dear Friends:

Some of the men under my spiritual charge have said: "Chaplain, I would like to read some of the literature on Theosophy put out by the Library League"; so I am sending you this request for any that you would like to send me to pass out to these men. I have read copiously of Founders of the Society and found it very uplifting.

May I hear from you? I wish to be,

Sincerely yours in Christ,

AKELS BURTON BARRY,
(Rev. A. B. Barry)
Chaplain.

Baird T. Spalding; A Master of the Far West

EDITOR'S NOTE: Master of what? Well, I'll leave it to you to decide after you have read the following letter from one of the staff of the *Hamilton Spectator* (Ontario, Canada), which I have full permission to publish.

Hamilton, Ont.
January 15, 1937

Dear Dr. Stokes:

I notice in the last issue of the *Critic* you wonder what has happened to Mr. Baird T. Spalding, author of *Life and Teachings of the Masters of the Far East*. Well, he is in Hamilton, Ont., at the present time, and came in to see me yesterday. He said he had taken photographs of Jesus and Buddha in their physical bodies, but did not have the photos with him, that he had flown over the Gobi desert, hobnobbed with the Lamas in Lhasa, Tibet, and made other sensational claims. He said, also, that he was translating the Bible from the Hebrew and Greek, had already a part of Luke translated, and knew Sanskrit well, for he had studied it at Calcutta University for nine years. (Incidentally he said English was the root of Sanskrit.) I asked him how to pronounce the Sanskrit letter 's', which is rather difficult, in order to lead up to a test, and quickly discovered that he did not know the Devanagari (Sanskrit) alphabet. He was growing nervous so I switched the conversation onto his travels in China and Tibet.

The following day (today) we had him come back into the *Spectator*, and Mr. A. J. Holloway, who is chief editorial writer here, and who knows something of Greek, Hebrew and Sanskrit (I know a little of Greek and Sanskrit) questioned him in my presence. Spalding said, at the outset, that he was well versed in Greek, Hebrew and Sanskrit, and readily agreed to submit to a test. It was quite evident that he was

unable to read any of these languages, though with an appearance of profound concentration, he pretended to give us translations of passages which were presented to him. When told that his translations bore no resemblance to the text he said he was reading them esoterically. Finally, after he had admitted that he could not write out the Sanskrit alphabet in Devanagari, he confessed that he knew none of these languages, that he depended upon scholars associated with him. Looking humiliated, but still cheerful, he departed, acknowledging that we were right in giving him no publicity. A humorous touch was the fact that the verse in Hebrew which Spalding failed to translate read in English as follows: "Thou art snared by the words of thy mouth."

As regards his knowledge of eastern teachings I asked him what *Tajjasa* and *Bardo* meant, and his ready but rambling answers convinced me that he knew nothing about them.

You can make any use of this that you wish.

With kind regards,

Yours fraternally,

CECIL WILLIAMS

At the Periscope

Latest News in Brief.—OM Cherenzi comes out as Master Koot Hoomi.—Kerly Motor comes to life again in *Theosophical Forum* (Point Loma); replaces Monkey-Martin's fish from lime.—Arundale lambasts Archbishop of Canterbury, but will express no opinion on general European situation; says he has one, though.—*Argon Path* and *Theosophical Movement* (Bombay U.T) pay tributes to Thomas Paine.—Ballard's Bellowing Boy, Donald, leaves service of Ascended Ones to get married.—Jinarajadasa now at Adyar, taking a rest by working hard.—Leadbeater "a Modern Socrates," says A. J. Hammerster; rough on Socrates.—Dr. Arundale postpones American visit for another year; too bad; might solve the Supreme Court question.—Mrs. Gleather, now recovered, leaves Peiping with Mr. Crump for India and Ceylon.—CRITIC articles on Hare flapoodle to be listed with Hares' book in big British Museum Library catalog.—OM Cherenzi's "World Academy of Universality" starts Anagrika factory.

Om Cherenzi Heard From.—My reprint in the December CRITIC of Mr. Christmas Humphreys' article in *Buddhism in England* on OM Cherenzi has elicited a lengthy communication from that gentleman, directed, not against the CRITIC, but against Mr. Humphreys. The Prince wants me to publish it in full, but I refrain, partly because it would take too much space, partly because it is not my intention to take part in a controversy between the Prince and Mr. Humphreys, and finally because I think the Prince's letter would do him much more harm than good, consisting almost entirely of abuse and invective directed against Mr. Humphreys and personal claims which one does not look for from a great spiritual leader. The Prince claims to be a direct descendant of Genghis Khan—he calls him Gengish Khan—a prince of royal blood and successor to a throne which he renounced in order to lead the spiritual life. I do not dispute this, knowing nothing about it. While declining to be drawn further into the controversy I must state that it would be much more interesting to know why the Prince claims to be or permits his agents to publish the statement that he is the Master Koot Hoomi (see article in this CRITIC). To those familiar with the *Mahatma Letters* it should be clear that this claim is either false, or that the Master Koot Hoomi has suffered a sad falling off in his style of writing, and has been metamorphosed from a Cashmiri into a Mongolian prince. Can anyone imagine Mahatma Koot Hoomi using such expressions as these, referring to Mr. Humphreys? "The first lightning of his charlatanistic fanaticism"; "his suppositions and the assertiveness of his intimate presumptions, which are manifest evidences of some inferiority complexes and the outcome of some sort of inhibited megalomania."

A Mistake Corrected.—In the December *Periscope* I congratulated *Mind Magazine* on having gotten rid of Baird T. Spalding. Sorry to have to retract. I see by the February issue (p. 58) that it is going to publish a further series of articles by Mr. Spalding. Perhaps Mr. Spalding will explain how it is that after spending nine years in the University of Calcutta studying Sanskrit, as he claims, he is unable to read a single line of it and doesn't even know its alphabet.

News Items Wanted.—Readers both in America and abroad can help the *CRITIC* by sending it reliable theosophical and occult news items. While we are not looking for mere scandal or gossip and wish to be sure of the accuracy of what we publish it is desired to have information which for one or another reason does not get into the journals, but which may be of interest and importance. Such communications will be treated as confidential to the extent requested. So please keep this in mind, and thanks.

Manly P. Hall Letters.—In the April-May *CRITIC* attention was called to a forthcoming series of monthly letters by Manly P. Hall on twelve of the world's great teachers. The series started last May and has covered Lao-Tze, Confucius, Buddha, Zoroaster, Plato, Mohammed, Quetzalcoatl, Jesus, Padma Sambhava, while we are yet to hear about Akhnaton, Hermes, and Orpheus. I am glad to say that my hopes of this series have been more than realized. One cannot expect great detail in a paper which can be read in half an hour, but I know of no publication where one can get more information about these sages in the same space, and more lucidly presented. I doff my hat to Mr. Hall for his good work. The series can be subscribed to for \$1.00, either from the O. E. LIBRARY or from the Philosophical Research Society, 3341 Griffith Park Boulevard, Los Angeles, Calif.

Unparalleled Fertility.—Among the offspring of His Serene Highness the Venerable Tashi Hetulku Kwang Hsib, otherwise Prince Oat Cherenzi Lind, Lord Abbot of the World Budhic Centre, Sin-Kiang, Mongolia, ex-Anagarika Ithassbekankrakrya, direct descendant of Genghis Khan and member of the Genghisclanicles, Prince and heir to the throne of Ch'an and member of more learned societies than he can remember, and who is now being put forward as the Master Koot Hoomi. I find the following: Universal Spiritual Union; The Philo-Polytechnical Center, Inc.; Universal Union of Buddhist Leaders for the Diffusion of Budhic Philosophy; Greater World Board of Buddhist Patrons; World Budhic Council; Venerable Order of Anagarikas; Permanent World Budhic Congress; Society for Scientific and Spiritual Research and Advancement; Bodha Center of America; Groups of Transcendental Service; The Brotherhood of the Universal Ones; The Foundation of Universal Philosophy; The World Academy of Universality; The Bodha Society of America. And these not counting branches in Asia, Europe and South America. If I have overlooked any I apologize. Some of these may be children, others grandchildren, I know not which. And the proceedings, so I learn from the Prince, are published in sixteen different languages. One of these, I think the World Academy of Universality, has started an Anagarika factory, and there is grave fear that the market for this commodity may become overstocked. Anyway, what's life without a title of some sort? Had the Venerable Master passed simply as Mr. Lind he would have received no recognition, no matter how lofty his teachings, but by becoming Mahatma Koot Hoomi he will attract those disgruntled theosophists who have failed to draw the attention of a Master while within the U. S. To become an Anagarika is then as simple a matter as becoming a bishop of the Liberal Catholic Church. Presently we may see a new sort of Bud(d)hist monk, scooting around in his automobile, begging bowl in one hand and steering wheel in the other.

Dr. Arundale on the European Situation.—In the January *Theosophist* Dr. Arundale gives a summary of the situation in Europe as he saw it on his late tour, which would indicate that he might make a good news reporter. One regrets, however, that in concluding he tells us that while he has pronounced opinions of his own on this subject he feels it his duty as P. T. S. not to express them, or as he says, "to give a lead one way or another." He has told us (see January CURRIC) that he has made a point of having no opinions of his own, keeping his mind open as a channel for the Elder Brethren via Mrs. Besant and Mr. Leadbeater. Why not let us have their opinions?—he tells us that Mrs. Besant is "concentrating on the European situation." Mrs. Besant was a person of pronounced opinions on social and political matters and did not hesitate to express them. Anyway, what is a P. T. S. for, aside from executive functions, but to "give a lead"? Is he afraid of treading on the toes of some Fascist or Nazi Theosophist? Still, to his credit be it said that in the *January Theosophical World* (also February *Theosophist*) he breaks his resolution and devotes a page to the abdication of Edward VIII, and his remarks are wholly sympathetic with him. He also devotes a few lines to reproving the Archbishop of Canterbury which, for frankness, leave little to be desired. He says in part: "It seems to me that the Archbishop, in his ruthless denunciation of the late King's decision, has been guilty not only of deplorable taste and want of delicacy but also of a lack of that Christian charity in which every Christian would expect him to set a great example." I am glad to be able to agree with the Doctor for once and to take off my hat to him.

From the Scandal-Box of "THE ONE AND ONLY."—In most striking contrast to the generous and sympathetic attitude of Dr. Arundale towards Edward VIII the *Theosophical Quarterly* for January (p. 65), organ of a small group which claims that it alone consists of theosophists and that all others who call themselves theosophists are "outside the Movement," devotes nearly three pages to pouring out its vials of contempt and abuse upon the late King and the lady who attracted him. Allusions are made to his alleged disreputable behavior in America and to the "fast set" to which he belonged, and he quotes with approval H. L. Mencken's remark that the British people "find themselves confronted by a jazz baby—wilful, petulant, irresponsible and preposterous. It is almost as if he had been caught robbing a hen-roost or joining a circus." And "that woman" fares no better. A contemporary speaks of "its right thinking and its high plane of ethics." On the contrary there come to my mind some remarks by a great teacher about "scribes, Pharisees, hypocrites," a teacher who, if one can judge by the spirit of this paper, would, were he here today, be regarded by the writer as one "outside the Movement."

Ballard on Soul Mates.—The theory of soul mates is an old one and gives much joy to disappointed old maids and bachelors—and disappointed married pairs—who think to meet the one and only on the astral plane while sleeping. Ballard prefers to call them "Twin Rays". "Twin Rays" seem to be individuals—male and female, of course—who have been closely associated through many lives, and his theory, or rather that of Saint Germain, is set forth in *The Magic Presence*, pp. 196-7, though he brings up the topic whenever possible, and presents some pretty love scenes. Everybody it seems has a "Twin-Ray" and the one can be of very little use in the universe until the other has "made the Ascension". Then the twin "are able to work at Cosmic Levels. There they can project great Cosmic Rays of Love, Light, and Wisdom, focusing them with such power that they create and control Cosmic activities . . . That is just sweet, and sweeter yet is Ballard's description of Saint Germain uniting Twin Rays in his presence. The Saint even presented the lady with a wedding gift of a wondrous necklace made of "condensed light," and a set of unbreakable china ware from which they

had just eaten, assembled on the spot from the Cosmic and which, considering the wedding, he refrained from dissolving into the invisible when the dinner was over. That is very beautiful and amusing; but what puzzles me is his ignoring the very obvious existence of Triplet and even Quadruplet Rays, people who take turns playing the part of Twin with the other. Neither Saint Germain nor Ballard throw light on this problem, and even Jesus refused, saying that folks don't marry in heaven. Perhaps only the Archbishop of Canterbury could settle it and he is dead set against giving them their turns. Let one twin dead and out of the way before you start with the next, says he.

Turnum, Turn, Here Come the Ballards.—A correspondent who was beguiled into attending a Ballard performance tells me that the arrival of the Ballards on the stage is announced by sounding a trumpet. This reminds me of the saying of Jesus in the Sermon on the Mount (*Matt. vi. 2*): "Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward." But there's a difference, and don't forget it. The Ballards are not "doing alms," they are getting them, as manifested by the display of flowers on the stage and the manifest prosperity of the speakers as shown in fine clothing and jewels. Their *doing* of alms consists in endless boring ballyhoo about blue lightning, electronic garments, charging the gas belts, promises of "ascension" and all sorts of prosperity and power to the faithful (but they mustn't out onions). On the above occasion a picture of the "All-Seeing-Eye of God" was exhibited on the stage.

A Confession of Damfoolishness.—I am not as I once was. Upon a time I had the notion that wearing a robe and adopting an esoteric name conferred some quality not otherwise to be obtained. I once belonged to a group supposed to be interested in the occult. Although we were not over a dozen, well-known to each other, a secret password had to be pronounced, with other formalities, before one could enter the holy chamber where the meetings were held; that was to keep out the profane. The gentlemen uniformly wore saffron robes, the ladies wore gowns of different colors, each color being supposed to represent the particular "ray" to which that person belonged, and each had a mystic name alone permitted to be used in the sanctuary. Once within and all ready for action the ceremonies began with the supreme potentate pulling a string and jerking up from a box a hollow glass TAV, illuminated by an electric light within. Notwithstanding the solemnity of this performance I could not help thinking of a jack-in-the-box. Then we stood in a circle and No. 1 whispered a mystic word to No. 2, and so on around. If it didn't come out the same at the end we were not completely esoteric. I have forgotten my mystic name, but I still have the saffron robe, which I may use some day when I get too poor to buy a nightshirt. Otherwise I may present it to some farmer friend to use as a scarecrow in his cornfield, a purpose to which it would be admirably adapted.

A Fire Hazard?—The following appears among the church notices in a recent *New York Times*:

SAINT GERMAIN—1 AM
Saturday, 8 P. M.—Dr. and Mrs. R——

The violet flame in action

I omit the full name and address, not wishing to incur the karma of getting any person singled. These people should be required to take out a fireworks license.

More About Thomas Paine.—I note with interest and pleasure that the January issue of *The Theosophical Movement* (Bombay U. L. T.) devotes eight pages, or one-half of the issue, to articles on Thomas Paine; also that it prints a sympathetic article about the late King Edward VIII.

Are the Mahatmas Fact or Fiction?

The recent attempt of the Hare Brothers to discredit the Mahatma Letters, to prove H. P. Blavatsky a common swindler who invented the Masters for her own purposes, and to knock the props from under the Theosophical Movement, makes the following books of great importance at the present time. Theosophists who are unwilling to play the ostrich stunt should know about these letters and the strong evidence for their authenticity; they should be prepared to defend their position by knowing the facts, not by accepting the authority of some leader. For this purpose the following books are recommended, all obtainable from the O. E. LIBRARY:

The Mahatma Letters to A. P. Sinnett, ed. by A. T. Barker; the most important theosophical book of this century, \$7.50.

Letters from the Masters of the Wisdom, Vol. I, ed. by Jinarajadasa, \$1.25.

Letters from the Masters of the Wisdom, Vol. II, ed. by Jinarajadasa, with many facsimiles, \$2.00.

Specially in defense:

Did Madame Blavatsky Forge the Mahatma Letters?, by Jinarajadasa; 30 facsimiles of Mahatmic letters compared with facsimiles of writing of H. P. B., Damodar, Olcott, etc., with elucidative text. \$1.25.

H. P. Blavatsky and the Masters of the Wisdom. 1907 Transactions Blavatsky Lodge, London, ed. by Besant. Actual, not speculative, evidence of the existence of Mahatmas. Paper, 50 cents.

Also, the Hare book, *Who Wrote the Mahatma Letters?*, \$3.75.

The Complete Works of H. P. Blavatsky

Vol. I (1874-1879); Vol. II (1879-1881); Vol. III (1881-1882); Vol. IV (1882-1883); *Isis Unveiled*, new photographic facsimile of the original edition with greatly enlarged Index. Each of these volumes, \$5.00, from the O. E. LIBRARY. Further volumes in preparation.

Bryan Quenches Ballard's "Violet Flame"

The "I AM" Experiences of Mr. G. W. Ballard;

The "I AM" Teachings of Mr. G. W. Ballard;

The "I AM" Doctrines of Mr. G. W. Ballard;

Three brochures by Dr. G. W. Bryan, 37 cents each (postpaid) from the O. E. LIBRARY.

Dr. Bryan has rendered a great service to the cause of truth and sanity by exposing what is perhaps the most "catching" superstition of the present day. He shows that the Ballard writings and teachings are mostly pure fiction filled with glaring contradictions and distorted presentations of a few truths, filched from standard sources and diluted with the most ridiculous occult rubbish ever put before a credulous public, and spiritually and mentally destructive. A fourth pamphlet will be ready soon and orders sent now will be promptly filled upon publication.

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 *CHIEF*. 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.

For Music Lovers Only

Composers of Yesterday; edited by David Ewen. 488 pages, 241 biographies, 212 portraits. A biographical and critical guide. \$5.00.

Composers of Today; edited by David Ewen. 200 biographies, portraits of most, and other information. \$4.50.

Oxford University Press Books

The publications of the Oxford University Press are noted as being among the best of their kind and have a world-wide reputation. They include many Eastern classics not published elsewhere. The following is a selection; all from the O. E. LIBRARY.

Coster, Geraldine, Yoga and Western Psychology, pp. 250, \$2.00.

Evans-Wentz, W. Y., Tibet's Great Yogi, Milarepa, pp. 336, \$5.50.

Tibetan Yoga and Secret Doctrines, pp. 397, \$6.00.

The Tibetan Book of the Dead (new ed.), \$1.60.

Babbitt, J., The Dhammapada, pp. 136, \$2.10.

Bhattacharyya, B., Introduction to Buddhist Esoterism, pp. 192, \$5.25.

Bell, C., The Religion of Tibet, pp. 250, ill., \$6.25.

Deshmukh, P. S., Origin and Development of Religion in Vedic Literature, pp. 378, \$8.75.

Farquhar, J. N., The Crown of Hinduism, pp. 470, \$2.10.

Outline of Religious Literature of India, pp. 480, \$5.25.

Hume, R. E., Thirteen Principal Upanishads, pp. 556, \$7.25.

Kalidasa, The Meghaduta, trans. by Rooker, pp. 82, ill., \$3.00.

More to follow.

Complete Lectures of Robert G. Ingersoll

Referring to the article in this CRITIC on the second centenary of Thomas Paine, the collected lectures of Col. Robert G. Ingersoll, containing his defense and eulogy of Paine, have recently been published in one volume, which is otherwise interesting as belonging to the time when H. P. Blavatsky was writing *Isis Unveiled*, and as there is much similarity in their approach to the subject of "Churchianity." 411 pages, cloth, \$1.00 from the O. E. LIBRARY.

Theosophy or Neo-Theosophy

A set of fifty CRITICS comparing in parallel columns the words of the Masters and of H. P. Blavatsky with quotations from Besant, Leadbeater, etc. They prove that Besant and Leadbeater corrupted the original Theosophy. See article in this issue, "Why Back to Blavatsky?" \$1.00 from this office.

"The Aryan Path"—"The Theosophical Movement"

The Aryan Path, published monthly by the Bombay United Lodge of Theosophists, now in its eighth year, is referred to in the article on Thomas Paine in this CRITIC. While a staunch "Back to Blavatsky" publication, it has always been distinguished for the high quality of its articles, contributed by oriental and western writers, which are by no means limited to the theosophical viewpoint. Most articles signed. Just the medicine for Theosophical raddlers-heads. \$3.00 a year. Also, monthly, by the Bombay U. L. T., *The Theosophical Movement*, determinedly Blavatsky and delightfully pugnacious. 55 cents a year. Both through the O. E. LIBRARY.

Dr. Curtiss' Hints on Health

Health Hints for the Purification and Health of Body, Mind and Emotions, by *F. Homer Curtiss, M.D.* Simple directions for preserving physical and mental health, how to breathe, how to not constipate, simple menus, etc. I disagree with his antagonism to tobacco, vaccination and serums, but endorse his prescription of fried bacon, lamb chops and broiled lobster, especially the last, which should cure almost anything. \$1.50, from the O. E. LIBRARY.

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

Nucleus of a Theosophical Library

(Continued from January CRITIC)

All from the O. E. LIBRARY. Prices subject to change without notice.
Blavatsky, H. P. (continued)—

The Voice of the Silence; McKay ed., blue fabricoid, \$0.75.

Both of the above are reprints of original, the latter differing only in lacking editorial notes.

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

The Voice of the Silence; Bombay U. I. T. edition, same as last, \$0.50.
All editions of the Voice published under auspices of the Adyar T. S. or its publishing houses are grossly corrupted and emphatically to be condemned.

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

Nightmare Tales, paper, \$0.50.

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

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

The Esoteric Character of the Gospels, \$1.25.

The People of the Blue Mountains, \$1.75.

An account of the strange peoples of the Nilgiri Hills in India.
Blavatsky Quotation Book; a quotation from H. P. B. for each day of the year, paper, \$0.60; cloth, \$1.00.

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

The Letters of H. P. Blavatsky to A. P. Sinnett, edited by A. Trevor Barker, \$5.00. Almost autobiographical, and shows H. P. B. as revealed by herself. A highly valuable collection.

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

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

Some Books Relating to H. P. Blavatsky

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

The latest and best biography.

Was she a Charlatan? paper, \$0.50.

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

Elli, G. Basedon—Madame Blavatsky, \$2.25. Also an excellent biography.

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

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

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

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

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

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

In Memory of Helena Petrovna Blavatsky, by Some of Her Pupils, \$2.25.
Blavatsky Association reprint of the original edition published shortly after H. P. B.'s death.

Jinarajadasa, C.—Did Madame Blavatsky Forge the Mahatma Letters? Proof that H. P. B. did not write the Mahatma Letters, with 30 facsimiles of handwritings. Cloth, \$1.25.

(To be continued)

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THE HARES ON HE-MAHATMAS AND SHE-MAHATMAS

Fate has placed upon the brothers H. E. and W. L. Hare the task of proving, in their book, *Who Wrote the Mahatma Letters?*, that these letters were not written by two men as they purport to have been, but by a woman, namely, H. P. Blavatsky. She was the She-Mahatma who composed them, and the view that they were written by two He-Mahatmas must be dismissed. So! And Why? That's clear enough; the Letters are so very masculine in style that no real men could have written them; they must have been produced by a woman, and a very masculine woman at that. And as it was necessary to fix the fraud on H. P. Blavatsky it was useful to call attention to her masculinity. Listen to the argument (p. 205) under the caption

"The Masculine Disguise"

"Helena Blavatsky's equestrian practice, acquired in youth and pursued in her early Asiatic travels, accustomed her to the assumption of a male habit in dress, and it was no less evident, from the vigour of her literary style, that she as readily played the male role with her pen, whenever the necessities of anonymity or pure deception required it. The persistent maintenance in being of her imaginative masculine creations in long correspondence with credulous male associates, was no small achievement; of this there is proof in the many characteristic passages we have quoted from the letters of the supposed Mahatmas. In addition to the positive pose of the masculine disguise, the negative device of anti-feminism was frequently employed, and of this we give the following examples."

Wearing pants and riding straddle when young afforded a suitable preliminary training for writing several wholly different styles and in as many different handwritings—anybody should see that. But H. P. B. was not satisfied with the fullness of her imitation of the masculine style. Some doubting Thomases might still suspect and sniff the eternal feminine behind it. So, to make doubly sure, she endeavored to reinforce it by making her hypothetical Mahatmas anti-feminist, or shall I say?, misogynous. Surely even the Thomases would not suspect a woman of belittling her own sex. So she introduced some not exactly laudatory remarks about women, of which the Brothers Hare cite seven, and of which I can quote but two (p. 206). This step, to be sure, might set the ladies against her Mahatmas, but then she was not writing these letters for the ladies, but for Mr. Sennett. We read:

Mahatma K. H. in *M. L.*, p. 302: "Generally I never trust a woman more than an echo."

Mahatma K. H. in *M. L.*, p. 421: "Verily woman—is a dreadful calamity in this fifth race."

Even this was not enough to make her feel sure of her trick being accepted. "Ah," thought she, "I'll make doubts doubly impossible by putting in some derogatory remarks about myself; nobody, however skeptical, would suspect a woman of belittling herself." So in they go. The Brothers Hare cite eight examples—there are many more in the

Letters—of which I quote two:

Mahatma K. H. in *M. L.*, p. 105: "Another fine example of the habitual disorder in which Mrs. H. P. B.'s mental furniture is kept. . . . As in her writing-rooms confusion is ten times confounded, so in her mind are crowded ideas piled in such a chaos that when she wants to express them the tall peep out before the head."

Mahatma K. H. in *M. L.*, p. 129: "She is a fanatic in her way, and is unable to write with anything like system and calmness."

Well, what of it? One has but to read her letters to Simnett, written, not with deliberation and for publication, but on the spur of the moment as one writes letters to friends, to see the truth of the statements, and I fail to see how anybody but a "frass-clad donkey"—to use her own expression—could read into these statements in the Mahatma Letters evidence that she wrote them herself. Perhaps she was a misogynist; does that prove that men may not make disparaging remarks about women? As well argue that Shakespeare was a woman.

Anti-Anna Kingsford

A further parallel cited by the Hares (p. 208), of which they make much, is the frankly expressed detestation of H. P. B. for Dr. Anna Kingsford, author of *The Perfect Way*, and the milder but somewhat sarcastic remarks of Mahatma K. H. H. P. B. called her "An unbearable female snob" (*B. L.*, p. 65), "a snake, a horned aspic among roses" (*B. L.*, p. 66), "The hypocritical she-devil" (*B. L.*, p. 212). And the Hares cite two sentences which they think clinch the proof that H. P. B. wrote both. They are:

Mahatma K. H. in *M. L.*, (p. 428): "She is too haughty and imperious, too self-complaisant for me; besides which she is too young and 'fascinating' for a poor mortal like myself."

H. P. B. in *B. L.*, (p. 64): "a haughty, imperious, vain and self-opinionated creature, a bag of western conceit."

H. P. B., in fact, if we are to accept the Hare hypothesis, simply couldn't refrain from getting back at "the Divine Anna" even when writing the Mahatma Letters, she had to risk the reputation of her Mahatmas in order to vent her spite. Those interested in the controversy will find abundant material in the portions of the *Mahatma Letters* dealing with the London Lodge, and in Edward Maitland's *Anna Kingsford, Her Life, Letters, Diary and Work*. Mrs. Kingsford was really a terrible woman, whatever her virtues and minor failings. As one may see from her own confessions in the latter book, so fanatical an opponent of animal experimentation was she that she actually attempted to use thought force for murdering Pasteur, and boasted that she had, as she thought, put the physiologists Claude Bernard and Paul Bert to death by her black magical processes, something which one would think differs in no way from actual assassination by dagger, bullet or poison. Lest this statement be thought extreme read her own words. Here is an extract from her Diary (*Life and Letters*, Vol. II, p. 291):

"Paris, November 12 [1886].—'Mort de M. Paul Bert.' 'La nouvelle de sa mort, arrivée Jeudi soir à quatre heures, m'a surpris personnellement.' Yesterday, November 11, at eleven at night, I knew that my will had smitten another vivisector! Ah, but this man has cost me more toll than his master, the fiend Claude Bernard. For months I have been working to compass the death of Paul Bert, and have but just succeeded. But I *have* succeeded, the demonstration of the power is complete. The will *can* and *does* kill, but not always with the same rapidity. Claude Bernard died *foudroyé*; Paul Bert has wasted to death. Now only one remains on hand—Pasteur, who is certainly doomed, and must, I should think, succumb in a few months at the utmost. Oh, how I have longed for those words—'Mort de M. Paul Bert!' And now—there they actually are, gazing at me as it were in the first column of the *Figaro*,—complimenting, congratulating, felicitating me. I have killed Paul Bert, as I killed Claude Bernard; as I

will kill Louis Pasteur, and after him the whole tribe of vivisectors, if I live long enough. Courage: it is a magnificent power to have, and one that transcends all vulgar methods of dealing out justice to tyrants. It would interest M. Charles Richet to know of the two episodes in question."

H. P. B., who knew of her attempts, remonstrated with her (*L. & L.*, Vol. II, p. 297), but was answered with scorn, and it is not to be expected that the Mahatmas would admire a person with such murderous propensities.

To show the Hares' attitude still further I quote (pp. 204-5):

"If any words were needed by way of comment on the literal analysis and demonstration just made, or as a retort to the ignorance, perversion and bad taste exhibited in the writings, none could be found more apt than those addressed by the Syrian maid to the Apostle Peter while he warmed his hands by the fire in the governor's courtyard: *Thy speech bewrayeth thee*. In the Gospel drama the denier's tongue belied the truth of his own words; here, in the Theosophical evangel, the deceiver's pen unwittingly discovers her deceit. Writings said to have come from wise men in the East, and professing to reveal occult philosophy, disclose without intention the nativity, the acquired languages and the literary culture of their unacknowledged author. While pretending to lay open the secrets of the macrocosm, they are everywhere interleaved with the biography of Madame Blavatsky, penetrated with her desires and aversions, her tastes, habits and ideas, and reminiscent of her abodes, travels and personal associations. Whatever may have been H. P. B.'s skill in her professed fictional and philosophical writings, her inventive talent deserted her in composing the Mahatma Letters, from which, despite all her endeavours, she was not able to exclude herself."

One may pardon the Hares, who make much of the Mahatmas' and H. P. B.'s purported misquotations of Scripture (pp. 199-202; November *CRITIC*) for committing the same sin themselves, for their story about the "Syrian maid" and her remark "*Thy speech bewrayeth thee*" as presented by them is not to be found in the Gospels (Compare Matt., xxvi, 73; Mark, xiv, 70; Luke, xxii, 59; John, xviii, 17, 25, 26). Attention to such trivial details can hardly be expected of scholars engaged in the task of assassinating the Mahatmas. But the above is a blanket accusation for which there is not the least basis whatever. It must be remembered that H. P. B., Sinnett and the Mahatmas—supposing them to be real—were working together for the spread of Theosophy and the welfare of the Theosophical Society. It was therefore inevitable that she should be mentioned constantly in the Mahatmas' letters to Sinnett, that incidents in her life as well as her personal peculiarities should receive frequent mention. It would be most astonishing did they not. Wherever she is mentioned it is for perfectly obvious reasons which none but those as blind as the Hares could fail to see. Those who have studied both the Mahatma Letters and H. P. B.'s Letters, both written to Sinnett, cannot fail to have been impressed with the moderate tone of the Mahatmas' letters and the often impetuous tone of the letters of H. P. B. If she had written both, both for Sinnett's consumption only, why should there be any difference of style?

The Tobacco Incident

A curious and rather amusing attempt of the Hares to discredit the authenticity of the Mahatma M. is found in their comments on his using tobacco. They neglect to argue that because H. P. B. smoked and Mahatma M. smoked therefore the Mahatma was the work of her imagination, which would have been a fit parallel with their other arguments. They rather attempt to annihilate him by showing that he could not have lived in Tibet and have used tobacco. We read (p. 38):

"The liberty that Mahatma M. allows himself in respect of tobacco smoking may not strike a European reader as worthy of remark, but

when we learn from two highly reputed British travellers in Tibet that smoking is in that country regarded as a crime, we wonder where Mahatma Morya obtained his tobacco, how he escaped detection in smoking it, or, in the alternative, from whom he received special dispensation to indulge in it. Dr. McGovern, the author of *To Lhasa in Disguise*, says: "Tobacco smoking is in Tibet the most heinous vice, the greatest crime against religion and decency," and Mr. George Knight, F. R. G. S., in a note in *The Theosophical Review*, July, 1925, [p. 365], confirms this statement. He writes: "It is strictly forbidden to smoke in Tibet."

Now is it a fact that tobacco smoking is forbidden in Tibet? Dr. McGovern (an American, by the way, not an Englishman) is regarded as a good authority on Mahayana Buddhism; his book on this subject earned him the honor of being made an honorary Buddhist priest in Japan. But his practical knowledge of Tibet was limited to his having made a trip to Lhasa. In his book, *To Lhasa in Disguise*, this is exemplified by his repeatedly speaking of the Tashi Lama as the *Trashi Lama*, either a very poor joke or lack of knowledge of this religious potentate whose name is a household word in Tibet. To quote his book (pp. 264-5):

"During his stay in Kalimpong, Sonam had acquired a taste for cigarettes—a taste which he had found it impossible to overcome in spite of the terrible anathema against tobacco on the part of the Government. The sale or use of cigarettes was particularly prohibited by the Dalai Lama, but, as with all prohibitory laws, there was the usual 'bootlegging.' Sonam had managed to smuggle in a supply which he kept carefully hidden and locked away, for in Tibet drinking is only a vice, while smoking is a crime."

Note that it was the sale and use of cigarettes which was particularly prohibited by the Dalai Lama, a parallel for which is to be found in Kansas where, but a few years ago, the sale of cigarettes was a crime forbidden by state law. Against this one may set the statements of W. W. Rockhill, an American traveller in Tibet—regarded as a competent authority by the Smithsonian Institution, which published some of his writings—in his book, *The Land of the Lamas*, which makes at least thirteen references to the cultivation, sale and use of tobacco in Tibet, coming under his own observation. He saw tobacco growing, visited towns where the tobacco trade was the chief occupation of the inhabitants and visited communities where virtually everybody, even women, smoked. He says (p. 245):

"Lamas, however, never smoke, the use of tobacco, except as snuff, being prohibited inside their monasteries."

Why? As well ask why smoking is prohibited in churches, public conveyances and other places in America. It would seem from this that Mahatma M. might well have been able to secure his tobacco and to smoke it, provided he did so in his own home, without being a law-breaker. It would have been much more natural had H. P. Blavatsky, an inveterate cigarette smoker, portrayed her invented Mahatma as smoking cigarettes rather than a pipe.

I apologize for these allusions to tobacco. It may seem a trivial matter, but it is not. The Hare Brothers imply that a tobacco smoking Mahatma in Tibet is an impossibility and must therefore have been invented by H. P. B. I think it indicates quite the opposite. Considering the fact that the use of tobacco is looked on by many good people as a vile and degrading habit unworthy of a lofty personage, she would hardly have risked imperiling the success of her invention by attributing smoking to her Mahatma. She wanted to gain the adherence of such persons; why, then, prejudice them by such a wholly needless detail? As for myself, I do not blush to confess that this pipe smoking habit of the Mahatma has been one of the things which has attracted me to him. Should I ever become wild enough to start for Tibet with the idea of finding the Master and becoming his chela I know that I may take my pipe along.

A Parallel

H. P. Blavatsky in 1877

"Nevertheless, we accept the saying of the gifted author of *Festus*, that the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers. Is it too much to believe that man should be developing new sensibilities and a closer relation with nature? The logic of evolution must teach as much, if carried to its legitimate conclusions. If, somewhere, in the line of ascent from vegetable or ascidian to the noblest man a soul was evolved, gifted with intellectual qualities, it cannot be unreasonable to infer and believe that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken."

The citation on the left is from H. P. Blavatsky's *Isis Unveiled*, third paragraph of the Preface; that on the right is from an address of Prof. Julian S. Huxley before the Zoological Section of the British Association for the Advancement of Science at its meeting last summer at Blackpool. Need one comment on the similarity of the ideas expressed? H. P. B. wrote at a time when students of the biological sciences, rightly exultant over the establishment of the doctrine of evolution, were prone to look on man as solely a product of the interaction of atoms scarcely more complex than a cobblestone. I well remember the profound impression I received from Prof. Tyndall's famous Belfast address in which he declared that he saw in matter "the promise and potency of every form of life." Well and good, provided we concede at the same time that we have not more than the remotest inkling as to what matter in its essence really is. The scientists of broader caliber saw this and were not too dogmatic, but the lesser fry did not, and so we had a host of cock-sure savants who thought that by interpreting, and quite rightly, a biological process in atomic terms, they could reach the bottom of the problem. Even the shining lights were too apt to look askance at any sort of phenomena which did not fit themselves readily into their limited scheme.

It is therefore encouraging to observe that a man of high standing in his field is willing to make the statement which I have quoted. But a few years ago he would have been regarded by his colleagues as a little unbalanced. Herein we may see the opening of the door which leads such subjects as telepathy and clairvoyance towards "respectability." We perceive a beginning among men of science looking towards the "investigation of the powers latent in man", and may hope for a recognition of the possibility of the existence in the universe of intelligences as far above man as man is above a black beetle, to quote the saying of the first Huxley, still and wrongly derided among narrow-minded theosophists as an uncompromising materialist.

Mahatmas—Do They Exist?

In the above quotations there lies the hint that man may eventually evolve to a much higher level than even the highest intellects of today have reached. It is a cheering theory, one calculated to inspire effort and hope, and we could ill afford to be without it. But to assume it as certain is a different matter. Granted that man has reached his present state through a process of evolution from a lowly form, say an amoeba,

Julian S. Huxley in 1936

"If for all the main attributes of mind the average of a population could be raised to the level now attained by the best endowed ten-thousandth or even thousandth, that alone would be of far-reaching evolutionary significance.

"Nor is there any reason to suppose that such quantitative increase could not be pushed beyond the present upper limits. There are other faculties, the bare existence of which is as yet scarcely established. These might be developed until they were as commonly distributed as, say musical or mathematical gifts are today. I refer to telepathy and other extra-sensory activities of mind, which the work of Rhine, Salter and others is now forcing into scientific recognition."

to assume without further evidence that this will continue indefinitely is like assuming that because a seed develops into a shrub, that shrub will eventually grow to be a huge tree, or that because a child is seen to grow from month to month he will ultimately become a super-giant. In fact, those who insist on a law of cycles might well maintain the contrary. Further, even assuming that such evolution is to continue indefinitely, how shall we know that our present humanity, as we know it, does not represent the upper limit of progress so far? Are there any who have outstripped the rest of us and have already become super-men? If so, who, what and where are they?

If we would do more than entertain a pleasing and helpful hypothesis we should, if possible, secure all available information tending to demonstrate that such men, or super-men, actually exist. There is imagined evidence a-plenty. One can hardly walk along a crowded street for an hour without passing one or more persons who think themselves possessed of such evidence, who believe themselves in touch with superior beings who have chosen them as their media of communication with less favored mankind, and some of whom have felt it incumbent on them to write whole books telling about it, books which are witness to the esse with which people can delude themselves with platitudes and sentiments which are inferior to the productions of ordinary men who make no claim whatever to superiority.

So it is desirable to gather all attainable evidence of the existence of Mahatmas, to sift it carefully and not to be content with simple faith in the existence of "Elder Brethren," "White Lodges" and the like. An ounce of valid evidence is worth a ton of faith. Does such evidence exist?

On the second page of the *Préface to Isis Unveiled* we read:

"When, years ago, we first travelled over the East, exploring the penetralia of its deserted sanctuaries, two saddening and ever-recurring questions oppressed our thoughts: *Where, who, WHAT is GOD? Who ever saw the IMMORTAL SPIRIT of man, so as to be able to assure himself of man's immortality?*

"It was while most anxious to solve these perplexing problems that we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear."

Highly important, if true. The question of its credibility depends upon the question whether Madame Blavatsky was testifying truly here and in her other writings, or was for some reason seeking to mislead her readers. Aside from Madame Blavatsky there are a few others who claimed to have seen and conversed with these superior men. All of these matters have to be sifted thoroughly. Quite apart from these there are any number of people who, as just stated, think they are in touch with such beings, even the very same that H. P. B. told of, while there are some who apparently are making such claims for reasons of their own. This is not the place to consider these. One may say, however, that a superior being, if he aims to communicate with us common mortals, will probably do so with the intention of being understood; he will speak in the clearest possible language rather than present a string of words which seemingly mean nothing and serve but to delude their recipients into puzzling over them with the idea that there is some deep esoteric meaning hidden behind them. One can do the same with Mother Goose or even Jabberwocky. Some persons have the idea that it is beneath the dignity of a super-man to talk common English. It is a matter of no importance should he perchance make an occasional slip in grammar, or, if writing, put in a comma or two too much. The essential point is that he is speaking or writing to be understood. Sentimental or puzzling language, far from being evidence of superiority, is to be taken as evidence that the purported intelligence is not what it claims to be. If clear common sense is to be desired in an ordinary human, even more is it to be looked for in a Mahatma. A real Mahatma would no more talk above his

hearer's head than would a mathematician talk calculus to a school child. If these tests are applied, much of the material can be dumped at once. But it does not apply to the Mahatmas of H. P. B.

The question of the existence of super-men is just as scientific as any problem in astronomy, chemistry, physics, geology, biology or any other science. It should be approached in the same spirit. Those who belittle such investigations are acting like those who laughed at Columbus, Copernicus and many another explorer and investigator. If anyone claims to have firsthand knowledge of the matter, his claims are to be carefully examined—this applies especially to the above claim of Madame Blavatsky. And to make such an investigation one has to be equipped with some common-sense. Further, we must have critics who are able to point out the weak points in the evidence; these also should be possessed of common-sense. It is not common-sense to assume that one somewhat more advanced in evolution than the everyday mortal must be omniscient and may make no mistakes in his English, Latin or punctuation, and that because two persons make the same mistakes they are necessarily one and the same. I have had considerable to say about a recent book, *Who Wrote the Mahatma Letters?* It is well worth studying by those who are not too credulous, for it affords a brilliant example of the way in which an investigation should not be made; As an example of "How Not to Do It" it is perhaps the finest to be found in theological literature.

William Loftus Hare in Rebuttal

Editor's Note.—I take pleasure in publishing the below letter from Mr. Wm. Loftus Hare, co-author of *Who Wrote the Mahatma Letters?* Whether the CRITIC has or has not "made a single scratch" cannot be discussed here. Readers are referred to the several articles in the CRITIC on this book, a list of which is appended. The comments of *The Occult Review* and of Dion Fortune's *Inner Light* will be dealt with in due time. Both indicate that the editors of these well-meaning publications swallowed the Hare book without chewing it, much as one swallows a doctor's pill. Mr. Hare's letter refers to the first two CRITIC articles only. The argument, apparently, is that having discussed 150 letters which they think might have been written by H. P. B., it is needless to consider eight which could not by any possibility have been written by her. It was shown in the February CRITIC that they did have one of these eight, ignored its significance and altered its date by ten years, giving it a false significance.

Equity House, 164a Strand, W.C. 2
London, Feb. 26; 37

Dear Dr. Stokes

After years of silence I resume for a moment my correspondence with you!

Was it a small lapse on your part not to send me your 2 issues of the CRITIC containing the review of our book? Many times I thought of getting 15 cents to send you for a copy but the Canadian saved me the trouble.

Only yesterday I turned out your letter to me of February 26, 1929 in which you urged me to be quick with the publication of *Who Wrote, etc.?* and promised a hot reception from the critics; your teeth were getting sharpened.

My dear friend, it is your wits that need sharpening! When I read the C. Th. [*Canadian Theosophist*] saying that you were laying about you in fine style I expected that you were demolishing our book but having read your critique it appears to me you have not made a single scratch. There is a forensic opening and a scorio-comic close but in respect to evasion you go far beyond all the other critics by completely ignoring the authors' investigation of the problem: *Who Wrote the Mahatma Letters to A. P. Sinnett?* Really you might never have read our book (or else found it unanswerable) for you simply present another question:

Who could have written eight other letters that were not in Barker's book to which ours is a reply? Having found an alibi in 8 cases you assume an alibi in 150. Why did you not reverse the order and prove [?] the 150 and leave the 8 to take care of themselves? That would have been fine!

What you have done is to request us to write another book about 8 letters we have not seen. We reply that having satisfied ourselves that the Sinnett letters are fraudulent we are disposed to believe that the 8 are also deceptive. The circumstances in which they were produced are not known to us and the accounts presented by you are just such as were staged for many of the others.

No court would listen to your case for five minutes. The Occult Review, L'Astrosophie and Dion Fortune all *admit* we have proved our case. The wildness of the counter-critics and their disagreement among themselves reveals the weakness and collapse of the case for the defence.

Yours sincerely,

WILLIAM LOFTUS HARE

The Critic on the Hare Attack on H. P. B.

June-July, 1936; Demolishing the Mahatmas.

August-September, 1936; Did H. P. B. Write These Mahatma Letters? The Hare Twins and "A Libel on a Laureate".

October, 1936; The Bogus Mahatmic Americanisms of the Brothers Hare. Bad Aim at the Wrong Target.

November, 1936; Choice Tidbits from the Hares' book on the Mahatma Letters.

December, 1936; The Hare Brothers' Arsenal of "Duds".

The Hares' Cockeyed Sanskrit; Jinarajadasa Jumps on the Hare Brothers.

January, 1937; The Hare Brothers on the Motives of H. P. Blavatsky.

February, 1937; The Hares Use a Boomerang in Rebuttal.

March, 1937; The Hares on He-Mahatmas and She-Mahatmas. Mr. Hare Contradicts Himself about the Mahatma Letters; The Stroke over the "M".

The set, 30 cents (1 shilling threepence), U. S., Canadian or British stamps.

Mr. Hare Contradicts Himself about Mahatma Letters

While the following has only an indirect bearing on the book, *Who Wrote the Mahatma Letters?*, in which Mr. William Loftus Hare and his brother attempt to prove that these famous letters were forgeries of H. P. Blavatsky, it throws light on the careless literary ways of Mr. W. L. Hare, numerous examples of which can be found in the book itself.

Shortly after the death of the late C. W. Leadbeater Mr. W. L. Hare wrote a brief biographical sketch of Mr. Leadbeater, which was published in the May, 1934, *International Psychic Gazette*, and reprinted in the June, 1934, *Canadian Theosophist*. In this he says, in part:

"Mr. Leadbeater was a country curate in the South of England, and in the 'eighties or thereabouts was interested in Psychism. He joined the T. S., and was discerned by Madame Blavatsky to be one whom she should do well to put on the right path. There is before me a photograph of a letter written to him about the time of his first journey to India, advising him to meet and join forces with 'Upasita' in Egypt. It was the first of those missives written in a feigned hand by the lady herself, supposed to come from the Master, K. H., and was a bad beginning to C. W. Leadbeater's career."

This letter will be found in Jinarajadasa's *Letters from the Masters of the Wisdom*, Vol. I, pp. 35-36, and its history on pp. 112, 113. It was received by Leadbeater at midnight of Oct. 31-Nov. 1, 1884, and was claimed to have been "precipitated" in his presence. However that may be, the date 1884 is important and is a matter of record. The odd point

is that Mr. Hare asserts that this letter, written in October, 1884, was "the first of those missives written in a feigned hand by the lady herself." Yet elsewhere, and as early as 1907 (in a letter to the *Currier's* editor), he maintained that all the Mahatma Letters to Sinnett, written in 1880-1884, were forgeries of H. P. B., the thesis he defends in his recent book. It would be interesting to know how this purely personal letter, the original of which is in the Adyar Archives, came to be photographed, and whether Mr. Hare's photograph is really a photograph of the original.

Spain!

The *CRITIC* having been denounced as "a Communist rag" by a group of foreign readers who obviously approve of the methods of the butcher General Franco, because it ventured to express its sympathy with the Loyalist cause in Spain, the Editor is glad to reiterate that expression of sympathy and to call attention again to an American organization which is collecting funds for the assistance of the Loyalists, especially for the aid of the wounded, sick and starving, the women maimed or widowed, the children orphaned or mutilated by said Franco and his Moors and Italians.

The American Friends of Spanish Democracy, Room 414, 70 Fifth Avenue, New York City, receives donations, large or small, for the above purposes. It will also send free on request to any address documents giving authentic information regarding the abominably savage and bloody methods of the Spanish rebels, for example:

The Spanish News Digest, published from time to time.

The Truth About Spain.

A Reading List of Books, Pamphlets, Magazine Articles on the Current Situation in Spain.

Further articles as published.

Also, for 10 cents:

Spain; a 24 page pamphlet compiled from reliable sources by a group of thirteen eminent American clergymen and professors, showing the atrocities of the rebel troops, the attitude of the Loyalist Government as representing a majority of the Spanish people, etc.

The Editor ventures to suggest that those asking for this information should at least send enough to cover the postage.

At the Periscope

Latest News in Brief.—"Father Divine" growing popular in some theological circles.—Dr. Arundale, ill of a fever, unable to edit *March Theosophist*; ordered by physician to stay at home at Adyar for a year.—Odorless onion invented; boon for Ballardites.—Dr. de Purucker proposes to visit England and the Continent next summer and autumn.—Sydney Lord's Amphitheater finally sold for £1,900 to "Ladies of the Holy Grail"; cost £20,000.—G. B. Bryan, in new pamphlet, shows Ballard to have cribbed many of his fantastic stories from earlier writers, claiming them his own experiences.—Ghosts of Besant and Leadbeater slight Renares T. S. Convention; conspicuously absent, but Dr. George was there, mostly in bed; no mention of Leadbeater in *Convention India Theosophist*.

Bryan Punches Ballard Again.—In his fourth brochure, *The Source of the Ballard Writings*, Dr. Gerald B. Bryan shows that many of the fantastic personal experiences described by W. G. Ballard and given as his own, are taken almost bodily from three older books, *A Dweller on Two Planets*, *Brother of the Third Degree* and *Myriam and the Mystic Brotherhood*. I hope to review this shortly; meanwhile it may be had from this office for 37 cents.

Fifth Theosophical Fraternization Convention.—The fifth annual International Theosophical Student's convention will be held June 12th and 13th at the Fox Road Inn, Niagara Falls, Ont., Canada. For further information write to Robert Marks, 875 St. Clair Avenue, West, Toronto, Ont., Canada. These conventions have always been enjoyable and profitable events. If you are thinking of a summer trip in that part of the country, the Convention will give you the opportunity of meeting distinguished theosophists, members of the several societies or independent, and all interested are welcomed.

The Stroke over the "M".—The Hare Brothers (*Who Wrote the Mahatma Letters?*, p. 227) take the Mahatma K. H. to task for using a horizontal stroke over the letter "M". This may be seen in the various facsimiles of K. H. letters. They point out that: "The stroke formerly signified either the letter M itself or a repetition of it; therefore its use over M or double M is unnecessary and meaningless." They give several instances of this use in classical inscriptions. To this they add: "His practice would appear, therefore, to have been an ignorant affectation—unless any other explanation, coming from India or Russia, can be offered." It is possible to offer another explanation with which these learned scholars seem unfamiliar. In handwriting, unless very carefully executed, it is often difficult to distinguish "m", "n" and "u" from adjacent letters containing the same strokes, or the "n" from the "u". To obviate this, some writers make a horizontal stroke over the "m" and the "u", and under the "u". I often receive such letters and have one before me in which the "n" is so distinguished. This is done with a purpose and is not "an ignorant affectation." The ignorance is on the part of the Hares. I recommend the practice to Mr. W. L. Hare, whose handwriting is not of the easiest to read.

Psychic Attack and Defense.—It is always a pleasure to read Dion Fortune's monthly, *The Inner Light*, because no matter how much one may differ from its brilliant editor, there is always some idea back of her words, which is more than can be said of many occult writers, who think they have explained a mystery by giving it a name—"vibration," "magnetism" or what not. In the February issue she gives an account of methods by which evil-disposed persons can attack others at a distance and prescribes methods by which such psychic attacks can be warded off. I don't attempt to pass on such things, having had no experience, for if any of my many enemies have tried to hoodoo me they have failed lamentably. I think that with a good conscience, a strong will, high ideals carried out to the best of one's ability, combined with good digestion and circulation, one need not fear or resort to occult methods of self-protection. But if one will try such things, perhaps Mr. Leadbeater's prescription for warding off obnoxious thought-forms is the simplest, and even a child can use it (*The Messenger*, February, 1916, p. 262). He advises the person attacked to get inside the thought-form and then to swell suddenly and vigorously. That will burst the thought-form at once. There is but one danger; one might burst his own astral body, like Aescop's huffrog, and remain a psychic cripple ever after.

A Hell Snake Loving Deva.—The height of Mr. Ballard's "gods" runs up to about eight feet, according to Saint Germain ("I AM" *Discourses*, p. 265). But these are far outdone by one of Geoffrey Hodson's devas which he saw hovering over an active volcano in Java, who is about fifty feet tall, and who apparently delights in the sulphurous fumes emitted from the mountain (*Poh. Theosophical World*, p. 44). Geoffrey is as detailed in the description of the colors of this deva as Mr. Ballard is of the attire of the Indies and gentlemen from Venus, so detailed, in fact, that I have no space to repeat it. However, he tells us that: "From the middle of the form a great cone-shaped stream of auric force flows downwards to envelope and penetrate the whole mountain, stimulating and quickening all life and consciousness within it." In fact, one of the objects of this deva seems to be to produce a bad smell.

A Monthly Delight.—Next to the receipt of a ten dollar note nothing causes so much pleasure in this office as the arrival of a copy of *The Canadian Theosophist*, once a month. I do not always agree with the editor, as when he suggests that the war in Spain is responsible for the American floods. But when he expresses his sympathy with the Loyalist cause in Spain I am with him. In the February issue, discussing "International Karma", he said a few words to that effect and was promptly jumped on by some readers who apparently prefer the bloody methods of the rebel Franco. This spurs him on to a much longer article on the same subject in the March issue, reiterating what he had said, and more emphatically. That is just what I like to see. I am told that a theosophical journal has no business with such matters and should stick to its fast. I am under the impression that one of the objects of Theosophy is furthering universal brotherhood, and I fail to see any indication of this in bombing women and children as Franco and his Moors and Italians are doing. Consequently I don't care a tinker's damn what anyone may call the *Critic*. You can get the *Canadian Theosophist* for one dollar a year from 33 Forest Avenue, Hamilton, Ont., Canada, or if you prefer, through this office.

New Theory of the Late Floods.—The February *Canadian Theosophist* (p. 369) comes forward with a new theory of the late floods in the Ohio and Mississippi valleys. It is this: they were due to a deep atmospheric depression over the Atlantic Ocean, this, in turn, being caused by the explosions set off in the Spanish civil war. I don't know whether this is intended as a joke by my esteemed contemporary, as the suggested cause is wholly incommensurate to the result. We all know the fable of the mountain that labored and brought forth a mouse, but this is a case of a mouse laboring and giving birth to a mountain. All of the gases liberated in Spain by a few thousand tons of explosives, even if they could produce any marked change in atmospheric pressure, which they could not, could not be detected by delicate chemical analyses a hundred miles away. The theory must be placed along with that that a bridge can be shaken down by playing a fiddle, that a war can be stopped by a lot of old ladies busying themselves generating thought-forms, or that the thoughts of evil men can produce earthquakes, devastating a large territory. I suggest as an alternative that the low pressure and consequent floods were the after-effects of George Arundale's convention speeches; it is quite as likely. I will add, however, that I am in sympathy with the *Canadian Theosophist* writer's expressions on the Spanish situation, though I am told from certain sources that anybody holding such views is a pretty damned poor theosophist.

Strictly Personal.—I complement the editor of the *Hamilton Theosophical Quarterly* on his outspoken leading article in the January issue; also the writer of "Crusts and Crumbs" in the January *Toronto Theosophical News*. Why? I won't tell you, for if I did I'd risk not having a hair left on my head. Most of it was pulled out by an irate reader because I expressed my sympathy with the Loyalist cause in Spain. Just as soon as I have recovered and raised a fresh crop I'll say it all over again.

"Dangerous."—The following is from a letter from South Africa published in the December *Canadian Theosophist* (p. 321). "I received two letters from the S. A. section, one from the Secretary of propaganda and one from the President of the Cape Town Lodge, asking me to assist them in their work, provided I did not use or give any hint of the 'Back to Blavatsky' controversy. For, the poor dear souls assured me, they had tried so hard to prevent trouble by keeping out of it that they could not say whether there was any merit in the argument at all. Excepting that the present leaders were 'God's own chosen' and they were right, and those 'rebels' in Canada were creating a mountain to give birth to a mouse, and so on!"

Saint Germain "Manifests".—So far the Ascended Master Saint Germain has been extraordinarily coy. Despite the remarkable powers attributed to him by his messengers, the Ballards, he has stubbornly remained aloof and has shown himself to no one who has been willing to come forward in evidence. It appears, however, that there was a demand that he put in a personal appearance and quiet the doubts of the would-be believers. This wish has now been gratified, so I am informed on the testimony of an eye-witness at a breakfast held by the Ballards for the faithful. Mr. Ballard called on the Saint to show up, whereupon there was "a great flash of light over the room." The Saint did not appear in person—probably he was setting off a dish of photographer's flash powder behind a screen. We would suspect Donald, the Bellowing Boy, were it not that he has gone off and gotten married.

Adyar to Publish "New Diary Leaves."—Colonel Olcott's *Old Diary Leaves*, as written by himself, terminated with the sixth volume, bringing his history of the Theosophical Society up to and including part of 1898. We are told that there are further diaries of his, kept up to the time of his death in 1907, but not written up by him. Dr. Arundale, in his Renares address (January *Theosophist*, p. 293) informs us that a series of "New Diary Leaves" is contemplated, starting with 1898. Mr. M. Subramania Iyer, late manager of the Theosophical Publishing House, will have the duty of digesting the material. What will happen to his digestion when he encounters the period around 1906-7, the time of the infamous Leadbeater scandal, one can hardly predict. Olcott presided at the famous London hearing when Leadbeater confessed to his rascalities, and with all respect for Mr. Subramaniam it is hardly likely that we shall be permitted more than a garbled history of that period, if not an entirely false one. Mr. Jinarajadasa has several times defended Leadbeater's foul proceedings in print and Dr. Arundale has called those who have presented the known facts "larking little dogs." Leadbeater will have to be justified at all costs; whether by a flat denial or a veiled defense of self-abuse such as we had at Wheaton in 1935, one cannot tell. I am sorry for Mr. Subramaniam; he will have either to lie out or get out. Mrs. Josephine Ransom, we are told, is working on a "Short History of the Theosophical Society" and we can expect no better when it comes to unpleasant truths.

Dr. Arundale Sumo Up.—Dr. Arundale's presidential address at the Rejuvenation Convention (January *Theosophist*) contains a deal about the doings of the Adyar T. S. and its associated bodies all over the world, and should be read by all members. It is hugely optimistic and consists of actual information stirred up into a bubbling with sentimentalism of a rather dangerous sort at times. In his tolerance he goes to extremes. If he has any objection to the persecution of the Jews in Germany or the Masons in Italy he has not a word of condemnation. On the contrary in his Watch Tower article in the same *Theosophist* he says all are right, every view has a portion of truth, and all, too, are wrong. Mush and molasses, I say. It appears finally that Germany does not allow the Theosophical Movement within its limits (p. 296). (I have heard that persons in Germany wishing to study Theosophy have to do so under the guise of studying Sanskrit; that's Aryan, of course.) As for Russia, while this may be the case, I think it largely the fault of Dr. Anna Kamensky, a Russian emigré who conducts a "Russian Section outside of Russia." I have read statements by Dr. Kamensky against the present Russian regime of such violence and bitterness that I am not at all surprised if the Soviet government looks on such talk as inseparably connected with Theosophy, that Theosophy is essentially in opposition to Soviet principles (e. g., April, 1934, *Theosophist*, p. 116; American *Theosophist*, April, 1934, p. 77) and that anything fostered by her should be looked on with suspicion.

Ghosts of Besant and Leadbeater at Geneva?—In the January *Theosophist* (p. 292) Dr. Arundale, addressing the theosophical convention at Benares, December 26th, reiterates his assertion that the ghosts of Annie Besant and C. W. Leadbeater were present at the Geneva Congress and were seen by many, Mrs. Besant being in "specially clear view." He also speaks of their "influence" which was felt at the Congress. I am unable to secure any confirmatory evidence of this. Neither Sidney A. Cook, reporting for the *American Theosophist* (Oct., 1936, p. 224) nor Mrs. Adelaide Gardner, reporting for the *British News and Notes* (Sept., p. 1) both of whom attended the Congress, make any mention of it, which they surely would have done, as the presence in visible form of the dead president would be an event of astonishing importance and interest. Aside from these two officials, there were many eminent theosophists present, and a legion not so eminent, who would be glad to get their names in print. So far not one of these has been heard from as far as I can discover. Inquiry from friends who attended the Congress elicited the reply that they neither saw the phenomenon nor heard anything about it from others. Further, nowhere does Dr. Arundale state that he saw these apparitions himself. As for the "influence" which others felt, this, of course, proves nothing. I must therefore confess to skepticism as to its being more than hallucination on the part of some psychically unbalanced person which may have been reported to Dr. Arundale and eagerly swallowed by him, while disregarded by the more cautious members. You may be sure that such an event as the visible appearance of two ghosts at a meeting of several hundred persons would be talked of from Dan to Beersheba.

C. J. at Adyar.—Mr. Jinarajadasa is reported at Adyar, where he proposes a long rest to restore his impaired health after his protracted journeys. This, we are told, and can well believe, will mean hard work; no one can imagine him being idle. He has rendered great service in publishing original letters and other documents in the Adyar archives, a sort of work he is better fitted for than for singing ditties to the atoms, and it is to be hoped he will continue it. Such work requires the ability to carry on patient and plodding research, a quality not always to be found among theosophical writers, some of whom prefer the easier task of sitting in their arm-chairs and gazing into the akasha or quoting others who pursue that method of getting "information." His book, *Did Madame Blavatsky Forge the Mahatma Letters?* and his compilation *The Golden Book of the Theosophical Society*, products of painstaking delving into the records, are invaluable.

Dr. Arundale Unwell.—I regret to learn of the indisposition of Dr. Arundale. He went to the Benares T. S. Convention against medical advice, but could only give the opening and closing address, remaining otherwise in bed. His physician has ordered him to remain at home at Adyar for a year. I miss his usual editorial Watch Tower comments in *The Theosophist*; they are so restful to a weary brain. That he may recover quickly, live long and leave a numerous progeny is my sincere wish.

Cutting the Adyar Rice.—Adyar is now raising rice to feed its residents. Recently Mrs. Rukmini Arundale performed the ceremonial of cutting the first sheaf, which was an elaborate and apparently a beautiful affair. (*Theos. World*, March, p. 66.) Geoffrey Hodson was present and noted all sorts of accompanying angelic displays. He describes the nature spirits sporting about, and tells us that a Devi (a she-devil) superintended the "rice group-souls". That's just fine; now we may soon hear of potato, cabbage and onion group-souls. Geoffrey is a fine boy, and most fortunate in that no matter what preposterous yarns he tells he is believed. Even Leadbeater in all his glory could not equal Geoffrey. On the opposite page is a full-page picture of Rukmini in one of her dance postures. Doubtless it is high art, but to me it looks as if she were preparing for a dive.

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 2/— Carry subscription, 2/6. Some British possessors 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 4/1.

Ballardism—The Greatest Occult Humbug of the Day

1. The "I AM" Experiences of Mr. G. W. Ballard.
2. The "J AM" Teachings of Mr. G. W. Ballard.
3. The "I AM" Doctrines of Mr. G. W. Ballard.
4. The Source of the Ballard Writings.

Four brochures by Dr. G. W. Bryan; each, 48 pages, 37 cents (post-paid), from the O. E. LIBRARY.

Dr. Bryan has rendered a great service to the cause of truth and sanity by exposing what is perhaps the most "catching" superstition of the present day. Under the guise of spiritual teaching, credulous persons are stuffed with almost inconceivably absurd rubbish, mostly pure fiction filled with glaring contradictions and distorted presentations of a few truths, and mentally and spiritually destructive. The fourth brochure, just published, shows that many of Ballard's purported miraculous personal experiences are just copied from older and well-known books of psychic fiction and brazenly put forth as his own. A fifth brochure, in preparation, will analyze the Ballard's Saint Germain myth.

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 *Carrie*. 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.

The Complete Works of H. P. Blavatsky

Vol. I (1874-1879); Vol. II (1879-1881); Vol. III (1881-1882); Vol. IV (1882-1883); *Isis Unveiled*, new photographic facsimile of the original edition with greatly enlarged index. Each of these volumes, \$5.00, from the O. E. LIBRARY. Further volumes in preparation.

"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 Berber whom he met among the Hamus 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. Also, by the same, *The True Occult Path*, 15 cents, stamps.

To Follow.—A Trip to Reviewland—Hare Reviewers on Parade.

"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.

"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.

Did Madame Blavatsky Forge the "Mahatma Letters"?

This important series of articles by Mr. Jinayadana on the genuineness of the Mahatma Letters, published in *The Theosophist* and reviewed in the Jan.-Feb. CURRIC, (1935) has been issued in book form. Thirty facsimiles of letters by six different Masters, by H. P. B. and Damodar, and other pertinent matter. Price, \$1.25, from the O. E. LIBRARY.

The Masters—What They Are and What They Are Not

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

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.

"Light on The Path"

This famous classic, quoted in the article on "Teachers and Disciples" in a late issue of the CURRIC, 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.

Nucleus of a Theosophical Library

(Continued from February CRITIC)

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

Aids to Students of The Secret Doctrine
Crumph, Basil—Evolution as Outlined in the Archaic Eastern Records, \$1.30.

A faithful summary and bird's eye view of *The Secret Doctrine*, free from its numerous details and digressions; valuable for those not wishing to read the larger work. The gist of *The Secret Doctrine* in 200 pages.

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

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

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

Pease, W. R.—An Outline Study of *The Secret Doctrine*, paper, \$0.20.

Wadia, B. P.—Some Observations on the Study of *The Secret Doctrine* of H. P. Blavatsky, paper, \$0.25.

Letters from the Masters

The Mahatma Letters to A. P. Sinnett; edited by A. Trevor Barker, \$7.50.

This incomparable collection of genuine letters from the Masters should be owned and studied by every serious student. It ranks first in authority on Theosophy.

Letters from the Masters of the Wisdom; edited by C. Jinarajadasa, Vol. I, \$1.25. A small but invaluable book.

Letters from the Masters of the Wisdom; edited by C. Jinarajadasa, Vol. II, \$2.00. Contains numerous facsimiles of Masters' letters.

A Master's Letter (Bombay U. L. T. pamphlet No. 29).

The Great Master's Letter (Bombay U. L. T. pamphlet No. 33). Single copy, \$0.06; more than one, \$0.05 each.

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 Omnid and Ahimma*; (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*; (32) H. P. B., *The Dual Aspect of Wisdom, etc.*; (33) *The Great Master's Letter* (by the Maha-Chohan); (34) Judge, *Living the Higher Life*, 5 cents each from the O. E. LIBRARY; one copy only, 6 cents.

Some Other Books of Value

At the Feet of the Master. An admirable and widely read elementary treatise on theosophical ethics, attributed to J. Krishnamurti, but probably written by C. W. Leadbeater. Millions sold. Paper, \$0.50; cloth, \$0.75.

(To be continued)

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A TRIP TO REVIEWLAND—HARE REVIEWERS ON PARADE

Having devoted portions of several issues of THE CRITIC to a consideration of the book, *Who Wrote the Mahatma Letters?*, by Harold E. and William Loftus Hare, let us for a diversion consider some other reviews of this book. I am prompted to do this by the letter of Mr. W. L. Hare published in the last CRITIC, in which he says: "*The Occult Review*, *L'Astrosophie* and *Dion Fortune* all admit that we have proved our case." What value have these admissions? Are they based upon a thorough study of the book, or upon a mere superficial reading, influenced by the purported scholarship of the authors, leading the reviewers to assume that what is said may be taken for granted and that no further analysis is necessary?

The review in *L'Astrosophie* I have not seen and so cannot comment on it, but the editorial reviews in the July, 1936, *Occult Review* and in *Dion Fortune's* magazine *The Inner Light*, July, 1936, are before me. In commenting on these I wish to make it clear that both of these reviewers are students of occultism, both are believers in the possible existence of Masters, and both are somewhat in sympathy with the Theosophical Movement. For this reason what they say has to be distinguished from the comments of hack reviewers of whom nothing more is asked than that they shall produce a readable "story" and who are equally able to discourse on Einstein's theories, on the Peking Man or the latest discovery in antitoxins. Such reviewers write for the cash; anything, true or false, will do, provided it appeals to the ignorant public which accepts as truth whatever appears in a supposedly reputable newspaper or magazine. Neither the editor of *The Occult Review* nor of *The Inner Light* belong in this class; both are deserving of respect and I am glad to express it.

The *Occult Review* Editor devotes six pages to a consideration of the Hare book and to expounding his own theory of Masters. He begins by saying:

"In the course of its chequered career, the Theosophical Society has time and again suffered violent upheavals which have shaken the organization to its foundations. . . . The inclusion of the name of H. P. B. in this connection may seem at first sight a gratuitous affront, but in truth it really is not so; for Mr. William Loftus Hare and his brother have between them set in motion in her name another earthquake to rock the Theosophical edifice. A book which is the joint production of the brothers Hare has just been published under the title *Who Wrote the Mahatma Letters?* in which not only is the reception of the communications in question carefully investigated, but their contents intensively scrutinized and analysed, with the result that it is practically impossible to find an answer to the charge of wilful deception.

"This is a hard thing to say, and the present writer puts his considered opinion on record with a full sense of responsibility; for in spite of the disclosures which a perusal of the analysis of the *Mahatma Letters* brings in its wake, he is as firm and confident as ever in his belief in the authenticity of the inspiration and spiritual guidance of the Theosophical movement"

This is indeed an admission that the Hares are right, that H. P. Blavatsky was a swindler and that whatever may be thought about other Mahatmas her Mahatmas were pure inventions. What is the value of such an admission? Its value depends upon a thorough and exhaustive examination of the arguments and purported facts of the Brothers Hare, and an equally exhaustive study of the evidence for the defense, and one would think that "a full sense of responsibility" would have led the Editor of the *O. R.* to make such a study before designating as "another earthquake to ruck the Theosophical edifice" what a more careful investigation would have shown him to be nothing but a bean-shooting expedition. Had he devoted even a portion of the two weeks which the *CRITIC* consumed in studying but two pages of the Hare book, citing "Americanisms" to be found in the *Mahatma Letters*, in proof that the writer thereof had lived in America, he would have discovered that 95 percent of these purported Americanisms were not such, but good British dating back even to Shakespeare and before (*CRITIC*, Oct., 1936). He would have discovered that the purported "Dog-Latin" of the Mahatmas, supposed to betray their ignorance, was mostly good classical Latin, partly good French, partly attributable to mistakes of the transcriber, as shown by a study of facsimiles of the Letters themselves (*CRITIC*, Dec., 1936). Further he would have found that the Hares had ignored a number of Mahatmic letters in their characteristic script produced under conditions where H. P. B. could not by any possibility have written them (*CRITIC*, Aug.-Sept., 1936). The facsimile of one of these letters, together with its history, was in their hands, and they deliberately altered the clearly endorsed date of receipt, 1886—as shown by the facsimile before them—to 1876, making it appear that the letter was written in America (*CRITIC*, Feb., 1937).

Further, the *O. R.* Editor would have discovered that the so-called misquotations of Scripture by H. P. B. and the Mahatmas were not misquotations at all, but just expressions of biblical sentiments in other words, and that even then the Hares themselves fall into blunders about Scripture and about what H. P. B. wrote in *The Secret Doctrine* (*CRITIC*, Nov., 1936). And surely, had he studied the few cases of common colloquialisms cited by the Hares as found in the Mahatma Letters and the Blavatsky Letters he would hardly have regarded them as proof of a common origin (*CRITIC*, June-July, 1936).

The Faded Letter

The *O. R.* Editor states (p. 158) that:

"The brothers Hare, however, make no mention of a letter from 'K. H.' received as long ago as the year 1870 by Madame Fadedé, an aunt of H. P. B. But then this hardly comes within their scope."

Not so. The Hares distinctly mention this letter on page 249 and again discuss it on pages 303-304, which could not have been overlooked in a careful reading. The *CRITIC* of January, 1937, discussed this matter fully and showed that the Hares read into this letter motives which are wholly unwarranted by the text. I call attention to it here simply as an indication of the superficial study which the *O. R.* Editor gave to the book.

The *O. R.* Editor quotes some of the Hare arguments and is rather unfortunate in his selections as every one of them is either fallacious or a falsification of facts. He quotes a statement of the Hares that one of the Mahatma Letters (p. 363) says that "Damodar went to Tibet," this being regarded as evidence that the letter was written at Adyar and therefore by H. P. B. The Mahatma, being in Tibet, should have written

"came to Tibet". "Went" is entirely correct, even if written in Tibet. Anyone who will read the full passage in the Mahatma Letter referred to will learn that after a certain controversy "Subha Row resigned and Damodar went to Tibet." Should I, writing in Boston, say "Congress adjourned, Senator X went to Florida and Senator Y went to Boston" I should be writing correctly. Were I to write "Senator Y *came* to Boston" I should be introducing my own personality into a bit of history having nothing to do with myself.

Hokum About Damodar

Speaking of Damodar K. Mavalankar the *O. R.* Editor falls into a curious error of his own. He says (p. 156):

"First, then, as to the nature of the evidence brought to light by the brothers Hare in their dissection of the contents of the *Letters*, and allied matters; considerations of space forbid more than the choice of a few typical examples of the analysis which has been made. We will take first the case of the mysterious disappearance of the young chela, Damodar. It will be remembered that he and a few fellow enthusiasts set out from Adyar to find the Masters. All but Damodar gave up the quest . . ."

Pure imagination! The complete story is told in Olcott's *Old Diary Leaves*, Vol. III, pp. 259-268, partly in Damodar's own words as recorded in his diary. No "fellow enthusiasts" set out with Damodar either from Adyar or any other place. He had expected to have the company of a man who was in the habit of journeying between India and Tibet, though not with the object of "finding the Masters." Being disappointed in this, he set out alone, accompanied only by some hired coolies whom he later sent back with his belongings, including his diary of his trip, and proceeded alone. For the rest of the story the reader is referred to Olcott's book.

Even a worse case is a further quotation by the *O. R.* Editor from the Hare book, also concerning Damodar. (Hare, p. 222):

"The mysterious disappearance of Damodar would seem to be the natural sequel to his much-tried life. Cut off by his father for his attachment to H. P. B. and the rule of the Masters, he received in consequence the nickname of 'the Disinherited' (generally written in the MSS. 'Desinherited', as if it were derived from the French *Deshérité*). He had not long entered on his clerical career at Adyar when his 'shadow-name' became detached from his substance and was passed off as another man! For H. P. B. wrote to Mr. Sinnett: 'Disinherited wants to write to you he says—if you permit him—through Damodar' (*R. L.*, p. 10). *Through* Damodar? 'Disinherited' is Damodar! Why this pretence of duality?"

All this is false and an invention of the Brothers Hare, and would have been found to be such by the *O. R.* Editor had he troubled himself to look up the story of Damodar as told by Col. Olcott in *Old Diary Leaves*, Vol. II, pp. 292-293. Damodar was never "nicknamed the Disinherited" as there would have been no foundation for it. Here is what Colonel Olcott says about him:

"When this dear young man joined the Society and put his heart into the work, he got from his father permission to live with us, irrespective of caste restrictions and as though he had taken the vows of the Saunyas. The father and an uncle were also active members at that time. According to the custom of Guzerat Brahmins, Damodar had been betrothed in childhood, of course without his consent, and the time arrived when he would have to take up the married life. But his sole ambition in life was now to lead the existence of the spiritual recluse, and he viewed marriage with the greatest repugnance. He felt himself the victim of custom, and was passionately eager to be freed from the abhorrent contract, so that he might become a true *chela* of Mahatma K. H., whom he had seen in his youth, and again after coming to us. His father, a wise and high-

mindful man, at last consented, and Damodar assigned over to him his share of the ancestral estate, amounting, if I rightly recollect, to some 50,000 rs., on condition that his child-wife should be taken to his father's house and comfortably maintained."

The confusion of Damodar with the "Disinherited" is simply a blunder of the Hare Brothers, for which there is not the slightest foundation. The "Disinherited" was a chela living with the Masters in Tibet. The references to him in the *Mahatma Letters* and in the H. P. B. Letters afford no support for the Hares' statement.

The "tobacco incident" quoted by the *O. R.* Editor (p. 157) from the Hares' book has been sufficiently disposed of in the March, 1937, *Critic*.

It appears, then, that the sample "analyses" quoted from the Hares' work as proving their thesis are baseless and afford no grounds for the conclusion of the *O. R.* Editor that "it is practically impossible to find an answer to the charge of wilful deception" on the part of H. P. B. Had he devoted as much time as I have to the study of the Hares' production and other literature about the *Mahatma Letters*, he would probably have come to a directly opposite conclusion to that expressed above. But the mischief has been done. It is no light matter to publish an endorsement of a book purporting to prove H. P. B. a fraud and the Mahatmas her invention. To do this without really serious analysis of the book is unpardonable, and that such a study was not made is obvious. The views of the *O. R.* Editor in the same article about Masters are interesting, but do not concern us here.

Dion Fortune's "Admission"

In her review in the July, 1936, *Inner Light*, Dion Fortune swallows the Hare book hook, line and sinker, and so effectively that she does not regurgitate a single one of the Hare Brothers' arguments, either by direct quotation or otherwise. Her "admission", which delights Mr. William Loftus Hare, consists in passing what she calls her "verdict of guilty" without an iota of the evidence on which it is based. The reader is therefore expected to accept the verdict that H. P. B. wrote the *Mahatma Letters*, not on the basis of what the Hares say, but on her own unproved assertions. Doubtless absorbed in her own engraving work it is not to be expected that the editor of *The Inner Light* would have time to examine thoroughly the validity of the arguments and pseudo-arguments of the Brothers Hare, or to inform herself fully as to the mass of evidence to the contrary. Why, then, not ignore the book entirely, rather than indulge in vituperative snap-judgements which simply bespeak her ignorance?

Says Dion Fortune (p. 186) :

"There was a certain cupboard in Mme Blavatsky's house in which messages for the Masters were placed, and in which their replies were found, 'precipitated' from the Himalayas. But when that cupboard was examined by the delegates of the S. P. R., it was found to have a false back, opening into the next room, and that is an ugly matter."

The writer is clearly ignorant of the mass of testimony proving that up to February 13th, 1884, at least, there was no "false back" to the cupboard, nor any hole in the wall behind it. On that date, and earlier, Colonel Olcott had removed the loosely hanging closet and found everything intact. Others had made investigations and found nothing out of the way. Space does not permit describing these, but the evidence is conclusive that up to the time that Madame Blavatsky left Adyar for Europe, February 8th, 1884, none of the purported Mahatmic letters could have been delivered in this way. (For details see *Trans. H. P. B. Lodge, London, published as H. P. Blavatsky and the Masters of the Wisdom.*)

The *Inner Light* Editor is apparently unaware of the various Mahatmic letters received by certain individuals under circumstances where H. P. B. could not by any possibility have written them, she being many

hundreds of miles distant, and even in Europe, and which were almost immediate replies to inquiries. These were treated at some length in the August-September *Carric*. Space cannot be taken here to repeat, but the data have been long available both to the Hares and to the *Inner Light* Editor in Mr. Jinarajadasa's *Did Madame Blavatsky Forge the Mahatma Letters?* and in his *Letters from the Masters of the Wisdom*, Vol. II. I do not blame her for being unfamiliar with these, but she is certainly to be censured for pronouncing a snap judgement on the dishonesty, long continued, of H. P. B. without a careful survey of the evidence, and for passing a verdict in a fashion otherwise characteristic of only the worst type of yellow journalism.

Let me quote another passage (p. 187):

"My verdict is 'Guilty, with a strong recommendation to mercy.' Being myself the head of an occult organization with Masters behind it, I know the difficulties she had to contend with and the temptations to which she was liable. I think she faked the Letters, but I do not think she faked the Masters. The Letters were, in my opinion, faked to raise funds and obtain support in the days of her early struggles, for people will attend to a miracle that proves nothing at all, while the best of one's brain-work goes for naught, as I know to my cost. I am also of the opinion, in the light of my own experience in the same field, that the tales of personal meetings with the Masters on the physical plane, and all the evidence for their local habitations and names, is also bunkum, and I do not believe that whoever originated these stories, or whoever substantiated them, has ever been sincere."

How funny! Here is a fourth motive of H. P. B. to be added to the three the Brothers Hare have advanced (Hare, pp. 301-303; *Critic*, January 1937). To raise money! For what? To obtain support! For what? People often enough resort to fraud and forgery to raise money for themselves, but they don't do it out of pure benevolence. What was her work? To spread the teachings of Masters she had invented in the first place and to get funds to keep these Masters going. Hardly likely.

And then the Fadée letter, (*Critic*, January, 1937), written in 1870 in the later well-known K. H. script from some unknown place to her aunt in Odessa. Did this ask for money or hint that it was wanted? Did it give any address to which a kind and sympathetic aunt might send it on her own initiative? Did it hint at support of any kind whatever? By no means. On the contrary it told the aunt that her niece was being well taken care of by devoted friends. If no personal motive, financial or otherwise, is discernible in this first letter, why should it be looked for in later letters in the same handwriting? The Hares have made themselves silly over this first letter, and their example is hardly one to be imitated or surpassed.

As for the "sincerity" of the various persons who have borne witness to having seen and talked with the Tibetan Masters, or received communications from them which could not by any possibility have passed through H. P. B.'s hands, these, including not only Colonel Olcott, but Damodar K. Mavalankar, Dr. Hübbe-Schleiden, Bhavani Shankar, P. Srinayasa Rao, Police Inspector Keshava Pillai, Judge Sir S. Subramania Aiyer, T. Subba Row and others, are not lightly to be charged with never having been sincere. Dion Fortune tells us about a fire salamander which walked out of her fireplace, lived for a month or more in her house, growing to be five feet long and learning to walk on its hind legs (*The Inner Light*, July, 1932, p. 8). In telling this story I suppose she desired to be believed, and certainly to charge her with not being sincere in telling it would be no more unfair than her wholesale condemnation of the persons spoken of—sauce for the gander, sauce for the goose.

But Dion Fortune believes in the existence of Masters, even Himalayan Masters, and writes interestingly about them in the article under consideration. It is worthwhile to quote the following (p. 188):

"When Mr. Wadia, once a worker at Adyar, and later founder of

the United Lodge of Theosophists, was in England shortly after the War, trying to make a start with his scheme, he gathered together a small group of people, of whom I was one, and put us in touch with the Himalayan Masters. For what my testimony is worth, I can vouch for the genuineness of these contacts; I certainly got in touch with something; but although it was not evil, it was to me alien and unsympathetic, and it seemed to me that it was hostile to my race, but that is another story. Anyway, the rapport soon came to an end so far as I was concerned. Whether I was cast out, or walked out, I cannot be certain, anyway, the parting was simultaneous and by mutual agreement."

While not questioning the general statement above, the assertion that Mr. Wadia was "the founder of the United Lodge of Theosophists" is entirely untrue, this having been founded by Robert Crosbie in Los Angeles in 1909, and Mr. Wadia is hardly likely to have made such a claim. We read in the current *Theosophical Movement* (March, 1937), organ of the Bombay U. L. T., originated by Mr. Wadia, that: "There is only one United Lodge of Theosophists. Groups of Associates exist in various parts of the world." But that has no bearing on the present question.

I may, in concluding, repeat Dion Fortune's suggestion (p. 189) that "the Theosophical Society be bound over to keep the peace and tell no more fairy tales" as applicable to the Head of The Fraternity of the Inner Light. Certainly, if one of the qualifications of an occultist is to do equal justice to all, her review falls further short of so doing than almost anything I have seen. Hack reviewers, ignorant of the subject and working for pay at so much a line may perhaps be pardoned, but for a genuine occultist to present as a review what is nothing but unfounded condemnation based on imperfect study of the book in question and of other literature bearing on it, and without citing a single argument, is but talking through the hat.

Some Reported Sayings of The Lord Buddha

Teacher.—It is reported that The Lord Buddha said:

"Do not believe anything because you have heard it.

"Do not believe in traditions because they have been handed down for many generations.

"Do not believe in anything simply because it is spoken and rumoured by many.

"Do not believe anything simply because it is found written in your religious books.

"Do not believe in anything merely on the authority of your teachers and elders.

"But after observation and analysis, when you find that anything agrees with reason and is conducive to the good and benefit of one and all, then accept it and live up to it."

—*The Maha-Bodhi*,—March, 1937

"Concerning Damodar K. Mavalankar"

Concerning Damodar K. Mavalankar. Issued by the H. P. B. Library, Victoria B. C., 1937. Limited multigraph edition, paper, pp. 108. \$2.00 from the O. E. LIBRARY.

To most theosophists of today Damodar K. Mavalankar, familiarly known as "Damodar", is little more than a name, if indeed they have ever heard of him. He received some mention in the Hodgson report of the S. P. R. and was charged with being an accomplice of H. P. B. in fraudulent transactions. Very recently the Brothers Hare, in their book, *Who Wrote the Mahatma Letters?*, indulge in uncomplimentary remarks about him, and publish as God's own truth statements about him which are pure inventions of their own. For these see the leading article in this issue of the CRITIC.

Nevertheless students of the early history of the Theosophical Society and of the early issues of *The Theosophist*, and also of *The Mahatma Letters to A. P. Sinnett* and *The Letters of H. P. Blavatsky to A. P. Sinnett* frequently encounter his name or articles written by him. H. P. B. regarded him as one of two or three members who had succeeded as a chela. He was a Brahmin youth of a well-to-do family, with every prospect of leading a life of ease and contentment with his ancestral religion. Clearly, however, there were latent aspirations in him. During an illness while a boy he "had a vision of a benignant sage who came and took his hand and told him he should not die but should live for useful work", this visitor being later regarded by him as his guru K. H. Before he was 19 he had read *Isis Unveiled* and was induced to contact H. P. B. and Colonel Olcott, who had recently come from America, and was prompted to join the Theosophical Society, with the consent of his father, giving up caste and voluntarily assigning his share of the ancestral estate to his family in consideration of their caring for the young girl to whom he had been betrothed in childhood. He then threw himself heart and soul into the work of the T. S. He was one of the few who were directly in touch with the Mahatmas, his special guru being Mahatma K. H. He was very active in the T. S. work and was one of its secretaries. Finally he went to Tibet at the bidding, we are told, of his Master, and never returned. It is stated that he arrived safely, but all the information is vague.

As the information about Damodar, as well as his few letters and writings (partly in early issues of *The Theosophist*) are accessible to but few students in these days a young student associated with the H. P. B. Library in Victoria, B. C., whose name is not given, undertook to collect the literature by and about him into one volume. Of this we are told in the Foreword that:

"The whole literary output of D. K. Mavalankar is given in this volume with the exception of some reviews and correspondence, to include which would shed no fresh light upon his work in general."

In addition to material by Damodar himself we are given a brief sketch of his life, taken for the most part from Colonel Olcott's *Old Diary Leaves* (see leading article in this *Cutrie*). As it was expected that the book would be of interest to but a limited circle of students it was not printed, but was issued in mimeograph form, and in a very limited edition, so it is suggested that those who want it should get it at once.

Personally I have found it a fascinating compilation. His autobiographical sketch, published in *The Theosophist* of May, 1880, pp. 196-197, under the title "Castes in India", telling how he was led to give up his hereditary religion and to renounce family ties, is a masterpiece which should inspire any reader. One sees, too, how as time progressed his faculties and ideals developed. Of frail body and poor health he was an indefatigable worker for the T. S. and the cause of the Masters, and one wonders how anyone reading his articles and letters could suspect him of being a fraud and an accomplice in fraud, a liar and the distributor of lies; but so it is. The Hares, who have apparently adopted at leisure the Psalmist's hasty expression, appear to regard all men as liars, and Dion Fortune, who can tell almost incredible stories of her own experiences, seems to be of the same mind (see leading article in this *Cutrie*). Space is lacking to go further into these matters here. I can only recommend the book to those interested in theosophical history. It is worthwhile, however, to reproduce three letters of Mahatma K.H., not to be found in this volume. The first is a letter to K. H. in script to Dr. Franz Hartmann in 1884, published in facsimile in Jinarajadasa, *Did Madame Blavatsky Forge the Mahatma Letters?* (p. 15) :

"Damodar has undoubtedly many faults and weaknesses as others have. But he is unselfishly devoted to us and to the Cause and has rendered himself extremely useful to Upasika. His presence and as-

sistance are indispensably necessary at the Headquarters. His inner self has no desire to domineer, tho' the outward acts now and then get that colouring from his excessive zeal which he indiscriminately brings to bear upon everything, whether small or great. It must however be remembered that inadequate as our 'instruments' may be, to our full purpose, they are yet the best available since they are but the evaluations of the times. It would be most desirable to have better 'mediums' for us to act thro'; and it rests with the well-wishers of the Theosophical Cause how far they will work unselfishly to assist in her higher work and thus hasten the approach of the eventful day. Blessings to all the faithful workers at the Headquarters.

"K. H."

A letter from Mahatma K. H. to Damodar, received by him Feb. 27, 1884, follows. It is of interest to note that H. P. B. was in Europe at this time. (See Jinarajadasa, *Did Madame Blavatsky Forge the Mahatma Letters?*, p. 19, for facsimile.):

"Do not feel so dejected, my poor boy, no need for that. As Mr. Sinnett rightly says in his *Esoteric Buddhism*, the higher spiritual progress must be accompanied by intellectual development on a parallel line. You have now the best opportunities for doing that where you are working. For your devotion & unselfish labour, you are receiving help, silent tho' it be. Your time is not yet come. When it does, it shall be communicated to you. Till then make the best of the present favourable opportunity to improve yourself intellectually while developing your intuitions. Remember that no effort is ever lost and that for an occultist there is no past, present or future, but ever an *Eternal Now*. Blessings.

"K. H."

The third letter is that famous one from Mahatma K. H., found by Colonel Olcott on the blank back of a letter from Tookaram Tatyia received from Bombay June 7, 1886, being in K. H. script, and written while H. P. B. was in Germany. For facsimile see the above book of Jinarajadasa, p. 23. Its importance has been referred to before. Here its interest centers in the remarks about Damodar, who had gone to Tibet:

"The poor boy has had his fall. Before he could stand in the presence of the 'Masters' he had to undergo the severest trials that a neophyte ever passed through, to atone for the many questionable doings in which he had overzealously taken part bringing disgrace upon the sacred sciences and its adepts. The mental and physical suffering was too much for his weak frame which has become quite prostrated but he will recover in course of time. This ought to be a warning to you all. You have believed 'not wisely but too well'. To unlock the gates of the mystery you must not only lead a life of the strictest probity but learn to discriminate truth from falsehood. You have talked a great deal about Karma but have hardly realized the true significance of that doctrine. The time is come when you must lay the foundation of that strict conduct—in the individual as in the collective body—which ever wakeful guards against conscious as well as unconscious deception.

"K. H."

"Received and opened by me
this 7th June 1886.
H S Olcott"

I have but one criticism of the book. The long article, "A Hindu Chela's Diary" (pp. 40-55) is certainly not by Damodar nor has it any reference to him. This was published by W. Q. Judge in *The Path*, Vol. I, 1886. He had received it from some person in India. The person sending it, according to his own account, had long had it in his possession; the events narrated by the chela had happened long before his getting it, and the chela, when writing, had already made three pilgrimages to Benares. Note that Damodar's interest in occultism dated from his read-

ing *Isis Unveiled* in 1879, when not far from 19 years old. These and other matters would place this diary several years before Hamodar's time and mark it as the product of a fairly mature man. But with this we are not further concerned.

How Ballard Made Up His Stories

The Source of the Ballard Writings; by *Gerald B. Bryan*.
Brochure No. 4; 48 pages. 37 cents from the O. E. LIBRARY.

In his preceding three pamphlets Dr. Bryan has given us an illuminating exposé of the teachings and preposterous stories of G. W. Ballard. These pamphlets were by no means sufficient to cover the entire ground of this extraordinary potpourri of ascended saints and miracles, all of which purport to have come under the personal observation of this latest "Messenger" of the gods. We now have a further contribution to the history of occult piffleism, entitled "The Source of the Ballard Writings".

According to the analysis of Dr. Bryan, the personal adventures of Mr. Ballard are based upon, and largely copied from, certain occult books published years ago, and repeated with a certain amount of disguise, but not sufficient to conceal their origin. These books are *Phylos, A Dweller on Two Planets*, Garver, *Brother of the Third Degree*, and Howard, *Miriam and the Mystic Brotherhood*. Of these the last two make no claim to being anything other than occult fiction; the first, *A Dweller on Two Planets*, purports to be a series of communications from one Phylos, styling himself "The Tibetan", to Frederick S. Oliver, about the year 1886, the "communications" being partly through clairaudient dictation, partly through automatic writing, and narrating the experiences of said Phylos all the way from Atlantis down to the present day on Mount Shasta in California, and including one or two trips to Venus and experiences on Mount Shasta with a tall gentleman from Venus, who took Phylos to that planet on a visit. There are several love affairs between "twin souls" and stories of wonderful subterranean caverns, the resorts of lofty beings of the sort designated by Mr. Ballard as "Ascended Masters". There is no reason to doubt the integrity of the recipient Oliver, and no claim is made by him to any extraordinary experiences of his own. The book is to be ranked as a psychic production, to be placed side by side with the psychic products of Mile, Helene Smith and of Sara Weiss about Mars and other books which present a psychological problem, but are not to be accepted as truth.

Parallel after parallel is given by Dr. Bryan from these books and the books of Mr. Ballard, showing practically identical incidents, often astounding, often of a rather trivial nature, even the phraseology being frequently almost identical. It would be impossible in my space to repeat these. It must be remembered, however, that while the stories found in *A Dweller on Two Planets* are narratives put down by an apparently honest psychic as coming from an invisible entity calling himself Phylos, the Ballard stories are given as his own personal experiences and those of friends, none of whom, however, have come forward with their confirmation. Phylos narrates a story of an encounter with a wild beast on Mount Shasta, which attacked him, but was subdued and tamed by his companion named Quong, while Ballard tells a similar story as his own experience on Mount Shasta, the animal-tamer in this case being the Ascended Master Saint Germain. There are trifling differences in detail, and Ballard gets his mammalian zoology somewhat confused, but the stories are virtually the same. In both books there are subterranean foundries, chemical laboratories and assembly halls almost identical in description. Phylos speaks of a visitor from Venus named Mol Iang, while Ballard has much to say about the "Tall Master from Venus", "Iang" being the German equivalent of English "tall".

The stories of Baird T. Spalding are also drawn in, one of them, the account of an old man suddenly made young by Jesus and then dis-

appearing, being duplicated by a similar story by Ballard, the rejuvenator in this case being Saint Germain, and the renovated aged man disappearing into the heavens.

And so on. Now it will be said, I know well, that we have here nothing more than the similar experiences of two individuals under exceptional but possible conditions, and that the Ballard stories are a confirmation of matters of fact experienced by another. Superficially that is a valid argument, but when one finds that Phyllos describes in considerable detail the subterranean assembly hall of the Masters and locates it under *Mount Shasta* in California one wonders how it happens that according to Ballard this great assembly hall is under the *Royal Teton* in Wyoming, and is almost the same in every detail. Can it be possible that these gentlemen and ladies, the Ascended Masters and Mistresses, maintain two different assembly halls not so very far from each other, and not only virtually alike in arrangement and ornamentation, but serving the same purpose? Considering that these two mountains are not very remote from each other, that these beings can travel instantaneously from one place to another, that the temperature far underground is not subject to the vicissitudes of summer and winter, there can hardly be a reason such as there is for our small state, Rhode Island, having a summer and a winter capital—Newport and Providence. Much more likely is it that Ballard had read the Phyllos narrative and adopted it for himself, only altering the location and a few details.

The evidence from Dr. Bryan's numerous comparisons is fairly clear that the Ballard "experiences" are a concoction of stories assembled from the several books mentioned, and possibly others such as the *Arabian Nights*, modified to an extent to suit the circumstances and to give an appearance of originality, but not sufficiently disguised to prevent a careful critic from discovering the plagiarism.

There appears to have been some effort to found a cult on the purported revelations of Phyllos the Tibetan, but it is seldom heard of. With the Ballards it has been otherwise. With persistent blowing of trumpets, a liberal expenditure of gate receipts in advertising and publishing a magazine, the Ballards made themselves the talk of the day. The more preposterous the stories, the more performing of mystical callisthenics before the audience, the more liberal use of high-sounding words without meaning, the better it goes. Here, as elsewhere, the starting of a new cult, like selling a new tooth-paste or brand of cigarettes, succeeds in proportion to the noise its promoters are able to produce. Business is business, even for an Ascended Master like Saint Germain.

At the Periscope

Latest News in Brief.—Dr. Arundale's health improving; now out of bed.—Next World Congress of Faiths to be held at Oxford in July.—C. J. doesn't understand women, says he; but won't give up.—Om Cherenzi grouches at CRITIC, but doesn't deny he is Mahatma Koot Hoomi.—Leonard A. Bosman, noted theosophical writer, died recently, aged 58.—*Canadian Theosophist* starts picture gallery on front page; the older and simpler style better taste, thinks this fellow.—Adyar to publish book of 5,000 theosophical quotations.—Arundale at Adyar asks for ideas; send them if you have any.—God, alias "Father Divine," caught by police hiding in cellar; haled before New York Pontius Pilate on felonious assault charge; posts bail and departs with fat female angel in auto.

"*The Odor of Sanctity*."—In the *March Theosophical World* (Adyar) Maud MacCarthy gives some personal memories of Mrs. Besant. Most of them are a trifle commonplace, but the following is a corker (p. 55). Mrs. Besant never used perfumery, she tells us, but there was a peculiar delicious smell about her. This, says Maud, is "'the odour of sanctity' and comes from the Masters and Their devas through the bodies of true disciples." Mrs. Besant held Maud's hand for a time, after which it smelled and she tried to wash it off, but without success. The "sanctity"

seems to have been transferred to Maud, it stuck to her like the odor of Ben Jonson's sweetheart to his rosy wreath. No one else, so far as I know, has ever before alluded to Mrs. Besant's effluvia, but it is related that the famous medium, Stainton Moses, at times exhibited a similar phenomenon. (See F. W. H. Myers, *Human Personality and its Survival*, Vol. II, pp. 527-9.) The phenomenon is not unknown to pathologists and seems to have nothing to do with "sanctity". Hyde in *Discases of the Skin*, p. 102 (quoted by Myers) says that "in bromidrosis [fetid perspiration] the odour has been in various cases compared to that of various flowers and fruits." The term "odor of sanctity" has nothing to do with smells, but mean "reputation for holiness". Of this Mrs. Besant had a plenty.

Fifth Theosophical Fraternization Convention.—The fifth annual International Theosophical Student's convention will be held June 12th and 13th at the Fox Road Inn, Niagara Falls, Ont., Canada. For further information write to Robert Marks, 875 St. Clair Avenue, West, Toronto, Ont., Canada. These conventions have always been enjoyable and profitable events. If you are thinking of a summer trip in that part of the country, the Convention will give you the opportunity of meeting distinguished theosophists, members of the several societies or independent, and all interested are welcomed.

News Items Wanted.—Readers both in America and abroad can help the CRITIC by sending it reliable theosophical and occult news items. While we are not looking for mere scandal or gossip and wish to be sure of the accuracy of what we publish it is desired to have information which for one or another reason does not get into the journals, but which may be of interest and importance. Such communications will be treated as confidential to the extent requested. So please keep this in mind, and thanks.

Note from the Antipodes.—Judging from the February-March *Theosophy in Australia* the Australian Section, F. S. (Adyar) is fairly beaming with joy despite a net loss of 146 members during the past year. This appears to be due to the settlement of the long-standing broadcasting station dispute and the receipt from the station of \$5,760 (\$28,124). That should make anybody jubilate. Mr. Jinarajadasa was there and lectured on "The Nation's Women and Children". He said: "Frankly, I do not understand women." It took him four pages to get to this confession however, and he added: "We know woman's nature, she is never steady, she is ever changing; not like a man, on whose conduct you can depend." Here, perhaps, we may see why Mr. Jinarajadasa took to flirting with the atoms—they are not so "uncertain, coy, and hard to please." Mr. Geoffrey Hodson is expected soon and will tell them about the "rice group-soul". They are now engaged in thinking how to spend the 2GB money, a most delightful occupation, as I know when I get ten dollars, Australia, if we are to believe Mr. Leadbeater, surpasses even Ireland as an abode of fairies, and without wishing to intrude, I suggest that the Section might establish a home for aged and infirm fairies. It wouldn't cost much, as fairies don't eat. Mr. Hodson, noted expert on astral healing and surgery, could be chief doctor. With Mrs. A. L. Green as lecturer on ghosts and fairies there should be a revival such as has not been witnessed since Arhat Leadbeater departed to Purgatory.

Looking at Lomaland.—Several persons, some Critic subscribers, others not subscribers, but who evidently read it for nothing, have sent me a cutting from the *Los Angeles Times* of March 28th, describing life at the theosophical colony at Point Loma. One of these friends seemed to think it funny. I do not. On the contrary, quite aside from the brief account of what Theosophy is, as seen by the writer, the article is largely an account of the life and more important persons at the Point Loma T. S. headquarters, and is written in a kindly and generous spirit. Really, to my mind, it is an ideal life. The towels and bed linen show signs of wear, but are exquisitely laundered and mended. The plumbing and other

metal fixtures are antiquated, but kept splendidly polished. It would be a pleasant change from the Curric office, where the fixtures are also antiquated, but not polished. And it is a beautiful spirit which leads the residents to take turns in teaching in the University, working in the laundry, waiting on table and darning the Leader's socks, an exemplification of the dictum that the life is more than meat and the body than raiment. And then, too, one could discuss without end with Dr. Ryan the cold sun, the Kely motor, the jelly-man and Morley-Martin's live fish from lime, and he, at least, would never lose his temper. And one could devote a few spare moments to picking up some Sanskrit terms. Seriously, this is the real life, the life of contentment and of high thinking without the desire for display or for the false needs of today. I shall never see Point Loma, but if my ghost should travel that far it would hang around and wish itself still embodied.

"See How Big We Are!"—An article in the March *Theosophical World* (p. 49) on "The Greatness of the T. S.", by Henry Holchener, is a typical bit of Adyar bragging. We are told that "after more than sixty years of existence the Society is greater than ever", although the official data show that its membership has dropped from over 45,000 (in 1928) to about 30,000. "As to Theosophical books, we may well be proud of the extent and variety. Our most prominent members have written some 224, and if we include those not so well known the total comes to more than 450, which does not count hundreds of pamphlets." The official Theosophical Publishing Houses have distributed more than 2,000,000. One regrets that the total weight of paper in tons is not mentioned, nor the number of square acres of printed pages issued. That's just great, but one recalls the statement of W. J. Judge: "So well am I convinced that there are too many superfluous books in our particular field, that, if I had a youth to train in that department, I should confine him to the *Bhagavad Gita*, the *Upanishads*, and the *Secret Doctrine* for a very long time, until he was able to make books for himself out of these, and to apply the principles found in them to every circumstance and to his own life and thought." But then, in the opinion of Adyar, Mr. Judge was a fallen angel, not worthy to be mentioned among "the great leaders of the Society in the past." Really one of the signs of the smallness of the Society—I do not intend to reflect on the rank and file of its members, who are as ignorant as loads of the scope of the Theosophical Movement—is the refusal of its leaders, especially Dr. Arundale and Mr. Cook, to recognize in any way other theosophical societies or theosophists outside its ranks. This is not ignorance, but pure unbrotherliness. Not all the tons and acres of its literature, nor all the blab of its leaders can atone for this disregard of the first principle of brotherhood. Fortunately some of its lodges and members are bigger than the leaders, and are willing to associate with other theosophists. And kind words cost so little!

"Canadian Theosophist" vs. W. L. Hare.—The April *Canadian Theosophist* publishes a lengthy letter from Mr. Wm. Loftus Hare, co-author of *Who Wrote the Mahatma Letters?*, in which he reiterates the statement made to the *Critic* that *The Occult Review* and Dion Fortune "admit in almost identical terms, that we have proved our case and that the letters were written by Madame Blavatsky." He adds: "When these admissions from occult sources come to be more widely known, you and your contributors will look very foolish." Whether the Editor of the *Critic* will look very foolish likewise others must decide, but as for the value of these "admissions" see the leading article in this *Critic*. Mr. Hare's opinion of Colonel Meott is not of the highest and finds expression thus: "Likewise the Egyptian Fraternity faked in New York to deceive the duffer 'Henry' [Uleoli], who, however, was soon in the plot and remained so till the end." This is another example of Mr. Hare's belief that all men—at least those most prominent in early T. S. history—are liars, excepting himself, of course, though his changing the date of a letter from 1886 to 1876 to make his point look as if he might him-

self come under the rule. Mr. Smythe replies appropriately, but all too mildly, and calls in Mr. James M. Pryse to give his opinion of the Hare book. Mr. Pryse tells some interesting personal narratives adorned with peacock's feathers, but says he has not seen the Hare book and would not read it. To condemn a book without seeing it is no better form than that of the Hares in condemning Mahatma letters produced and received in India while H. P. B. was in Europe, without having even seen them. It is always a delight to read Mr. Pryse's controversial and historical communications—they are so funny. If *The Canadian Theosophist* would substitute articles by Mr. Pryse for its tiresome astrological stuff it would be still more a joy forever. This issue can be had for ten cents (coin, not stamps) from 23 Forest Avenue, Hamilton, Ont., Canada.

A Lugubrious Horoscopic Prognostication.—The otherwise estimable *Canadian Theosophist* has a way of publishing long astrological articles which have helped to convince me that the whole subject is worthless and waste of time. When Dr. Arundale became T. S. president, we were presented with the diametrically opposite conclusions of Mr. Lantz (*Amer. Theos.*, April, 1934, p. 89) and Mr. Hughes (*Can. Theos.*, June, 1934, p. 109), both based on the same horoscope (*Critic*, May-June, 1934). Not long after (*Can. Theos.*, Oct., 1934, p. 234) we read a most melancholy forecast about the liner *Queen Mary*, due for dire disaster, thanks to her builders having launched her on the wrong day (Sept. 26, 1934) and not one of which predictions, big or little, has been realized. Now comes an astrologer in the April issue who devotes three pages to telling us about the various afflictions of the planets at the time the Adyar T. S. was inaugurated. He says: "A more evil and unbalanced horoscope one could not imagine." Also: "These planets answer the question: will the Society endure. Their answer is definitely NO!" Finally he predicts its extinction before the year 1960. Here is his list of geniuses and eccentrics the Society has collected, for all of whom the poor planet Neptune is responsible—"reformers, mediums, prophets, clairvoyants, religionists, inspirationalists, social workers, creative geniuses, saints, speakers, writers, philosophers, ascetics, occultists, duggas of every description, black magicians, pseudo-psychics, people obsessed with some peculiar psychosis, neurotic mentalities, emotionally frustrated people, musicians and poets." These surely should be enough to compass the destruction of any society. While I am glad he does not include forgers, adulterers, homosexuals and drug fiends I feel that I must take the liberty of adding astrologers, and have no hesitation in saying that these, more than any of the others, are likely to destroy the Society by inspiring false ideas. Sidney A. Cook, President of the American Section, T. S. (Adyar) warned lodges not to tolerate astrological activities (*Amer. Theos.*, Oct., 1935, p. 225; *Critic*, Oct.-Nov., 1935), but he admits Leadbeaterism; *The Canadian Theosophist* excludes Leadbeaterism but admits astrology. Now we have *The Theosophical World* (Adyar) which admits both and favors us with a monthly astrological page.

Dr. Arundale on the Coronation.—Dr. Arundale, speaking of the coronation ceremonies of King George, says (*Theos. World*, April, p. 75) that this is an initiation into the Greater Mysteries. "The uncrowned King who passes through the threshold of the Mysteries is a very different person from the King who emerges from them *Crowned*." This, I understand, is largely through having the Archbishop of Canterbury smear oil on his chest. I don't wish to be profane about this momentous act of lubrication, but it occurs to me that if the Archbishop could be persuaded to smear some oil on Dr. Arundale's chest he might perhaps receive some of those "void-filling ideas" which he so earnestly desires.

Smashed!—Om Cherenzi, posing as Master Koot Hoomi, whacks *Critic*. See next issue.

The Mauly P. Hall Monthly Letters

Mauly P. Hall will continue his monthly Students' letters, beginning with May, with "The Secret Doctrine in the Bible". The special topics treated will be (1) Biblical Cosmogony; (2) Adam and Eve; (3) Noah and his Ark; (4) Moses and the Tables of the Law; (5) Solomon and the Everlasting House; (6) Old Testament Symbolism; (7) The Birth and Childhood of Jesus; (8) The Ministry and the Miracles; (9) The Death and Resurrection; (10) The Parables; (11) The Jesus of Peter and the Christ of Paul; (12) The Revelation of St. John. To those who have had Mr. Hall's previous Letters no recommendation is necessary; to others I can only say how much I have profited by them. Subscription, \$1.00, from the O. E. LIBRARY. Also by Mr. Hall:

Words to the Wise; the 1935-6 Letters; timely warnings to those exposed to sham occultists. Cloth, \$2.00.

Twelve World Teachers; the 1936-7 Letters; the best compendium of the World's greatest teachers. Cloth, \$2.00.

A New History of Science

A History of Science and its Relations with Philosophy and Religion, by William Cecil Dampier, M. A., F. R. S., Fellow of Trinity College, Cambridge, etc. pp. xxi, 514. Macmillan Co., 1930. \$2.50 from the O. E. LIBRARY.

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.

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 CURIO*. 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.

The Complete Works of H. P. Blavatsky

Vol. I (1874-1879); Vol. II (1879-1881); Vol. III (1881-1882); Vol. IV (1882-1883); *Isis Unveiled*, new photographic facsimile of the original edition with greatly enlarged index. Each of these volumes, \$5.00, from the O. E. LIBRARY. Further volumes in preparation.

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.

Leadbeater Debunked

Ernest Wood's book, *Is This Theosophy?*, is the best exposé of Leadbeater's pseudo-clairvoyance yet written. Mr. Wood was long his private secretary and was witness to his faking clairvoyant "investigations". \$5.50, from the O. E. LIBRARY.

Are the Mahatmas Fact or Fiction?

The recent attempt of the Hare Brothers to discredit the Mahatma Letters, to prove H. P. Blavatsky a common swindler who invented the Masters for her own purposes, and to knock the props from under the Theosophical Movement, makes the following books of great importance at the present time. Theosophists who are unwilling to play the ostrich must know about these letters and the strong evidence for their authenticity; they should be prepared to defend their position by knowing the facts, not by accepting the authority of some leader. For this purpose the following books are recommended, all obtainable from the O. E. LIBRARY:

The Mahatma Letters to A. P. Sinnett, ed. by A.T. Barker; the most important theosophical book of this century, \$7.50.

Letters from the Masters of the Wisdom, Vol. I, ed. by Jinarajadasa, \$1.25.

Letters from the Masters of the Wisdom, Vol. II, ed. by Jinarajadasa, with many facsimiles, \$2.00.

Specially in defense:

Did Madame Blavatsky Forge the Mahatma Letters?, by Jinarajadasa; 30 facsimiles of Mahatmic letters compared with facsimiles of writing of H. P. B., Dumodar, Olcott, etc., with elucidative text. \$1.25.

H. P. Blavatsky and the Masters of the Wisdom, 1907 Transactions Blavatsky Lodge, London, ed. by Besant. Actual, not speculative, evidence of the existence of Mahatmas. Paper, 50 cents.

Also, the Hare book, *Who Wrote the Mahatma Letters?*, \$3.75.

Set of nine Curries debunking the Hare attack on the honesty of H. P. B., 30 cents (1 shilling threepence), U. S., Canadian or British stamps.

The Latest Book on Alchemy

Prelude to Chemistry; by John Read, F. R. S. 328 pp., 103 illustrations. The Macmillan Company, 1937; \$5.00, from the O. E. LIBRARY.

This book, by a professor of chemistry in the University of St. Andrews, Scotland, gives a sympathetic view of the old alchemy and its development into modern chemistry. 103 illustrations from old alchemical works. The subject is treated in a popular, untechnical and un-nonsensical fashion by a fellow of the Royal Society. The name of the publisher is a guarantee of its value.

Ballardism—The Greatest Occult Humbug of the Day

1. The "I AM" Experiences of Mr. G. W. Ballard.
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Dr. Bryan has rendered a great service to the cause of truth and sanity by exposing what is perhaps the most "catching" superstition of the present day. Under the guise of spiritual teaching, credulous persons are stuffed with almost inconceivably absurd rubbish, mostly pure fiction filled with glaring contradictions and distorted presentations of a few truths, and mentally and spiritually destructive. The fourth brochure, just published, shows that many of Ballard's purported miraculous personal experiences are just copied from older and well-known books of psychic fiction and brazenly put forth as his own. A fifth brochure, in preparation, will analyze the Ballard's Saint Germain myth.

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

Nucleus of a Theosophical Library

(Continued from *Mirch Currie*)

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

- Bowen, Capt. P. G.*—Sayings of the Ancient One, \$1.25.
From an ancient mystical manuscript discovered in South Africa. The teachings bear a close resemblance to those of *Light on the Path*, and we regard this as one of the most valuable and inspiring of recent publications.
- Buddhism**—
- Arnold, Sir Edwin*—*The Light of Asia*; pocket ed., cloth, \$1.00; leather, \$1.65. Famous poetical account of Buddha and Buddhism. No other book has done so much to bring a knowledge of Buddhism to the Western World.
- Carus, Paul*—*The Gospel of Buddha*, \$1.25.
- Olcott, Col. H. S.*—*The Buddhist Catechism*, boards, \$0.50.
A classic, recognized as reliable by all schools of Buddhism.
- The Dhammapada*; Sacred Books of the East series, \$3.60.
- What is Buddhism?*, \$1.00. A popular and untechnical handbook issued by the Buddhist Lodge of London.
- Warren, H. C.*—*Buddhism in Translations*, \$3.15. Highly recommended.
- A Brief Glossary of Buddhist Terms*, paper, \$0.50.
- A. I. Cleather and B. Cramp*—*Buddhism the Science of Life*, \$1.50.
- March, A. C.*—*A Buddhist Bibliography*, compiled by A. C. March, of the Buddhist Lodge, London, \$7.50. Only complete bibliography of all books on Buddhism in the English language, and of all English translations of Buddhist texts, etc. Invaluable for students of Buddhism.
- The Bhagavad Gita.** Many translations; the ones usually called for are the version by *W. Q. Judge*, \$1.00, and by *Charles Johnston*, \$1.25, both with commentary. Also *Sir Edwin Arnold's* poetical version, "*The Song Celestial*", pocket edition, cloth, \$1.00; leather, \$1.65.
- Notes on the Bhagavad Gita*, by *W. Q. Judge* and *Robert Crossin*, \$1.00.
- Lectures on the Philosophy of the Bhagavad Gita**, by *T. Subba Row*. Adyar ed., with sketch of author, \$1.25; Point Loma ed., with comprehensive glossary and index, \$1.00. An admirable work, often quoted in *The Secret Doctrine*. Both editions are to be commended.
- Collins, Mabel*—*Light on the Path*, \$0.75.
One of the greatest of the theosophical classics.
- The Idyll of the White Lotus*, \$1.35.
- Through the Gates of Gold*, \$1.50.
- When the Sun Moves Northward*, \$1.50.
- Dampier, Sir William*—*A History of Science and its Relations with Philosophy and Religion*, \$2.50.
No serious student of occultism should neglect to read this work. Because of its philosophic aspect it is invaluable. Up to date; said to be the best general history of science since Whewell's *History of the Inductive Sciences* (published in 1840).
- Das, Bhagavan*—*The Science of Peace*, \$2.50; *The Science of the Emotions*, \$3.50; *The Science of Social Organization, or the Laws of Manu in the Light of Atma-Vidya*, \$3.00.
- de Parucker, G.*—*Fundamentals of the Esoteric Philosophy*, \$7.50.
The Esoteric Tradition, 2 vols., 1009 pages and index. 71 pages, \$5.00. By the present leader of the Point Loma Theosophical Society. Opinions differ as to whether these volumes strictly follow *The Secret Doctrine*. Whether or not, they are often elucidative of this, and are full of suggestions stimulating thought and criticism.

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A TRIP TO REVIEWLAND—II

In reviewing in the last *Critic* the reviews of the Hare book, *Who Wrote the Mahatma Letters?*, by the editor of *The Occult Review* and by Dion Fortune, I selected these because Mr. W. L. Hare adduces them as admitting that he has proved his point, and because they are well-known writers on occult topics. I should, perhaps, have started with the Hares' own opinion of their book. Of course they have a good opinion of their own work, and so have I. It is a perfect Noah's Ark of misstatements and quibblings and false deductions from false premises. What the Brothers Hare have accomplished, so they think, may be shown in these two brief quotations from their book:

(P. 275). "We now know who wrote the Mahatma Letters to Mr. A. P. Sinnett and other persons; and in the course of our statement of the Problem, the Investigation and the Demonstration, we have learned how much or how little to value their contents. The Letters, however, do not stand alone. They form the basis of a superstructure which, as to its magnitude, is immense, and as to its character and claim, stupendous. If this basis be proved unsound, the superstructure must collapse."

(P. 287). "In a word, the Theosophical Superstructure, which could never have been raised but for the Mahatma Letters, is crumbling before our eyes. This book ought to bring it level with the ground—in spite of the eleventh-hour endeavour to sustain it, now to be recounted."

This, then, is their summary of their own work, their thesis, their "case", to use the expression of Mr. W. L. Hare in his letter to the *Critic* (see March issue) which he claims that *The Occult Review* and Dion Fortune "admit" he has proved. Curiously, it is just this thesis which both of these reviewers deny. The *O. R.* editor says, among other things (July, 1936, p. 169):

"Through their messenger, H. P. B., with all her faults and foibles, the Masters initiated a movement in the outer world which despite its setbacks, despite the side-tracks of akasha reading, of new Messiahs, of séance-room phenomena, of mass-misleaders, of wars and rumors of wars and universal unrest, is destined to grow from strength to strength, even though our limited vision fail to see any signs of progress, but only disintegration and decay."

Does that look much like admitting that the Hares have proved their case?

And Dion Fortune (July, 1936, *Inner Light*, p. 187):

"But I also believe that the inspiration that came from that alleged source was a genuine thing, and although the Theosophical Society will have to cut away a deplorable amount of dead timber before it can be pronounced to be in a healthy state, nevertheless I am of the opinion that the inspiration behind it is a very real thing, and that it will not die out, but, having done the necessary lopping, will make

new and firmer growth."

So, whatever these two occult worthies may think of the Hares' arguments after a superficial reading of their book, they certainly do not share their view that their book will bring the Theosophical Superstructure "level with the ground."

Turning to some other reviews of the Hare book, one of the best, within the scope of a newspaper article, appeared in the *Madras Mail* of August 1st, 1936, under the title "The Blavatsky Riddle Again" and was written by "Henry Sproull". This Henry Sproull, thought I, has some perception and unlike most newspaper critics can read a book with discernment of its faults; there is a theosophist in belief if not by profession. Now, curiously, this very same article, *verbatim* except for a few trifling changes, appears in the November *Theosophist* (p. 152) under the name of James H. Cousins, the well-known theosophical writer. Evidently the two are the same, and the unusual excellence of the *Madras Mail* review is explained. It is impossible to recount the various points made by Prof. Cousins-Sproull, but he shows that the Hares are completely muddled on H. P. B.'s and the Mahatmas' treatment of reincarnation, and that they are wrong in stating that "the Theosophical structure, which could never have been raised but for the *Mahatma Letters*, is 'crumbling before our eyes', which is a palpable misstatement of the history of the Theosophical movement." I can best show an instance that the Hares do not know what they are talking about by quoting a paragraph about the Anglo-French phrases which the Hares regard as proving that H. P. B. wrote the *Mahatma Letters*. Prof. Cousins has long been a resident in India, and is Principal of the Theosophical College at Madanapalle. He says:

"The assembling of phrases to prove that there is a French substratum to the English of the Letters, hence that they were written by Madame Blavatsky, whose second language was French, raises question in anyone who knows that some of the alleged French forms are everyday Indian-English that worries English professors all over the peninsula. The argument seems to be that any phrase used in the Letters that can be turned into French proves its semi-French authorship. The use of the French phrase *n'est ce pas?* is pointed out, though with somewhat ambiguous intent in an ironical passage [Hare, p. 116]. In India the vernacular equivalent is used constantly, thus: It was raining yesterday, is it not? You are going to Calcutta tomorrow, is it not?"

From this hit in the Hare bull's-eye I turn to one more review which, from its place of publication (*Theos. News and Notes*, July-Aug., 1936, p. 18; reprinted in November *Theosophist*, p. 156) is likely to create a false impression about the *Mahatma Letters* in Adyarite circles. It is brief, only one-and-a-half page, is signed "A. G." and presumably was written by Mrs. Adelaide Gardner, General Secretary of the British Section, T. S. (Adyar). With much that the writer says one can agree, but exception must be taken to the following:

"Such labour could have been better employed, for it is now generally admitted by all who have really studied the matter that H. P. B. was either the medium or the amanuensis for most of these writings, and by all the acknowledged laws of psychic phenomena much of her personality would inevitably colour the communications received."

Such a statement is entirely unwarranted. It is conceded that H. P. B. received at times dictated communications, such as the famous Prayag Letter (*M. L.*, p. 461). In such cases, as in this, she frankly admitted it, saying; Master says so-and-so. But there is no evidence that this applies to by far the greater part of the letters. But it is in evidence from the *Mahatma Letters*, especially those of K. H., that he wrote the letters himself, even complaining one occasion of shortage of paper and on another asking for a recipe for blue ink. Why so, if they were dictated? The claim

of the Hares that the letters contain personal peculiarities of H. P. B. has been amply discussed and shown to be puerile. Further, there were various instances of the receipt of such letters, in the same script, where H. P. B. could not by any possibility have written them down. Then, too, Sinnett's letters were directly transmitted to the Mahatma, not read off to him by H. P. B. See the goat incident in *Mahatma Letters*, p. 329. If actually written letters could be transmitted in one direction, why not in the other? Careful students of the Letters will find plenty of instances showing that H. P. B. was not the medium or automatist claimed. Precipitation is a mysterious process on which speculation is fruitless at present, but there are evidences enough quite outside this controversy that such a phenomenon can occur. The transport of objects from a distance is now regarded as an established fact. One cannot go into the subject here, but one would like to hear the evidence on which Mrs. G. bases her assertion.

The fact is that this cock-and-bull story was invented by those who, finding that the teachings of the Mahatmas did not agree with their own notions, fished about in their brains for some excuse for the differences which would not involve charging the Mahatmas with making mistakes, and they unloaded the blame on H. P. B., dead and unable to defend herself.

Notorious among these was C. W. Leadbeater, of whom Mrs. Besant was later but the echo. To put through his "clairvoyant" imaginings, without directly repudiating the Mahatmas, he took it out on H. P. B. In this connection it is of interest to quote part of a letter written by Leadbeater in 1912 to Mr. W. G. John, then General Secretary of the Australian Section, T. S., and evidently aimed to dispel Mr. John's discomfort over differences between the teachings of H. P. B. and of the Arhat Leadbeater. This is quoted from the Hare book (p. 265) which, despite its contempt for the Arhat, is glad enough to put him forward as evidence when it supports their hypothesis.

Mr. Leadbeater wrote in part:

The Leadbeater Theory
BRITISH CONSULATE, PALERMO, SICILY.

MY DEAR JOHN,

February 25th, 1912.

Remember that the letters to Sinnett and Hume were not written or dictated directly by a Master, as we at the time supposed, but were the work of pupils carrying out general directions given to them by the Masters, which is a very different thing . . . But we do not trouble ourselves in the least about reconciling the earlier statements—we just describe what we ourselves see, or repeat what is said to us by those whom we trust. At the beginning we did not know enough to ask questions intelligently, and we constantly misunderstood what we were told. I lived through these early days, you know, so I remember what the conditions were . . .

Yours most cordially,

C. W. LEADBEATER.

This was written eleven years before the publication of the *Mahatma Letters*, and bristles with the cock-sureness and conceit of the writer. Any student of the *Mahatma Letters* will see at once that Leadbeater's assertion is entirely false, for, with the single exception of one letter, signed by "The Disinherited" (*M. L.* p. 248) the Mahatma wrote out his letters himself, then sometimes giving them to an expert chela to transmit directly or by precipitation.

There is another source of Mrs. G.'s misinformation, namely in Mr. Sinnett's book, *The Early Days of Theosophy in Europe*, pp. 27, 28, published after his death and before the appearance of *The Mahatma Letters*, and which, while a veiled attack on H. P. B. and an attempted glorification of himself, is on its face the work of a disgruntled man who thought he was not getting the credit which was his due. I quote:

"Long after she passed away from this life, as my methods of

communication with the Masters assumed new and improved conditions, I have discussed this matter with the Master K. H. and in reference to some passages in the letters of the teaching period he has frankly told me that as they stand they are a 'travesty' of his meaning."

What were these "new and improved conditions" for getting in touch with the Master K. H.? Why, mediums, including the same Leadbeater referred to above, who succeeded in capturing Sinnett as he did so many others, with his flattery and sham plausibility. From the *Mahatma Letters* we learn clearly why Mahatma K. H. finally dropped Sinnett. But Sinnett was not to be dropped. He hired the "clairvoyant" Leadbeater as tutor to his son; Leadbeater, who depended largely on Sinnett for his oats, got complete control of Sinnett, reintroduced him to "the Master K. H." and things went on merrily as never before, and incidentally Sinnett was set up against H. P. B., whose teachings did not fit in with what Sinnett thought they should have been. That, probably, is the source of Mrs. G.'s misinformation, she, like so many others, being of the tribe of Leadbeater.

The influence of Leadbeater was most uncanny; he was so self-assured in his ways. Here is an instance. I was once called down by a leading American theosophical worker for making a disparaging remark about the Arhat. Asking him how it was that he chose to accept what Leadbeater said rather than what H. P. B. taught, he replied: "Why, don't you know? I once shook hands with him."

Sometime I hope to compile a list of the more important reviews and discussions of the Hare book for the aid of students.

About Initiation

What was said elsewhere in this Critic about "initiation" refers only to fake initiations; it is not intended to ridicule the idea of initiation as properly understood. I hold the perhaps very unorthodox opinion that no one can be made different by any ceremonial whatever from what he was ten minutes before it. Look at it in this way. A medical student, let us say, has studied the medical sciences for several years. From time to time he has to submit to examinations which, successfully passed, entitle him to continue his studies in the school he is attending and under the proper instructors. Finally he is given a parchment stating that he is an M. D. But he is not one whit different ten minutes after each examination than he was ten minutes before; nor is he in any way different ten minutes after his diploma is handed to him than he was ten minutes before. At no one moment has he been initiated into anything. You may, if you wish, call his successive examinations and his final graduation initiations, first, second, third and so on. You may call the examiners initiators and the president of the college, who hands him his final diploma, the "Great Initiator", but it means nothing. At no one moment has he been initiated into anything—he has simply had a succession of labels stuck on him, and the sticking of these labels, as they do not in themselves accomplish anything, does not need to be accompanied with any sort of ceremonial whatsoever, and anything of the sort is just for show.

A medical degree is doubtless of value, as it is required by the authorities before he is permitted to practise as a token that he has had sufficient training; it serves on his shingle or the wall of his office to tell what he is. But all that he is he has made himself, by study, aided by his instructors. But brush aside all these formalities and he would be just as good, or as bad, a doctor.

There is a certain parallelism between spiritual growth and growth in material knowledge, but with the difference that the former, being more an inner process, depends more on the development of the inner faculties and less on something coming from without. It is conceded that at proper times suitable instruction must be given, but this is rather

with the aim of calling out the powers latent within one. It is needless to go into this further here. What I want to emphasize is that initiation is a gradual process, just as is the acquirement of medical knowledge, and that it is not something which proceeds by fits and jumps. To speak of a person being an initiate of the first, second, third degree and so on means about as much as dividing students into sophomores, juniors, seniors and finally graduates. It is quite true that moments may come when there is a rather sudden "expansion of consciousness", when ideas before only dimly or not at all perceived suddenly flash on one, just as one may suddenly have the solution of a problem flash on him, while in other cases the process is a slow one. I don't pretend to offer an explanation of this, though I object to the popular idea that whenever one gets a new conception it is because some superior being has thrust it into his mind. I object to this explanation because it is no explanation at all, for one must at once ask, how did this superior and external being get it? I see no essential difference between conceiving some useful invention and conceiving a new sort of safe-cracking or financial swindling. There are people a-plenty who long ago abandoned the idea of being "tempted by the devil" who still attribute each brilliant idea to some kind-hearted angel anxious to help along.

Be that as it may, the idea that initiation is something sudden, rather than a gradual growth brought about by "self-induced and self-devised efforts", that it is something conferred rather than made by oneself is so alluring that the subject has been the field of exploitation without end. Do you really suppose that those wise beings who know the hearts of men will indulge in such puerile stunts as you find described in books on initiation? Do you think that they will put candidates through a course of interrogation and actually require a spoken oath just as if they were judges in a police court? I find the notion rather insulting. The perniciousness of this notion lies largely in the idea that an initiate is made from without rather than by his own efforts. Read the current literature on initiation. You will get the idea that as one progresses along the Path he finally comes to a closed door. This he cannot open himself; it has to be opened for him and he himself pushed or nudged through it by some sort of ceremony supposed to stir up his spiritual bowels.

So insistent is the human mind on the idea of being *helped* that it has everywhere resorted to ceremonials performed by others as a substitute for self-help. Nearly every religion has followed this course, Christianity, falsely so-called, with its system of salvation by faith and the efficacy of priestly prayers being a glaring example. One might think that occultists would know better, but they are as bad as the rest. They even write books on the subject, with details, gaining much popularity for themselves. I don't pretend to waste time on such books, but there are two very popular ones which are really delightful. Lead-beater, in his book, *The Masters and the Path*, evidently written to sell to suckers, describes in detail how an aspirant is metamorphosed into an initiate. The candidates assemble before the Masters, who are clad in robes of beautifully embroidered white silk—whether rayon, or the real stuff made from the boiling alive of thousands of silk worms we are not told—while the candidates wear flowing robes of white linen. There is an elaborate catechism, the sponsors endorse the candidates just as the godparents sponsor an infant at baptism, and finally, if the Masters have concluded that the candidates are "O. K.", flash! a gorgeous star flares out over their heads, the angelic orchestra starts up, and the candidates become initiates. It is just like a glorified college commencement.

Alice Bailey has given us an even more entertaining account of the various hocus-pocuses used at the different initiations, and it fills a big book. In one initiation the candidate, clad in his best, stands before the Initiator and someone stirs up his "centers" by poking him with an

electrified stick. The stick has been heavily charged—high voltage—at Shambhala, so heavily, in fact, that the candidate runs considerable risk of having his chakras smashed. This untoward result is avoided by interpolating two Masters as resistances (*Initiation, Human and Solar*, pp. 126-8, 1st ed.).

I fear I shall never become an initiate, for were I put through the stunts we are asked to believe that the great Masters require, I am sure I should burst out laughing and be dismissed in disgrace. For I am unable to conceive of the Great Beings seriously performing what one would expect only in a ceremonial of initiation into a college fraternity, a Ku-Klux-Klan or even a Masonic lodge. Such things may give the initiate a swollen sense of his own importance, but that is not what is called for by those who know the hearts of men. So I suggest that if you are making a collection of crank occult literature you put the books mentioned and others of the same sort on the shelf with it. Make up your mind that "initiation" is a slow growth, brought about through your own efforts aided when necessary by higher instruction when you have already made the best use of what has been placed at your disposal, and have learned by the mistakes you will make. But pay no attention to the talk about being suddenly boosted by some external process, or perhaps by some surgical operation on your chakras, into a new and higher state.

Did H. P. B. Write This Mahatma Letter?

As previously promised Mr. Jinarajadasa publishes in the May *Theosophist* (pp. 106-108) a letter of the Mahatma K. H. which is of singular importance because of the time it was written. H. P. Blavatsky, charged by the Hare Brothers with having written the *Mahatma Letters*, died in 1891. This letter was obviously written in 1900, nine years after H. P. B.'s death. The particulars are as follows.

August 22, 1900, a Mr. B. W. Mantri, of Kalbadevi, Bombay, of whom nothing further seems to be known, wrote to Mrs. Besant in London, the purpose of which is indicated in his letter printed below. This letter occupied part of the first page of a four page folded sheet, and below, filling the blank space, was found on receipt a much longer letter written with blue pencil in the characteristic K. H. script, and signed by him, making reference among other matters to the inquiry of Mr. Mantri. This correspondence is in care of Mr. Jinarajadasa, as "O. H." succeeding Mrs. Besant. The letters are given in photographic facsimile, as well as the front of the envelope and the postmark on the back. I am not a handwriting expert, but from a careful comparison with other facsimiles of K.H. script published by Mr. Jinarajadasa in his book, *Did Madame Blavatsky Forge the Mahatma Letters?*, the handwriting seems perfectly identical.

Evidence as to Date

What is the evidence as to date? The Mantri letter says "22nd August" but does not give the year. The cancellation stamp on the face of the envelope shows "00" very indistinctly, but on the back the ship's mail clerk's stamp is very clearly "Sea Post Office, 25 AU 00". This settles the date of the envelope as August, 1900. Further, the handwriting of the address on the envelope is identical with that of the letter of Mr. Mantri. It is addressed "Mrs. Annie Besant, Theosophical Society, 28 Albermarle Street, London". Now the Theosophical Society in England did not occupy the premises 28 Albermarle Street until February 1st, 1900, as announced in the February, 1900, *Vahm*.

As the K. H. Letter could not have been written before the Mantri letter above it, and is, in fact, in part a comment on it, we have the direct proof of a letter in K. H. script (supposed by the Hares to have been invented and used by H. P. B.) written not earlier than August 22d, 1900, over nine years after H. P. B.'s death. As further corroborating evidence it will be noted that Mr. Mantri hopes to see Mrs. Besant on her return to India. She first went to India late in 1893, two-and-a-

half years after H. P. B.'s death, and was in London in 1900. Further, the K. H. letter refers to a hoped for reincarnation of H. P. B., showing that she had already died.

While these data prove the K. H. letter to have been written about August 22d, 1900, or later, they do not establish beyond all question that Mahatma K. H. was the writer. A skeptic might urge that it was a forgery. Several theories to this effect might be suggested: (1) that Mr. Mantri wrote it; (2) that Mrs. Besant or someone in London who had access to Mrs. Besant's correspondence wrote it; (3) that either Mr. Jinarajadasa or another at Adyar who had access to Mr. Jinarajadasa's files did it; and then, too, there is (4) the familiar expedient used when one wants to explain away a Mahatma letter which does not agree with one's conception of what a Mahatma should write, namely, that a "dugga" wrote it.

As for Mr. Mantri, one may be sure that as he was but an inquirer he could not have had access to a sample of K. H. script which he could imitate. That someone in London or Adyar wrote it would be but adding another to the already considerable list of the experts in K. H. writing supposed to have been in league with H. P. B. as confederates. As for the "dugga"? Well, if duggas are given to imparting good spiritual advice, the more the better. However it was written, we may be sure that H. P. B., at least, must be exonerated in this case.

The letters follow.

Kalbadevi

Bombay, 22nd August

Dear Madam

I have long wished to see you, but somehow I have been so confused by many things I heard from several members of the Theosophical Society that I really do not understand what are really the tenets and beliefs of the Society. What form of Yoga do you recommend. I have long been interested in Yoga studies and I send you the "Panch Ratna Gita" by Anandebai who is much advanced in this science. I wish you could see her. I am going to Kholapoor but hope to come back soon and pay my respects to you when you come back to India.

Yours respectfully

B. W. MANTRI

The K. H. letter has never been published before. The hiatuses, which make the letter somewhat disconnected, are due to the omission of portions strictly personal to Mrs. Besant, which were blocked out in the photograph by Mr. Jinarajadasa. It reads:

A psychic and a prāṇāyāmi who has got confused by the vagaries of the members. The T. S. and its members are slowly manufacturing a creed. Says a Tibetan proverb "credulity breeds credulity and ends in hypocrisy." How few are they who can know anything about Us. Are we to be propitiated and made idols of . . . The intense desire of some to see Upasika reincarnate at once has raised a misleading Mayavic ideation. Upasika has useful work to do on higher planes and cannot come again so soon. The T. S. must safely be ushered into the new century . . . No one has a right to claim authority over a pupil or his conscience. Ask him not what he believes . . . The crest wave of intellectual advancement must be taken hold of and guided into Spirituality. It cannot be forced into beliefs and emotional worship. The essence of the higher thoughts of the members in their collectivity must guide all action in the T. S. . . . We never try to subject to ourselves the will of another. At favourable times we let loose elevating influences which strike various persons in various ways. It is the collective aspect of many such thoughts that can give the correct note of action. We show no favours. The best corrective of error is an honest and open-minded examination of all

facts subjective and objective The cant about 'Masters' must be silently but firmly put down. Let the devotion and service be to that Supreme Spirit alone of which each one is a part. Namelessly and silently we work and the continual references to ourselves and the repetition of our names raises up a confused aura that hinders our work The T. S. was meant to be the corner stone of the future religions of humanity. To accomplish this object those who lead must leave aside their weak predilections for the forms and ceremonies of any particular creed and show themselves to be true Theosophists both in inner thought and outward observance. The greatest of your trials is yet to come. We are watching over you but you must put forth all your strength.

K. H.

Note—It is to be regretted that Mr. Jinarajadasa felt it his duty to withhold certain portions of this letter, of a personal nature. But as it stands, students of later Theosophy will find it profitable to compare the admonitions of the Master with the latter actions of Mrs. Besant and Mr. Leadbeater with regard to the Liberal Catholic Church.

A Theosophical Year Book—1937

The International Theosophical Year Book, 1937. Edited by *George S. Arundale*. 244 pages; The Theosophical Publishing House, Adyar. Price in U. S., \$1.25.

The Adyar Theosophical Society has undertaken to publish a Year Book, and this is its first attempt. It must be distinctly understood, as is obvious throughout, that this is not a Year Book of the Theosophical Movement, but a Year book of the Adyar T. S. exclusively. To this there could be no objection were its limitations made perfectly clear, but they are not. Readers are permitted to infer that there is no such thing as Theosophy, and no theosophists, outside the Adyar organization, past and present. Even a few pages descriptive of other theosophical organizations would be welcomed, but as it stands the claim to represent Universal Brotherhood is belied and it is obvious that in the opinion of the editor Brotherhood means "Brotherhood among our own members and the devil take the others."

The volume is clearly the product of much hard work and one must be tolerant of a first attempt. It is certainly a useful compilation. We find all sorts of information about the Adyar T. S.—not the Theosophical Movement, mind you—including chronological and statistical tables. There are also accounts of the several countries where Adyar activities exist, and some where they do not exist, and these are not limited to theosophical data, but go to considerable length into social, political and economic matters and are usually well written. It is interesting to note that more space—five-and-a-half pages—is devoted to the Soviet Union than to any others except Great Britain and India. This description is most sympathetic, one might almost say Utopian, and should be instructive for those who look on Russians as just "horrible Bolsheviks". These accounts will doubtless contribute to Dr. Arundale's "Campaign for Understanding".

An important part of the book (pp. 185-243) is a "Theosophical Who's Who". One must accept the editor's apologies for the deficiencies of this which it is promised to improve and which is sorely needed. It is, of course, limited to members of the Adyar Society at one time or another, both dead and living, and the omissions constitute a sort of "Who Isn't Who" in the estimation of the compiler. Any number of quite insignificant persons are listed, while others of far greater importance are omitted, especially if it happens that they are not redolent of the Adyarite "odor of sanctity". Thus we fail to find the names of Robert Crosbie, B. P. Wadia, Elliot Holbrook, Alice Bailey, James M. Pryse, H. W. Percival, Aug. A. Neresheimer, Charles Johnston, Tookaram Taty, Dion Fortune, the two Coryns, Elliott Coues, Claude Falls Wright, all mem-

bers at one time. On the other hand we find listed Thomas A. Edison, Sir William Crookes, Capable Flammarion, Wu Ting-Fong and others of eminence who serve well for advertising purposes, though there is no evidence given as to whether their interest in the T. S. was more than transitory and whether they remained members till their demise. It is really too bad that the T. S. neglected to confer an honorary membership on Henry Ford, whose purported belief in reincarnation has been widely exploited for theosophical advertising purposes.

The "Leadbeater Method" for Boys Honored

The above are defects which may be remedied, but there is one point which must be mentioned and most emphatically condemned. As is very well known, the Adyar T. S. is virtually committed to C. W. Leadbeater and all his deeds, at least officially. It is a matter of record, abundantly established by evidence and his own admission, that this man taught sexual self-abuse to boys entrusted to him, that he manifested a sort of fiendish delight in so doing, and that his record, as shown by the Sydney police investigation years after, indicated that he was still besmirched with this. We have his own words to the effect that he regarded onanism as preferable to marriage (His letter to Annie Besant, forming part of the exhibits at the famous Aleyone trial; *Mrs. Besant and the Aleyone Case*, p. xxv).

In order to maintain the saintly reputation of this person in the face of the undeniable facts, leading members of the T. S. were forced to condone and even endorse self-abuse as a wise proceeding supported by physicians and psychologists. Of late this has been openly and brazenly done by Adyarite leaders. Mr. Jinarajadasa has made no bones about it—witness his address at Wheaton three years ago, printed and circulated by the Society (*Unfolding the Intuition*, p. 119), to say nothing of articles by him in *The Theosophist* (e. g. Feb., 1927, p. 519 ff.; *CRITIC*, April, 1927). Now onanism is given an official status in this *Year Book*—edited by George Arundale—as good ethics, as just the thing. The devil is no longer attempting to hide his boots. In the *Year Book* there are two articles about Leadbeater. On page 37, column 2, we read that Mr. Leadbeater's "advice which was twenty years ahead of his day and is approved by modern psychologists . . ." On page 213, column 2, we read, speaking of Leadbeater: "he had suggested measures which have since been recognized as admissible by medical authorities of the last two decades." And on page 240, in a sketch of the late Dr. Weller Van Hook, we are told that Van Hook defended Leadbeater, but we are *not* told that he later withdrew his defense and in a published "Personal Statement" in his magazine *Reincarnation* (Vol. vii, No. 5, Sept. 1926-Jan., 1927), to be found in full in the *CRITIC* of April, 1928, declared that other motives than altruism lay at the basis of Leadbeater's actions.

The evidence, still accessible to those who would know the facts, indicates clearly that this man, Leadbeater, was either an insane sex-pervert, or perhaps taught this habit to boys out of sheer devilishness, as shown by his urging them on, giving them specific directions and "congratulations" and warning them not to let their parents know. And now, in order to defend him, the T. S. gets out an official publication—George Arundale the editor—plainly defending an abnormal habit which, if taught by a school teacher, would cause his dismissal, his probable legal prosecution and perhaps his manhandling by irate parents.

For this reason, no matter what may be said in favor of the T. S., I have no hesitation in warning parents against allowing their young boys to be associated with the Adyar Society as long as such things are officially endorsed. As far as I know this is the only society with any pretensions to morality which openly publishes and endorses what the vast majority of decent people regard as a most dangerous and destructive habit. The warning is especially needed as the Adyar T. S. is making huge efforts to enroll young people. Not until it has purged itself of

Leadbeaterism and the apparently inevitable risks of infection can it be regarded as a safe place for the youth.

At the Petiscope

Latest News in Brief.—Emil A. Neresheimer, eminent theosophist of the Judge days, died April 16, aged 90 years.—Kenneth Morris, Welsh poet and president of Welsh Point Loma Section, died April 21, aged 58 years.—Adyar T. S. *Your Book* defends "Leadbeater Method" for boys.—Josephine Ransom starts rewriting *Secret Doctrine*.—*Mahatma Letters* translated into Dutch by Pt. Loma Section.—Gerald B. Bryan lectures against Ballard.—Besant and Leadbeater in perfect accord with early Teachings, says Josephine Ransom; what next will the lady tell us?—Capt. Sidney Ransom, in U. S. since Sept. 1935, returns to England.—Adyar T. S. has 30,317 members, says Arundale, 50,000 says Sidney Ransom.—G. de P. to visit Europe this fall; that means also sparkling E. V. S.—"Where are Besant and Leadbeater?" asks inquirer; doesn't know, says C. J.—Mr. and Mrs. E. J. Dadd, 15 and 37 years at Point Loma, pack up and go to Australia in interest of Pt. L. T. S.—Dr. W. H. Dower, Chief of the Temple of the People, gets married; Miss Pearl Wilshire the bride.

E. A. Neresheimer.—Still another old-time theosophist has left us. On April 16th Mr. Emil August Neresheimer died, aged 90 years. Mr. Neresheimer, formerly of New York, was closely associated with Wm. Q. Judge and was the business brains of the Theosophical Society in America, the offspring of the Judge secession. He was one of those who endorsed the claim that Judge had appointed Mrs. Tingley as his successor. His attachment to Mrs. Tingley was a deep one, as personal letters which I have seen testify. After Mrs. Tingley had established herself at Point Loma, Mr. Neresheimer, on retiring from business, went thither and lived there till her death. Soon after that event he left Point Loma, moving to Santa Monica, and his attitude underwent a change which it is not necessary to discuss here, and which, in fact, is not clear to me. His loyalty to the memory of Judge never faltered, however. A note from Mrs. Neresheimer states that he celebrated his 90th birthday on January 24, and was active and in splendid health up to within three days of his death.

A Wish of Dr. Arundale.—I quote the following from the Adyar *Theosophical World* of April (p. 75), and hope that the Doctor's wish may be realized: "Dr. Arundale says he would be glad to receive from our members: Inspiring Ideas; Thought-provoking Ideas; Practical Ideas; Economical Ideas; Dignified Ideas; Topical Ideas; Void-filling Ideas; for [here a long list of uses for these ideas]. Address replies to The Editor, *The Theosophical World*, Adyar, Madras, India." Very good, but why limit the request to "our members"?

The Astonishing Mrs. Ransom.—Mrs. Josephine Ransom, now in India, is quoted in April *Theosophical News and Notes* (p. 11) as writing: "I was at Adyar and hard at work on the history of the T. S. This is most fascinating work. Already I see that Dr. Besant and Bishop Leadbeater held faithfully and closely to the early Teaching and *The Secret Doctrine* and illustrated it with their own experience and first-hand knowledge. To talk of their neo-Theosophy, as some do, is just ignorance." I am willing to concede that Mrs. Ransom may be non *compos mentis*, but the above statement is unqualifiedly false. One has but to compare the teachings of Mr. Leadbeater and Mrs. Besant with *The Secret Doctrine* and *The Mahatma Letters* to see it. This was done some years ago in the *Carrie*, in a series of 33 issues (still obtainable at \$1.00). There the teachings of H. P. Blavatsky in *The Secret Doctrine* and elsewhere, and of *The Mahatma Letters* are placed in parallel columns with the contradictory Besant-Leadbeater teachings. If Mrs. Ransom's "history" is to be built up on these lines it will be one of the most outrageous frauds ever perpetrated on the confiding members of the T. S., and that's saying a lot.

Kenneth Morris.—I regret to learn of the death of Dr. Kenneth Morris, the well-known Welsh poet and theosophist, April 21st, aged 55 years. Kenneth Morris, brother of another prominent theosophist and theosophical critic, R. A. V. Morris, of Hove, England, resided at Point Loma from 1908 to 1930, teaching in the Theosophical University and writing, mostly poetry of a Celtic strain. After the death of Katherine Tingley and soon after the accession of Dr. de Purucker as Leader he pulled up roots and went to Wales, where he became President of the Welsh Section of the Point Loma T. S. and edited the monthly *Welsh Theosophical Forum*. Further details are not available at present. His activity and his lucid popular presentation of theosophical topics will cause his death to be a severe blow to the theosophical movement in Wales. Dr. Morris was an ardent Lonaite, and any criticism of Point Loma methods or of its Leader caused him to use his clays. At the same time he was ready to say a good word for others, as was shown by a letter recently received from him in regard to the CURTIS defense of H. P. B. against the Hare charges.

Prof. James H. Cousins.—Prof. Cousins, referred to in the leading article in this CURTIS, is also known among Hindus as Kulapati Jayaram. I don't know what this means, but it sounds better than "Henry Sproul." *The Madras Mail* of January 16th presents pictures of Prof. Cousins entering a temple, clad in Hindu garb and offering "puja" in Vedic style. He looks uncomfortable in his Hindu toga and seems afraid of its falling off.

A Warning to Parents.—I greatly regret having to publish the following. In the January, 1935, *American Theosophist*, page 8, is the third installment of A. P. Warrington's "America's Role in Theosophical History", in which occurs the following astonishing paragraph. It refers to Alexander Fullerton, once General Secretary of the American Section T. S. (Auyar) and relates to Mr. Fullerton's vigorous attacks on the notorious C. W. Leadbeater, who had been convicted of teaching immoral sexual practices to boys intrusted to him by their parents, and who in fact, had made a confession before a T. S. investigating committee. The italics are mine. Mr. Warrington says: "I am afraid the dear old man [Mr. Fullerton] was still too flushed with the laurels of victory to pass the second portal, for this time it was a question of whether Brotherhood could be realized in the face of what at first seemed a violation of the first principles of 'decent morals,' especially in the case of a prominent teacher in whom an unreserved trust had been widely placed. This time the puritan spirit won with Mr. Fullerton and the scepter of the Section passed to Dr. Van Hook, who had taken a more tolerant and brotherly stand." There you have it! A leading member of the American Section and past General Secretary again puts himself on record as palliating the teaching of self-abuse to boys by the infamous Leadbeater, about whose guilt there is no question. Mr. Warrington's personal views as to what is moral or immoral are his affair, but for such a statement to be published today in the journal of the American Section, with the prestige of Mr. Warrington behind it, should be a warning to parents. This is the second time within six months that such things have been defended in *The American Theosophist* (see Sept. 1935, *Amer. Theos.*, p. 197). As for Dr. Van Hook, it is well-known that he later retracted his defense of Leadbeater and made as full amends as he could. His letter of retraction is published in the April, 1928 CURTIS, a copy of which can be had for five cents or three pence in stamps.

Om Cherenzi-Lind Heard From.—I have received a communication from H. H. The Hutukta Om Cherenzi-Lind, World Academy of Universality, otherwise Kwang Hsih, etc. now being put forward as the Mahatma Koot Hoomi, together with an open letter to Mr. Basil Crump. These I hope to publish in the next CURTIS.

The Question of "Unmerited Suffering and Karma".—In the May *Canadian Theosophist* (pp. 70-74) Cecil Williams vigorously defends the statement of H. P. B. and the Masters that there is some suffering which is unmerited and not the result of past misdeeds, as opposed to the unfortunately common notion that *all* suffering is karmic, as maintained by Judge, Besant, de Purucker and others. I have discussed this matter before and cannot do it again here, but must congratulate Mr. Williams on his courage in attacking the conceptions of some leaders. I can only repeat that the idea opposed by Mr. Williams is based upon a logical fallacy, namely:

All misdeeds lead to suffering, therefore

All suffering is due to misdeeds.

I agree wholly with Mr. Williams' statement that: "To the erroneous and even harmful teaching of Karma contained in the Judge-Besant concept I ascribe much of the inertia that has sapped the movement of its vitality, its urge. It is tragic to see one who has joined the movement with a passionate revolt against human injustice drained of his crusading spirit by the stupefying effects of the Judge-Besant concept of Karma and sink slowly into inaction and futilities." I have seen it time and again. A prominent theosophical journal advocates the principle that the poor and stunted children suffering from malnutrition should be left to starve because it is their karma; they are getting what they have earned (*CRITIC*, Nov., 1932). Doubtless the women and children blown to bits, the women raped by Franco's Moors, are getting what they have earned. The devil take such Theosophy, I say. I have seen this notion defended by such a torrent of verbiage that the reader finally does not know what's what and swallows the writer's thesis out of sheer befuddlement.

Hyperbole or just Plain Falschood?—It is a matter of official record that the membership of the Adyar T. S. in 1928 surpassed a total of 45,000. By 1934 it had dwindled to about 30,000 according to Dr. Arundale's report. Now we find Mr. Henry Hotchener telling us (*Theos. World*, March, p. 59) that "after more than sixty years of existence the Society is greater than ever." Now comes Capt. Sidney Ransom and asserts (*Amer. Theos.*, May, p. 97) that the T. S. has "fifty thousand members". As Capt. Ransom, who, by the way, is usually one of the most cautious lecturers, says: "It is easy for a traveling lecturer to talk!" After reminding his hearers of the motto of the T. S. "There is no Religion higher than Truth" he might continue by explaining the astonishing addition to its membership of 20,000 or 66 percent in one year.

Occult Fakery in Brazil.—The United States is not the only country where occult fakery drive a thriving trade. A newspaper from Sao Paulo, Brazil, gives an account of one "Professor Krum Heller", who claims to be a German physician, but who runs an occult society of his own devising and drives a flourishing side trade in talismans and charms, as well as occult medicines. Among his specialties were magic spectacles supposed to enable one to see the astral body. He also offered and actually sold at a huge price "a chalice, one of the only two in existence for the celebration of the Mass." The purchaser was later surprised to discover that the Professor was selling these chalices—"one of the only two in existence"—to anybody who would purchase one. Heller also runs a factory for making adepts and initiates, for a consideration, of course, and beguiled many even of high education. This is a favorite expedient commonly followed, and it seems impossible to stop it, as the "Guru", exposed in one country, has simply to move to another and operate under a different name. Nobody can prove that the initiate is not such. It may be somewhat difficult to become an adept, even at a good price, for an adept has to be an adept at something, and to be able to show his powers to prove it. But an initiate; that's a different matter. Anybody

can become an initiate if he will give some equivalent to an occult faker and go through some hocus-pecus. The late Leadbeater was great on initiations. He didn't do the job himself; he simply accompanied the candidate, one useful to him, like Mr. Martyn, clad in his nightie, up through the roof by night to the home of the Masters in the Himalayas, where there was an elaborate ceremony, fully described in his book, *The Masters and the Path*, after which he was brought home, and put to bed, forgetting all about it by morning. There was no charge in this case, the only requirement being subservience to Leadbeater and his interests. Personally I prefer the method described by Alice Bailey, consisting in having an electrified stick, charged at Shambhala, poked into one's back. Simple as this is, Leadbeater forgot to mention it, though he later in the same book describes the stick and even gives a picture of it.

The Other Side of "Mind Magazine".—It would not be fair towards *Mind Magazine* to lambast it for printing Baird T. Spalding's balderdash did I not note that it also gives space to articles by Manly P. Hall which are in part a warning against such stuff. I have before called attention to Mr. Hall's excellent book of warnings, *Words to the Wise*. I don't agree with his policy of never mentioning names, but his word pictures of certain persons are perhaps sufficiently vivid to enable those who have been stung to recognize them. Here I must content myself with a quotation from an article by Mr. Hall in *May Mind Magazine* on "The American Mahatma", which means several Mahatmas, Super-Yogas, Maharajus, Sri's, Anandas and the like who perform the miracle of transferring cash from others' pockets to their own, and incidentally often leaving them with ruined health in return. I quote one paragraph (p. 44) and if you were one of the suckers you may perhaps recognize it: "Once upon a time there was a sort of 'Mahatma' of this caliber who attempted the most daring 'gyp' of all. He decided to take his whole group over to India to meet his Master, so he made an arrangement with a transportation company by which he got a commission on each passage booked, and trotted his herd of followers to an out-of-the-way place where they were to see great and wonderful things. Of course, the Master did not show up and the pseudo-Mahatma was profuse in his apologies and, strange as it may seem, his followers swallowed his excuses, came home like nice little children, and kept on believing in him. On another occasion a 'Master' was actually produced, but he was arrested afterwards when it was proved that his whiskers were false and that he had been hired and coached for the part. And wonders to excess, the 'Mahatma' is still believed in by people who insist that they saw him and conveniently forget the exposé that followed."

Baird T. Spalding Emerges Again.—That fertile fabricator of florid fiction, Baird T. Spalding, has broken into print again in *Mind Magazine*. In the March issue he tells us that on his "recent visit to India" he saw persons three or four thousand years old, and still alive, adding that "you do not need to take my word for it" nor do I. This "recent visit" is another story. It is alleged that he took a party to India "to visit the homes of the Masters", abandoned them and left them to the kindness of some persons who took pity on them and enabled them to see something of that country. If this is true, probably he was hunting up Mahamethuselahs, photographing Jesus, taking a further nine years course in Sanskrit and incidentally visiting the laboratory of Sir Jagadis Chunder Bose, the well-known Hindu scientist, who, so Brother Spalding tells us, has proved that "there is not a plant in existence that did not come into manifestation through the thoughts of man." That beats some of our theosophical friends who maintain that mice, whales and elephants are the offspring of man.

To Follow.—Is OM Cherenzi Mahatma K. H.? More Ballardiana.

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/—, *Carré* 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. *Carré* 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 4/1.

Manly P. Hall Answers Questions

Questions and Answers: Fundamentals of the Occult Sciences. By *Manly P. Hall*. Pp. 263; Los Angeles, 1937. \$3.00, from the O. E. LIBRARY.

Mr. Hall answers over so many questions in his usual clear, concise and comprehending manner. You will not learn where A. B. and C. W. L. are nor what they are doing, nor whether H. P. B. has reincarnated, but you will get on the whole an excellent presentation of philosophy and of occultism of the better sort. I disagree wholly with Mr. Hall's statement that "no one is suffering for the mistakes of others, but for his own mistakes", but the following statement of karma is a gem: "Man lives in an honest world in which he can only succeed by being honest himself."

The Complete Works of H. P. Blavatsky

Vol. I (1874-1879); Vol. II (1879-1881); Vol. III (1881-1882); Vol. IV (1882-1883); *1sts Unveiled*, new photographic facsimile of the original edition with greatly enlarged index. Each of these volumes, \$5.00, from the O. E. LIBRARY. Further volumes in preparation.

Ballardism—The Greatest Occult Humbug of the Day

1. The "I AM" Experiences of Mr. G. W. Ballard.
2. The "I AM" Teachings of Mr. G. W. Ballard.
3. The "I AM" Doctrines of Mr. G. W. Ballard.
4. The Source of the Ballard Writings.

Four brochures by Dr. G. W. Bryan; each, 48 pages, 37 cents (post-paid), from the O. E. LIBRARY.

Dr. Bryan has rendered a great service to the cause of truth and sanity by exposing what is perhaps the most "catching" superstition of the present day. Under the guise of spiritual teaching, credulous persons are stuffed with almost inconceivably absurd rubbish, mostly pure fiction filled with glaring contradictions and distorted presentations of a few truths, and mentally and spiritually destructive. The fourth brochure, just published, shows that many of Ballard's purported miraculous personal experiences are just copied from older and well-known books of psychic fiction and brazenly put forth as his own. A fifth brochure, in preparation, will analyze the Ballard's Saint Germain myth.

T. Subba Row's Lectures on the Bhagavad Gita

This invaluable theosophical classic can be had in either of two editions: The Palat Lona edition, containing the valuable introductory lecture and a full index and glossary of Sanskrit terms, \$1.00.

The Adyar edition, without the introductory lecture or glossary, but with a sketch of the activities of this remarkable man, \$1.25.

If I had to choose between these editions I should choose both.

From the O. E. LIBRARY.

Beatrice Hastings Defends Madame Blavatsky

Mrs. Beatrice Hastings, English writer, while not a member of any theosophical society, is profoundly interested in the defense of H. P. Blavatsky and is devoting her life to this object, backed by a great collection of documentary evidence. She is writing a series of volumes with the title *Defense of Madame Blavatsky*. Volume 1, now ready, deals with (1) "Madame Blavatsky and the Mahatma Letters"; (2) "A Note on the 'Kiddle Incident'"; (3) "The Mahatma Letters and Messrs. Hare"; (4) "Mahatma K. H. and A. P. Sinnett". In her pungent, but not undignified style she simply hashes the Hare attack into mince-meat, and pretty poor mince-meat at that. Price, 85 cents, 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 Aiyar T. S., you need a file of the CURIC. 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.

"Unmerited Suffering and Karma"

We have left a few of Oscar Ljungström's interesting discussion of this subject. A copy free on request. A stamp appreciated.

William Kingsland's Last Book

The Gnosis or Ancient Wisdom in the Christian Scriptures.
By William Kingsland. Pp. 230, with bibliography and index.
\$4.00 from the O. E. LIBRARY.

This is Mr. Kingsland's last book, completed shortly before his death and regarded by him as his best work. It is now issued by the Kingsland Literary Trust, associated with the Blavatsky Association. All who have appreciated his excellent biography of H. P. B., his *National Mysticism* and other works should read it. It throws new light on Christian origins.

G. R. S. Mead's "Echoes From The Gnosis"

G. R. S. Mead's valuable series containing translations of early Gnostic and other classics can now be supplied, except Vol. I, out of print. Price, cloth, 60 cents each, except Vols. 8 and 9, bound in one, \$1.00. They are: (2) *The Hymns of Hermes*; The Pith of the Mystical Philosophy of the Trismegistic Tradition. (3) *The Vision of Avidicus*; The most Graphic Vision of Paganism. (4) *The Hymn of Jesus*; The Earliest Known Sacred Dance and Passion Play. (5) *The Mysteries of Mithra*; The Chief Rival of Early Christianity. (6) *A Mithraic Ritual*; The Only Extant Ritual of the Pagan Mysteries. (7) *The Gnostic Crucifixion*; A Spiritual Vision of the Outer Happening. (8 and 9) *The Chaldean Oracles*, I and II; The Favorite Study of the Later Platonic Mystics. (10) *The Hymn of the Robe of Glory*; The Famous Syriac Hymn of the Soul. (11) *The Wedding Song of Wisdom*; The Mystic Sacred Marriage.

Sad, but True!

Recently we made a general appeal to CURIC subscribers to scurry around and get us new subscribers. Do you think it worked? Yes, it did. It resulted in *just three new names!* Sometimes the Editor wonders whether he is not a fool for spending so much energy with so little result. What do you think?

Nucleus of a Theosophical Library

(Continued from April CANTIC)

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

Crosbie, Robert—The Friendly Philosopher, \$3.00. The collected talks and writings of the founder of the United Lodge of Theosophists; characterized by a breadth and common-sense not in evidence in many theosophical books. One of our favorites.

Answers to Questions on W. Q. Judge's *Ocean of Theosophy*, \$1.50. Should be read in conjunction with the same.

Dowson, John—A Classical Dictionary of Hindu Mythology and Religion, Geography, History and Literature, \$4.00. An invaluable reference book for all students of the Oriental philosophies and religions.

Hartmann, Dr. Franz—Magic White and Black, \$2.50.

An early theosophical classic, still widely read.

The Life of Paracelsus, with extracts from his writings, \$2.50.

James, William—Varieties of Religious Experience, \$2.00.

Judge, Wm. Q.—The Ocean of Theosophy, \$1.00.

The favorite text book of the United Lodge of Theosophists.

Letters That Have Helped Me, the two vols. in one, \$1.00.

Kabalah (Qabalah)—

Westcott, W. Wynn—Introduction to the Study of the Kabalah, \$1.25.

Mathers, S. L. Macgregor—The Kabalah Unveiled, \$5.00.

Franck, Adolph—The Kabalah, \$3.00.

Kingsland, William—Rational Mysticism, \$6.00. An argument for common-sense in Mysticism; useful for theosophical students.

The Great Pyramid, 2 vols. illustr., \$5.00 each, sold separately.

Based on his own measurements. Discussion of the various theories of the origin and significance of the Great Pyramid, and disposing of freak speculations of the "Biblical Pyramidists".

Mead, G. R. S.—Fragments of a Faith Forgotten, new ed., \$7.50.

The best book on the Gnostics.

Müller, F. Max—Ramakrishna, his Life and Sayings, \$3.00.

Patanjali—Yoga Aphorisms; version by *Charles Johnston*, \$1.25; by *W. Q. Judge*, \$1.00.

Row, T. Subba—Collected Esoteric Writings, enlarged edition, \$4.00. See also *Bhagavad Gita*. Lectures on the Gita not included.

Schuré, Edouard—The Great Initiates; Hermes and Plato; Krishna and Orpheus; Rama and Moses; Pythagoras; Jesus the Last Great Initiate; 2 vols., \$3.70.

Shankara Acharya—The Crest Jewel of Wisdom (*Vivekachudamni*), translated by *Charles Johnston*, \$1.25. A classic comparable with the *Bhagavad Gita*.

Sinnett, A. P.—The Occult World, out of print.

Esoteric Buddhism, \$2.50. Sinnett's second book, published about 1883, containing an outline of the teachings of *The Mahatma Letters*.

Spencer, Lewis—The Problem of Lemuria, \$3.50.

The Problem of Atlantis, \$3.50.

The History of Atlantis, \$3.50.

These are not occult books, but treat of Lemuria and Atlantis from the standpoint of tradition, archaeology, geology, biology, etc.

Taoism—

The Texts of Taoism. Tao-Teh-King, etc., 2 vols., \$8.50; Sacred Books of the East series.

Old, W. Gorn—The Book of the Simple Way, \$1.25.

A translation of the Tao-Teh-King of Lao-Tze.