

THE O. E. LIBRARY CRITIC

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

BY

The O. E. Library League

Vol. XXVI

December, 1938

No. 1

Yearly subscription, United States and Canada, fifty cents; foreign, two shillings sixpence or 62 cents. Single copies, five cents. Blank (unfilled) British postal orders and stamps, Canadian paper money and stamps accepted.

AN ITALIAN TRAGEDY

Reference has been made several times in the CRITIC to correspondence between Dr. George Arundale and Signor Tullio Castellani, General Secretary of the Italian Section, T. S., Adyar, in which Signor Castellani took the Doctor to task for so freely expressing his views of the European political situation in the columns of his two journals, *The Theosophist* and *The Theosophical World*. Dr. Arundale claimed the right—and in this I agree with him—to state his abhorrence of Fascist and Nazi methods, with the understanding that he was not intending to commit the Theosophical Society officially. Signor Castellani protested against this, asserting that the President of the Theosophical Society should limit himself to official business and perhaps to expressions on supermundane Theosophy, and keep his fingers out of the European soup kettle. He therefore declined to allow the Italian Section to send delegates to the Adyar Convention lest they be placed in a difficult position when the Doctor opened his mouth and later refused to allow the Italian Young Theosophists to affiliate with the World Federation of Young Theosophists, Headquarters Adyar. See July-August, 1938, CRITIC. The correspondence between Signor Castellani and Adyar will be found in *The Theosophist* and *The Theosophical World* for the last sixteen months and is worth reading. In defending Signor Castellani below I do not wish to be misunderstood as sharing his view that Messrs. Mussolini and Chamberlain are "really illumined men," unless, indeed, they are illumined of the devil. But Brotherhood demands a "valiant defense of those who are unjustly attacked".

The general impression conveyed by Signor Castellani's correspondence was that he favored a sort of Theosophy of a Fascist brand, in which the First Object of the Theosophical Society, namely, a universal brotherhood of humanity without distinction of race, creed, caste or color, was ruled out, a sort of denatured Theosophy, in fact, which could hardly be called such. Naturally such a product could hardly be expected to meet with favor at Adyar, which has its own interpretation of the term "universal".

Predicament of the Italian Section

Recently, however, a document has come into my hands which throws an entirely new light on the situation. It is a letter from Signor Castellani to Dr. Arundale dated October 7th, 1938. It states that the Executive Committee of the Italian Section was called upon to summon a Convention to discuss the following proposals:

- "(1) Do you prefer that the Society be dissolved by the Authority thus forfeiting every possibility of theosophical work?
- "(2) Do you prefer that the Society be dissolved by your own action?
- "(3) Do you prefer that the theosophical work be carried on within the present policy of our Government and that we therefore cease to belong to an International Society and modify the Objects of our Society?"

The Executive Committee was in favor of the last mentioned alternative.

It further appears from this document that no Italian citizen is permitted under the law to belong to any international society whatever without securing permission from the "Head of the Government" which, of course means Mussolini. Further, in view of the stated First Object of the Theosophical Society, which is in direct opposition to the racial policies of the Italian Government, it would be quite impossible for any Italian theosophist, or any group of such, to retain membership in the Adyar T. S., which is international in scope.

Up Against a Stone Wall

That is just what the Italian theosophists face. If permitted at all to form a national society this would have to be free of affiliation with any international body, and would not be permitted to express itself openly as adhering to the First Object of the T. S. This is a matter which is wholly independent of the question whether Signor Castellani and his colleagues do or do not accept the Mussolinian philosophy. If they do not they would be risking their freedom in saying so. Martyrdom may be beautiful at times, but in a land where minorities are ruthlessly suppressed it is preposterous to imagine that a small group—the membership of the Italian Section is at last report 362, with 78 lodges—can effect anything by setting itself up against the law of the land. There is much in Theosophy besides the conception of Universal Brotherhood, and it might still be possible to work together on such a basis, thus keeping the lamp of the Ancient Wisdom still burning however feebly until such time as the Dictator, or whoever succeeds him, may allow more freedom. By open opposition the very name of Theosophy is likely to be brought into disrepute and all activities of a theosophical name or nature might be prohibited.

There is, then, so it seems to me, no course open for the Italian Section but to surrender its charter from Adyar for the time being. If this is not done without further ado, force would be brought to bear on it, with possible confiscation of its properties. One would think that Dr. Arundale, who claims to be under the guidance of the Powers Above, would recognize the situation and accept it with regrets and with all charity towards those compelled by force so to act.

Arundalian Bull in a Theosophical China Shop

Does he do so? Read his annual presidential address before the Benares Theosophical Congress of December 26th, published in the January *Theosophist* (p. 246). Signor Castellani's letter to Dr. Arundale above quoted is dated October 7th and must therefore have been in the hands of Dr. Arundale long before composing his address. Does he intend to accept Signor Castellani's statement that the Section is recommended by its Executive to yield to an irresistible force and to attempt to carry on within the restrictions imposed by the State? No, he does not. On the contrary, with honied and luted words which to a careful reader do not conceal what is behind them, he not only incites to rebellion against the law, the propriety of which may or may not be justifiable, but he proceeds much further. Announcing that public acceptance of the Three Objects is compulsory, he proceeds to reading out of the Theosophical Society those who are forced to act as they are doing. He not only speeds the parting guest, but does it with a kick. He announces:

"I have appointed one of our trusted members to become my Presidential Agent in the event of the disruption of the Italian Section, so that out of the old a new body may emerge, a new Italian Section, or perhaps the continuance of the old, to hold all the properties which a body not accepting the Society's three Objects or any official relationship with The Society has no right to hold. I must do what I can to maintain in Italy a Section of our Society—it is the least I can do in Italy's service."

Who's Dictator now! Condemn Hitler for seizing the property of the

German or the Austrian theosophists, and do the very same thing, for it is just that, when it suits the purposes of Adyar! And this is what Dr. Arundale calls "Universal Brotherhood without distinction of race, creed, caste or color." It looks like robbery, pure and simple, of those Italian brothers who are struggling against adverse conditions and who may have accumulated some small means for prosecuting their work, under the pretense that it is to be held for the benefit of some future Italian Section which the Doctor knows well enough, if he believes the clear statement of Signor Castellani, cannot legally exist under the law of the land. It would be difficult, without verging on the obscene, to find words to describe the entire unbrotherliness, the shabbiness, of such an attitude. One has not forgotten the behavior of Dr. Arundale's "President-Mother", Mrs. Besant, in canceling the charter of the Sydney Lodge and then attempting to grab its property, then valued at about \$300,000, in the name of Adyar. We commend to Dr. Arundale, who is a Christian Bishop, the reading of the parable of the Good Samaritan. For instead of helping to heal the wounds of the Italian theosophists, he proposes to rip them open still wider—and to rob them of what they have left—and that in the name of the Masters!

Attention is called to a letter of Mr. A. E. S. Smythe, Editor of *The Canadian Theosophist*, to Signor Castellani, published in the December issue of that magazine (p. 319), in which I fully concur. A copy of this can be had for ten cents coin (not U. S. stamps) from 33 Forest Avenue, Hamilton, Ont., Canada.

The Critic Starts its Twenty-Sixth Volume

The Editor modestly calls attention to the fact that this issue begins the twenty-sixth volume of the *Critic*. In fact, that means rather more than twenty-five years of stormy existence, for, as may have been noted, while it aims to be published every month, it has often had to double up because funds were lacking to publish regularly. That it has lived so long is a source of gratification to the Editor, who has had to contend, not only with lack of funds, and with having to pursue the to him very unpleasant task of begging, but with endless animosities from those whose clay idols were exposed, or who think that error is best combated by paying no attention to it and allowing the deceived to continue to be deceived. At the same time it has not hesitated to give credit where credit is due, and to defend those who are unjustly attacked.

It proposes to continue exactly the same policy in future, and asks its readers to remember that to the extent that they are willing to lend it financial support, to that extent it will succeed in its task of supplying a wholly independent, even if small, review which places Truth and spiritual honesty above all considerations of expediency. It has outlived many a publication which placed expediency above Truth, and it is up to its readers—and this means you—to help it to continue.

An Old Brand of "Chemistry" Revived

The well-known journal, *The Occult Review*, of London, often manages to pull some strange fish out of the not altogether limpid waters of occultism. And for this we must be grateful, for perhaps the best way to have an ignoramus expose himself is to let him parade in some public print. When I use the word ignoramus I do not necessarily imply charlatan or impostor. I mean the person who attempts to discuss matters of a rather complex nature in which he has had no adequate preparation or training. At present I have in mind only the field of chemistry, of which I may modestly claim to know something, having spent thirty years in daily laboratory work and research, from student days to responsible official positions under Government. That's why I have a keen scent for the preposterous in this special field.

The subject of the old alchemists has been often enough discussed and it would be quite out of place here to say more than that while some of them were undoubtedly charlatans, the more renowned were just as scien-

life in their ideas, according to the knowledge which they had, as are the chemists of today. Anyone familiar with the historical development of chemical discovery and theory knows what a slow process it was, and can feel only respect for the efforts of the better alchemists to uncover nature's secrets and to discover means of helping humanity. One reads with sympathy of their attempts to effect the transmutation of metals, to discover an elixir of life, a philosopher's stone and other dreams, and as far as one can interpret their to us strange nomenclature, their commingling of observed facts with philosophical speculation, one can often discern the defects of their methods and why they were so often deceived. And I have myself had my own lessons in the case with which a fair expert can deceive himself. I cite one shocking lesson, a case where I imagined that I had discovered a new and interesting organic compound and after spending not a little time found it to be nothing but common gypsum, calcium sulphate, which I might have done in five minutes had I been more on my guard.

There are today a few persons who attempt to perform "alchemical" feats in the laboratory who show the moment they put their pen to paper that they have not taken the time to learn what's what and what isn't what in chemistry, and who rush into print in some journal of occultism which accepts what would be turned down by any reputable chemical publication as being mere schoolboy's blundering.

Those obsessed by the alchemical bug delight in talking of the "essence of metals", something which, while not actually the metal itself, consists of something which gives to the metal its characteristic properties. Several years ago two well-known hack writers on occultism, the Ingalese pair, in fact, took it into their heads to carry on laboratory experiments in this direction and announced that they had succeeded in isolating the active essence of copper as an oil. Here they had the principle of euprosity apart from the copper, just as one might separate and put into bottles the principle of chalkiness from chalk, of bonosity from bones, of hardness from the diamond, or sneeziness from pepper. No details were given, but it was quite apparent that they had used some solvent in their experiments, and having separated it again, had taken it to be something extracted from the copper. Nothing more was ever heard of their purported "discovery".

The latest thing along the same line is an article in the January, 1939, *Occult Review* (p. 29) on "The Secret of Alchemy Rediscovered", by one who very prudently signs himself "Melchior", but who, so the Editor assures us, "is very highly spoken of by well-known figures in the occult and political worlds." This is important, for, as everybody knows, prominent politicians are often regarded as competent judges of the ability of a claimant in a scientific field of which they know absolutely nothing. Get the endorsement of a prominent politician and your reputation is made. Melchior says that "the details of the processes mentioned, some of which took months to complete, he does not feel at liberty to disclose at the moment, since they were entrusted to him after a long period of preparation, by certain guiding powers."

Re these "guiding powers" what they may be, "spirit of health, or goblin damn'd", Melchior claims to have succeeded in extracting from metals by "a subtle process of digestion and distillation, the great Essence. A white water, which yet has no kinship with ordinary water, it is very volatile and consequently boils at a very much lower temperature than ordinary water or alcohol." Further, "it comes over as a volatile gas remarkable not only for its unusual scent, which is unlike any other I have come in contact with, but also for its great power, as it distils over under such tremendous pressure that great care must be taken lest the pyrex glass retorts and receivers be blown to atoms. This volatile gas condenses into that universal spirit of nature which has been called by alchemists Aqua Benedictus, Water of Paradise, and Spirit of Mercury." Just what Melchior had in hand cannot be learned in the absence of

greater details, but there are plenty of well-known organic and inorganic liquids of a peculiar odor which boil much below water or alcohol, and which might have been generated from some solvent or mixture of solvents used. The old alchemists had but little acquaintance with the methods of chemical analysis later developed and the identification of products was largely a matter of guesswork. They were to be excused for this reason, but not so modern experimenters. Melchior's extremely volatile liquid should have been subjected to an elementary analysis by a competent chemist before flowering forth in speculations about universal essences. No evidence is given that this was done. Had it defied the skill of an expert analyst it would have been time to talk, and you may bet your hat that Melchior would have been delighted to say so.

Of course I do not pretend to say what the volatile liquid was, but, by way of suggestion, let us suppose that he dissolved his metal in an excess of sulphuric acid and alcohol and had then distilled the solution. He would have obtained ordinary ether, the familiar anesthetic, which answers his description exactly, and in the formation of which the metal itself would have played no part.

That transformations of metals in small amounts are now daily effected by high voltage electronic bombardment is established, but this cannot be used in support of the supposed transmutations claimed by the alchemists. These modern methods could not by any possibility have been available to the alchemists, while it is perfectly obvious from what we know today that no experiments made in crucibles, retorts or furnaces could have effected such changes.

Melchior says he is starting out to prepare the essences of iron, copper, mercury, silver, antimony, which he proposes to use medicinally. In fact, he knows their medical properties beforehand, and expects to have thereby a "perfect system of medicine." He is also about to produce the "Elixir Vitae and Philosopher's Stone" by "unfolding the metals to a still further degree" and is writing a book on the subject, a copy of which I shall certainly procure if it doesn't cost too much. Who knows? I may have to unlearn all my chemistry. Meanwhile it is quite obvious from what he has so far vouchsafed us, and from the terms which he uses, that he had no real training in chemistry and has been dabbling with chemicals without eliciting the help of a competent chemist. One can follow that course for years without getting anywhere beyond the bog of medieval metaphysical speculation. All the same, our thanks are due to *The Occult Review* for presenting such articles now and then, which however, might well be relegated to a comic section.

Related to the claims of Melchior either directly or indirectly, is an article in the same *Occult Review* (p. 37) by Sir Dudley Myers, O. B. E., on "Guidance", according to which nearly every worthwhile idea occurring to man—and may we say, worthless ideas also?—proceeds from spirits. This is of course not a new conception, but what is of interest here is his statement (p. 41) that "there has been worked out on the other side a complete system of medicine from metals which is calculated to raise the race to a physically higher standard than has ever been achieved." This also involves the production of "lost Elixirs." We are told that the spirits are rather chary about giving out this information, which will be imparted only to those who will not use it for commercial exploitation. This means Sir Dudley. This is as interesting as the late Dr. Carey's "salts of the zodiac", a particular salt to be taken according to your zodiacal sign and a sure cure for every ailment from appendicitis to worms.

In connection with pseudo-chemistry my attention was drawn to an article in the December *Theosophical Movement* (p. 18) on "Scent Photography", which illustrates the disposition of occultists to make mystery where no mystery exists. Smell is a psycho-physiological phenomenon, just as is sight. Why a particular chemical does or does not affect the olfactory nerves and through them the mind is an unsolved problem. But

there is not the slightest evidence that there is a principle of odor apart from the molecules of the odoriferous substance. That odoriferous particles, like those of musk, do not pass through the walls of a glass vessel despite their extreme "tenuity" is scarcely more mysterious than that airplanes, despite their infrequency, cannot pass through an ordinary window. The quotation from *The Secret Doctrine* (Vol. I, orig., p. 565; Besant rev., p. 616) was not written by H. P. B., but by Mrs. Bloomfield-Moore, an excellent Philadelphia lady as ignorant of physics and chemistry as a babe, who was quoting the notorious mystic-impostor John Keely, of the "Keely Motor". It is to be regretted that such crude speculations should have been included in *The Secret Doctrine*. The story that a grain of musk does not appreciably lose weight after years of emanating its characteristic odor, even if true, proves nothing unless one knows the delicacy of the scales employed. As for "photographing scent", what was done was simply to photograph the effects of alteration of surface tension in the mercury caused by volatile substances, and evidence is not given that non-odoriferous vapors would not produce similar results. The scent itself was not photographed. This subject of scents was more fully discussed in the *CRITIC* of January, 1933.

With all respect for the several writers referred to, it is highly desirable that those who attempt to write on such chemical subjects either take the time to acquaint themselves with modern chemistry, or at least to submit their lucubrations and their haphazard experiments to examination by a competent scientist, before making statements which tend to cast discredit on occultism of a really worthy sort.

Back to Blavatsky!

Editor's Note.—The following, by Albert E. S. Smythe, Editor of *The Canadian Theosophist*, occurs in a volume of poems by him entitled *The Garden of the Sun*, published in 1923, but now out of print.

A Revival

Once more the message our Light Bringer spoke,
The great Heart Doctrine, sifter of men's souls;
Once more the power that drives, inspires, controls;
Once more the sword that strikes the master-stroke;
Once more the faith that moves the pilgrim folk
To seek within themselves the ancient scrolls
Of Life and Change, and all between the poles
Of Dark and Day since first the cosmos woke;
Once more the Old Lion of the Secret Lore
To rend the false and make the true appear;
Once more the Master's Word, serene and clear,
With judgment just to measure out the score,
To point the Way that all may reach the Door,
And, understanding Love, abandon fear.

Theosophical Youth Movement

Reference has been made several times in the *CRITIC* to a group of young theosophists in Australia who desired that the World Federation of Young Theosophists, Headquarters Adyar, should liberalize its policy to the extent of admitting young theosophists not members of the Adyar T. S. on an equal footing with the others. The suggestion was not only ignored, but was not admitted to discussion at the Convention by Mrs. Arundale, President of the Adyarite Young People's Federation. In fact, it would appear from correspondence coming my way that the young Australians met with an icy-cold reception coupled with what could almost be called insult. It is perfectly obvious from the literature issuing from Adyar that the prime object of the World Federation is not to teach Theosophy, but to secure members who will work for the Adyar T. S. and the glory of the Arundales. A cardinal principle of Adyarism is to

refuse to recognize the existence of any theosophists who do not write F. T. S., Adyar, after their names. Dr. Arundale tells us (Jan. *Theos. World*, p. 29) that: "The older I grow the more important I feel myself to be to The Theosophical Society." All of the editorial efforts, as manifested in the Adyar journals, are obviously directed towards making the members take the same view, and apparently with great success. It is not surprising therefore that young theosophists who do not accept this attitude, and who think that it is Theosophy, not persons or societies, which count, should be shown the door. The actual result of this spirit has manifested itself in the case of the Australian young theosophists mentioned, who have associated themselves with the Point Lonsdale T. S. and have a flourishing lodge which does not demand that they shall be sycophants.

With the deepest interest in the theosophical youth movement, it is to be deeply deplored that an organization as large as the Adyar Society should deliberately work towards making the study of Theosophy among the young a matter of personality and society worship, and apply blinders to all who would naturally seek a broader outlook.

If you are interested in a youth theosophical movement which believes in Universal Brotherhood without distinction of race, creed, caste or color—or societies—you can get some interesting information by writing to Mr. Clive W. F. Bellgrove, 32 Prospect Hill Road, Camberwell, Melbourne, Australia.

"Unmerited Suffering and Karma" Again

My excuse for coming back to the subject of karma—a topic on which so many words have been spilled and so much nonsense written—is the receipt of a pamphlet by Oscar Ljungström entitled *Karma in Ancient and Modern Thought*, which was apparently printed for private circulation. Mr. Ljungström, it may be remembered, was a resident of Point Lonsdale and had the duty of preparing a series of "Graded Lessons in Theosophy". All went smoothly until he reached Lesson No. 13, in which he defended the view that there is such a thing as "unmerited suffering", that is to say, suffering which is not the result of previous misdeeds. This was a bit too much for the high Lonian authorities who held the view that any sort of suffering, no matter of what kind, is karmic in its nature, being caused by some wrong doing of the victim in this or past lives. Mr. Ljungström stuck to his guns with the result that Lesson No. 13 was never officially published, and Mr. Ljungström, whether wisely or not, went abroad. It was, however, privately issued by the writer himself, and led to a controversy of which it might be said that his opponents replied with a barrage of words which only obscured the real issue and would have taxed the patience of a Job. It was very entertaining. Mr. Ljungström's Lesson No. 13 was reprinted in the *Critic* of Sept.-Oct., 1934.

Mr. Ljungström pointed out that H. P. Blavatsky, basing her statement on what she was taught by her Master, asserted most positively that suffering is not always due to past misdeeds and may therefore be karmically speaking sometimes "unmerited". The idea that it is invariably merited seems to be a comparatively modern invention, based on the logical fallacy that because all misdeeds eventually lead to suffering, therefore all suffering must be due to past misdeeds, a fallacy which one would think any school child could detect. The extremes to which this idea has been carried is surprising. The some 15,000 men, women and children killed in the recent Chilean earthquake were gathered together in that region because they had been naughty and had to be killed for it. Presumably the rats, mice and cockroaches and other animals which suffered in the same disaster were there for like reasons; they too had been naughty and had to suffer the consequences. It is really heartrending to think how wicked all of these people and animals must have been to

have gathered over an earthquake center—and all equally wicked, for they suffered the same karmic retribution—when others, probably equally bad, chanced to locate in a place free from seismic disturbances, and so went scotfree. Earthquakes, some would have us believe, are caused by the evil thoughts of men. Presumably earthquakes occurring at the bottom of the ocean, and there are such, are due to the evil thoughts of the fishes, or their past sins. In short, the whole conception seems to me to be so utterly absurd that it can be defended only by those who have no notion of things as they are, and by a torrent of words which finally prevent the reader from knowing whether he is standing on his feet or his head.

So I am glad to see that Mr. Ljungström has again come out in defense of common sense, a trait all too often lacking among occultists, who are intent in making mystery where no mystery exists.

I have no time or space to review Mr. Ljungström's pamphlet fully. There is one point on which I would disagree with him. If I understand him rightly, his view is that karma is administered by conscious beings, from Lipika down to entities of a lesser intelligence, and the latter, being imperfect, are imperfect in their work; with perhaps the best of intentions they may impose punishment where no punishment is due for karmic reasons, and so there results the ill-balance of karmic retribution and much undeserved suffering, while there may also be undeserved karmic rewards. But nevertheless on the whole the accounts balance, an average is maintained which is the law of karma.

This is a view I cannot share. I am not prepared to believe that any outside entities inflict punishment or distribute rewards. It is too much like the old idea, still held by some, that the planets move around the sun because they are pulled or shoved by angels acting exactly according to the well-known laws of gravity, or that the colors of flowers are imparted to them by fairies with paint pots. Karma, I take it, is a universal law in the moral world like the law of gravity in the physical world, entirely automatic in its action. He who does evil degrades himself and ultimately suffers thereby, just as he who leads a dissipated life suffers physically for it. This is sound Buddhist doctrine at least. Avenging angels may be relegated to the dust bin of unproved superstitions.

All this may be looked on as terribly heretical and damnably pernicious. Doesn't the Great Doctor This or the exalted Mrs. That say otherwise? You are just a dog barking at the moon.

I turn to a recent book written by the eminent authority on Tibet, Madame Alexandra David-Neel, *Buddhism: its Doctrines and Methods*, translated from her original French work, *Le Bouddhisme, ses doctrines et ses méthodes*, published in 1936, a chapter from which, "on Karma", is reprinted in the Nov-Dec., 1938, and Jan.-Feb., 1939 issues of *Buddhism in England*. The use of the word "Karma" instead of the more familiar "Karma" comes from the French edition and should be pleasing to Lomaites. It is a learned discussion of Buddhist views on karma, too metaphysical, perhaps for those who like myself dread being entangled in a bog of speculation. It is quite clear, however, that the generally accepted Buddhist view not only denies that all suffering is karmic, but also maintains that karma is not administered by outside entities. In reviewing this chapter Mr. Christmas Humphreys, President of the Buddhist Lodge, states the latter in a nutshell. He says: "No Being rewards man for his good or evil deeds, but the deeds themselves affect for good or ill the mind which prompted them. Hence the saying that a man is punished by, not for his sins."

I quote from Madame David-Neel's chapter, In the famous Buddhist classic, *The Questions of King Milinda* (about 200 B. C.), still in favor, the Buddhist sage Nāgasena answers the questions of the King. In reply to one question Nāgasena says:

"It is not true that all suffering comes from the Karma. The bile,

the fluids of the body, their combinations, the variations of temperature, the action of external agents, etc. . . . can produce suffering. Thus those who affirm that the Karma is the sole cause of suffering uphold an error. . . . The number of events which are produced by Karma is small in comparison with those which other causes engender."

Madame David-Neel adds by way of comment:

"We should perhaps see in this dialogue the desire to react against the idea which made many people see in the sick, the unhappy, the victims of any sort of ill-fortune, guilty individuals who were expiating their past faults."

"This conception has not disappeared in India. One still meets orthodox Hindus who hold to it. With the utmost seriousness they will declare that to build hospitals, to give alms to the poor, or in any way to relieve suffering, is to go against the Law of Karma which produces this suffering. Some will even go so far as to affirm that such well-doing is harmful to those relieved by it, because in mitigating their sorrows or freeing them from suffering we retard the effects of their expiation."

Madame David-Neel designates such ultra-karmaites as "unlighted bigots" "who are obstinately attached to their cruel beliefs." Such views are held by some theosophists right here in America. I have read them in one of the leading theosophical journals, now happily extinct. At best it may be said that such persons accept this view only where others are concerned. Let them get ill or meet with an accident and they are just as ready as anyone to call a doctor, to take medicine or go to a hospital. They are to be classed with those sentimentalists who loudly denounce experiments made on a few animals in pursuit of knowledge which will relieve human suffering for all time to come, but who do not hesitate to kill by painful methods such animals as get in their way and interfere with their comfort.

The subject of karma is complicated enough and seems to have an irresistible attraction for some people. It is quite enough to see that the law of evolution results in those who do evil ultimately suffering through spiritual degeneration, quite automatically, while those who do good ultimately grow spiritually, also automatically, without attempting to unload on karma the idea that all suffering is due to misdeeds and is a punishment therefor. This view is, I believe, incontrovertible, and I express my thanks to Mr. Ljungström for keeping at it, and wish he could command a wider audience.

We have left a few of Mr. Ljungström's "Lesson No. 13" which, with other matter pertinent thereto we shall be glad to send for the postage while they last. The pamphlet above referred to may be had for 50 cents from him at Trädgårdsgatan 17, Lund, Sweden.

At the Periscope

Latest News in Brief.—*Theosophical Quarterly* (New York) suspends publication; retires to "forest."—Dictator Arundale cancels charter of Mrs. Kamensky's T. S. outside Russia.—Canada bans astrology from radio.—Arundale grabs property of unfortunate Italian Section, T. S.—Hitler right and Arundale wrong about German swastika.—Adyar to prepare biographies of Besant and Leadbeater.—Gigantic earthquake in Chile inflicts karma on 15,000 sinners.—Australian young theosophists, rebuffed by Adyar, turn to Point Loma.—Adyar *Young Theosophist*, organ of World Federation of Young Theosophists, Adyar, in difficulty because of indifference of members; gets only 268 subs. from 30,000 T. S. members.—L. W. Rogers returns to lecture field; hully for you, L. W.!—Miss Clara Codd, popular T. S. lecturer, becomes Gen. Sec. South African Section.—1939 Fraternization Convention at Detroit, Sept. 2, 3.—Restless A. P. Warrington with wife returns to Adyar.—Arundale thinks Chamberlain a man of "frank guilelessness"; blames "Dark Powers" for

Munich affair.—Jinarajadasa, long in South America, sets foot in Miami and then scoots to Puerto Rico on way to England.

Leadbeater Still Haunts Old Abode.—It will be remembered that the Australian T. S. (Adyar) acquired for the use of the late C. W. Leadbeater a palatial mansion in the suburbs of Sydney, known as "The Manor". Here he reigned in regal splendor for several years, surrounded by his followers, human, angelic and feline, till circumstances led him to remove to other parts. The Manor, however, remained in possession of the T. S. under the trusteeship of Mr. Jinarajadasa. In the October-November *Theosophy in Australia* (pp. 16-18) Mr. Geoffrey Hudson makes some statements which every faithful Adyarite should know, or at least believe. We learn that Mr. Leadbeater, now dead, still haunts the place with "his personal presence"; that it is "a specially selected Centre of the power of the Masters of the Wisdom, unique in the outer world"; that the other chief centers are primarily Adyar and then Huizen in Holland, the latter being, as well known, a center for making the T. S. Liberal Catholic. It is specially linked up with Shamballa and "by both superphysical and physical means in the inner worlds a descent and radiation of tremendously powerful forces is continually occurring at the Manor. We who live here are perpetually within the play of this power as doubtless every single one here knows. In addition to the supervision of C. W. Leadbeater himself, this inner aspect of the work is in charge of a Great Angel. . . . The most obvious outlet at the physical level is the local theosophical work especially that of the Blavatsky Lodge and the whole Australian Section. With this we esotericists naturally include the work of Co-Masonry and the Liberal Catholic Church." And much more, all of which serves to illustrate the fact that the Liberal Catholic Church is still trying to undermine Theosophy, and more, that it is being ably assisted by Mr. Hudson. It is to be hoped that the Manor is well provided with lightning rods, for some years ago these "tremendously powerful forces" descended with such violence on the Liberal Catholic chapel in Sydney that the place was pretty badly smashed up, while another L. C. church in Holland was burned to the ground. The theory of the faithful was that black magicians had broken into the Masters' powerhouse while the latter were on vacation.

He on Your Guard!—A contributor to *The Canadian Theosophist* (December, p. 334) tells us of one "Dr. Murdo MacDonald Bayne, M.C., Ph.D., D.D., who has been lecturing in Toronto on "Mysterious Tibet". He claims to have visited Tibet, to have contacted a number of lamas, and to have received instruction from a "Master". He tells his audience that while they have long been seeking "Truth" and have never found it, he has it ready at hand. He offers a course in tuning into the mighty Cosmic light, which will cost you only \$15.00 for the four lessons which, as stated in his prospectus, "The Masters' Course of Instruction", will enable you to "(1) establish abundance and make lack disappear; (2) establish success and make failure impossible; (3) establish health and eliminate disease; (4) establish true happiness, confidence, personality, friendship, love and popularity; (5) put into operation the infallible laws which will get you the things you have striven for all your life." Only think! All these at the trifling cost of \$15.00. It is remarkable what fascination the word "cosmic" has for suckers. Just run in the word "cosmic" and a bit about radio and they will flock to the teacher like Japanese beetles to a pot of geraniol. "Baron" Persen worked this racket, so did Pelley of the Silver Shirts and the Ballard's, to say nothing of others. And it still works, attracting the dollars. This man Bayne seems to be a new arrival in the field of exploitation. Real Masters, whether in Tibet or elsewhere, are not interested in helping people to get material things for themselves, and one of the surest evidences that a teacher making such a claim is fraudulent or deluded is this very thing. There is, of course, no objection to telling people how to make proper use

of their faculties, but it has nothing whatever to do with following the Path of the Masters.

A Gem from Dr. Arundale.—There is a very general impression that the threatened war in Europe was averted by Brothers Chamberlain and Daladier selling out Czechoslovakia and the honor of their nations to Brother Hitler. Not so, if we are to believe Dr. Arundale's closing address at the Zagreb Theosophical Congress. He said (*Ict. Theosophical News and Notes*, p. 6; *Nov. Theos. World*, p. 283): "Because of this Congress we have halted the nearer approach of war. Europe is safer for peace—a beautiful thought to take away." After such a service Brother Hitler should certainly permit The Theosophical Society to function again in Naziland; there is no knowing what further service it and the Doctor's talking machine might render.

"Frank Guilelessness."—"Mr. Chamberlain, says Dr. Arundale, "is an honest, upright gentleman. But the opposing forces were too subtle for his frank guilelessness. They won a victory for the forces of darkness" (*Jan. Theosophist*, p. 250). Whatever may be thought of the "guilelessness" of the British Prime Minister—and I beg to differ with the Doctor—he can't beat the Doctor himself in this respect. Here he tells us that the Munich fiasco was brought about by the "forces of darkness" while recently he claimed that it was due to the thoughts of those attending the Zagreb Theosophical Congress (see note in this Periscope).

What Stopped the War?—The Zagreb Theosophical Congress, says Dr. Arundale (*Nov. Theos. World*, p. 283), though he is disposed to give some credit to Huizen and its bishops and theosophical thought shooters. But it appears that he is wrong. According to an editorial in the *January Ancient Wisdom* (p. 82) the aspect of the planets at the time of the disgraceful Munich Conference was such that a war just couldn't have happened no matter what was said or done. Instead of giving in to Hitler Messrs. Chamberlain and Daladier might have fallen on him and punched his head and it is most regrettable that these two gentlemen were not versed in astrology or they might have known that it was needless to budge an inch with the dictators. Incidentally it is of interest to note that that high authority on astrology, *Raphael's Almanac*, in its 1938 issue, makes no mention whatever of what happened to Czechoslovakia, while the 1939 issue, published over a month before the Munich fiasco of September 30th, is equally silent on the subject and on the contrary tells us (p. 57) that "Czechoslovakia will surmount her difficulties within two or three years at the most..." Apparently the chief value of astrology is to afford an income for printers and horoscope makers. It should be kept out of Theosophy.

Dr. Arundale and the Nazi Swastika.—In the September Periscope I called attention to a protest addressed by Dr. Arundale to Messrs. Hitler and Goebbels (*Sept. Theosophist*, p. 453) that the Nazi swastika turns the wrong way and that this is bad for Germany. Dr. Arundale got no reply, but is satisfied in having done his duty. My trust in the Doctor's learning was so great that I looked no further, but now, on looking up the swastika in *The Secret Doctrine* I find that Hitler is right and the Doctor wrong. Turn to *The Secret Doctrine*, Vol. I, original ed., p. 5; Besant ed., p. 34; Vol. II, original ed., pp. 29, 99, 101, 558; Besant ed., pp. 33, 104, 106, 589) and you will find the swastika pictured just as the Nazis have it, with the top wing turned to the right. Nowhere does it present the swastika as Dr. Arundale would have it. On the contrary in the seal of the Theosophical Society as presented on the covers of the various volumes of H. P. B. published by the Adyar Theosophical publishing concerns, by the Point Loma T. S. and by the United Lodge of Theosophists (Los Angeles) and even on H. P. B.'s original *Secret Doctrine* and *Key to Theosophy*, published in 1888 and 1889, it turns to the left. Nothing can be found in *The Secret Doctrine* indicating that one form is more holy than the other. The discovery that H. P. B. and Hitler

are wrong is to be credited to Dr. Arundale.

Dr. Rogers Returns to Lecture Field.—I am glad to report that Mr. L. W. Rogers is returning to the lecture field (Feb. Amer. Theos., p. 42). Mr. Rogers, who is unquestionably the biggest asset of the American Section, T. S. (Adyar) retired in 1937, pleading advancing age and the desire for more time to study and meditate. The old warrior was, however, not content with doing some local lecturing and meditating on divination by tea leaves and the like, and is going at it again with the difference that he will spend a much longer time in each locality. While not a profound theosophical scholar, and from my standpoint too attached to the Leadbeaterian cult, his ability to present the elements of Theosophy to the public is probably unsurpassed, and it is a cause for congratulation that he now proposes to keep at it as long as he is "physically and mentally able to do it." I like that. Jungle Theosophy clearly does not appeal to him.

Dr. Arundale Enters the "Forest Period".—It is an ancient Hindu custom, when a family man reaches the age of sixty, for him to renounce family life and retire into the forest, there to meditate, to practice yoga and to fight the bugs and snakes. The arrival of Dr. Arundale's sixtieth birthday leads him to talk of this forest period and affords him an exceptional opportunity to talk about himself (Jan. Theosophical World, p. 1). Apparently he feels old age creeping on him and is disposed to devote more time to meditation and yoga, and he has developed a special system for this purpose. As an example of a man's turning his inside skinkside, who likes to do it and who thinks everybody wants to witness the performance it is really an interesting and instructive article. It is inferred, however, that he does not really intend to go into the jungle, which is to be commended, for how could he be spared by the faithful adorers? How could he leave Rukmini? How could he abandon the great and glorious Adyar? It is earnestly to be hoped that until the fiery chariot comes over from Shambulla and carries him off, he will be satisfied with the big Banyan Tree as a forest. The December and January issues of *The Theosophical World* are interesting as affording a shocking example of the degeneration of the T. S. into personality worship. Incidentally the Boswellian Mr. Davidge sings his paeans of praise of the Doctor; the Doctor gave away over a thousand presents to everybody from the Manager of the Publishing House to the man who milks the cows, while a native musician played the clarinet for 2½ hours before an unbored audience. Arundale Day is getting to be of greater importance every year.

What He Wants to Do.—In the January *Theosophical World* (pp. 24-35) Dr. Arundale outlines his various plans for the advancement of Adyar and The T. S. I regret that space is lacking even to mention his many ideas, and without doubt many of them are of great value. I note only that he wants to organize a "Besant and a Leadbeater Biography Group" which will collect material for biographies of these worthies. He himself would edit Besant while Mr. Jinarajadasa would be asked to handle the Leadbeater end. A biography of Leadbeater issuing from Adyar would be wholly worthless except as a sample of literary misrepresentation written to fool the lambs. Let's have it and see how that psychic monstrosity would be handled. As Mr. Leadbeater, according to Geoffrey Hodson, is still hanging around the Mosman Manor at Sydney he might be persuaded to write it himself. I note that "a group to guard and cherish the animal life of Adyar" is wanted. This might look after the comfort of the scorpion which stung Mr. Wood one evening. As Adyar maintains a dairy, which means cows with calves, one wonders what is being done with the bull calves, or whether some occult method has been devised for producing only females. Are the young bulls sold to butchers or found comfortable homes in the country? This is a mystery on which Adyar is prudently silent.

An Arundelian "Spearhead".—Says Dr. Arundale (Dec. Theosophist, p. 189): "There is nothing more wonderful than to have the pure gratitude of the mineral kingdom." This reminds me of a statement by C. W. Leadbeater that a certain rock expressed its gratitude when the children cleared away their picnic rubbish and magnetized it by placing a ring of pennut shells around it. It's just wonderful. The Doctor adds that he always sends his blessing through Mount Everest, which is "so utterly impersonally impossible." "There is so much more", concludes the Doctor, "in the Theosophical philosophy than is dreamed of by the Illicit Theosophists." The above are samples. But don't get scared; they are not Theosophy; they are just Adyarosophy.

"Theosophical Quarterly" Suspends Publication.—The Theosophical Quarterly, organ of the ONE AND ONLY Theosophical Society, with headquarters in New York, has announced the suspension of publication. This is the society of which Charles Johnston and several other brilliant writers were the moving spirits. The Quarterly was one of the best and most attractive theosophical journals published, but, like the society publishing it, was characterized by a narrow sectarianism which refused even to recognize the existence of theosophists outside its own group. All of these were, in its expressed opinion, "outside the Movement". As an example of lofty self-righteousness and pharisaical exclusiveness it was both instructive and entertaining. It did precisely what the other societies are doing, but in an evening dress fashion. It is stated, though I never tried it out, that attendants at meetings of this society were expected to wear evening dress. All the same, the Quarterly will be greatly missed by those who like to read highbrow articles. The excuse given for its discontinuance is that we have now reached the cycle of silence, the "silence" being probably the silence of those who at one time contributed financially to its support. We can imagine individuals going into the silence or, if you prefer, "the forest", but for a whole society to do this at once seems incredible.

Time for His Autobiography.—I learn from the December and January Theosophical World that Dr. Arundale celebrated his sixtieth birthday on December 1st. It was also celebrated by "the whole of our world-wide Theosophical Society, its 30,000 members, and many of his well-wishers in the outer world", so says Mr. Davidge, who speaks of it as "Sixty Years of Glorious Life", the word "glorious" being afterwards changed to "useful" by pasting a sticker over it. It is my sincere regret, as one of the 30,000, that I completely overlooked the date and so neglected to do puja. Sixty years is some length of time, and it is to be inferred that the Doctor, like Tsong-Ka-Pa, started his "useful life" at birth. After sixty years it is about time that the Doctor was writing his autobiography, as other celebrities are moved to do when they feel old age creeping on them and when the desire to talk about themselves seizes them. We want to know all about him; how he became an Arhat; how he became one of the Twelve Apostles of the Coming Lord Krishnamurti and Director on Earth of the World Religion and how he climbed into Nirvana and then climbed down again like Jack of the Beanstalk. If not too expensive I think I can afford to purchase the volume which should undoubtedly be a theosophical best seller.

Astrology in Canada.—The mania for astrology has increased so much of late that Canada, so I hear, has excluded it from the radio broadcasts. While agreeing that most of what passes as astrology is not only pure hokum, but tends to mislead those who would seek in the stars that which can only be secured by honest effort, and more, is largely based on the aim of extracting money from credulous people, one may question whether such a regulation is advisable. One must concede that that which has a palpably fraudulent intent behind it should be excluded, but that is a different matter from placing in the hands of an official broadcasting authority the right to decide what is or is not Truth.

Clearance Sale

The following slightly used books for 30 cents each, postpaid to any part of the United States (foreign, postage extra). Cash or stamps with order, or C. O. D. No credits. Original Prices in (). Please mention substitutes.

- Besant, Annie*—The Changing World (\$1.50).
 Doctrine of the Heart (\$0.60).
 Death—And After? (\$0.60).
 Evolution and Occultism (\$1.50).
 Hindu Ideals, bds. (\$0.75).
 The Ideals of Theosophy (\$1.00).
 The Immediate Future (\$1.25).
 Initiation, the Perfecting of Man (\$1.25).
 Introduction to "Science of Peace", pp. (\$0.30).
 An Introduction to Yoga (\$1.25).
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 The Laws of the Higher Life (\$0.75).
 London Lectures, 1907 (\$1.25).
 Man's Life in This and Other Worlds (\$1.00).
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 Thought Power; its Control and Culture (\$1.25).
Bells, G. H.—The Recitation (\$1.30).
Bevier, Isabel—The Home (economics) (\$1.50).
Saint Augustine's Confessions (\$1.25).
Subhadra, Bhikku—A Buddhist Catechism (\$1.00).
Binet, Alfred—Alterations of Personality (\$2.40).
Bird, T. A.—Hardware Window Dressing (\$2.50).
Birney, Mrs. T. W.—Childhood (\$1.00).
Boas, Dr. Franz—The Mind of Primitive Man (\$2.75).
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Bloomfield, Myer—Vocational Guidance of Youth (\$1.30).
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Bond, Fred'k R.—The Hill of Vision (\$1.75).
Bossuet—Devotion to the Blessed Virgin (\$1.00).
Bruckett, E. A.—Materialized Apparitions (\$1.25).
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Braddon, Claude—Episodes from an Unwritten History, bds. (\$0.50).
 The Beautiful Necessity (\$2.50).
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Bramwell, J. M.—Hypnotism and Treatment by Suggestion (\$1.75).
Boy Scouts of America Handbook (\$0.50).
Bray, R. A.—The Town Child (\$2.00).
Brigham, J.—The Banker in Literature (\$2.00).
Brackway, Z. R.—Fifty Years of Prison Service (\$2.00).
Brooks, R. C.—Corruption in American Politics and Life (\$1.25).
Brooks, J. C.—The Social Unrest (\$1.50).
Brommings & Ringwalt—Briefs for Debate (Debate Handbook) (\$1.25).
Broughton, Mrs. J.—Practical Dressmaking (\$0.75).
Brown, J. P.—The American Highschool (\$1.40).
Brown, M. W.—The Development of Thrift (\$1.00).
Brown, Laura N.—Scientific Living (\$1.50).
Brown, Grace M.—Life Lessons (\$1.00).
Brown, G.—Scientific Nutrition Simplified (\$0.75).
Brownell, L. W.—Photography for the Sportsmen Naturalist (\$2.00).
Bruce, J.—Animal Tracks and Tracking (\$0.75).
Bryce—The Gentleman's Dog (\$1.00).
Buchanan, Uriel—The Heart of Being, bds. (\$0.75).
 The Spiritual Life (\$1.00).
Buck, Dr. Jirah D.—The New Avatar (\$2.00).
 Modern World Movements (\$1.00).
 Constructive Psychology (\$1.50).

C. J. Ryan on Madame Blavatsky

If there is one thing I detest more than another it is writing book notes for the last three pages of the CURTIC. It hangs over me like a nightmare, and I'd rather write the rest of it three times over. That's why I have been derelict in calling attention again to C. J. Ryan's excellent book, *H. P. Blavatsky and the Theosophical Movement*, reviewed in the CURTIC of Jan.-Feb., 1938. This deserves a high place among the several biographies of H. P. B., and is also a history of the Theosophical Movement, seen through Point Loma eyes, and is about as impartial as can be expected of a confirmed theosophist. I advise substituting it for your morning meditation till read. Price, cloth, \$2.50; paper, \$1.75.

Before You Start Fooling with Alchemy

read *A Prelude to Chemistry*, by John Read, F. R. S. A sympathetic view of the old alchemy and its development into modern chemistry; a popular but thoroughly scientific book by a Fellow of the Royal Society and professor of chemistry in an English University. 328 pages and 103 illustrations from old alchemical books. \$5.00. You owe it to yourself not to be taken in by talk about "essences".

Manly P. Hall Gets Out a New Book

Besides his books appealing to common persons like myself, Manly Hall has a way of getting out de luxe editions of rare occult classics. His latest just announced, *Codes Rosae Crucis*, is "a secret instruction book, reproduced and completely translated for the first time; a new book about the Rosierucians", Colored plates and many illustrations, 112 pages, \$10.00 through the O. E. LIBRARY. I can't afford \$10.00 and so have not read it, but I have read and fully recommend the following by Mr. Hall (who seems too busy to gather a lot of titles fore and aft his name). They are all meat and no bones:

Words to the Wise; One of the best warnings against fake occultism. \$2.00.

Twelve World Teachers; The best brief account of the Great Teachers. \$2.00.

Questions and Answers; *The Fundamentals of the Occult Sciences*. \$3.00.

Genuine Letters of the Masters

Not all purported letters and communications from Masters can be regarded as genuine. The genuine letters have a quality which a careful student with discrimination and a sense of humor will recognize and which distinguishes them from others. A study of the following is the best protection against being misled by imitations and mere psychic productions. All from the O. E. LIBRARY.

The Mahatma Letters to A. P. Sinnett, ed. by A. Trevor Barker, \$7.50. 146 letters. Recognized as the most important theosophical book of this century.

Letters from the Masters of the Wisdom, Vol. I, ed. by C. Jinara-jadasa, \$1.25.

Letters from the Masters of the Wisdom, Vol. II, ed. by C. Jinara-jadasa, \$2.00.

A Master's Letter; *The Great Master's Letter*; 2 Bombay U. L. T. pamphlets, 6 cents each, more than one, 5 cents each.

"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.

Mahayana Buddhism—What Is It?

I call attention again to Mrs. Beatrice Lane Suzuki's *Mahayana Buddhism; A Brief Manual*, just published, which will tell you about the type of Buddhism prevailing in China and Japan. The only book of the sort in print; written at request of the Buddhist Lodge, London. See October-November CRITIC. \$1.25 from the O. E. LIBRARY.

Dwight Goddard's "Buddhist Bible"

Dwight Goddard, eminent American Buddhist scholar, has reissued an enlarged edition of his *Buddhist Bible*, a collection of some of the more important Buddhist scriptures. See June, 1938 CRITIC. It is a book I am really afraid of, for if I start reading it I forget everything else, even going to bed. \$3.00 from the O. E. LIBRARY.

The Hindu Scriptures for Everybody

Just published, a collection of the more important Hindu scriptures, suitable for everybody who cannot undertake extensive studies. Contains 30 hymns of the Rig Veda, the more important Upanishads, Barnett's translation of the Bhagavad Gita complete, with preface by Dr. Rabindranath Tagore. Pocket size, 95 cents, from the O. E. LIBRARY.

A Hindu Classical Dictionary

Students of Theosophy and Indian religions encounter many names and terms not to be found in (theosophical) glossaries. An excellent book to help them in this respect is Dowson'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.

"The Secret Doctrine" in Two Hundred Pages

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

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

Memoirs of H. P. Blavatsky

Mary K. Neff—Personal Memoirs of H. P. Blavatsky; the latest and most complete history of the life of H. P. B.; a compilation from earlier works and hitherto unpublished documents; \$3.75.

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

Alice L. Cleather—H. P. Blavatsky, a Great Betrayal; paper, \$0.50.

H. P. Blavatsky; Her Life and Work for Humanity; bds., \$1.25.

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

C. J. Ryan—H. P. Blavatsky and the Theosophical Movement; cloth, \$2.50; ppr. \$1.75.

In Memory of H. P. Blavatsky, by Some of Her Pupils; reprint of the original published just after her death; \$2.25.

Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

THE O. E. LIBRARY CRITIC

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

BY

The O. E. Library League

Vol. XXVI

January, 1939

No. 2

Yearly subscription, United States and Canada, fifty cents; foreign, two shillings sixpence or 52 cents. Single copies, five cents. Back (outlet) British postal orders and stamps, Canadian paper money and stamps accepted.

SHALL THE H. P. B. DEFENSE COLLAPSE?

I infer from correspondence of Mrs. Beatrice Hastings that her valiant defense of H. P. Blavatsky is not meeting with the encouragement and support she had hoped for. We all know how much more important it is for us to have a package or two of cigarettes or a box of face powder than to spare a shilling towards the defense of a greatly abused woman, H. P. Blavatsky, who literally sacrificed her life in helping little dunces like you and me. Some of us are willing to admit that we have received great benefits at her hands, benefits we could hardly have received in any other way. For this we believe ourselves grateful. But defend her? No. As one woman wrote me: "If the Masters want H. P. B. defended they are amply able to do it themselves without my aid; if they don't do it, it is because they think it needless." Now what do you think of that? This lady who claimed to be a theosophist was willing to take all she could get; but *give*? No; if she owes a debt to H. P. B. it is the Masters' business to pay it—a funny idea of karma, truly.

Of course we all know how poor many people are who would like to do much more than they are able to do. But there are some things which everybody can do. One is, to try to see what it means to undertake without personal financial resources a work which costs money, to sacrifice one's time and even one's health, as is the case in the present instance, just as it was with H. P. B. You should see this if your spiritual liver is not out of order, and give such encouragement as you can, and especially hold your tongue and refrain from circulating gossip and unfounded suspicions as to the motives of the one doing the work. I know something of such things; I know that whatever may be her failings nobody but a prime ass (male or female) could for a moment entertain the idea that Mrs. Hastings is prompted by personal motives of any sort. Financially certainly not, for a woman of established literary reputation and experience is not likely to pursue such a course for mercenary motives; she would know its hopelessness. And certainly not by undertaking the work of defending a greatly abused person with the almost sure reward of contempt on the part of a large part of the public.

Yet there are such, so I hear; there are so-called theosophists—they call themselves theosophists though nobody with a spark of discernment would call them such—who are not only indifferent but actually hostile and who let their tongues wag. Just what the mentality of such persons is is not my business to decide. I suspect that being too incompetent or too lazy to do anything themselves they are moved by a feeling of jealousy toward those who are competent and willing. What I would like to do is to hold up before such persons a magic mirror which would show them just what they are—dogs in the manger. We have a strong and nasty expression which may apply here—"to do one dirt".

The defense of H. P. B. cannot be effected by making complimentary remarks about her, by calling her the Messenger of the Masters and such

twaddle with which the theosophical journals are filled. That may go down with those who accept Theosophy as a Christian accepts the Apostles' Creed. But the fact is that we owe Theosophy to H. P. B. and that the public, for whom Theosophy is intended, looks on H. P. B. as a charlatan, and will therefore have none of her or her teachings. Those who are self-satisfied and who think themselves on the road to blessedness because they believe, but who will do nothing to help along are on the road, not to the heights to which Theosophy points the way, but to a sort of glorified selfishness which leads nowhere.

Perhaps these remarks will stir the ire of not a few theosophical pharisees. I hope they do; they are intended to do just that thing; a good attack of self-righteous indignation may end as a cathartic. Others, not self-righteous, but merely thoughtless, may see that they have been unintentionally neglecting a duty, the duty of repaying in what ways they can for benefits received.

Really, I have been astounded at the lack of interest. I have time and time again called attention to Mrs. Hastings' work and to the several H. P. B. defense books and pamphlets she has so far been able to issue with the aid of friendly theosophists. One might as well shout up the chimney to Santa Claus. Mrs. Hastings, in her faith that theosophists would be glad to have palpable evidence of the falsity of the charges against H. P. B. brought before the public, has gone ahead to the limit of her financial ability to carry out her plan. But there is a limit. Pamphlets cannot be printed unless the printer gets cash; cash cannot be secured unless the defense documents are sold, and an accumulation of unsold material offers little encouragement to proceed. If Mrs. Hastings fails in her attempt, what encouragement will there be for others to undertake it? If theosophists care so little for the reputation of the Founder of the Theosophical Movement how can the big public do otherwise than look on Theosophy as a creed held by visionaries who are spineless enough to take unreasoning credulity as a substitute for a love of Truth, and who can pass by on the other side of the road when they see their professedly honored Founder and Leader wounded by the attacks of slanderers?

"The Friends of Madame Blavatsky"; that is the name of the society started by Mrs. Hastings. Membership is one shilling (or twenty-five cents) or as much more as one is willing to donate, to be sent to Mrs. Beatrice Hastings, 4 Bedford Row, Worthing, Sussex, England. To save you trouble the CRITIC will be glad to receive and forward remittances accompanied by 5 cents extra for postage. A membership card will be sent in due course. A list of the Hastings defense documents so far published will be found elsewhere in this CRITIC.

Are You One of Them?

Editor's Note.—The following is taken from No. 6 of Beatrice Hastings' *New Universe*, a periodical published in defense of H. P. Blavatsky. I give it entire because it applies today to some of the theosophists who are willing to profit by what H. P. B. did, while declining to defend her. This issue of *New Universe*, as well as the preceding ones, can be had from the O. E. LIBRARY for 15 cents each, or direct for sixpence each from Beatrice Hastings, 4 Bedford Row, Worthing, Sussex, England.

It Could Happen Again

She sat all day and half through the night, very fat, very hot, often very ill, writing, writing, trying to enlighten their ignorant souls; and they took it for granted that she should do it all. Until Damodar came, she addressed envelopes and even toiled out to post them herself. Then Damodar sat up half the nights, taking some of the burden off her hands. They hurt her, those hands, being rheumatic, but the *Theosophist* came out every month with pages of the stuff that today delights writers and will be preserved by critics for all time. The pygmies poisoned her

existence. If she spent money, they wondered where she got it from; if she did not spend, they said that she must be making a good thing out of the fees and donations. When she was goaded at last to issue a balance-sheet, the auditors found that she and Olcott must have contributed some 19,000 rupees to the cause. Did that stop their venom? No. They turned up just the same, spying out something else; she never could see through them until they had damaged her considerably. If she remained silent, she must be guilty; if she swore them off the premises, even more guilty. If she clothed herself, she was extravagant; if she dressed anyhow, she was a slut. She could never do anything right for them. They said that she antagonised them. Not they, *her*, the Golden Goose! They went off to mischief; she went on, laying the golden eggs. From the first, some tried to jump the claim, loot the machine, form committees to break up her Society and start one themselves—and that went on to the end, one after another, from Hume to Kingsford, from Sellin to Coues, and more and more of them. What a story is yet to be written of all those raids!

At first, she used to complain a bit, tell them what a hell of a life she had to lead in order to keep the work going. They sympathised: "So sad to think of you with such a burden to carry. Do hope you will soon recover from your illness. I wonder if you would mind sending me the next *Theosophist* to enclosed address? I am going to the country for a few weeks." It was too humiliating to continue telling these people about her difficulties and so we only gather from a letter here and there how she grew nervous and worn-out, frequently left her home where there was some comfort and slept anyhow, and caught cold, and ate the wrong things at the wrong times and came back out of both pocket and health, to find a pile of letters waiting. They didn't care a damn. All they cared for was to get her to start them off in the mystical business. Some of them cashed in on the market she created and made a lot of money. They did not give the profits to the Cause, not it!

It is a rotten story and one would need a steady stomach to write it all. Those who never turned on her . . . a single hand would suffice to tick them off! Damodar was one of these, and the Masters took him.

The Trail of the Serpent

On a certain occasion not so very long ago a lady resigned from the Adyar Theosophical Society because of matters she had learned regarding the highly respected C. W. Leadbeater. I was taken to task by Mr. Sidney A. Cook, President of the American Section, in a very kindly letter charging me with having caused this lady's resignation and suggesting that now that Mr. Leadbeater was dead, would it not be well for me to let the matter drop. I replied—which was the truth—that I was in no way responsible for this, having urged her as strongly as I could do to continue her membership; and, further, that just as soon as the T. S. dropped Leadbeater I would be most glad on my part to consign him to oblivion.

The matter has been brought again to my attention by some correspondence of another person who, very recently, decided to leave the T. S. because of its defense of what may be briefly called the "Leadbeater Method", in other words, a method for gratifying one's sexual impulses without recourse to the plan provided by nature. Here too I urged the member not to resign, but without effect. The correspondence includes a letter from Mr. Cook to this member from which, as it is not marked private or confidential, I am permitted to quote. Mr. Cook says in part:

"What I do want to write to you about particularly is your apparent belief that the membership of The Theosophical Society is permeated with vice. I personally know many hundreds of members. I do not know of a single one whose conduct justifies the statement made by the member whom you quote. I think in this matter you are taking

too much for granted . . . "

I am really charmed with the delightful naivety of the above statement. I have no idea who the member referred to is, or what he or she said, but never having had any previous communication with the party addressed by Mr. Cook I am sure that I, at least, am not the responsible one. This much, however, is obvious. It is extremely unlikely that any member would make Mr. Cook his father confessor, or would behave before him in a manner calculated to indicate that he is an addict of the secret vice endorsed by Mr. Leadbeater. Such people very naturally keep such things to themselves. But "conduct" may be of various kinds. One sort of conduct consists in being personally virtuous as far as one's private habits are concerned. Another sort of conduct consists in openly endorsing or palliating such a breach of sexual ethics. Between practicing vice oneself and encouraging others to do so the dividing line is anything but sharp. In fact, I think that if anything the latter is worse.

Mr. Cook is certainly acquainted with several members, some of them high officials in the T. S. and E. S., who have deliberately stated, and their statements have been published in official publications, broadcast throughout the Society, that the "Leadbeater Method" of obtaining sexual gratification is not only permissible, but endorsed by psychologists and physicians, and that those who oppose it are "puritans" and the like.

Let us begin with the President of the Theosophical Society, Dr. Arundale, who concedes over his own signature (p. 1) that he is the editor of the 1937 *Adyar International Theosophical Year Book*, and who is therefore presumably responsible for its contents, publishes therein a biographical sketch of C. W. Leadbeater which tells us (p. 219, col. 2):

"In 1906, much acrimonious discussion was caused by the fact that when asked by certain youths for help in cases of sex difficulty, he had suggested measures which have since been recognized as admissible by medical authorities of the last two decades."

On page 37, col. 2 of the same official Year Book we read:

"Fellows in the U. S. A. took exception to personal advice in regard to sex difficulties given by Mr. Leadbeater in a few individual cases—advice which was twenty years ahead of his day and is approved by modern psychologists . . ."

The italics are mine in both quotations. As to the nature of the advice there need be no quibbling, as both Leadbeater and his youthful victims confessed it. And this in an official publication, mind you, the President of the Theosophical Society being its responsible editor. These two statements, issuing direct from the Adyar Headquarters, speak for themselves. They constitute a direct suggestion to all members of the T. S. who are troubled with "sex difficulties" to go and do likewise. Onanism is given an official status in the ethical code of the T. S.

In *The American Theosophist*, May, 1934, p. 107, col. 1, Dr. Arundale denied that Leadbeater taught any such thing—although Leadbeater himself had admitted it—and denounced those who had objected as "fractions and venomous little dogs barking vulgarly and coarsely at their [his] heels." (See July-Aug. 1934 *CRITIC*.) As seen from the above two quotations the Doctor changed his mind and proceeded to defend the practice.

Nor is that all by any means.

In the book, *Unfolding the Intuition*, consisting of Convention lectures by Mr. Jinarajadasa, published by the Theosophical Press at Wheaton in 1936, with a Foreword by Mr. Cook, Mr. Jinarajadasa says (p. 119):

"At that time there was little known about the 'unconscious', nothing about 'libido.' Bishop Leadbeater knew all these things. He had watched, observed with his clairvoyant ability. He gave out certain ideas which shocked certain people, but these ideas are now coming back in many ways in the scientific west."

This was referred to with approval in the September, 1935, *American Theosophist* (p. 197, col. 1). It means just this: Bishop Leadbeater

believed in onanism, so we ignorant members would do well to fall in line!

In an article in the February, 1927, *Theosophist* (p. 519), too long to quote here, Mr. Jinarnjadasa concedes that Leadbeater gave the advice mentioned and claims that he had held this view for many years, and that H. P. B., who was supposed to know all about Leadbeater, tolerated it. A review of this article, with quotations, will be found in the April, 1927, *Critic*.

In the January, 1936, *American Theosophist* (p. 8), official organ of the American Section, of which Mr. Cook is editor, Mr. A. P. Warrington, ex-president of the Section and head of the American E. S., presented an article in which he ridiculed Alexander Fullerton for having opposed Leadbeater's teaching of onanism. He said in part:

"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 sceptre of the Section passed to Dr. Van Hook, who had taken a more tolerant and brotherly stand." [Italics mine—Ed.]

At the 1937 Convention of the American Section "A Brief History of the Minneapolis Lodge" was presented by one of its members, which was published by Mr. Cook in the November, 1937, *American Theosophist* (p. 283). The speaker said in part, referring to the commotion over the Leadbeater affair:

"About twelve years later, when our lodge was well on the way to prosperity, a new disturbance came. A Puritan wave passed over the Section, led by the Honorable Alexander Fullerton. Again our more talented members left us. I think it dangerous to be a leader in the Theosophical Movement—they seem to be picked on first in any disturbance." [Italics mine—Ed.]

Here, as with Mr. Warrington, the term "puritan" is used as an expression of contempt for those who objected to the sex teachings of Leadbeater. Whether the Convention caught on I am unable to say, but Mr. Cook has done his best to give the matter publicity.

I could quote other prominent theosophists who have come out openly in defense of the Leadbeater method, among them one of the leading members of the Adyar Lodge in Sydney who, during the Sydney police investigation of Leadbeater wrote in the *Australian Theosophist* in defense of the Leadbeater sex doctrine, but the above are enough. The above quotations show that as late as 1937 official Adyar publications openly defended onanism as a remedy for "sex difficulties" and cast slurs on those who opposed it. The persons named are well-known to Mr. Cook and it is unimaginable that he does not know what they have said, at least in his own journal. I must therefore regard his remark quoted above as mere equivocation.

Of course I do not charge Mr. Cook with entertaining such views himself. But the facts are there. I do not believe that the T. S. is "permeated with vice". But when both the President of the Theosophical Society and a former president of the American Section allow such views to be promulgated, and when ridicule is heaped on those who oppose them, I think that Mr. Cook should wake up to what is going on. I do know that some members of the T. S. are defending it openly. Without doubt there is much which does not come to the surface. No one can defend what Leadbeater did without encouraging others to do likewise, and in so doing they become participants in the moral obliquity itself. Mr. Cook cannot deny or disprove this.

What does all this signify? It signifies that the attempt on the part of the Adyar authorities to perpetuate the memory and teachings of the

pernicious Leadbeater almost necessarily involves justification of all that he said or did. The attempt to place him on the pinnacle of infallibility involves acceptance of the entire dirty mess for which he was responsible. It involves either concealment or justification, and as concealment is no longer possible without lying, justification follows and the consequent contamination of the membership. Persons who would be ready to tar and feather or lynch a school-master caught teaching such things to their sons join in the chorus of approval because, forsooth, Leadbeater was an Ahrat, a man on the threshold of Divinity; didn't Mrs. Besant say so? I do not believe that the T. S. can make any valid claim to respectability either by denying or palliating or endorsing such things. Not until it openly and publicly proclaims its denunciation of these things can it be entrusted with the education of the public, and especially of youths. When Dr. Arundale calls those who oppose Leadbeaterism venomous little dogs he is showing his unfitness to be the leader of a world movement. And Mr. Cook is following him not far behind.

More Cooperation Needed

Don't you really think you could help the CATTIC along by getting it new subscribers? For three years the mailing list has remained stationary. That means that readers value it enough to continue, but do not take the trouble to get it new subscribers. Are they afraid, or just indolent? I have shouted myself hoarse, worn out my pen and emptied my inkpot with this request, and nary a result worth speaking of. Damme, it's downright disheartening. With one-hundredth the effort I use in preparing a single issue almost any reader could stir up a new subscriber or two.

A Case of Shocking Indifference

I have frequently emphasized the vital importance of a theosophical movement among young people. Theosophical societies, be they this or that, are disregarding the interests of the movement if they do not pay constant attention to the need of bringing up the young with a knowledge of the essentials of the theosophical philosophy. If the Theosophical Movement dies out it will be largely due to the self-satisfied attitude of the elders. These are getting older and will die. Who is to take their place? This has been very generally recognized in theory at least, and so we have associations of young theosophists. Credit is due to several organizations for giving instruction to the young. Thus we have activities of this kind in the United Lodge of Theosophists, in the Point Loma T. S., and Lotus Circles and allied activities in the Adyar T. S., of which I have little information. These are, I judge, intended to hand down theosophical instruction to the young; there is plenty of evidence of this, but little if any attempt to get the young people to think for themselves. I judge that any expressions of opinion not endorsed by the teachers would be quickly suppressed or at least not allowed to go beyond the four walls of the class room.

I think it important that young would-be theosophists should start independent thinking very early, and should be allowed to put it into print so that other youths may discuss it. One means of doing this is through young people's theosophical journals written and published by themselves and free from the censorship of elders who imagine they know better. *The Canadian Young Theosophist* is an example of this, and is always read with sympathy in this office. Perhaps there are others.

Prominent among the theosophical youth organizations is the World Federation of Young Theosophists, Headquarters Adyar. I have criticized this as appearing to be intended rather as a means of getting members for the Adyar T. S. than for encouraging independent thinking. Just now it is my aim to speak in its behalf. This World Federation

publishes a small monthly, *The Young Theosophist*, issued from Adyar. Its editors are Mrs. Arundale and Mr. Alex. Elmore, the latter doing most of the work.

Now here is what has shocked me. In the January issue of this little magazine Mr. Elmore, in his gentle way, presents some facts which really set me swearing. It appears from his statement that the World Federation of Young Theosophists has about 3,000 members. These, one would think, would be interested in keeping their official journal afloat. How many of these 3,000, do you think, subscribe for it? Only 268, says Mr. Elmore. Putting it in another way makes it look still worse. The Adyar T. S. claims about 30,000 members; and only 268 subscriptions have been gathered among these 30,000. That looks very much as if the Adyar T. S. doesn't give a tinker's damn about the youth movement, else a much larger proportion would encourage it by taking its journal.

Mr. Elmore tells us that it is quite impossible to keep going on this small number of subscribers. Either the subscription price must be increased or publication must cease. He wants to make it a better publication, wants to include more genuinely youthful contributions, but he is up against a stone wall.

It may be that Mr. Elmore had in mind the *Critic* when he condemned certain "uncharitable" publications, including *The Canadian Theosophist*; perhaps he never sees it. It doesn't matter in the least. I may not always agree with Mr. Elmore, but his efforts are deserving of the highest commendation and because his lament over the 268 subscribers may reach only that number, I want to give the Adyar *Young Theosophist* more publicity and to suggest to such Adyarites as may read the *Critic* that they ought to help out by taking it. I myself, if you will pardon a personal reference, went a week on short rations to save the cash to subscribe, and I am glad I did it. In this connection I may state that I fail to find any reference to *The Young Theosophist* in any of the Adyar journals—barring a single line of inconspicuous advertising. In the January, 1939 *Theosophist*, Dr. Arundale has something to say about "Virile Young Theosophists". But does he mention their journal? No, he does not. If Mr. Elmore can edge in a word with the Doctor he might suggest that he would do well to say a word now and then for this little struggling journal instead of publishing pages on pages about himself. If the Doctor would state that one sign of a good theosophist is supporting the youth movement through its journal the subscriptions would come pouring in.

I add that the annual subscription is at present \$1.25 a year, to be sent direct to The Manager, The Theosophical Publishing House, Adyar, Madras, India, and the annual subscription to *The Canadian Young Theosophist* is fifty cents a year, to be sent to 732 Richards Street, Vancouver, B. C., Canada.

Rosicrucian Tanglefoot

Codex Rosae Crucis; a Rare and Curious Manuscript of Rosicrucian Interest; now Published for the First Time in its Original Form. Introduction and Commentary by Manly Hall. Cloth, \$19.00, from the O. E. LIBRARY.

Manly Hall has a way of publishing de-luxe volumes replete with reproductions of interesting plates from ancient and mediæval books. Of the present volume of 113 pages about one-half is devoted to an exact reproduction in colors of an old Rosicrucian manuscript in the German language. The pages, about 9½ x 12 inches, are facsimiles of the original with German text, while facing each page is the same with the German translated. The book will be of interest to students of Rosicrucianism.

What interests me more, however, is the first half of the work, which may be designated as a brief critical history of Rosicrucianism, its origins and decay, if I may use the word. Mr. Hall is one of the best critics of occultism in America. While a teacher of occultism he has

a most keen scent for the suspicious and fraudulent and is always presenting warnings to the unwary seekers in this field. For this reason, while not necessarily sharing all his views, his writings have a most salutary tendency, and for that reason I have from time to time recommended certain of his books.

The present work is no exception. I am not a student of Rosicrucianism and am therefore incompetent to criticize his analysis. We all know that there are today several societies calling themselves Rosicrucian, claiming to possess the true tradition, which are at sword's point with each other. I cite only the bitter fight between the society represented by Dr. R. Swinburne Clymer, based on the teachings of P. B. Randolph, and the "AMORC" of Dr. H. Spencer Lewis. I am not going to enter into this matter here. Mr. Hall engages in a learned discussion of some various factions in the past. If I understand rightly, the formation of the original Rosicrucian Society resulted from the studies and writings of one known during his life as "C. R. C.", who was after his death called Christian Rosenkreutz. There was in fact a genuine Rosicrucian Society. In time there sprang up numerous imitations characterized by less spiritual aspirations and with increasing stress on the use of symbols, ceremonials and degrees, some of which were distinctly fraudulent, offering purported means of attaining adeptship and appealing to those who, like many today, were deluded by impossible promises of supernormal powers, and were engineered by persons whose aim was to gather in the money from the gullible. It also appears that many noteworthy persons, among them Jacob Boehme, have been considered Rosicrucians without having any valid claim to the title.

Mr. Hall says (pp. 20, 21):

"Curiously enough, the modern critic in these fields accepts an early work at its face value, but examines meticulously a modern production. Fraud belongs to no century, and imposture has afflicted every generation. The mere fact that a book or manuscript is three or four hundred years old does not necessarily bestow infallibility upon its author, nor bespeak his integrity. Claims made in the past centuries should be examined with the same eye to the facts that would be used in estimating modern pretensions. Traditions should be weighed impartially. Man, examining all things, should cling only to that which justifies itself with proof and probability."

And again (pp. 15, 16):

"And another word is necessary about nonexistent adepts born in the inkpots of would-be order founders. When a metaphysical program is too weak to stand on its own merits, an adept is more than a luxury, he is a necessity. After a timely appearance and an appropriate benediction and promise of greater things to come, this figure of imagination retires into the subjective to remain a seven-day wonder. . . . We cannot too heartily encourage discrimination in all matters pertaining to religion and the occult sciences. There is a desperate need of something that resembles scholarship in approach to metaphysics in general. I have examined most books on the subject of Rosicrucianism published in the last century. The majority are absurd, and of the remaining few, a considerable part are stupid. It is rare to find anything but garbled history or meaningless platitudes. But no matter how bad the book, no matter how glaring the fraud, there is always some well-meaning but uninformed student unfortunate enough to accept unreservedly its impressively written pages of trash."

And that statement does not have to be limited to Rosicrucianism. Theosophists are often equally at fault.

Mr. Hall is critical of the writings of A. E. Waite and of Hargrave Jennings, commonly regarded as among the highest authorities on Rosicrucianism. And he fairly says Dr. Franz Hartmann for publishing a book called *The Secret Symbols of the Rosicrucians*, which he does not

hesitate to designate as a "hoax", unscrupulously compiled and garbled and published solely for the purpose of making money. He claims that Dr. Hartmann published the book, *With the Adepts; an Adventure among the Rosicrucians*, as if it were a genuine experience of his own, instead of a work of fiction. However that may be, Dr. Hartmann's ethical standards were in my estimation not of the highest, as where he published for private circulation a pamphlet entitled *Wahrheit und Dichtung* (Truth and Romance) in which he charged H. P. Blavatsky with producing fraudulent phenomena—an opinion which some straight-minded people have maintained—but, and here is the test, he justified her in so doing because she had a noble end in view! That's Jesuitism, pure and unadulterated. Perhaps he had a noble end in view in faking the *Secret Symbols*, to wit, the pecuniary support of Dr. Hartmann. Be that as it may, I question whether he passed off as his personal experience his *Adventure among the Rosicrucians*. In my edition of that book, published in 1910 by Rider & Son, is a preface signed by Dr. Hartmann as follows:

"The following account of a psychic experience has been gathered from notes handed to me by a friend, a writer of considerable repute. Whether the adventures told therein are to be regarded as a dream, or an actual experience on the astral plane, I must leave to the reader to judge. F. H."

In short, there is no way of deciding how much of Hartmann is "Wahrheit" and how much "Dichtung".

The "Void" vs. "Vacuity"

Said the Sixth Patriarch, Hui-neng: "Learned audience: when you hear me speak about the void, do not fall into the idea that I mean vacuity." Quite so, and when you hear me speak of "the void" in the Curric's treasury, do not fall into the idea that I mean vacuity. The void is simply filled with unpaid bills incurred in running the Curric, and furthermore with letters which insist that I should write this and that, and print that and this, at my own expense and not even a postage stamp for my pains. It is like trying to milk a dry cow.

At the Periscope

Latest News in Brief.—Did H. P. B. reincarnate? "No" says Master K. H., "yes" says Leadbeater; "both right" says Rangaswami Aiyar.—Hobart Lodge, Tasmania (Adyar), burns Cleather books, boycotts Blavatsky and *Canadian Theosophist* and starts on road to Nirvana.—*Theosophical* hornet's nest breaks loose in London.—King's Hall, Sydney, headquarters of Martyn's Independent T. S., sold for 37,000 pounds; once refused over 60,000 pounds.—Dr. Arundale publishes Smythe's criticisms as "antidote" to fulsome flattery of himself he previously published.—Ballard's Saint Germain kidnaps black magician backing Hitler, but neglects to carry off Hitler.—Mr. Jinarajadasa to tour U. S. July 1 to Sept. 27.—American Section T. S. (Adyar) Convention July 15 to 18.—Mrs. Hastings gets out another *New Universe*, No. 6, defending H. P. B.—Italian Section T. S. (Adyar), dissolved by Government.

Seventh Theosophical Fraternization Convention.—This will be held in Detroit Saturday and Sunday, September 2 and 3. The later date has been selected in order not to conflict with the many other conventions held during the summer. Information may be had from G. Cardinal LeGros, 1702 Delaware Avenue, Apt. 4, Detroit, Mich. *Fraternization News*, a folder devoted to the interests of the Theosophical Fraternization Movement, is published as often as funds permit and may be had free on request to the Editor, Cecil Williams, 49 East Seventh Street, Hamilton, Ont., Canada. A small donation to aid publication would be appreciated. Cut this out and paste it on your looking glass, or file it among your dollar bills in your wallet.

Apology for Delay.—Aside from the usual financial difficulties the December CRITIC was delayed over two weeks by internal difficulties in the office of the printer in Baltimore. Don't blame either of us; he is as good as a Hodson angel and we try to be.

Not a Prophet.—Don't set the CRITIC down as a prophet when you see things mentioned which occurred after the announced date of publication. Why is it? Just this; the CRITIC cannot get the funds for prompt publication and yet has to preserve the serial order. It's your fault, not ours, if you do not help to remedy this condition.

White Lotus Day, May 8th.—Years ago, when the CRITIC was more replete with funds, it was possible to publish promptly and to have an annual article commemorative of H. P. Blavatsky on the anniversary of her death. These articles included various phases of the Back to Blavatsky Movement and covered the ground pretty well. Alas, no one can now say whether an article intended for the April or May issue could get printed before June or July, and that, with special reference to H. P. B., would be too late. For those who intend to prepare White Lotus Day addresses we can supply a set of 13 CRITICS with these White Lotus articles, for 25 cents or 1 shilling (U. S., British, Canadian stamps) which anyone is free to make use of or copy at heart's content.

The Italian Theosophical Situation.—Referring to the article "An Italian Tragedy" in the December CRITIC, a letter from Dr. Arundale dated December 20th states that: "I hear from Italy that the General Secretary has not obtained the necessary two-thirds majority to enable him to alter the Objects of the Society, and I am now awaiting his next move. Needless to say, I shall do everything in my power, with the help of my presidential agent, to preserve an Italian Section to the Society." Signor Castellani, the Italian General Secretary, is a lawyer and a man of some prominence, and is doubtless well-informed in stating that the organization of the Italian Section as part of an international body is impossible under the law. If the members resist this law they are likely to get a spanking at the hands of Il Duce or his agents, Signors Starchy and Farina. One awaits with interest the result of Dr. Arundale locking horns with Mussolini.

Friends of Madame Blavatsky.—An examination of the partial list of about 550 Members of the Friends of Madame Blavatsky society, given by Mrs. Hastings in Nos. 5 and 6 of her *New Universe*, reveals some interesting points. This list contains, besides a few scattering:

England, Scotland and Wales	109
Canada	108
U. S., incl. P. R. and Hawaii	89
South America	76
Sweden	73
India	24
Australia	19
Holland	17

The U. S., with an Adyar Section of about 4,047, to say nothing of others, as Point Loma and U. L. T., musters only 89, while Great Britain, with 3,300 Adyar members, turns out only 109. Canada, with but a small Adyar membership, deserves the prize—it equals Great Britain. The Canadian Section is known to be strongly for Blavatsky. The Swedish members are mostly Lamaites, while those from India are mostly U. L. T. members in Bombay. The U. S. and British figures are a disgrace, indicating that theosophists in these lands care more for Forward to Lead-beater and Arundale than Back to Blavatsky. Incidentally, the CRITIC, which has been defending H. P. B. for 22 years, has but a few subscribers on the list, and some who once were such. This gives the CRITIC Editor a pain in the stomach.

Mrs. Hastings' "New Universe", No. 6.—Despite illness and other obstacles Mrs. Hastings has gotten out another issue of *New Universe* (No. 6) of the Blavatsky defense series. I think it the best yet, but I don't intend to tell you much about it, for if you want to know you can send us 15 cents for a copy. I will only say that she dissects one S. H. Radcliffe, a hack reviewer who effervesced joyously in *The Spectator* (London) over the Hare Brothers' book, *Who Wrote the Mahatma Letters?* Also I reprint in this *Critic* one of the articles about H. P. B. which, I must say, reminds me of some of the difficulties with which Mrs. Hastings herself has to contend.

The Canadian Theosophist.—With its March issue *The Canadian Theosophist*, official organ of the Canadian Section, T. S. (Adyar) begins its twentieth year. As a theosophical journal it is entirely unique and in addition to many other reasons we love it for the enemies it has made. Nobody can stand for truth and honesty regardless of privilege and prestige without making enemies, and *The Canadian Theosophist* is no exception. The subscription is one dollar a year (a dollar note will do) which may be sent to the Editor at 33 Forest Avenue, Hamilton, Ont., Canada, or, if you prefer, to this office.

A Theosophical Witch Burning.—I quote the following from the February, 1939 *Canadian Theosophist* (p. 384): "Miss Clara Codd has been lecturing in Tasmania and whether post hoc or propter hoc the Hobart Lodge decided to change its policy of openmindedness and after changing its officers it burned the books presented to the Lodge by Mrs. Clenther and resolved that all 'Back to Blavatsky' literature should be tabooed and *The Canadian Theosophist* boycotted. Dr. Arundale has not long since asked what we meant by freedom and perhaps it is not too much to say that this is what we did not mean." As an illustration of the Adyar brand of "Universal Brotherhood" this is delightful. It can only be compared with the Nazi burning of books some time ago. It will be remembered that the General Secretary of the South African Section refused to permit a *Secret Doctrine* class because "they didn't want two sorts of Theosophy." Now that Miss Codd is General Secretary of the South African Section we shall see if this policy is to be continued. Adyarism is to be judged by its fruits, not by the bombastic talk of the P. T. S. The light which "streams forth from Adyar", as the American solicitor for the Adyar Fund puts it, seems to be so intense that it causes spiritual sunstroke.

Goodwill Insurance.—The *Critic* has already expressed its opinion on the various goodwill movements and has endorsed them when they are based on common sense and do not tend to paralyze action when action is needed. As many readers probably know, the Baileys (Alice and Foster), under various titles, are pushing a world-wide goodwill movement which, whatever its merits, seems to me to tend to retard, rather than promote the solution of the terrible problems now facing the world, by inducing weak-kneed people to indulge in inaction rather than action where action is needed. Be that as it may, the latest from the Baileys is a plan to secure adherence by the issuance of an imitation life insurance policy. This is made in the form of a real insurance policy and is headed: "Mutual Benefit Policy assuring Right Human Relations for the Preservation of the High Standards of Civilization and the ever Expanding Welfare of Humanity", and has at the top a picture reminding one of an old-fashioned marriage certificate or prohibition circular, showing thousands of goodwillers crossing a bridge, presumably headed for 11 West 42d Street. I humbly suggest that copies of this policy be sent to Messrs. Hitler, Mussolini, Chamberlain, Daladier, Simon, Hoare, Halifax & Co., and also that an accident policy be prepared insuring against bombs and poison gas, with a provision for gas masks. It might serve to comfort the lambs in the presence of the wolves and encourage them to lie down and be eaten.

Man with an Umbrella.—Carrying an umbrella when rain threatens is doubtless an indication of a prudent nature. But doing so when the outlook is for fair weather may indicate more. The umbrella habit may be but the outward sign of a character dominated by timidity, which may extend to far more serious and important matters than the dread of getting drenched. If you see a man with whom his umbrella is almost as constant a companion as his hat look for him to show the same fear in the weightier affairs of life, be they but personal, or of public or national concern. "The apparel oft proclaims the man", said Polonius to Laertes. Had he lived today he might have said "The umbrella oft proclaims the man."

Dr. Arundale Supplies an "Antidote".—In the February *Theosophical World* (p. 39), under the caption "An Antidote", Dr. Arundale reprints a portion of an article by the General Secretary of the Canadian Section, T. S. (Adyar), appearing in the November *Canadian Theosophist* (p. 290) which is strongly critical of the Doctor because of certain remarks lauding the Center at Huizen, Holland and its activities in promoting the Liberal Catholic Church, of which Dr. Arundale is still a bishop and functions now and then as such, despite his promise that if elected President he would keep this in the background. Says the Doctor: "So many kind and generous things have been said about me recently, which I have allowed to appear in *THE THEOSOPHICAL WORLD*, that an antidote is probably about due. I therefore have pleasure in publishing the following from the pen of the General Secretary of The Theosophical Society in Canada and appearing in *The Canadian Theosophist* for November 15th, 1938. I feel that our Theosophical world has not only the right but the duty to know what is said against the President, and by inserting Mr. Smythe's remarks in *THE THEOSOPHICAL WORLD* I shall be able to give them wider publicity among my fellow members.—G. S. A." Jesus said: "Blessed are ye when men shall revile you . . ." and one might suspect that Dr. Arundale was trying to add to his cup of blessedness, already full and running over, by posing as a martyr and quoting Mr. Smythe's remarks without attempt at rebuttal, which, in fact, would be difficult, as he states plain facts and questions the fitness of the Doctor to represent the Theosophy of H. P. B. before the world. One might even suspect that he was trying to create animosity towards Mr. Smythe. I do not take it in that way. I think it very generous in the Doctor and in striking contrast to the mush-and-molasses policy of the other Adyarite publications. I regret not having space to reprint Mr. Smythe's comments, with which I agree fully. This issue of *The Canadian Theosophist* can be had for ten cents (coin) from 33 Forest Avenue, Hamilton, Ont., Canada.

Theosophical Society like a Hotel.—The 1939 supplement to the Adyar Year Book (p. 18) tells us that since its foundation in 1875 156,600 members have passed through the Theosophical Society, the membership at the end of 1937 being 29,182. Many, of course, have died; others left because they were dissatisfied with the food and with chef Leadbeater, while still others walked off with the towels, according to Geoffrey Hudson (Oct.-Nov. *Theosophy in Australia*, p. 11).

Capital Punishment in Britain.—Referring to a Periscope note in the Oct.-Nov. *Carraig*, it appears from a leaflet issued by the British National Council for the Abolition of the Death Penalty (Parliament Mansions, Victoria Street, London, S. W. 1) that the House of Commons voted, 114 to 89, to abolish capital punishment for an experimental period of five years, but that: "The Motion was carried in face of the opposition of the Government, which has since stated that it does not propose to give effect to it." One really wonders what's the use of a House of Commons anyway? Why not abolish it and let the country be run by Mr. Chamberlain and the autiques under his umbrella? The leaflet can be had from the above address for 1/6 per 100.

Arundale Imitates Isaiah.—In the November *Theosophist* (pp. 93-94) Dr. Arundale contributes two pages written much after the style of the Prophet Isaiah, both in form and content. The title is "Cease Ye! O Cease Ye!" This is no fault finding, for the sentiments are excellent. No names are given, but I think he is aiming at Messrs. Hiler and Mussolini. This leads me to venture the hypothetical suggestion that Dr. Arundale is a reincarnation of the great Hebrew prophet. But don't take me for an authority; guesses are cheap and Mr. Leadbeater may have had other ideas about him.

Friends of Madame Blavatsky: Financial Statement.—It appears from the financial statement for 1938 that the Society of the Friends of Madame Blavatsky shows a deficit of over 14% which, I suppose, was met by Mrs. Hastings herself. Yet there are those who imagine that she is doing this work for a personal profit! I say such persons need to be fumigated. Anybody who thinks that a profit can be made out of membership fees at one shilling (paid only once) and occasional donations is a prime ass.

What's What in Theosophy?—Mr. Sidney A. Cook makes the suggestion (March, 1939, *Amer. Theos.*, p. 69) that lodges should devote a portion of a meeting each month to reviewing from the platform "the national and international magazines of our Society." The idea is an excellent one, or rather would be if he had extended it to embrace theosophical magazines in general instead of limiting it to "our Society" publications. He mentions the *American Theosophist*, the *Adyar Theosophist* and the *Me and God Adyar Theosophical World Theosophy, The Aryan Path, The Theosophical Movement* (both Bombay U. L. T.), *The Canadian Theosophist* and *The Theosophical Forum* (Pt. Loma) are equally worthy of attention, and some others, yea, even the *Chalice* now and then, contain matter worthy of attention. But it would never do to let members know of these; they might suspect that Theosophy is not a monopoly of Adyar; they might be prompted to a more universal brotherhood than that of the chicken coop variety.

How Mr. Hodson Would Study Theosophy.—A friend in Australia has sent me a small pamphlet by Geoffrey Hodson on "How to Study Theosophy". This contains a "List of Books for Beginners in the Order in Which They Should be Read." The first 31 books include 4 by Leadbeater, 10 by Besant, 3 by Arundale and 4 by Mr. Hodson himself. Books by H. P. B. are mentioned only "for reference". The list ends with 17 books of fiction, by which I suppose Mr. Hodson means occult stories. He would have done well to have passed on in this group *Alan: Waecce, How and Whither and The Lives of Alejone*. In all there are eight books by himself. If Mr. Hodson has read all of these books we begin to see what's the matter with him. As for occult fiction, I do not think it advisable to include it in a list of theosophical books. Such writings may be interesting enough, but as anybody knows, an author of fiction merely presents his own ideas, which may or may not be straight Theosophy, generally not. There is prevalent a forlorn idea that if you can get people to read any sort of occult nonsense they will ultimately become theosophists. While conceding that there are many good books in Mr. Hodson's list, if one reads them all in the order stated, as recommended, and escapes without having an addled brain, he is to be congratulated.

A Gem from Dr. Arundale.—Says the Doctor: "The older I grow the more important I feel myself to be to The Theosophical Society." (*Jan. Theos. World*, p. 29.) Elsewhere I read that the best seller among theosophical books during the past year has been the Doctor's book *Kundalini*.

Clearance Sale

The following slightly used books for 30 cents each, postpaid to any part of the United States (foreign, postage extra). Cash or stamps with order, or C. O. D. No credits. Original Prices in (). Please mention substitutes as but few copies are available.

Adyar Pamphlets; important reprints from *Theosophist*, *Lucifer*, etc., 6 all different for 30 cents (were 12 cts. each); as they run, no exchanges or correspondence.

- Buck, Winifred—Boys' Self-Governing Clubs (\$0.50).
 Budge, E. A. Wallis—Egyptian Book of the Dead, 3d vol. only (\$1.25).
 Manual of Consolation from the Saints & Fathers (\$1.25).
 Butler, Hiram E.—Narrow Way of Attainment (\$1.00).
 Besant, Annie—Path of Discipleship (\$1.00).
 Popular Lectures on Theosophy (\$0.75).
 Religious Problem in India (\$0.75).
 Psychology (\$1.25).
 Path to the Masters of Wisdom (\$0.75).
 Story of the Great War (in ancient India) (\$1.25).
 Reincarnation, cloth (\$0.60).
 The Seven Principles of Man, cloth (\$0.75).
 Shri Rama Chandra (\$0.90).
 The Spiritual Life (\$1.50).
 Curus, Paul—Anuthaba, a Story of Buddhist Theology, bds. (\$0.50).
 Das Evangelium Buddhas (German of Gospel of Buddha) (\$1.25).
 Castle, W. B.—Heredity in Relation to Evolution, etc. (\$1.50).
 Chance, Mrs. B.—Care of the Child (\$1.00).
 Cheyney, E. P.—European Background of American History (\$3.00).
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 Burrell, D. J.—The Lure of the City (\$1.00).
 Butterfield, K. L.—Chapters in Rural Progress (\$1.00).
 Cadu, H. E.—Lessons in Truth (\$1.25).
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 Carrington, Harwood—The Physical Phenomena of Spiritualism (\$2.10).
 Psychical Phenomena and the War (\$2.10).
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 Self Renunciation, (Devotional, from the French) (\$2.00).
 Christ in You (anon.) (\$1.25).
 Clark, J. K.—Systematic Rural Education (\$1.00).
 Crawford, F. Marion—Dr. Claudius (\$2.00).
 Cleather, Alice L.—H. P. Blavatsky as I Knew Her (\$1.25). One copy only.
 H. P. Blavatsky, Her Life and Work for Humanity (\$1.25). One copy only.
 Cleveland, F. A.—Funds and their Uses (\$1.25).
 Clodd, Edward—The Childhood of Religions (\$1.50).
 Animism, (\$0.60).
 Clymer, Dr. R. Smeiburne—Soul Science & Immortality (\$1.50).
 The Illuminated Faith; St. Matthew (\$1.25).
 The Way to Godhood (\$1.25).
 Coates, James—Self Reliance (\$1.75).
 Cocke, Dr. J. R.—Hypnotism; How it is Done, Uses and Dangers (\$1.50).

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/—; CRITIC subscription, 2/6. Some British possessions issue postal orders payable in London. *Blank* Irish postal orders or checks accepted.

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. CRITIC 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 4/4.

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The CRITIC has not hesitated to tell you what a dence of a time it has to secure funds for publication. You can help it along its thorny and stony road, if you are going to buy books, by ordering through us. It is just as easy to write a letter as to run to a store. We will get you any books in the market at market price, provided they are decent. Think of the struggling CRITIC the next time you want a book.

Mrs. Hastings Defends Madame Blavatsky

So far published; others in preparation:

Defence of Madame Blavatsky, Vol. I, exposes the Hares, 80 cents (2/6).

Defence of Madame Blavatsky, Vol. II, exposes the Couloombs, 80 cents (2/6).

New Universe (periodical), Nos. 1, 2, 3, 4, 5, 6, 15 cts. each (6d).

All from this office, or in Great Britain at British prices stated from Mrs. Beatrice Hastings, 4 Bedford Row, Worthing, Sussex.

"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.

A New Book on The Bhagavad Gita

The Yoga of the Bhagavad Gita, by Sri Krishna Prem. 220 pages, \$3.00 from the O. E. LIBRARY. This consists of a series of articles first appearing in *The Aryan Path*, with some additions and revisions.

The Bhagavad Gita: Charles Johnston's translation, \$1.25; W. Q. Judge's version, \$1.00; Sir Edwin Arnold's poetical version, *The Song Celestial*, cloth, \$1.00; red leather, \$1.65.

T. Subba Row's famous Lectures on the Philosophy of the Bhagavad Gita; one of my very particular favorites. American edition, with Index and Glossary, \$1.00; Adyar edition, with biographical sketch of T. Subba Row, \$1.25.

Oscar Ljungström on Karma

Karma in Ancient and Modern Thought, paper, 50 cents from the O. E. LIBRARY. See article on Karma in December CRITIC.

Unmerited Suffering and Karma ("Lesson No. 13"). A few copies left, for a stamp. Above will serve as correctives for exaggerated notions on karma.

H. P. B.'s "Secret Doctrine" and "Isis Unveiled"

Photographic reprint of the original *Secret Doctrine* as approved and published by H. P. B., the two volumes in one, the only edition authorized by her, \$7.50. Later editions and "revisions" made after her death are not to be depended on.

A separate reprint of H. P. B.'s "Introductory", telling what it is all about, 20 cents. Both from the O. E. LIBRARY.

Isis Unveiled, photographic reprint in one volume, U. L. T. edition, \$7.50; in Complete Blavatsky Series, \$5.00.

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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 *ENRIC*. 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.

Mrs. A. L. Cleather on H. P. Blavatsky

The late Mrs. Alice L. Cleather was very closely associated with H. P. B. and understood her better than almost any others. The following, while not strictly biographical, give a better picture of H. P. B. than anything else written, and defend her teachings against those who professed allegiance, but who followed after false gods after her death. They are:

H. P. Blavatsky; Her Life and Work for Humanity, bds., \$1.25.

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

H. P. Blavatsky; a Great Betrayal, ppr., \$0.50.

The above are the books burned by the Hobart Lodge.

Also:

Cleather & Crump, *Buddhism the Science of Life*, \$1.50. *The Pseudo-occultism of Mrs. A. Bailey*, ppr. 25 cts.

A few Selected Sets of "The Critic"

Inside History of Leadbeater's Liberal Catholic Church and its Raid on the Theosophical Society, 25 issues, 25 cents. (1/1 British).

Corruption of Original Blavatsky Texts by Mrs. Besant and others, 10 issues, 25 cents (1/1).

Falsification of Theosophical History by Mr. Jinarajadasa, 6 issues, 15 cents (8d).

Correspondence on Theosophical Topics with "Our Cynic", J. G., 20 issues, 25 cents (1/1).

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THE O. E. LIBRARY CRITIC

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

BY

The O. E. Library League

Vol. XXVI

February, 1939

No. 3

Yearly subscription, United States and Canada, fifty cents; foreign, two shillings sixpence or 62 cents. Single copies, five cents. Blank (unfilled) British postal orders and airmails, Canadian paper money and stamps accepted.

A STRANGE STORY—AND A WARNING

A lady residing in one of the smaller countries of Europe, whom I have long known through correspondence, in whose statements I have entire confidence, and whose name would be recognized by many older Oultic readers, has sent me her diary covering about three weeks—the original, not a copy—to use as I may see fit. I will simply designate her as "Miss X" and will state that she has translated H. P. Blavatsky's *Key to Theosophy* and *Secret Doctrine* into her native tongue (I have a copy of the latter) and was engaged at the time the following events occurred in translating *The Mahatma Letters*. Before the incidents briefly summarized below occurred she was not, as far as her own statements and the evidence of several years' correspondence would indicate, interested in either spiritualism or psychical research, nor had she manifested any psychic peculiarities, her sole interest being to make the writings of H. P. B. and *The Mahatma Letters* available to her fellow-countrymen. The narrative is given here as indicating the risks to which even those who would shun such things may be exposed if not on their guard. The experiences began June 3d, 1938 and a detailed daily record was kept, and they ended June 25th, 1938 after a determined effort on her part to suppress them. The diary comprises considerably over one hundred written pages and there are supplementary explanations in personal letters.

Miss X, although a theosophist, was decidedly dubious about the existence of dæmons and black magicians. On reading an entirely skeptical book by a German professor in which mention was made of a "psychic pendulum" which would move by thought power and even answer questions addressed to it by using a certain code, she resolved to try it. The pendulum consisted of a button suspended by a thread, but whether held in the hand or not is not clear. Actually, to her surprise, the pendulum did swing and did answer questions. Then objects began to move both in her hands and untouched. Then she was impelled to write automatically and was directed through this to construct a sort of box on looking into which she saw visions, much after the fashion of crystal gazing.

The "Masters" Appear

Then she received through automatic writing messages purporting to come from a group of "Masters" and "Chelas" who gave their names and claimed to belong to the White Lodge. In all there were twelve so-called Masters, mostly with unfamiliar names, but among them those who claimed to be the Masters Morya, Hilarion and Serapis, names familiar to all theosophists. Some were Indian, some Greek, some Egyptian and one Tibetan. Among the eleven "chelas" were Tibetans, Egyptians, Indians and Greeks. She was directed to have a sheet of white paper on which the face of the Master or Chela appeared when speaking or rather communicating by automatic writing. Both the words of the "entities" and Miss X's replies and questions are recorded in endless detail in the diary.

Starts Playing Music

Now such things are familiar enough in the records of spiritualism and of psychical research, be their explanations what they may, even an attack of insanity. But here is the poser, Miss X is not a musician; in fact she had never touched a musical instrument in all her life. She was directed to bring down an old cithern which she had inherited from a deceased relative and which had been lying unused in a closet. Without any effort of her own she began to play on this, and afterwards on a violin secured by direction. Almost at once she was playing excellent music, as attested by musical connoisseurs who heard her. It was by no effort of her own; her arms moved without effort of her will, and the product was music which was told her by the "entities" to be "ancient Egyptian temple music" and also "Tibetan dance music". In connection with the latter, putty images held in the hands of listeners danced in time with the music. No theory of insanity or of psychic eccentricity will account for this.

What the "Masters" Wanted

The communicating entities, however, were intent on having her write down their treatises, which included historical essays, musical essays and astrology, of which she knew nothing. She actually wrote down by dictation a large mass of such material which she later destroyed. Here appears what is so characteristic of such phenomena; they were always talking, always making promises but never accomplishing anything of value. Nearly the whole of the diary is filled with the utmost trivialities, appointments for the next meeting and the like. In brief, one would be impelled to say: "If these are Masters, God save us from them!" There is not a valuable idea in the whole lot as far as I can discover; nothing but banalities. Certainly one would not be prompted to accept the authors as teachers. Further, she was told that a certain wealthy Indian who was interested in the work she was to do was already on his way to her city and would donate a large fund and provide her a lovely house in the country and would see that she would no longer, as heretofore, have to struggle to make a living. It was also promised that she would regain and retain youth in order to enable her to carry on the rather fantastic labors which the "Masters" required of her. She was further directed—and this is significant—to discontinue the translation of *The Mahatma Letters*, as they had more urgent work for her to do.

"Mahatmas" at Loggerheads

Now what followed? The entities began to make palpably inconsistent statements and finally one of them told her that the whole story of the wealthy Indian and his promises was a fiction. This started a row. She appealed to "Morya", in whom she had particular confidence, actually believing him to be the celebrated Mahatma of theosophical renown, and he told her that all of the other communicators were of the black variety; he alone was genuine. But could that be? If he were the genuine Morya, why had he collaborated with a lot of impostors? So she demanded of him that he prove his identity by writing his signature, which might be compared with the genuine Morya signature to be found in the *Mahatma Letters*. He made the attempt, but it was a miserable failure, nothing but a scribble resulting. This finally convinced her that the whole troop were but elementals, duggas or black magicians posing as members of the White Lodge who were trying to divert her from her theosophical work and to thwart her project of presenting *The Mahatma Letters* to her fellow theosophists in their native tongue. She expressed her conviction to the bogus Morya in no uncertain terms, consigning him to Tophet, whereupon he, and all the other Masters and Chelas took their departure, as the devil is supposed to do when shown the sign of the Cross.

And that was the last of this uncanny experience which had lasted about three weeks. For a brief time she continued to see faces, but rapidly all abnormal phenomena disappeared, leaving her thoroughly disillusioned, but convinced that after all there was something in the belief

in duggas and black magicians. In order to rid her apartment of the influences she actually destroyed most of her possessions, clothing, pictures, chinaware and other articles, and now finds herself, according to my latest information, like the man in the Gospel, clothed—even if scantily—and in her right mind. She cannot play a single note on the cithern or the fiddle.

Now whatever explanation you may make, if you can, of these things, and especially of the performance of music by one who had never touched a musical instrument, the moral is obvious. Don't trifle with psychic matters, for if you do, you don't know what influences may obsess you, and even a practical common sense nature—as in the above case—may not protect you. This experience began with simply trying an experiment with a pendulum by a naturally skeptical person. It is like an inexperienced person trying experiments with poisonous microbes and viruses. Such things must be left to professional and trained investigators who are willing to run the risks for the benefit of science and humanity.

Bugus Theosophy

Further, it may be suggested that some of the theosophical theories and purported messages from Masters which have characterized the newer theosophical pronouncements and which are not in accord with either reason or the earlier teachings may have had their origin in a similar fashion; witness among others the glaring contrast between the teachings of *The Mahatma Letters* and the purported communications endorsing the Liberal Catholic Church given out by Mrs. Besant and Mr. Leadbeater.

People who are intent on developing themselves by psychic practices, yes, even by the so-called meditation so highly spoken of, may merely be putting themselves into a negative or passive condition where they are open to evil influences.

What Happened to Geoffrey Hodson

As supplementary to the above narrative it may be worthwhile to call attention to an experience recently related by Geoffrey Hodson (Suppl. to June-July, 1938, *Theosophy in Australia*). Mr. Hodson tells us that he had been attending spiritualistic seances for some time, but finding nothing which appeared to be of real philosophical value he discontinued them, and took to the reading of theosophical books and practising yoga. He says, speaking in the third person:

"Then began a psychic persecution, lasting for over a year, which gravely endangered both his physical and mental health. Indeed, during the first three months of it he went to the very verge of a nervous breakdown. The attacks would begin immediately the lights were turned out at night. They first took the form of raps on the walls and furniture, and when, through sheer weariness, he was overtaken by sleep, the author was continually awakened by taps upon his face and upon the pillow. The manifestations gradually increased in intensity. The wardrobe door, though firmly fastened, would swing open, and horrible grinning forms appear within. Matter would be drawn from the etheric double—a most unpleasant sensation—and from it ugly menacing forms would be built up round the bed. All this was accompanied by an almost hypnotic suggestion to return to the seances. Then a huge spider-like shape could be felt crawling up the bed. The climax of the difficulty was reached when the author, failing to sleep through sheer exhaustion, would find that, as he went off, his hands would slowly rise up to his throat. On one occasion as he did not wake quite quickly enough, he very nearly strangled himself."

He finally succeeded in shaking off the influence, which had lasted about a year. Whether these obsessions were purely subjective, or whether they were caused by external entities drawn to him at the seances or by his unwisely attempting yoga practices, who can say? Certain it is, however, that as a result of his previous experiences and perhaps of a constitution susceptible to such things, he was very nearly

destroyed mentally. The only conclusion is that it is extremely hazardous to trifle with them. There is ample opportunity every day for one to practice self-control in the affairs of life, to concentrate on the problem of the moment and to drive away extraneous thoughts. Those who are unwilling to do this, who neglect or bungle the plain duties of life in order to get "development" by devious methods, risk getting paid in the coin which they deserve for their folly. Without intending in the least to reflect on Theosophy as found in *The Mahatma Letters* and other well-known classics, it may be questioned whether the modern strains of Theosophy so-called, which emphasize psychism and fill the minds of the thoughtless with impossible ambitions, are not doing more harm than good. H. P. B., on being asked by an inquirer how to start to become a true theosophist replied: "Stick the postage stamps straight on your letters." One might add: When you are washing dishes, see that you are really washing them, and do not let your mind wander off to thoughts of getting yourself "developed". Dump all this talk about "meditation", which for most people simply means turning their minds into a vacuum. We are here to get experience by concentrating on the duty of the moment, not with the object of neglecting this in order to strive towards heights for which we are not yet prepared.

While it is true that theosophical literature—especially the older—contains a glorious philosophy, the only true philosophy of life, much of it should be relegated to the pathological section of the libraries and its authors forgotten. As a producer of lunatics, whether free or confined, it is unsurpassed.

Did H. P. Blavatsky Reincarnate?

Did H. P. Blavatsky, who died May 8th, 1891, reincarnate? While I do not regard it as a matter of transcendent importance to settle the question, many are deeply interested in such topics. The latest contributions to the subject are two articles, the first, by A. J. Hamerster, the learned Librarian of the Adyar Library, "H. P. Blavatsky's Reincarnation; a Contradiction and Possible Explanation", January, 1939, *Theosophist* (p. 275); the second by A. Rangaswami Aiyar, "H. P. Blavatsky's Reincarnation; Is there a Contradiction?", February, 1939, *Theosophist* (p. 387).

The seeming contradiction is this. In a letter of the Master K. H., written in his well-known script on the blank space of a letter of B. W. Mantri to Annie Besant in August, 1900, nine years after H. P. B.'s death, and which appears to be genuine—see May, 1937, *Theosophist* (p. 105) and May-June, 1937, *Critic*—the Master K. H. says in part:

"The intense desire of some to see Upasika [H. P. B.] reincarnate at once has raised a misleading Mayavic illusion. Upasika has useful work to do on higher planes and cannot come again so soon."

That seems quite clear. But it is well-known that C. W. Leadbeater maintained that H. P. B. at the time of her death entered the fresh body of a drowned Hindu youth, and claimed from time to time to have contacted this male Madame Blavatsky. In *Theosophy in Australia*, Sept. 1917 (pp. 144-151), reprinted in the May, 1938, *Theosophist* (p. 131), Mr. Leadbeater, in a White Lotus Day address to Sydney Lodge, says in part:

"Madame Blavatsky lives now in a masculine body which she took directly she left the other one. When she left that body . . . she stepped into the body of an Indian boy, then about fourteen years old . . . She [H. P. B.] has held that body ever since."

Leadbeater says further that he is told that the boy fell into a river and was drowned, but just before cremation revived, much changed, to the great surprise of his parents.

Mr. Hamerster, who believes that Leadbeater, like George Washington, could not tell a lie, is perplexed by the contradiction of this statement and the statement of Master K. H. above quoted. He accepts Leadbeater's assertion that he had from time to time encountered the male

H. P. B., and finds no other way to escape the dilemma than by saying that:

"I am inclined to think that C. W. Leadbeater may have been mistaken in the fact of H. P. Blavatsky's *immediate* reincarnation. Mind: he spoke more than a quarter of a century after her death, and at least seventeen years after the Master's letter was written. It may well be that H. P. B., reincarnated some years after that letter was written, in the way described by C. W. Leadbeater . . ."

It must have been hard for the devoted Mr. Hamerster to concede that Leadbeater made a mistake, and he would surely not think that he told a deliberate lie on various occasions. Mr. Hamerster, however, despite his meticulous searches into theosophical literature, which I greatly appreciate, seems to have overlooked a letter written by Mrs. Patience Sinnett (Mrs. A. P. Sinnett) to Mr. Christie on May 13, 1891, *five days after H. P. B.'s death*, which is published in the May, 1929, *Theosophist* (pp. 125-126) from which I quote the pertinent part. Mrs. Sinnett says, in part:

"A sudden opportunity arose by reason of an accident, whereby her immediate reincarnation into that body could take place. So without a moment's warning or preparation her Master called her away and planted her true Ego into its new home . . . Of course, her old body was very nearly worn out, and could at best have lasted but a very short time longer; while the body she now occupies is that of a young man, suitable to the requirements of her further spiritual progress."

And this written *five days after her death!* Now remember this. Mr. Leadbeater was present at the cremation, as Mrs. Sinnett says. He was tutor to Mr. Sinnett's young son, and so must have been on terms of close intimacy with the Sinnett family, presumably living in their house. Mrs. Sinnett must have gotten this story from him, or in any event it must have been discussed and he would have denied it had he not wished it to be believed. Consequently, with great respect for Mr. Hamerster's sublime faith I think the solution of the apparent contradiction lies in this; either Mr. Leadbeater was himself fooled, or more likely the story was a deliberate fiction invented by him for his own purposes and which came in handy during the rest of his life, and much to his advantage, for it is a matter of record that when he was charged with corrupting the Theosophy of H. P. B. with his Liberal Catholic Church and his Krishnamurti-World-Teacher stuff, he very conveniently published an interview with the supposed masculine reincarnation of H. P. B., who assured him that the T. S. was progressing finely and as she and the Masters desired. That, of course, silenced, or was intended to silence, the doubters. On other occasions he claimed interviews with her, perhaps the last being at the time of the H. P. B. Centenary celebration at Adyar, August, 1931, when he made a speech saying that he had just had an interview with him [her] and had invited him [her] to attend the convention which he [she] had declined saying he [she] was not interested. No witnesses to this interview appeared. Space is lacking to quote what he said, which will be found in the October, 1931, *Theosophist* (pp. 44, 46).

Mr. A. Rangaswami Aiyer's arguments cannot be gone into here further than to say that with complete faith in Mr. Leadbeater's claim he attempts to show that the English of Master K. H.'s letter was not sufficiently explicit and could be interpreted as meaning other than the words seem to imply—certainly not a fault of the language of the Divine Charles.

In short, I look on the whole story as a fiction invented and kept going by Leadbeater for his own purposes. Presumably he either knew nothing of the K. H. letter, or, if he did, preserved a judicious silence, while Mr. Jinarajadasa, in publishing the K. H. letter in order to show that the K. H. script of the Mahatma Letters could not have been written by H. P. B., and in defense of H. P. B. against the charges of the Hare Brothers,

seemingly did not notice that he was putting his patron saint Leadbeater in a compromising position. There is no evidence, as far as I can discover, that the purported male H. P. B. was ever seen by any other person. The Leadbeater fiction, however, may have served a good turn in discountenancing the various claims about other reincarnated Blavatskys, of which that about the little Chakravarti girl, mentioned by Mr. Hamerster, is but one. Otherwise we might have had a dozen reincarnated Blavatskys going at the same time.

In conclusion it may be said that the Leadbeater story is in itself extremely fishy. If H. P. B. had reincarnated at all it would have been to carry on the work to which she had devoted her life. She would have gone to work for Theosophy instead of remaining incognito and whispering her identity only to Leadbeater on occasions when he had something to gain by it. Had she really taken over the body of a drowned youth of fourteen years he [she] would now be about sixty-two years old, time spent without doing a thing she might be expected to do. There is no known theosophist who fits into this picture.

So, I say, another Leadbeater hoax.

Italy and Adyar—One Dictator Thwarts Another

The following letter is copied from the *Adyar Theosophist*, March, 1939 (p. 409).

SOCIETA TEOSOFICA ITALIANA

Milano,

January 24th, 1939

Dr. G. S. Arundale,
President of The Theosophical Society,
ADYAR—Madras (British India)
Dear President,

This is to inform you that by a decree dated January 14th, served on me but yesterday, the Italian Theosophical Society and all the Lodges existing at the date of the aforesaid decree, have been dissolved.

All of the Society's assets (books, files, membership lists, book-keeping records, etc.) have been handed over to the Authorities.

Within a few days I shall mail you a detailed report.

With kindest regards,
Secretary General (resigning),
CASTELLANI

For further information on this matter see the December *CRITIC*. With the greatest sympathy with our Italian brethren who have been forced to give up their theosophical activities and to disgorge their property, one can but feel a sort of grim satisfaction that the Dictator of Adyar has been thwarted by the Dictator of Italy. Dr. Arundale made no bones of boasting that he had appointed a presidential representative to take over the property of the Italian Section, presumably including funds, and he did his best to incite the Italian members to open rebellion against the law. Of course there was no chance of his winning out, but there was a chance—had not the Italian Government forestalled him—of his getting control of the assets, including such monies as those members may have collected for their own theosophical use. If the Adyar Society's constitution permits such seizures it is high time that the constitution be amended to coincide with common honesty, and it is also time that the Society had a president whose conceptions of honor are above those of Hitler, who seized the Czecho-Slovakian funds.

Yet we see (March, 1939, *Theosophical News and Notes*, p. 12) that the Executive Committee of the British Section—with the honorable exception of one member—"supported the President's action in this matter." We have no evidence that Dr. Arundale's action was approved by the General Council, and it would make it no better if it had been. It

appears that the outcome in the present instance was simply a case of a big dictator getting the better of a little one. And notwithstanding our abhorrence of the Fascist rule we cannot feel other than glad that the Theosophical Society, or rather its President, was thwarted in its unethical intentions. At the very best—and I am not charging the President with intended dishonesty, of course—it was witless to imagine that the assets of the now defunct Italian Section could have been either held in trust in Italy by an international society, or withdrawn from the country. It is quite possible that Signor Castellani might have organized a society within the restrictions of Italian law, and indeed, he seems to have hoped to do so, but a majority of members, probably incited by Dr. Arundale, would not listen, and the result you see. Theosophy, which might have been tolerated as a harmless fad, has been placed in the position of opposition to the Government, and will not dare to show its head.

Dr. Arundale's "Antidote"

Editor's Note.—In the January Periscope I referred to Dr. Arundale's having published in the February, 1939, *Theosophical World* (p. 39) a scathing criticism of himself from the pen of the Editor of *The Canadian Theosophist* (Nov., p. 290). As few readers of the *Critic* will have seen this article, and in order to illustrate Dr. Arundale's generosity in giving space to his opponents I reproduce it here. One might be interested in comparing it with Mr. R. A. Hughes' astrological diagnosis of Dr. Arundale (*Canadian Theosophist*, June, 1934, p. 109).

Mr. Smythe Says:

The Theosophist (Adyar) for October contains an article on "Theosophy and the Modern World" by Geoffrey Hodson which surprised us with its conformity to what has been called "Blavatsky Theosophy." *O si sic omnes!* We have had a tremendous indictment of Dr. Arundale sent us with the query "What kind of a Hierarchy is this, the White or the Black?" but the judicious are not so much concerned about Dr. Arundale as about those he represents. His associates admit that he talks too much and has no sense of the value of money; but these are trifles compared with his equivocation and his tampering with the Constitution of the Theosophical Society. His "house organ", *The Theosophical World* for October, contains an article headed "A Message to Huizen" which out-Hierods even the "trained clairvoyant" of the Sydney Manor. Dr. Arundale, when he accepted the post of President of the T. S., pledged himself to divest himself of sacerdotal regalia and not to identify himself as a Bishop in any way with the T. S. After such dictators as Hitler, Mussolini and a few more, some of us were doubtful how long he would keep faith. We heard of him consecrating an L. C. C. chapel on the Adyar grounds, by way, we suppose of making it clear to all branches of the Christian Church that they were anticipated and notified what was expected of them. They will hasten to flock into the T. S. of course after this—or else not. Those who swore to destroy the T. S. very well knew what they were about when they entrusted the job to our Adyar friends. Dr. Arundale, after appearing in California newspapers in Bishop's garb, has taken another whack at the structure which had been intended to breed theosophists who would disseminate the teachings of *The Secret Doctrine* and prepare the world for more extended teachings in 1975. Dr. Arundale and his friends are much too canny to wait till 1975. They can tell you all about it now, or think they can, and for a great many people, this is just as good. This Huizen place is the "Centre of St. Michael and All Angels" and "was established by the Hierarchy for the use of the Head of the European-American department of the Inner Government of the World, America being Canada and North America." That brings us into it, lest any one might suggest that this is none of our business. It will always be our business to show up humbugs. The first purpose of the Centre is "to act as a sub-station for the distribution of the force relayed to the world through Adyar." The second purpose is "to

act as a reservoir for the special work of the Master the Prince in Europe and America as Regent of this administrative area, etc." Then connected with this "reservoir of the Centre are a number of distributing activities." First, there is The Theosophical Society; second the Esoteric School; third, the Liberal Catholic Church; fourth, the Masonic Movement; Fifth, the Youth Activity; Sixth, there are "other ceremonial activities"; Seventh, there is the Vasanta House, and then, "there is the Estate as a whole." This more or less amiable lunacy will deceive many good souls, and even some "of the very elect." But what can be done about it? An irresponsible like Dr. Arundale can make ducks and drakes of the Theosophical Society and there are none at Adyar with the courage and the common sense to stop him. There are dozens of organizations all over this continent rivalling this foolery and displacing the honest truth of Theosophy. We actually had according to Mr. Lacey, the Great White Lodge itself at Kitchener, Ontario! There is nothing in the Constitution of the Theosophical Society to warrant or permit such claims, and if the General Council did its duty it would end it. A. E. S. S.

In order to make it clear to readers who may not have read Dr. Arundale's "Message to Huizen" I reproduce here the essential portions which give rise, and rightly, I think, to Mr. Smythe's criticisms. The entire "Message" will be found in the October, 1938, *Theosophical World* (p. 257). "The Master the Prince" is apparently an invention of Leadbeater and, if one may judge from what Dr. Arundale says, if he exists at all he is not only an incompetent politically, but a sort of anti-theosophical Beelzebub, intent on wrecking the Theosophical Movement of the real Masters by turning it into a Liberal Catholic Church affair, in which priests in multi-colored vestments and with curious antics offer to do for members what real Theosophy asserts they can do only for themselves. Dr. Arundale says in part:

A Message to Huizen

This Centre of St. Michael and All Angels was established by the Hierarchy for the use of the Head of the European-American department of the Inner Government of the World, America being Canada and North America. . . .

The purposes of the Centre are as follows:

1. To act as a sub-station for its area for the distribution of the force relayed to the world through Adyar. It is of the utmost importance that the Centre and Adyar should be as closely linked as possible, and that Adyar should have daily prominence in the Centre's official activities. The power of Adyar should be utilized daily in the functioning of the Centre. Adyar is the outer heart of the world. This Centre must constantly act as a channel for its life.

2. To act as a reservoir for the special work of the Master the Prince in Europe and America as Regent of this administration area, so that he may fill it with His life and may be able to depend upon His servants at the Centre to distribute that life economically, purposefully, wisely, and yet abundantly. He expects those who belong to the Centre to be constantly conscious of the nature of their membership and to fulfil to the utmost the privilege of membership.

Membership of the Centre should mean all possible help to the Centre so that it may the better fulfil its functions. It means a constant remembrance of the objects of the Centre, and a constant endeavour to live in all the details of life so as to be a pure and active cell in the organism. Membership of the Centre means a constant effort to look out upon the world in the light of the Master, to enter more and more into His vision, will and activity.

Connected with the reservoir of the Centre are a number of distributing activities.

First, there is *The Theosophical Society*, most important of all the activities. The local Lodge is the outer form of this activity, and it should constantly be busy about its own particular distribution from the

reservoir—the Science of Theosophy and Universal Brotherhood.

Second, there is the *Esoteric School*, which has the functions of the Theosophical Lodge of which it is the heart, and has in addition the privilege of constituting the normal channel in this general area of the Masters' work for approach to Them for the purpose of enrolment as Their apprentices in the work of the Inner Government of the World.

Third, there is the *Liberal Catholic Church*, with all its special work of the highest importance.

Fourth, there is the *Masonic Movement*, with its own special channels for the distribution of power from the reservoir.

Fifth, there is the infinitely important *Youth Activity*, with the Round Table, Scouting, and other channels of distribution.

Sixth, there are other *ceremonial activities* which represent in a special manner age-old channels for distribution of force.

Seventh, there is the *Vasanta House*, with its own special channel for distribution.

Then there is the *estate as a whole* in all its physical nature, with its flowers and trees and shrubs and creatures—a veritable physical body upon the good maintenance of which much more depends than might at first sight appear. . . .

Mr. Hamerster Ebulliates

The article by Mr. Smythe, Editor of *The Canadian Theosophist*, printed elsewhere in this *Current*, on Dr. Arundale's "Message to Huizen", has called forth various comments addressed to Mr. Smythe. Prominent among these is a fierce and furious letter from the distinguished Mr. A. J. Hamerster, of Adyar, which he challenges Mr. Smythe to print. Mr. Smythe accepts the challenge and prints it in the April, 1939, *Canadian Theosophist* under the title "No Case: Abuse the Attorney", with his own reply. I am sorry I cannot spare space to give both of these in full. The title is most appropriate. Mr. Hamerster, whom I had come to regard as a cautious and careful writer even when I do not agree with him, indulges in bitter invective against Mr. Smythe personally without controverting a single one of his statements. He charges Mr. Smythe with being "unclean", with "vulgarity", with "gross untruth", with "pure lie!", with indulging in "unholy glee" with the variant "unholy joy". He aims to "counteract the virus which Mr. Smythe has for many years been injecting in the minds of the members." And he charges the Canadian Section with being not much better.

A curious point in Mr. Hamerster's letter seems to have been overlooked by Mr. Smythe in his reply. Mr. Hamerster asks: "Is there no respect left for the expressed will of the majority, the bulwark of democracy, in democratic Canada?" From this we infer that Mr. Hamerster thinks the minority has no right to express its opinions. This is the very reverse of democracy—it is pure Fascism. At any rate the boasted "majority" was a very feeble one indeed. The report of the election (*American Theosophist*, October, 1934, p. 226) shows that of about 30,836 members only 15,604 voted for Arundale. On the basis of such a scant majority Mr. Hamerster would deny the remainder the right of expression and criticism. In that election the rival candidate, Ernest Wood, got 4,825 votes. He was denied the use of the Adyar journals and the mailing list of members to present his case, while Arundale was pushed by the most questionable methods and had unrestricted use of the membership mailing lists.

I think those who are not afflicted with Adyaritis would find Mr. Hamerster's letter both entertaining and illustrative of the spirit of Adyar and its emasculated conception of Universal Brotherhood. The April *Canadian Theosophist* can be had for ten cents (not stamps) from 33 Forest Avenue, Hamilton, Ont., Canada. Those who would like to see what a really horrible creature (according to Mr. Hamerster) its Editor is, should send a dollar note for a year's subscription.

At the Periscope

Latest News in Brief.—Adyar *Theosophical World* fused with *The Theosophist*.—Arundale starts new bi-weekly, "Conscience"; will publish anonymously any contributions short of "damning".—Italian Section, T. S. (Adyar) dissolved by the Authorities.—Stoythe and Hamerster indulge in verbal flounders over Arundale; Hamerster forgets to don gloves.—Adyar *Secret Doctrine* now ready; includes so-called "third volume"; Mrs. Ransom republishes Besant-Mead polishment of H. P. B.'s original.—Sidney A. Cook re-elected President of American T. S. (Adyar); gets 817 votes from 4,000 members.—"The Master the Prince" (address, Huizen) making a terrible mess of European affairs; pipe-line from Adyar to Huizen appears to be clogged.—Adyar starts meditation to revive Theosophy in Russia, Germany and Italy.—Arundale works at night to alleviate distress of those suffering under persecution.—1939 Adyar Convention to be a "bumper" affair; Arundale to do the bumping.—Arundale "adumbrates" an Adyar Health Center with a dispensary in charge of a veterinarian.—A. E. S. Smythe—the unclean, according to Mr. Hamerster—becomes General Secretary of Canadian Section for twentieth time, without opposing candidate.—Strange new story turns up about the vanished Vols. III & IV of *The Secret Doctrine*; said to have been destroyed by order of H. P. B.—Arundale prints 900 pages on his latest invention, "Symbolic Yoga"; to be world's greatest scripture for all ages to come.

Seventh Theosophical Fraternization Convention.—This will be held in Detroit Saturday and Sunday, September 2 and 3. Information may be had from G. Cardinal LeGros, 1702 Delaware Avenue, Apt. 4, Detroit, Mich. Meet theosophists who believe in Brotherhood without distinction of theosophical society. *Fraternization News*, a folder devoted to the interests of the Theosophical Fraternization Movement, is published as often as funds permit and may be had free on request to the Editor, Cecil Williams, 49 East Seventh Street, Hamilton, Ont., Canada. A small donation to aid publication would be appreciated.

Society of the Friends of Madame Blavatsky.—To repeat: those who wish to enroll as members of the H. P. B. defense society may save themselves the cost and trouble of a foreign money order by sending the fee, 25 cents or as much more as they are willing to donate, to this office, with five cents additional for postage. It will be forwarded to Mrs. Beatrice Hastings (4 Bedford Row, Worthing, Sussex, England) and membership cards will be sent them in due time.

"Woman in Buddhism."—This is the title of a pamphlet just published by the eminent American Buddhist scholar, Dwight Goddard, which will be sent free on request to him at Thetford, Vermont. And this impels me to refer again to Mrs. Miriam M. Salanave, who is both a Buddhist and a woman, and, I think, the most indefatigable woman worker for Buddhism in the United States. She has traveled—mostly on foot—and studied in various Buddhist lands and is now conducting a Buddhist Correspondence and Information Bureau at Apt. 4, 715 McAllister Street, San Francisco, Calif. If I had gone through what she has in search of enlightenment, and could still keep at it and remain as unassuming as she does, I should think myself well on the way to Nirvana. It is her object to inform inquirers, so utilize the opportunity (and don't be mean enough to expect her to pay the postage).

The Fighting Dr. Arundale.—I entirely agree with the following remark of Dr. Arundale (March, 1939, *Theosophist*, p. 414): "Such good people who fearfully hesitate, who seek to placate rather than to denounce, who are prepared to buy peace at almost any price, are almost as much a menace to the world as those who deliberately and openly seek to enslave it."

An Appreciation.—The Editor does not wish to reflect on any theosophical organization and he is chary of commending one society above another, for all have their virtues and their faults. Some people fit into one, some into another. At the same time he is looking for the much talked of Brotherhood as exemplified in practice as well as in theory and in vivid orations. He knows by experience the difference between icy coldness and true warmth-heartedness. While a member of more than one theosophical society for many years, and having warm friends in all, he has no hesitation in saying that he has met with the kindly spirit, the willingness to meet his often pungent criticisms in a generous way, from members of the Point Loma T. S. (with rare exceptions) before all others. And yet he is not a member of that society. He has therefore about decided that he will spend his Devachanic vacation, if permitted, at Point Loma rather than at Adyar, Huizen, Shambhalla or any other focal point.

Sanskrit and Other Puzzlers.—For the aid of beginners attending theosophical lectures or classes, who are puzzled by the Sanskrit, Greek or Hebrew words which may be used, but who do not want to interrupt the speaker, the independent theosophical youth group in Melbourne has adopted the following plan which I quote from a letter of Clive W. F. Bellgrove (Box 2504, C. P. O., Melbourne, Australia) who will be pleased to give further information. Mr. Bellgrove says in part: "We have formed a list of about 140 Sanskrit, Greek and Hebrew words most used in the writings. Each word has a line *only* by way of brief explanation of the meaning. They are typed on two foolscap sheets, placed back to back over pasteboard, and placed in a celluloid envelope. These are handed to newcomers, who, during the readings in the study class, can refer immediately to the meanings of the words without either interrupting or distracting attention by the rustle of paper It has been most successful with our Group It helps to concentrate the attention of newcomers, and they don't feel their inability to grasp the ideas." Mr. Bellgrove has since sent me the list, comprising 126 words in alphabetical order. It is excellent. Of course one cannot make a complete definition in one line, but it serves as a prodder; it calls to mind what one had previously memorized. The Sanskrit and other terms have been authoritatively checked by the Point Loma scholars. I find only one fault, the abomination "Karman" for "Karma", which latter was used by H. P. B. and the Masters, and is a universally accepted and now Anglicized word. To use "Karman" is just pedantry. The same applies to "Mahatman" for "Mahatma". See CRITIC, Aug., 1932 and May-June, 1935.

Dr. Arundale's New Book.—Dr. Arundale is getting out a new book, *The Lotus Fire; a Study in Symbolic Yoga* which, if one may judge from the statements of one who heard him lecture on the subject in America, will lift you "beyond the stars". This book was announced by the Theosophical Publishing House to comprise 500 pages and to cost 5 rupees and advance payments had already been received. But before it was off the press the Doctor decided to add a further 400 pages, and the T. P. S. announced that the price had been raised to 10 rupees. He very generously is willing to let it go to those who had already paid at 5 rupees, below actual cost, but suggests that it would be nice if they would send an additional 5 rupees (April, 1935, *Theosophist*, suppl. p. iii). This I think right. The only danger is that it is possible that before the additional 400 pages are printed he may have a few hundred more to add and that such a ponderous volume will result that it will be an impediment to those seeking to soar to the outer cosmic spaces. I had hoped to acquire the book at the earlier price, but can't afford the double price and so shall have to forgo a trip to those regions "where the wicked cease from troubling and the weary are at rest."

Adyar "Theosophical World" Absorbed by "Theosophist".—I learn from the March, 1939, *Theosophist* (p. 482) that *The Theosophical World* of Adyar will cease publication as such with the March issue and will be incorporated with *The Theosophist* as a supplement under the name "The Theosophical Worker". I do not question the wisdom of the editors in taking this step, but *The Theosophical World*, which has run through over four volumes, will be much missed as a source of information, being of a newsy character. It was devoted to news of doings in the Adyar T. S., largely of a personal nature not suited to a larger journal, and above all was a channel for Dr. Arundale to talk about nearly everything, especially himself. But where there's a will there's a way, and the Doctor will doubtless find other means of self-expression.


Manu to the Front.—In the March, 1939, *Theosophist* (p. 418) Dr. Arundale calls on members to back up the "Lord Valvasvata Manu". This, of course, is excellent and much needed advice. But, says the Doctor, the "Chohan Morya", formerly Master M., is his First Lieutenant and Mrs. Besant his Second Lieutenant. The Manu, it will be remembered, backed by certain real estate speculators, induced Mrs. Besant to purchase (largely with borrowed funds) the Happy Valley property at Ojai, Calif., as a cradle for the Sixth Race, but which has proved a complete fiasco. Regarding the appearance of the Manu, the same *Theosophist* (p. 422) quotes Mrs. Besant as saying: "Our Manu is living in the Himalayas, not far from the house of the Lord Maitreya, and He comes sometimes to His great Brother's house. He is a magnificent-looking man, with a great beard rolling down over his chest in glowing waves of brown, and masses of glorious hair, manelike, a lion-head of unsurpassable force and power. Tall is He, and of King-like majesty, with eyes piercing as an eagle's, tawny and brilliant with golden lights." No wonder Mrs. Besant sacrificed her prudence and bought the Happy Valley. Perhaps she mistook him for God. The Manu is described as "The Father of the Aryan Race". If Herr Hitler could persuade Him to come over from the Himalayas to Berlin he would be perfectly convincing.

Metamorphosis of Adyar "Theosophical World".—As elsewhere stated, the famous monthly, the *Adyar Theosophical World*, has been tacked on as a supplement to *The Theosophist*, and its name has been changed to *The Theosophical Worker*. The first issue appears as an adjunct to the April, 1939, *Theosophist*. It much resembles its parent. The April issue contains an interesting article about the personal habits of Dr. Arundale, to know which forms part of "the joys of residence at Adyar." He goes about the house barefoot, sits cross-legged on the floor with two typewriters before him and walks about the grounds wrapt in abstraction—presumably communing with those On High. Everybody likes him, which is evidence of his geniality. Often he sits brooding in his chair and "you can feel the deep pulsing life which radiates from him" and you will touch "the fringe of that vortex of power into which his brooding has carried him." And much more, which is not only interesting, but which shows the degree to which personality worship has supplanted Theosophy at Adyar. Only one item I miss; I should to know whether he shaves with an electric or a common safety razor. We learn also that there is a meditation group which will reestablish the Theosophical Society in Germany, Italy and Russia by sitting in chairs or on the floor and shooting out thoughts; also that the Doctor plans—"adumbrates" is the word—a Health Center at Adyar with a dispensary in charge of a veterinarian. It is all very interesting and proves beyond question that Adyar is "the outer heart of the world" and "the home of the Masters". One statement, by Dr. Arundale, I heartily agree with: "The duty of members is first to their own Lodge, then to their Federation, then to their Section, and then outside of it." Yet he wants to abstract \$500,000 from the 30,000 members and the usually poor lodges to be expended as he thinks fit, and the devil take those lodges which can barely pay their rent.

Dancing to Devachan.—"Dancing is an immensely potent factor in adjusting everyone in rhythm to the Real" Dr. Arundale assures us (March, 1939, *Theosophist*, p. 426). His wife, he tells us, is hoping to convey the Vaivasvata Manu's message in this way. Just how badly contortions can adjust one "in rhythm to the Real" is beyond me, but it may be so. I think the Doctor might appropriately adjust his audience to the rhythm of his sage remarks if he would preface them with dancing a hornpipe. It might convince them how funny some of them are, a point which most seem to overlook.

An Artful Dodger.—Under the caption "Unfair and Unnecessary" the April, 1939, *American Theosophist* (p. 96) calls down "a contemporary magazine frequently utilized for attacks on the President" for stating that Dr. Arundale's picture appeared in California newspapers in bishop's garb. *The American Theosophist* takes a fling at the "contemporary", which happens to be *The Canadian Theosophist* (see this *CRITIC*) by saying that: "What the writer might have known, and *probably did know*, for he is familiar with newspaper practice, is that these pictures were taken years ago and were dug out of old newspaper files. They do not indicate, as the article suggests, that the President has revived his activities with any religious organization." Italics are mine. This is a virtual insinuation that the Editor of *The Canadian Theosophist* and General Secretary of the Canadian Section is guilty of a deliberate fraud. What then must be said of the Editor of *The American Theosophist*, who conceals the fact, whether by intention or otherwise, that Dr. Arundale on December 19th, 1937, i. e., since he has been President, consecrated with full ceremonial a Liberal Catholic chapel at Adyar, which involved appearing in bishop's regalia. The details are published in the *Adyar Daily News* for December 20th, 1937 and as this was issued as a bound in supplement to the February, 1938, *Adyar Theosophical World*, it should have come to the attention of the Editor of *The American Theosophist*, who is a member of the General Council. The note continues: "Those who know the President would not suspect him of going back on his word as to such activities, given upon his entering into the Presidency of the Society." Sorry, but he did just that, to say nothing of his continual endorsement of Liberal Catholic activities such as his "Message to Huizen".

American Section T. S. (Adyar) Election.—It appears from the Election Announcement in the April, 1939, *American Theosophist* (p. 84) that Mr. Sidney A. Cook has been reelected President of the Section. While I congratulate Mr. Cook and think he was the best available candidate, who has managed the Section's business with distinction, it must be noted that he received only 817 votes from a membership of about 4,000, the total votes being 854. This says nothing against Mr. Cook, but merely indicates that about 80% of the Section's members do not care enough for it to vote at all.

The Swastika Again.—*The Brief Glossary of Buddhist Terms* (Buddhist Lodge, London) says: "SWASTIKA: The revolving cross, called the Buddhist Cross or the Jaina Cross. It symbolizes the ceaseless activity of the universal life principle evolving the cosmos. Its correct form is  with the arms revolving from right to left. In *Bon* Tantricism the arms are reversed; this latter form being more correctly called *anushantika*, and is the symbol of Black Magic." From this it seems that Dr. Arundale prefers the symbol of Black Magic and objects to Hitler using the correct form, as being bad for Germany. H. P. B.'s personal seal, designed in 1875 and used on her stationery, shows the Hittierian form as does *The Secret Doctrine*, while the seal of the T. S., also designed in 1875, reverses it. For cuts see Jinarajadasa, *Golden Book of the Theosophical Society* (pp. 19, 21) and Ryan, H. P. Blavatsky and the *Theosophical Movement* (p. 63). Olcott was probably responsible for the reversed form. Jean Delaire, in the cuts on p. 13 of *January Religions*, seems to be muddled on the subject.

Clearance Sale

The following slightly used books for 30 cents each, postpaid to any part of the United States (foreign, postage extra). Cash or stamps with order, or C. O. D. No credits. Original Prices in (). Please mention substitutes as but few copies are available.

Adyar Pamphlets; important reprints from *Theosophist*, *Lucifer*, etc., 6 all different for 30 cents (were 12 cts. each); also, miscellaneous theosophical pamphlets, 6 for 30 cents; as they run, no exchanges or correspondence.

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Universal Text Book of Religion and Morals, Pt. I (\$0.75).

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Theosophy & the Theosophical Society (\$1.00).

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Health from Knowledge, ppr. (\$0.50).

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Coolby, C. H.—Social Organization; a Study of the Larger Mind (\$1.50).

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Corbett, Sarah—Evolution of Character (theosophical) (\$1.00).

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Corbim, W. A.—Salesmanship, Department & System (\$1.00).

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Crane, Aaron M.—A Search after Ultimate Truth (\$2.00).

Coulter, John M.—Plant Studies, an Elementary Botany (\$1.25).

Cranford, Hope—Ida Lyndmond & Her Hour of Vision (psychic fiction) (\$1.25).

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Also, by Capt. Bowen: *The Occult Way*, \$3.50; *The True Occult Path*, 15 cts.

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To Follow—Review of Adyar *Secret Doctrine*.

Funny?—or Sad?

that persons who write us nice letters and renew their subscriptions year after year will not make some effort to get us more subscribers. We have been howling in the wilderness so long about this that we are beginning to wonder whether we are a jackal or a hyena. And the result? Next to nix.

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 *Currie*. 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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The O. E. Library League

Vol. XXVI

March-April, 1939

No. 4

Yearly subscription, United States and Canada, fifty cents; foreign, two shillings sixpence or 62 cents. Single copies, five cents. Blank (undilled) British postal orders and stamps, Canadian paper money and stamps accepted.

YOU MUST TAKE THEM AS YOU FIND THEM

It is a common observation that those who are in entire sympathy with the aims of others who are undertaking reform movements, whether they be social, political, religious or what not, expect that these should do everything in their way, act as they would do, write as they would do, and refrain from doing or saying things which they themselves would refrain from doing or saying. Don't I know? How often I am told: "I am in entire sympathy with your aims and hope you will meet with success, but I don't like the way you go about it. If I were in your place I would do it otherwise."

As none are perfect, it is quite likely that there may be a better way than the one to which objection is raised. But that means better in the abstract, a way in which a perfect individual, let us say a Master, would work. But it does not of necessity mean that there is a better way for the person in question whose methods are objected to. And for this reason. The mental mechanism is a very complex affair. The person who is using it for laudable purposes is possessed of a machine which will work well in the way it is constructed. But try to use it in a fashion for which it is not calculated and a horrible mess may result. There are those who succeed better by the suave, soft, gentle, mush-and-mulasses method. There are others who can handle sarcasm, irony, caustic criticism in a masterly fashion, while they would be miserable failures if they followed the advice of their friends and tried to be, not themselves, but somebody else. And the human machine being what it is, the energy expended efficiently in one direction is likely to overflow into others, and any attempt to dampen this, through suppression, may damage the machine in its efficiency in what some may consider more desirable directions. Insist on perfection in everything and you are likely to get it in nothing.

That is the way humans are made and one must consider it and wink at some things one does not like. The reformer, even the iconoclast, must be allowed to overstep the bounds which your perhaps more tolerant or cautious nature would prescribe, else nothing at all would be done. Take a single case. We don't like soldiers to be brutal, to be sure, but if you train a soldier with lessons of soft-heartedness and squeamishness at the sight of blood, you may have a good humanitarian, but you will not have a perfect soldier. The fighter must have a certain degree of coarseness which may and probably will manifest itself in other walks of life than fighting.

Let me take another purely hypothetical example. Let us imagine a person who is dead set on defending the reputation of a certain individual and who is willing to fight to the limit to do it. That requires a fighting character. But the very spirit which inspires that person is likely to lead to expression in another quite distinct direction, let us say taking sides in a political situation. The methods of attack are likely to be the same in both cases. The very nature which leads to the one leads to the

other also. If you demand that a writer be an angelic softy in the latter case, it would mean being a softy in the other.

So, I say, if an individual is accomplishing a result which you approve of, do not be too querulous about the use of the same methods in directions which you may object to. The machine is doing its best; the partial diversion of its powers into side issues may be a prerequisite for the successful pursuit of the other. Let it go; do not get the itch because you cannot have things all your own way; be thankful that you are getting part of what you desire. Do not cut off your nose to spite your face; do not withdraw your support, such as you may be able to give, and so damage the very cause for which you wish success, simply because you dislike something else. Remember, too, that you have no right to demand any human being to be perfect according to your ideals before you give encouragement in the direction which you approve of. You really must permit people to run their lives as they see proper, and for them, though not to you, the right and the only way. You may, within the limits of courtesy, express your own views, but don't sulk in your tent even if your suggestions meet with an unpleasant response.

It is possible and I have seen it, for one to work oneself nearly to death in a cause and to be met with the charge: "You are doing something I don't like, so your cause, which is a common one with mine, may go to the devil before I will help you." My sympathy is wholly with the person who tries to live his own life according to what seems right and honorable to him, and I have no sympathy whatever with the flea-picker, or the one who sees only the spots on the window pane and is oblivious to the landscape beyond.

It is possible to wreck a good work by suspicious and querulous comments directed towards those who are working to the limit in the way their nature dictates, and to bring on nervous prostration and consequent failure. Cut it out. Extend to them the kindly understanding and sympathy you would expect from others towards yourself under similar conditions, even if you do not wholly agree with them. That, I take it, is the truly theosophical spirit.

These remarks, be it said, are not aimed at any particular individual, but they are certainly intended for people in general, including myself.

The Adyar "Secret Doctrine"

The Secret Doctrine, by H. P. Blavatsky. Adyar edition in six volumes; Adyar, 1938; \$8.00.

The much heralded Adyar edition of H. P. Blavatsky's *Secret Doctrine* has now been published. What can be said of it?

As a specimen of book-making it is excellent. There are six volumes of handy size, strongly bound in blue cloth; the type is of convenient size, and as far as I have noticed there are no typographical errors. Volumes 1-4 contain the original two volumes; volume 5 consists of the so-called "third volume" and volume 6 comprises an Index, a Book Index and a Glossary. Volume 1 contains H. P. B.'s Preface to the original edition; and here we must commend Mrs. Ransom's honesty in printing it just as H. P. B. wrote it, including the references to the third and fourth volumes at the end of the first paragraph, which Mrs. Besant eliminated, while pretending that it was the Preface just as H. P. B. wrote it. It contains further the Preface to the Besant-Meadzoi revision, a Preface by George S. Arundale, a sketch of H. P. B.'s Life by Mrs. Ransom, and "How the Secret Doctrine Was Written", also by Mrs. Ransom. So far, then, for the superficial characteristics of the new edition. Mrs. Ransom and her collaborators are to be commended for what was evidently a work of great magnitude. As for the Preface by Dr. Arundale, this serves two purposes; to give due credit to Mrs. Ransom and her helpers, and to enable the Doctor to immortalize his name by placing it in the front of a work with the preparation of which he had nothing to do and which, let us hope, will be read long after he would otherwise be forgotten.

Let us consider the extraneous matter first. Mrs. Ransom presents an interesting history of the writing of *The Secret Doctrine*, a matter to which she has devoted considerable attention, but which perpetuates the misrepresentations of Mrs. Besant about the pretended Volume III, in total disregard of facts which are known everywhere outside the gates of Adyar, and attempts to justify the unscrupulous butchering of the original and only edition authorized by H. P. B. by Mrs. Besant and G. R. S. Mead.

The Index and Glossary

The Index, which fills most of the sixth volume, is an improvement on that of the Besant-Mead edition in that the index of the so-called "third volume" is incorporated and a much more convenient arrangement of the references in alphabetical order, a single line for each, is adopted. On comparing several pages with the Index to the Besant-Mead edition, however, it appears that a very considerable number of items have been omitted, apparently at the whim of the compiler, which were in the earlier Index, many of which are important. To cite a single example, there is no reference to Sir William Crookes, who is mentioned at least eighteen times in the older Index and in *The Secret Doctrine*. The new Index shows evidences of carelessness, and for this reason I regard it as inferior to the older one, even if more convenient.

The General Index is followed by a Book Index, giving the titles and references of books referred to in *The Secret Doctrine*, and by a "Short Glossary". One must not be too exacting with a Glossary which is short, but one expects to find the most familiar words and resents false definitions. We look in vain for "Avitchi"; we find the false definition of Pratyeka Buddhas invented by Annie Besant and which caused her to say that H. P. B., giving the well known Mahayana definition in *The Voice of the Silence*, did not know what she was talking about (Vol. 3, p. 399). We also find the false notion that there are three physical globes in a planetary chain, an invention of Sinnett and Leadbeater, which is emphatically denied by H. P. B. in the text on the direct authority of her Master (orig., Vol. I, pp. 162, 165, 166; B. M. rev., Vol. I, pp. 176, 189; Adyar ed., Vol. I, pp. 207, 218, 219). We are at least thankful to Mrs. Ransom for not cutting out this important statement which shows the fallacy of her claim that there is no contradiction between the Theosophy of H. P. B. and that of Leadbeater (Dec., 1937, *Theosophical World*, p. 248; Dec., 1937, *Critic*). While recognizing the difficult work involved in preparing such a glossary, one must recommend checking up with the text and with H. P. B.'s Glossary before accepting the definitions too confidently.

The Text Itself

To come now to *The Secret Doctrine* text properly speaking. The Editor, Mrs. Ransom, has adopted, and we think most unwisely, the so-called "Third and Revised Edition" of Vols. I and II, published in 1893 and prepared by Mrs. Besant and Mr. G. R. S. Mead, instead of the original and only version approved by H. P. B. herself. As has been pointed out repeatedly in the *Critic* and by competent students of *The Secret Doctrine*, the alterations made by Mrs. Besant and Mr. Mead from the original and only authorized text amount to upwards of 30,000 in the two original volumes alone, which would average about one to every two lines. It is conceded that the original contained some typographical errors, some errors in quotations and references. These could have been corrected. But to tamper with punctuation is to risk giving an entirely different meaning to a passage. I take it that Mrs. Besant had little to do with the revision except advertising herself by tucking on her own name—a habit to which she was addicted. Probably the main work was done by Mr. Mead. Mr. Mead was a person of huge self-conceit and pedantry, and he attacked the work of H. P. B. and her highly educated collaborators with a butcher's knife. Plain and simple English words were replaced by longer and "more scholarly" ones with precisely the same meaning; punctuations were changed at imminent

risk of altering the sense; whole paragraphs were rewritten; paragraphs shifted from footnotes to the text and the reverse, with the result that we have perhaps the most impertinent and outrageous bit of literary vandalism of our times. H. P. B., while far from being a perfect English scholar herself, had the constant assistance of several highly educated men and succeeded in saying what she intended to say. Mr. Mead and Mrs. Besant thought they knew better, and made such changes as suited their whims and caprices. Some of the changes are an improvement; most are wholly needless and many of them pedantic and ludicrous. Many of these have been pointed out elsewhere. I give a few examples only, as space is lacking to do more than sample the mess.

Some Changes by Mead and Besant

At the very outset, in the seventh line of the "Proem", Mr. Mead, or it may be Mrs. Besant, has changed the word "Word" to "World", making nonsense. "In the Beginning was the Word", that is what H. P. B. intended, but the megacephalous revisers thought they knew better and Mrs. Ransom follows them. A simple reading of the first few lines shows that H. P. B. was right.

The learned Cantabrigian, in his efforts to correct the written English—to cite but one example (Rev. ed., Vol. I, p. 164)—on a single page writes "Physicist" (Cap.) and "chemist" (small c). Is a physicist more lofty than a chemist, that he alone should be honored with a Cap.? And on the same page, where H. P. B. (orig., vol. I, p. 141) spoke of Sir William Crookes as a "learned gentleman", Mr. Mead changes it to "learned chemist"! Wasn't Mr. Crookes a gentleman? Why change it? On the same page we have "Pineal Gland" (Caps.) and "brain" (small b). Is the part more important than the whole, that it alone should be so honored? Such absurdities abound on every page and Mrs. Ransom appears to have copied them without laughing, though it must be said that here and there Mr. Mead's whims were too much for her. One could spend a leisure hour or two—I have spent many—with much entertainment in checking Mr. Mead's "corrections", most of which remind one of a precocious schoolboy correcting his teacher. A sense of the ridiculous seems wanting at Adyar.

Pagination Nuisance

The pagination of these volumes has not been made to conform either to the original or the "revised" edition, with the result that students who want to look up references found elsewhere will be subjected to endless annoyance. This is inexcusable. We now have three different editions with different pagination, and God in heaven help the student who finds a reference to "S. D. p. x or y" and who wants to look it up.

The Spurious Third Volume

Coming now to the so-called "Third Volume" mothered by Mrs. Besant, which comprises the fifth volume of the Adyar edition, Mrs. Ransom has swallowed Mrs. Besant's falsehoods hook, line and sinker. This has been amply shown elsewhere (CRITIC, June, 1938) and it is needless to give details here. It need only be repeated that Mrs. Besant made at different times two absolutely opposite and contradictory statements about the papers comprising this volume, and that while pretending to give them as H. P. B. wrote them, made innumerable changes while asserting that they were as H. P. B. wrote them. Further, Mrs. Ransom has stated distinctly (Feb., 1938, *Theosophical World*, p. 44) that a part consists of "early drafts" of *The Secret Doctrine*; in other words, rejected first manuscripts. I hope that my good Canadian friend will understand that when I condemn this volume as part of *The Secret Doctrine* I am not denying the valuable contents, at least as far as they have not been altered by Mrs. Besant while claiming that they stand as H. P. B. wrote them. Nor do I want to be understood as reflecting on the learned and laborious Mrs. Ransom. At Adyar anything that Annie Besant wrote goes, no matter how false or contradictory it may be. At Adyar people do not think; they just swallow and adore.

I still think that the photographic reproduction of the original *Secret*

Doctrine, which is available, is to be preferred, although lacking a complete Index. This statement could be made without qualification if the many earnest students of H. P. B. would get together and prepare a suitable and comprehensive Index. There would then be no need for the garbled and corrupted Besant-Mead butchery, now given a further lease of life by Adyar. It is to their shame that they do not do it.

Finally, and after all, it is a cause for rejoicing that Adyar has finally decided to place *The Secret Doctrine* before the Adyar membership and to push its circulation. The average student may overlook the blemishes referred to above. Further, and this is important, he will be able to see, and can hardly avoid seeing if he keeps his eyes open, the corruptions and absurdities introduced into Theosophy by Mrs. Besant and Mr. Leadbeater, on whose writings he has hitherto been so liberally and almost exclusively fed up. Mr. Leadbeater tried his best to discourage the study of *The Secret Doctrine* by recommending students to read first some fifty-five books by himself, Mrs. Besant and others before touching *The Secret Doctrine* (*Primer of Theosophy*, p. 123), and even then to use it rather as a book of reference. If the Adyar edition will help to show up that old fox and to reinstate H. P. B. in the minds of members its publication will not have been in vain.

Of importance in connection with the above:

The Secret Doctrine, photographic reproduction of original, \$7.50.

H. P. Blavatsky: A Great Belmyat; by Alice L. Cleather, pp. 50 cents (2/2).

A set of 10 CRITICS showing corruption of original Blavatsky texts by Mrs. Besant and others. 25 cents (1/1).

The Mystery of Vols. III and IV, "Secret Doctrine"

As a further contribution to the mystery of the missing third and fourth volumes of *The Secret Doctrine*, I give below a communication from Mr. Basil Crump, the well-known associate of Mrs. Alice L. Cleather. In a personal letter to the CRITIC Mr. Crump adds:

"We knew Green very well in those days as he was a constant attendant at the meetings held by Dr. and Mrs. Keightley in London during the Judge fight. He married one of the women workers at Avenue Road, and was himself an able lawyer's clerk, knowing evidence and procedure from A to Z owing to constant practice in the Law Courts where I often saw him when I was at the Bar, so I know he would not make such an important statement unless he were sure of his facts. Moreover it seems the only reasonable explanation of the hitherto mysterious disappearance of the two vols. . . ."

Mr. Crump's article follows:

New Evidence about Volumes III and IV of "The Secret Doctrine"

A very important piece of evidence throwing an entirely new light on the mysterious disappearance of Vols. III and IV of "The Secret Doctrine" has lately been revealed to the Blavatsky Association by an elderly gentleman, a devoted admirer of Madame Blavatsky, who knew Mr. Thomas Green, one of the well known early workers who helped with the printing at the H. P. B. Press in London before and after H. P. B.'s death. Before he died Mr. Green told this gentleman, who prefers to withhold his name, that he worked at the London Headquarters for some time and was paid to set up the type of Vol. III and part of Vol. IV of "The Secret Doctrine". The proofs of Volume III were passed by H. P. B. shortly before her death and Mr. Green was just going to press with them when he received orders from her to break up the type, also such portions of Vol. IV as had already been set. This is the first time that the very definite statements of the two Keightleys regarding these volumes in Countess Wachtmeister's "Reminiscences of H. P. Blavatsky and The Secret Doctrine", and also H. P. B.'s own statements in Vols. I and II of the S. D. itself, have been confirmed, moreover by the printer

who actually set up the type and was then ordered to break it up by H. P. B. herself. These statements were reproduced by Mrs. Cleather in "H. P. Blavatsky: A Great Betrayal" in which she marshals all the evidence, including Dr. Stokes' able analysis and exposes the falsity of Mrs. Besant's statements regarding her spurious version of Vol. III. Mr. Green's testimony carries the evidence against her much further in that it shows, not only that the missing volumes existed, but also that Vol. III was entirely in type and even some portions of Vol. IV before H. P. B.'s death. That she gave orders for the type to be broken up makes it practically certain that she also destroyed the MSS. The reason for this seems obvious if we accept Mrs. Cleather's account of the failure of the Inner Group in her "H. P. Blavatsky as I Knew Her", and the consequent withdrawal of H. P. B. The final effort made by her Master M. to save the T. S. by means of the Esoteric School and Inner Group having failed, H. P. B. evidently received orders from him to destroy the remainder of the S. D., as her withdrawal was imminent and it was not safe to give out any further teaching. Mrs. Cleather states, it should be noted, that he also suspended the Inner Group on account of internal dissensions. How necessary this decision to destroy Vols. III and IV was, we realized when, in 1893, Mrs. Besant and Mr. Mead published their third edition of Vols. I and II, in which some 30,000 alterations and so-called corrections have been counted. As Mrs. Cleather truly says in the "Great Betrayal": "An indignant posterity pass judgment on one of the worst cases of literary vandalism in the nineteenth century." Now that Adyar announces a fourth edition, including, of course, the 30,000 Besant-Mead "corrections" and the spurious Vol. III, Mr. Green's revelations become of particular value and cannot be too widely known. The editor has already commented strongly on this aspect of the matter. I may add that Mr. Green was active with Mrs. Cleather, myself, and many others who took up the defence of Mr. Judge in 1894-5 under the leadership of Mr. and Mrs. Keightley (Jasper Niemand). Belonging to a leading firm of solicitors, his legal training was most useful, and I as a member of the Bar learnt to respect his integrity.

BASH CRUMP

Ranchi, India, March 17.

Editorial Comment.—Without in the least intending to reflect on the integrity of Mr. Green and of the unnamed gentleman who reports him, the evidence cannot be regarded as wholly convincing, however plausible. It must be remembered that memory, after a lapse of years, is treacherous, particularly with respect to what someone has told us, or what we think he told us. We are not informed when Mr. Green died and what interval elapsed before the above report was made. Further, the unnamed gentleman may have misunderstood or forgotten just what Mr. Green told him. Anybody familiar with evidence knows this. This is not saying that the story is untrue, but it is saying that it must be regarded as questionable. Mr. Smythe, commenting editorially on Mr. Crump's communication in the April, 1939, *Canadian Theosophist* (p. 49) says in part:

"But it does seem incredible that so much printing as the 700 or 800 pages of a volume of *The Secret Doctrine* could have been carried on and then destroyed without any of the numerous friends and associates of Madame Blavatsky knowing about it . . . The expense of setting up in type such a mass of material as a volume and part of another has to be considered. Mrs. Besant was largely responsible for the funds in use at that time. Who paid for this type-setting? Is the printer still extant? . . . What occurs to me as a possible explanation is that Madame Blavatsky had ordered the Third instruction and part of the Fourth to be printed and then cancelled the order . . ."

And yet, Instructions III and IV were printed, and were later in circulation among E. S. T. members, and I have copies of both (Instruction III somewhat abbreviated; see Mrs. Cleather in March, 1938, *Canadian Theosophist*). Further is it possible that even the writ-

ing of Vol. III and part of Vol. IV could have been carried on by H. P. B. without some of her numerous associates knowing it, and talking, as people will?

What is the direct evidence as to the existence at one time of Vol. III and part of Vol. IV? This is important as bearing on the alleged Vol. III gotten out by Annie Besant in 1897 and now given the blessing of Dr. Arundale and Mrs. Ransom in the new Adyar edition of *The Secret Doctrine*. This must be deferred till later and here attention may be called to a lengthy article by James M. Pryse in the May, 1939 *Canadian Theosophist*. Mr. Pryse jeers at the Green story and incidentally tells us not a little irrelevant matter about himself, as is his wont when he gets started. This issue of the *Canadian Theosophist* can be had for 10 cents (coin) from 33 Forest Avenue, Hamilton, Ont., Canada.

Geoffrey Hodson vs. Krishnamurti

The strange story of Jiddu Krishnamurti is tolerably familiar to most of my readers, not a few of whom were singed in the flame of artificial glory set a-going about him by Annie Besant and C. W. Leadbeater. As a boy he was adopted by Mrs. Besant, was proclaimed by Mrs. Besant and Mr. Leadbeater to be the vehicle of the Lord Maitreya and the expected World Teacher. A corps of Apostles—including some notorious characters—was selected for him by the "King of the World" and announced by Mrs. Besant (*Herald of the Star*, Sept., 1925), and he was to be the chief pillar of the Liberal Catholic Church. As an example of human credulity—and it was the Adyar theosophists who were the most credulous—it could hardly be surpassed. Mr. Krishnamurti, however, arrived at maturity, finally awakened from the glamour which had been thrown over him and publicly denounced the whole matter, resigned from the T. S., abolished the Order of the Star which had been established to shepherd his followers, and declared himself free and independent, much to his honor. This was too much for A. B. and C. W. L., the former starting the World Mother cult as a substitute, with Rukmini Devi as world representative of this "Lady of the Sea", but which was a complete flop, while Mr. Leadbeater publicly denounced him as appealing "to the average unawakened entity whose thoughts center chiefly around horse-racing, prize-fighting, football, business or pleasure." (See *Curric*, July 1930; *Australian Theosophist*, April, 1930, p. 19; *British T. S. News and Notes*, June, 1930, p. 3; *The Messenger*, July, 1930, p. 145, etc.) Notwithstanding the efforts of Mrs. Besant and Leadbeater to crawl out from beneath the ruins this escapade placed the faithful Adyarites in a predicament. Some of them, for a long time, insisted that after all he was the World Teacher even though he denied it, a procedure which served to comfort them in the presence of the alternative that the infallible Mrs. Besant and Mr. Leadbeater had either been badly fooled themselves or were the promoters of a hoax established for their own glory and prestige. It was a nasty mess.

But now the tide seems to be turning. Australia, which once built a temple near Sydney where he was to appear in all his glory, has turned against him, and the generalissimo of the attack is no other than Geoffrey Hodson, the famous seer of devas, fairies, gnomes, astral bumblebees and other beings which, since no one else can see them, have to be taken on the same faith that led to the World Teacher folly. It seems that Mr. Krishnamurti has uttered some rather strong remarks denouncing the theosophical teachings as "poison" and the leaders as "exploiters". And this, according to a writer in the April-May, 1939, *Theosophy in Australia* (p. 7) "has deeply shocked theosophists throughout the world." Mr. Hodson has written a book against Krishnamurti entitled *Krishnamurti and the Search for Light* in the Introduction to which he says: "The principles of justice, fair play and common courtesy have been so flagrantly outraged for some seven years that at last I am moved to a reply."

It appears that theosophists who attended Krishnamurti's lectures asked him certain questions which evoked replies of no uncertain tenor. And it is now requested that theosophists should refrain from asking leading questions lest their own faith or that of other listeners be shaken. They are to come, if at all, with their heads as tightly closed as cabbages.

It looks as if we are to witness a struggle between all the absurdities of Adyar and a person who, like Krishnamurti, has his own ideas. If, following the example of a Great Teacher, he can upset the tables of the money-getters and of those who sell the books of Mr. Leadbeater, Mr. Hodson and Dr. Arundale, he will have done a service.

Among theosophists, as in the world at large, there are two classes of individuals, those who make some attempt to use their minds, to think for themselves, and who demand that there shall be a modicum of rationality in what is taught them, and those who, to use Dr. Arundale's own expression, "take what is given them and are thankful for it, and do not much mind what is given to them" (see this month's *Periscope*). The former aim to walk along the Path by their own efforts, the latter expect to be wheeled along it in invalid chairs. I don't need to repeat here what has been so often maintained in the *Critic*, that only the former are really progressing; the latter are simply dormant and getting nowhere.

The first class finds an able exponent in Krishnamurti. To him Masters and Leaders have no particular value to the individual, which may be an extreme way of putting it, but essentially true. Belief in and blind obedience to Masters as such is of little help, great as may be the value of what they teach, teachings which carry their weight in themselves, not in their authority, and which would be of just as much value if put forth by plain John Smith. Opposed to these are those who insist on authority, on the joys of faith, and who inculcate unquestioning acceptance of what is handed out to them, no matter how preposterous. It is the latter whom Dr. Arundale so much admires, who keep the Society "going", support its magnates and keep them well supplied with oats.

We may admit that Krishnamurti uses strong terms at times—Mr. Hodson says he has publicly called Theosophy "poison". I don't wonder. He was terribly imposed on and made a fool of by Mrs. Besant and Mr. Leadbeater and, once his eyes were opened to what was being done with him, it is but natural that he should use strong expressions. His term "poison" applies to the brand of Theosophy he had imbibed from his foster parents Mrs. Besant and Mr. Leadbeater; possibly he still knows of no other.

Space is lacking to do more than cite one passage of Mr. Hodson's attack. He says (pp. 38, 39):

"During the seven or more years of Krishnamurti's later mission I have seen many promising lives rendered tragically fruitless, many hopes destroyed, and many good servants of humanity lost to that service. Under Krishnamurti's influence they have thrown overboard the whole of life's experiences, life's illuminations, and life's understanding. Religion, philosophy, ethics, and even morals—all these they have turned a scornful back. They have done this in the utterly vain belief that by so doing they will gain some mysterious enlightenment hitherto hidden from them.

"I have seen noble-hearted, pure-minded men and women, both young and old, throw over their previous moral restraint, cast aside that discipline of life without which there can be no happiness. I have watched them cease from a service to those less fortunate than themselves, which hitherto had made their lives noble and fruitful.

"All this they do, as they suppose, at the bidding of Krishnamurti."

Now what do you think of that? What I think of it is, if it be true, that having observed certain cases of moral lapses Mr. Hodson, in his desire to get back at Krishnamurti, has hastened to lay the blame on Krishnamurti's teachings, instead of concluding that they are in spite

of them. As well lay the blame of the traitor Julius' act to the teachings of Jesus! And let us look at the other side. Mr. Hodson is an endorser of the Liberal Catholic Church and a disciple of Leadbeater. It is very well known that several of the founders of this church were sex-perverts of the most indecent character, and that the perfume of the teachings of the notorious Leadbeater in sex matters still pervades the Theosophical Society. Are we to blame the brand of Theosophy which Mr. Hodson endorses, or the perfectly well-known fact that the best of movements has its black sheep?

While I regard Mr. Hodson's booklet as largely ridiculous, it has its value in bringing to the surface the inner conflict in the Theosophical Movement; the conflict between those who would reason, and those who, under such leaders as Mr. Hodson and others provided by Adyar, simply follow, absorb any nonsense handed out to them and are thankful that they can find someone to lead them along the paths of nonentity. That Australian theosophists are advised, should they hear Krishnamurti, not to ask questions which might elicit replies tending to shake up the brains of the faithful, is an indication of the struggle now going on.

A Letter on Karma

Editor's Note.—I take pleasure in printing the following letter from Oscar Ljungström, whose booklet, *Karma in Ancient and Modern Thought*, was reviewed in the December, 1938, *Critic*. This does not mean that I will print all or any further letters on the subject, but as one of Mr. Ljungström's points was criticized he is entitled to a reply. The booklet can be had from this office for 50 cents; also his famous "Lesson No. 13" on "*Unmerited Suffering and Karma*" for a 3 cent stamp.

Mr. Ljungström writes:

Editor, *The Critic*:—

Thanking the *Critic* for the review in its December number 1938 of my pamphlet *Karma in Ancient and Modern Thought*, I beg for a little space. An explanation seems needed.

There are no "avenging angels", let be, who visit the evildoer with any vengeance as such. The *Lipikas* are no haters of sinners. In an organized Cosmos they simply fill their functions as evolutionary, corrective and educational factors. "Dyan Chohans—Planetary—*are the artificers of the world*" (The Letters of H. P. B. to A. P. S., p. 382).

Karma means action and actions by its agents as expressions of *consciousness* and *will* in a Universe entirely made up of living entities. Thus the agents of Karma are always conscious, which, however, does not imply that they are always conscious of being its agents. To the contrary I wrote (p. 26): "The lower an entity stands, the more limited its freedom In the unintentional and compulsory actions of our fellow-men we are confronted with our own Karma." Without knowing it will may tune in with other wills.

The *Critic* writes: "those who do good ultimately grow spiritually, also automatically". Automatism, i. e. mere mechanism, cannot produce spirituality; and we are no automata. "Every molecule is part of the Universal Life. Man's soul . . . is but a compound of the progressed entities of the lower kingdom." (Mahatma Letters, p. 80). To grow spiritually we must work intentionally on our tendencies, thoughts and visions which in themselves all represent living factors—no automatism. The seeming automatism in the lower realms of Nature (the foundation of its many scientific "laws") expresses only "statistic averages" of the concerted actions of approximately equal particles—entities—respectively photons, electrons, atoms, etc., and elementals of many kinds.

True, the priests of exoteric Buddhist sects lend to the notion of a mechanistic, blind causation—so convenient in its formulation—and this notion has contributed to their improficiency. On this see further pp. 20-21 in my pamphlet.

OSCAR LJUNGSTRÖM

At the Periscope

Latest News in Brief.—Geoffrey Hodson chosen president of Blavatsky Lodge, Sydney; first step to Adyar throne; writes booklet attacking Krishnamurti.—Adyar Young Theosophist resumes publication after suspension, but as bi-monthly; congratulations, Father Elmore!—Furported Green's story about Vols. III, IV, *Secret Doctrine* all hokum, says James M. Pryse.—American Section, T. S. (Adyar) Convention, July 15-20; five days of pure delight for \$21.25.—Appeal for donations to aid theosophical refugees nets \$60 in Amer. Sec. T. S.—British Section, T. S. (Adyar) donates one thousand pounds to Adyar and spends four pounds for new books.—E. T. Hargrove, of THE ONE AND ONLY Theosophical Society, of New York, died April 9th.—L. W. Rogers sings paeans to soy beans; replace Nutson's Whatment.—Australian Section, T. S. (Adyar) now 1069; gains 14; fully Hodsonized.—The London Theosophical Bookshop (Adyar) now offers "pure vegetable soap"; American occult magazine offers free mystic skin grease as bonus to new subscribers.—Arundale puts forth still another book on yoga (Tapas Yoga).—Mrs. Adelaide Gardner reelected Gen. Sec. British T. S. (Adyar).—St. Louis Lodge wants to leave American Section, T. S. and tie to Adyar.—Seventh Fraternization Convention at Hotel Fort Shelby, Detroit, Sept. 2d and 3d.—Mr. Jinarajadasa to tour U. S. June 30-Sept. 30.—"The Theosophical Worker" (Adyar) divorced from *Theosophist*.

Seventh Theosophical Fraternization Convention.—So far as I know there is in the whole world but one sort of theosophical convention where the participants forget for the time what society they belong to, and unite as brothers. I refer, of course, to the series of Fraternization Conventions of which the seventh is now in prospect. This will be held at the Hotel Fort Shelby in Detroit, Saturday and Sunday, September 2nd and 3rd. Full information may be had from Mr. G. Cardinal Le Gros, Apt. 4, 1702 Delaware Avenue, Detroit, Mich. Here will gather theosophists who believe in Universal Brotherhood, and who are not continually harping on THE Theosophical Society, which means the one they happen to belong to, while they ignore all others as beneath consideration.

Dr. Arundale's Ideal Theosophist.—Said Dr. Arundale in an Adyar talk in January (*Theos. News and Notes*, May, 1939, p. 4): "As I have always said, it is the humble and unknown member of The Theosophical Society, who takes what is given him and is thankful for it and does not much mind what is given to him, who supports his Lodge, his Section, his Society, who is never heard but is always looking to see where he can help, that individual is of even greater value than all the people on whom we seem to place so much value. I do not say that the latter have not their value but these others are the people who keep us going. . . ." I agree. It is the members who swallow whatever stuff is handed out to them by the Leadbeaters, the pontificate of the Liberal Catholic Church, the fairy seers, the yoga scribblers and the like, and who do not gag at it, but are thankful for it, these truly are what keeps the T. S. as it is today, "going". Imagine that a majority of the members should begin to think for themselves, what would become of the itinerant lecturers and those higher up whose business it is to dole out pap to the members and who would starve did they lose their jobs? They are not all so bad, but the President-Arch-Bishop is doing his best to make them so.

Shape of the Soul.—Prof. Duhig, speaking at the Canberra (Australia) Science Congress, was criticized for asking whether the soul is "round or square, hexagonal or rhomboid, rough or smooth, transparent or opaque" (*Theos. in Australia*, April-May, 1939, p. 10). Had he consulted Leadbeater's *Man Visible and Invisible* he would have learned that the soul is a prolate spheroid and that it has spikes sticking out all over it when really mad; all of which is proved by the picture on page 108.

Mrs. Hastings and the Flea-Pickers.—The May, 1939, *Canadian Theosophist*, (pp. 87-90) prints a long and interesting communication from Mrs. Beatrice Hastings relative to her defense of H. P. B. and her "Society of the Friends of Madame Blavatsky" with which I am in entire sympathy, regretting that space is not available to reproduce it here. This issue of *The Canadian Theosophist* can be had for ten cents (coin) from 33 Forest Avenue, Hamilton, Ont., Canada. Mrs. Hastings narrates the difficulties she has had with fault-finders, how she was forced to spend endless time when in serious ill-health and employ a chartered accountant to go over her files of correspondence and render account of every shilling she received. She now presents the accountant's report which shows an excess of expenditures over receipts of about thirty pounds which of course she made good herself. To speak bluntly, for the occasion demands it, some of those who contributed to the defense work seem to be under the impression that they were not only defending H. P. B., but purchasing Mrs. Hastings herself, time, health, mind and soul. I deny their right to do this. Mrs. Hastings has devoted a great amount of time to studying the defense data; she has purchased at her own expense a library of literature, often rare, to aid her; she has acted as her own secretary, and the donations and subscriptions all told, as shown by the accountant's statement, would barely pay the salary of a hired secretary, to say nothing of publication. And still they kick, and still they growl because, after forcing her to spend her valuable time and energy on trivial details she does not publish more and faster. I say that in the national crisis then existing she was entirely right in devoting part of her time to politics if it seemed best and most urgent. If she wants to publish a political pamphlet or two, or go to the theatre, or take a vacation, she is entitled to do so without some person howling: "Oh, you are spending my money!" What if she used the same office? Which of her critics can prove that their contributed defense money was used for politics? In the leading article in this *Critic* I have stated some general principles without reference to personalities, but which may find application in this case. Work like the defense of H. P. B. is not just clerical work to be paid for by the hour or the page; it is a labor of love, and a labor of love cannot be so rewarded. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." It is something the critics should bear in mind.

Mysticism and Cold Cream.—A western magazine which covers all phases of mysticism from astrology to Fritz Kunz offers free as an inducement to every new subscriber three pots of mystic skin grease said to be prepared by a secret formula possessed by the Aztecs and believed by them to have come from the gods. The Aztecs passed the secret on to the Mexican Indians from whom an enterprising American obtained it. That's just fine; anybody subscribing for this magazine now has a chance to be as beautiful as a Mexican Indian squaw. Herein is a suggestion for Adyar. To get new subscribers for the Adyar magazines Dr. Arundale might offer a wondrous facial cream—or still better a theosophical laxative—made according to a secret formula known only to the White Lodge and imparted by the Masters. This would greatly promote the circulation of these magazines and add beauty to the lodge meetings.

Two Typewriters.—We are told (April *Theosophist*, p. 83) that Dr. Arundale sits on the floor with two typewriters before him. It is not stated that he operates both at the same time, but why not? We have been told in all seriousness by one of his worshippers that Mr. Leadbeater used at one and the same moment to make a speech to an audience on the physical plane, on the astral plane, on the mental plane and on whatever planes are above, and all on different subjects too. Doubtless it was the satanic Bishop himself who was authority for the statement.

Clearing Weather off Point Loma.—For some time past the Headquarters at Point Loma have been under a financial cloud because of mortgages and taxes. Having succeeded with the assistance of friends in partially overcoming the first difficulty, an unfortunate mishap blocked their getting a substantial reduction on unpaid back taxes and at the same time an Insurance Company in Los Angeles, having an interest in the mortgages, brought suit to block the settlement and charged unethical conduct on the part of persons who had aimed to help the Society. The matter is very complicated and not suited to abstraction here, but it caused great concern at Point Loma, which was in danger of losing its property. I am now glad to state that the Insurance Company's suit and charges of unethical conduct have been dismissed by agreement between the parties and while the tax matter has not yet been settled the Point Loma T. S. appears to be reasonably sure of being able to carry on its work at the old stand without interruption.

"No Religion Higher than Truth".—In the "Watch Tower" of the February, 1939, *Theosophist* (p. 333) Dr. Arundale informs us that: "A new era is opening before our Theosophical movement. Our membership is steadily on the increase. Our output of Theosophical literature is more than it has been for a very long time. Our publicity work is growing increasingly vital. And our International Headquarters at Adyar, stirred by the enthusiasm of its residents, is acquiring a new lease of life which I feel sure will be felt throughout the world." Italics are mine. Perhaps the Doctor has forgotten his own official statements as to membership published in the 1937, 1938 and 1939 *Adyar International Theosophical Year Book*. They are:

1937 (p. 48)	30,317
1938 (p. 64)	29,842
1939 (p. 19)	29,182

And that is what the urbane Doctor calls a steadily increasing membership! And no account is taken of the 362 Italian members since amputated by order of Mussolini. A little more enthusiasm at Adyar for facts as well as for fancies would be appreciated by those who dislike misrepresentation.

Wesak Festival.—As those familiar with Buddhism know, Wesak is the great celebration observed by Buddhists all over the world at the time of the full moon in May. If we are to believe the accounts of Mrs. Alice Bailey (*The Reunion*, May, 1939, p. 58) and of C. W. Leadbeater (*The Masters and the Path*, p. 282) which are much alike and which while not identical rival each other in extravagance, there is a Maha-Wesak affair held in the Himalayas, at which Christ, Buddha, the Lord Maitreya and other potentates appear. The Lord Buddha appears sitting cross-legged in the sky, according to one account materialized on the spot, according to the other sweeping in from the distance. There is also a shower of flowers from the heavens at one point of the ceremony. We may pardon fiction writers for not fully agreeing on what occurs, but what has always puzzled me is why the Buddha should be sitting cross-legged in the air with nothing to sit on, and further, what occurs should the full moon happen to be an eclipse. Mrs. Bailey says she dreamed it, which of course, proves that it happens; Mr. Leadbeater is much more assertive; apparently he was there in his astral nightie and saw the flowers falling from heaven and the wonderful "rod of power" of which he gives a picture (p. 287) and which is a stick of metal two feet long and two inches thick, with a big diamond at each end and apparently too hot for any but the Lord Maitreya to handle, and which appears to be the same electrified stick which is poked into the back of candidates for initiation, according to Mrs. Bailey (*Initiation, Human and Solar*.) My inquiry of Buddhists has failed to find any basis for these stories, which may be in part psychic hallucinations, or, as a careful examination of the Leadbeater book would indicate, just concocted to sell to the faithful.

A Theosophical Hornets' Nest.—It seems that Mrs. Beatrice Hastings' effort to defend the reputation of H. P. Blavatsky has stirred up a nest of theosophical hornets in London, who are attempting in one way or another to disparage and block her work and to attribute base motives to her. It is recommended to these people to try to discover whether the evil odor they attribute to others does not proceed from themselves. We are needing, as an appendage to The Society of the Friends of Madame Blavatsky a Society of the Friends of Beatrice Hastings. H. P. B. herself had to endure just such things. It would be a kindly act on the part of those who have enrolled in her Society to send her an encouraging vote of confidence; it would take but a few lines and a postage stamp and would be appreciated, if not demanding a special acknowledgment.

"Conscience".—Mrs. Besant used to publish a paper called *New India*, which came to its end through lack of financial support. Later this was revived by Dr. Arundale and others as a very small publication about half the size of the *CRITIC*. This has now been absorbed in another, *Conscience*, with Dr. Arundale as editor, which will be published fortnightly from the Adyar Publishing House, but not under Adyar authority. The first issue of eight large pages informs us that subscribers—and subscribers only—may contribute articles which will be unsigned and provided that they "may condemn but they must not damn." This number is largely, but not exclusively, devoted to Indian interests, and it must be said that some of the articles closely approach damping, which makes them the more interesting. It is anti-vaccinationist (and therefore pro-smallpoxist), anti-meat-eating, anti-British and anti-several other things. In its anonymity feature it resembles some of the U. L. T. magazines and this will give its contributors a chance to express themselves up to the damping point. I am sorry I am too poor to subscribe, which I should like to do, but the subscription is \$2.25 (or 9/-) a year, \$1.25 (or 5/-) for six months, or \$0.85 (or 3/6) for three months, to be sent to Adyar.

St. Louis Lodge Would Secede.—I learn from the May 1939, *Canadian Theosophist* (p. 86) that the St. Louis Lodge, T. S. Adyar, said to be the largest Adyar lodge in the U. S., has applied for direct affiliation with Adyar, which would mean secession from the American Section. No reasons are given and the application appears to be still pending. In the lack of any specific statements as to this lodge's dissatisfaction with the American Section it would be out of place to comment further than to say that in general "quitting" is a very questionable action. In general, reforms—and I do not doubt that the American Section is in need of them—are better effected by staying within and working for them. Total separation of course makes this impossible. It cannot be too often repeated that if theosophists in the past, instead of running away from what they did not like, had stood their ground and fought for their principles we should have had today a society "which would make itself known throughout the world and arrest the attention of the highest minds." It is the "quitters" even more than the credulous fanatics who are responsible for its being a repository of absurdities which are hardly surpassed by the Ballard's, and which to many make the term "theosophist" one of ridicule and contempt.

Dr. Arundale on "Time".—Time, apparently, is a commodity. Says Dr. Arundale in the March, 1939, *Theosophist* (p. 460): "Time has been given to us so lavishly, it is only decent to economize it. . . . The more we spend time carefully, the more there is for others." This reminds me of the statement of Mr. Leadbeater that the Grace of God is a commodity which can be measured by the pound. It is my bounden duty as an F. T. S. to read everything the President puts forth, which is to be measured not by the pound, but by the ton. If the Doctor would spend less time with his endless talk there would be more time left us to study Theosophy.

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The following slightly used books for 30 cents each, postpaid to any part of the United States (foreign, postage extra). Cash or stamps with order, or C. O. D. No credits. Original Prices in (). Please mention substitutes as but few copies are available.

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The above are the books burned by the Hobart Lodge.

Above:

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The O. E. Library League

Vol. XXVI

May, 1939

No. 5

Yearly subscription, United States and Canada, fifty cents; foreign, two shillings expense or 62 cents. Single copies, five cents. Blank (unfilled) British postal orders and stamps, Canadian paper money and stamps accepted.

ARE THEOSOPHISTS BROTHERS?

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

—Mahatma Letters, pp. 317-8

On September 2d and 3d there will occur at Detroit, Mich., what appears to me as the most important event of the year in the Theosophical Movement. It may not attract much attention among theosophists generally, but it is really an effort to lend reality to what most theosophists accept in theory, a movement towards a better realization of Brotherhood, not in fine speeches made only to be disregarded, but in actual practice.

This is the season for conventions; theosophists of this or that society will meet at national or international conventions of their own sort and unless a miracle should happen there will be much fine language, many plans for propaganda, but all carried on in the interest of a particular society, in the effort to spread Theosophy as it is held in that society, in the effort to inveigle outsiders to join and work with it. And, unless the miracle happens, there will not be a word said, not a hint given, of other groups of earnest people, holding essentially the same beliefs, inspired by the same motives, desiring to see the ideal of Brotherhood realized and not just talked about and applied to one particular group.

I don't want to call names here, much as I feel like doing it. I do not blame those who, under the influence of leaders in whom they have confidence, and often misplaced confidence, have open ears only for what is dealt out to them. But I happen to read the publications of most of the theosophical organizations and the most striking feature of most of them is not Theosophy first, but "our society" first, and Theosophy second; big talk about the brotherhood of all living beings—and even inanimate things in some cases—but, when it comes to brotherhood with fellow theosophists outside the group, absolute silence like that of the interstellar spaces. It is not the rank and file who are to blame, but the leaders themselves who have their axe to grind. It is a microscopically narrow point of view, even if human enough. And this separateness is often carried to a ridiculous extent. There is one society, the largest, the leaders of which have the impertinence to tell the members that it is THE Theosophical Society; that your joining it—which you can do if you can pay your fees and get two members to endorse you—is an indication that you are one of the elect of the Masters; that you are given special privileges which will boost you along the Path, and that you should be eternally grateful that you have been so honored and should pay your annual dues and subsidiary donations without grumbling. I am

not saying this on hearsay; it stands in black and white in the literature distributed. As for the leaders who pass out this dope, I regard them as nothing but pious hypocrites. Nothing can convince me to the contrary until they face about and place Brotherhood and Theosophy and Fraternity first and membership in a society second. Until they do this their talk about being favored by the Masters is not only twaddle; it is fraud.

But let us turn to a pleasanter and more cheering topic, the efforts which have been and are being made to get theosophists of different societies or of none to work together. Wherein lies the need for this? First, it is in the natural order of things as pointed out time and again by the Masters. I have given one quotation above. Aside from this one must remember that theosophists are few in number; they cannot afford to scatter their forces. The largest society reports about 30,000 members; with the smaller ones and the unattached there are probably not over 100,000 theosophists in a world of 2,000,000,000 people. That is a pretty small showing and if any results are to be accomplished they cannot afford to pull against or ignore each other; they must, if they are to get anywhere, combine efforts. These are the fundamental ideas underlying these fraternization conventions.

Let us look briefly over the history of this effort. Of course there have always been great souls to whom organizations were nothing and real living brotherhood everything. As specially concerning the Theosophical Movement, the attempt to get the various factions which have sprung up since the early days to bury their hatchets seems to have originated with a member of the Independent Theosophical Society in Australia, who several years ago sent out letters calling for a fraternization movement. Did he get any response? I think not, as nothing further was heard of his efforts.

A special occasion which seemed to offer some hope of starting a fraternization movement was the centenary of H. P. Blavatsky's birth. Here, surely, all theosophists of whatever group should meet together. The Point Loma T. S. under the leadership of Dr. G. de Purucker conceived the idea of holding a grand convention of theosophists at their headquarters at Point Loma, open to any and all. At that time there was being held a general convention of the Adyar T. S. in Europe, presided over by Mrs. Annie Besant, and a representative of Point Loma was authorized to approach Mrs. Besant with the view of getting her cooperation. Would she have the Adyar Society take part? Would she permit her members to meet together with those whom she had always treated as outcasts? She received the invitation with apparent joy, although it seemed that her idea was that the Point Loma T. S. was ready to be absorbed into her Society. She consulted the "Chohan", a Great Being always at her beck and call, and the Chohan gave the movement his blessing, as she duly announced. The word spread; leading members of the Adyar Society bloomed forth into praises of the new and good times to come; Mr. Rogers and Mrs. Hatchener wrote glowing articles; the theosophical millenium was at hand. Some of these will be found in the *Currice* of that period.

Then the movement struck a snag. Mrs. Besant, directed by the Chohan, accepted the invitation to travel all the way from India to California to the centenary convention, but—and this was a condition of her accepting—she would bring her "Brother Leadbeater along." That was a bit too much. Point Loma wanted representative theosophists, but it did not want Leadbeater. Mrs. Besant was politely informed that as the accommodations at Point Loma were somewhat limited, it would be necessary to restrict the convention to invited guests, and they were not equipped to receive guests invited by others. That, thought Mrs. Besant, was a direct insult to her "Brother Leadbeater", and so it was. She retired to her closet and consulted the Chohan once more, and the Chohan ordered her to have nothing to do with it; he would not see the Great Apostle Leadbeater so slighted. So that was the end of it as far as

Adyar was concerned, and an end, likewise, to the effusions of Mrs. Hotchener and Mr. Rogers, the latter almost exploding with wrath that the Great Charles should be so slighted. He would have no more to do with it.

This fortunately did not crush the fraternization ideal. It was openly pushed and arrangements were made for special fraternization conventions to be held regardless of societies. Each society was invited to cooperate, and the invitations brought replies varying from polite snubs to open insults. It is to the credit of many Adyarites that they showed themselves better theosophists than Besantists. Some bad slips were made. One eminent theosophist whom I will not name, proposed to work towards an ideal of One Great Theosophical Society into which all the societies should be merged, and which would have "one spiritual head", a sort of theosophical pope, in fact. This was more than the fraternizers in general had bargained for. The proponent was charged with entertaining the ambition to become that "spiritual head" himself, and fortunately the suggestion, however suited for heaven, died a natural death. As a defender of the fraternization ideal I naturally received much correspondence and printed matter, and what surprised me most was that even intelligent people who admitted theoretically that there should be Brotherhood without distinction of caste or creed could not bring themselves to think that to effect this one must act it and not just talk about it. Practical fraternization among theosophists of different groups was looked on as a utopian and utterly impracticable ideal. It is probable that this view is still prevalent and stands in the way of getting anything accomplished. But enough of that.

There were not a few who bravely stuck to their idea; they would keep on and fight it out; they would hold fraternization conventions no matter what the opposition might be. And it is to these real heroes that we owe the series of annual meetings, of which the approaching one is the seventh. After some false steps and the apparent attempts of one society to advertise itself by introducing its methods of procedure, all right for itself, perhaps, but unadapted to a general convention, the plan has reduced itself to this: there are addresses by prominent theosophical speakers regardless of society; no controversial questions are raised; no mention of the society of the speakers or officers is allowed. You might attend one of these conventions and go away without knowing to what organization those with whom you had been meeting and chumming for two or three days belong. Notwithstanding the official boycott of the conventions by some of the societies preaching Universal Brotherhood, the meetings are attended by Adyarites, Lomaïtes, ULTites and perhaps others, who learn through actual contact that there are just as good theosophists, just as kindly and just as intelligent people in these other societies, and that after all the society is quite a secondary matter to working together to spread the essential truths of Theosophy.

And that is just as it should be. It is to be expected that for some time to come the attendance will not be phenomenal. What of it? The important point is to spread the necessity for fraternization and cooperation. The seed will grow; even those big organizations which would have their members think that they are the one and only will have to yield and make the theosophical movement something for the whole world and not for a few persons deluded by the idea that they alone are the chosen people. I hope that those who are most actively engaged in arranging these conventions will not be discouraged if the attendance is small for the next few meetings. Time will bring results if one sticks to the work, and there should be no place for doubt or discouragement. And in this connection it is to be hoped that those unable to be present will send messages of sympathy and encouragement.

A word about details. The Seventh Convention will be held on Saturday and Sunday, September 2d and 3d, at the Hotel Fort Shelby in Detroit, Michigan. For information as to how to get there, expenses, etc., write to the genial Mr. G. Cardinal Le Gros, Apt. 4, 1792 Delaware

Avenue, Detroit, Michigan. He will help you. And don't put it off to the last moment. Further, attention is called to the little publication *Fraternization News*, which is issued as often as funds permit, and whose editor is Cecil Williams, 49 East Seventh Street, Hamilton, Ontario, Canada. This will be sent free to those requesting it, but real theosophists will know that you eventually must pay for what you get and will send at least enough to pay the costs.

James M. Pryse on "The Secret Doctrine"

In the March-April *Critic* and in the April *Canadian Theosophist* was published a remarkable story to the effect that one Thomas Green shortly before his death had stated that he was employed by the Theosophical Press in London to set up the type of Vol. III and part of Vol. IV of *The Secret Doctrine*, and that before printing H. P. B. had ordered the forms broken up. This was supposed to account for the disappearance of these two hypothetical volumes. Although the story has the backing of the Blavatsky Association the evidence for its truth seemed insufficient to the *Critic* and *The Canadian Theosophist*.

Now, in the May, 1939, *Canadian Theosophist* Mr. James Morgan Pryse descends in thunder and lightning and apparently demolishes the story completely, leaving us just where we were before. Mr. Pryse was manager of the theosophical printing establishment in London for about four years, from September, 1890—or about eight months before H. P. B.'s death. He did not print the original Volumes I and II, issued in 1888, but printed the Besant-Mead revision of these, issued in 1893. He was therefore presumably in a better position than anyone else to know just what was or was not done in the printing office. He asserts most positively that no portion of a Volume III or a Volume IV passed through his office, and further, that Thomas Green, of whom he otherwise speaks most highly, was not a typesetter at all, but was a subordinate employed by him in routine office work other than composing.

In short, it would seem that Mr. Pryse's statement completely knocks the foundation from under the Green story. But it goes no further. It is needful to call attention to a point which might otherwise be overlooked. It is one thing to speak positively about what one knows; it is quite another thing to speak positively about what one does not know. Mr. Pryse is entirely justified in stating what did not take place in his printing office after August, 1890. But to state positively (p. 75) that the hypothetical Volumes III and IV did not exist because he did not see them, or was not told about them, is a wholly different matter. The less Mr. Pryse actually knows, the readier he is to make positive assertions backed, not by evidence, but by violent language towards those who think differently. We are expected to assume that Mr. Pryse was on such close and intimate terms with H. P. B. that she told him or allowed him to see everything she was doing. If what she says elsewhere does not suit him he pours out the vials of his wrath on those who believe her in language which is the stronger the weaker his case. H. P. B., as will be pointed out elsewhere, stated repeatedly in public print and in private correspondence that Volume III was ready to be printed. Dr. Archibald Keightley, who with his nephew Bertram Keightley, worked for months with H. P. B. in preparing *The Secret Doctrine* for printing, tells us positively that Volume III was ready for the printer and what its character was—and that was something wholly different from Mrs. Besant's bogus Volume III. Mr. Pryse, who professes great adoration for H. P. B., virtually charges her with misrepresentation, and he is not more complimentary towards Dr. Keightley, whom he ignores completely.

As a specimen of his arguing I quote the following paragraph (p. 75, col. 2):

"All through the S. D., first edition, H. P. B. used the word 'Book'

for Volume—a solecism which was corrected in the revised edition. The plain fact is that her vague references to 'Book' III, or IV, could have been made only by guess-work, and therefore are not evidence that she had sorted out two such volumes from her unsystematic manuscript."

This is pure hokum. It entirely ignores the very detailed account of the two Keightleys about the preparation of the original manuscripts for printing (Wachtmeister, *Reminiscences of H. P. Blavatsky and "The Secret Doctrine"*) which I shall quote in some detail in a later article. It is true that where the original uses as headings "Book I, Part I" etc., "Volume I, Part I" etc. was meant, and that was corrected in the revision to "Part I", "Part II" etc. But in the original there were no "vague references to 'Book' III, or IV," nor are the terms used at all. As I shall point out elsewhere all references to Volumes III and IV in the original (deleted by Besant and Mead) mean exactly what was said—"Volume". It is surprising that Mr. Pryse should use such obviously fallacious reasoning to support his position, which can only be attributed to his dense ignorance of the history of the publication of the original edition of *The Secret Doctrine*.

Mr. Pryse begins his article with the words (p. 73, col. 2):

"The old canard, invented for the vilification of Mrs. Besant, that Vols. III and IV were suppressed, is renewed with additional extravagant details in the April issue of the *Canadian Theosophist* . . ."

This "canard", if it may be called such was not "invented for the vilification of Mrs. Besant". It was Mrs. Besant herself who, in her revision of *The Secret Doctrine*, deliberately eliminated all of H. P. B.'s statements about these volumes without making the slightest apology or explanation, even tampering with H. P. B.'s own preface. To have made explanations of the omissions might have been admissible, but people who destroy or alter records and keep silence about it have none but themselves to blame if they fall under suspicion, and especially when, as was the case, Mrs. Besant at different times made flatly contradictory statements about the book she was pleased to issue as "Volume III, *Secret Doctrine*". Further consideration of this must be deferred to the next article.

Mr. Pryse holds a decidedly poor opinion of Mrs. Alice L. Cleather (p. 75, col. 2). He says:

"Mrs. Cleather sent me copies of all her books, and I regret to say that they are very inaccurate and misleading. She meant well, despite her animus against Mrs. Besant; but in the excitement of the stormy days of the T. S. she failed to take an impartial view of affairs and gave too close a rein to her imagination. She was but one of a number of Theosophists who have made rash assertions about matters with which they were imperfectly and superficially acquainted."

Just what Mrs. Cleather's particular sins were, Mr. Pryse does not tell us, but it at least offers him an opportunity to display his tail-feathers, for he informs us (pp. 76, 77) that the Master M. had to get after him four times before he would consent to join the "Inner Group", which was only after H. P. B.'s death. Mrs. Cleather, on the contrary, was a member of this Group before H. P. B. died, received all the private instructions and was in a far better position than Mr. Pryse to know what was what. That is not a matter of transcendent importance in the present connection and rather forms part of a chapter on "Pryse on Pryse". There were doubtless many who disregarded the wishes of the Masters, but I know of no other case where a writer unveils his importance by boasting that the Master was so impressed by it that he condescended to approach him four times before he would obey. Mr. Hume was simply nowhere.

Here we are not so much interested in "Pryse on Pryse" as in "Pryse on *The Secret Doctrine*". Let us then see what he has to say about the Besant-Mead "revision" at different times. In this *Canadian Theosophist* article (p. 76, col. 1) he says:

"Mr. Mead's '30,000 alterations and so-called corrections' are excellent. But he was too conservative: he should have made many more of them . . ."

Earlier, in the September, 1926, *Canadian Theosophist* (p. 141), reprinted in the November, 1926, *Theosophical Review* and in the March, 1927, *Proceedings of the Blavatsky Association* (p. 26) Mr. Pryse voices a similar opinion, for example:

"For his scholarly and conscientious work in making the revision Mr. Mead deserves the gratitude of all discriminating readers of the *Secret Doctrine*, as does Mrs. Besant also for her share in the arduous task."

In the same article Mr. Pryse says:

"I wish to state, from my personal knowledge, that the oft-repeated charges that they [Mrs. Besant and Mr. Mead], or either of them, made unwarranted changes in the revised (third) edition of the *Secret Doctrine*, tampered with the manuscript of the third volume, and suppressed the fourth volume, are wholly false, with no foundation whatever in fact. . . .

"But among the many fantastic legends and foolish fables that have sprung up since the disruption of the Theosophical Society is this malicious accusation brought against Mrs. Besant and Mr. Mead, which it would be wrong for me to ignore; for as I was for four years in the London headquarters, had charge of the printing office and printed the revised *Secret Doctrine*, I naturally had every opportunity to know the facts; whereas this absurd accusation is the fabrication of semi-theosophists who hung on the fringe of the Society, and is being circulated by pseudo-theosophists who were never in any way connected with the original Theosophical Society, and who quite evidently have not absorbed its philosophy and ethical principles."

Pryse vs. Pryse

These evil semi- and pseudo-whatnots, "hanging on the fringe of the Society" and who "have not absorbed its philosophy and ethical principles" include such well-known characters as Mrs. Cleather, Mr. Crump, Mr. Kingsland and other members of the Blavatsky Association, the United Lodge of Theosophists and Mr. Smythe of *The Canadian Theosophist*, and last and perhaps least, the Editor of the *CRITIC*. It is therefore refreshing and heartening to find that Mr. Pryse himself, in 1897, frankly and even gleefully places himself in their ranks. This was at a time when he had not yet decided to make his peace with Besant and Mead, and was, on the contrary, in the opposite camp, being a defender of Judge against the attacks of these twain and others. In a lengthy article in *Theosophy* for September, 1897, p. 314 (not the present U. L. T. magazine *Theosophy*, but the continuation of Judge's *Path*) his evisceration of Mrs. Besant and Mr. Mead for their tampering with *The Secret Doctrine* is delightful in its Prysean frankness. I can quote but a portion; the complete article will be found in the March, 1927, *Proceedings of the Blavatsky Association* (p. 37), in the January, 1927, *Canadian Theosophist* (p. 240) and somewhat abbreviated in the December, 1926, *CRITIC*. Mr. Pryse said:

"'On the Watch-tower' in LUCIFER is frequently lightened by delicious touches of unconscious humour, but all previous achievements in that line have been easily surpassed by Mr. Mead in the July number, in his apology for Vol. III of the *Secret Doctrine*. The latter has at last made its appearance, horribly printed and worse edited. With admirable adroitness Mr. Mead shifts all responsibility for it, and especially for the impossible Greek and doubtful Hebrew and Sanscrit upon the shoulders of Mrs. Besant. The only marvel is that two such prodigious pandits should have wasted their valuable time correcting the works of so 'ignorant' a writer as H. P. B. Says Mrs. Besant concerning the Sections on 'The Mystery of Buddha': 'Together with some most suggestive thought, they contain very

numerous errors of fact, and many statements based on exoteric writings, not on Esoteric Knowledge . . . I do not feel justified in coming between the author and the public, either by altering the statements to make them consistent with fact, or by suppressing the Sections.' What a wealth of esoteric lore we have missed through Mrs. Besant's literary delicacy! She has published these erroneous statements of H. P. B. when she might with her own pen have given us the inside facts about the mystery of Buddha. According to Mr. Mead, Vol. III is composed mainly of fragments 'excluded from Volumes I and II, because of their inferiority to the rest of the work', but he takes comfort in the small price of the book which is but 15s. net. It is perfectly true that the book is the least valuable of H. P. B.'s works. If it had been printed as H. P. B. wrote it, then 'Theosophists generally would have prized it, but Mrs. Besant and others having edited it, they will regard it with a just suspicion. Those who have compared the first editions of Vols. I and II with the 'third and revised edition' know the deadly results of Mr. Mead's and Mrs. Besant's 'editing'. It is deeply to be regretted that H. P. B. left no directions concerning her posthumous works, and that, dying intestate, her heirs should have permitted her valuable MSS. to fall into the hands of individuals who have not scrupled to mutilate her literary work under the bald pretense of correcting 'errors of form' and have sought to decry her in insulting prefaces and notes. Errors she undoubtedly committed, but for every needed correction her editors have made a score of unwarrantable changes, often perverting the sense and obscuring the text, while many of the 'improvements' they have made in her English are more than questionable. Fortunately, Vols. I and II may hereafter be reprinted from the first and unrevised edition but it is to be feared that Vol. III is practically lost to the world, hopelessly mutilated as it now is."

While agreeing fully with Mr. Pryse's earlier attitude as shown in the last quotation I do not pretend to explain his change of mind, nor, so far as I am aware, has he.

With regard to the so-called Vol. III published in 1927 Mr. Pryse is right in saying that he did not print it and that it was handed to him in manuscript by Mrs. Besant. He gives no evidence, however, that this is the same volume referred to by Archibald and Bertram Keightley, and repeatedly by H. P. B. herself. The evidence, which will be adduced later, is all the other way. But here we meet with a curious contradiction. Mr. Pryse quotes (p. 75, col. 2) his brother John M. Pryse as saying:

"At Mr. Mead's request, I typewrote all, or nearly all, the Third Volume of the Secret Doctrine (not counting the Instructions at the end), to put it in better form for him to prepare for publishing. The manuscript was in H. P. B.'s well-known handwriting."

Unfortunately this statement as to Mr. Mead is not confirmed by Mr. Mead himself, who, in a virulent criticism of this so-called Volume III (May, 1927, *Occult Review*, foreign edition, p. 322; *CRITIC*, June, 1927) says:

"Next I come to Vol. III. With this I refused to have anything to do whatever. I judged the *disjecta* or *rejecta membra* from the manuscript or typescript of Vols. I and II not up to standard, and that it would in no way improve the work. They could, I thought, be printed preferably as fugitive articles in *Lucifer*, but could not possibly be made into a consistent whole. Mrs. Besant, who put a far higher valuation on everything H. P. B. had written than I did, persisted in her view, and by herself edited the matter for publication . . ."

This is confirmed by Mrs. Besant's latest statement in an interview with Mr. Mulliss of the *Hamilton Spectator* (*CRITIC*, Feb., 1927) where she said that "The papers came absolutely under my own hand and Mead had nothing to do with them."

The facts about the third volume, genuine and spurious, must be deferred to another article. But in conclusion it may be said that while Mr. Pryse explodes the Thomas Green story, he throws no light whatever on the real question: did H. P. B. write a Volume III and a part of Volume IV, which for some reason or other never came to publication?

The Pryse article, complete with embellishments, *May Canadian Theosophist*, can be had for 10 cents (coin) from 33 Forest Avenue, Hamilton, Ont., Canada. Those fortunate enough to possess the VIIIth volume of *The Canadian Theosophist* will find a number of interesting discussions of the above problems, some wise, some otherwise, while Volume VIII contains an interesting attempt of Mr. Pryse to "revise" *The Secret Doctrine* by putting part of it into verse! Also, from this office, a set of 10 CRITICS, showing up the corruption of original Blavatsky texts by Mrs. Besant and others, 25 cents (1/1).

More about J. M. Pryse.—In connection with the article "James M. Pryse on 'The Secret Doctrine'" in this issue of the CRITIC, attention is called to a very illuminating article by Mrs. H. Henderson in the June, 1939, *Canadian Theosophist* (p. 109). Mrs. Henderson especially takes Mr. Pryse to task for his derogatory remarks about Mrs. Alice L. Cleather, and shows him to be both biased and ignorant of the facts. Mr. Pryse sailed for London September 4, 1890, to take charge of the Theosophical Press (*The Path*, October, 1890, p. 228) and therefore contacted H. P. B. for only about eight months before her death, while Mrs. Cleather was H. P. B.'s personal pupil from 1887. This issue of *The Canadian Theosophist* can be had for ten cents (coin) from 33 Forest Avenue, Hamilton, Ontario, Canada, but if you are wise you will send a dollar note for a year's subscription.

The Society of The Friends of Madame Blavatsky

Mrs. Hastings writes in the May, 1939, *Canadian Theosophist* (p. 88, col. 2):

"Members may join the F. M. B. free or they may send their shilling or more; but all money sent must be sent as a personal gift to me without conditions. Those who object to this have a simple remedy: they need send nothing."

And to the CRITIC she writes:

"I am making FMB free, as I said in Can. Theos., and depending on getting donations."

In view of the fact that Mrs. Hastings has been subjected to great annoyance and expense in having her accounts audited, by persons who seem to have thought that their donations involved a complete purchase of Mrs. Hastings, body, soul and time, and that she had no personal rights left, I think this may be the best policy for the present. Everybody who knows her and her equipment for this work will, if they have any brains, do what they can to help her. Work like hers is a labor of love involving long and laborious study and the purchase of expensive literature and cannot be effected as if one were buying meat in the market. The address is Mrs. Beatrice Hastings, 4 Bedford Row, Worthing, Sussex, England.

Puffing Angels

As an illustration of what the Besant-Leadbetter Liberal Catholic Church was feeding to members of the Theosophical Society at one time with the connivance of high officials, the following letter of the late Quite Reverend Archdeacon Robert Walton is of interest. Father Walton was at one time one of the chief T. S. officials at Kراتونا under the presidency of A. P. Warrington, and was active as an L. C. C. booster. The book referred to is Leadbetter's *Science of the Sacraments*, first published in 1920 and recently recommended for study as a theosophical classic by Dr. Arundale. It is full of similar nonsense. It is of interest in connection with Dr. Arundale's support of the L. C. C. in his recent

"Message to Huizen" (See February CRITIC). Incidentally it may be noted that the active editor of the *Adyar Young Theosophist*, Alex Elmore, is one of the Liberal Catholic priests who officiated with Dr. Arundale at the consecration of the L. C. chapel at Adyar (*Adyar Daily News*, Dec. 26, 1937); also that Geoffrey Hodson, the new President of the Blavatsky Lodge in Sydney, and a possible successor to Dr. Arundale on the throne at Adyar, while not a priest as far as I am informed, is taking every possible occasion to boost that church and to feed the guileless T. S. members equally romantic stuff.

Father Walton wrote:

69 Hunter Street, Sydney, Australia

Dec. 30, 1918

"Dear

"Yours of Nov. 2 contains good and welcome news. I pray for you every morning. Bishop Leadbeater states that each worthy person so prayed for is assigned a special angel by the Directing Angel of the Mass who actually at the given signal seeks out the sick person and delivers a puff of blessing from the force brought down by the Mass.

"There is much corroboration, if any were needed, here of this very important point. It will be discussed in his coming book, but should not be made public until then. I tell you only because I want you to know at once. So expect your angel nearly every day at about two P. M., or on some days several hours later. Not on Sundays often.

"I have high hopes of your physical gain, but as you say, the gain of the spirit is the most important.

"Write me again.

"Yours sincerely,

"ROBERT WALTON"

From the above it is to be inferred that Leadbeaterian puffing angels, like housemaids, require Sunday afternoons off.

Love of Truth the Highest Religion

Long ago the original Theosophical Society adopted as its motto: "There is no Religion higher than Truth". It is a noble sentiment, but it would seem to be one to be disregarded whenever convenient, or when one's purposes are served by departing from it. It has become a common teaching in the T. S., broadcast in its publications, that anything becomes truth if you like to believe it, or to put it forward as such. One who still retains the innocence of childhood might think that opposite and contradictory statements cannot both be true. Not so, we are taught. We are told that "your truth" is as good as "my truth", even if they are mutually destructive. Further than that, it has become almost the custom in recent times—and various cases have been pointed out in these pages from time to time—to make untrue and wholly misleading statements with the object of increasing the prestige of this or that organization—false statements as to membership, misrepresentations about historical or other data, concealment of unfavorable facts which are facts nevertheless, unwarranted claims as to the standing of members with the Masters, made to attract new members, pretentious talk about Universal Brotherhood while flagrantly violating it by ignoring one's brother theosophists not of the fold. Whatever is taught or published must be absolutely true and not misleading as far as it is humanly possible to make it so.

Take one instance. There is no objection to a theosophical lodge calling itself "Besant Lodge" or "Leadbeater Lodge" if it proposes to study the particular brand of doctrine that these persons are responsible for. But if a lodge calls itself "Blavatsky Lodge" it should see to it that it is in reality a Blavatsky lodge, not a lodge where are encouraged or actually taught dogmas which, were H. P. B. actually present, would cause her to curse them out of the door. And yet there are lodges which, apparently for the sake of deception, call themselves after the honored

founder of the Theosophical Movement, while they deny her and her Masters' teachings at every meeting.

Another illustration of this moral obliquity is the so-called "Blavatsky Foundation", started by Dr. Arundale in 1937 (see Dec., 1937, *Theosophist*, p. 279). The announced objects are:

"1. In reverent gratitude to H. P. Blavatsky to do all in its power to strengthen her Society—The Theosophical Society with International Headquarters at Adyar, South India.

"2. To publish for the widest and cheapest possible circulation such classic works on Theosophy as may be most effective in bringing the public into understanding contact with Theosophy and The Theosophical Society."

It is quite true that this Blavatsky Foundation has helped to publish a "revised" version of *The Secret Doctrine* claimed (see article referred to) to be "more authoritative than any other so far published." My Lord! an edition with 30,000 changes made by Mrs. Besant and Mr. Mead, and fathered by Dr. Arundale with Mrs. Ransom as re-reviser "more authoritative" than H. P. B.'s own edition! But granting that it is better than nothing, which I gladly do, another aim of this Blavatsky Foundation is to publish "classic works on Theosophy", the degree of classicism to be decided by Dr. Arundale, who has already told us what are classics, to wit, among others, Leadbeater's *Man: Whence, How and Whither*, *The Lives of Aleyons*, *Science of the Sacraments*, and others of the same sort. The use of the name of H. P. Blavatsky in this connection is not at all a case of "reverent gratitude". It is an attempt to use her name, still honored by many, to support the publication of books which she would have thrown into the fire. That I regard as "a gross and palpable fraud" as she herself said of "the Apostolic Succession" advocated and defended in the Leadbeater books and upon which the good Doctor Arundale bases his right to carry the title "Bishop".

Of course we cannot always know what is Truth, but we certainly can avoid palpable misrepresentation and refuse to countenance it even when handed down from the Throne at Adyar and its agents.

Why Your Theosophical Friends Need The "Critic"

The *Critic* does not aim to knock all theosophists and all theosophical societies indiscriminately. The *Critic* stands for the fundamental principles which the Masters laid down in founding the original Theosophical Society and which were abundantly expounded in their letters to A. P. Sinnett and by their agent, H. P. Blavatsky. It has always attacked and will continue to attack any divergence from these principles, no matter by whom or on what authority. It will continue to expose unflinchingly the claims of those who, pretending that the Truth is with them and their particular society alone, make this a pretext for refusing brotherly treatment to others not of their particular flock. It is a critical time for Theosophy and theosophists who read only their own partizan journals should learn the facts. You cannot do such friends of yours a better service than by sending them the *Critic* for a year. Subscription, U. S. and Canada, 50 cents; foreign, 62 cents or 2/6.

At the Periscope

Latest News in Brief.—American Section T. S. Adyar fund this year \$4,800; last year, \$1,600.—Signor Castellani a liar, says Gasco; still holds Italian Section property.—Point Loma preparing complete index to original *Secret Doctrine*.—Wheaton Summer School, July 20-27; "seven no less glorious days" for \$30.00; Mr. Jinarajadasa to tell how "to live like Gods".—A. H. Peron explains Theosophy in *Amer. Theos.* in three minutes; record time.—Wheaton Convention July 15-20 to be "different"; C. J. to tell about "Indivisible Man".—Dr. Arundale sending twelve

weekly letters to all lodge presidents.—Point Loma T. S. American Section Triennial Convention, Washington, D. C., Sept. 23, 24; place to be announced; ask Col. A. L. Genger, 810 Jackson Ave., Takoma Park, Md.

On Vacation.—The Editor is not on vacation, nor does he expect to be. The *Critic's* Bank Account, however, seems to have gone on a vacation and when last inquired for could not be located. Same is true of most of those who used to help keeping it on the spot. Should any of these meet a ragged looking being answering to the name "*Critic's* Bank Account", wandering about, they are earnestly invited to give him enough to pay his way home.

Apology to Mrs. Ransom.—In my review of the Adyar edition of *The Secret Doctrine* (March-April *Critic*) I blamed Mrs. Ransom for having copied the ridiculous Besant-Mead "revision" of "Word" to "World". See Adyar edition, vol. 1, p. 69, line 6. I failed to note that in a table of Errata on p. 345, this has been corrected back to "Word", as written by H. P. B. Those having the Adyar edition should make the correction, as the Besant-Mead version is pure nonsense. Apologies and thanks, Mrs. Ransom. And when you have leisure you might make a table of errata for the whole Besant-Mead "revision" and dedicate it to James M. Pryse.

"Liaison Officers"—and Spies.—Dr. Arundale's suggestion (June, 1939, *American Theosophist*, p. 140) that each Section of the Adyar T. S. should have a representative at Adyar may be harmless. But when he wants each lodge to appoint a "Liaison officer" to make reports to Adyar of what is going on in the lodge, he is proposing something which is full of danger. No officer of a lodge should be permitted to send reports of any sort whatever to Adyar unless they have been first submitted in full in writing and approved by the lodge as a whole. Such an officer, if he is in the least handy, may presume on his office, act as a spy, retail gossip and throw mud on individual members of his own initiative, and be the source of endless mischief. His position, being recognized by Adyar, would lend force to his comments, or it may be, lies. That this has been done in the past, chiefly through the E. S., is well enough known. There are members a-plenty who would be delighted to avail themselves of such opportunities if they could do it under the cloak of "liaison officer". It is the policy of Adyar to suppress freedom of speech and to suppress members who will not act as servants of the Adyar hierarchy, and lodges should be most careful as to what steps they take in this direction.

Adyar "Young Theosophist".—In the January *Critic* I called attention to the shocking indifference of Adyar T. S. members towards *The Young Theosophist*, organ of the "World Federation of Young Theosophists, Headquarters Adyar", and that it had been able to get only 268 subscriptions from the membership of about 30,000. *The Young Theosophist* failed to turn up at this office, and it was feared that it had expired of inanition. Now, however the January-February issue is at hand with the announcement that it had to change from a monthly to a bi-monthly. The Editor, Alex. Elmore, indulges in the lament that it is difficult to get contributions from young theosophists, that he has to do all the talking and fears that he is getting stale. My sympathy is with Father Elmore, who is really not a young theosophist, but a Liberal Catholic priest, and it would seem that in a membership of about 3,000 young theosophists there should be sufficient talent to contribute enough good material to fill the pages without the eternal hymnkins to Mrs. Arundale and vague talk about the advantages of Theosophy without any indication of what the thing is. The spirit of Adyar, which is not conducive to stirring the minds of the younger people, stands in the way, but the covers are there and young Adyarites should see that they are filled with readable material. The annual subscription is \$1.25 (5/-) to be sent direct to Adyar.

Hudson vs. Krishnamurti.—Mr. Byron Casselberry, of 2123 North Gower Street, Hollywood, Calif., has issued an 8 page "Open Letter to Mr. Geoffrey Hudson" in reply to Mr. Hudson's attack on Krishnamurti (see March-April CUTC). Mr. Casselberry resided at the Manor, Sydney, in Leadbeater's time, but while expressing his affection and respect for the old fox, he bears out Krishnamurti's assertion that Theosophy is being used as a means of exploitation. He says (p. 6): "While I was at the Manor, people were quietly advised that they would not 'get on' spiritually—become pupils and initiates—unless they did certain things and associated with certain people. Other kinds of work, and certain other people, were to be avoided. Dr. Arundale has seen fit to continue and extend this practice. Thus T. S. members were and are constrained by T. S. leaders. If this isn't exploitation, eating like a worm at the heart of the Society, then I don't know the meaning of that word." Mr. C. says further (p. 3): "I have it in writing from G. W. L. that I am an initiate. Notwithstanding this circumstance, I know nothing whatever about the Masters, and never have, except what I have read and been told, which cannot be called knowledge." The last quotation makes one wonder why Mr. G. should not have discovered by this time that Leadbeater was nothing but an ardent swindler, making "initiates" right and left of anybody who would serve his purpose. He should read Ernest Wood's book, *Is This Theosophy?* where he tells how in compiling his concoction, *The Lives of Alejandre*, Leadbeater would rub out a name and substitute that of a new comer who he thought would be of more use to him. He should also read T. H. Martyn's famous letter to Mrs. Besant about Leadbeater (to be had free from this office). Nothing being stated to the contrary, I assume that this valuable pamphlet may be had free from Mr. Casselberry at the above address, but don't expect him to pay the postage.

"Is There Life in Other Worlds?"—Under this title the June, 1939, *Theosophist* (p. 237) presents an article by Miss E. W. Preston, Secretary of the Theosophical Research Center (Adyar) of London, which is both entertaining and illuminating. Under each planet is given the "Scientific Evidence" as stated by astronomers, and this is offset by "Occult Statements", which consist for the most part of material culled from Leadbeater's books, *The Inner Life and Man: Whence, How and Whither*. While it is not to be imagined that such was the intention either of Miss Preston or of the Editor of *The Theosophist* the comparison affords one of the most striking exposures of Leadbeater that I have yet encountered. Had this noted Neer made his assertions as his own speculations one might just laugh at them, but he poses here, as elsewhere, as a grand clairvoyant, and even claims that he has personally visited Mars, and tells what he saw there. To cite two or three examples: it is well-known that the latest astronomical researches have entirely exploded the once popular theory of the canals on Mars. But Mr. Leadbeater saw them and describes them in great detail, and one is surprised that he didn't go swimming in them. Thermal researches by established methods have shown that the temperature of the surface of Jupiter is around 200° F. below zero, while Leadbeater claims that its surface has seas of boiling metal. The same claim is made for Saturn, which has been shown to have such a low temperature that even ammonia gas freezes. And so through the list. As for bees and wasps, they were brought over from Venus about 6½ million years ago, though their near relatives are found as fossils as far back as the carboniferous age. Miss Preston is to be complimented for her courage in giving data in an Adyar journal which go to prove that the Right Reverend Bishop was merely a sly liar, whose huge self-assurance enabled him to pass off on his dupes stories which might arouse the envy even of the Ballards. But he sold his books, and they are still being sold and recommended, as in the British theosophical *Year Book* for 1939-40.

Fritz to the Front.—Miss E. W. Preston tells us in the June, 1933, *Theosophist* (p. 240), regarding the planet Mars: "Mr. Fritz Kunz and his collaborators are preparing a detailed study of the Theosophical information available concerning this planet in anticipation of further discoveries which may be made with the new 200-inch telescope now under construction in America." Whether Mr. Kunz will decide for the astronomers against Leadbeater, or *vice versa*, cannot be foreseen, but he is sure to settle the matter finally in his most pompous style. Watch out for it. Meanwhile, we understand, he is going to remodel *The Secret Doctrine* to his heart's desire. He has already given us part of the preface to his new book.

An Adyar Divorce.—Recently that newsy Adyar magazine *The Theosophical World* had its name changed to *The Theosophical Worker* and was issued as a bound-in supplement to *The Theosophist*. The marriage, however, seems not to have been a success, and after one month's trial *The Theosophical Worker* has secured a divorce and starts off as an independent magazine, but retaining its married name. It is about the same as the older *Theosophical World*. How long this may continue one cannot foresee. There is but one fixed institution at Adyar. Magazines may come and magazines may go, but Dr. George goes on forever.

Acknowledgement.—The Editor acknowledges with thanks the receipt from an unnamed friend in England of several newspapers paying dubious compliments to the Great Umbrellaman. One of them was a copy of *Civil Liberty*. This is especially appreciated and if the unknown donor cares to send further copies he, or she, can bet on their being read.

Unsurpassed Modesty.—I have been told that the noted Swiss physiologist Preyer meditated so long on elephants that he became actually convinced that he himself was an elephant, and when eating improvised a proboscis from his arm and fed himself elephantwise. Others have succeeded in convincing themselves that they were elephants, or tried to convince others of it. Dr. Arundale has recently told us that: "The older I grow the more important I feel myself to be to *The Theosophical Society*" (*Jan. Theos. World*, p. 29). One may pose as an elephant by quoting what others say about one, as when one is editor of a journal. We may perhaps find the root of this megacephalous attitude in a statement by a female admirer of Dr. Arundale which I recently came across, published by himself as editor of *The Australian Theosophist* (Nov., 1927, p. 171). The lady said, and the Doctor agreed: "His strength seems to be commingled from the essence of many things; the sea with its waves triumphant, the patience a mountain brings, the silence of silver starlight, the glory of rising sun, the beauty which flames in the western sky when a day of God's work is done . . . And our little self grows humble, and silent content to be before the vision splendid of attained Divinity." It must be so, for the lady saw it and—according to the Arundalian philosophy—whatever one believes is truth. Nevertheless I cannot help thinking of H. P. B., who resented being called "Haroneess" and was satisfied with being plain "Madame Blavatsky" (*Complete Works*, Vol. I, p. 259). It was by the same method that Mrs. Besant and Mr. Leadbeater hoisted each other to the threshold of Divinity.

Cheer Up, Dr. Arundale!—I have always sympathized with Dr. Arundale's fighting spirit as manifested in his comments on the present world situation and have not hesitated to say so. I like his tongue-lashing of the peace at any price umbrellalists in the March *Theosophist* "Watch Tower". In this, however (p. 411) he seems to be forsaking the role of Isaiah for that of Jeremiah. He indulges in a jeremiad which seems to have been inspired by a nightmare. There are 21 paragraphs, 12 of which begin with the words: "Sometimes, oftentimes, I think I cannot bear it." Yet he ends with the resolution: "Yes, I will bear it, and happily." Let us hope so. He once told us that he had been through hell and had come through unsinged.

Think This Over!

Did it ever occur to you that you can contribute financially to our work by ordering such books as you need through the O. E. LIBRARY? It's a fact. We will supply current publications, miscellaneous as well as occult at market price (bibles and dictionaries excepted) and the profit helps to support the CRITIC. Have a heart, won't you, and remember us when purchasing. There is joy in this office over every order, and hallelujas over big ones.

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 (21/4).

The Blavatsky Pamphlet Series

From THE O. E. LIBRARY, 20 cents each, as follows:

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4. Practical Occultism and Occultism vs. the Occult Arts, by H. P. B.
5. An Outline Study of *The Secret Doctrine*, by W. B. Pease.
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8. A Turkish Effendi on Christendom and Islam.
9. H. P. B.'s "Introductory" to *The Secret Doctrine*.
10. Karanic Visions, by Sanjna (H. P. B.).

Some Commendable Theosophical Magazines

We recommend the following, not intending to reflect on others not mentioned. Subscriptions through the O. E. LIBRARY; samples only when stated; changes of address and complaints must be sent direct to publishers.

The Canadian Theosophist, monthly, \$1.00 (4/4) a year.

Theosophy, monthly, Los Angeles U.T., \$3.00 (12/10) a year; sample for a stamp.

The Arya Path, monthly, Bombay U.T., \$3.00 (12/10) a year.

The Theosophical Movement, monthly, Bombay U.T., \$0.60 (2/6) a year.

The Theosophical Forum, monthly, Point Loma T. S. U. S., South and Central America, \$2.00 a year; Canada, \$2.25; other foreign, \$2.50 (10/8).

Buddhism in England, bi-monthly, \$2.00 a year. Sample for a stamp.

And, of course, THE O. E. LIBRARY CRITIC, U. S. and Canada, 50 cents a year; other countries, 62 cents (2/6).

Foreign subscriptions may be paid by money order or blank (unfilled) British or Irish postal orders.

Some Selected Sets of "The Critic"

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Corruption of Original Blavatsky Texts

A set of CRITICS containing an exposure of the unscrupulous tampering by Mrs. Besant and others under her direction with the original texts of *The Secret Doctrine*, *The Voice of the Silence* and *The Key to Theosophy*, with parallel quotations and other examples, can be had from this office for 25 cents in stamps, (U. S., Canadian and British stamps accepted.) Don't believe what others tell you. Get the facts for yourself by reading these.

Mrs. Hastings Defends Madame Blavatsky

So far published; others in preparation:

Defence of Madame Blavatsky, Vol. I, exposes the Hares, 80 cents (2/6).

Defence of Madame Blavatsky, Vol. II, exposes the Coulombs, 80 cents (2/6).

New Universe (periodical), Nos. 1, 2, 3, 4, 5, 6, 15 cts. each (6d).

All from this office, or in Great Britain at British prices stated from Mrs. Beatrice Hastings, 4 Bedford Row, Worthing, Sussex.

Inside History of Leadbeater's Liberal Catholic Church and its Raid on the Theosophical Society

The fraudulent nature of the claims of the Liberal Catholic Church, the disreputable character of its founders, its repudiation by the officials of the Old Catholic Church of Holland with which it claims relationship, its efforts to deceive theosophists and the public as to its true nature, the efforts of Annie Besant and C. W. Leadbeater to force it on the Theosophical Society and its incompatibility with the teachings of H. P. Blavatsky and the Masters, are fully exposed in a series of twenty-five issues of the CRITIC. Every true theosophist should read them. A set of these can be obtained from this office for 25 cents (or 1/1) in stamps.

"The Secret Doctrine" in Two Hundred Pages

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

Basil Crump, well-known to CRITIC readers as co-worker with Mrs. Alice L. Cleather, and joint author of *Rudddhiam 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.

A Pungent Critique of Ballard's "I AMism"

Ballardism, the cult of the I AM, Ascended Masters and Mistresses, and wondrous occult hocuspocus, is frequently warned against in theosophical journals without naming it. The most courageous criticism, with many details, is to be found in the five Bryan brochures, which cost 37 cents each. They are: (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"; (5) "The Ballard Saint Germain". Read and be disillusioned.

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Free on Request

The famous Martyn Letter to Mrs. Besant about Leadbeater.

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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 *Rational Mysticism* and other works should read it. It throws new light on Christian origins.

Theosophy or Neo-Theosophy?

A set of 45 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. \$1.00 (4/4) from this office.

Was Leadbeater a Clairvoyant?

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". \$2.60, from the O. E. LIBRARY.

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Charles Johnston's version, \$1.25.

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Sir Edwin Arnold's poetical version, *The Song Celestial*, Cloth, \$1.00; red leather, \$1.65.

W. Q. Judge and Robert Crossin, Notes on the Bhagavad Gita, \$1.00.

T. Subba Rao, Lectures on the Philosophy of the Bhagavad Gita; Adyar edition with sketch of T. S. Row, \$1.25; Pt. Loma edition with glossary and index, \$1.00. Either edition recommended; a fascinating book for anybody with brains.

Memoirs of H. P. Blavatsky

Mary K. Neff—Personal Memoirs of H. P. Blavatsky; the latest and most complete history of the life of H. P. B.; a compilation from earlier works and hitherto unpublished documents; \$3.75.

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

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H. P. Blavatsky; Her Life and Work for Humanity; bds., \$1.25.

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C. J. Ryan—H. P. Blavatsky and the Theosophical Movement; cloth, \$2.50; ppr. \$1.75.

In Memory of H. P. Blavatsky, by Some of Her Pupils; reprint of the original published just after her death; \$2.25.

To Follow—The facts about Vol. III, *Secret Doctrine*.

THE O. E. LIBRARY CRITIC

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

BY

The O. E. Library League

Vol. XXVI

June, 1939

No. 6

Yearly subscription, United States and Canada, fifty cents; foreign, two dollars; advance or 62 cents. Single copies, five cents. Blank (unfilled) British postal orders and stamps. Canadian paper money and stamps accepted.

THE KALI YUGA—FROM THE VISHNU PURANA

Editor's Note.—Theosophical readers of the CRITIC have read of the "Kali Yuga", the present dark age, and will doubtless be interested in learning what that famous ancient Hindu scripture, *The Vishnu Purana*, says about it. *The Vishnu Purana* consists for the most part of the replies of the Sage, Parasura, to the inquiries of the disciple Maitreya, presents a system of cosmology and history of the world according to the ideas then held, includes a life of Krishna, and contains not only a profound philosophy, but many magnificent passages and inventions to Vishnu which far surpass in sublimity anything to be found in Western literature. The following excerpts are taken from Professor H. H. Wilson's translation from the Sanskrit of the complete *Vishnu Purana*, the first from Book VI, Chap. i (Wilson's trans., Vol. V, pp. 170-179). The second excerpt, from Book IV, Chap. xxiv (Wilson's trans., Vol. IV, p. 228), is preceded by a briefer but essentially similar description of the Kali Yuga, which must be omitted for lack of space. This excerpt describes the prophesied coming of the Savior, the Kalki Avatar, incarnation of Vishnu.

Excerpt I

MAITREYA.—Venerable sir, you are able to give me a description of (the nature of) the Kali age, in which four-footed virtue suffers total extinction.

PARASAKA.—Hear, Maitreya, an account (of the nature) of the Kali age, respecting which you have inquired, and which is now close at hand.

The observance of caste, order, and institutes will not prevail in the Kali age; nor will that of the ceremonial enjoined by the Sama-, Rig-, and Yajur-Vedas. Marriages, in this age, will not be conformable to the ritual; nor will the rules that connect the spiritual preceptor and his disciple be in force. The laws that regulate the conduct of husband and wife will be disregarded; and oblations to the gods with fire no longer be offered. In whatever family he may be born, a powerful and rich man will be held entitled to espouse maidens of every tribe. A regenerate man will be initiated in any way whatever; and such acts of penance as may be performed will be unattended by any results. Every text will be scripture, that people choose to think so; all gods will be gods to them that worship them; and all orders of life will be common alike to all persons. In the Kali age, fasting, austerity, liberality, practised according to the pleasure of those by whom they are observed, will constitute righteousness. Pride (of wealth) will be inspired by very insignificant possessions. Pride of beauty will be prompted by (no other personal charm than fine) hair. Gold, jewels, diamonds, clothes, will, all, have perished; and then hair will be the only ornament with which women can decorate themselves. Wives will desert their husbands, when they lose their property; and they only who are wealthy will be considered, by women, as their lords. He who gives away much (money) will be the master of men; and family descent will no longer be

a title of supremacy. Accumulated treasures will be expended on (ostentatious) dwellings. The minds of men will be wholly occupied in acquiring wealth; and wealth will be spent solely on selfish gratifications. Women will follow their inclinations, and be ever fond of pleasure. Men will fix their desires upon riches, even though dishonestly acquired. No man will part with the smallest fraction of the smallest coin, though entreated by a friend. Men of all degrees will conceit themselves to be equal with Brahmans. Cows will be held in esteem, only as they supply milk. The people will be, almost always, in dread of dearth, and apprehensive of scarcity, and will, hence, ever be watching (the appearance of) the sky: they will, all, live, like anchorites, upon leaves, and roots, and fruit; and put a period to their lives, through fear of famine and want. In truth, there will never be abundance, in the Kali age; and men will never enjoy pleasure and happiness. They will take their food without previous ablution, and without worshipping fire, gods, or guests, or offering obsequial libations to their progenitors. The women will be sickle, short of stature, gluttonous. They will have many children, and little means. Scratching their heads with both hands, they will pay no attention to the commands of their husbands or parents. They will be selfish, abject, and slatternly; they will be scolds and liars; they will be indecent and immoral in their conduct, and will ever attach themselves to dissolute men. Youths, although disregarding the rules of studentship, will study the Vedas. Householders will neither sacrifice nor practise becoming liberality. Anchorites will subsist upon food accepted from rustics; and mendicants will be influenced by regard for friends and associates. Princes, instead of protecting, will plunder, their subjects, and, under pretext of levying customs, will rob merchants of their property. In the Kali age, every one who has cars, and elephants, and steeds will be a Raja; every one who is feeble will be a slave. Vaisyas will abandon agriculture and commerce, and gain a livelihood by servitude, or the exercise of mechanical arts. Sudras, seeking a subsistence by begging, and assuming the outward marks of religious mendicants, will become the impure followers of impious and heretical doctrines.

Oppressed by famine and taxation, men will desert their native lands, and go to those countries which are fit for coarser grains. The path of the Vedas being obliterated, and men having deviated into heresy, iniquity will flourish, and the duration of life will (therefore,) decrease. In consequence of horrible penances, not enjoined by scripture, and of the vices of the rulers, children will die in their infancy. Women will bear children at the age of five, six, or seven years; and men beget them, when they are eight, nine, or ten. A man will be grey, when he is twelve; and no one will exceed twenty years of life. Men will possess little sense, vigour, or virtue, and will, therefore, perish in a very brief period. In proportion as heresy extends, so, Maitreya, shall the progress of the Kali age be estimated by the wise. In proportion as the number of the pious who adhere to the lessons of the Vedas diminishes, as the efforts of individuals who cultivate virtue relax, as the first of males becomes no longer the object of sacrifices, as respect for the teachers of the Vedas declines, and as regard is acknowledged for the disseminators of heresy, so may wise men note the augmented influence of the Kali age.

In the Kali age, Maitreya, men, corrupted by unbelievers, will refrain from adoring Vishnu, the lord of sacrifice, the creator and lord of all, and will say: "Of what authority are the Vedas? What are gods, or Brahmans? What need is there of purification with water?" Then will the clouds yield scanty rain; then will the corn be light in ear; and the grain will be (poor and) of little sap. Garments will be, mostly, made of the fibres of the San; the principal of trees will be the Sami; the prevailing caste will be the Sudra. Millet will be the more common grain; the milk in use will be, chiefly, that of goats; unguents will be made of Usira-grass. The mother-and father-in-law will be venerated in place of parents; and a man's friends will be his brother-in-law, or one who has

a wanton wife. Men will say: "Who has a father? Who has a mother?" Each one is born according to his deeds." And, therefore, they will look upon a wife's or husband's parents as their own. Endowed with little sense, men, subject to all the infirmities of mind, speech, and body, will daily commit sins; and everything that is calculated to afflict beings, vicious, impure, and wretched, will be generated in the Kali age. Then shall some places follow a separate duty, devoid of holy study, oblations to fire, and invocations of the gods. Then, in the Kali age, shall a man acquire, by a trifling exertion, as much eminence in virtue as is the result of arduous penance in the Krita age (or age of purity).

Excerpt II

... Thus, in the Kali age, shall decay constantly proceed, until the human race approaches its annihilation.

When the practices taught by the Vedas and the institutes of law shall nearly have ceased, and the close of the Kali age shall be nigh, a portion of that divine being who exists, of his own spiritual nature, in the character of Brahma, and who is the beginning and the end, and who comprehends all things, shall descend upon earth: he will be born in the family of Vishnuyasas,—an eminent Brahman of Sambhala village,—as Kalki, endowed with the eight superhuman faculties. By his irresistible might he will destroy all the Mlechchhas and thieves, and all whose minds are devoted to iniquity. He will, then, reestablish righteousness upon earth; and the minds of those who live at the end of the Kali age shall be awakened, and shall be as pellucid as crystal. The men who are, thus, changed by virtue of that peculiar time shall be as the seeds of human beings, and shall give birth to a race who shall follow the laws of the Krita age (or age of purity).

The Mystery of Vols. III and IV, "Secret Doctrine"

A Defense of Madame Blavatsky

What are the actual records regarding vols. III and IV of *The Secret Doctrine*? What bearing do they have on the purported Vol. III published by Annie Besant? It might be considered useless to discuss this question at the present day, but in reality it is a part of the defense of H. P. Blavatsky, as well as of certain of her collaborators, whose statements, and therefore whose integrity, have been called in question by several persons, including Mrs. Besant, and minor luminaries, as James M. Pryse and Mrs. Josephine Ransom. I give below such as I have been able to locate, not claiming that they are complete.

What H. P. B. Said

(1) April, 1888. In H. P. B.'s *First Message to American Theosophists* we read:

"The MSS. of the first three volumes is now ready for the press; and its publication is only delayed by the difficulty in finding the necessary funds."

In the course of 1888 the funds for printing Vol. I and II were secured, and these two volumes were printed. In these—the original edition only—we find the following statements:

(2) October, 1888, in the original preface signed by H. P. B., end of first paragraph, we read:

"The third volume is entirely ready, the fourth almost so."

(3) In Vol. II, p. 437, we find:

"In Volume III. of this work (the said volume and the IVth being almost ready) a brief history of all the great adepts known to the ancients and moderns in their chronological order will be given, as also a bird's eye view of the Mysteries, their birth, growth, decay, and final death—in Europe. This could not find room in the present work. Volume IV. will be almost entirely devoted to Occult teachings."

(4) Vol. II, p. 798 says:

"Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these volumes are dedicated, it is impos-

sible that the more practical teaching contained in the Third Volume should be understood. Consequently, it entirely depends upon the reception with which Volumes I. and II. will meet at the hands of Theosophists and Mystics, whether these last two volumes will ever be published, though they are almost completed."

All of the above references in *The Secret Doctrine* (Nos. 2, 3, 4) were expunged by Mrs. Besant in her "revised edition", published in 1893, without explanation or apology. No. 1, of course, she was unable to lay her hands on. Following Mrs. Besant, Mrs. Ransom has omitted Nos. 3 and 4, but has retained No. 2, and has had the honesty to put No. 3 in a footnote (Adyar ed, Vol. 3, p. 435).

(15) November, 1889. In a personal letter to the eminent Indian theosophist Judge N. D. Khandalavala, published by him in the July, 1929 *Theosophist* (p. 316), H. P. B. writes:

"London, November, 1889

"This is no age in which to fire out facts indiscriminately, and I have suffered keenly, personally, from what the silly publication of my phenomena brought on my head.

"The missionaries thought it a great triumph for themselves when I left India, almost dying; also the Psychic Research Society by their 'Tunch and Judy' exposures. But by leaving I have been able to write *The Secret Doctrine*, *Key to Theosophy*, *Voices of the Silence*, and to prepare two more volumes of *The Secret Doctrine*, which I could never have done in the turbulent psychic atmosphere of India; nor would there be now a Society in England to-day, ready to match India for numbers and intellect."

We have then, five distinct statements by H. P. B. about Vol. III and in part Vol. IV, four public and one private, extending over a period of one year, eight months, to the effect that Vol. III was either nearly or entirely ready for printing. Are we to imagine that H. P. B., who was no fool, and who during the period mentioned certainly had not acquired the reputation of being a romancer, would have gone about broadcasting a falsehood which anyone working with her, or at least those who were daily occupied with her in preparing the texts for publication could have denied, to her discredit and disgrace?

Statements of the Two Keightleys

But lest some saphead should think this possible, let us hear what the two Keightleys had to say. Dr. Archibald Keightley and his nephew Bertram Keightley worked incessantly with H. P. B. in preparing *The Secret Doctrine* for the printer, a labor which she never could have performed alone. They lived in the same house and were with her all the time. A detailed account of this in their own words given in Countess Wachtmeister's *Reminiscences of H. P. Blavatsky and "The Secret Doctrine"*. In the July, 1889, *Theosophist*, long after Vols. I and II were printed, Dr. A. Keightley published a long letter (reprinted in Countess Wachtmeister's *Reminiscences*, pp. 83-85) in which the following significant passage occurs:

"The third volume of *The Secret Doctrine* is in MS. ready to be given to the printers. It will consist mainly of a series of sketches of the great Occultists of all ages, and is a most wonderful and fascinating work. The fourth volume, which is to be largely hints on the subject of practical Occultism, has been outlined but not yet written. It will demonstrate what Occultism really is, and show how the popular conception of it has been outraged and degraded by fraudulent pretenders to its mysteries, who have, for greed of gain or other base purposes, falsely claimed possession of the secret knowledge. This exposition will necessitate its being brought up sharply to date as a historical record, so that the work of writing it will not be commenced until we are about ready to bring it forth."

Note here especially, that Vol. III is stated to be ready to be given to the printers—more than six months after Vols. I and II had been pub-

lished—and that it consisted mainly of a series of sketches of the great Occultists of all ages, and compare the confirmatory statements of Bertram Keightley below. The so-called Vol. III issued by Mrs. Besant is nothing of the sort, as even a superficial examination will show. Therefore it cannot be the original Vol. III referred to above.

Even more explicit is Bertram Keightley's account, published over his own name in Countess Wachtmeister's *Reminiscences* (pp. 89-95), which I quote somewhat liberally, as this invaluable work is long out of print.

Bertram Keightley says, in part:

"A day or two after our arrival at Maycot, H. P. B. placed the whole of the so-far completed MSS. in the hands of Dr. Keightley and myself, instructing us to read, punctuate, correct the English, alter, and generally treat it as if it were our own—which we naturally did not do, having far too high an opinion of her knowledge to take any liberties with so important a work.

"But we both read the whole mass of MSS.—a pile over three feet high—most carefully through, correcting the English and punctuation where absolutely indispensable, and then, after prolonged consultation, faced the author in her den—in my case with sore trembling, I remember—with the solemn opinion that the whole of the matter must be re-arranged on some definite plan, since as it stood the book was another *Ibis Unwieldy*, only far worse, so far as absence of plan and consecutiveness were concerned.

"After some talk, H. P. B. told us to go to Tophet and do what we liked. She had had more than enough of the blessed thing, had given it over to us, washed her hands thereof entirely, and we might get out of it as best we could.

"We retired and consulted. Finally we laid before her a plan, suggested by the character of the matter itself, viz., to make the work consist of four volumes, each divided into three parts: (1) the Stanzas and Commentaries thereon; (2) Symbolism; (3) Science. Further, instead of making the first volume to consist, as she had intended, of the history of some great Occultists, we advised her to follow the natural order of exposition, and begin with the Evolution of Cosmos, to pass from that to the Evolution of Man, then to deal with the historical part in a third volume treating of the lives of some great Occultists; and finally, to speak of Practical Occultism in a fourth volume should she ever be able to write it.

"This plan we laid before H. P. B., and it was duly sanctioned by her."

The important point to note in the above statement is that the material relating to the Lives of great Occultists was already written. Was intended by her to form the first volume, but by agreement with her two helpers was relegated to the third volume, a volume which Dr. A. Keightley positively stated in July, 1889, was ready for the printer. What became of that volume? Certainly no such volume consisting of the lives of great Occultists was ever published, and the so-called Volume III published by Mrs. Besant was anything but that, containing no such "lives" and consisting of a series of discussions on various occult topics far from biographical.

Throwing some further light on the Third Volume is a letter of Claude Falls Wright dated Jan. 7, 1891, published in *Judge's Path*, February, 1891 (p. 354). Mr. Wright was at that time connected with the London Headquarters and sent occasional reports to *The Path*. He says in part:

"... H. P. B. has within the last week or so begun to get together the M. S. S. (long ago written) for the third volume of the *Secret Doctrine*; it will, however, take a good twelve months to prepare for publication.

C. F. W."

This evidently refers to the third volume mentioned above by the Keightleys. Why had it not already been published? Lack of funds, perhaps; possibly also H. P. B. wished to make additions and alterations as was her wont; possibly she was otherwise occupied, as with writing *The Voice of the Silence*, the *Glossary*, or the E. S. T. Instructions. Who can tell? Mr. Wright's letter was written less than four months before her death, so the projected publication was not realized. What became of the MSS.? Mrs. Besant, in the preface to her so-called Vol. III states that it consists of unarranged papers placed in her hands by H. P. B. as part of Vol. III. Mrs. Besant went to America in April, 1891, on commission from H. P. B. to meet Judge, and did not get back till shortly after H. P. B.'s death, May 8th. Is it possible that H. P. B., who, about January 7th was arranging for publication of Vol. III, written long before, and clearly accounted for by the Keightleys, should between Jan. 7th and April, the date of Mrs. Besant's departure, have decided to dump on Mrs. Besant a lot of disconnected papers under the pretence that they were part of Vol. III? I think not. And further, Mrs. Besant later made an absolutely conflicting statement, for in an interview with Wm. Mulliss, a prominent Canadian theosophist, Managing Editor of the *Hamilton, Ont. Spectator*, and a competent reporter, held in Los Angeles in 1927 (published in full in the Feb., 1927 *Critic*) she stated:

"I was appointed H. P. B.'s literary executor, and the matter from which I compiled the Third Volume of 'Occultism' in *The Secret Doctrine*, published under my direction was compiled from a mass of miscellaneous writings found in her desk after her death. These I took under my own charge."

Being asked "about the material for the Third and Fourth Volumes" she replied:

"I never saw them and do not know what has become of them."

Now how can these two statements be reconciled? And how is it that Mrs. Besant, who might have been expected to know as well as Claude Falls Wright, that H. P. B. was working on getting out the third volume (already written) was so blissfully ignorant? For in her last statement Mrs. Besant confirms the claim of Mr. Mead that her purported volume III consists of "disjecta" or miscellaneous articles left by H. P. B.

We have then:

(a). Five distinct statements of H. P. B. as to the existence of a Vol. III all written *after* the work of the Keightleys in segregating the original unsorted manuscripts.

(b). The statement of Dr. Keightley in July, 1889, over six months after the original two volumes had been published, that a third volume was ready for the printer, consisting of the lives of great Occultists.

(c). The statement of Bertram Keightley that H. P. B. had consented to a Vol. III consisting of the lives of great Occultists, the copy for which was already written.

(d). The statement of H. P. B. (*Sec. Doct.*, orig., Vol. II, p. 487) that Vol. III contains "a brief history of all the great adepts known to the ancients and the moderns".

(e). The statement of Claude Falls Wright that Vol. III was already written.

(f). The assertion of Mrs. Besant that her so-called Third Volume consists of miscellaneous papers found in H. P. B.'s desk after her death, and which most certainly does not consist of the lives of great Occultists.

Clearly then the Besant volume, now reissued from Adyar, is not the third Volume planned by H. P. B. and her collaborators and ready for printing.

Mrs. Josephine Ransom, who edited the new Adyar edition of *The Secret Doctrine*, attempts to support the claim that the Besant Vol. III is genuinely part of that work as intended by H. P. B., and protests

against the assertion in the publisher's Preface to the photographic reprint of the original Vols. I and II that the so-called Vol. III is "spurious", but gives the case away by stating (Feb., 1938 *Theosophical World*, p. 44, col. 1):

"In that 'Preface' the Third Volume of 1897 is wrongly described as 'spurious' whereas, it includes, as seen above, a considerable portion of the early draft."

What is an "early draft"? An early draft is material prepared as a preliminary subject to revision, and certainly cannot be claimed to be a portion of the completed work. Many, perhaps most, writers make an early draft of what they intend to publish, subject to final revision. The publication of such material as a portion of the completed work by some irresponsible person who came across it in the author's belongings justly marks it as "spurious", no matter what value it may have in itself. Mrs. Ransom's mental confusion in this connection is further indicated on the same page, where she says:

"That the other two volumes were not published in her lifetime, was indeed unfortunate, especially as the fourth volume was to deal with the lives of great Occultists of the past."

Not so, as shown by the statement of the Keightleys: it was the third volume which was to contain such material.

Consequently I cannot escape the conviction that such a genuine Vol. III existed at one time. Yet no trace of the manuscript has ever been found. What became of it?

What Became of the Missing Volumes?

Several hypotheses have been advanced. Claude Falls Wright asserts that on H. P. B.'s death he personally sealed her room (*Canadian Theosophist*, March, 1926, p. 17), that the room contained a pile of manuscript; that when, on Mrs. Besant's return from America the room was unsealed, the manuscript was found to have vanished. One theory is that Mrs. Besant herself did away with it for reasons we need not discuss and which seem most improbable. A second theory is that H. P. B., acting either on her own initiative or by orders, had destroyed the matter written for the future volumes; while some would hold that it had been miraculously removed by the Masters, who had decided to permit nothing more to be published. Still another is that Judge confiscated it—a most absurd proposition.

It seems to me that the most plausible assumption is that H. P. B. herself, in a moment of desperation, or possibly by direct orders, concluded that enough had already been given out, and made away with what she had written. In this connection one may refer to her statement in Vol. II, *Secret Doctrine* (orig., p. 798; see above). But still more illuminating is a letter of H. P. B. dated April, 1890, addressed to the Indian theosophists, which Judge N. D. Khandalavala copied and published in the July, 1929, *Theosophist* (pp. 316-18), from which I quote, stating only that the name of Judge Khandalavala is a guarantee of its accuracy. It says in part:

"For the future, then, it is my intention to devote my life and energy to the E. S. and to the teaching of those whose confidence I retain. It is useless that I should lose the little time I have before me, to justify myself before those who do not feel sure about the real existence of the Masters, only because, misunderstanding me, it therefore suits them to suspect me . . . Therefore let it be understood that the rest of my life is only devoted to those who believe in the Masters, and are willing to work for Theosophy as they understand it, and for the T. S. on the lines upon which They (Masters) established it."

And that, of course, meant ceasing to write or publish for the public at large and, perhaps, the destruction of what had already had been prepared for publication. That in January, 1891 she had started on preparing the third volume finally for publication would simply indicate

that she had not finally made up her mind to destroy work which had taken so much time. One hesitates to call in the theory of a miraculous removal if some other theory will suffice, although there are seemingly well established cases of such occurrences on a lesser scale, as the abstraction of a letter from its envelope while in the post, which one finds mentioned in *The Mahatma Letters*. Probably the true explanation of the disappearance of this Vol. III may never be known to a certainty. Certain only it is that the present so-called Vol. III, is nothing of the sort, and that the title was given to it without warrant by Mrs. Besant.

A. P. Warrington

Albert Powell Warrington, one of the best known American theosophists, died June 16th, at Ojai, aged 73 years. In calling attention to some points not likely to be found in the official eulogies I do not wish to be regarded as reflecting on Mr. Warrington, of whose sincerity, no matter how mistaken, I have no doubt.

Mr. Warrington was born in Maryland in 1866, entered the railway business on leaving high school, and became traffic manager of one of the Southern railways. He left this, however, to study law and practised it until 1910, when he retired to give his whole attention to the Theosophical Society, which he had joined in 1896. On meeting Mrs. Besant in Washington the attraction between these two was mutual and led to his being made Corresponding Secretary of the E. S. for North and South America. His activities led to his being chosen General Secretary of the American Section, a post which he held from 1912 to 1920. In 1910 he went to California and in 1912 founded the theosophical center at Hollywood known as "Krotona", which became a center for neo-theosophical activities. For reasons which have not been made fully public, but which were in part financial, this Krotona establishment was sold, the hills once sacred to the Masters passing into the hands of Hollywood stars and stardresses who, it is to be hoped, have profited by the wonderful magnetic properties supposed by the clairvoyants to pervade the place. A new property was acquired at Ojai in Southern California, a boom town which was largely promoted by theosophists with an eye to real estate profits. The new plant, also called "Krotona", was much less pretentious, but devotees flocked thither, led by the reports of its wonderful magnetism. For the most part, however, they had to rent or purchase accommodations outside the fence, and the town paper of that period, to say nothing of other literature, showed a wonderful combination of Theosophy and Mammon.

Here Mr. Warrington entertained Mrs. Besant and Krishnamurti, still the prospective World Teacher, and cooperated with the former in acquiring the property christened "The Happy Valley", intended by Mrs. Besant to become the cradle of the new sixth race which she believed would come into existence in California, but which turned out a pitiable failure, still a burden on the faithful.

Mr. Warrington was a fanatical devotee and servant of Mrs. Besant and, of course, of Mr. Leadbeater, and this attachment led to his doing probably more mischief to real Theosophy than any other person in this part of the world. Whatever Mrs. Besant and her "Brother Charles" dictated, that Mr. Warrington worked for. It followed of necessity that he adopted the Liberal (then the Old) Catholic Church, though as far as I am aware he never took "holy orders" in it, nor even became a communicant. In 1917 he conducted the notorious "Bishop" Wedgwood on a propaganda tour of the American lodges, and it was this occasion, and my consequent opportunity to see and hear this "Bishop" that first opened my eyes to the raid which this church was making into the Theosophical Society, and its corruption of original theosophical principles. My first impressions, which have never altered, will be found in the *CRITIC* of October 31, 1917 under the title "Spiritual Rainmakers", inspired by the "Bishop's" assertions about the Grace of God being poured down a pipe to the priest and his sprinkling it like rain over the surrounding country

"for miles around". It was an unforgettable and disgusting experience. At the same time Mr. Warrington, as head of the Section, filled all the offices he could lay his hands on with Liberal Catholic priests, and circularized the Section with its literature. So great an effort was made to ingraft this church on the T. S., and so great its popularity with the prestige of Mrs. Besant behind it, that it became "just the thing" to join it, and those who held aloof not infrequently risked ostracism.

In the notorious Leadbeater scandal of 1906 Mr. Warrington defended Mr. Leadbeater and continued to do so to the time of his death. In *The American Theosophist* of January, 1936 (p. 8) he did not hesitate to denounce and ridicule those who opposed the Ariat's pernicious sex teachings, though it is not in evidence that he himself endorsed them. But of this the less said the better. It afforded a striking illustration of the power that pernicious person had over the minds of those who accepted him as a leader.

Mr. Warrington was since 1907 Corresponding Secretary of the E. S. for the Americans, and I owe it to him that I did not get entangled in that pernicious body; for having my application turned down by him for the perfectly legitimate reason that I had not been a T. S. member long enough, when I reached the necessary degree of ripeness to profit by the Leadbeaterian teaching and to take a pledge of obedience to Mrs. Besant, I found the odor of sanctity proceeding from that source such that I no longer wanted to join, for which I am lastingly grateful. Either the gods or Mr. Warrington had prevented my taking pledges which I would have lived to regret.

Mr. Warrington's management of the Hollywood Krotana estate was the subject of much criticism, and rightly. There was a large mortgage indebtedness to be paid off and the T. S. members were vigorously circularized for donations under the pretext that Krotana was to be the permanent "Home of the American Section of the T. S." Much money was collected on this pretense, when Mr. Warrington announced that the property belonged to the E. S. and that the Section as a whole had no claim on it and would have to pay rent for its use. Naturally this raised a storm of protest from those who had been duped into contributing and eventually the matter was settled by Mrs. Besant ordering the payment of a large sum—I think about \$50,000—to the Section. The individual contributors, however, received no refund. Had it not been for this the Section Headquarters would in all probability have been permanently located at Hollywood or Ojai instead of Wheaton.

Mr. Warrington was Vice-President of the Theosophical Society from 1928 to 1934, having succeeded Mr. Jinarajadasa, who had been gracefully ousted from that office by Mrs. Besant. The last part of this period he spent at Adyar as a helper to the then moribund Mrs. Besant. At her death he became Acting President until the election of Dr. Arnoldale, and appears to have filled that office with grace and efficiency. Shortly before Mrs. Besant's death a somewhat amusing incident occurred at Adyar in which he was involved. An epidemic of smallpox had broken out in the vicinity of Adyar and Mr. Jinarajadasa, who was manager of the estate, acting with the consent of Mrs. Besant, went counter to the prevailing prejudice of theosophists of a sort against vaccination and had the employees who came from the vicinity vaccinated, and with good results. Mr. Jinarajadasa presented his reasons for this horribly heretical course in a note in the June, 1933, *Theosophist* (p. 350)—calves were of less importance than human lives, and various theosophical ladies who had refused, or whose parents had prevented, vaccination, had been disfigured for life through the disease. Mr. Warrington, aged 67, was then at Adyar, had not been vaccinated since childhood and was an opponent of vaccination. As a result he contracted the smallpox, but fortunately recovered with a changed attitude on the subject. See his letter in the October, 1933, *Theosophist*, p. 107.

Mr. Warrington was of a kindly disposition, the very reverse of

vindictive, and although the *CRITIC* had frequently criticized him and his methods, we always met and conversed on friendly terms. An interesting character description, given by Dr. Arundale in the October, 1928 *Theosophist* (p. 4) was this: "There is in him just the right blend, including, of course, the French ingredient without which no true gentleness is possible." This doubtless had reference to Mr. Warrington's ancestry, but was a trifle hard on other noted theosophists who did not possess such descent, including Mr. Leadbeater, Mr. Jinarajadasa and many another, even the Bentile Doctor himself. But it aptly describes Mr. Warrington.

It is to be hoped that he will have a joyous Devachan, surrounded by all the pompous ceremonials of the Church, and with Hodsonian hours galore to wait on him.

A Long Time A-dying!

A *CRITIC* subscriber who was appealed to for a donation, and who generously responded, writes: "For some years I have realized that the *CRITIC* was in a moribund condition, and I see that rigor mortis has set in." Ah, well! It may be so, but twenty-five years is a long time to take in dying, and as for "rigor mortis", that is something that occurs after death, not before. And this issue is evidence that that unpleasant condition is not here yet. For twenty-five years the hearse has been kept waiting in the garage and has become rusty. Why so? It is just because friends, not too numerous, but anxious to see the *CRITIC* going, have lent their aid. If you want to see it continue, will you not do your little bit towards keeping that hearse locked up?

At the Periscope

Latest News in Brief.—1940 to open a new era for Theosophy and The Theosophical Society, says Dr. Arundale.—Adyar unveils memorial tablet "To the Unknown Members", described by Dr. Arundale as the joiners and swallowers; they join and swallow anything.—A. P. Warrington died June 16, 1939, at Ojai, aged 73 years.—Kansas City Lodge (Adyar) maintains an "Astrological Clinic"; draws crowds.—Father L. W. Burt, Editor of *Theosophy in Australia*, crowned L. C. C. bishop; may now wear a beehive bonnet.—Arundale wants \$252,000 for Besant Theosophical School at Adyar, now in precarious financial condition.—Dwight Goddard, American Buddhist scholar and compiler of "Buddhist Bible", died suddenly.—John T. Eklund, prominent member of Omaha Lodge, T. S. (Adyar), dons the Liberal Catholic mitre; never got the Wedgwoodian virus out of his system.—Clara Codd admits planting the gospel of Leadbeater in the regenerated Hobart Lodge.—Five year old child reported snuggly selected as successor to and reincarnation of the late Dalai Lama.—Financial statement of T. S. (Adyar) lists donations to Liberal Catholic Church as among T. S. receipts; Arundale donates 1,528 rupees.—Arundale plants huge neon electric T. S. seal on top of highest building at Adyar; illuminated every night; attracts hosts of bugs ready to be individualized.

Adyar T. S. and Liberal Catholic Church.—We note with interest, though hardly with surprise, in the official report of receipts by the Adyar T. S., Feb. 1 to April 30 (*July Theosophical Worker*, p. 184) that the Liberal Catholic Church is set down as one of the activities of the Society. The T. S. received, as donations, for this special activity, 1,578 rupees, of which Dr. Arundale is responsible for 1,528 rupees (about \$718). No other churches or religious bodies are included in the report. While it is certainly the privilege of Dr. Arundale to contribute to anything he wishes, we have not seen a better illustration of the fact that this gentleman is using the T. S. for boosting this church; else why is it included in its financial statement? It is obviously an official statement that this church is one of the official activities of the Society. Dr. Arundale is calling for a "World Conscience". It is suggested that he set an example.

Seventh Theosophical Fraternization Convention.—We have received the following additional information. Convention at Hotel Shelby, Detroit; single rooms, \$2.50; double, \$3.50; 3 or 4 persons in a room, \$1.75 and \$1.50. Cars may be garaged at Fort Shelby garage; no additional charge for breakfast in bed. For further information write to G. Cardinal Le Gros, Apt. 4, 1702 Delaware Avenue, Detroit, Mich. The convention dates are Sept. 2d and 3d.

Point Loma T. S. Convention.—The Triennial Convention of the American Section, Point Loma T. S., will be held at Hotel Raleigh, Washington, D. C., Sept. 23, 24. For further information ask James A. Long, 401 South Albemarle Street, York, Pa.

H. N. S. vs. Mrs. Ransom.—In her *Short History of The Theosophical Society* (p. 457) Mrs. Josephine Ransom says: "The Lodge also repeated the statements of Dr. H. N. Stokes that Mrs. Besant and Prof. Chakravarti had corrupted the text of the 1893 edition of *The Secret Doctrine*, and that only the edition issued by the United Lodge of Theosophists conformed to the original edition." As I answer to that name, I can assure readers of that *History* that I have never in any way, publicly or privately, in print or letter or conversation, made any statement associating Prof. Chakravarti with the revision of *The Secret Doctrine*. How this myth originated I cannot say, but Mrs. Ransom was misinformed.

Notes from the Antipodes.—The Australian Section, T. S. (Adyar), if one may judge from its official journals in the past, was long among the wildest of the wild, thanks to the presence in Sydney of the bishops Leadbeater and Arundale. Nothing was too absurd to be published, as for example stories about Leadbeater gathering up water sprites in Sydney harbor and taking them home to do his bidding, and how an angry rock was pacified by the children laying a ring of peanut shells about it, and more which often surpassed the wildest stories of the Ballads. The revolt of the Sydney Lodge against the abominable Leadbeater, who had been attempting to corrupt the sons of some of the members, is an old story, and how Mrs. Besant in consequence thereof canceled its charter and expelled some of its leading members, has been fully narrated in the *Critic*. One of the resisting lodges was that of Hobart, Tasmania, which stood on the side of genuine Theosophy and moral purity. But with the advent of the innocent and unsuspecting Clara Codd, ultra-Leadbeaterite, as General Secretary, there came a change. The Lodge dismissed its old officers, replaced them with Leadbeaterites, boycotted the Blavatsky Theosophy and the *Canadian Theosophist* and even, so it is reported, burned the H. P. B. defense books of Mrs. Cleather. Now this lodge seems to have fallen on evil days. In the June-July, 1933, *Theosophy in Australia* (p. 20) it offers the plaint that "1933 has not been a successful year in our lodge." Attendance is diminishing and lodge lectures have had to be discontinued. It states that "The Theosophical workers who seceded from our Lodge in 1924 are still holding out from rejoining us." It adds: "Having found in our records a resolution expressing want of confidence in our Theosophical Leaders and in the Australian Section, we have now placed on our minutes an expression of Confidence in our Leaders past and present and our loyalty to the Australian Section." With that, and the burning of Mrs. Cleather's books it should have set itself right with Dr. Arundale's "Elder Brethren" who backed the Liberal Catholic Church and the World-Teacher craze. Clara Codd, who is doubtless in part responsible for this, wrote a book, *Theosophy as the Masters See It*, in which she aimed to prove that *The Mahatma Letters* endorse the Liberal Catholic Church, and in which she says (p. 316): "Another fifty years hence we shall probably be seeing a 'Back to Besant' movement, and H. P. B. will have become mythical."

"To the Unknown Members".—White Lotus Day at Adyar was celebrated in part by unveiling a memorial tablet to "The Unknown Members of The Society" (June, 1939, *Theosophical Worker*, p. 140). These are they of whom Dr. Arundale said (*Theos. News and Notes*, May, 1939, p. 4) that: "he takes what is given him and is thankful for it and does not much mind what is given him . . .", or, as the Doctor said in his dedicatory address on this occasion: "who very often joined every new movement as it came along. Whatever some of the elders initiated or blessed, that they joined." What did they join? Star in the East, Liberal Catholic Church, Co-masonry, Temple of the Rosy Cross, E. S., Mrs. Besant's Order of Servers, involving a pledge to give their all to Mrs. B., to spend as she wished, and perhaps others. And they are mostly not dead either; they constitute a large part of the Theosophical Society and account for its failures; they well deserve a memorial tablet and a big one, even if still living. For the next White Lotus Day I suggest another memorial tablet to those who left the T. S. because they could not stand for the various vagaries, psychical, religious, sexual, presented to them by "some of the elders".

Geoffrey Hodson's Attack on Krishnamurti.—It did not appear from the pamphlet itself that Geoffrey Hodson's attack on Krishnamurti, *Krishnamurti and the Search for Light*, was published by the Australian Section, T. S. (Adyar). It bears the imprint of "The St. Alban's Press, The Manor, Mosman, Sydney"—the Liberal Catholic publishing concern—and has a preface commending it written by the Reverend (now the Right Reverend) L. W. Bart of the Liberal Catholic Church. For review see March-April CRITIC. It now appears from *Theosophy in Australia* June-July, 1939 (p. 14) that it was published and distributed free by the Executive Committee of the Australian Section, T. S. (Adyar) and its action has been endorsed by the General Council, which has directed that 500 copies be sent to the New Zealand Section, as requested by this. John G. Clarke, an Adyarite young theosophist in Australia, protested against the action of the Executive Committee in publishing and distributing it, but his letter was turned down. It is obvious that the Liberal Catholic Church—that church which, whatever its merits, had its origin in a moral dump—has back of the attack on Krishnamurti and the freedom of thought which he stands for, and further, that this fake church still has a strong grip on the Adyar T. S., as far as Australia and New Zealand are concerned.

Risking Nervous Prostration.—Says Dr. Arundale (June, 1939, *Theosophical Worker*, p. 130): "So far as I myself am concerned personally, my work just now is much more on other planes than on this." Considering the incessant activity of the Doctor on this plane one wonders how he finds time to attend to duties on the other side, and we fear he is risking nervous prostration. But the White Lodge is to be congratulated on having his aid and we hope its members will appreciate and profit by his sage advice as to running the world. In fact, if we may judge from some of his remarks on the world situation he might profitably be substituted for the Master the Prince, Regent of Europe and America, who seems to be a sad failure. We hope the Doctor, when he finds time, will tell us something of what he is doing "over there".

Ruus-Risti.—The excellent Finnish theosophical monthly, *Ruus-Risti*, founded by Pekka Ervast, suffers from the disadvantage of all minor language publications, that no matter how excellent the contents, they are accessible only to those who can read that language. I know not over a half-dozen Finnish words, but the frequent presence in *Ruus-Risti* of articles quoted or abstracts from the CRITIC and *The Canadian Theosophist* has indicated that it knows what it is about and has caused me to question whether the time spent in reading the effusions of Dr. Arundale might not be better spent in getting a reading knowledge of that language. In my desperation I suggested to the Editor that he

might think a little more of the salvation of others than his own countrymen and accompany copies sent abroad with a sheet of abstracts in English. This suggestion has been followed in the May issue. But, I regret to say, far from bringing me peace, it has only whetted my appetite to find out more in detail what *Kauno-Risti* is talking about. So if there is a paucity of commentary in future issues of the CRITIC, it is because I have been trying to get a slight reading knowledge of Finnish. The foreign subscription to *Kauno-Risti* is \$2.00 a year, which should be sent to Jorma Partanen, Vainionkirkkatie 5, Helsinki, Finland.

Sydney Young Theosophists.—A circular issued by the Sydney (Australia) Branch of the Adyar World Federation of Young Theosophists, dated May 25th, 1939, shows the character of the stuff that is being pumped into these youths under Adyar influence. These young people are determined to raise 365 pounds (about \$1,775) towards the publication of a wondrous new book by Geoffrey Hodson, *The Kingdom of the Gods*, which will be illustrated with "wonderful pictures of Angels painted by Miss Ethelwynne Quail". This is like painting a portrait of a person from a verbal description, Geoffrey Hodson not being an artist and, as far as stated, Miss Quail not a clairvoyant. The result will be pure imagination, but, like Leadbeater's *Man Visible and Invisible*, *Thought Forms* and *Chakras*, is likely to make a nice sum for the author and publisher and to be taken as God's own truth by the faithful. We hope it will picture that angel described by Mr. Hodson as sitting astride a volcano and inhaling the sulfurous fumes with gusto. The pictures are further described as "glorious", which is quite likely. Given a not too scrupulous artist with some paints and a disposition to fool people and really astounding results may follow and be believed.

Mr. Sturdy on Vol. III, Secret Doctrine.—Mr. F. T. Sturdy, the sole surviving member of H. P. B.'s "Inner Group", but who long ago left the Theosophical Society, writes to *The Canadian Theosophist* (July, 1939, p. 152) endorsing J. M. Pryse's statement that there never was an original Vol. III of *The Secret Doctrine*, and asserts that Bertram Keightley backs him up. Unfortunately for Mr. Sturdy's recollections, to say no more, Bertram Keightley is himself on record over his own name in Countess Wachtmeister's *Reminiscences of H. P. Blavatsky and "The Secret Doctrine"* that such a volume did exist and that he himself collaborated in its preparation. Mr. Sturdy presents just another illustration that people are more prone to remember what they would like to believe but which did not happen, than to recollect what did happen. See Bertram Keightley's statement in this CRITIC.

"Work Matters More!"—Dr. Arundale is worried over the inactivity of the Indian Section, T. S. (Adyar) and calls on the General Secretary to get busy with the slogan "Work Matters More!" (June, 1939, *Theosophical Worker*, p. 129). He says: "The lodges must feel that it is not lecturing, nor fine syllabuses that are wanted, but rather work in the sense of carrying Theosophy into the outer world and making The Theosophical Society honoured for its constructive help in the building up of the national life." With which we fully agree. It is interesting to compare the rapid growth of the Theosophical Society in India in the early days under H. P. B. and Olcott with its inactivity today. Just calling for more "work" is not enough. There is plenty of work being done already, judging from the numerous lodge and federation reports, which reminds one of the man on a gymnasium bicycle or the young lady chewing gum—much effort and getting nowhere. Dr. Arundale has the education and ability to head such work with practical suggestions and could do it did he not spend so much energy on visionary ideals, stirring up his chakras and, in short, "chewing the rag".

Clearance Sale

The following slightly used books for 30 cents each, postpaid to any part of the United States (foreign, postage extra). Cash or stamps with order, or C. O. D. No credits. Original Prices in (). Please mention substitutes as but few copies are available.

Adyar Pamphlets; important reprints from *Theosophist*, *Lucifer*, etc., 6 all different for 30 cents (were 12 cts. each); also, miscellaneous theosophical pamphlets, 6 for 30 cents; as they run, no exchanges or correspondence.

Bruce, H. Addington—The Riddle of Personality (\$1.50).

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Ehhard, Richard J.—How to Acquire and Strengthen Will Power (\$2.50).

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Fürchield, Geo. T.—Rural Wealth and Welfare (\$1.25).

Fubater's Handbook on Capital Punishment (pro & con) (\$1.00).

Follows, Rt. Rev. Samuel—Health and Happiness (\$1.50).

Collins, Mabel—One Life, One Law (\$0.60).

Fragments of Thought and Life (\$1.00).

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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/-. CANTIC subscription, 2/6. Some British possessions issue postal orders payable in London. *Blank* Irish postal orders or checks accepted.

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. CANTIC 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 4/4.

A Short History of The Theosophical Society

The industrious Mrs. Josephine Ransom has compiled *A Short History of the Theosophical Society* which will be very useful to students of theosophical history. Except in its early portion it is not a history of the Theosophical Movement, but of the Theosophical Society of Adyar, and will be a valuable companion to Mr. Jinarajadasa's *Golden Book of the Theosophical Society*. 589 pages and good index. \$3.00 from the O. E. LIBRARY.

A Neo-Theosophical Comic

Those who are looking for a real curiosity in the realm of Neo-Theosophy will find C. Jinarajadasa's recent book, *Occult Investigations*, worthwhile reading. Brimful of the faith supposed to remove mountains. I am not recommending it for any other purpose than to show the stupendous follies into which theosophical students have been led by C. W. Leadbeater, and into which they are still being invited. Highly entertaining. \$1.25 from the O. E. LIBRARY.

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

A few Selected Sets of "The Critic"

Inside History of Leadbeater's Liberal Catholic Church and its Raid on the Theosophical Society, 25 issues, 25 cents. (1/1 British).

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The Hare Brothers' attack on *The Mahatma Letters* exposed. 14 issues, 40 cents (1/8).

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Readers of the CRITIC find in it, especially in the Periscope notes, a more complete presentation of and commentary on current theosophical events than can be found anywhere else, unless one receives all the theosophical journals, and not even then, as impartial comment is usually lacking. That's why old subscribers hold on. If they would only do something towards interesting others in the CRITIC who need, but do not get, this information, it would render a service to them. Please rub your eyes and do something towards this.

"The Canadian Theosophist"

If you can squeeze out a dollar, subscribe for *The Canadian Theosophist* (A. E. S. Smythe, Editor), either from 5 Rockwood Place, Hamilton, Ont., Canada, or this office. Do it anyway. *Free sample copy from the Canadian office only.* This is not an advertisement, but a token of our high esteem.

The History of Science

The education of students of "The Ancient Wisdom" can only be complete if they know something of the development of the Modern Wisdom likewise. W. C. Dampier's *History of Science and its Relations with Philosophy and Religion* is the best and the most philosophical history of science since Whewell's famous *History of the Inductive Sciences*, written nearly a century ago, and is fully up to date. Goes back to 2,500 B. C. 535 pages, \$2.50 from the O. E. LIBRARY.

Behind the Scenes with the Theosophical Movement

If you want to know what has been going on in the Theosophical Movement in recent years, especially in the Adyar T. S., you need a file of the CRITIC. It is the only publication which has dared to present data which others have found it expedient to conceal, and to criticize without overstepping the bounds of truth. Statements backed by exact references. A file from August, 1917 to date, lacking only two or three issues, \$5.00 (21/4).

Genuine Letters of the Masters

Not all purported letters and communications from Masters can be regarded as genuine. The genuine letters have a quality which a careful student with discrimination and a sense of humor will recognize and which distinguishes them from others. A study of the following is the best protection against being misled by imitations and mere psychic productions. All from the O. E. LIBRARY.

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A Master's Letter; The Great Master's Letter; 2 Bombay U. L. T. pamphlets, 6 cents each, more than one, 5 cents each.

A Hindu Classical Dictionary

Students of Theosophy and Indian religions encounter many names and terms not to be found in theosophical glossaries. An excellent book to help them in this respect is Dowson'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.

THE O. E. LIBRARY CRITIC

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

BY

The O. E. Library League

Vol. XXVI

July-August, 1939

No. 7

Yearly subscription, United States and Canada, \$1.50; foreign, two dollars. Single copies, five cents. Offered through British postal orders and stamps. Canadian paper money and stamps accepted.

YOUTH AT THE THEOSOPHICAL FRATERNIZATION CONVENTION

This issue will reach readers too late to make it worthwhile to repeat information about the Seventh Theosophical Fraternization Convention at Detroit, September 2d and 3d, but a special feature needs to be emphasized. It was a fine thought of the organizers of the Convention to set aside a part of the time for a "Youth Session". This I regard as highly significant and the originator of the plan deserves a crown of laurels.

As those who have kept in touch with the Theosophical Movement must have observed, and as readers of the CRITIC have noticed, more and more attention is being paid in recent times to getting young people interested in Theosophy. The U. L. T. lodges, or some of them, have their youth classes; Point Loma has its organized activities for the young; Adyar is making much of its "World Federation of Young Theosophists," which publishes a magazine, but which, if one can judge from what is published, is designed rather to promote the Leadbeater-Arundale-Rukmini cult and to use the young to swell the ranks of THE Theosophical Society. Real universal brotherhood, which means in part brotherhood among theosophists of whatever group, has received scant attention.

In fact, as will be remembered, a group of young theosophists in Australia attempted to start a movement looking towards a broader basis for the youth movement than just Adyarism, and were coolly, yes, I might say, contemptuously treated by the Adyar potentates. The result was, and I think it served the Adyarites right, that these young Australians were driven almost as a body into the Point Loma T. S., where without doubt they will profit. This may have been to their personal advantage, but it is lamentable that Adyar, with every word, is showing that its object is not so much to bring about Universal Brotherhood as to draw in all the young people that it can to swell THE Society and to contribute to the glories of Adyar. I do not include the monthly *Canadian Young Theosophist* in the above remarks, but I do include all other Adyar activities which come to my attention through its official publications.

The addition of a "Youth Session" to the Fraternization Convention is therefore a move of the very highest imaginable significance, and it is earnestly to be hoped that those who have charge of the organization of the future conventions will do everything in their power to further it. It is not enough to be satisfied with announcing the matter a short time before the convention. A beginning should be made this very day towards organizing it and towards getting young people interested in advance. It means bringing new blood into the Fraternization Movement. Young people are as a rule more open-minded than their elders, and while it is a triumph of good sense to have interested many of the older theosophists in the Fraternization Movement, its real future lies with the young, with the on-coming ones.

their belittles with apologies. And that represents the attitude of the Adyar T. S. today—no recognition of theosophists who will not join its ranks and humble themselves before the throne at Adyar.

The second great crisis was over the Leadbeater affair in 1906. This is presented entirely from the standpoint of defending Leadbeater and is virtually a defense of his behavior, something which taints the whole Adyar Society today. (See *Critic*, January, 1939, "The Trail of the Serpent.") We are told (pp. 379-80) that Dr. Weller Van Hook stoutly defended Leadbeater, but we are *not* told that Dr. Van Hook later withdrew his defense and pronounced against Leadbeater. (See his magazine *Reincarnation*, Vol. vii, No. 5; quoted in *Critic*, April, 1928).

As for the whole Krishnamurti affair, including the famous Madras suit in which the father of Krishnamurti and his brother tried to recover possession of the boys, we are given a very one-sided view. Mrs. Besant took the boys to Europe, not only for their education, which may have been true, but to get them out of the jurisdiction of the Indian court, so that she would not be forced to hand them over—a rather dishonorable proceeding, one would think, of which she afterwards boasted. If one wants to get a more unbiased view of this affair he should read the book, *Mrs. Besant and the Alcyone Case* (Madras, 1913) which not only gives an account of the trial and the opinion of the judge on Leadbeater, but presents a collection of "Exhibits" at the trial, which throws a lurid light on Leadbeater himself. We are told nothing of Mrs. Besant's libel suit against Dr. Nair, editor of the Madras medical journal *The Antiseptic*, which had made caustic remarks about the attempt to establish "a temple of Onanism so near Madras", a suit which she lost. This section of the *History* is virtually a whitewash of Mrs. Besant and Mr. Leadbeater, with inconvenient evidence suppressed.

We read, indeed, of the later action of Krishnamurti in abandoning the rôle of Messiah assigned to him by Mrs. Besant and Mr. Leadbeater and the collapse of the whole Star movement. But that these sages had made a ridiculous blunder which should have exposed their pretensions is not even hinted at. Nor are we told of the building of the famous Lord's amphitheater at Sydney where the World Teacher was to appear in all his glory; something which stirred a large section of the T. S. to the depths of their souls and pocketbooks; how the good but fanatical Doctor Mary Roake, who was the chief agent in this enterprise, had the credit stolen from her by Leadbeater, who had his own name, and that only, inscribed on the corner stone; and finally how, after the collapse, Dr. Roake, who happened to be traveling on the same steamer with Mrs. Besant, was allowed by the latter to die in her cabin without even visiting her. It is all a sordid story which Mrs. Ransom has carefully avoided.

The commotion in Australia over the Leadbeater affair, starting with Mr. Martyn's discovery that Leadbeater, a guest in his house, had tried to corrupt his son, and the later Sydney police investigation of Leadbeater, these are equally slurred over. We do not learn more of the police investigation than it led to no action against Leadbeater, but we are not told, which was the fact, that this investigation produced evidence against Leadbeater, but that the reason he was not prosecuted was because no specific dates could be assigned for his offenses.

The matter of the treatment of the Sydney Lodge, which later became the Independent Theosophical Society, is very inadequately handled. We are not told that Mrs. Besant, after canceling the Lodge's charter and expelling its most prominent members from the T. S., attempted to seize its valuable property, estimated at over \$300,000, but failed in the attempt, the case being after much litigation finally compromised by the Independent Society paying a small sum towards liquidating the debt of a certain school which had been started with theosophical aims, but had fallen into the hands of the Liberal Catholic priesthood. This is a matter with which Mrs. Ransom should be familiar, as she acted as Mrs. Besant's agent in this bit of attempted robbery, and some of her

correspondence is on record in this office. Further, Mrs. Ransom tells us (p. 457) that "The Independent Theosophical Society lost its momentum and, after a few years, died away." This is untrue unless that demise occurred within the past few weeks, as it still publishes its journal, *The Path*.

In her glorification of Mrs. Besant's political activities in India Mrs. Ransom makes much of her professed loyalty to Britain during the war, but says nothing about the fact that Mrs. Besant sent the Hottcheners to America with a load of pamphlets tending to arouse American prejudice against Britain during that critical period, with instructions to circularize lodges, Congress and legislatures in order to get them to pass resolutions prejudicial to Britain. A society of American theosophists was organized with this object in view, but the effort was happily thwarted by the prompt action of the U. S. Department of Justice and the movement collapsed.

Mrs. Besant's internment is, of course, treated in true Adyar style, making her out to have been a martyr, which was just what the lady wanted. But we learn nothing of the real reasons, as set forth in the Official Report, House of Lords, October 24, 1917 (Vol. 26, No. 79), from which it appears that Mrs. Besant was a constant trouble maker, defied the Government and in her paper, *New India*, was virtually condoning political assassinations. This important document is given in part in the June, 1929, CRITIC.

Fourteen pages (pp. 42-56) are devoted to an account of "The Masters" which is obviously taken largely from Leadbeater's *The Masters and the Path* and carries no more authority than the bare assertions, often incredible enough, of that master of the art of theosophical fiction.

It is necessary to point to these matters, and more could be given did space permit. One must be prepared to find the book, while full of valuable information, extremely partizan in some respects. How far Mrs. Ransom is to blame, and how far the limitations of the material available to her, need not be discussed. That she has assembled a great store of valuable information is undeniable, and we must feel grateful for it, but the book must be read with caution and discrimination. There is a good index and a useful bibliography which unfortunately shows some striking and inexcusable omissions. The presswork is excellent and typographical errors are rare.

I may sum up by saying that while the book will prove for students of the details of theosophical history, like God, "a very present help in trouble," also, like God, it is likely to fail one in some crisis. Like even the best of foods, it requires a little salt.

"Theosophy as Ethics"

I have stolen this title from a lecture by Dr. Das P. Pandia, M. A. (Cxon.), Ph.D. (London), appearing in the July, 1930, *Canadian Theosophist*. You can get the whole lecture by sending ten cents to 5 Rockwood Place, Hamilton, Ont., Canada.

I cite Dr. Pandia's name for several reasons. Dr. Pandia is a professor in the University of Colombo, Ceylon, who, for reasons unknown to me, has been visiting Canada and lecturing on theosophical topics to large audiences, apparently with great approval. From an editorial in the same issue of *The Canadian Theosophist* I learn that his reception has been better with the outside public than with members of the Theosophical Society. The Kiwanis and Rotary Clubs patronized him, he was taken in tow by the Mayor of Hamilton, and lectured from the pulpit of the Unitarian Church in Hamilton.

And yet I hear that some of our Canadian theosophists were displeased, while it appears that the Board of Directors of the American Section, T. S. (Adyar) officially disapproved of "sponsoring him" (Aug. *American Theosophist*, p. 176), which is not surprising, seeing that he does not bear the tag: "F. T. S., Adyar" and could not be expected to

sandwich his remarks with hymnkins to A. B. and C. W. L. Of this all that can be said is that if his lecture in the July *Canadian Theosophist* is a fair sample the American Section is acting in an extremely narrow fashion.

It is not my aim in referring to Dr. Pandia to abstract his lecture. I can quote only two or three passages, and then proceed to my own tattle. He says:

"Life is not knowing but being. The discordant elements of mind and heart can be harmonized only in the solitude of the soul. There is all the difference in the world between those who believe in God with their intellects repeating the first article of the creed and those who believe in it with their own being. The difference between us ordinary men and the saints is just here. That we can become pious without effort, by listening to a sermon, by repeating a prayer, by reading a book. This is a soothing dream, but it is only a dream. We must let the belief ripen and take possession of us by means of steady contemplation. It is an intimate and compelling process but a natural process by which the mind that holds an idea, becomes held by it.

"Again, universal brotherhood is with many of us an article of belief but with the saints it is part of their being. It is easier to repeat all that is said about love than to love one's fellows and to have satisfactory relations with them. But real love is that imaginary consciousness which one has to develop in the loneliness of the soul, a consciousness which suffers and finds intolerable the suffering of another. If we are destitute of that mode of consciousness we are not really human. True love regards the whole world as one's country and all mankind as one's countrymen. Love means renunciation of one's own self. It is seeing with the other man's eyes, feeling with the other man's heart, and understanding with the other man's mind."

And the conclusion of the whole matter:

"Theosophy is not a mode of thought but a way of life."

This last is something which should be kept constantly in mind. Yet it will be ignored on every side, whether theosophical or not. Church Christianity is a horrible example of its violation. "Believe and you will be saved" is dinged into everybody's ears, and no wonder that sensible people are more and more refusing to be beguiled by it. Belief has no virtue whatever unless you act on it, and if you really do act on it the mere matter of believing has no great virtue. On the contrary, those who believe and do not act, who are content with the sweet consolation of a creed, are among those who deserve the greater damnation, and, if there is anything in karma, will get it.

What really is Theosophy? Volumes and volumes are written on it, either under the name Theosophy, or if one doesn't like the term, "Esoteric Philosophy". Open almost any text book of Theosophy and read on and on, and what will you find? You will find a more or less rational attempt to explain the mysteries of the universe and of man in particular; what he is made up of, so many principles of such and such colors each; their shape? prolate spheroidal—except, of course the physical body; that he has a sort of worm coiled up at the base of his spine which can be induced to crawl up towards the head, producing various results; how he originated; whether he once lived on the moon; whether he started as a mere atom and is going to become a god, and what not. And towards the end you will find some talks about what is called "ethics"—how to behave so as to climb up the ladder of evolution as fast as you can and get to the place where karma will let you alone. They are not all so, but most are. And you must believe all of these things if you know what's good for you. Some years back I went over the theosophical journals which publish questions and answers, classifying the questions as philosophical or metaphysical, as ethical and as undetermined. I did this very carefully and embodied the results in an article in the *CRITIC* (May-June, 1934). The result was surprising. With one excep-

tion the leading journals were devoting far—very far—more space to philosophical and metaphysical and supposedly “scientific” subjects than to Theosophy as a mode of life. To be specific, of 1087 questions only 130 or 17.5% were on how to live. And the answers were like unto them. Everywhere I was made conscious of the fact that theosophists and those who wrote and pretended to teach them thought far more about rounds and races and Pitris and Atlantis and monads and mental and causal and astral bodies, and what sort of food they should take into their stomachs and what would happen to them when they died and such matters than they did of the great fact that “Theosophy is not a mode of thought but a way of life”. And even when this is recognized, which is not so often, it is so easy to think oneself virtuous because one knows the law, instead of perceiving that knowledge of the law without living it as best one can just subjects one to a far more severe karmic pommeling than if one were wholly ignorant. It was Jesus who said that. It is not only useless but worse than useless to read of the beautiful theosophical ethics and to feel convinced of their truth and yet to be contented with one's superior knowledge. Ethical truth is a terrible thing; if you do not obey it when you know it, it will destroy you; it will make you a Pharisee and a hypocrite, a deceiver of yourself. It would be far better to know but a small modicum of these ethical truths and to strive with your whole soul to obey them than to know the whole ten—or more—theosophical commandments and to be content with the mere knowledge.

A friend once wrote me:

“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.’”

After many years of going hither and thither in theosophical matters I have more and more come to the conclusion, which would certainly exclude me from any esoteric society or section, that much of the so-called theosophical philosophy has little or no advantage over various other systems, each of which may be entirely consistent in itself. As we all know, the Holy Bible was once regarded as a text book of science; an idea which has long since vanished except among the fundamentalists. Exactly the same fate may be in store for some of the theosophical theories of which so much is talked. Even today theosophists are making themselves the laughing-stock of those who are more disposed to regard the achievements of science, slow as they may be and often subject to revision. To hold on to a theory because it is hinted at in *The Secret Doctrine* when it conflicts with the latest scientific conclusions, to attempt to twist scientific observations and conceptions, to magnify those which appear to agree with one's preconceptions and to belittle those which seem to disagree with them; to hold that a plausible and philosophical speculation has in it something of the nature of an inspired prophecy; all of these things are to be found among theosophists today as they were among the believers in the inspired scientific character of the Bible. I first saw the light in the same year as Darwin's great book, *The Origin of Species*. Even as a boy I followed the struggle between advancing science and the old scriptural ideas; I saw the latter retreating, and I saw the damage done to the acceptance of the really sublime ethical teachings of scripture through the effort to hold on to what should have been buried long before.

It is precisely the same today with theosophists, or most of them. All of the pronouncements on scientific subjects to be found in the theosophical writings are held on to with the same tenacity as was the belief

in a flat earth, or that the sun moves around the earth and the world was made in six days. Much of the theosophical credo is interesting and worthwhile as a working hypothesis, but to bind oneself to it is a mistake. But within less than a month I read again the notion that the sun is cold, that the whole animal kingdom, from elephants and sharks down, is the offspring of man; that modern medical science is pernicious, including vaccination and other similar matters; that every atom of the thousands of thousands of billions even in that part of the universe which we directly contact, is going to become a god; that when a child is born, the atoms which comprised his body in a former incarnation come seeping from all quarters of the globe to enter him again and get a chance to be elevated, and much more. Really, did I not wish to preserve some of these theosophical writings as curiosities I would throw out a large part of them to make room for other books. The tenacity with which some theosophists hold to these preposterous ideas and the way in which they juggle with words without meaning is, I am fully convinced, going to be the destruction of theosophical ethical teaching for the reason that they are linked with the really splendid theosophical ethics and the public, not knowing how to distinguish, will throw out that which is good with that which is bad or at least questionable. You will of course find people who will swallow anything that some leader tells them, unquestioningly. But it is not these who will effectively bring the true theosophical ideas before the world. Read that funny little recent book of Jinaraajadassa, *Occult Investigations*, and the boosting of similar books by Leadbeater and you may see why it is that Theosophy, far from appealing to the best minds, is making a bid for the attachment of the ignorant and credulous.

While it may be worth one's while to read of these things just to know what is going on, it would be far better to acquaint oneself with the history and current progress of science and to pay more attention to the ethical principles of Theosophy which are, indeed, those of the best of the great religions. In brief, Theosophy should be "not a mode of thought, but a way of life". When this is done, when much in the current theosophical writing is relegated to the curiosity shelves of one's library, while much of it is looked on as interesting speculation rather than as something sacred, we may hope for real progress in the theosophical field; we may hope that it will have an influence on human progress instead of being something to laugh at.

Some Glimpses of Piffletism

Under the caption "The Secret That Cannot be Told" the Institute of Metaphysics in Los Angeles advertises one "Edwin J. Dingle, F. R. G. S., well-known explorer and geographer", who is said to have traveled in Tibet and brought back a wonderful system which will "bring about almost unbelievable improvement in power of mind", enable one to acquire superb bodily strength, secure better positions, turn failure into success, and much more. We are growing accustomed to the Tibetan racket; all one has to do is to claim to have studied in Tibet, and if the term "Cosmic" is added, so much the better. But here is something quite phenomenal and verging on the miraculous. Others have offered their secrets for a suitable consideration, but here in Mr. Dingle we have a master who will tell "secrets that cannot be told" which, if I may be pardoned the expression, just beats the devil.

Another savior of mankind is Thomas Robert Gaines, of Hollywood, "Founder of the H. M. A. Movement [whatever that may be], Leader, Author, World Teacher, President of the Institute of the Cosmos", who in "one wonderful free night discloses the Mighty Secrets of the H. M. A., the key to all supply", a "New Revelation which ushers in the Golden Age of Plenty for All." Mr. Gaines at least does not claim that his secret cannot be told. Both of these gentlemen present us with their pictures, which but increase the wonder that "one small head could carry all he knew." They are just plain mugs which might have been improved

by the addition of a halo.

But now we come to the biggest wonder of all. The Scientific Success Institute (wouldn't you like to know the address?) offers ten "privately printed courses" with another new secret of "attracting money", "mastering sex power to attract your mate's love (sent privately sealed)", and other delectable information, the whole course reduced from \$60 to \$10. Likewise "New Secret of Attracting Money" with 73 items adapted to all conditions. This wonderful course reduced from \$25 to \$2. Also a complete course in "Telepathy and How to Use It"; how to construct "astral tubes" and shoot your thoughts through them; how to make the girl love you; how an old man can steal a young person's vitality, and much more. Even telepathy between flowers and minerals is considered. All this wonderful "information" is now given for \$1, formerly \$15. The price reductions in this case are surely attractive and should be within the reach of any fool or pauper, or person troubled with an excess of sex hormones.

These offers are certainly alluring; you have the choice of three different sets of "secrets", Tibetan, cosmic and otherwise. There are getting to be so many rival vendors of secrets that we may look forward to a combination sooner or later—a joint stock or holding company (limited liability and unlimited lie-ability) organized for the salvation of mankind. There might be a special section on "angelic helpers" conducted by Geoffrey Hodson and another on "getting ascended" run by the Ballards. We live in a great age, but greater things are before us.

Is the Critic a "Periodical"?

Is the Critic a "periodical"? I scarcely know. A periodical is defined as a publication appearing at regular intervals. If you will look at the dates of publication you will see that this does not apply; it is published at very irregular intervals. Is it then a "magazine"? No better; the dictionary defines a magazine as a periodical publication. This seems to be recognized by some of our correspondents, who speak of "your pamphlet", while others call it a "pamphlet". Perhaps the alternative definition of magazine will hold, viz., a place where explosives are stored. Be that as it may, whether periodical, magazine, pamphlet or pamphlet, its continuance is dependent on the financial support which its readers give it, and you, reader, are one of these.

The Olcott Diaries

The six volumes of *Old Diary Leaves*, by Col. Olcott, are not the original diary, but are based on this, boiled down by the Colonel himself. The original series of diaries, now at Adyar, and which were consulted by Mrs. Ransom in compiling her *Short History of The Theosophical Society*, consists of thirty bound volumes in Col. Olcott's handwriting, for he was a confirmed diarist. Adyar is now proposing to publish these, which will doubtless be of great value to students of theosophical history who want infinite details. Olcott prefaced his *Old Diary Leaves* with the statement that it is "The True History of the Theosophical Society", which means as Col. Olcott saw it, though greatly overweighted with personal details and opinions having no historical value except as an autobiography. The proposed publication of the diaries is discussed by Dr. Arundale in the August, 1939, *Theosophist*, p. 405, and by Mr. A. J. Hammerster in the same, p. 479. From what the latter says it is to be feared that in the later portions at least they will be appropriately expurgated and trimmed to suit. In fact, Mr. Hammerster says (p. 489):

"It seems safe to promise a *verbatim* publication, but if in the later volumes perhaps a too intimate or personal note is sounded in connection with still living persons which would for the time at least preclude publication, this shall of course be duly marked in its appropriate place."

This is all wrong. If Adyar is squeamish about publishing Olcott's

opinions about persons still living it would be better to postpone publication of these later volumes till death has cleared the way, and then give us the whole, unpalatable as parts may be. To omit parts is but to dislocate the record. What we want is Olcott, all Olcott and nothing but Olcott, not Olcott shaved, washed and dressed to suit a possibly not too scrupulous editor. You may be perfectly sure that if the Colonel said something nice about a still living person, it would be given, but to say, for example: "We here omit what Col. Olcott says about Mr. X" is but to raise possibly unjust suspicions and speculations about that person, still living. Truth may be severe, but it is just; concealment may be charitable, but is prone to be unjust.

I once heard Mr. Rogers state, on his return from a sojourn with Mr. Leadhester in Australia, that Mr. Leadhester had a stenographer in constant attendance on him every moment of his waking day, who took down every word he said, nothing being regarded as too trivial which proceeded from his divine mouth. These records were to be sent to Adyar for future publication. Perhaps a search of the Adyar cellar might bring these reports to light, and Dr. Arundale, if he ever gets the \$500,000 he is asking for, might publish them. We are also looking forward to the publication of the "Complete Sayings of George S. Arundale", in 200 volumes, morocco.

At the Periscope

Latest News in Brief.—"Brother XII" died Nov. 7, 1934, at Neuchâtel, Switzerland.—H. Spencer Lewis, Imperator of AMORC, died of heart disease at San Jose, Calif., August 2, aged 55 years.—Beatrice Lane Suzuki, noted Buddhist writer, died July 16.—Mrs. E. Norman, mainstay of Point Loma T. S. in Ireland, died recently.—Annual dues boost in American Section, T. S. (Adyar) a great success, says Cook; but membership falls off 291; is now 3,645; three new lodges chartered and six dissolved.—Mr. Cook to resume quarterly letters to members; can he beat Arundale?—The Ballards descend on Brighton, England; now time to surround the country with a wall of violet flame.—Adyar to publish complete Olcott diaries in 30 volumes, expurgated to suit.—Adyar to publish brand-new life of Annie Besant, with halos and robes of glory.—Adyar *Theosophist* to reprint J. M. Pryse's funny article on missing vols. of *Sac. Doc.* from *Con. Theos.*—A. J. Hammerster, alias "Brahma Arya Asaanga," Buddhisto-Leadhesterite, resigns as Treas. of Adyar T. S. to go to Ceylon to work for Buddhism.—Adyar a theosophical Mecca, says Arundale.

Wheaton Convention.—The Wheaton Convention seems to have been a delightful affair, although Dr. Douglas Wild does not describe it this time in his mellifluous flow of King's English. Grace Tabor takes his place in the August, 1938, *American Theosophist* (p. 171). Mr. Jinarajadasa was the feature and his Convention Address, according to Miss Tabor, "was given in two parts—the first intimate, tender, revealing and wholly impossible to describe," which we regret. Perhaps he told of "The Lady of the Garden" who would not open the gate for him—a story which elicited my respect and sympathy. The feature of the next Convention is to be Mr. Sri Ram, brother of Mrs. Rukmini Arundale.

Beatrice Lane Suzuki.—Mrs. Beatrice Lane Suzuki, wife of the eminent Japanese Buddhist writer, Prof. Saizetsu Teitaro Suzuki, and herself a writer on Buddhism, died July 16th. Mrs. Suzuki was an American, was born in 1883 and became a Japanese citizen in 1911. Both Professor and Mrs. Suzuki contributed frequently to *Buddhism in England*, the former being an exponent of Zen Buddhism, while Mrs. Suzuki was an authority on Mahayana, her recent book, *Mahayana Buddhism; a Brief Manual*, being reviewed in the Oct.-Nov., 1938 *Critic*. It is to be hoped that *Buddhism in England* will give us more details about Mrs. Suzuki's work than the information at our disposal enables us to do.

Point Loma T. S. Convention.—The Triennial Convention of the American Section, Point Loma T. S., will be held at Hotel Raleigh, Washington, D. C., Sept. 23, 24. For further information ask James A. Long, 401 South Albemarle Street, York, Pa. My understanding is that with the possible exception of some purely business sessions all meetings are open to those who wish to attend, whether members or not. There will be a special public meeting Sept. 23, 7:30 P. M., when "The Promise of Theosophy" will be discussed by noted speakers, also a Sunday dinner not announced as vegetarian. There is a distinct advantage in holding a convention every three years, as there is less temptation to fill out the time with glory-halleluiahs to the leaders.

The Difference of a "T".—The August, 1939 *American Theosophist* (p. 188) graciously reprints an article by Dr. G. de Purucker first published in the *Point Loma Theosophical Forum*. It is to be noted, however, that it has used it as a scoop for the Adyar T. S. Everybody must have noticed by this time that the Adyar Society always speaks of itself as "The" Theosophical Society (Cap. "T" in "The") whereas the Point Loma T. S. and other miserable midgets are mere "the" T. S. In the reprint referred to Dr. de Purucker's modest "the", referring to his own society, becomes "The", thus leading the incautious reader to infer that he is talking of the Adyar T. S., a sort of cuckoo business which does not appeal to us.

Imperator of AMORC Dies.—Dr. H. Spencer Lewis, Imperator of AMORC, ("The Ancient, Mystic Order Rosae Crucis"), died of heart disease at San Jose, Calif., August 24, aged 55 years. It is beyond the province of the *CRITIC* to enter into a discussion of the merits or demerits of this professedly Rosicrucian order. Suffice it to say that it was built up through the efforts of this really remarkable person and probably has at this time a larger membership than any other occult organization in this country. Dr. Lewis was evidently a man of immense energy, and as far as money is concerned a go-getter of first rank, else he could not have established his large plant at San Jose. According to his opponents he was an impostor, building his organization on sham Rosicrucian credentials. He was a fighter too, and did not hesitate to fight in the courts those who opposed him. His chief opponent was Dr. R. Swinburne Clymer, representing the P. B. Randolph Rosicrucians, who published several large volumes with facsimiles galore and other data intended to demolish the claims of Lewis. Lewis reminds me of a saying once applied to the *CRITIC*—"Like a bee; honey at one end and a sting at the other." Criticized, he could be most vindictive and litigious; approached more gently, he was affability itself. Nevertheless he declined to reply to the later really violent attacks of Dr. Clymer. It would be interesting to quote from his correspondence with the *CRITIC*, which was friendly, but space will not permit. It can only be said here that while he was generally believed to be claiming to be a reincarnation of Francis Bacon, or at least hinting that he was such, a rather caustic article in the *CRITIC* on this point (Jan. 1937) led him to publish a positive denial of such a claim in his own journal and in a letter to the *CRITIC* (July, 1937). What will become of AMORC is useless to speculate, as he leaves a son and other adherents who will doubtless try to carry on as best they can.

Board of Directors, American Section, T. S. (Adyar).—Among the 27 decisions of the Board of Directors (*Amer. Theos.*, Aug., p. 175) we note: (6) Decision against Advertising in *True Mystic Science* magazine, which is commendable; (12) Engagement of Miss Neff for a third year; (10) "Disapproval of the sponsoring of Dr. Pandia"—why, we do not know, unless it be that he is not sufficiently devoted to the Heavenly Twins, A. B. and C. W. L.; (15) "Empowering the National President to proceed further with a project to provide an appropriate arched entrance to the Olcott Drive"—just another scheme for spending money.

Lodge Babies.—The American Theosophist has long followed the practice of reporting the birth of children to American T. S. members. In the August, 1939 issue (p. 192) it initiates the plan of reporting the birth of grandchildren. This is just fine, and we look forward to its including nephews, nieces and cousins.

Mr. Pryse Tickle the Adyarites.—Adyar is so pleased with the efforts of J. M. Pryse to eat his own words about Mrs. Besant and Mr. Mead doctoring *The Secret Doctrine* that it is going to reprint his article in the May Canadian Theosophist, "No Missing Volumes of the Secret Doctrine", in the September Theosophist. The Adyar Theosophical Worker, August, 1939 (p. 203), says of this that it "wonderfully vindicates Dr. Besant's work on the S. D." The article, of course, does nothing of the sort; it simply betrays Mr. Pryse's ability to shift with the wind and to pass off his own imaginings as fact. See May and June, 1939 CRITIC.

"Psychic Infection" or "Obsession".—I am citing an article by the excellent science writer, Thomas R. Henry, in the Washington Evening Star of August 3, 1939. It is an abstract of an article in a recent issue of the Journal of the William A. White Psychiatric Foundation and relates the experience of a schizophrenic as described by him in his lucid intervals. Referring to the patient hearing voices which are not under control of the will and which, so far as their character is concerned, would seem to come from some outside source, we are presented with "the strange hypothesis of 'psychic infection'". The odd thing about this is that the person concerned, and the writer, seem wholly unacquainted with the ancient and honorable theory of "inspiration" or, as the case may be, "obsession" by an outside entity. But in order to keep in line with the current materialistic views the writer "suggests the possibility that this energy system may have been an originally foreign one—any some system of charged gases—which has penetrated the human organism and lodged itself in the brain . . ." That seems to me extraordinarily funny. The prophets, the other "inspired" writers, the mediums galore, the clairaudients—whatever the true explanation may be—are the victims of "charged gases" which penetrate their bodies and manifest a sort of intelligence, more or less! Here's a chance for "occult chemistry".

A Colony of Monkeys.—Persons who think that the lives of monkeys are of more importance than the lives of children, and who have attempted to prevent the importation of monkeys from India for experiments on the cause and treatment of infantile paralysis and other diseases, may be interested to know that a colony of monkeys has been planted on the 30 acre island of Santiago, one-half mile off Puerto Rico, where they are to be bred for experimental purposes. This is a joint enterprise of Columbia University and the Puerto Rico School of Tropical Medicine. The colony is already on the increase.

Some Adyar Membership Data.—From the latest Adyar report the March, 1939, Canadian Theosophist (p. 19) compiles the following data, giving the number of Adyar T. S. members in several countries per million of population:

United States	31 per million	Australia	175 per million
Canada	45 per million	Belgium	39 per million
England	74 per million	Dutch East Indies	29 per million
France	63 per million	India	13 per million
Netherlands	289 per million		

In Canada there are 29 per million belonging to the Canadian Section and 16 per million belonging to the "Canadian Federation", which is directly affiliated with Adyar, is loyal to Leadbeater and will have none of the "Back to Blavatsky" vagaries represented by the Canadian Section and *The Canadian Theosophist*. How many there are belonging to other groups or to none nobody knows, as the Adyar T. S. is the only one publishing membership statistics.

OM Cherenak.—We hear that that master of pompous verbiage, OM

Cherenzi Lind, alias Kwang Hsih, alias This, That and the Other, is still active and claiming that he is the original Master K. H. He is reported as saying that he, as Master K. H., has decided to limit his attentions to Spanish speaking people, they being more responsive to his claims than others. This is a resolution for which the rest of us must be truly thankful. At the rate at which he was proceeding when last heard from, he should now be the head of at least fifty societies and institutions.

Abbreviate and Economize.—I note that the *Theosophical Worker* is saving space by spelling Rishi "Rsi" and Sanskrit "Samskrit". Further economy, and more space for the Doctor's remarks, could be had by printing Besant "Bsnt" and Leadbeater "Lalbr". These remind me of a horrible abbreviation used in certain English Buddhist publications—"Bsm" for Buddhism. Before I got on to this I thought it stood for "Baptism". And the same might be said of writing Christianity "Xtianity", which, to be consistent, would involve writing Christ "X".

Adyar Art Gallery.—Besides postage stamps, Adyar is to collect works of art. The American Section, T. S. has about decided to donate a sculpture representing Lincoln freeing the slaves, which is to cost \$1,200 (if and when) to be executed by Richmond Barthé, a young American Artist with a capital "A". See August, 1939, *American Theosophist* (pp. 172, 174). If the Section wishes to be still more generous, it might donate the Borglum portrait of H. P. Blavatsky with the toothache, which Mrs. Hatchener unloaded on the Wheaton Headquarters. The elegant frame, at least, would have some value.

Italian Section, T. S. (Adyar).—In the February *Cairt* was published a letter of Signor Castellani, Gen. Sec. of the Italian Section, T. S. (Adyar), quoted from the March *Theosophist* (p. 409), stating positively that acting under compulsion of the Authorities: "All of the Society's assets (books, files, membership lists, book-keeping records, etc.) have been handed over to the Authorities." That seems definite enough, but now comes one Dott. Guiseppe Gasco, stating in a letter to *The Theosophist*, June (p. 287): "I can say that the Authorities declared that such things did not interest them. And so, everything remained in the hands of Mr. Castellani and his friends to whom belongs the great responsibility of the dispersion of The Theosophical Society's property. That is sorrowful and shameful, but it is necessary to tell all the truth." Well, what? Who's a liar?

Movements of Mr. Hamerster.—The August, 1939, *Theosophical Worker* (p. 196) announces that the learned and (sometimes) pugnacious Adyarite, Mr. A. J. Hamerster, also known as Brahma Arya Asanpha, has resigned his office as Treasurer of the T. S. to go to Ceylon in the cause of Buddhism. With the greatest respect for Mr. Hamerster's learning he has shown himself an ardent exponent of Leadbeaterism from A to Izzard and one wonders whether he will attempt to produce a hybrid of these two diametrically opposite beliefs. There may still be living some Ceylonese Buddhists who remember how Leadbeater persuaded the young Jinarajadasa to elope with him to England without the knowledge of his parents.

Theosophy and Baseball.—As the centenary of baseball has just been celebrated it is appropriate to mention that Abner Doubleday (later Major and General), the inventor of the game, joined the Theosophical Society June 30, 1878. It is stated that he first met Col. Oleott at a military tribunal. He was Vice-President of the T. S. 1880-1888, and was elected President pro tem. when H. P. B. and Oleott departed on their mission to India. The 1938 *Adyar International Theosophical Year Book* states that he was "Ad interim President of the T. S. Jan. 17, 1879 to Feb., 1879, but a T. S. diploma issued to Elliott B. Page, dated Dec. 19, 1882, reproduced in facsimile in the June, 1895 *Path* (p. 92), bears his signature as "Pro tem. President". One wonders which will last the longer, baseball or the Theosophical Society. At present the odds seem to favor baseball.

Clearance Sale

The following slightly used books for 30 cents each, postpaid to any part of the United States (foreign, postage extra). Cash or stamps with order, or C. O. D. No credits. Original Prices in (). Please mention substitutes as but few copies are available.

Adyar Pamphlets; important reprints from *Theosophist*, *Lucifer*, etc., 6 all different for 30 cents (were 12 cts. each); also, miscellaneous theosophical pamphlets, 6 for 30 cents; as they run, no exchanges or correspondence.

Parnisworth, Edw. C.—Glimpses of Inner Truth (\$2.25).

E. M. S.—One Thing I Know; Power of the Unseen (\$1.40).

Ferri, Enrico—Criminal Sociology (\$1.50).

Field, A. P. L.—Story of Canada Blackie (reformed convict) (\$1.00).

Fielding-Ould, Rev. F.—The Wonders of the Saints (\$1.00).

Finley & Sanderson—American Executive & Executive Methods (\$1.25).

Fischer, Dr. Louis—Health Care of the Baby (\$0.75).

Fiske, A. K.—The Modern Bank (\$1.50).

Fiske, John—The Destiny of Man (\$1.50).

History of the United States for Schools (\$1.80).

The War of Independence (\$0.75).

The Critical Period of American History, 1783-89 (\$2.00).

Flammurion, Camille—Mysterious Psychic Forces (psych. res.) (\$2.50).

Fletcher, B. F.—Architectural Hygiene (\$1.60).

Fletcher, Horace—A. B. Z. of our own Nutrition (\$1.00).

The New Glutton or Epicure (\$1.20).

Optimism (\$0.75).

Flemer, Abraham—Prostitution in Europe (\$1.30).

Flint, Fred'k Weed—Para or the Mystery of Love (\$1.50).

Flournoy, Theodore—Spiritism and Psychology (\$2.00).

Forbush, Wm. B.—The Boy Problem (\$1.00).

Foght, H. W.—The American Rural School (\$1.25).

de Fornaro, Carlo—A Modern Purgatory (a New York prison) (\$1.25).

Forrest, J. Darscy—Development of Western Civilization (\$2.00).

Fosdick, Harry Emerson—Challenge of the Present Crisis (\$0.50).

Fouqué, de la Motte—Umline (\$1.00).

Fowler, N. O.—How to Sell (\$1.00).

Franchizzo—A Wanderer in Spirit Lands (\$1.50).

Frank, Henry—Mastery of Mind (\$1.00).

Modern Light on Immortality (\$1.50).

The Triumph of Truth (\$1.50).

Franklin, Benjamin—Autobiography (\$0.60).

Franklin & MacNutt—Elements of Electricity & Magnetism (\$1.60).

French, Lillie H.—Homes and their Decoration, illustr. (\$3.00).

Funk, Isaac K.—The Widow's Mite (psychic) (\$2.00).

The Psychic Riddle (\$1.00).

The Next Step in Evolution (\$0.50).

Galbraith, Dr. A. N.—Personal Hygiene and Physical Training for Women (\$2.00).

Ganong, W. F.—The Teaching Botanist (\$1.25).

Gates, Elmer—The Mind and the Brain (\$0.50).

George, Henry—The Land Question (\$1.00).

The Junior Republic (\$1.50).

Gephart, W. F.—Principles of Insurance (\$1.60).

Gestfeld, Ursula N.—The Science of the Christ (\$2.00).

Gewurz, Elias—The Diary of a Child of Sorrow (\$1.00).

Hidden Treasures of the Ancient Qabalah (\$1.00).

A. G.—The Science of Regeneration (\$1.00).

Gibier, Dr. Paul—Psychism (\$2.00).

Gibson, Wm. H.—Camp Life and Trapping (\$1.00).

Goetia; the Lesser Key of Solomon (\$1.00).

The Golden Fountain, or the Soul's Love for God (mystic) (\$1.35).

Course in Public Speaking for Theosophists

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

The price of the course of twelve lessons is \$3.00, and they may be obtained through the O. E. LIBRARY.

A New Montessori Book

Those who are interested in the training of children according to the methods of Madame Maria Montessori will appreciate her latest book, *The Secret of Childhood*, \$2.50 from the O. E. LIBRARY.

Not Yet Corrupted

Despite our limited space we cannot refrain from referring again to *The Canadian Theosophist*, edited by the General Secretary of the Canadian Section, T. S. (Adyar); the only official Adyarian journal standing for real Blavatsky Theosophy and not beguiled by Besantism or lured by Leadbeaterism. Monthly, \$1.00 (4/10) a year from 5 Rockwood Place, Hamilton, Ont., Canada or through this office. *Free sample copy from the Canadian office only.*

Light Summer Reading

For a lot of occult fairy tales, put out in sober earnestness, I recommend C. Jinarnajadasa's new book, *Occult Investigations* (\$1.25 from the O. E. LIBRARY). Also tells how Leadbeater tried to steal the young Jinarnajadasa from his parents and carry him off to England. Naïve exposure of Leadbeater as a scoundrelly abductor.

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 (23/10).

Mrs. Hastings Defends Madame Blavatsky

So far published; others in preparation:

Defence of Madame Blavatsky, Vol. I, exposes the Hares, 80 cents (2/6).

Defence of Madame Blavatsky, Vol. II, exposes the Conlombs, 80 cents (2/6).

New Universe (periodical), Nos. 1, 2, 3, 4, 5, 6, 15 cts. each (6d).

All from this office, or in Great Britain at British prices stated from Mrs. Beatrice Hastings, 4 Bedford Row, Warrington, Sussex.

"A Buddhist Bible"

A collection of the most important Buddhist scriptures, edited by Dwight Goddard, the eminent Buddhist scholar. One of my favorites. Make the acquaintance of the delightful Sixth Patriarch, Hui-neng, and the great Tibetan yogi Milarepa. \$3.00 from the O. E. LIBRARY.

Correspondence with "Our Cynic"

As a number of readers have expressed interest in a casual issue of the *CRITIC* containing a letter from the Editor to J. G.—"Our Cynic"—we offer the entire series of 19 *CRITICS*, containing this correspondence, back and forth, for 25 cents (1/3). J. G. was one of the keenest critics of theosophical foibles—sometimes too keen—that we have encountered.

Mahayana Buddhism—What Is It?

I call attention again to Mrs. Beatrice Lane Suzuki's *Mahayana Buddhism; A Brief Manual*, just published, which will tell you about the type of Buddhism prevailing in China and Japan. The only book of the sort in print; written at request of the Buddhist Lodge, London. See October-November *CRITIC*. \$1.25 from the O. E. LIBRARY.

Mrs. A. L. Cleather on H. P. Blavatsky

The late Mrs. Alice L. Cleather was very closely associated with H. P. B. and understood her better than almost any others. The following, while not strictly biographical, give a better picture of H. P. B. than anything else written, and defend her teachings against those who professed allegiance, but who followed after false gods after her death. They are:

H. P. Blavatsky; Her Life and Work for Humanity, bds., \$1.25.

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

H. P. Blavatsky; a Great Betrayal, pp., \$0.50.

Also:

Cleather & Crump, Buddhism the Science of Life, \$1.50. The Pseudo-occultism of Mrs. A. Bailey, pp., 25 cts.

Inside History of Leadbeater's Liberal Catholic Church and its Raid on the Theosophical Society

The fraudulent nature of the claims of the Liberal Catholic Church, the disreputable character of its founders, its repudiation by the officials of the Old Catholic Church of Holland with which it claims relationship, its efforts to deceive theosophists and the public as to its true nature, the efforts of Annie Besant and C. W. Leadbeater to force it on the Theosophical Society and its incompatibility with the teachings of H. P. Blavatsky and the Masters, are fully exposed in a series of twenty-five issues of the *CRITIC*. Every true theosophist should read them. A set of these can be obtained from this office for 25 cents (or 1/3) in stamps.

What Buddhism Is

Do you know what Buddhism is? If not, read *What is Buddhism?*, by the Buddhist Lodge, London. Read it anyway. Price, \$1.00. Also:

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

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

A Buddhist Bible, by Dwight Goddard, \$3.00.

The Buddhist Caterchism, by H. S. Cleott, \$0.50.

The Light of Asia, by Sir Edwin Arnold, cl. \$1.00; lea. \$1.65.

Mahayana Buddhism; a Brief Manual, by Beatrice L. Suzuki, \$1.25.

A Brief Buddhist Glossary, pp., \$0.50; cloth \$1.00.

A Buddhist Bibliography, all books and pamphlets in English, \$2.60.

Subscribe for *Buddhism in England*, bi-monthly organ of the Buddhist Lodge, London, \$2.00 a year; sample for 5 cents postage. All from O. E. LIBRARY.

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The famous Martyn Letter to Mrs. Besant about Leadbeater.

THE O. E. LIBRARY CRITIC

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

BY

The O. E. Library League

Vol. XXVI

September, 1939

No. 8

Yearly subscription, United States and Canada, fifty cents; foreign, two shillings sixpence or 62 cents. Single copies, five cents. *Blank* (unfilled) British postal orders and stamps, Canadian paper money and stamps accepted.

MORE THEOSOPHICAL TARGET SHOOTING

Now that the guns have begun to shoot it might be worth while to make an appraisal of the efforts of those good people who are being induced by Dr. Arundale in the Theosophical Society, and by others elsewhere, to move the Powers Above by prayers and invocations, or in some cases by generating and projecting thought force, to alter the course of events. It is most surprising that otherwise intelligent people should cling to what has been most abundantly proved, not only in recent years but throughout history, to be nothing but a vain delusion. I am not speaking against prayer, provided it is combined with a bit of common sense. Without doubt many a person, through prayer, has enabled himself to pull himself together and to bridge over some crisis which otherwise would have swamped him. But that it has the least influence on some supernal Power, that it can induce such Power to do what it would otherwise not do, there is not the slightest evidence.

We all know that when there is a war both sides pray fervently to their god or gods, or it may be saints, to bring them victory. Each opposing party says and usually believes, that "God is on our side". It is fairly reasonable to think that God cannot be on both sides at the same time and cannot give victory to both. In the last few weeks we have heard expressions in high quarters that "God is with us". This is usually just cant and nothing else. When it is not, it presents the curious feature that while they believe that God is with them, they also think that He will not act in their favor unless they tell Him what they want Him to do so. While predicating a Deity who is all-powerful and all-wise, they insult Him by assuming that He is low and mean enough not to do that which is in the long run for good, unless He is begged to do so—a pretty poor sort of God, I should say. Suppose a child should be taught that his parents, loving and wishing the best for him, would not do it unless implored to do so! You would laugh at that, yet you postulate just that sort of Deity. And notwithstanding that facts show that such prayers have no effect whatever, that it is brute force which in the end gains the victory, that the side with the most men or the most and best armament wins out, no matter whether justice is on its side or not, people still cling to their delusion.

Without doubt it is comforting to think that some Big Body Above is on one's own side, but it tends to have a paralyzing effect. Those who try to cast their burden on the Lord are the less ready to try to bear it themselves.

Theosophists are as much affected with this disease as others. There was a time when it was recognized as a cardinal principle of theosophical teaching that whatever progress one made was by and through one's own efforts and through these alone. But that day has passed. Just as the churches have their guardian saints, acting for the individual or community who will pray to them, and sometimes after offering material

considerations or bribes, so the theosophists now have adopted the same conception. We now read of "the Master the Prince", who is "Regent of Europe and America" and who is supposed to be behind affairs. Yet anyone who will give the matter a moment's thought will perceive that if such a person exists he is a most lamentable failure; his intentions may be good, but he accomplishes nothing. And some will even tell us that Mrs. Besant is watching over the welfare of Europe—like an old hen sitting on an addled egg.

Who is responsible for this? Without doubt it proceeds from the Adyar authorities, past and present, for I have yet to discover that other theosophists than Adyarians are thus affected. There was a time when the teachings of H. P. B. had some influence, when the teachings of the Mahatmas were regarded as worth considering. Then came Mrs. Besant, aided and egged on by Mr. Leadbeater, who attempted to force on theosophists the dogmas of the church, whose conception of God was that of a Being who could be influenced by parading before Him in the multicolored robes of the priesthood—priests who had by virtue of a sort of apostolic succession acquired the power of getting one's sins forgiven for one and one's karma annulled, or, as the Great Leadbeater said on so many words, could untwist one's ether for him while he could not do it himself. It was these two worthies who conspired together to convince their followers that God could be influenced by a display of ecclesiastical millinery.

And Dr. Arundale, President of the T. S., himself a priest of that sort, who keeps his ecclesiastical regiments preserved in moth balls for use on occasion, is doing his very best to destroy the still remaining vestiges of the original Theosophy. Only a year ago he concocted a scheme which was greeted with a regular halleluia chorus by his followers, which consisted in having T. S. members at the same moment all over the world pour out thought force over the unhappy Europe, spraying it from north to south and then from east to west over each nation, a minute or fraction of a minute to each. You don't believe it? Read August, 1938 *Theosophical World*; September, 1938 *American Theosophist*; July-August, 1938 *Theosophical News and Notes*; and September, 1938 *CRITIC*. And those participating were asked to send their names and addresses to the Doctor at Adyar! The plan was widely advertised and I suppose as widely adopted by the faithful. And with what result? Look at Europe today and ask yourself whether this thought-force shooting has had the least effect. Clearly it has accomplished nothing whatever.

And yet the delusion persists. Now we read (Sept., 1939 *American Theosophist* p. 199; July, 1939 *Theosophist*, p. 308) that the scheme is to be renewed with still greater vigor. It is called "Cooperation for World Peace". The cooperation is much as before. Special hours are set apart for the performance, as it is believed that if ever so many persons can be induced to sit at the same moment, in chairs or cross-legged as they prefer, and project thoughts of peace, it will have a more powerful effect than if done at odd intervals. Those participating are again asked to report their names to "The Publicity Officer, The Theosophical Society, Adyar." Why, I know not.

In each case the meditation is to end with the following "invocation":

"O Powers of Love

"We pledge to You our faithfulness, knowing that only Love can redeem the world.

"We invoke Your Blessing upon all who strive to serve you.

"We invoke Your Blessing upon all who are enduring cruelty, that they may discover their enfoldment in Your Love even in their misery.

"We invoke Your Blessing upon all who are inflicting cruelty, that they may be moved to return to You and serve You."

To this is added that those participating "might think of Adyar as the International Headquarters of one of the greatest movements for Universal Brotherhood at work in the world, and seeking to receive its

brotherly power, relay this among the countries of the day." And more.

These Powers of Love are, of course, the old fashioned Jehovah, the Masters real and imaginary, the Saints and, lest we forget, the Regent the Prince and Mrs. Besant. And further, it is an advertisement of Adyar, coming from a source which is eternally prating about *Universal Brotherhood* while determinedly declining to admit the existence of brother theosophists who do not enroll under the Adyar banner.

I think this all hokum and believe it would be much better if these people instead of trying to influence the world through invocations, would get busy and knit stockings and make bandages for those who are risking their lives to effect that which these persons are only blabbing about. Dr. Arundale has placed himself on record as saying that war is better than peace with dishonor, and to him be all thanks for this. If he would retire his delusions to his moth ball chest for the time, and encourage his followers to do something which will at least bring a little comfort to the fighters, instead of imploring the gods and saints to do it, we might hope for some results, however small. As it is, he is only encouraging his followers to become inflated with the conception of their own virtue.

More Light on "Secret Doctrine" Vols. III & IV

by Basil Crump

Since sending you [*The Canadian Theosophist*] my reply to Mr. Pryse's article, May, 1939 [*Canadian Theosophist*], which Mr. Sturdy and others are so ready to think completely disposes of the whole question although it only settles that of the actual printing difficulties and not what became of the MSS., I have some further light to offer on the problem which, to me and my associates, is the best solution yet found. Now that we have it we are wondering why no one ever thought of it before as the most likely explanation. No doubt there will be objections to the method employed to obtain it, but in our opinion it stands or falls in any case on its own inherent probability. This method is one familiar to us in our private occult studies during Mrs. Cleather's life since H. P. B.'s death, and especially since about 1908 when definite study and practice was started in accordance with H. P. B.'s instructions to an early group in London, and is still available. I therefore decided to try and get from the Nirmanakaya H. P. B. herself an explanation of the mystery. I asked whether (1) Vols. III and IV were destroyed by her, as suggested by the Green story [March-April, 1939 *Carnic*; April, 1939 *Canadian Theosophist*], on account of the failure of the Inner Group; (2) Whether her statement at the end of Vol. II meant that, owing to this failure, those volumes could not be published; (3) Was their destruction, if effected, by simple burning unknown to others or phenomenal? The following statement was received in reply:

"The MSS. are not destroyed, but are in the hand of those who are secreting them for future use, containing, as they do, the essence of the secret teaching which will be assigned to the knowledge of a future Master, when the already mangled fragments of the Society I once had such hopes for are disintegrated beyond the possibility of repair. The documents are incomplete, for at the time of my call I was working on them, and when I found that my strength was failing I destroyed what I was then writing as I realised that my receptive faculties were deficient and I was afraid of error. The owner of the MSS. is now waiting in the hopes that they will be completed, and it is possible that they will be but it will not be for many years. This I can be sure of, but done it will be. Remember the Asiatic proverb of the Serpent of Wisdom.

"These manuscripts are in India and were acquired by the owner to be used, as I have said, for recommencing the movement at a future time. The destruction of the additional matter was done by dematerialisation. The whole was not in my keeping at the time. It was

unnecessary to destroy the entire MSS. simply because the Society was a failure, as there were others who would have guarded these precious papers with their lives, and so what was with me was destroyed as described. But the Truth never dies, and if I made mistakes they are really of no consequence and cannot in any way affect it. Before the calm comes the storm, and the world in its present stormy state will turn to the calm of Truth, perhaps not for years yet, but surely. The vital thread that links us all will grow in brightness and soar skywards, gathering in its passage through Time and Space the knowledge and truth for which we long, knowing that more and more is waiting for our feeble minds to grasp."

These words appeared in large letters before the open eyes of one of our students in full consciousness, in much the same way as my step-aunt Mabel Collins wrote the celebrated occult treatise *Light on the Path*. Briefly, M. C. says that her "guide" (the Master Hilarion) took her to the Hall of Learning and showed her the sentences written on its walls, instructing her to remember and write down as much as she could on returning to her body. This she did "by degrees" until the whole was written. Her earlier *Idyll of the White Lotus* was obtained by automatic writing in an unconscious state when she thought she was writing one of her novels. In the present instance we had previously put the student through severe tests for accuracy and reliability, and the fact that the reply was shown to the student in full consciousness in the body, and written down at once, showed an even better method than that by which Mabel Collins got *Light on the Path*. As I am now at work on Mrs. Cleather's Memoirs, which she was told were not to be published until after her death, I may add that in her case the method was again different and better, for not only was she always fully conscious but the words or ideas were dropped into her head as if a sort of inner voice were speaking and she wrote them down on a pad kept at hand. This usually occurred during our evening meditation and is of course the state of "lucidity" spoken of in the *Mahatma Letters* as necessary for every *chela* who has to maintain telepathic communication with his Master. I may add that this does not affect Mrs. Cleather's belief that when H. P. B. was withdrawn the Masters withdrew also, as that referred to help given to the T. S., the E. S. and the I. G. As H. P. B. said, it is always possible to reach the Masters by rising to Their plane of consciousness, and that is what every *chela* has to do.

When I say that my questions were addressed to the *Nirmanakaya* H. P. B., I refer to the well known distinction between the Initiate and the personality he used. This was stressed in the words she wrote in her author's copy of *The Voice of the Silence*: "H. P. B. to H. P. Blavatsky with no kind regards." And she expressly declared that she could never be evoked by a medium as even her shell had "gone long ago". (See "Who was H. P. B." at the end of *Personal Memoirs of H. P. Blavatsky* by Mary K. Neff.) A *Nirmanakaya*, whether in or out of a body, she taught, can always transmit his thought to anyone fit and able to receive it, because, like the Buddha, he has renounced Nirvana and remained with humanity in order to help it.

B. N. R. Hotel, Ranchi, India,

August 4, 1939

Secret Doctrine III and IV—Serpent of Wisdom Proverb

by Basil Crump

In the explanation already sent about the missing MSS., H. P. B. says: "Remember the Asiatic proverb of the Serpent of Wisdom." As none of us knew anything of such proverb, but only the Serpent itself as a symbol, and as questions about it began to come in from England, I asked our student to try and get an explanation. The first intimation was the word "Letters" frequently repeated while busy receiving visitors followed later by the word "Farewell". Next day a definite attempt was

made to get more, when the significant words came: "Until the Serpent's head is crushed its power remains intact." The Student asked: "Please say who you are and what this means." The reply, almost too rapid to write down, was: "You cannot be so dense as not to know who it is that is giving you the answer to the question which seems to have completely bamboozled all of you. You will find the answer in my farewell letter to my pseudo-friends. It is strange that so little memory clings to what I left behind as a record of my great hurt. But human nature, ever frail, can only think and remember personal interests; others are forgotten." Note the words "bamboozled" and "farewell letter."

For our student this was somewhat of a puzzle. It seemed to us that "Letters" meant either the *Mahatma Letters* or else H. P. B.'s own to Sinnett. As neither index gave any clue under "Serpent" or "Wisdom", we looked up a few letters of hers at the end of the *M. L.* and found one at p. 482, dated March 17th, 1886, in which she gives the Asiatic proverb in connection with Sinnett's failure to form an inner group of the London Lodge which is strangely applicable to the failure four years later of H. P. B.'s Inner Group. She says: "A chance was given to all of you in the formation of an inner group; you would not assert your authority and left it to the nominal President—who shook on his legs at every gentle breeze from within and without, ruined and then deserted it. Every such attempt was either repelled or, if realized, had such a strong element of *sham* in it that it proved a failure. It was found impossible to help it and it was left to its fate. There is an Asiatic proverb 'You may cut the serpent of wisdom in hundred pieces so long that its heart, which is in its head, remains untouched, the serpent will join its bits and live again.' But when the heart and head seem everywhere and are nowhere, what can be done?"

Needless to say, we regarded this as a remarkable proof of the student's accuracy and receptivity, to whom the *M. L.* and most of the Theosophical literature are as yet unknown. Even the word "bamboozle" was unfamiliar, yet we find it in the very first paragraph of H. P. B.'s letter. As for us old students, we have been studying the *M. L.* ever since they were published in 1924, and yet we had no remembrance whatever of the references to this proverb, although its application to the fate of the Inner Group, and hence of the T. S., is so striking. In the light of all this I have just been re-reading all that Mrs. Cleather wrote in her *H. P. B. as I knew Her* and also chapters V and VI of the *Life and Work* in which she quotes from H. P. B.'s famous and outspoken letter of 1890 "To my Brothers of Aryavarta", telling them that she could not return to India because of their lack of faith in the Master and their failure to support her against the missionaries and the S. P. K. The *Mahatma Letters* had not then been published (1922) when her three books on H. P. B. were written in India, and they proved her right up to the hilt in all her conclusions which nevertheless are still disputed.

Editor's Note.—I reproduce the above two letters from Mr. Crump in order to place them on record, without implying that I accept them unconditionally as evidence. In fact, without at all intending to reflect on the honesty of the "student" through whom the communications were received, I do not find them entirely convincing that they actually proceeded from the incarnate H. P. B. herself. The use of the reference to the Serpent of Wisdom is certainly remarkable and to a certain degree evidential. But since H. P. B.'s death we have had many purported messages from her, most of which carry on their face the evidence of their spurious character, while others attempt an air of plausibility by using certain words or phrases which she was known to have used. Perhaps the most noted case is that of the lengthy "communications" received by Mrs. E. R. Broenniman through the medium Wehner, in which an attempt was made to imitate her style, even to the use of slang or profane expressions. This was plausible enough, but was overdone

by introducing the exclamation "Smoking volcanoes!"; a term which, so far as I know, she never used. Why, one may ask, should some entity or, if you wish, some freak working of the mind of a psychic—to say nothing of out-and-out fraud—impersonate another person? I do not attempt to answer this, but let one look up such phenomena and see for himself how little they are to be trusted. As an example I cite the "Stanzas of Dzyan" on which *The Secret Doctrine* is in part based. Their popularity, due to H. P. B., was such as to tempt these psychic forces to undertake extensions or imitations. A booklet called *Theogenesis*, issued by the Temple of the People, gives what purport to be further Stanzas of Dzyan, obtained through its unquestionably honest medium, but which descend to the ridiculous by narrating the intercourse of a "Wild White Bull" with a "Great Red Cow" and the adventures of the resulting offspring—mere bosh. And Alice Bailey in her *Treatise on Cosmic Fire* gives us a version of the Stanzas of Dzyan which not only has no resemblance to those given by H. P. B., but which is at times simply ridiculous. Hundreds of examples of psychic revelations could be given which prove but one thing, that such methods are not to be trusted. If the purported missing volumes should ever be published they could doubtless be recognized by their style as the product of H. P. B. if they are such. Meanwhile it is to be hoped that Mr. Crump will be able to secure further evidence that the communications actually proceeded from H. P. B. Perhaps a further communication might reveal the whereabouts of the person in India who was said to have them.

Theosophical Youth Fraternization Movement

I have often stressed the crying need of a theosophical youth fraternization movement on a broader basis than membership in a society, desirable as this may be. Steps were taken at the recent Detroit Fraternization Convention in this direction, and it is desired to get the movement under way at once. The Chairman of the Youth Fraternization section of the next (eighth) Fraternization Convention is Mr. Albert Emsley, c/o Toronto Theosophical Society, 52 Isabella Street, Toronto, Ont., Canada. Both he, and Mr. Richard Heinemann, 36 West Delaware Avenue, Toledo, Ohio, will be pleased to hear from any persons, young or old, who are interested in the Theosophical Youth Movement and who would care to cooperate. So wake up, oldsters and youngsters! I venture to suggest that plans for developing correspondence between young theosophists and the possible publication of a regular or occasional magazine devoted to the Theosophical Youth Movement on a fraternization basis might be given consideration.

Two Books by Mr. Jinarajadasa

Occult Investigations; by C. Jinarajadasa. 187 pages; Adyar, 1938. \$0.85 from the O. E. LIBRARY.

First Principles of Theosophy; by C. Jinarajadasa. Revised edition; 465 pages, including index; many illustrations. Adyar, 1938; \$3.00 from the O. E. LIBRARY.

Occult Investigations consists of two parts, the first, of 113 pages, narrating some of the wonderful occult discoveries of Mrs. Annie Besant and Mr. Charles W. Leadbeater. This portion is almost a verbatim reprint of a series of articles under the same title in the March, April, May, June, 1938 *Theosophist*, though there are slight verbal emendations. These articles were reviewed in the June, 1938 *CRITIC* under the title "A Clairvoyant Dreamland", and what I then wrote still holds.

Mr. Jinarajadasa is a person of the most stupendous faith when it comes to anything said by Mrs. Besant or Mr. Leadbeater. Nothing, however absurd, which these sages uttered, is questioned. One would have to go to those who accept literally the stories of Adam's rib, or Noah's Ark, or the fish swallowing Jonah, to find its equal. Leadbeater said it, so it must be true, and all questioning, all effort to determine

whether the statements or the methods employed have any foundation in fact, and whether they are not rather like tales from the *Arabian Nights*, are ignored. I can but briefly refer to two or three of these.

Mr. Jinarajadasa was much interested in Mr. Leadbeater's so-called investigations into "occult chemistry" and, indeed, studied a little chemistry himself to help along. At first Leadbeater had to have a chemical substance before him in order to investigate it clairvoyantly. He was, so we are led to believe, able to see and describe the atoms of an element, but not the slightest evidence is given that he could recognize them in an unlabeled bottle. But emboldened by the credulity of his disciples he soon soared above this clumsy method; he could spot an atom in a bottle thousands of miles away by peering into the mind of the person who had looked at it. Wanting a specimen of a rubidium salt supposed to contain a trace of the rare element masurium, and finding none at hand, he—at Adyar—learned the address of a chemist's shop in London where it was obtainable. Did he send for it? Not he. He contrived to have the chemist's assistant look at a bottle of the desired substance and pumped the desired information from the assistant's mind (p. 89), this notwithstanding that the poor clerk himself hadn't the least idea of what a rubidium atom looks like. On another occasion Leadbeater, wishing to study the radium atom, sent Mr. Jinarajadasa to a hospital where there was a sample of this element (p. 90) which he was allowed to see, and thereupon pumped out of C. J.'s mind a description of the radium atom. On another occasion Leadbeater, desiring a sample of a very rare radioactive element the existence of which he suspected, paid a visit to Sir William Crookes' famous laboratory on the astral plane. Sir William possessed but a single atom of this element, the only atom he could find in "all the seas of the Tuscarora Deep", and which he had carefully preserved in a radiation-proof box of astral matter. This he generously submitted to Mr. Leadbeater's clairvoyant gaze. On another occasion he wanted some erbium, and employed a triton or water sprite who lived in the sea near Adyar, who quickly brought him a whole handful (p. 99).

How, it was asked, could a human being perceive an object as small as an atom, far beyond the reach of the most powerful microscope? That's easy, was the reply. The clairvoyant shrinks himself to the size of an atom and so finds himself among objects comparable in size. Of course the atom is vibrating many thousands of times a second and it is not easy to see it accurately, so he holds it fast and stops its kicking by virtue of his occult power till he has had a good look at it. Then, having acquired the desired information, the clairvoyant swells himself back to his normal size and records the results (p. 87). All of which reminds us of Alice's Adventures in Wonderland, only more so. And so on and so on. While one wonders how Mr. Jinarajadasa could swallow such yarns without nausea, being an A. M. (Cantab.), which I can't explain, I may say frankly that instead of convincing me of their truth, they have persuaded me that Leadbeater was about the biggest liar of his time. Once having wrapped himself about a person with his persuasive ways, sure of his trust, he simply let loose a flood of ridiculous rubbish which he knew would go unquestioned and would gain him confidence and devotion.

Pages 114 to 137 have some historical value. They relate matter concerning "Three Men of 'C. W. L.'" and recount incidents in the early life of Mr. Krishnamurti, Mr. D. Rajagopalacharyn and Mr. Jinarajadasa himself. With the first two we are not concerned here. But Mr. Jinarajadasa narrates his experiences as a boy with Mr. Leadbeater in Ceylon. This is the most surprising feature of the whole book. He tells how Mr. Leadbeater discovered that the youthful C. J. was the reincarnation of his own brother Gerald, who had been killed by savages in Brazil, a fact of which C. J. is naturally proud. But the main feature is this. Leadbeater had been offered the job of tutor to Mr. Sinnett's young son in London. Having become attached to the young C. J. he arranged with the

latter to depart with him on a ship soon to sail for England, without the knowledge of his parents who had refused permission. The boy collected gradually articles of clothing without being observed, intending to put them on the ship without his parents' knowledge. Meanwhile the police were searching for him and the plot was discovered, and after a stormy interview in which the father threatened Leadbeater, reluctant consent was obtained. The significant part of this narrative is this; that Leadbeater was a party to a plot of criminal abduction, and C. J., far from seeing anything immoral or illegal in it, tells us the story as if it were quite proper. And in this we may perceive the blunting effects of the Leadbeater influence on the young which was afterwards to be manifested in other ways. As an exhibition of blind faith Mr. C. J. leaves Mary's little Lamb quite in the lurch. I might add that we owe Mr. Jinarajadasa thanks for so naively exposing the moral obliquity of his patron saint. Mr. Jinarajadasa gives us an interesting photograph of himself at the age of eleven. He looks scared.

Mr. Jinarajadasa's *First Principles of Theosophy* was first published in 1921, has gone through four editions, has been translated into French, Italian, Norwegian, German, Dutch, Greek, Spanish and Portuguese. And now we have a revised and somewhat enlarged edition.

Mr. Jinarajadasa is a fluent and agreeable writer and, unlike his master Leadbeater, he conveys the impression of believing himself what he tells us. And, indeed, there is a large amount of genuine scientific information in the book regarding the facts of nature, often accompanied by pictorial illustrations, but so commingled with speculative material, such as occult chemistry, that its value as a source of information is diminished. It is of course obvious that it is rather a Text Book of Neo-Theosophy, and many of the statements are based rather upon the "revolutions" of C. W. Leadbeater and Mrs. Besant than upon the earlier teachings. In fact, it might well be termed "First Principles of Leadbeaterism". Without undertaking to point out the many differences between these and what was given to us by H. P. B. and the Masters, I may select a single case (see fig. 69 on p. 212) where he accepts the Leadbeaterian heresy that Mercury and Mars form part of the earth chain, notwithstanding the fact that this is expressly and emphatically denied by H. P. B.'s Master, whose words are quoted in *The Secret Doctrine*. (See *Doct. orig.*, Vol. I, pp. 152, 165, 166; B. M. rev., Vol. I, pp. 176, 189; Adyar ed., Vol. I, pp. 207, 218, 219.) To point out these divergencies from the original Theosophy would be a task which I have no disposition to undertake here, even were space available.

There is one point, however, to which I must call attention, and it is wholly to Mr. Jinarajadasa's credit. In the new edition he has added a chapter (Chapter 12) on "Nature's Message of Beauty", which contains a number of pictures of beautiful objects animal and vegetable, as well as of human origin. I quote one paragraph (p. 281):

"But what mind has so far revealed is incomplete, because the mind has omitted to bring into the problem one aspect of nature. That aspect is that of nature as revealing Beauty. Until nature is seen to reveal not only Law, but Beauty our vision of truth remains only partial."

This, alas, is unfortunately true of Theosophy as usually taught. I do not pretend to explain why the sense of beauty exists in us and why certain external objects excite it. When we undertake to consider why a fish may be adorned with the most beautiful colors and in elaborate patterns we are facing a problem which raises the question whether this was something intentional on the part of the Powers, whatever they are, who constructed the world. You may assume that these fishes are beautiful, not for us, but for themselves but if so we must ask why a snowflake is regarded as beautiful. Then, too, Mr. Jinarajadasa might easily have composed a chapter on "Nature's Message of Ugliness", for there

are objects and facts enough in nature which are repulsive to us, animals, such as the hippopotamus, the wart hog, or the octopus, which are ugly to us, but which, far aught we know, may be as beautiful in the sight of the Powers Above as the bird of paradise.

And is there not the eternal suffering, the destruction and devouring of one kind by another, which is just as obvious to those who have eyes to see? Nature is as ugly as it is beautiful, and while we rightly try to enjoy the latter, a strict devotion to truth forbids our turning our eyes away from the former. It may be comforting to repeat: "The Lord is my shepherd, I shall not want." But it is useful to remember that the Lord is ready to devour us if we do not use our best efforts to prevent Him.

Mr. Jinarajadasa does not help us out in this, but what he does do, and it is for this that I value his work, is that he calls the attention of theosophists to these problems, to the opportunities which nature offers for enjoyment, and so helps to supplement the pure intellectuality, or even the dry ethical teachings which delight most students. It is the duty of a theosophist to take these things into consideration if he would help the world. Life must be made worth living in this as in other respects. The Adyar T. S. is trying to do its share in this direction, and Mr. Jinarajadasa is one of its foremost exponents. And for this reason, no matter how I may disagree with some of his theosophical doctrines and his devotion to weird ideas at times, I respect and admire him. So don't imagine that this and the preceding review are aimed at him personally.

A Case of Writers' Cramp

I have been surprised at the number of people I meet or hear from who read the *Critic* (which, I suppose, they borrow), but who do not, will not, or let us hope just forget, to send in a subscription. I call the attention of these to the fact that it is extraordinarily difficult to get the necessary funds for publication. It may be easy enough to write, but the real case of writers' cramp develops when the printer is considered; in fact it may be regarded as chronic. Now, don't you think, a subscription, costing only fifty cents in the U. S. or Canada, or elsewhere 62 cents or two shillings sixpence, would be a more effectual remedy than compliments?

Important for Students of "Mahatma Letters."—Mrs. Margaret Conger's long awaited table of the chronological sequence of *The Mahatma Letters to A. P. Sinnett* and the *Letters of H. P. Blavatsky to A. P. Sinnett* is now ready. See adv. elsewhere in this *Critic* and review to follow.

At the Periscope

Latest News in Brief.—Arundale starts another thought-force barrage; pop them all off at same hour daily and report to Adyar, says he, —Morley-Martin's corpse revived by C. J. Ryan. —Mrs. Conger's chronological arrangement of the Mahatma and H. P. B. Letters to Sinnett now ready; took 12 years to work out. —Burning of Cleather books by Hobart Lodge officially confirmed. —Dog-in-the-Manger Arundale objects to *Canadian Theosophist* reprinting Besant's *Pedigree of Man*; infringement of copyright, says he, but won't do it himself. —Fraternalization Convention arranges for comprehensive youth fraternization work. —Sand from spot where Mrs. Besant was cremated at Adyar transferred to Wheaton to radiate benedictions. —Point Loma T. S. Convention in Washington goes off with a joyous bang. —Mahatmas, Mrs. Besant and Mr. Leadbeater Reception Committee to meet dead Adyarians on astral plane. —Col. A. L. Conger chosen President American Section, Point Loma T. S.

American Prison Association Congress.—59th Annual Congress of the American Prison Association, New York, October 15th to 20th; Headquarters Hotel New Yorker; further information from American Prison Association, 135 East 15th Street, New York.

Theosophical Fraternization Convention.—As previously announced the Seventh Theosophical Fraternization Convention was held Sept. 2d and 3d in Detroit. While I have not at this writing seen a full report, I learn from Mr. Le Gros that it was regarded as a great success. There were 130 registered attendants and many more who did not register. It is pleasing to note that the President of the Detroit Lodge (Adyar) took an active interest, gave an address and hopes to use his influence in the Adyar T. S. towards fraternization. One of the most important features was the afternoon set aside for the Young Theosophists. It was decided to make this a permanent feature of future conventions and a special Youth Committee was decided on. This will start at once formulating plans for the next convention.

Point Loma T. S. Convention.—The holding of the Triennial Convention of the American Section, Point Loma T. S., in Washington, Sept. 23, 24, gave me the opportunity of attending two sessions. Aside from the interesting addresses, which I have not space to consider, what impressed me above all was that there was an entire absence of the clanish spirit which is so much to the front in some other bodies. We heard nothing about THE Theosophical Society, or OUR Society, and all was on a broad basis of Theosophy as such. Indeed, aside from the book table which displayed Point Loma publications, one would not—from these meetings—know that they belonged to any particular theosophical organization. That is just as it should be and I was immensely pleased. Of course there were business sessions which were concerned with the affairs of this society which I did not attend, though invited to do so. But as far as real Brotherhood is concerned the Point Loma brethren have the right conception. Fraternization and the Youth Movement were much in evidence.

Alan W. Watts in America.—Mr. Alan W. Watts, Associate Editor of *Buddhism in England* and Joint Editor of the famous "Wisdom of the East" Series, has come to New York and proposes to hold a series of informal lectures "on the philosophy and religion of ancient India and China in their relation to modern life and thought." These will be given at his home to groups of not over ten and are arranged as elementary and advanced. His program is attractive and judging from his articles in *Buddhism in England* he is a clear and sprightly writer. Address, 435 East 57th Street, New York City (Phone PLaza 3-7671).

This Should Bring Joy to the Leadbeaterites.—From a note in *Science News Letter*, July 29, 1939, (p. 67) it appears that two Dutch chemists, Drs. F. Kögl and H. Erxleben, claim to have discovered that while, as long known, protein molecules are levorotatory to polarized light, cancer cells contain protein which is in part dextrorotatory, the difference being regarded as a case of what chemists call stereo-isomerism—the one form being as a mirror reflection of the other. The difference is too elaborate to explain here. But the curious point is that Mr. Jinarajadasa tells us that in 1906 or thereabouts Leadbeater had vouchsafed the same explanation, based on "clairvoyant investigation" of cancer. See May, 1938, *Theosophist* (p. 108); also C. J.'s new book *Occult Investigations* (p. 58). Mr. Jinarajadasa does not give us the exact date of this, but it is of interest to note that in 1907 Dr. Margaret Cleaves, of New York, put forth a similar theory which is on record in medical literature. Query: did Mr. Leadbeater get the idea from one of the current medical or scientific journals reporting Dr. Cleaves' theory? Meanwhile scientists in the Royal Cancer Hospital in London have failed to confirm the purported discovery of the Dutch chemists.

If You are a Student of "The Mahatma Letters" you will find your appreciation and understanding of them greatly increased by reading them in chronological order, as shown in Mrs. Conger's new table of their chronological sequence (25 cents or 1/3).

Clara Codd and the Hobart Lodge.—Referring to the backsliding of the Hobart (Australia) Lodge from H. P. B. to Leadbeater, Miss Clara Codd, who has been suspected of bringing it about, writes to *The Canadian Theosophist* (July, 1939, p. 153) to the effect that she has not been in Tasmania for nearly five years. She went to Hobart as General Secretary of the Australian Section and found that the Lodge would not have any Leadbeater books on its shelves and that his picture did not adorn the Lodge room wall. She put up with a young theosophical couple who had never even heard of the saintly Bishop and pumped them full of him. They were highly delighted to get the gospel according to C. W. L. and it is possible that these twain were responsible for the revolution, though she disclaims having had any part in it. It may be suspected that Geoffrey Hodson did his share in bringing the "Truth" to these benighted Tasmanians.

The Burning of Mrs. Cleather's Books.—The February, 1939 *Canadian Theosophist* (p. 384) printed a statement to the effect that the Hobart (Tasmania) Lodge T. S., once a stronghold of the Blavatsky tradition, had gone haywire on Leadbeater and had burned the books of Mrs. Alice L. Cleather. The *CRITIC* (Jan. 1939) repeated the statement and had its hair pulled for so doing. Now, in the September, 1939 *Canadian Theosophist* (p. 210) we find an editorial note as follows: "Mary Louisa Ogilvy, president of the Hobart Lodge of the T. S. in Tasmania, formerly Van Dieman's Land, has written to say that she burned one of Mrs. Cleather's books, and the Secretary of the Lodge, Mrs. Worth, burned another . . ." That seems to settle the matter. Mrs. Ogilvy denies that the Lodge boycotted *The Canadian Theosophist*, a paper of which she says she knows nothing. There appear to be a good many other things of theosophical import of which she "knows nothing."

A Gem from Dr. Arundale.—In his recent book, *A Guardian Wall of Will; a Form of Tapas-Yoga*, Dr. Arundale tells us of the one who practices this form of Yoga: "He will stand in a Silence which spreads far and wide, penetrating the whole land with a lifting of all the concrete sounds of growth into the regions of their abstract and archetypal counterparts, of their essence and real purposes." As a reviewer, Natalie Hammond, tells us in Sept., 1939 *Theosophical News and Notes* (p. 4), the book "is one of the most profound utterances of present day theosophical literature, but something of the spirit which it advocates is needed to comprehend its significance. Therefore it should be read slowly, pondered over, and allowed to sink deeply into the consciousness, so that it may permeate to the very bedrock of the individual nature." I judge from Natalie's quotations that a Tapas-Yogi represents some form of schizophrenia or general paresis, for, as the Doctor—heaven save him from the madhouse—says: "He speaks no words. In him are neither hopes nor fears. In him the mind is deeply calm and utterly unruffled by thought."

Besantized Sand from Adyar.—The Hatcherers brought from Adyar some sand collected from the very spot where Mrs. Besant's mortal remains were cremated. This they presented to Mr. Cook, who hopes to plant it in the Besant Grove at Wheaton, marked by a suitable tablet. As the Hatcherers say: "May its radiations be an ever-present benediction upon us!" (Sept., 1939 *American Theosophist*, p. 214.) I am rather weak on the matter of benedictions conveyed in this manner, but I think it might be better used for raising cucumbers for use on the Wheaton table, impregnated with Besantine benedictions; they might help Mr. Cook in writing his proposed quarterly letters to members.

Where to Find the Theosophical News

Readers of the CRITIC find in it, especially in the Periscope notes, a more complete presentation of and commentary on current theosophical events than can be found anywhere else, unless one receives all the theosophical journals, and not even then, as impartial comment is usually lacking. That's why old subscribers hold on. If they would only do something towards interesting others in the CRITIC who need, but do not get, this information, it would render a service to them. Please rub your eyes and do something towards this.

"The Canadian Theosophist"

If you can squeeze out a dollar, subscribe for *The Canadian Theosophist* (A. E. S. Smythe, Editor), either from 5 Rockwood Place, Hamilton, Ont., Canada, or this office. Do it anyway. *Free sample copy from the Canadian office only.* This is not an advertisement, but a token of our high esteem.

The History of Science

The education of students of "The Ancient Wisdom" can only be complete if they know something of the development of the Modern Wisdom likewise. W. C. Dampier's *History of Science and its Relations with Philosophy and Religion* is the best and the most philosophical history of science since Whewell's famous *History of the Inductive Sciences*, written nearly a century ago, and is fully up to date. Goes back to 2,500 B. C. 535 pages, \$2.50 from the O. E. LIBRARY.

Behind the Scenes with the Theosophical Movement

If you want to know what has been going on in the Theosophical Movement in recent years, especially in the Adyar T. S., you need a file of the CRITIC. It is the only publication which has dared to present data which others have found it expedient to conceal, and to criticize without overstepping the bounds of truth. Statements backed by exact references. A file from August, 1917 to date, lacking only two or three issues, \$5.00 (21/4).

Genuine Letters of the Masters

Not all purported letters and communications from Masters can be regarded as genuine. The genuine letters have a quality which a careful student with discrimination and a sense of humor will recognize and which distinguishes them from others. A study of the following is the best protection against being misled by imitations and mere psychic productions. All from the O. E. LIBRARY.

The Mahatma Letters to A. P. Sinnett, ed. by A. Trevor Barker, \$7.50. 146 letters. Recognized as the most important theosophical book of this century.

Letters from the Masters of the Wisdom, Vol. I, ed. by C. Jinara-Jadasa, \$1.25.

Letters from the Masters of the Wisdom, Vol. II, ed. by C. Jinara-Jadasa, \$2.00.

A Master's Letter; The Great Master's Letter; 2 Bombay U. L. T. pamphlets, 6 cents each, more than one, 5 cents each.

A Hindu Classical Dictionary

Students of Theosophy and Indian religions encounter many names and terms not to be found in theosophical glossaries. An excellent book to help them in this respect is Dowson'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.

THE O. E. LIBRARY CRITIC

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

BY

The O. E. Library League

Vol. XXVI

July-August, 1939

No. 7

Yearly subscription, United States and Canada, fifty cents; foreign, two shillings sixpence or 62 cents. Single copies, five cents. *Blank* (unfilled) British postal orders and stamps. Canadian paper money and stamps accepted.

YOUTH AT THE THEOSOPHICAL FRATERNIZATION CONVENTION

This issue will reach readers too late to make it worthwhile to repeat information about the Seventh Theosophical Fraternization Convention at Detroit, September 2d and 3d, but a special feature needs to be emphasized. It was a fine thought of the organizers of the Convention to set aside a part of the time for a "Youth Session". This I regard as highly significant and the originator of the plan deserves a crown of laurels.

As those who have kept in touch with the Theosophical Movement must have observed, and as readers of the *CRITIC* have noticed, more and more attention is being paid in recent times to getting young people interested in Theosophy. The U. L. T. lodges, or some of them, have their youth classes; Point Loma has its organized activities for the young; Adyar is making much of its "World Federation of Young Theosophists," which publishes a magazine, but which, if one can judge from what is published, is designed rather to promote the Leadbeater-Arundale-Rakmini cult and to use the young to swell the ranks of THE Theosophical Society. Real universal brotherhood, which means in part brotherhood among theosophists of whatever group, has received scant attention.

In fact, as will be remembered, a group of young theosophists in Australia attempted to start a movement looking towards a broader basis for the youth movement than just Adyarism, and were coolly, yes, I might say, contemptuously treated by the Adyar potentates. The result was, and I think it served the Adyarites right, that these young Australians were driven almost as a body into the Point Loma T. S., where without doubt they will profit. This may have been to their personal advantage, but it is lamentable that Adyar, with every word, is showing that its object is not so much to bring about Universal Brotherhood as to draw in all the young people that it can to swell THE Society and to contribute to the glories of Adyar. I do not include the monthly *Canadian Young Theosophist* in the above remarks, but I do include all other Adyar activities which come to my attention through its official publications.

The addition of a "Youth Session" to the Fraternization Convention is therefore a move of the very highest imaginable significance, and it is earnestly to be hoped that those who have charge of the organization of the future conventions will do everything in their power to further it. It is not enough to be satisfied with announcing the matter a short time before the convention. A beginning should be made this very day towards organizing it and towards getting young people interested in advance. It means bringing new blood into the Fraternization Movement. Young people are as a rule more open-minded than their elders, and while it is a triumph of good sense to have interested many of the older theosophists in the Fraternization Movement, its real future lies with the young, with the on-coming ones.

There is always a tendency, when one joins a society, to restrict one's interests, to think more of that society than of the brothers outside. Even the young risk this. I am not in the least objecting to young people joining this or that society, but they should beware of this narrowing tendency. One is so prone to be overwhelmed with happiness at being taken into some group and allowed to work with it that he forgets the broader implications. So I am hoping that those who are to plan for the next convention will take this matter in hand at once. It is not enough to leave this to a general committee which may put it off till the last; there should be a special committee headed by a competent and interested youth organizer, and a postoffice address should be provided at once. The CRITIC, of course, will be glad to keep the matter before its readers.

A set of eight Currics, containing articles dealing with youth fraternization can be had from this office for 25 cents (1/3) U. S., Canadian or British stamps. Those having a file of the Curric may consult Sept., 1937; Oct.-Nov., 1937; Dec., 1937; Jan.-Feb., 1938; March, 1938; April-May, 1938; July-Aug., 1938; Dec., 1938.

Mrs. Ransom's "Short History of The T. S."

A Short History of The Theosophical Society, compiled by Josephine Ransom, with a Preface by G. S. Arundale, P. T. S. xii, 591 pages, bibliography, index, etc. Adyar, 1938. \$3.00 from the O. F. LIBRARY.

Mrs. Ransom presents us with *A Short History of The Theosophical Society* of 589 pages including index and various addenda. By this we understand a history of the Adyar Society rather than a history of the Theosophical Movement in general, though these are, of course, not entirely separable. There are already several theosophical histories in existence, notably Col. Olcott's *Old Diary Leaves*, *The Theosophical Movement* (United Lodge of Theosophists), Mr. Jinarajadasa's *Golden Book of the Theosophical Society*, C. J. Ryan's *H. P. Blavatsky and the Theosophical Movement*, and many others, often biographical in character, as the several biographies of H. P. Blavatsky and others dealing with special topics, among which Miss Neff's *Personal Memoirs of H. P. Blavatsky* and Jinarajadasa's *Did Madame Blavatsky Forge the Mahatma Letters?* deserve special commendation. Just where does Mrs. Ransom's *Short History* fit in?

Mrs. Ransom is a person of indefatigable industry. While preparing this work for publication she also prepared a new edition of *The Secret Doctrine* which, whatever its merits and defects (see review in March-April, 1939, Curric) was in itself a labor of great magnitude. I think it quite time that she should stand on her own feet instead of allowing Dr. Arundale to advertise himself by writing vapid and even silly prefaces to her productions while she modestly places her own preface at the back of the book, as in the present instance (p. 543). Miss Mary K. Neff, who compiled the invaluable *Personal Memoirs of H. P. Blavatsky*, was refused publication by Adyar and, having placed its publication in London, had it promptly blacklisted by Dr. Arundale, who threatened to circularize the members against it, but who fortunately did not disfigure it with his own comments. (Curric, Sept., 1937.)

Mrs. Ransom has had the advantage of access to a large collection of documents in the Adyar Archives, including personal correspondence of Col. Olcott, Mrs. Besant and others, H. P. B.'s Scrap Books, the original Diary of Col. Olcott (not to be confused with *Old Diary Leaves*, based on this), Mrs. Besant's personal Diary, etc. This fact has given her a great advantage over others who would write a theosophical history but who have not the Adyar Archives at their command. There is a corresponding disadvantage, that there are valuable collections of original material at other places that she could not consult, as for example the Headquarters of the Point Loma T. S., which inherited much of the Judge and all of the Tingley material, the Los Angeles United Lodge

of Theosophists and others. The result has been an unavoidable bias despite her professed intention to be impartial. Further than that, the vast amount of material handled makes it probable that she had to depend in part on more or less incompetent assistants who have in some cases made mistakes which she could not well detect.

The book is replete with endless details about the movements of the sages, as Col. Olcott, Mrs. Besant, Mr. Leadbeater and Mr. Jinrajadasa, going into such trivialities as that Col. Olcott on one occasion was suffering from gout, and that a bug bit Mrs. Besant on the leg. Perhaps these are or may be in future of historical value to students, but they make much of the book rather tiresome reading, and one could wish that some had been omitted in favor of weightier matters. But who knows? Even the most trivial incident may prove of value to some future student as a link in a chain of evidence. I might say that the book is, for general reading, much overweighted with such material, and especially when it comes to lauding Mrs. Besant who, with her "Brother Charles", is painted in the gorgeous colors of praise. But what else is to be expected of Adyar? If Mrs. Ransom had impartially given the actual facts in many cases, as seen through evidence some of which must have been accessible to her, but much of it not, the book would never have passed the Adyarian censor. And had she placed a question mark (?) after some of the claims of Mrs. Besant and especially of the Great Leadbeater, it would have met with no better a fate!

As the book makes no claim to be more than "A short History of *The Theosophical Society*" it is not to be expected that much attention should be paid to theosophical movements outside the Adyar T. S. or their contacts and conflicts with it, but as far as these really contact the Adyar T. S. an impartial view is surely to be expected of a real history. And without intending to detract from the value of the work as partial history it is necessary to call attention to some of these points.

In describing the first great crisis in the T. S., the "Judge Secession", Mrs. Ransom finds herself in deep water, and no wonder. But she is obviously unfair to the seceded Theosophical Society in America in that while she quotes (p. 317) Olcott's address to the "loyal" American theosophists, in which he says that it is impossible to cooperate with the seceded theosophists until they repent and admit their errors, and that the T. S. must patiently wait "for the time when they shall be ready to undo the wrong they have done us and smoothe the way for closer and more brotherly cooperation", yet she tells us that Judge sent a note to the European Convention (Adyar) which is described as "discourteous" and was ruled out by Olcott, but neglects to state what this note contained. It will be found in full in *The Path*, July, 1895, (p. 136). I quote:

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

This paragraph embraces the ideal of the current Fraternization Movement. Did it receive the hoped-for reply? It did not. The letter was read at the European Convention and laid on the table—no answer was ever made. Mrs. Ransom does not quote the above really splendid offer of cooperation, which she briefly describes as "discourteous", while she gives the reader the later unbrotherly words of Olcott; more than unbrotherly, indeed, for they demand something which had already been offered and refused, on condition that the wicked rebels come crawling on

Morley-Martin Redivivus.—Morley-Martin, the man who claimed to have created living fishes from fused quartz or lime, died October 2, 1937, but an attempt to revive his corpse is made by C. J. Ryan in the October, 1939, *Theosophical Forum*. Without undertaking to discuss Mr. Ryan's article in detail it may be pointed out that the effort to give prestige by speaking of Morley-Martin as a "distinguished research chemist and microscopist" is an old dodge, but more likely to be convincing with pious old ladies than with scientists. We are told that Morley-Martin, on his own accounting, assured himself that his specimen rocks were sterile by first boiling them in carbolic acid before fusing them in an electric furnace. Pure loush. The fusion itself would be sufficient for sterilization and any person who would waste his time by first boiling them in carbolic acid could hardly be regarded as a "distinguished research chemist". On the contrary any chemist, whether distinguished or not, would simply laugh at him. Maurice Maeterlinck is unquestionably a "world-famous Belgian dramatist, poet and philosopher", but that does not in the least qualify him for judging of the value of purported chemical experiments. Until Morley-Martin's experiments can be confirmed by really scientifically trained chemists—and that so far is not the case—we must class him along with such fakers or self-deluded individuals as John Keely and "Melchior" (Dec., 1938 *CRITIC*). It is to be regretted that discredit should be thrown on Theosophy by broadcasting matter supported by such flimsy evidence and arguments.

Good News for Faithful Adyarians.—According to Dr. Arundale (June, 1939 *Theosophical Worker*, p. 154) faithful Adyarians when they die "will certainly be met on their passing through the valley by one or another of our Elder Brethren, and, of course, by Dr. Besant to whom they were so much devoted, and by Bishop Leadbeater no less. They will help to look after them, and one or another of the Elder Brethren will give each a greeting or will summon them to Their presence. . . . " Once, we were told, it was Col. Olcott who constituted the Reception Committee, but he, having reincarnated in the Powell family, the Mahatmas, Mrs. Besant and Mr. Leadbeater have taken over the job. In the same article the Doctor tells us on the authority of Mr. Leadbeater, that when the remains of H. P. B. were cremated "she herself danced about joyously during the whole cremation." I am reminded of a statement of Mr. Jinnajadasa that you should have the pictures of departed theosophical worthies, so that when you get over there you will be able to recognize them. Adyarians should have pictures of Mrs. Besant and Mr. Leadbeater (to be had cheap from any T. S. Book Concern) so that when they pass over these members of the Reception Committee will not be compelled to introduce themselves.

Autobiography of Mrs. Besant.—Adyar has just republished Mrs. Besant's *Autobiography* and "considers it a unique privilege to announce this great classic of Theosophical literature in a new and special edition." (Adv. in Sept., 1939, *Theosophist*, back cover.) The original edition was well enough for those who wish to get Mrs. Besant's opinion of herself, and it was, indeed, an interesting work; but to call it a "great classic of Theosophical literature" is a misnomer, as the entire volume of 364 pages contains but 21 pages at the end in which Theosophy is mentioned. But now we have a grand and glorious new edition, prefaced by a 100 page introduction by George S. Arundale, and 180 additional pages of autobiographical notes. And there is a special de luxe edition autographed by Dr. Arundale which costs over \$5 more. We are told that the gifts of God are not to be purchased with money, but Dr. Arundale's autograph is worth more, in fact, \$5. There cannot be the least objection to giving one's autograph to those who crave it; but to sell it! That seems to me the depth of vulgarity. I might say the same of Point Loma selling Dr. de Parnacker's autograph for \$5, as in the autographed edition of his big book. To those desiring Dr. Arundale's autograph I suggest that they write him a nice letter of inquiry about some-

thing, costing five cents postage, to which, in all likelihood, they will get a personally signed reply. They can cut out the signature and paste it in the cheap edition of the Besant Autobiography and save \$4.95 towards purchasing the Doctor's own autobiography, now being issued in sections every now and then and oftener.

Arundale and Mrs. Besant's "Pedigree of Man".—The *Canadian Theosophist* has been reprinting Mrs. Besant's small early book, *The Pedigree of Man*. This book has been long out of print, but it appears that the copyright has not yet expired. Mrs. Besant herself refused to reprint it on the ground that her joint monstrosity with C. W. Leadbeater, *Man: Whence, How and Whither*, was to take its place. *The Pedigree of Man* was based on *The Secret Doctrine* and perhaps other instructions of H. P. B., while *Man: Whence, How and Whither* disregards *The Secret Doctrine* and is a compilation of the chimerical visions of its two authors. Now comes George Arundale, P. T. S., and requests *The Canadian Theosophist* to cease reprinting it on the ground of its being an infringement of copyright (*Can. Theos.*, Sept., 1939, p. 210). *The Canadian Theosophist*, faced with what was virtually a threat, has decided to discontinue the reprinting. Here Dr. Arundale again plays the part of the dog in the manger; he will neither reprint it himself nor allow others to do so. It will be remembered that he used the same tactics to thwart the republication in England of H. P. B.'s own edition of *The Secret Doctrine*, aiming thereby to promote the sale of the corrupted Adyar edition with his own self-advertisement in it. If you want to know my opinion of this I might communicate it privately, but I fear it would be unprintable.

A New Snark about Death.—Those who went hunting the Snark, according to Lewis Carroll, had no idea what a Snark was except that it was a Boojum, and what a Boojum was they hadn't the least idea. A chronic habit of theosophists—and there are others too—is to give a name to something and to think that thereby they have explained it. It was long the fashion, and still is in some quarters, to explain (?) everything by attributing it to "vibration", and what was left over was attributed to "rays"; while others fall back on the term "the One Life". Of late the highly respectable physical term "electro-magnetism" is coming in for its share of adoration, rivaling the cosmic rays. We are taught the bizarre theory that the sun isn't hot; it's cold, and whatever comes to us from it is turned into heat when it reaches the earth, thanks to "electro-magnetism". A Point Loma lecturer (quoted in Sept., 1939 *Lucifer*, p. 8) discoursed on death before a crowded house. "Death", said he, "is a habit of nature and like all other habits can be changed." Perhaps, and perhaps not. The speaker solved the problem of the nature of death; he said, "Death is an electro-magnetic phenomenon." The large audience probably went away the happier, for whereas they had not known what causes death, now they thought that the use of this hyphenated word explains the whole matter. My suggestion is that the speaker bring in the popular word "cosmic" to establish it beyond all possible doubt. In Europe today we are threatened with a prodigious manifestation of electro-magnetism, based on the use of guns and TNT.

Adyar Animal Welfare Group.—The Animal Welfare Group at Adyar is reported as making satisfactory progress in administering to the comfort of the animals in the compound, but is still perplexed over the proper theosophical treatment for rats and mosquitoes. My solution of the rat problem would be to catch them alive in traps and set them free in Dr. Arundale's sanctum when he is absorbed in meditation over yoga.

Mutilation of CRITIC in Public Libraries.—I have been informed that certain copies of the *CRITIC* in a large public library have been mutilated by removal of pages. If such cases of expurgation should come under the observation of any library to which the *CRITIC* is sent we shall be pleased to replace them on request.

Clearance Sale

The following slightly used books for 30 cents each, postpaid to any part of the United States (foreign, postage extra). Cash or stamps with order, or C. O. D. No credits. Original Prices in (). Please mention substitutes as but few copies are available.

Adyar Pamphlets; important reprints from *Theosophist*, *Lucifer*, etc., 6 all different for 30 cents (were 12 cts. each); also, miscellaneous theosophical pamphlets, 6 for 30 cents; as they run, no exchanges or correspondence.

Goodnow, Frank J.—Municipal Government (\$3.00).

Given, John L.—Making a Newspaper (writing, printing, etc.) (\$1.50).

Gordon, Helen Van Anderson.—The Illumined Life (\$1.25).

The Gospel of Ramakrishna (\$1.50).

Goss, Dr. C. F.—Husband, Wife & Home (\$1.00).

Gould, Arthur—The Great Within (\$1.00).

Science of Regeneration of Sex Enlightenment (\$1.00).

Goss, A. Rothwell.—The Rose Immortal (\$0.50).

Grant, Miles—Positive Theology (\$1.50).

Grenfell & Hunt—New Sayings of Jesus; Fragments of a Lost Gospel (\$0.50).

Gillette, J. M.—Vocational Education (\$1.00).

Grumbine, J. C. F.—Clairvoyance; Clairaudience; Telepathy; Psychometry; The Spirit World, any two for 30 cts.

Grimwald, Sarah E.—Out of Law into Gospel (\$1.00).

Giddings, Frank H.—Elements of Sociology (\$1.10).

Grove, Daisy E.—Mystery-Teaching of the Bible (theosophical) (\$1.00).

Guthrie, Rev. Kenneth S.—Apollonius of Tyana (\$0.75).

Haanel, Chas. F.—The Master Key (\$1.00).

Haddock, Frank Channing—Business Power (\$3.00).

Power of Will (\$3.00).

Power of Success (\$3.00).

The Culture of Courage (\$3.00).

Kumbha—Highways in Astrology (theosophical) (\$1.25).

Buchanan, Uriel—Ideals and Conduct (\$1.00).

Dorian, E. C. E.—Redemption of the South End (Constr. Church Series) (\$1.00).

Bowering, Sir John (translator)—God and other Poems (\$1.00).

Ribot, Th.—The Diseases of Personality (\$0.75).

Zygonidas, Alessandria—The Problems of Mediumship (\$3.00).

Yogoguanzi—Re-Embodiment or Human Incarnations (\$0.50).

Hanchett, Francis G.—The Song of a Dawning Day (poem) (\$0.75).

Harte, Ethel Bret—Zodiacal Influences from Seed to Flower (theos.) (\$1.25).

Zunsted, M.—Progressive Mentalism (theos.) (\$1.00).

Clarke, Chrichtan—Fields of Faith (\$1.00).

Ammyetis—Insights & Heresies on Evolution of the Soul (\$1.00).

Bozman, Isaiah—A Design for Scholarship (\$1.75).

Hall, G. Stanley—Youth, its Education, Regimen and Hygiene (\$1.50).

Hull, Winfield S.—Nutrition and Dietetics (\$2.00).

Hullaek, Chas.—Luminous Bodies Here and Hereafter (\$1.00).

Harding, E. J.—How to be Happy though Married (\$1.00).

Heindel, Max—Gleanings of a Mystic (\$2.00).

Letters to Students (\$2.00).

Freemasonry and Catholicism (\$1.00).

Henderson, Chas. Richmond—Penal & Reformatory Institutions (\$2.50).

Hess, H. W.—Productive Advertising (\$2.50).

Hill, J. Arthur—Psychical Investigations (\$2.50).

Hinton, C. H.—Scientific Romances, Vol. II (\$1.25).

The Fourth Dimension (\$2.00).

Hollander, Dr. B.—Hypnotism & Suggestion in Daily Life, Education & Medical Practice (\$1.00).

"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.

Books by Paul Brunton

A Search in Secret India, \$3.50. The author's first and, we think, best book; a fascinating account of his quest for yogis in India and what he found.

The Secret Path, \$1.50.

A Search in Secret Egypt, \$3.50.

A Hermit in the Himalayas, \$2.50.

A Message from Arunachala, \$1.75.

A Quest of the Overself, \$3.00.

Discover Yourself, \$2.50.

Indian Philosophy and Modern Culture, \$1.00.

Memoirs of H. P. Blavatsky

Mary K. Neff—Personal Memoirs of H. P. Blavatsky; the latest and most complete history of the life of H. P. B.; a compilation from earlier works and hitherto unpublished documents; \$3.75.

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

Alice L. Cleather—H. P. Blavatsky, a Great Betrayal; paper, \$0.50.

H. P. Blavatsky; Her Life and Work for Humanity; bds., \$1.25.

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

C. J. Ryan—H. P. Blavatsky and the Theosophical Movement; cloth, \$2.50; ppr. \$1.75.

In Memory of H. P. Blavatsky, by Some of Her Pupils; reprint of the original published just after her death; \$2.25.

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 (25/-).

A few Selected Sels of "The Critic"

Inside History of Leadbeater's Liberal Catholic Church and its Raid on the Theosophical Society, 25 issues, 25 cents. (1/3 British).

Corruption of Original Blavatsky Texts by Mrs. Besant and others, 10 issues, 25 cents (1/3).

Falsification of Theosophical History by Mr. Jinarajadasa, 6 issues, 15 cents (9d).

Correspondence on Theosophical Topics with "Our Cynic", J. G., 20 issues, 25 cents (1/3).

Leadbeater Scandals of 1906 and After, 9 issues, 30 cents (1/6). (This will be supplied only to F. T. S. known to us, or who give satisfactory references. Requests from strangers will be refused.)

Theosophy or Neo-Theosophy, articles comparing in parallel columns the words of the Masters and H. P. B. with quotations from Besant, Leadbeater, etc. Proves that Besant and Leadbeater corrupted Theosophy. 45 issues, \$1.00 (5/-).

The Ballards and their "Ascended Masters", 5 issues, 25 cents (1/3).

The Hare Brothers' attack on *The Mahatma Letters* exposed. 14 issues, 40 cents (2/-).

Chronological Sequence of "The Mahatma Letters"

After many years of study Mrs. Margaret Conger, who unquestionably is the best living authority on the history of *The Mahatma Letters to A. P. Sinnett*, and *The Letters of H. P. Blavatsky to A. P. Sinnett*, has prepared an elaborate table of these documents in chronological order, the H. P. B. Letters being sandwiched in at the proper places, and with appropriate Notes telling why. This should be of invaluable aid to students of these Letters and of theosophical history. This is just a note; a review will follow later. Paper, 25 cents (1/3) from the O. E. LIBRARY, U. S., Canadian and British stamps accepted.

Remittances from Great Britain, Ireland 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/-. CRITIC subscription, 2/6. Some British possessions issue postal orders payable in London. Blank Irish postal orders or checks accepted.

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. CRITIC 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 5/-.

A Theosophical Aesop

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

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

Theosophy or Neo-Theosophy?

A set of 45 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. \$1.00 (5/-) from this office.

Genuine Letters of the Masters

Not all purported letters and communications from Masters can be regarded as genuine. The genuine letters have a quality which a careful student with discrimination and a sense of humor will recognize and which distinguishes them from others. A study of the following is the best protection against being misled by imitations and mere psychic productions. All from the O. E. LIBRARY.

The Mahatma Letters to A. P. Sinnett, ed. by A. Trevor Barker, \$7.50. 146 letters. Recognized as the most important theosophical book of this century. Mrs. Conger's Chronological Index to same, 25 cts.

Letters from the Masters of the Wisdom, Vol. I, ed. by C. Jinara-jadasa, \$1.25.

Letters from the Masters of the Wisdom, Vol. II, ed. by C. Jinara-jadasa, \$2.00.

A Master's Letter; The Great Master's Letter; 2 Bombay U. L. T. pamphlets, 6 cents each, more than one, 5 cents each.

THE O. E. LIBRARY CRITIC

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

BY

The O. E. Library League

Vol. XXVI

October, 1939

No. 9

Yearly subscription, United States and Canada, fifty cents; foreign, two shillings sixpence or 62 cents. Single copies, five cents. Blank (unfilled) British postal orders and stamps, Canadian paper money and stamps accepted.

A GREAT CONTRIBUTION TO THEOSOPHICAL HISTORY

Combined Chronology for use with *The Mahatma Letters to A. P. Sinnett* and *The Letters of H. P. Blavatsky to A. P. Sinnett*, arranged by Margaret Conger. 19 pages, Washington, D. C., 1938. 25 cents or one shilling threepence from the O. E. LIBRARY.

The most remarkable piece of theosophical literary work of this century was the publication in 1923 of *The Mahatma Letters to A. P. Sinnett*. Mr. A. Trevor Barker, the editor, had placed at his disposition by Miss Maud Hoffman, literary executrix of Mr. Sinnett, the entire file of letters received by Mr. Sinnett from the Mahatmas K. H. and M., and from H. P. B., Miss Hoffman being directed by his will to use them to the best advantage. There were a few other letters or copies of letters to A. O. Hume, and others coming under the same category.

Mr. Barker decided to arrange the *Mahatma Letters* in groups classified according to their general character, viz., "The Occult World Series"; "Philosophical and Theoretical Teachings"; "Probation and Chelaship"; "The Phoenix Venture and the Condition of India"; "The London Lodge of the Theosophical Society"; "Spiritualism and Phenomena"; "Miscellaneous Letters". For students interested only in special phases of the correspondence this had undoubtedly an advantage. But it also had a very serious drawback. No one could follow without great difficulty the order in which the Letters were written, and taking into consideration H. P. B.'s Letters, which are closely related to the Mahatma Letters, the task was an almost hopeless one. The two series cover a very important period of the history of the Theosophical Society; there are many points which do not come to light until they are read in strictly chronological sequence. Many of the Letters are not fully dated and even in the several sections arranged by Mr. Barker the order is not always chronological, as careful investigation has shown. Many of the Letters, both of the Masters and of H. P. B., had been marked by Mr. Sinnett with the date of receipt, but the most superficial examination shows that these dates are not to be depended on implicitly. Mr. Sinnett, as Editor of *The Pioneer* newspaper, was a very busy man. Obviously he frequently allowed letters to accumulate and then assigned dates of receipt according to his recollection, which was not infallible. It may be said truly that if Mr. Barker had attempted a correction of Mr. Sinnett's dates he would have been literally swamped with additional work and, indeed, could not have made a strictly chronological arrangement without elaborate study of other literature such as *The Theosophist* of that time, as well as outside sources, and thus the publication of the Letters, which was urgently called for by the neo-theosophical digressions of that time, would have been long delayed. We must therefore acquit him of negligence in this respect and feel everlasting gratitude for his work.

The Mahatma Letters the Highest Authority

As they stand the Mahatma Letters constitute the most authoritative source of theosophical information, ranking above all others, yes, even

The Secret Doctrine, for here we have the words of the Mahatmas themselves, the words of the teachers, while all subsequent literature is but the product of pupils, however competent they may have been. Anything conflicting with them set forth by other writers, no matter what their prestige, must be dismissed as an indication of their ignorance or their disposition to set themselves up above the Masters as authorities. And of this we have a plenty. It is therefore easy to see why the publication of *The Mahatma Letters* was resented in certain quarters. When they were not actually ignored the flimsy objection was advanced that their publication constituted a betrayal of confidence, and that they should have been kept to all eternity as secret as the day they were written, barring certain excepted ones which had been placed in circulation by Mr. Sinnett himself. Everybody knows that documents which may be strictly confidential today may cease to be so in time when the need for secrecy no longer exists. State documents are an example of this.

The real reason for this opposition on the part of Mrs. Besant and Mr. Leadbeater was that these two sages were brought face to face with the Mahatmas and their clairvoyant "investigations" and ecclesiastical folderl were condemned from their mouths. This was too much; the Letters must be suppressed, and as this was not possible, they must be condemned. It is stated, I know not on what grounds, that Mrs. Besant was miffed because Mr. Sinnett did not direct the Letters to be turned over to her "for the Adyar Archives". It is safe to say that had this been done they, or most of them, would never have seen the light. It is also known that Miss Hoffman's reward for her part in the publication was being ejected from the R. S. by Mrs. Besant. Gradually, however, the Letters have come to be recognized even at Adyar, with the most ludicrous attempts of some to show that there are no contradictions between them and the teachings of the Besant-Leadbeater literature, one writer even going so far as to assert that *The Mahatma Letters* advocate the Liberal Catholic Church! (Clara Codd, *Theosophy as the Masters See It*.) Some of these Adyarian wiggings are really pathetic, but as this is intended as a review of Mrs. Conger's pamphlet this would carry us too far.

As for *The Letters of H. P. Blavatsky to A. P. Sinnett*, which were published later in a separate volume by Mr. Barker, there was not a little hullabaloo on the part of those who feared that H. P. B.'s very frank way of writing and her not altogether pious or "refined" expressions at times would prejudice people against her.

It became evident to those who were devotedly attached to the study of these two sets of letters that if the Mahatma Letters and the H. P. B. Letters are read in conjunction and in the order in which they were written, new light appears at every corner; apparent contradictions are explained; reasons for the somewhat fervent sentences of H. P. B. become obvious, and the whole presents a luminous and consistent piece of history. And, it may be added, the claim that the Mahatma Letters were forgeries written by H. P. B. herself, as charged by the Brothers Hare (*Who Wrote the Mahatma Letters?*) is confuted by internal evidence.

Mrs. Conger Solves the Difficulty

But who would undertake to make such a composite chronological arrangement, which could be depended on, obviously a task which would require much labor and research? Who would have the time and the patience to hunt up every available bit of evidence which would establish beyond doubt just when a letter was written and when received? I have heard that some attempts have been made in this direction, but they appear to have come to naught. We are therefore indeed fortunate in having the aid of one who had not only the inclination, but also the ability and endless patience for the work. Mrs. Conger, an old-time theosophist, has spent about twelve years in searching for every available piece of evidence and has now presented the theosophical world with her

results. As one of a group of students of *The Mahatma Letters* under Mrs. Conger's guidance I have been witness many times to the care with which her researches were conducted, even in the most out of the way places. Here is no guesswork. Every date has been established by careful and often tedious searching, and if perchance an exact date or sequence could not be fixed with mathematical certainty, this is admitted, and the nearest approximation given, with reasons. It may be said, however, that any errors, if existing at all, are trivial. Now we have a complete combined chronological index to the Mahatma Letters and the H. P. B. Letters to Sinnett which enables these to be studied with far more illumination than if they are taken at haphazard.

The pamphlet is not a large one, only nineteen pages in fact, and a casual inspection would give no idea of the immense amount of labor involved; it is of little interest apart from the Letters themselves, but if so taken it is simply invaluable. I have no hesitation in saying that it is the most important and most accurate piece of theosophical history work which has yet appeared, not intending of course to reflect on more general chronological tables like that given in Jinarajadasa's *Golden Book of the Theosophical Society*. It is intended only for students of the Mahatma Letters, the H. P. B. Letters, and the period covered by these. Students of these Letters, or even the casual readers, have only themselves to blame if they do not acquire a copy and use it constantly. Besides the Index proper there is an interesting preface, a table of explanatory notes and some brief biographical sketches of several important persons mentioned in the Letters.

To illustrate best the scope of the work I quote a few lines from the Index. Here "ML" stands for Mahatma Letters, "BL" for Elavatsky Letters, and, of course, "M." and "K.H." for the two Mahatmas. Note that the true sequence is by no means always that given in the two books.

1881

Book	Page Letter	From	Received	Writer
BL	9 VII	Saharampur, Nov. 2	Allahabad Nov.	H.P.B.
ML	248 XXXVI		" Nov. 4	M.
ML	461 CXXIV	Dehra Dun, Nov. 14	" Nov.	H.P.B.
ML	254 XL		" Nov. 10	M.
BL	12 IX	Meerut, Nov. 14	" Nov.	H.P.B.
BL	364 CXCVIII	(Reply in Dec. <i>Theos.</i>)	" Nov. 15	M.
BL	39 XX	Bombay, Dec. 7	" Dec.	H.P.B.
ML	253 XXXIX	[9]	" Dec. 10+	M.
ML	256 XLI		" Dec. 10+	M.
ML	250 XXXVIII		" Dec. 10	M.
ML	70 XIII		" Dec. late	M.

Finally it may be stated that those ordering the pamphlet from the O. E. LIBRARY may remit in U. S., Canadian or British stamps.

A Queer Idea about Vitamins

I have a great liking for *The Theosophical Movement*, the monthly published by the U. L. T. in Bombay. It is a good fighter for straight Theosophy and doesn't hesitate to say just what it thinks. But I wish that for truth's sake it would attempt to get some notion of what is being done in the world of science and refrain from defending indefensible ideas, which can only tend in the long run to damage the cause of Theosophy.

In the August, 1939, issue (p. 151) is an article which has the following to say about the absorbing topic of vitamins:

"But just what are vitamins, those hypothetical constituents of food, present in some foods, absent from others, modern science does not know. They are not chemical bodies which have been isolated and examined under the microscope, but are known only by the observed effects of the presence or absence of these almost unknown quantities

on the physical organism ingesting this or that food. Whether they ever will be isolated or demonstrated physically, or whether they are—as was suggested in the 'On the Lookout' section of *Theosophy* (Los Angeles) for June 1923—"astral substances especially connected with the various forms of pranic currents" remains to be established."

This is not only all wrong, but unpardonably wrong. A journal which is intended for the edification of its readers many of whom, no doubt, read nothing else, may be pardoned if it endorses some of the bizarre theories dear to theosophists, but it owes it to its readers to keep itself informed as to well-established facts. Most of the better known vitamins have been isolated in crystalline form, and are just as definite chemical substances as the salt in your salt-cellar or the sugar in your sugar bowl. That they are actually the vitamins has been proved beyond doubt by experiments conducted by competently trained scientists. Not only that, the actual chemical composition of most of them has been determined, and some have been produced artificially by known chemical methods which may start from the chemical elements themselves.

Vitamin A, three varieties of vitamin B, nicotinic acid, vitamin C, three varieties of vitamin D, have all been obtained pure in crystalline form; vitamin E, the anti-sterility vitamin, is an oil, but some of its derivatives are crystalline. These facts have been published not only in strictly technical journals but in journals of popular science such as *Science News Letter* and *Nature*. And further information is coming to light all the time.

Just how these vitamins act is a question not yet decided, but that they are definite chemical substances is as well established as the fact that the earth turns on its axis. If there is anything "astral" about them, or connected with "pranic currents", so is there in a dose of epsom salts. To get the matter in a nutshell I recommend the reading of an article in the September, 1938, *Adyar Theosophist* (pp. 492-7), which certainly can be found in Bombay. The writer, E. Lester Smith, is a vitamin specialist and gives a table with some interesting data about vitamins. And yet nearly a year later *The Theosophical Movement* comes out with such assertions!

For the Editor's remarks (p. 155) about the cruelty of hunting and the trapping and killing of animals for purposes of personal adornment I have nothing but praise; it is said in his best fighting style. But when he talks of "polluting the blood stream" (a stock phrase) with serums he shows himself as ignorant on the subject of medical progress as he is of vitamins. Pollution is to be judged by the results, not by calling names, and the beneficial results are too well established in many cases to be push-pushed by persons who will not take the trouble to inform themselves. I have had theosophists who should have known better tell me that the use of arsenical compounds for treating syphilis and of insulin for diabetes were complete failures, whereas they are well-known to be in general and successful use. Yet these are "pollutions of the blood stream" if you will have it so. It is a well-known fact that the mortality from diphtheria has been reduced from 40% to 5% by the use of the diphtheria anti-toxin. I have not the experience of a medical practitioner, but once, when this treatment was new, I saw my own child at the point of death from this disease and in charge of a skeptical doctor who opposed polluting the blood stream, completely revived in short order by the treatment. It was an object lesson which left me with little patience with the anti-serum fanatics.

To take another example, I may quote an official notice of the Hyderabad Government Information Bureau, taken from *The Madras Weekly Mail* of March 16th, 1934, as follows:

"With reference to the criticism in the local press regarding the efficacy of inoculation against plague, it may be of interest to the public to know that out of 2,539 cases of plague admitted to the

Isolation Hospital during the ten years preceding 1,342 Fasli, 2,527 were uninoculated of whom 1,555 or 61 per cent died. During the same period 25,648 uninoculated persons were attacked by plague in the City, and 19,709 or 77 per cent died. On the other hand, out of a total of 201,784 persons inoculated during the same period of ten years only 73 were attacked, of whom 28 died. The mortality among inoculated persons was thus about 1 in 14,000. It would be difficult to imagine a more effective protection against plague than inoculation."

To what extent general and compulsory immunization against certain diseases should be applied when no epidemic threatens is an open question. But it is not to be decided by such an argument as is advanced by *The Theosophical Movement* in the same article (p. 156), which is palpably fallacious. It may be true, as stated, that in Great Britain, with a population of about 46 millions, in thirty-three years 118 children under five died of small-pox in England and Wales, but 291 died of vaccination, but it proves just the opposite. That so small a number died of small-pox, once a terrible plague, was due to the almost universal use of vaccination, while as to the few dying as a result of vaccination—nearly the whole population having been vaccinated—it is sad, to be sure, but accidents may happen even from eating the best of foods. Moral, don't eat.

Of course if you disapprove of meat-eating, whether from hygienic or humanitarian motives, don't eat it. But don't be silly enough to think you are advancing an argument by speaking of "eating corpses". As well object to eating vegetables because they are raised with the use of manure. And don't talk about "our little brothers, the animals", when you do not hesitate to kill a fly or a mosquito or even a mouse or rat which invades your premises, for no reason except that it annoys you.

I sometimes question, on reading the attacks in some theosophical journals on scientific progress, whether that sort of "Theosophy" is not doing more mischief than the rest of it is doing good.

Practical Problems of Youth in America

Address by Richard Heinemann

I believe it would be a serious mistake to try to discuss the youth question without reference to the problems rising out of present social and economic conditions. Youth has to bear far more than its rightful share of the weight of any economic depression. It has to bear this weight without the help of experience, with judgment not yet fully matured, but with emotions stronger, more sensitive and less disciplined than at any other period of life. The impact of present economic conditions on the minds and emotions of young people is the most serious problem the world faces today—a problem that becomes still more important when we realize that in a few short years these young people must take complete charge of the world's affairs.

Not less than half of our thirteen million unemployed in the United States are young people who have never had a job. Not counting students in school or married women, more than forty percent of our whole population between the ages of 16 and 24 are entirely unemployed. Half of these are on relief. Three-fourths of them have no training for any occupation. The health rate among young people is constantly going down; the crime rate is the highest of any age group in the country.

There are millions of these young people out of work. Industry refuses to hire them. Industry takes only experienced people. It takes experience to get a job, but it also takes a job FIRST to get experience. These people grow older and older without getting experience, and forget the things they learned in school, and become less and less capable of filling a job if anyone did hire them. They are crowded out of the competition, and look forward to a future of utter hopelessness, of unwantedness, mental and emotional suffering, or even physical starvation.

The stark figures on unemployment give no idea of the real extent

of this problem. Of those who have jobs, how many have been forced to take just any job, and find themselves tied down to something far below their abilities, with no future betterment to offer, and a salary too small even to support them. Many who went to college with me, four or five years ago, are filling just such jobs—holding on with a grim realism while they wait for something better. If college graduates are in this condition, what about the others? The people trapped in these makeshift jobs are not on any list of unemployed, but they are still not started at anything that can possibly develop into a position with living wages. They are unable to support families, or to look forward with any confidence to a time when they can. Few people realize the extent of this condition, but statistics show that only three percent of those young people who are employed are really happy in their present jobs.

Statistics on the marriage rate show a deficit of almost one million marriages since 1929. Two million people who would ordinarily have been married just couldn't afford it. A survey made at the University of Cincinnati shows that these marriages were not merely postponed, but permanently prevented. Most of these were young people. The largest part of the deficit was in the middle income group—the very poorest people were more willing to get married anyway.

In the skilled professions things are bad now and rapidly getting worse. With the growing concentration of industry and with improved methods and machinery, we may safely predict that within ten years only half as many office workers will be needed as at present—but even now the business colleges are turning out more than can be employed. There are more qualified teachers now than there are jobs for them. In New York City alone there are 3000 lawyers on W.P.A.

Finally we must consider the social conditions under which great numbers of our young people are being raised. In Ohio the present relief appropriation averages only \$2.66 per month per person. Other states have averages just as hopeless. All through the cotton belt, covering some twelve states, the great majority of people are living under conditions which Secretary of Agriculture Wallace describes as "worse than those of the poorest peasants of Europe". They are living and raising families on less than a minimum standard of human endurance. Pellagra (a disease of malnutrition) is prevalent all through the South. Lack of sanitary precautions causes widespread malaria. In many places the people are literally being eaten alive by hookworms. Ernie Pyle, the newspaper columnist, who is a very impartial person, says "Half the rural South is physically sick" and speaks of "pale dead people walking slowly around". Three quarters of a million of these people have been driven off the land, and are wandering around the country eating just anything they can find to fill their stomachs. Many of the young people of this region are unable to reach even the minimum standards of health, and the future promises even less. Southern California's farming region is in almost as bad condition.

This is the situation of American youth today. The question now is: are the conditions permanent or only temporary?

We have 130 million people in America today. Every one of these is needed—as a customer to buy the products of our industries. On the other hand, all of them are not needed to run the machinery. Even in 1929 there were three million available workers that we didn't need at the very peak of production. Since then several million more jobs have been eliminated by better machinery. When all the people aren't working there aren't as many customers, and we don't need to produce as much, so more workers are laid off and we have still less customers. Our population increases by about a million every year, and the number of jobs decreases. We may say that conditions don't promise to get better very fast.

We cannot here discuss any possibility of changing the conditions. Theosophy has no economic program. We may agree that in the name of

human decency such conditions cannot be permitted to endure forever, but whether a change takes five years or five hundred years in coming, Theosophy has in the meantime a very definite responsibility. If the young people of America are unable to live normal lives, or even to look forward to a time this will be possible—then we as Theosophists have the definite responsibility of teaching them how to live under the conditions that they do find.

We have the responsibility of teaching them Theosophy as a way of life—of teaching them to turn their trials into opportunities to build character and self-control. We must teach them not only to endure their pain and suffering, but to welcome it, to enjoy it, and thus to conquer it. We must teach them to love their fellow-man in spite of all injustice. We must give them our fearlessness, our freedom from the pairs of opposites, and our carelessness for the result of any right action.

The greater the trials and burdens and hardships they must face, the greater become our responsibilities as Theosophists. We must carry our message to them, not as an abstract philosophy, but in terms of their own problems and conditions of life. We must speak to them in the words of a language they can understand. And to the extent we fail, or to the extent that we neglect this duty, we ourselves shall be responsible for all the suffering and demoralization and degradation of American youth.

Is Ingratitude One of Their Vices?

It appears from information in *The Canadian Theosophist* and the *Toronto Theosophical News* that Mr. A. E. S. Smythe, General Secretary of the Canadian Section, T. S. (Adyar), Editor of *The Canadian Theosophist* and since 1918 President of the Toronto Lodge, has been relieved of giving his monthly lecture before that Lodge, and has been ousted from its presidency. Whether a president of a lodge can be continued in office indefinitely or has to be retired after serving a specified number of terms is a matter for the Lodge rules. In the present case no such provision seems to exist. I gather from information coming to me that the election was "managed" by a small cabal who were angered at Mr. Smythe for his very proper endorsement of the late visitor from India, Dr. Pandia, for which he was denounced as a "snob and a dictator." Anyone who has heard Mr. Smythe lecture or who has read his articles in *The Canadian Theosophist* will see that it was not his incapacity, but personal resentment on the part of some disgruntled persons who selected this way of manifesting their ingratitude. The Canadian Section is greatly in debt to Mr. Smythe, to whom it owes, more than to any other, its relatively sane theosophical attitude. He has done more than any other to make it what it is today. The possibility faces us, and indeed there is a rumbling from afar to that effect, that efforts will be made to oust him from the editorship of *The Canadian Theosophist* and the General Secretaryship. The internal affairs of the Toronto Lodge are of course its own affair. But *The Canadian Theosophist*, while not the largest, is the sanest Adyar theosophical journal to be found anywhere, and this it owes to its Editor. I have no hesitation in saying that a change in editorship during the present reign of inanity and insanity in the Adyar T. S. would be an international theosophical calamity. If such an event should happen we may confidently expect to witness the Canadian Section running down a steep place into the sea of Lead-beaterism and other superstitions, as has happened to the Hobart Lodge.

Theosophy in St. Louis.—The old St. Louis Lodge, T. S. (Adyar) having separated itself from the bailiwick of Mr. Sidney A. Cook and affiliated itself directly with Adyar, owing, it is reported, to disagreement with the policies of Mr. Cook, an effort is being made to start a new lodge in that city, which will be more subservient to Wheaton.

"Digging Up Old Bones"

Under the above title the October, 1939 *Canadian Theosophist* contains an editorial which, if I understand it, advises against the bringing up of old controversial questions which, so it is assumed, have ceased to be of importance. This in connection with criticisms of James M. Pryse which have appeared in various publications, including the *Canadian Theosophist* itself. It is rather curious to note that while this is applied to the varying attitudes of Mr. Pryse the Editor does not hesitate to dig up the bones of Mrs. Katherine Tingley, and not only to dig them up but to throw them about contemptuously. Whether this is consistent may be left to the reader to judge, but if so distinguished an editor thinks it proper today to express his opinion of Mrs. Tingley, long dead, in no uncertain words, why should not those of us who differ with Mr. Pryse, still alive and erupting, have the same privilege and with equal propriety?

But getting away from personal differences, what apology may be made for the exhuming process to which the Canadian Editor objects? I think it lies partly in this. All writing of history is a digging up of old bones. There is little in the past which could be suppressed without detriment to our understanding of the present, for one cause produces an effect which in turn becomes a cause up to the present time. One cannot fully understand the world as it is today, without knowing what it was yesterday and the year and many years before. And this is equally true of the Theosophical Movement. The Theosophy of today is the offspring of past opinions. It does not do to sit down and accept it without knowing something of how it was formed. The views held by many if not most theosophists today are the opinions of certain persons in the past, and if one is to judge of their value it is needful to go back and ask on what foundation, solid or otherwise, they were originally advanced.

It is an unfortunate failure of human nature that as one advances in years he tends to "remember" things which never happened, or at least to distort the facts even with the best intention to present the whole truth and nothing but the truth. I have seen many cases of this in others as well as in myself. These pseudo-memories are placed in circulation and accepted as gospel truth by the uncritical. They may be matters of great importance or trivial, but they are not the truth; yet they come to be regarded as truth and have their influence, often a serious influence, on what is regarded as bona fide history; they may influence people in their entire outlook.

With regard to the sacred bones of Mr. Pryse, the exhuming of which the Canadian Editor resents, the *Critic* has belimes pointed out conflicts in his statements expressed at different times, and has shown that he is occasionally possessed of a progressive memory, adding features to his later statements which did not occur in earlier presentations and which appear to be later conceptions. It is the duty of the historian to get back to original facts in the interest of truth and to detect and expose any variations which may, possibly quite innocently, have evolved in course of time.

To cite a single instance. It is now commonly accepted in Adyarian circles that when the Masters contemplated starting the modern Theosophical Movement they had difficulty in deciding whether to place the work in the hands of Madame Blavatsky or Annie Besant, and finally decided to start with H. P. B. and to bring in Mrs. Besant later. I have seen this stated in a leading theosophical journal by a prominent Adyar official as actual fact. When one traces this legend to its source one finds it to be wholly without valid foundation, being based on a story handed to Mrs. Besant by some psychic, and which she in no way endorses, but publishes with the comment: "The following account has been sent to me, and I think others will be interested in reading it." There is no statement to the effect that it is true. (*Adyar Theosophist*,

January, 1930, p. 386; *CRITIC*, March, 1930.) This may seem to be a matter of no importance, yet it is, for it assumes a guarantee of the Masters' high opinion of Mrs. Besant and therefore an endorsement of all the departures from the original Theosophy in her later writings and addresses; it involves an endorsement of the Liberal Catholic Church and of World-teacherism with Krishnamurti as Teacher; it is used as a support of the Leadbeater cult.

It is conceded that one may lead a spiritual life with a very limited amount of knowledge of things as they are or have been. Innumerable saints have believed in the flatness of the earth and the story of Noah's Ark and Adam's rib. Some have thought themselves the bride of Jesus or the husband of the Virgin Mary. It is true that it is not so much what one believes as what one does which counts, but one does not have to look far to see that beliefs often influence actions and one's relations to one's fellows. Belief in the inferiority of woman based on religious teachings, for example, naturally led in the treatment of her as such. It would still be so today if one accepted the admonition not to dig up old bones. It is to the digger of bones that we owe our progress in this and in many other ways.

A New Biography of Mrs. Besant

Dr. Arundale announces his intention of publishing next year "a full Biography" of Mrs. Besant (July, 1939 *Theosophist*, p. 304), and has asked every General Secretary "to collect and send to me all available material in the shape of letters, copies of articles which may have appeared in Section journals, and other information of all kinds." The *CRITIC* is not a Section journal, but it has presented in the past a large amount of authentic material which would hardly meet with acceptance for publication in any book issued at Adyar. In fact, it is too much to hope that we shall have an impartial biography and we may look rather for a eulogy, with a huge preface by Dr. Arundale, which will present only half truths and will therefore have little historical value. Nevertheless, I want to contribute my small bit through the *CRITIC*, which the Doctor may use if he wishes.

It will be remembered that it was Mrs. Besant who was largely responsible for forcing the Liberal Catholic Church on the T. S. In this connection the following letter is of interest as showing how she reacted towards those who opposed her. The original letter, handwritten and signed by Mrs. Besant, is before me:

1 Robert Street
Adelphi Terrace
London W. C. 2
July 8, 1921

Dear Dr. Robins,

No member of the E. S. can attack the Liberal Catholic Church & 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 it. This you cannot do within the E. S.

Sincerely yours

ANNIE BESANT

Dr. Arundale and the Gospel of Hatred

The astonishing President of the Adyar Theosophical Society is becoming ever more astounding. After calling on fellow theosophists to broadcast thoughts of love all over the world (Sept. *CRITIC*) he writes a long letter to all theosophical lodges, Dated July 26th, which the amiable but myopic General Secretary of the British Section reprints in the October, 1939 *Theosophical News and Notes* (pp. 5, 6), stating that it "is

so immediately appropriate and so stimulating that it is reprinted in full."

If one delves into the lengthy verbiage of this letter one finds the following, part of which I take the liberty of italicizing, and then which nothing could be clearer:

"The Theosophist has to learn to make a perfect balance between his denunciation of a wrong and of the wrong-doer and his active recognition of what I think Theosophy is the expression—that *every wrong is a right in the becoming as every wrong-doer is a God in the becoming. Right and wrong are very relative terms. And the Theosophist has to learn to be on the side of the wrong and of the wrong-doer even while he fights both ardently. . .*"

"We must hate wrong and the wrong-doer, and we must hate both with an intensity which is in proportion to the intensity of the wrong itself as we then see it. *Through such hatred we grow, at a certain stage of our evolution.*"

What does all this mean? How is it to be fitted into the Christian dictum "Love your enemies" or the statement in the Dhammapada "Hatred is not overcome by hatred; hatred is overcome by love"? One must agree with the Doctor in his concluding paragraph: "Theosophists need to study Theosophy as they have never studied the science before, for urgently do they need its truth in their fighting." But they will not find anything in Theosophy which endorses the ideas above set forth, that wrong is right in the becoming, that theosophists should learn to be on the side of the wrong, or that one grows by hatred. Such conceptions are possible only in the scrambled brain of the present P. T. S., whom, no doubt, many if not most of his readers will take at his word and worship at his foolstool.

At the Periscope

Latest News in Brief.—Complete Index to original *Secret Doctrine* now published; replaces all others.—Weathercock Arundale wants theosophists to hate like hell.—Keep out of the theosophical honeypot, says *Canadian Theosophist*.—Arundale agitating for changing the Three Objects of the T. S.; would accept bedbugs as bed fellows; noble but uncomfortable.—St. Louis Lodge, T. S., seceded from Wheaton; Wheaton would start a rival.—Tempest in Toronto Lodge teapot threatens *Canadian Theosophist*.—Mrs. Besant helping Roosevelt, declares Arundale; she says so.—Arundale would like statue of Mrs. Besant at Adyar, tall as N. Y. statue of Liberty; would radiate magnetism, says he.—Cosmic rays now located in guel beans kept in pocket for good luck; one shilling each.

Seventh Theosophical Fraternization Convention.—I regret that the *CRITIC's* space does not admit of publishing details of the recent Detroit Fraternization Convention. Those interested in the proceedings will find them in the October *Canadian Theosophist*, which can be had for ten cents (coin) from 5 Rockwood Place, Hamilton, Ont., Canada. Especially important was the initiation of an independent youth fraternization movement, and it is interesting to note the absence of references to any particular theosophical society. A complete list of registered attendants is given in which I note a few who are friends of the *CRITIC*, and many more who are not, or who, at least have never given signs of being such.

The One and Only.—I learn from a letter in the October, 1929, *Canadian Theosophist* (p. 256) that *The Canadian Theosophist* is "the sole Theosophical Magazine published in any country that is detached from the influence and control of some self-constituted authority". I had an impression that the *CRITIC* also belongs in that category, but perhaps I am mistaken.

Richard Heinemann's Address.—I give in this issue Richard Heinemann's address before the Youth Section of the recent Fraternization Convention because it presents in a concise form actual conditions which face theosophists as well as others. If theosophists actually believe in the Brotherhood of which they talk so glibly and show so little it behooves them to remember that such talk is mere twaddle unless it results in action, or, at least, in an effort towards action. Brotherhood is not lofty talk about the unity of all life; it is not spinning theories about the Great Plan or the origin of the universe; it is not talking about the "karma" of the downtrodden and suffering; it is not chatting over the cup of afternoon tea. It means getting to work to realize brotherhood in a practical and material sense. If Theosophy is used to make people contented under abominable conditions it deserves to be classed under what Lenin had in mind in his famous dictum: "Religion is the opiate of the people." It is to the credit of the Adyar T. S. that it smokes this need far more than some other theosophical organizations, which seem to be asleep.

Dwight Goddard.—I copy the following from Sept.-Oct., 1939 *Buddhism in England* (p. 67): "The cause of Western Buddhism has suffered a severe loss in the death on July 6th at Thetford, Vermont, U. S. A., of our friend and collaborator, Mr. Dwight Goddard. Born in 1861, he had a brilliant academic career and was trained as an industrial engineer. In 1894 he left business and graduated in the Hartford Theological Seminary. From there he was sent to China to convert the Chinese to the Baptist faith, only to be so impressed with the superiority of the religion he found, over that which he came to teach, that he dramatically announced his conversion to Buddhism, and from that day until his death has worked tirelessly, in the East and West, for the spread of the Dharma. Some twenty years ago he began his intensive Buddhist propaganda from his home in Thetford, and turned out, almost free, a remarkable quantity of books and pamphlets on Buddhism, including a magazine on Zen, which he had studied under the Suzuki in Japan. He will probably be remembered best by *The Buddha's Golden Path*, *Was Jesus influenced by Buddhism?*, and a *Buddhist Bible*, the second edition of which only came out recently. We hope that Alan Watts, who is at present in the U. S. A. [435 East 57th Street, New York City] will be able to make arrangements for these books and others to be kept available for English use. Even without them, however, Buddhist memory will preserve the name of this splendid old gentleman, who worked so hard for so long for the cause he loved, and dedicated all he had of wealth, time and ability to the advancement of Buddhism."

Dr. Arundale Looks Forward.—It has long been the fashion with idle-minded theosophists to speculate on what they were in previous incarnations, and nothing so pleases the utterly insignificant as to be told that they were persons of great importance. Leadbeater was an adept at handing out such information, especially when something was to be gained by it. Much of this has been placed on record in his *Lives of Alcyone* (Krishnamurti), which passes as holy gospel with the faithful. Mary Queen of Scots has always been a favorite and I am told that there are twenty-seven incarnations of Mary living at the present time. There are those who will tell you what you were in past lives at a dollar or so per life, with a liberal discount on quantity orders. Now a new fad has been started by *The Illustrated Weekly of India* which has been getting prominent persons in India to answer the question "What would I do if I lived my life again?" The bait was too tempting for the revered Dr. Arundale, who reprints his reply at T. S. expense in a page-and-a-half of the July, 1939 *Theosophist* (p. 385). His wishes are excellent. He wants to be reborn in a well-to-do family of culture in India, preferably as a Hindu, to be a bachelor, a vegetarian, and a teacher and much more, and best of all, he does not wish to be a speaker. He wishes so much that one fears his wishes cannot all be complied with unless he applies to the Lords of Karma to be placed well up on the waiting list.

Hot off to "The Occult Review".—The CRITIC seldom gets complimentary notices, or any sort of notice, for that matter. The Adyar Library never lists it among the periodicals received, although it gets it regularly. Adynrites are said to read it behind locked doors, lest they be detected and fall into disgrace. The wish was once voiced at a theosophical convention that its Editor might be buried alive face downwards, so that he could scratch and scratch till he got to hell. A very recent note from the president of a London Adyar Lodge, one of many of like tenor, stated that if any more copies of the CRITIC were received at that address they would be burned unopened. Purgation by fire seems a favorite method, even in hot weather, the wastebasket not being potent enough. One good and faithful lady returned it with the request that the Editor throw it into his own cesspool (not into hers?). In fact, the Editor has sometimes wondered if he be the wicked "Scorpio" denounced by C. W. L. in his *Lives of Alayane*. It was therefore heartening to find a very flattering editorial of over a page in the October *Occult Review* (London) with several quotations from the CRITIC, from which it is inferred that the Editor is not as bad as he is painted and that after all, he is filling a very essential role in aiming to purge the T. S. of some of its foibles. The CRITIC wishes in return to express its appreciation of *The Occult Review* and especially to call attention to a newly added section, "News from Here and There", containing short notes somewhat after the style of the CRITIC's "Periscope", some of which should make even the most bilious occultists laugh. *The Occult Review's* Editor does not necessarily endorse ideas expressed in contributed articles, which represent all shades from the sublime to the most piffliferous. I am fed up on the former sort—I read Dr. Arundale assiduously—but I find the latter most instructive as showing how the human mind may work when bitten by the occult bug. But even *The Occult Review* seems to have escaped the beguilements of the Morley-Martin cult, nor has Dr. Arundale as yet overflowed into its pages. *The Occult Review*, now in its 66th volume, expects to reprint occasionally articles appearing in its earlier issues, as there were many in the old Ralph Shirley days which outshine most of the contributions of present-day occultists. The annual subscription (four issues) is six shillings sixpence, to be sent to Rider and Co., 34 Paternoster Row, London, E. C. 4, or which may be placed with the O. E. LIBRARY at \$1.50 (at present).

New, Complete Index to Original "Secret Doctrine".—Students of *The Secret Doctrine*, as written and approved by H. P. B. herself, should have cause for rejoicing that a complete index has now been published. (See advertisement in this CRITIC.) The Index to the original edition was very incomplete and this fact has driven many to prefer the "third and revised edition" of Mrs. Besant and Mr. Mead, which contains about 30,000 changes from the original text, but which has an index which might almost be called a concordance. Thanks are due to the United Lodge of Theosophists for carrying through this laborious work, and also for making the new Index available as a separate volume for those already possessing the photographic reproduction of the original edition. I sincerely hope that the U. L. T. will prepare a complete index to *The Key to Theosophy*, which is badly needed, and supply it to those having their excellent photographic reproduction of the original.

A Glimpse of Piffletism.—Advertisement in *The Occult Review*. I omit address of advertiser so you won't be tempted to try it: "The World's Greatest Luck Bringer; the only genuine (Gael) Bean. If this bean changes colour or crumbles, it is a sure sign that good luck will follow. Dates back to 4,000 B. C. Always carry loose in your pocket or handbag. This bean contains the Cosmic Ray. Beware of imitations. Send stamped envelope and 1s. to—" Cosmic rays have been put to all sorts of purposes, such as cleaning the house and stoking the furnace but carrying them around in the pocket to produce good luck is an advance in applied physics which should not be overlooked by the scientists.

Big Statue of Mrs. Besant Needed at Adyar.—Dr. Arundale would like to have a statue of Mrs. Besant at Adyar as big as the statue of Liberty in New York Harbor. (Sept. *Theosophical Worker*, p. 218). He says it "might form a tremendous Centre of Magnetism for the purification of the world."

Mrs. Besant in the White House.—Dr. Arundale, who holds frequent conversations with Mrs. Besant, says (Sept. *Theosophical Worker*, p. 218) that Mrs. Besant "has been trying in every way to strengthen Mr. Roosevelt and to help him to feel that he must incline the American people to stand strongly for the democratic spirit throughout the world." While sharing the Doctor's sentiments, I think he really ought to write to the President and tell him that Mrs. Besant is backing him up; it might encourage him. He might also write to Senator Borah and tell him about it. We can hardly tell now how much of Roosevelt is Roosevelt and how much is Mrs. Besant.

More about Cancer Cells.—Attention was called in the September *Critic Periscope* to a purported discovery of two Dutch chemists that cancer cells contain substances dextro-rotatory to polarized light, while normal cells contain only levo-rotatory substances of the same class, and reference was made to a speculation of C. W. Leadbeater that this may be the case. The observation of the Dutch chemists was not confirmed by English cancer specialists. Now, however, it appears that Dr. Julius White of the National Cancer Institute has found that glutamic acid, a "building block" of cell proteins, occurs in both dextro—as well as levo-rotatory form in cancer cells, while only the levo-rotatory form is normal. (*Science News Letter*, Sept. 30, 1939, p. 213.) This discovery, if further confirmed, should bring joy to the heart of Mr. Jinarajadasa, who is responsible for the Leadbeater story. Of its scientific significance it is too early to speak.

Degeneration of Higher Education in Germany.—According to *Science News Letter*, July 15, 1939, the American Association of Scientific Workers, Boston Branch, reports: "German universities have lost over half their students in the last five years. The 116,151 students of 1932-33 have decreased to 53,753 in 1937-38, which is 53.7% loss, with greater percentage losses in engineering and the natural sciences. University teaching staffs dropped 15.8% net in size in four years under Hitler, and it seems likely that about 1,500 scientific workers in universities were deprived of their positions for political reasons. The University of Vienna in one year of German occupation lost 48.1% of its teaching staff as contrasted with 6% the preceding year." A count of research publications measured by pages in German chemical, biochemical and physiological journals has fallen off 50% or more, while English and American journals show no change or an increase. Teaching and development of theoretical physics has for all practical purposes been forbidden. "Physics and mathematics journals have lost quality, and in the case of the international abstracting journal *Zentralblatt für Mathematik*, political interference has caused resignations of its American and many other foreign editors. The two leading sociological journals are now published in Paris and New York, and the famous philosophical journal has become a propaganda instrument." These things speak for themselves.

Pilgrims to Adyar.—Says Dr. Arundale (*August Theos. Worker*, p. 189): "As Mussalmans go to Mecca, as Hindus go to Kashi, so should Theosophists add Adyar to their places of pilgrimage." I think so, and suggest that those who journey thither should thereafter wear a special headgear or badge to distinguish them from the common herd of theosophists, as do those Mussalmans who have made the pilgrimage to Mecca.

Clearance Sale

The following slightly used books for 30 cents each, postpaid to any part of the United States (foreign, postage extra). Cash or stamps with order, or C. O. D. No credits. Original Prices in (). Please mention substitutes as but few copies are available.

Adyar Pamphlets; important reprints from *Theosophist*, *Lucifer*, etc., 6 all different for 30 cents (were 12 ets. each); also, miscellaneous theosophical pamphlets, 6 for 30 cents; as they run, no exchanges or correspondence.

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Pride, Robert E.—The Invisible Power (penal) (\$3.00).

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How to Get a Position and How to Keep It, (\$0.50).

Henderson, E. N.—Textbook of Principles of Education (\$1.75).

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Horton, W. T.—The Way of the Soul (mystical poems and drawings) (\$2.25).

Houtteville, L.—The Evolution of the Sciences (\$2.00).

Dr. Sylvanus Stall's famous Self and Sex Series; What a Young Boy Ought to Know; What a Young Girl Ought to Know; What a Young Man Ought to Know; What a Young Woman Ought to Know; What a Young Husband Ought to Know; What a Young Wife Ought to Know; What a Man of Forty-five Ought to Know; What a Woman of Forty-five Ought to Know (were \$1.00 each).

Howard, Dr. W. L.—Confidential Chats with Boys (\$1.00).

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Howard, Geo. E.—Preliminaries of the Revolution (\$2.00).

Howard, John Raymond—Poems of Friendship (comp.) (\$1.50).

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Howells, Wm. D.—A Modern Instance (fiction) (\$1.50).

Landlord at Lion's Head (fiction) (\$1.75).

Hubbard, Elbert—The Man of Sorrows (\$2.00).

Hubbard, Sara A.—Religion of Cheerfulness (\$0.50).

Duty of Being Beautiful (\$0.50).

Huber, Dr. J. H.—Consumption; Relation to Civilization, Prevention & Cure (\$3.00).

Hudson, Thomson Jay—Law of Psychic Phenomena (\$1.50).

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Evolution of the Soul (\$1.50).

Law of Mental Medicine (\$1.50).

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Jacobi, C. G.—Printing (modern art of) (\$2.50).

A Theosophical Calendar for 1940

The best calendar for 1940 that I have seen is "A Calendar of Ancient Wisdom with Modern Echoes", with pithy quotations from many sources for every day of the year. Compiled by Elsie V. Savage. If you master all the wisdom in it you will be a Mahatman or a Mahatwoman. Send 25 cents *direct* to Theosophical University Press, Point Loma, Calif., not to us.

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A new and *complete* Index to the original edition of *The Secret Doctrine* has been prepared under the auspices of the United Lodge of Theosophists. This replaces the defective index of the original edition and applies to the photographic reproduction of H. P. B.'s original, thus obviating the need—so regarded by some—of using the mutilated Besant-Mead "revision" or the new Ariyar edition based on this. This is an event for *Secret Doctrine* students who prefer H. P. B. to Besant-Mead. To be had from the O. E. LIBRARY.

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Dwight Goddard, eminent American Buddhist scholar, has reissued an enlarged edition of his *Buddhist Bible*, a collection of some of the more important Buddhist scriptures. See June, 1938 COTIC. It is a book I am really afraid of, for if I start reading it I forget everything else, even going to bed. \$3.00 from the O. E. LIBRARY.

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THE O. E. LIBRARY CRITIC

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

BY

The O. E. Library League

Vol. XXVI

November, 1939

No. 10

Yearly subscription, United States and Canada, fifty cents; foreign, two shillings sixpence or 62 cents. Single copies, five cents. Blank (unfilled) British postal orders and stamps, Canadian paper money and stamps accepted.

WHERE DOES THE MONEY GO?

Last year the Official Powers of the American Section, T. S. (Adyar) raised the annual sectional dues of lodge members from three dollars to six dollars, and of members-at-large from six dollars to ten dollars, this being in the case of lodge members in addition to lodge dues. This was done without any general consent or vote of the members so taxed, unless a perfunctory vote of delegates to the annual convention can be so-called, such convention votes, as is well-known, being obtainable for any measure the President or Board of Directors choose to recommend. They are adopted under the influences of the moment and rushed through without mature consideration. It is a matter of course that those members who travel long distances to attend a convention are better fixed financially than the rank and file of those who perforce stay at home, while delegates are usually given *corte blanche* to vote as they wish, and proxies, if anyone troubles about them, fall into the hands of those who are likely to vote as they are swayed by Directorial or Presidential oratory. The average member is given no chance whatever to express his considered opinion except in a letter of endorsement or remonstrance after an accomplished fact. As a member of this Section I think I may express my views through the CRITIC, which would hardly be granted publicity through the Sectional organ.

Except for the vaguest sort of explanation no cogent reason was given for doubling the annual dues and abstracting that amount from lodge members, most of whom had already a hard enough time to meet legitimate lodge expenses. There is, to be sure, not a little hurrahing for the Head Center at Wheaton, known as "OLCOTT", which it is desired to make a sort of American Adyar from which "magnetism", or "force", or the "Masters' blessings", or whatever Mr. Cook or Dr. Arundale choose to call it, may be "radiated" over the land, and which will bear witness before the visiting public to the power and dignity of the American Section with its 3,600 members. There appears to be a tendency to centralization which, in my estimation, is just the wrong policy. The talk about radiations relayed from Shamballa or Adyar, or direct, is pure hokum. Theosophy is not disseminated by invisible radiations, but by the work which lodges are doing on the spot, and anything detracting from the power of the lodges to fulfill that function is an erroneous policy. Beautiful groves and flower beds and lily ponds and deposits of sand from Mrs. Besant's cremation spot, with an appropriate dedicatory tablet, may be well enough for those who can travel thither to see them, but for others they mean nothing whatever. Special de luxe Pullman cars to carry visiting officials and invited guests over the country at members' expense is little short of a scandal. The Head Center requires suitable offices for efficiently and economically conducting business and perhaps a hall for conventions, nothing more. Spacious grounds with rose and tulip beds and "Besant groves" are but a tax on the member-

ship, and cost for upkeep even if donated. And yet there are official lecturers who go about reviling poverty-stricken lodges for the paucity of their adornments while the means to acquire them are being sucked from them for the purpose of maintaining a distant show spot which not one in a hundred will ever see.

Whether or not the increase in dues was justifiable in the pursuit of an efficient and economical administration without frills I think members have a right to know just what use is being made of the funds—not vague and sentimental statements which show little, but actual statements in dollars and cents as to expenditures.

Several sections publish annually detailed audited accounts of expenditure; the British and Australian Sections publish annual certified statements which leave nothing to be desired; the members of these sections can know to a penny, if they care to read them, what disposition is made of the funds which they contribute. Probably some of the other sections do the same. And that is as it should be. And if members of the American Section were not befooled by Wheatonian oratory they would demand the same.

Does the American Section follow this excellent and businesslike plan? It does not. It is true that an occasional "balance sheet" is vouchsafed to members when Mr. Cook gets ready to publish it, which is usually months late. But this gives no detail whatever and means nothing to anyone wishing to know for what purposes the funds are used. A balance sheet for June 30, 1938 appears in *The American Theosophist* of April, 1939, and even this conveys no information of value; it does not answer the question "Where does the money go?" In his annual Convention address of last July Mr. Cook made some very general statements about receipts and expenditures (Aug. *Amer. Theos.*, p. 169) and said "A financial audit and report will be published later in the *American Theosophist*." So far, and this is November, no such report has been published. Mr. Cook, who is doubtless a good business manager, and whom I would not suspect for one moment of anything irregular, made a fine address, but as far as enlightening the membership as to what he is doing with the funds received, nothing but vague generalities which leave room for all sorts of speculation.

Possibly this is satisfying to those who, in their sublime faith in the Brother in Charge, care to look no further and who blindly follow and hand out the shekels and ask no questions. But more should be demanded than honesty in the administration of funds. Sensible people want to know just where they go. They want to know whether they are being conservatively expended for Theosophy, or whether there is not a leakage small or large, for needless trivialities or follies. A glaring illustration of the latter was the act of Dr. Arundale in erecting a huge neon sign with the seal of the T. S. on top of one of the buildings at Adyar, and keeping it going night and day like the glaring advertisement of a Broadway theater or a liquor shop, and which serves less purpose, as it tends only to attract bugs (July, 1935 *Theosophical Worker*, p. 142). That is not the American Section, but who knows what might happen if no accounting of expenditures is made?

Further, one finds occasionally at the end of the *American Theosophist* (e. g., November) statements as to the amounts of several special funds, such as "American Theosophical Fund", "Building Fund", "Refugee Fund", "Adyar Art Project", "Olcott Gateway Fund", and others, which are special donations. Here we find the amounts received, but never so much as a word as to whether such funds are being expended for the purposes for which they were donated. These amounts are purely voluntary. Anyone wishing, for example, to give a memorial tree or a fancy gateway at Olcott, is at liberty to donate. But such persons are entitled to know, and should insist on knowing, if the money is being held in reserve or is being used for the designated purpose.

In short, what some of us want is not just talkie-talkie from Mr. Cook, but a businesslike presentation of where our money goes, and just how much in each case, properly certified by an authorized accountant. Concealment is a temptation to spending money on projects which are visionary or needless, even with the best motives. Unless Mr. Cook is willing to comply with this reasonable request in the form of a clear annual statement of receipts and expenditures in businesslike form, properly audited—and he seems to be unwilling, for it has been urged before—I think he should be replaced at the next election by someone who will comply with it. A single page or two once a year in the official journal, now devoted to Arundalian loquacity, would fill the bill. Unless members are kept informed as to where their money goes they would not be unwise in keeping it for home consumption.

Changing the T. S. "Objects"

From time to time suggestions and efforts have been made to revise the stated "Three Objects" of the Theosophical Society (Adyar). It is needless to refer to these further than to say that they have been mainly directed toward the First Object, and have aimed to extend the idea of a Universal Brotherhood of Humanity to cover all things living and even dead. Some of these have been quite entertaining. One person would have widened this to cover not only spinach and turnips, but even atoms and electrons. Now Dr. Arundale, the Ever Restless, comes forward with some suggestions in the September, 1939 *Theosophist* (p. 501), which are based on the view that what was good enough for the Founders and presumably for the Masters, is not good enough for the Theosophical Society of today, which he regards as something which should be ever growing and widening in scope and aims, a view not wholly without merit.

For comparison I give the present Objects as officially stated in parallel with the forms as Dr. Arundale would write them. Of course he has not the power to make these changes and submits them for the consideration and comment of members.

As they stand at present.

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

Second—To encourage the study of Comparative Religion, Philosophy and Science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

First Object. It may be noted in passing that the Adyar Society makes the modest claim of being "a nucleus of the Universal Brotherhood of Humanity", while certain other theosophical societies, far smaller, claim to be "the nucleus of a Universal Brotherhood of Humanity". Take your choice. To my mind the pretense of being *the* nucleus, while ignoring or even actually condemning other nuclei, is somewhat amusing, especially as they are almost vanishingly small. There are various societies with no theosophical pretensions whatever which are actively working for Universal Brotherhood, and the claim to be *the* nucleus is little more than overgrown conceit not warranted by their actions or the results.

On the other hand it is to be noted that the Adyar Society, while pretending to believe in the Universal Brotherhood of Humanity, refuses to take the least notice of other and fellow theosophists with the same aims.

As suggested by Dr. Arundale.

First—To form a nucleus of the Universal Brotherhood of Life without distinction of kingdom of nature, race, creed, sex, caste or colour.

Second—To encourage a comparative study of world conditions and of the forces at work in them, especially religion, philosophy, science, the arts, politics and social life.

Third—To encourage the study of the unrecognized laws of nature and the hidden powers in man.

It apparently wants to take all the credit to itself, which it most certainly does not deserve. At present, as exemplified in practice with a few honorable exceptions, the First Object should read: "To form a nucleus of the Universal Brotherhood of Humanity (theosophists of other societies or of none always excepted)" This cannot be honestly denied, as even a superficial reading of the abundant literature of the Adyar Society, and especially of the voluminous pronouncements of Dr. Arundale, conclusively proves.

It would seem, then, that until substantial progress is made in realizing the ideal of a universal Brotherhood of Humanity including other theosophists in example as well as in precept, a further extension is not called for and would savor only of hypocrisy. The current theosophical idea that everything, even the atoms, is alive, is well-known. The famous Bishop Leadbeater used to hold conversations with rocks and listen to their protests when picnic rubbish and discarded newspapers were left lying about in their vicinity, while Mrs. Besant somewhere tells how she trained herself to feel like a stone feels! And another eminent lady has written a whole book on *The Consciousness of the Atom*. But whether or not we elect to believe this unprovable hypothesis the ideal of a universal brotherhood of all life is one fitted only for some impossible millenium when the lion and the lamb shall lie down together with the lamb outside the lion. An object for a sane society must be one which is realizable. In the world as it is and as it is likely to be no matter what man may do, there is inevitable conflict of life with life. Eating, destroying, is not compatible with Brotherhood if the word means anything at all. Granted, as I do, that there is perfectly needless suffering inflicted on the animal kingdom in the pursuit of sport or personal adornment, is there a theosophist outside the walls of a lunatic asylum who would advocate showing brotherhood to syphilitic spirachetes, tubercle bacilli, streptococci, to say nothing of malignant mosquitos and other insect pests which infect us with disease or destroy the crops needed for us to live? We do not show brotherhood to any pestiferous living thing by destroying it, and if we do show it brotherhood by preserving it we are emphatically not showing brotherhood towards our fellow humans who have to suffer thereby.

Consequently I must regard Dr. Arundale's suggestion as fantastic and impossible of full realization under any circumstances and as tending to make the Theosophical Society ridiculous. It has enough to carry without adding this extra burden. If it is proposed to make acceptance of this sort of brotherhood a condition of membership it will soon become an association of cranks. It has little margin enough to spare already.

Second Object. Here I agree with Dr. Arundale's proposal, which does much to atone for the impracticability of his first. I am not criticizing those theosophical groups which claim for themselves no more than being schools for the study of theosophical abstrusities, just as there are those which study geology or botany. But any society which places Brotherhood at the head of its list of Objects should concern itself with ways by which practical Brotherhood can be realized, that is to say, the betterment of society in every respect. Much mischief is done by exaggerated notions about karma, including the fallacy that because all misdeeds ultimately lead to suffering, therefore all suffering is due to past misdeeds. We see whole groups or societies committed to this misconception, trying to convince themselves that a child suffering from malnutrition or an infectious disease does so because he was naughty in a past life and is now suffering for it, whereas it is due, not to his own naughtiness but to the naughtiness, or the indifference, which is the same thing, of others at the present time. The intellectual gyrations of those who hold that all suffering is a just punishment and who yet try to find some excuse for interfering with a law which they claim is being administered by Higher Powers, by aiding the sufferer, are truly won-

derful. The only logical alternatives are either to maintain that the sufferer is getting what he deserves and therefore to let him suffer or, to modify their notions about karma. Those who hold the former may be regarded as cruel, but they are logical, and there are such. The practical results of such a philosophy are obvious, and I have seen them.

Without going into details I quote a single statement of Dr. Arundale referring to a theosophist's duty towards politics. He says (p. 504):

"You will note that this Object is changed rather more radically. People have the peculiar aberration that a Theosophist ought not to touch politics. It would be far better that he touched politics than religion, philosophy or science. I do not say that religion can take care of itself, but science and philosophy can almost take care of themselves. More important than to have books on *Where Theosophy and Science Meet* would be to have a vital treatise on *Where Theosophy Meets Politics*. While we talk much about Theosophy in religion and Theosophy in science, we do not talk nearly enough about Theosophy in politics"

To which I pronounce my best "Amen". Whatever the conditions were when the Second Object was written, and which may have required limitation of the Society's activities at the time, I have no hesitation in saying that while the actual wording of the Second Object might be changed so as to admit of the Doctor's proposals, or perhaps making them a Fourth Object—there is nothing sacred about the number Three—it is something which is urgently called for under present world conditions. Consequently it meets with my unqualified approval. Theosophists must be doers as well as talkers, and the present tendency is all the other way. Dr. Arundale's work in this direction is invaluable and distinguishes the Adyar Society from all others. I am glad to express my admiration for his attitude in this regard, much as I regret his activities in some other directions. Our Point Loma friends might remember that Katherine Tingley was far more of a philanthropist than of a technical theosophist.

Third Object. Dr. Arundale's modification does not seem to be an important one. One wonders why he did not change this to "hidden powers in all life without distinction of kingdom of nature." Here at least would be a broad and not altogether impossible scientific objective, which might include a rational and impartial examination of Mr. Leadbeater's "sermons in stones" alluded to above and other clairvoyant fulderol, including Geoffrey Hodson's gnomes with decayed teeth, aged fairies hobbling about with walking sticks, and younger ones wearing butterflies' wings and ballet costumes adopted from the modern stage.

As a possible *Fourth Object* it has been suggested facetiously, in imitation of the Westminster Catechism, "To glorify George Arundale and to enjoy him forever." But that seems to be already operative without direct expression.

Theosophy and Totalitarianism

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

— *Idyll of the White Lotus*

A long-time theosophical friend in a foreign land recently wrote to me that he had become a convert to totalitarianism, which he now regards as the only true philosophy, and therefore, would I please stop sending the *CRITIC* to him.

Is totalitarianism compatible with Theosophy? Doubtless it is, if by Theosophy we mean a collection of theories about the origin and development of the physical universe, amply sauced and spiced with clairvoyant observations, invisible helpers, thought-forms and the like, boxed and labeled by some "leader" who is supposed to do all the thinking while the rest but follow blindly. But when it comes to the theory of the spiritual

evolution of man the aspect is decidedly different.

As everybody knows, the totalitarian view is that man exists for the state and must conform to whatever those who sit at the top direct. Should he be unwilling to do this he is a pest which must be suppressed in one way or another. In this we find an almost exact parallel in the higher animal organisms. Here the individual cells have almost or wholly lost their independence. They exist, not for themselves, but for the whole organism; they have to fill automatically a role imposed on them, and are largely controlled by nervous impulses sent from the nerve centers, while in the most evolved it is the brain, or the consciousness centered therein, for which they live. If they try any sort of independence there results disease. A cancer cell, for example, considered by itself, is a very respectable cell, but it refuses to cooperate, starts out on its own account and plays havoc which can be obviated only by eliminating it. One might say that the animal is a picture of the totalitarian state, and that from a purely materialistic standpoint this is but an extension of a universal tendency in animal evolution. How far does Theosophy, rightly understood, agree with this?

Opposed to this is the view that the state exists for the benefit of the individuals composing it, who should have the utmost freedom compatible with the equal rights of others; all of which is familiar and well expressed in our own Declaration of Independence, and does not call for further elucidation. That is the democratic ideal. How far does Theosophy agree with this?

Of course the framers of the Declaration of Independence, the author of *The Rights of Man* and others sharing the same views, simply thought about the right to enjoy life, liberty and the pursuit of happiness. Probably none of them thought of man, the inner man, as a continually evolving being, evolving through the ages of repeated lives in the physical body. Their conception was therefore rather materialistic. It is to Theosophy, or to whatever philosophies by another name it owes its existence, that we owe the conception of the evolution of the spiritual man, a process which is aptly described in the statement that "The soul of man is immortal, and its future is the future of a thing whose growth and splendor have no limit"—one of the "Three Truths" of which the quotation heading this article is another.

How is that growth to be accomplished? Certainly it is not to be effected where there is no choice, where the individual is compelled to think and act as is dictated to him from without; it is not automatic; it means free will and the opportunity of exercising that will. Those who are living under absolute control from without may perhaps, if permitted, acquire more and more knowledge, but they cannot acquire character, for the will becomes paralyzed when not allowed to act. It is only in the freedom to think as one will, to act as one will, with due limitations because of the similar rights of others, that the mind can develop. And that means that the state exists for the individuals, not the individuals for the state. In this the evolution of man bids adieu to the purely material and biological trend of evolution. The animal cell in fulfilling its role in the organism has forfeited the opportunity of advancement; it does just what it is told to do by the head centers, even to the point of becoming a dead cell, like those of the hair or the epidermis.

It is here, then, that the theosophical view and the totalitarian view part company. It may be very pleasant for those who have managed to get themselves into the top rank to suppress those who do not do exactly what they wish; it may be excellent physiology, but it is poor evolution.

It is good Theosophy, therefore, to hold that it is better to proceed by trial and error than to accept without question the dictation of another. This has been very concisely stated in *The Secret Doctrine* (orig., Vol. I, p. 17):

"The pivotal doctrine of the Esoteric philosophy admits no privi-

leges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations."

Better your own thought, worked out by your own efforts, even if erroneous, than the thought of another, however right it may be, which is simply accepted without effort. In the latter case there is no growth; in the former, no matter whether right or wrong, the effort to work it out gives strength which will ultimately enable you to discover your mistakes. "Insist on yourself, never imitate" says Emerson in his essay on "Self-reliance", which has more real Theosophy in it than in many a whole book bearing the title. When you do that you will grow, will discover your mistakes in time. But if you are content to accept what some leader tells you, good as it may be, never analyzing, never criticizing, but merely swallowing, you will never get further in evolution than just the point where you are now. Theosophy is plagued with a pest of "leaders", desirous of impressing their views on the followers, desirous of being "followed" in fact, and caring but little whether they are leading their pupils upwards or just pinning them down to their own ideas. The curse of the Theosophical Movement is the "Esoteric Sections", or call them what you will. Perhaps there are exceptions, but it is the rule to discourage independent thought. As an example see the letter of Mrs. Besant to an E. S. member published in the October *CATIC*. If I were unfortunate enough to have to head such a section or group I would insist that my hearers pick every possible flaw they could think of in what I fed out to them, and I would promptly put every devout and unquestioning follower at the foot of the class. But don't misunderstand. It is the duty of esoteric teachers to counsel, not to enforce their views. Those pupils who are content with the latter would be as well occupied driving a milk wagon or standing behind a millinery counter.

So I think that Theosophy and totalitarianism are wholly incompatible, a fact which the dictators have already discovered.

Practical Brotherhood

Editor's Note.—In connection with the discussion of Dr. Arundale's proposed modification of the Second Object of the Theosophical Society (Adyar) I quote from the opening address at the recent Paris Theosophical Congress of Mr. J. Kruisheer, General Secretary of the Netherlands Section of the Adyar T. S. It is needless to comment here on an attitude for which the *CATIC* has so long stood further than to repeat that recognition of the practical aspect of Brotherhood is not enough. It must be lived in action. Those who concede it without building it into their actions are karmically more responsible than those who are utterly ignorant. Mr. Kruisheer's address is an encouraging sign for the future of the Adyar T. S. I owe the quotation to November *Theosophical News and Notes* (p. 15).

Practical Brotherhood

In order that the Society may become the moral force in the world which it no doubt is intended to be, the brotherhood it proclaims must be actually lived. Up till now most of us have been mainly attracted to Theosophy by its wonderful teachings. We have won some insight into the building of the Cosmos and man's constitution. We have seen a glimpse of the path to perfection; we have had the inestimable privilege of learning about the existence of the Masters of Wisdom, the Elder Brethren.

Yet, for the majority of us all, these splendid gifts have been received in a more or less mental way. As the result of circumstances caused by this mental attitude, it has become urgently necessary that this purely intellectual individuality should be completed by the principle of living brotherly, by living more in the Buddhist principle.

Knowledge alone, even of the most accurate system, is of very little use and certainly will not be able to change the face of the world by itself. It must be practically applied. Since all evolution here begins from below, from the physical plane, it is obvious that, in order to fix a certain mentally gained step into an actual virtue, capacity or power, it must be put into activity—be applied in the physical plane world, must show itself in deeds.

A new world is to be born; a new civilization together with a new kind of humanity. He who looks around can observe the signs of this re-awakening on all sides and even amidst the noise and turmoil of today's shocks and struggles. These are the throes of the coming civilization. There are enormously great changes going on, and we, as students of the Divine Wisdom called Theosophy, must take part therein, leading whenever possible in the direction of brotherhood, and at any rate fully aware of our responsibilities.

The Other Fellow First

Badly as the CRITIC needs financial support, it is constantly tempted to use the small space available for stating its troubles for standing up for the other fellow. This time it is that invaluable exponent and defender of real Theosophy, *The Canadian Theosophist*, which is under attack by a group of Canadian P. T. S. who, since no other reason is apparent, seem to be influenced by animosity towards its Editor, Mr. A. E. S. Smythe, and perhaps, though I hope not, by personal ambitions. They would fire Mr. Smythe, cut down the size of the magazine and use the money saved (if any) for itinerant lecturers—perhaps themselves. The sanity of Theosophy in Canada, our next door neighbor, is dependent on the magazine continuing as it is—same editor, same policy. You can do your bit to help by subscribing. A paper dollar (not a check) sent to its office, 5 Rockwood Place, Hamilton, Ont., Canada, will bring it to you for a year, or to save yourself trouble you may send the money to this office.

Another Opportunity for Westbrook Pegler

The next time Westbrook Pegler, well-known columnist, visits Los Angeles, there is another opportunity waiting for him. Pegler has recently been investigating the I AM Ballards and Dr. Robinson's "Psychiana" and from his accounts, as given in his column in the *Washington Post* of October 25th and November 15th it appears that these gentlemen, whatever may be said of their teachings, have managed to make them extraordinarily well-paying. Dr. Robinson holds forth in a small town in Idaho, and seems to have made a fortune out of his claim to have talked with God—a claim which, or near to it, has been made by many another, including Mrs. Besant and Mr. Leadbeater. I had never heard of Dr. Robinson, probably because he had never heard of me, but I have on various occasions paid my disrespects to the Ballard Trinity, Ballard, his better two-thirds, Mrs. Ballard, and the Bellowing Boy, while the exposures of Dr. Gerald B. Bryan leave little to be desired. I can't keep harping on the Ballards forever. Their later stories, ever new but ever the same in character, are but a small addition to the torrents of rubbish they have been pouring out on the credulous. They travel in several cars, says Pegler. Why not? Didn't Dr. Arundale on his last visit travel in a private Pullman? Jesus rode into Jerusalem on an ass, but that's old fashioned; today it is the asses which ride in de-luxe cars and Pullmans. The Ballard outfit requires space; there are the three Ballards, a big harp and trunks for Mrs. Ballard's display robes. Perhaps the followers do gather and curse the unbelievers; I don't know, but it will hurt none but themselves.

What I am anxious to have Mr. Pegler look into is the "Mentalphysics" concern in Los Angeles, started by one Edwin J. Dingle, who claims in his

advertisements to be a world-wide and internationally famous traveler—a claim which, you may remember, was made by one Baird T. Spalding, who had never been outside the United States. And let us not overlook Dingle being a "F. R. G. S.", short for Fellow of the Royal Geographical Society, a distinguished honor which any Tom, Dick or Maria can acquire by paying the membership fee and no questions asked. There are learned societies like the British Royal Society, and the American National Academy of Sciences which are strictly bodies of learned men, to which none but distinguished scientists are eligible, who have a hard enough time to get elected even at that. But there are others, like the American Society for the Advancement of Science and the National Geographic Society which accept anybody interested, but which certainly would not approve of membership being used as a means of self-advertising.

Perhaps Mr. Dingle has traveled all over China, has lived in Tibet and has been accorded priceless and hitherto unrevealed knowledge whereby any human tomtit can become healthy, wealthy and wise, yes, a genius, by applying what Mr. Dingle has advertised as "The Secret that Cannot be Told", but which, we afterwards learn, can be told upon receipt of five dollars payable in advance, and a continuous flow of two dollars a month thereafter. But we have no evidence whatever of the truth of these statements—except the five dollars matter; that much is sure.

Mr. Dingle, or rather his mentalphysic concern, advertises a free booklet called *The Art of Living*, containing his autograph, which I took the trouble to send for. It is well worth a postcard or even a three cent stamp; it just beats the devil in its exorbitant promises. Why be a miserable human rat when you can be a god for \$5.00 plus? I am not denying Mr. Dingle's claims—perhaps he is an Avatar, or an incarnation of Jesus Christ or even God himself. But while it will be remembered that Jesus said: "Come unto me all ye that labor and are heavy laden, and I will give you rest", he neglected to say: "Bring your five dollars along", an addition which Mr. Dingle prudently does not forget. In fact, you may read his eighteen page pamphlet, a collection of the most astounding promises I have ever seen, without finding one word as to how to attain, except sending your five dollars, upon which he will supply you with various documents which you may return in a month and get your money back. If however the papers grip you and you feel godhood sprouting within you, you are to pay two dollars a month and get more papers which will not only initiate you but set you at the top of humanity in any one of seventeen specified respects, or perhaps all of them, including secret aims which you do not have to reveal.

I take it from the picture of the headquarters building in Los Angeles that the Dingleites must be very numerous and the shekels abundant, for it is almost as big as Saint Peters in Rome. There is an assembly hall, a picture of which in operation shows a large number of people, mostly women, sitting on the floor and watching a man—presumably the Dingle—clad in a white nightgown and extending his arms, telling the untellable secret. These ladies are holding their hands palms upward after the Ballard fashion, which may or may not be a prerequisite for receiving the eternal truth.

Unlike Ballard, Dingle does not travel about, has no collection of I AM'S or saints and depends on advertising, even as far as Washington, telling you that you are hypnotized and that he will dehypnotize you. His free pamphlet contains his picture, and in regard to this I have often wondered why persons presenting all sorts of nostrums, medical, astrological, mental, think to add conviction to persuasion by showing what they look like. In this case it does not inspire confidence.

The notorious Brother XII, perhaps the most astute occult swindler who has appeared in our time, if we except C. W. Leadbeater, was shrewd enough to bait his hook with genuine teachings as from *Light on the Path*, and so contrived to lead away even some of the elect.

Not so the Dingle. He starts out with deluging you with material tending to develop an inferiorly complex which he alone can cure, backed up by unsubstantiated claims to being a really big bug scientifically. His magic word is "Tibet", which is becoming outworn. He should form a partnership with OM Cherenzi Lind, who can talk more and say less than any other of the Tibetan variety unless it be Mrs. Bailey's "Tibetan", who even outdoes Dr. Arundale in his prolixity. May our friends be spared being bitten by any of them, and seek the truth within themselves, aided only by those great Masters whom the world has always recognized.

At the Periscope

Latest News in Brief.—Liner "Queen Mary" safe and sound despite dire aspects of planets at launching.—You may attend coming Adyar Convention in astral body, but first pay your dollar as "absentee delegate".—Voice of the Silence heard in Toronto Lodge through astral loud speaker.—Pooh-Pooh Pryse elevates proboscis over Crump's theory of missing *Secret Doctrine* volumes; puts on his hat and walks off in disdain.—Loud talkies next Adyar make so much noise that residents can't hear Dr. Arundale talk.—Barn door poster campaign for Theosophy being started by Arundale; if you have a barn door you are invited to help.—New book on Krishnamurti; a plain unvarnished tale, with Busant *et al.* the unvarnished.

Theosophical Youth Fraternization Movement.—Persons, old or young, who are interested in the Theosophical Youth Fraternization Movement, inaugurated by the Theosophical Fraternization Convention, should write to Mr. Albert Enisley, c/o Toronto Theosophical Society, 52 Isabella Street, Toronto, Ont., Canada.

SOS from "Buddhism in England".—I am deeply distressed to learn from the latest issue of that splendid bi-monthly journal, *Buddhism in England*, that it is experiencing financial difficulty and has had to reduce its size for the time being. It appeals to its friends for assistance. It says: "Our position is precarious, yet you will agree that we must try to keep the lamps of tested truths alight. But lamps cannot burn without oil." As a chronic sufferer from financial malnutrition the CARIC knows what this means and appeals to its Buddhist friends to aid *Buddhism in England* with at least a subscription. The articles by the famous Madame Alexandra David-Neel alone are worth the price. The American subscription is \$2.00 a year (or more if you wish) and if sent to this office will be forwarded without deduction for commission. The British subscription is 7/6 to be sent to 37 South Eaton Place, London, S. W. 1.

The Missing Volumes of "The Secret Doctrine".—In the November, 1939 *Canadian Theosophist* are two articles dealing with Mr. Crump's supposed communications from H. P. B. on the missing volumes of *The Secret Doctrine*. Cecil Williams (p. 282) discusses the matter at some length and concludes that Mr. Crump's "communications" through a student are not conclusive proof. Mr. James M. Pryse (p. 279), in his characteristic pooh-pooh style, turns up his nose and walks away, after making a statement virtually charging H. P. B. with being a liar, to say nothing of the two Keightleys. He says: "the progressive versions of the fairy tales have become so foolish that any further discussion of them is unnecessary." It would be a cause for regret if Mr. Pryse should drop the subject, for as a psychological study, as an exhibit of fixed determination to ignore evidence and set himself up as supreme authority his writings are unsurpassed. They are as exhilarating as a schooner of bock-beer and arouse the impulse to lutt back. This issue of *The Canadian Theosophist* can be had for 10 cents (coin) from 5 Rockwood Place, Hamilton, Ont., Canada. A paper dollar will bring it to you for a year, and you won't regret it.

Liner "Queen Mary" and Astrological Predictions.—In the October, 1934 *Canadian Theosophist* (p. 234) is an article by Robert A. Hughes, a well-known astrologer of the theosophical persuasion, predicting a dire fate within five years for the liner "Queen Mary", because it "was launched at Clydesbank (Glasgow) Scotland, on September 26th, 1934, at fifty-two minutes past one in the afternoon." At that hour the aspects of the planets were terrifically malefic, enough to annihilate anybody and anything concerned with that moment. Omitting these, which anybody with an ephemeris can look up, this is in part what he says: "If ever a ship was 'ill-starred' or born under 'brooding' stars that ship is the Queen Mary! The opposition to Mars from Saturn indicates that much of the financial loss entailed by this vessel will be connected with the disaster that faces it. Though endowed with the latest developments of nautical science, such as a one million dollar gyro-stabilizer, its machinery will continually give trouble. The nature of the disaster this ship is bound to meet will be that of a sudden catastrophe upon the high seas . . ." There will be "an incredibly large loss of life through accident, obstructions, explosions and fire" and "this disaster will carry perhaps thousands to a watery grave. The sinister aspects influencing the birth of this monster of the seas become complete and operative in nearly five years when it may face its unhappy destiny." All of the aspects "presage sudden and terrible disaster as outlined in the launching chart." "The drama in which this ship of evil omen will play may be one of horror to the world and a blow to human genius." All of which is just astrological hokum. The Queen Mary has been a great success, has met with no accidents unless trivial ones which any ship may have, and now, the fateful five years' lease of life having expired, it is resting safely in New York Harbor, not because of malefic planetary aspects, but on account of war risks.

Astrological Journal Suspends.—The old *British Journal of Astrology* has suspended publication because of "the uncertainty of the immediate future." If one can depend on the claims of the astrologers "the immediate future" is just the thing they should be certain about. That astrologers can tell you what to do each particular hour of the day, and what not to do, and what sort of weather we shall have a year hence, when they can't predict "the immediate future" with some certainty is laughable. But these things serve to amuse the herd and to keep their minds busy with figuring and chart making, instead of with gossip and movies. One American theosophico-astrologer tells business men "How to hire salesmen by astrology." When he gets through, which he shows no signs of doing as yet, he might favor housewives by telling how to select chambermaids and cooks by astrology. There is no limit short of death when one gets started. What I'd like to know is how to select tradesmen who will not be too pressing with their bills; surely astrology has the solution. But I want the information now, not when the undertaker steps in.

Knights of the Round Table.—For many years there has existed in association with Adyar theosophists a world-wide organization for children, "The International Order of the Round Table", intended to inculcate the spirit of knighthood and chivalry in its members, who play that they are knights, adopting knightly titles. Female knights may have masculine titles but are not required to wear pants. It seems to be a sort of play adapted to a good purpose and appeals to me. Mrs. Arundale is Sir Galahad and Dr. George is "Protector". His "protection", however, does not seem to have protected the American Section, which has been limping along without much support. The Chief Knight, Ray Harden, alias Sir Launfal, has now retired and Mrs. Herbert Staggs becomes Sir Launfal, and she aims to infuse more life into it. Those interested may address Mrs. Herbert Staggs, 3046 Meadowbrook Avenue, Cleveland Heights, Ohio.

A Glimpse of Piffletism.—In the November, 1939 *Theosophy* (p. 43) we read: "The pull of the sun and moon, the rotation of the earth, and the shift of the elements are effects, not causes of cataclysms. Man is the cause of all changes in the earth's surface, which occur in accordance with the law of cycles." It is hard to imagine anything more preposterous. Man is supposed to be the cause of cataclysms, and cataclysms cause the rotation of the earth and the gravitational pull of the sun and moon! That is to say, gravitation is caused by man. The revolution of the earth about the sun, or the satellites of Jupiter and other planets, the fall of a meteor, yes, even of the rain, being due to gravitational pull, are to be presumed as the actions of man. Poor God, sometimes charged with these phenomena, is left out altogether. As long as theosophists teach such absurdities it is hardly to be expected that Theosophy will obtain a foothold among educated people. It is to be inferred from the article quoted that W. Q. Judge, whose ignorance of well-known scientific facts was colossal, was responsible for these ideas. If this is so it is to be regretted, as it only serves to befog his excellent ethical outlook.

Dr. Arundale on Conventions.—Dr. Arundale is determined, and rightly, to make the annual Adyar Convention, December 26-31, just the biggest affair conceivable. He says (Oct. *Theosophist* "Watch Tower"): "Let there be at every Convention, both International and National, a crescendo of greetings rising into a great climax of a most joyous reciprocation by the Convention itself", with which I should probably agree if I knew what it meant. In pursuance of this aim he proposes to have a class of "absentee delegates" for those who cannot attend in person. They don't have to be appointed delegates; they just delegate themselves at the price of one dollar or five shillings a head. Then, according to a suggestion in November *Theosophical News and Notes* (p. 7), they can go to bed at home at the hours when the Convention is in session and transport themselves in their astral bodies to Adyar. Just how non-payers are to be excluded I don't know, but if members bear it in mind the Convention will be a grand assemblage of ghosts surpassing the number of those physically present. That Mrs. Besant and Mr. Leadbeater will be there is a matter of course, and Dr. Arundale will tell us about it afterwards. If I decide to go astrally I'll tell you about it next time, but alas, I not only lack the dollar, but need a pair of astral rubber boots to keep me from wetting my astral legs in the ocean, as happened to Mr. James M. Pryse on one of his transatlantic astral flights from London (March, 1935 *Canadian Theosophist*, p. 2).

Fritz Kunz.—Fritz Kunz has been appointed "National Head Brother of the Research Division of the Watcher Department of the Theosophical Order of Service in America" (Nov., 1939 *Amer. Theosophist*, p. 261); in brief, NIBRDWD'TOSA. I congratulate both Mr. Kunz and the Order of Service and hope he will be able to struggle along under the burden of this title. Incidentally, several ladies have written asking if Mr. Kunz is the same as Fritz Kuhn, the American Naziite! Put on your spectacles, ladies.

10,000 Mice!—It is reported that ten thousand mice are being entertained at the new U. S. Institute for Cancer Research at Bethesda, Md., where they are doing their bit towards discovering the causes and cure of this disease. While their assent is not asked, neither is the assent of human cancer sufferers, some of whose friends and relatives would rather see them die in misery than that investigations aimed at discovering remedies should be conducted. On the whole these mice probably have a better time than those of their race that are running wild. They do not have to forage for food, often in vain, do not risk being eaten by larger animals or killed by housewives, and can spend their time biting off each other's tails, a favorite form of sport with mice.

Lost Atlantis.—To offset my jeers in the September CRITIC about G. J. Ryan's love for Morley-Martin and his live fish from fossil stones, I refer to his interesting discussion of the Atlantis problem in the July, 1939, *Theosophical Forum* (pp. 17-24). Here we find Mr. Ryan clothed and in his right mind. I understand that Adyar declines to send *The Theosophist* to Point Loma, but if Mr. Ryan can beg or borrow a copy of the December, 1938 issue he will find on p. 213 an article by Miss E. W. Preston, Secretary of the Theosophical Research Center of the Adyar T. S. in London, discussing an ancient skull recently discovered, in which Leadbeater's *Mun: Whence, How and Whither* and Scott-Elliott's *Atlantis* are taken as final authorities on the subject of Atlantis.

First Cremation in the United States.—The idea still persists that it was theosophists who introduced cremation into the United States. The November, 1939 *Theosophy* (p. 46) says: "Theosophists may remember that the first cremation in the United States was promoted and endorsed by members of the original Theosophical Society." This is an error. Col. Olcott in *Old Diary Leaves*, Vol. 1, pp. 166-184, gives a full account of the cremation of Baron de Palm's body, as desired by him, and in which the Colonel distinctly mentions two earlier cremations, one as early as about 1816, the crematees certainly having no connection with the then nonexistent Theosophical Society. The incineration of de Palm's body was effected in a crematory built by a Dr. Le Moyne, for his own use, and he was certainly not a theosophist. The Baron's body was cremated because he had so directed, not because it was "promoted and endorsed" by T. S. members. In fact, his two executors, Col. Olcott and H. J. Newton, took the greatest care to dissociate it from the Theosophical Society.

Leg Exercises for Theosophists.—Dancing has been coming into vogue among Adyarians as a means of "expressing Theosophy". This is due to Mrs. Arundale, the noted Indian danseuse who, thanks to her distinguished husband, has the run of the Adyar theosophical journals and conventions. A seven page article in the September, 1939 *Theosophist* (p. 537) entitled "The Theosophy of Rukmin Devi" (Mrs. Arundale) would lead us to believe that Theosophy consists largely in genuflections and wiggings. That this may be high art I am in no position to dispute. But Theosophy? Well, I doubted this, but now I learn that Mr. Jinarajadasa, addressing the Michigan Theosophical Federation (*Amer. Theos.*, Nov., 1939, p. 259) "commented on the fact that dancing gives greater flexibility to the astral body." All theosophists should have flexible astral bodies, so dance, dance. As for myself, I expect before very long to get rid of my astral body and so am more concerned with the flexibility of my "higher vehicles". Perhaps dancing is effective here also. If Mr. Jinarajadasa can assure us of this I might be persuaded to dance, or at least attempt to, although I find persistent hiking quite effective.

Barn Door Theosophy.—Dr. Arundale is starting a "World Campaign" for Theosophy (Nov. *Can. Theos.*, p. 274). He says: "... special work may be done for the Campaign period where members or interested friends are free to place a poster in their home or shop-windows, on the entrance gate, or the garage door. And a barn door in the country or seaside holiday place is a splendid opportunity." That's just fine. He might also rent a fleet of automobiles equipped with loud speakers, or better still, hire the Archangel Gabriel with his trumpet. How much information about Theosophy can be crowded on to a barn door it would be interesting to know, but you can bet on the word ADYAR in big letters.

Wit and Wisdom of Dr. Arundale.—"Theosophy recognizes that the war spirit is an evolutionary stage. It has its work to do, and will not disappear until its work is done. It will not disappear until the spirit of war ceases to exist altogether." (Quoted in Nov., 1939 *American Theosophist*, p. 251.) This, I take it, means that it will not disappear until it disappears.

Clearance Sale

The following slightly used books for 30 cents each, postpaid to any part of the United States (foreign, postage extra). Cash or stamps with order, or C. O. D. No credits. Original Prices in (). Please mention substitutes as but few copies are available.

- Adyar Pamphlets; important reprints from *Theosophist*, *Lucifer*, etc., 6 all different for 30 cents (were 12 cts. each); also, miscellaneous theosophical pamphlets, 6 for 30 cents; as they run, no exchanges or correspondence.
- T. K.'s *The Great Work Series*—Questions on Natural Science, with Key (\$1.50).
 Life and Action, Vol. I (\$1.50).
 The Gay Gnani of Gingalee (by Florence Huntley) (\$1.50).
Hyslop, Dr. James H.—Contact with the Other World (\$2.00).
 Borderland of Psychical Research (\$1.50).
 Enigmas of Psychical Research (\$1.50).
 Life after Death (\$2.00).
 Psychical Research and Survival (\$1.50).
 Science and a Future Life (\$1.50).
 Psychical Research and the Resurrection (\$1.50).
Ibsen, Henrik—Brand (\$1.00).
 Peer Gynt (\$1.00).
Atkinson, Wm. W.—The Inner Consciousness (\$0.50).
 Mental Fascination (\$0.75).
Arundale, Geo. S.—Thoughts on "At the Feet of the Master" (\$1.00).
A. S. L.—Studies in Love and Daring (\$1.25).
Cooper, Sir Wm. E.—Spiritual Science Here and Hereafter (spiritualist) (\$2.00).
Dhole, Heeralal—The Mystery of Being (\$0.50).
Fernald, James C.—Connectives of English Speech (\$2.25).
James, William—Psychology, Advanced Course, vol. II only (\$2.50).
 The Will to Believe (\$2.00).
Jagi, John E.—Human Physiology (\$1.50).
Jinarajadasa, C.—Flowers & Gardens; In His Name; Christ & Buddha; I Promise; What Shall We Teach?; The Message of the Future: any two, 30 cts.
 Theosophy and Modern Thought (\$1.25).
Job, H. K.—The Sport of Bird Study, many illustr., (\$1.50).
Johnson, Benj.—Constructive Thought (how to get what you want) (\$1.00).
Johnson, E. R.—American Railway Transportation (\$1.50).
Johnson, Ethelbert—The Altar in the Wilderness (\$1.00).
Joire, Dr. Paul—Psychical & Supernatural Phenomena (\$3.60).
Jones, Amanda T.—A Psychic Autobiography (\$1.50).
Jordan, Wm. G.—Little Problems of Married Life (\$1.00).
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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/—. CRITIC subscription, 2/6. Some British possessions issue postal orders payable in London. Blank Irish postal orders or checks accepted.

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. CRITIC 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 5/1.

New Complete Index to Original "Secret Doctrine"

A new and complete Index to the original edition of *The Secret Doctrine* has been prepared under the auspices of the United Lodge of Theosophists. This replaces the defective index of the original edition and applies to the photographic reproduction of H. P. B.'s original, thus obviating the need—so regarded by some—of using the mutilated Besant-Mead "revision" or the new Adyar edition based on this. This is an event for *Secret Doctrine* students who prefer H. P. B. to Besant-Mead. To be had from the O. E. LIBRARY.

Photographic reproduction of H. P. B.'s original <i>Secret Doctrine</i>	\$7.50
New Complete Index to same	\$3.00
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A Biography of Krishnamurti

Recently published, a biography of Jiddu Krishnamurti, by *Ludovic Rekoult*, translated by *Ina Harper*. Those who are interested in this remarkable man, who had the courage and honesty to thrust aside the Crown of Glory proffered him by Mrs. Besant and Mr. Leadbeater, and who would like to know about his life and in what his philosophy consists, will find them in this book by a devoted follower who takes him for what he is, not for what the Adyar clique attempted to make him out to be. \$2.00, from the O. E. LIBRARY.

Manly P. Hall on Reincarnation

Manly P. Hall's new book, *Reincarnation: The Cycle of Necessity*, discusses evidence and various forms of the doctrine. \$2.00 from the O. E. LIBRARY.

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Mrs. Conger's recent pamphlet, "Combined Chronology for Use with *The Mahatma Letters to A. P. Sinnett* and *The Letters of H. P. Blavatsky to A. P. Sinnett*", which presents the actual order by dates in which these Letters were written, and which is the result of twelve years close study, is promising to reawaken interest in these famous documents, *The Mahatma Letters* being the most authoritative presentation of Theosophy which we have. Price, 25 cents (1/4) from the O. E. LIBRARY. *The Mahatma Letters to A. P. Sinnett*, \$7.50.

Plain Talk by H. P. Blavatsky

Which would you prefer for 25 cents, two packages of cigarettes or H. P. B.'s famous *Five Messages to American Theosophists*? The latter from the O. E. LIBRARY.

Dr. F. Homer Curtiss on "The Philosophy of War"

During the last war Dr. Curtiss, Head of the Order of Christian Mystics, published a small book entitled *The Philosophy of War*. He has reissued this in a revised and greatly enlarged form, and with special reference to present conditions. The Editor of the CRITIC does not feel called on to review this in detail, as it belongs to a school of thought with much of which he finds himself in fundamental disagreement, especially with the plan of bombarding the Lord with prayers, or telling Him what one would like Him to do. At the same time it contains many interesting and suggestive ideas, and the CRITIC is glad to mention it as a contribution to a large subject. \$1.50 from the O. E. LIBRARY.

A Theosophical Aesop

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

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

The Hindu Scriptures for Everybody

Just published, a collection of the more important Hindu scriptures, suitable for everybody who cannot undertake extensive studies. Contains 30 hymns of the Rig Veda, the more important Upanishads, Barnett's translation of the Bhagavad Gita complete, with preface by Dr. Rabindranath Tagore. Pocket size, 95 cents, from the O. E. LIBRARY.

A Pungent Critique of Ballard's "I AMism"

Ballardism, the cult of the I AM, Ascended Masters and Mistresses, and wondrous occult hocuspocus, is frequently warned against in theosophical journals without naming it. The most courageous criticism, with many details, is to be found in the five Bryan brochures, which cost 37 cents each. They are: (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"; (5) "The Ballard Saint Germain". Read and be disillusioned.

Pertinent to the Ballard doctrines are five issues of the CRITIC, 25 cts.

Mrs. Cleather's famous *H. P. Blavatsky; a Great Betrayal*, 50 cents.

THE O. E. LIBRARY CRITIC

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

BY

The O. E. Library League

Vol. XXVI

December, 1939

No. 11

Yearly subscription, United States and Canada, fifty cents; foreign, two shillings sixpence or 62 cents. Single copies, five cents. Blank (undilled) British postal orders and stamps, Canadian paper money and stamps accepted.

KRISHNAMURTI AND THE GOSPEL OF LIBERATION

Krishnamurti; "Man is his own Liberator". By *Ludovic Réhault*; translated by *Ina Harper*. 268 pages; Christopher Publishing House, 1939. \$2.00 from the O. E. LIBRARY.

This is a most timely as well as a most wholesome book, which I fear is not likely to have the reception it deserves among theosophists, at least those of the Adyarite persuasion.

The author, M. Ludovic Réhault, who died recently, was up to the time of writing this book a member of the Adyar Theosophical Society, but withheld its publication out of deference to Mrs. Besant until after her death. The original French version has been translated into English by Mrs. Ina Harper who, the jacket tells us, is an Irish lady born in India and now living in California. M. Réhault, while not a close associate of Krishnamurti, was a devoted disciple and frequently refers to him as "The World Teacher", a term not intended to imply that he is an incarnation of any Great Being, as was originally claimed for him by Mrs. Besant and her coterie. It is used simply as applying to a teacher who is characterized by the universality of his doctrines.

The author begins his book with the birth of Krishnamurti, follows his course through childhood, youth and manhood, portrays his gradual development and final renunciation of all connection with Theosophy and the Theosophical Society and his surrender of all worldly possessions bestowed on him by the fanatical followers of Mrs. Besant and Mr. Leadbeater under the impression that he was indeed the incarnation of a Great Being. Here too we see how the situation was met by the perplexed theosophists and Star members who had hitherto given themselves up to the most extravagant views and who, when he himself threw off the garment of illusion which had been placed on him, knew not which way to turn, torn by conflicting loyalty to Krishnamurti himself and to the Besant-Leadbeater cult which had foisted the World Teacher conception in them, and whom he had so bravely but unceremoniously let down.

In addition to the narrative itself the philosophy of Krishnamurti is illustrated by hundreds of quotations from his lectures and writings, and these, for those who are seeking illumination rather than historical detail, constitute the chief value of the book.

One of the most fascinating portions of the work is the detailed account of the attempt of the Besant-Leadbeater cult to make Krishnamurti the head of the Liberal Catholic Church, with a corps of apostles and befooled bishops, as fully described in the *Herald of the Star* of September, 1925, being an account of the Ommen Star Convention. Having been a close observer of what was going on from the days when Krishnamurti was first brought to the attention of theosophists I can certify to the accuracy of the record, which is backed by full references to theosophical literature. Much more could have been said had the author

had the space and had he not desired to avoid too pungent criticism.

M. Réhault is always respectful towards Mrs. Besant who, he considers, was a person influenced by others and who, at the time of her famous announcement just mentioned, was gradually failing mentally. He is also generous enough to spare condemning her for refusing to admit candidly that she had been mistaken. There are other matters about which he has nothing to say, such as her attempt to gloss over Krishnamurti's defection by trying to start a "World Mother" cult as a substitute, with Rukmini Devi (now Mrs. George S. Arundale) as the High Agent on earth of said World Mother—a palpable attempt to keep the sheep within the fold, but which amounted to nothing. As far Mr. Leadbeater, he succeeds in showing him up deliciously, ecclesiastical millinery and all, without directly charging him with fraud.

It will be remembered that Krishnamurti himself did not bloom forth in a moment. With every influence against so doing, he did his own thinking, gradually clearing away the impediments placed in his path, until he was able to attain to what he himself called "liberation", which was largely shaking off the shackles of creeds and dogmas and declaring that each man must be his own liberator, "the decreer of his life, his reward, his punishment." The author makes numerous citations from Buddhist literature, as well as the sayings of Jesus and Saint Paul, showing that they taught essentially the same doctrine.

It will be remembered also that Krishnamurti's renunciation caused great havoc in the ranks of the Adyar theosophists as well as of those who, while not professedly theosophists, followed him as members of the Order of the Star in the East. Many left the Theosophical Society in disgust at what the Besant clique had been teaching them; some adhered to Krishnamurti and his teachings; others remained in the T. S. and tried to reconcile the conflicting attitudes, becoming straddle-bugs, understanding neither Krishnamurti nor Theosophy; still others denounced Krishnamurti as a traitor and renegade. These are well shown up by M. Réhault, who solemnly exposes the efforts of the Liberal Catholic bishops, notably Leadbeater, Wedgwood and Arundale, to crawl out from under the ruins which had overwhelmed them. Some of these were delightful when not pathetic. Wedgwood explained that when Krishnamurti said what he, Wedgwood, agreed with it was the Christ speaking, but when he disagreed, it was plain Jiddu Krishnamurti talking. An American theosophist—I refrain from naming him—propounded the theory that Krishnamurti was sent by the Masters for the purpose of drawing out of the T. S. the unworthy ones, the bad eggs, leaving only the true and faithful ones, the elect. M. Réhault does not mention this, but it will be found in *The Theosophical Messenger*, September, 1930, (pp. 123-6), reviewed in the *Critic* of October, 1930. The majority of these were undoubtedly sincere, honest but perplexed people. But it can only be said of those who pursued the hush-hush policy that their jobs and their oats depended on so doing, that they therefore wanted harmony before truth, and have placed themselves in the great body of hypocrites.

The voluminous quotations from Krishnamurti may appear tiresome; it may be said that he is a man of but one idea. Perhaps, but what a great ideal! Here we find what is taught in the ancient scriptures, notably the Upanishads, and the older theosophical classics. Man makes himself; he is not and cannot be made by believing in creeds and following leaders. And this should be repeated without end and even at the risk of apparent monotony.

I repeat that this is not only a most wholesome book, but one which should be read and studied by everyone suffering under the delusion, as most theosophists are, that they can be led or pushed into perfection by some leader. It would afford an antidote to the recent vicious attack of

Geoffrey Hodson on Krishnamurti, which was printed and circulated by the thousand by the Australian Section of the Adyar T. S., with the cooperation of the Sydney Liberal Catholic Church. See March-April, 1939 CARRIC. This, doubtless is too much to hope for; the hush-hushers will have their way.

I might say for myself that aside from his teachings what has most attracted me to Krishnamurti is his thorough honesty in breaking relations which were thrust on him, and which meant worldly wealth and power. Large sums were given to him personally by the dupes of Mrs. Besant, including the great Eerde estate in Holland, said to have been worth at least a million. These he deliberately returned to the donors when he saw that he could not play the part assigned to him. It reminds me strongly of the gospel story of the temptation of Christ by the devil—"All these things will I give thee, if thou wilt fall down and worship me."

There are a few points for which either the author or the translator must be blamed. All through the book "Blavatsky" is written "Blavatzky"; L. W. Rogers appears as C. W. Rogers and certain predictions of Leadbeater about the coming race in California are attributed to *Man*, *Visible and Invisible* instead of to *Man: Whence, How and Whither*. But what does it matter? The whole story is substantially correct historically.

"The Canadian Theosophist" Weathers the Storm

I rejoice to be able to state that despite the various attacks on *The Canadian Theosophist* and its Editor, Mr. A. E. S. Smythe, some account of which was given in the October CARRIC, the Canadian Executive, after a heated discussion, decided to continue the periodical with the same Editor and the same policy which has rendered it for years the most distinguished and valuable, even if not the largest, of the Adyar T. S. magazines. Those interested in the discussion can obtain a copy of the December issue for ten cents (coin, not U. S. stamps) from 5 Rockwood Place, Hamilton, Ont., Canada.

It is also noted that Mr. Smythe is resuming his monthly Sunday night lectures for the Toronto Lodge, which were discontinued for a time for reasons about which accounts differ.

The December *Canadian Theosophist* contains several letters defending the present policy of the magazine and its Editor, which are worth reading. One of these is signed by fifteen readers, none of whom are T. S. members and most of whom are personally known to me. In general one does not welcome personal testimonials published in theosophical magazines, a custom of which the Adyar periodicals are a howling example. But in this instance it is justifiable, as a question of policy is involved. *The Canadian Theosophist* is the official organ of the Canadian Section, T. S. (Adyar). But it is stated that the number of paid subscribers who are not members of that Section equals the total number of Section members, who receive it free as members. The desires of these outside subscribers have to be considered; they should have just as much right to express their views as to its policy as those who get it for nothing. And these letters are a glowing tribute to the tenor and policy so long pursued by Mr. Smythe. I would gladly reprint all of these in the CARRIC did space permit, but must limit myself to the letter of a leading western Canadian theosophist, Dr. W. E. Wilks of Vancouver, which points out what a worthwhile theosophical magazine should be. Dr. Wilks writes:

"It is rumoured—and the rumour has already found public expression in Mrs. Henderson's letter in the October C. T. and in Dr. Stokes' Critic for October—that a concerted attempt is being made to change the policy and attitude of the Canadian Theosophical Society which finds its chief expression through its magazine, the C. T. In other words, it is an attempt to remove Mr. Smythe, its Editor, from

the office which he has held since the birth of the Canadian T. S. in 1920. Further support is lent to this rumour by the recent action of the Toronto Lodge in removing Mr. Smythe from the post of President which he has held for twenty years.

"This is a matter of extreme importance to every member who believes that the C. T. as it exists today is the one work of real significance which the Canadian T. S. is doing, and this is the opinion of practically all Western members. The thing about the C. T. which makes it of such high value to some and (it would seem) such a nuisance to others, is its uncompromising attitude with regard to the truth. It invites and encourages criticism, (so long as it is sincere) without respect for authority or position, and is not averse to controversy so long as the truth is being served.

"This attitude which puts truth before comfort and makes of Sincerity the highest value, is implicit in the very core of Theosophical teaching, and in following it Mr. Smythe is but following the example set long ago by H. P. B. in her magazines. Any member who honestly believes that this attitude as given expression in the C. T. is inimical to the Canadian T. S. and lowers its value as a centre of theosophical life and teaching, has, of course, a perfect right to his opinion, and to try to influence other members to join with him in changing this policy. It is very important though, that no change should be attempted without first adequately informing the membership as a whole of the issues involved.

"It is without doubt true, that a considerable increase in the membership of the Canadian T. S. could be brought about, as has been done in other National Sections of the T. S., by lowering our standard. Let, not truth, but belief and amiable relations be our aim, not careful examination and fearless criticism in the open, but the unspoken understanding to disguise or suppress all matters of disagreement lest someone's discomfort destroy the beautiful appearance of harmony (beneath which usually festers so much of envy, jealousy and malice) and we shall have a Society which makes no demands upon anyone except that he shall hide anything unpleasant.

"So it comes down to this. What do we want? Quality, or quantity; Theosophy, or Churchianity; Brotherhood or Rotarianism. We can cultivate the things of the Spirit, which means effort, often discomfort and disillusionment, and whose only reward is a deep inner serenity; or, the things of the personality. One, or the other. And we have a right to choose which we will; no one will reward or punish us. But, we shall inevitably get what we go after, so it is not wise to deceive ourselves.

"There is this to remember, however. The members of the T. S. generally have never had a chance to learn what Theosophy is about, and if brought into a real Theosophical centre, many would be so uncomfortable they would lose no time in putting themselves at a safe distance—no one has ever maintained that the truth is a comfortable bedfellow—for them, the acceptance of these personal standards is no degradation. It is the best they have encountered. In the Canadian T. S. it is different. Almost entirely owing to Mr. Smythe, a standard of real Theosophy has been raised up; and for us to go back on them, once having known them, would be disintegration."

The fracas in the Toronto Lodge is perhaps none of my business, but the *Canadian Theosophist* is, very decidedly, and by consequence its Editor also. As a result of an article in the October *CRITIC*, "Is Ingratitude one of their Vices?", I have received a number of letters protesting, and presenting the views of the writers. Most of these were courteous enough and I hereby thank those who have endeavored to set me right. But I am confronted with the dilemma of accepting their statements, or the statements of the defense, which I am compelled to do as they fit in with what I already know. The general result of the correspondence has

caused me to omit the question mark in my October article and to rewrite it "Ingratitude IS one of their Vices!". One letter really ruffled me. It was from a woman whose name I am not permitted to give, which was not only abusive of the CRITIC and its Editor, a matter to which I am not only abusive of the CRITIC and its Editor, a matter to which I am pardonable, ridiculing the Editor of *The Canadian Theosophist* for purported defects of a purely physical nature due to advanced age—and I am informed that these charges are untrue. The writer asks me not to publish what she writes, which is quite needless; the person who ridicules old age or decrepitude has no more conception of the true spirit of Theosophy than a bedbug. The CRITIC does not intend to print spiritually obscene letters attacking others.

I add: *The Canadian Theosophist* (monthly) costs one dollar a year, which may be sent (a dollar note, not stamps or checks, please) to 5 Rockwood Place, Hamilton, Ont., Canada, or if you prefer, in care of the CRITIC. I also call attention to the *Toronto Theosophical News*, monthly, which always contains a page by Mr. Smythe and may be regarded as a sort of supplement to the former. This may be had free on request from 52 Isabella Street, Toronto, but right-minded people, who have evolved beyond the level of a sponge, will send 25 cents (coin) or what they wish in return.

In Defense of Robert Crosbie

The Canadian Theosophist, in pursuing the liberal policy of allowing everyone to have his say in its columns, provided that his communications are not flagrantly indecent, sometimes gives space to what one must regard as escapes from a theosophical paleontological museum, fossils from the old theosophical days which come forth and give their reminiscences based on memories of many years ago, and not always complimentary to others. Thus we frequently encounter Megatherium Pryse, and occasionally another, Paleotherium Cyrus Field Willard, F. T. S., who, in the December, 1939 *Canadian Theosophist* (p. 301) has a letter obviously aimed at disemboweling the reputation of "that poor man Crosbie" and incidentally of the United Lodge of Theosophists. Says Mr. Willard: "After 50 years a Theosophist I trust my statements may be believed."

I have not been a theosophist for fifty years, and without doubt it will take more than one incarnation to make me one worthy of the name, and so I should perhaps feel some hesitation in speaking about a person who has been one for so long. But in the brief period during which I have been in touch with the philosophy I have learned several things. One is that, as a Master once said, "A valiant defense of those who are unjustly attacked" is one of the steps of the stairs to that Temple of Wisdom to which we all aspire, even though we may not trouble to mount them. Another is, that only the most urgent necessity calls for alluding publicly to the private domestic affairs of one who may otherwise be justly criticized. Still another is, that it is not just to hold a person up to scorn for what he may have been at the start; rather he is to be judged by what he finally became. These things I regard as essentials of a theosophist, and he who violates them is only imagining himself a theosophist even if he has thought himself one for fifty years.

Mr. Willard's letter is through and through little more than an attack on Robert Crosbie, the founder of the United Lodge of Theosophists. He says:

"All through the excitement caused by the ridiculous charges against Judge, Crosbie was 'wobbly' and I had to pump sand into him. Judge knew this and the printed report of the Convention prepared by him shows this."

Whether Crosbie was or was not "wobbly" at first I cannot say. Many others were. But it is a matter of record over Crosbie's name that he was a devoted follower of Judge (*Theosophy*, August 1919, p. 293) before May,

1896, even if we discount the glowing terms in which the United Lodge of Theosophists depicts that relationship. (See pamphlet, *The United Lodge of Theosophists, its Mission and its Future.*)

Mr. Willard says: "I nominated and had Crosbie elected as President of the Boston Branch." Why? Further Judge placed Crosbie in charge of the Boston E. S. and later of the whole New England E. S. Why Judge placed Crosbie in such a responsible position instead of Mr. Willard, the latter does not tell us. Perhaps he will do so in his autobiography which he informs the *Canadian Theosophist* he is now writing. Possibly this was due to the "sand" which Mr. Willard had pumped into him.

When Mr. Willard says that "I knew Crosbie better than anyone else, also his wife . . ." (I omit the rest of the sentence because of its un-theosophical character) he is simply saying something which can be flatly denied. He did not know him, else he would never have written this letter, showing that with all his fifty years as a theosophist he has no insight into human nature, that he does not hesitate to condemn a young man, while neglecting to credit him for what he ultimately developed into.

Why Crosbie left Point Loma is a matter about which stories differ. Many admirable persons left Point Loma because of disagreement with Mrs. Tingley, while as many equally admirable persons stayed there because of their attachment to her. Be that as it may, it is not fair to judge one by such criteria, neglecting to state what one became years after.

It is well known that Crosbie later gathered a group about him who were desirous of studying Theosophy as it was taught by the Masters and H. P. B., and which became the United Lodge of Theosophists.

Of this and of Crosbie's relation with it Mr. Willard has the following to say:

"The only reason why I say anything now about that poor man Crosbie is because he left [sic] a society which is called 'the United Lodge of Theosophists' whose name is a puzzle since it obstinately refuses to unite in fraternal relations with any other Theosophical Society. I can only suppose it is so named on the principle of '*Lacus a non lucendo*'. I simply ask now as a friend of many years' standing in spite of all;—that you print this so that any wrong impressions that may have been left by him may be corrected and this discordant element of the ULT may know the facts, as they seem to respect Judge, and thus be more fraternal. After 50 years a Theosophist I trust my statements may be believed."

In the above paragraph we apparently have the nigger in Mr. Willard's woodpile. He attacks Crosbie—the chief subject of his letter—in order to reprove the United Lodge of Theosophists, and in the name of fraternity shows himself unfraternal. And despite his fifty years of Theosophy as he conceives it he derides and even besmirches Crosbie for what he thinks he once was or was not, with total disregard for what he became with maturer years.

And what did he become? I have read about everything written by Crosbie and released over his own name by the United Lodge of Theosophists since his death in 1919. I have often enough criticized the United Lodge of Theosophists for not following precepts laid down by Crosbie. Especially do I value his papers, letters and addresses published by the United Lodge under the title *The Friendly Philosopher*, also his book *Answers to Questions on The Ocean of Theosophy*, which I find more satisfying than that book itself. I have no hesitation in saying that these writings of Crosbie have shown me a far more liberal, fraternal and rational view of what Theosophy is and theosophists should aim to be than almost anything else in recent theosophical literature. I recommend to Mr. Willard to read and to try to practise them. Perhaps it will induce him to regard Crosbie, not as what he may have been in his immature years, but as what he became later, a really great theosophist, one whose

writings and example, and despite what may be considered somewhat biased at times, are worthy of careful study by both old and young. I had occasion to review *The Friendly Philosopher* when it was published (March-April, 1935 *CRITIC*) and I adhere to that opinion and regard it not only as a duty, but an honor, to defend him against unjust attacks.

More about The Dingle—A Warning

In the July-August and November, 1939 *CRITIC* I called attention to the advertising of one Edwin J. Dingle, of Los Angeles, who claims to be a great scientist and explorer, who has spent much time in Tibet and there has learned "secrets that cannot be told"—except for a monetary consideration which will loosen his tongue—said secrets being capable of converting the most incompetent ninny and physical failure into a genius and paragon of physical perfection. In short, the Dingle proposes to disprove the time-worn proverb that "you can't make a silk purse out of a sow's ear". He'll do it and it will cost only five dollars in advance and two dollars a month, and you will become perfect in any one of seventeen different ways, or, if ambitious, in all of them at no extra charge.

Dingle's stories about the perfection of the Tibetan race took my fancy; no cancers, no tuberculosis, no appendicitis, no gall-stones, no rheumatism, no worms, no anything else that we within the reach of the Dingle's literature suffer from. I had never heard or read in the books of responsible travelers that the Tibetans were superior to people elsewhere as regards health; if they managed to get along and survive in their inhospitable country it was because of two things—they never washed and they kept their skins in good shape by greasing themselves with butter. But now a new flood of literature from the Dingle dispels these illusions of mine. In a document overflowing with scientific piffle patched together with a few facts and most eloquently written he partly lets the untellable secret out. Alexis Carrel kept a chicken's heart alive and beating for years by keeping it in a nutrient solution and giving it a thorough cleaning every forty-eight hours. You can't do that with your own heart, but you can get the same result by "washing your blood stream." How perform this ablution? By breathing in the Dinglean way, getting the right amount of the mysterious constituents of the atmosphere into your lungs and throwing out the effete products. Mrs. Hotchener told us that you could extract the toxins from your blood by keeping a potato in your stomach, but the Dingle's method is far simpler; it is just a strictly "scientific" method of breathing. Breathe right and you will become the "silk purse"; breathe wrong and you will remain the "sow's ear".

Now what does all this mean? If you can read between the lines you can see. Many people have expatiated on the proper way to breathe, and I don't deny that there may be something in what some of them say. But here is much more. None of them have promised such marvelous results as does the Dingle. He talks of having learned his secrets in Tibet. Let us assume that he has been there and has not gained his knowledge from Sir John Woodroffe or other writers on tantrik yoga. It is quite clear that he is proposing to teach tantrik methods or hatha yoga methods, broadcast to any poor sucker whom he can allure on his sending him the cash he asks for. It is granted, on what has been observed in the Orient, that exceptional persons can acquire strange powers by persistent and lifelong practice of hatha yoga methods, including the prescribed breathing exercises, but except as making one a possible candidate for exhibition in a circus or dime museum nothing of real value has ever been acquired in this fashion. Look at the skinny and disheveled yogis pictured by Sir John Woodroffe. Would you be like one of these?

It is very well known that control of the breath, if pursued in, is likely to lead to disastrous results, both physical and mental. Time and again cases have come to my attention where foolish persons, misled by

promises of false teachers, have wrecked their lives and have ended either as imbeciles or as inmates of some lunatic asylum. Mr. Jinarajadasa states that on a lecture tour in the United States he was frequently appealed to by persons who had tried such methods to do something if possible to get them out of the misery incurred by listening to such teachers and following their directions. The Theosophical Society (Adyar) has much to account for in this respect. Any imprudent person reading George Arundale's much advertised book on the Chakras, or Leadbeater's earlier but equally pernicious one, may be tempted and thus open the way to the mad house. I am informed by a former pupil of the Dingle, who had the good sense to drop him, that cases of nervous ruin were observed by her among Dingle's followers, and that his only reply was a "hush-hush".

So I say: Whether the man honestly believes what he writes, or whether he is just another energetic and unscrupulous go-getter after the cash, pay no attention to him; avoid him as you would the devil. Once you start on that path of trifling with your physical organism, attempting to do things which nature and your natural instincts do not of themselves prompt, and there is no knowing where you will end, and afterwards it will be too late.

I might add that at the very best such things must not be attempted, if at all, except under the constant personal supervision and observation of one who knows all about the risks and is able to check you at the very first sign. Yet this man, who never sees you and who only gives you a course of printed lessons, would have you believe that he can be your saviour.

So I repeat: have nothing to do with it. *Facilis descensus Averno.*

"Without Fear or Favor"

Only in THE O. E. LIBRARY CRITIC will you find unbiased comments on the occult movements of the day, theosophical or otherwise. Being unattached to any occult organization it is in a position to speak freely and without fear or favor on what is going on, presenting facts which others are either ignorant of or fear to give lest their jobs be imperiled. Just the thing for your friends floundering in the morass of occult speculations, delusions and frauds. Subscribe for some of them. Annually, 50 cents in the U. S. and Canada; elsewhere, 62 cents or two shillings sixpence.

A New Index to the Original "Secret Doctrine"

Students of *The Secret Doctrine* who prefer to use the original edition published under the direct supervision of H. P. Blavatsky and her able collaborators rather than the much garbled revision of Mrs. Besant and Mr. Mead issued after her death, have had the advantage of the photographic facsimile issued by the Los Angeles United Lodge of Theosophists (or rather its business end, The Theosophy Company). This is *The Secret Doctrine* as H. P. B. wished it, while the later revision contains upwards of 30,000 changes, many trivial, others which would certainly never have been approved by the author. There is one serious obstacle to the use of this facsimile, however. Its index is very incomplete, and this has hampered students engaged in topical studies. The Besant-Mead edition has been provided with a very excellent and full index, and this has caused many students to adopt it rather than H. P. B.'s own edition or its facsimile. The same may be said of the new Adyar edition; its index, while somewhat inferior to that of the Besant-Mead edition, is far more complete than that of the original.

Now, thanks to the devoted labors of students of the Los Angeles United Lodge of Theosophists, we have a much improved index to the original two volumes which can be used directly with either the Los Angeles facsimile or with the Point Loma edition. This can be had separately from the work itself, whereas heretofore one has been com-

pelled to purchase the entire work to get an index which would be of no value in conjunction with the original, as the paging is different in all three editions, the Point Loma edition following the original pagination.

Without intending to be hypercritical, one must inquire into the scope of this new compilation. It is advertised as a "complete index". Strictly speaking there is no such thing as a complete index short of a concordance which gives references for almost every word in the language, such as Cruden's concordance to the Bible. Such a compilation, had anyone the patience to work it up, would be cumbersome, expensive and of little real help to the student. Who, for instance, would want to know how often and on just what pages the words "hot" or "cold" are to be found in *The Secret Doctrine*? What is needed is a guide which will enable the most exacting student to follow up any topic, even the most unusual, and to feel that no references have been omitted or overlooked. Further, variations in spelling, especially of foreign words, must be provided for, as well as synonymous words, so that the student may locate what he wants even if the actual word he has in mind does not occur in the text. There are other requirements of a good index which I need not discuss as I am not considering the art of indexing. The compilers of the new index have provided an explanatory preface which should be read by the student if he is to get the greatest aid from its use.

In order to gratify my curiosity I have made a comparison of the old original index, the new U. L. T. index, the Besant-Mead index and the Adyar index, covering only the letter "A", as this may be regarded as representative of the whole. The following shows the number of captions or headings, but does not include the sub-headings:

Original index to H. P. B. edition	322
New U. L. T. index to H. P. B. edition	412
Besant-Mead edition (not including "Vol. III")	1,085
Adyar edition (including "Vol. III")	986

This comparison must be to a degree illusory, as it takes no account of the sub-captions. It is possible, however, to see whether items included in one index fail to appear in another. Taking the Aa-Ah references alone I find:

Original index to H. P. B. edition	13
New U. L. T. index to H. P. B. edition	12
Besant-Mead edition (not including "Vol. III")	43
Adyar edition (including "Vol. III")	43

Obviously there are many terms included in the Besant-Mead and Adyar indexes which do not occur in the new index, and this may be seen by comparing other corresponding sections taken at random.

One may say, therefore, that the new index, while an improvement on the old one, and containing certain advantages enumerated in the preface, is far short of the completeness of the Besant-Mead and Adyar indexes. This is not said in a spirit of condemnation. It was the purpose of the compilers to prepare a practical working index, and it is possible that the terms omitted are such as not one in a hundred students would ever need. Still, the really complete index to the original edition has yet to be prepared.

There is one point which has annoyed me. The compilers have sought compactness by omitting punctuation marks. This is a matter of taste. But while we find under any caption the number of the volume given only for the first reference, the references to volumes I and II are separated only by a semicolon. The result is that where there are many references one has to go hunting for that semicolon, and if perchance he misses it, as well he may, he risks getting into the wrong volume. This I have found most vexing.

One wonders whether the compilers of these various indexes have taken the trouble to consult the others, so as to see that there are no omissions. If not, they deserve punishment, and Karma will get them.

To sum up; while it cannot be said that this index is by any means as complete as that provided for the Besant-Mead or Adyar editions, it is probably sufficient for all practical purposes; it is a great improvement on the old index to the original edition, and being obtainable separately it will enable students already having the original or the Point Loma editions to use these instead of the Besant-Mead and Adyar editions with their innumerable and often irresponsible and silly changes. So it is to be welcomed.

At the Periscope

Latest News in Brief.—*Canadian Theosophist* to continue as at present, with Smythe as Editor.—G. W. Ballard, originator of the Great I AM cult, dies in Los Angeles; cremated.—Ballard measles strikes Hawaii.—Mary K. Neff preparing second volume of *Personal Memoirs of H. P. Blavatsky*.—George Arundale visited Poland in astral body during war; spotted German spy in petticoats and men's boots; had him liquidated; had fight with black magician smelling of tobacco; licked him.—War caused by eating meat, says Arundale; no meat, no war; world salvation lies in beans and spinach.—Arundale would try abolishing annual dues in Adyar T. S.—Adyar *Theosophist* celebrates sixtieth anniversary with halleluias to Besant, Arundale beating the tom-tom.—Cyrus Field Willard reaches autobiographical stage, but takes time off to jump on Robert Crosbie and ULT.

"Adyar Culling"—to all F. T. S. with cash to sacrifice.

Oh come, all ye faithful, joyful and triumphant;

Oh come ye, oh come ye to Bethlehem;

Come and behold Him born the King of angels;

Oh come, let us adore Him,

etc, etc.

But it isn't Bethlehem any longer; it's Adyar; and it isn't Christ the King who is to be adored, but George Arundale, the President. And the current literature is proof enough of this. But the adoration is costly. Says the Doctor: "I ask you to realize that a visit to Adyar is worth a considerable sacrifice, apart from the duty such a visit is." In commenting on this generous and cordial invitation the December *Canadian Theosophist* (p. 207) says: "For Canadians the 'considerable sacrifice' would be at least \$750, which is as much as very many families live on for their yearly income." And who gets the \$750? Mostly the railways, the steamship lines and the hotels en route. But that is a trifling matter as compared with the privilege of adoring the Doctor and hearing him talk, which seems to be chief attraction at Adyar. It may be added that those who propose to stay longer than necessary to hear one or two of the Doctor's talks and get a glimpse of him wandering about in meditation are expected to exhibit a return ticket or the equivalent, so as to prove that they have not come to stay indefinitely without visible means of support, which is sensible. If one may judge from what one reads about it, those who answer the Call to the Adyar Bethlehem are not to get something for nothing; they will get nothing for something, which is truly theosophical.

Easier Now to Get In.—It is noted that under a ruling of the General Council of the Adyar T. S. applications for membership no longer have to be signed by two sponsors (Dec., 1939 *American Theosophist*, p. 286). Quite right! We are constantly assured on high official authority that membership in the T. S. implies that the member is *ipse facto* one of the elect and under special protection and guidance of the Masters. Now anybody can attain to that status on application and payment of the usual fees. Hitherto it has been necessary for two members to assure the Masters that the applicant is of the right sort, implying that they were unable to decide for themselves. It was like the ceremony of baptism, the priest introducing the candidate to God.

My Compliments to "The Theosophical Forum".—Most of the theosophical magazines printed in English come to this office, so many, in fact, that they defy my ability to digest them promptly; they accumulate in a pile which threatens to topple over and crush me; indeed, they do topple over and are re-piled with many a "damn" at my inability to master them. In looking over the heap which recently fell over I missed two, *The Canadian Theosophist* mentioned elsewhere, and the *Point Loma Theosophical Forum*. How so? I'll tell you. The *Forum* never gets a chance to be lost in the pile because it is taken in hand at once. I can't say I read every article through—if I did I'd be lying—but there are many I do, and especially three different sorts. I find the current look and periodical reviews in the *Forum* especially valuable because they are analytical and critical, not like so many so-called reviews which are nothing but a title and table of contents with a complimentary pass to the author. I depend much on them. Then there are the scientific notes by C. J. Ryan which I greatly value as a source of information; they give facts and save me the trouble of searching, even while I don't always accept his conclusions. And then, thirdly, though I should say firstly, there are the rare but illuminating articles by Elsie V. Savage, who always knows what to say and just how to say it. I always look for these first and lay aside everything but my pipe to read them. I vote her the prize for her lucid article on the theosophical Masters in the November issue—no vague Adyarian talk about "Elder Brethren" sitting on the top of the theosophical Olympus or under the big banyan tree and sending out radiations and blessings, but telling us what these Masters say of themselves; a much needed lesson. Now if you don't accept my estimate you'd better subscribe for the *Forum* yourself and see what a good judge of theosophical meat I am. Annually, \$2.00 (Canada \$2.25; other foreign lands \$2.50) which may be sent either direct to Theosophical University Press, Point Loma, Calif., or to this office.

Dr. Arundale on the Cause of War.—In an interesting and in some respects wholesome article in the "Watch Tower" of the November, 1939 *Theosophist* in which he expresses the hope that the war will continue till the rascals are cleared out, Dr. Arundale also presents us with his view of the cause of war. What is it? It's eating meat! As long as people eat meat there will be war. He says: "I shall say, that war will not be ended until the world is vegetarian. There must be no compromise about that. It is as important that the world should become vegetarian as anything else." Nevertheless he seems to have a fairly good opinion of the British, the greatest meat eaters in the world aside from the Esquimaux, who certainly are the most pacific. Animal experimentation for medical purposes also comes in for a ship. Health acquired through discoveries made by experimenting with animals is only illusory; it isn't real health; it is just sham make-believe health. As Commander in Chief of the Theosophical Bean Squad everything the Doctor says is of interest, even when he once demanded that passenger steamers should have separate dining rooms for vegetarians, lest their sensibilities be shocked by witnessing the eating of "corpses" by fellow-passengers.

Besant Worship at Adyar.—The October, 1939 *Theosophist*, which is largely devoted to the beatification of Annie Besant, publishes an article by Mr. A. K. Sitarama Shastri, who conducted the Vasanta Press at Adyar up to and after Mrs. Besant's death, in which he designates her (p. 28) as "The Path, Lifter, Lord, Witness, Abode, Shelter, Lover and Origin." There may be more extreme terms in the dictionary, but I can't find them and wonder where the Masters come in. But then one remembers the prediction of Dr. Arundale that Mrs. Besant was destined to become the ruler of gods and men. She certainly ruled Mr. Shastri. This issue of the *Theosophist*, however, celebrates its sixtieth anniversary, and presents some very interesting sketches of its evolution—or devolution—from Blavatsky to Arundale.

Dr. Arundale as Astral Amateur Detective.—Busy as he is, Dr. Arundale finds time to (travel) about astrally at night and play the part of "invisible helper". In the November, 1939 *Theosophist* he devotes four pages (pp. 137-40) to telling of his exploits as an astral detective in Poland. He detected a German spy disguised as a woman by observing that she wore men's boots; and succeeded by the use of thought force—for he was of course invisible—in impressing the commanding officer, who had "her" searched, with the discovery of important documents stolen from Warsaw, and the consequent liquidation of the old woman. About the same time he detected a black magician who was trying to work mischief, and how do you think he did it? Because he smelled of tobacco smoke. The Doctor had a fight with him and won, despite the efforts of his opponent to overwhelm him with tobacco smoke and other evil emanations. Tobacco smoke, says the Doctor, is very offensive to the angels, from which we infer that H. P. Blavatsky, Col. Olcott, yes, even the Master M., could have had no intercourse with the angelic hosts. At this writing, I suppose, the Doctor may be astrally scouting and skiing about in Finland. I advise reading this article if you can get a chance. I do not for a moment suspect the Doctor of spoofing; he is in dead earnest and thinks himself an A. No. 1 astral detective. You may think he is just spinning yarns for the edification of faithful Adyarians. My theory is that he has been partaking too liberally of beans and curry before going to bed. Be that as it may, we have a striking illustration of the direction the Bull of Adyar is heading. The moral is, you'd better be good; perhaps the Doctor is lurking around and may turn you over to the police, or damn you to the place all tobacco users go.

† *Mrs. Bailey's "Tibetan" on the "Spirit of Peace".*—In a document issued from the Bailey Headquarters in New York and dated November, 1939, "The Tibetan" implores all peace-loving persons to get together in spirit on Christmas day and on January 21st, 1940, to appeal to "The Spirit of Peace" and invoke it (or Him?) to spread abroad. "The Tibetan" tells us that "The Spirit of Peace is hovering close to humanity, seeking opportunity to make His Presence felt. The Spirit of Peace is not an abstract concept but a potent individual, wielding forces hitherto unfamiliar to our planet." Apparently he won't wield them unless begged to do so. This reminds me of Ballard's "Goddess of Liberty" who, so he informed his hearers, is not an "abstract concept", but a real female woman whom he produced at some of his meetings, albeit in invisible form. Apparently the "Tibetan's" Spirit of Peace is a huge Man who can be induced to spread himself abroad, but only if urgently begged to do so on certain dates and by enough people. Between the Tibetan's Spirit of Peace and Ballard's Goddess of Liberty I see but little choice as to probability, but I am disposed to favor the latter. I want Liberty at the expense of Peace if necessary, but certainly not Peace at the expense of Liberty, which seems to be what this "Tibetan" is aiming at.

Gloria in Excelsis to Dr. Arundale.—The glorification of Dr. Arundale, P. T. S., is one of the most sorrowful sights in the Adyar T. S. Space in its journals which might be devoted to Theosophy is given over to personalities. When the Doctor is not talking about himself, which is much of the time, others are talking about him and laying it on thick. The December, 1939 *Theosophical News and Notes*, of the British Section, publishes four pages of this character. One page is mostly a chronology of the Doctor's life, from birth till now, except that we miss mention of his astral exploits in Poland as an amateur detective. Then there is a page of excerpts from his big book, *Symbolic Yoga*, from which, if we can understand it, we learn how this modern Jack climbed the Bean Stalk into the upper story of the universe where everything, including God, is practising yoga. By the time one has mastered this elephantine book he will have completely forgotten Theosophy. Finally there is a long account by Eunice Petrie of how the Doctor spends his time, both out of bed and in it. One can only exclaim: "Isn't it wonderful!"

"*Ruusu-Risti*" and the Finnish Crisis.—At this writing the fate of Finland is uppermost in the minds of most Americans who are not solely engaged with thoughts of personal affairs. This little country, fighting against terrific odds for its independence, has aroused the admiration of all America, with corresponding condemnation of the aggressor. But what I have in mind is the fate of the Theosophical Movement in Finland. We all know what has become of this in Russia, in Italy, in Germany and the countries it has seized. There is a branch of the Adyar T. S. in Finland, but of this I cannot speak, knowing nothing. But the real Theosophical Movement is supported by the Finnish society, *Ruusu-Risti*, which publishes a monthly journal of the same name. This was founded by Pekka Ervast, the father of Finnish Theosophy, who was convinced of the wrong course of the old T. S. His spirit continues in its journal. I find a striking resemblance between the work of *Ruusu-Risti* and that of the Canadian Section of the Adyar T. S., supported by *The Canadian Theosophist*. Few here can read Finnish, but it is to be noted, as one of the signs of the practical Finnish character, that each issue of *Ruusu-Risti* sent to English speaking countries is accompanied by an excellent English summary of the more important articles, which makes one sad that he cannot read the full text in the original. When I read of the struggles of the Finnish army the thought is never absent from my mind: "What will be the fate of *Ruusu-Risti*—both the Society and the journal? Will they be able to weather the storm, or will they succumb to the invader or to the inevitable financial stress?" So, while I shall not indulge in any Adyarian thought-form shooting, I hope that theosophists everywhere will join with me in wishing the very best for the continued endeavors of our Finnish colleagues. Mr. Jorma Partanen, a good friend of the CRITIC, is Editor of *Ruusu-Risti*, and his excellent English enables those who cannot read Finnish to appreciate its work. The annual American subscription (10 issues, about 320 pages) is \$2.00, which may be sent to Jorma Partanen, Vänimöisenkatu 8, Helsinki, Finland. The thoughts given in the English abstracts are well worth the price, and a subscription may contribute to its continuance.

More Memoirs of H. P. Blavatsky.—Miss Mary K. Neff informs me that she is compiling a second volume of her excellent *Personal Memoirs of H. P. Blavatsky*. Publication of this has already been arranged for and it is expected to be ready within a year. It will not be published at Adyar, which refused to publish the first volume. Watch the CRITIC for notice.

Dr. Arundale Would Abolish Annual Dues.—Dr. Arundale suggests that the Adyar T. S. abolish annual dues and depend entirely on voluntary donations (Oct., 1939 *Theosophist*, p. 9). He would have a Section here and there try the experiment for a year or two to see how it works. He wants the opinion of members. One would be interested to hear the opinion of Mr. Cook of the American Section, who doubled the compulsory dues and thereby drove from the Section the St. Louis Lodge, the largest in America. Dr. Arundale, if he were willing to recognize the existence of other theosophical societies, might consult the United Lodges of Theosophists, which have always depended entirely on voluntary donations and have flourished on it; also the Point Loma T. S. which, while not exactly corpulent, is growing, which is more than can be said of the Adyar Society. But then the former two are feeding on Theosophy while the Adyar Society is feeding on Besant-Leadbetter meat (excuse me; vegetables) spiced with Arundalian and Hodsonian psychic antics.

"*Shoemaker, Stick to Your Last!*"—"The person who pontificates on the subject of psychic phenomena on the ground of eminence in some other walk of life should be gently set aside to cool." (Dion Fortune in April, 1939 *Inner Light*, p. 133.) The same might be said of those who advance as an argument in favor of reincarnation that Henry Ford believes in it.

Clearance Sale

The following slightly used books for 30 cents each, postpaid to any part of the United States (foreign, postage extra). Cash or stamps with order, or C. O. D. No credits. Original Prices in (). Please mention substitutes as but few copies are available.

Adyar Pamphlets; important reprints from *Theosophist*, *Lucifer*, etc., 6 all different for 30 cents (were 12 cts. each); also, miscellaneous theosophical pamphlets, 6 for 30 cents; as they run, no exchanges or correspondence.

Kintzing, Dr. P.—Long Life and How to Attain It (\$1.00).

Fenelon, Archbishop—Letters to Men (classic, \$1.00).

Kirkbride & Sterritt—The Modern Trust Company (\$2.50).

Kirkham—The Philosophy of Self-help (\$1.00).

Klein, Sydney T.—The Way of Attainment (\$2.00).

Kleiser, Grenville—How to Argue and Win (\$1.25).

Talks on Talking (\$0.75).

Knopf, Dr. S. A.—Tuberculosis a Preventable Disease (\$2.00).

Lamplugh, Rev. F.—The Gnosis of the Light (old Gnostic classic) (\$1.40).

Krishnamurti, Jiddu—Education as Service (\$0.75).

Lane, C. B.—The Business of Dairying (\$1.25).

Lange, D.—Handbook of Nature Studies (\$1.00).

Larcom, Lucy—A New England Girlhood (\$0.75).

Larson, Christian D.—How to Stay Young (\$1.75).

Mastery of Fate; Mastery of Self; How Great Men Succeed; The Mind Cure; The Good Side of Christian Science; any two, 30 cts.

Latson, Dr. W. R. C.—Secrets of Mental Supremacy (\$1.00).

Attainment of Efficiency (\$1.00).

Law's "Serious Call"; Readings from an old classic (\$0.60).

Lawrence, Dr. R. M.—Primitive Psycho-therapy and Quackery (\$2.00).

Lawrence, Rev. J. T.—Masonic Jurisprudence and Symbolism (\$1.75).

Lee, Chas. H.—A Plea for Christian Science (\$1.00).

Leadbeater, C. W.—The Astral Plane, cloth (\$1.00).

The Devachanic Plane, cloth (\$0.60).

Clairvoyance (\$1.75).

Invisible Helpers (\$1.75).

Inner Life, Vol. II (\$2.00).

Astral Plane, ppr.; Devachanic Plane, ppr.; Life After Death, ppr.; all three, 30 cts.

Lear, H. L. Sidney—Hidden Life of the Soul (\$1.00).

Lindsay, Dr. B. A.—Mind the Builder (\$1.00).

Le Bon, André—Modern France (history) (\$1.50).

Leland, Chas. G.—Have You a Strong Will? (\$1.50).

Flaxius; Leaves from Life of an Immortal (spiritualist) (\$1.50).

Le Rossignol, J. F.—Orthodox Socialism (\$1.00).

Loomis, Ernest—Your Practical Forces (\$1.25).

Lewis, Burdette G.—The Offender (criminology) (\$2.00).

Lévy, Dr. Paul E.—Rational Education of the Will (\$1.50).

Lovell, Arthur—Concentration (\$1.00).

Ars Vivendi (Art of Living) (\$1.00).

Volé, or the Will (\$1.00).

Lindgren, Chas.—The New Salesmanship (\$1.00).

Lloyd, H. Demarest—A Sovereign People (\$1.50).

Loisette, A.—Assimilative Memory (\$2.00).

Lodge, Sir Oliver—Modern Views of Electricity (\$1.25).

Raymond, or Life after Death (\$2.00).

The Survival of Man (\$2.00).

Science and Immortality (\$2.00).

Parent and Child (\$0.50).

McConnell, R. M.—Criminal Responsibility and Social Constraint (\$1.75).

Epictetus, Discourses of, ed. Long (\$1.50).

Chronological Sequence of "The Mahatma Letters"

Mrs. Conger's recent pamphlet, "Combined Chronology for Use with *The Mahatma Letters to A. P. Sinnett* and *The Letters of H. P. Blavatsky to A. P. Sinnett*", which presents the actual order by dates in which these Letters were written, and which is the result of twelve years close study, is promising to reawaken interest in these famous documents, *The Mahatma Letters* being the most authoritative presentation of Theosophy which we have. Price, 25 cents (1/4) from the O. E. LIBRARY. *The Mahatma Letters to A. P. Sinnett*, \$7.50.

Personal Memoirs of H. P. Blavatsky

I am glad to call attention again of all Blavatsky lovers to Mary K. Neff's *Personal Memoirs of H. P. Blavatsky*. This consists almost wholly of material written by H. P. B. herself, with an irreducible amount of explanatory comment by Miss Neff, and is an invaluable companion to *The Letters of H. P. Blavatsky to A. P. Sinnett*. \$3.75 from the O. E. LIBRARY.

Inside History of Leadbeater's Liberal Catholic Church and its Raid on the Theosophical Society

The fraudulent nature of the claims of the Liberal Catholic Church, the disreputable character of its founders, its repudiation by the officials of the Old Catholic Church of Holland with which it claims relationship, its efforts to deceive theosophists and the public as to its true nature, the efforts of Annie Besant and C. W. Leadbeater to force it on the Theosophical Society and its incompatibility with the teachings of H. P. Blavatsky and the Masters, are fully exposed in a series of twenty-five issues of the *Carrio*. Every true theosophist should read them. A set of these can be obtained from this office for 25 cents (or 1/3) in stamps.

Index to W. Q. Judge's "Ocean of Theosophy"

A new and very full index to W. Q. Judge's *Ocean of Theosophy*. Can be used with the regular U. L. T. edition. 12 cents from the O. E. LIBRARY.

Theosophical Teachings of Robert Crosbie

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

BY

The O. E. Library League

Vol. XXVI

January, 1940

No. 12

Yearly subscription, United States and Canada, fifty cents; foreign, two shillings sixpence or 62 cents. Single copies, five cents. *Blank* (unfilled) British postal orders and stamps, Canadian paper money and stamps accepted.

ASTROLOGY MAD

The disposition to look to the stars and planets instead of to oneself is alarmingly on the increase in theosophical circles. I have little doubt that it is being fostered by those who have a personal interest in so doing. You will find theosophical lodges which have courses of lectures or class instruction in astrology given by persons who more or less privately make a business of casting horoscopes for a remuneration, and who therefore have a personal interest in pushing the subject. This is not intended as a sweeping condemnation of all such persons, many if not most of whom believe in what they teach, and often are so anxious to prove it to others that they pester them for their birth dates and insist on making their horoscopes and telling them what they are and what is going to happen to them. My own experience with such persons has been that their diagnoses and predictions are not worth a damn, and at best are of such a vague and general character that they might apply more or less to half the population.

One magazine which professes to be devoted to the Ancient Wisdom, or Theosophy, and which is making vigorous efforts to get itself read by all American theosophists, is largely devoted to astrology, and even tells you how you can select a salesman, not by reference to those who know him, but to the stars. It is edited and owned by a maker of horoscopes who announces his business in it. I am not intending to reflect on the sincerity of this gentleman, who is doubtless convinced of the truth of his ideas. But the fact remains that he advertises himself in its pages as a horoscope maker and, unless he is prompted to spend his time for nothing—which is precluded by his offer to send you his terms—he is presumably being paid for it. This seems to me distinctly unethical. Here we read articles on astrology in the Bible and astrology as the basis of Shakespeare's plays, which may be interesting, but which prove no more for astrology than does the well-worn argument that Henry Ford believes in it prove the truth of reincarnation.

A certain large theosophical lodge maintains what it calls an "astrological clinic". I don't know whether it makes a charge for its services, but it is said to be so crowded with patients that applicants have to be turned away, people who think to find in the stars a solution of difficulties which they should either seek in themselves or by consulting a physician or a psychiatrist. It may be questioned whether behind this sort of "Ancient Wisdom" there are persons have more than a desire to help their fellow men, and who have a personal interest in promoting the study and application of this so-called "science". Even among the theosophists who have no direct knowledge of the subject you will find those who tolerate this abuse and perversion of the true theosophical teachings—somebody tells them that it is true, and therefore it must be. So they too help to spoil Theosophy.

I think it would be well for those who are disposed to swallow this dope to look over the innumerable publicly made astrological prognosti-

cations on coming events. A prophet who indulges in speculations on what is to happen, such as are indulged in by the newspaper columnists and other writers, may be as often wrong as right, as these are. But when he attempts to bring in the face of the heavens as a basis for his predictions he is using a system which must stand or fall with the success or failure of what he prognosticates. If his predictions fail, it reflects on the soundness of his method. Of course it is possible to say that he had not a thorough grasp of the subject, or that he failed to take certain planetary aspects into consideration. But if such lapses are possible, what reliance is to be placed on the whole caboodle of soothsayers?

Let us select one example. *Raphael's Almanac* for each year contains predictions which are admittedly based on planetary aspects which can be learned with absolute accuracy from the Nautical Almanac compiled by government astronomers. These are about the only absolutely certain predictions in the world. I advise those who acquire the *Raphael's Almanac* to keep it and to see at the end of the year how many of its predictions have come true, how many have failed, and how many highly important events have received no consideration whatever. It has been a lesson to me to do this. I can mention but a few of the hundreds of lapses which one can discover if he takes the trouble to do so. It will be found that the predictions are in no way more to be depended on than those of press commentators who judge from the present outlook, who may be influenced by their sympathies or fears, but who do not take the stars into consideration. Each year the *Raphael's Almanac* publishes a list of realized predictions. It does not publish those which have failed, nor would it dare to do so, as it would quickly squash its sale. In this it is no worse than the run-of-the-mine astrologers, amateur or professional.

It will be remembered that *Raphael's Almanac* for any given year is published about August of the preceding year. Any failure might be attributed to making the prediction too far in advance, were it not that the aspects of the heavens are absolutely fixed to the second, and if they are used as a means of prediction the prediction might be made many years in advance.

Raphael's Almanac for 1914 (published August, 1913) makes absolutely no mention of the beginning of the Great War. Of Germany it says: "A crisis is apparent in the history of the German Empire. The spring seems more favorable, and both the summer and autumn promise a better outlook. . . ." As for Belgium it says: "Venus near a parallel of the Sun is generally favorable for the prosperity of the country." We all know what happened to Belgium!

Coming down to more recent times, *Raphael's Almanac* for 1938 gives no hint whatever of the Munich betrayal of Czechoslovakia. The 1939 *Almanac* says that Czechoslovakia will overcome its difficulties in two or three years; the over-ruining of that country by Germany is not even hinted at. The conquest of Poland by Germany and Russia is not foreseen, neither is the rape of Albania by Mussolini. The Present war is not predicted. While various disasters are predicted the great earthquake in Turkey is not foreseen; nobody, not even the stars, expected such an event in that land.

As for the 1940 *Raphael's Almanac* (published in August, 1939), the war now in progress is not even mentioned; Poland is still doing fairly well, while nothing appears about the Russian attack on Finland.

It would be taking too much time and space to dissect these predictions minutely, but it should be obvious to anyone who will give it the time that the astrological predictions as presented by Raphael have absolutely no more value than the guesses of any writer on European affairs who does not pay the least regard to the aspects of the heavens and who uses his own judgment, which may or may not prove correct. Except for non-astrological items, such as postal rates and when you may fish for crabs, it has no value except as a curiosity.

In the November, 1939 *CRITIC* I pointed out that the cock-sure pre-

dictions about the dire fate of the liner Queen Mary within five years because it was launched on a certain date when the heavens were in an angry mood had utterly failed. It should by this time be at the bottom of the ocean, but it is as safe in harbor as you are in your pew in church. This same astrologer comes forward in the January, 1940 *Canadian Theosophist* (pp. 329-332) and in an interesting article which is in the main a review of a recent astrological book which proposes an end to Hitler in 1940, he neglects to explain his fiasco about the Queen Mary, but indulges in some apologies for the astrologers' failures. Still worse, he says in part:

"It is not fair to say that astrologers did not predict war. The truth of the matter is that the facts have been played down to avoid scare headlines."

This is a professional astrologer writing, and if his statement means anything it means that they are willing to indulge in falsification when it suits them to do so. The motive may be good, but it is fraud nonetheless, and those who apply to such persons for horoscopes should understand that they will be lied to when the forecasts might alarm them. It is well-known, and my experience with soothsayers of all brands in my earlier and more foolish days, that these people will tell you what pleases you, or at least will give you encouragement; why is obvious enough—they would lose your custom did they do otherwise. People seek those who tell them what pleases and shun those who are frank enough to tell them the truth.

Of course I shall be looked on as an arrant heretic and skeptic when I say that all of these things should be bunched together as a mass of superstition when not conscious fraud. I shall be confronted with letters telling me of delineations and predictions which have been true, and not one of the writers will mention those which have not been true. All of these things are worthless and misleading, and especially are they antagonistic to the spirit of true Theosophy. I wish I had space to reprint an able article by Sidney A. Cook, President of the American Section, T. S. (Adyar) (October, 1935 *American Theosophist*, p. 225) to the effect that astrologers and astrology should be kept out of theosophical lodges entirely. But it will not be. If you ask why not, you are told: "Well, that's what they want."

As an indication of the uncertainties of astrological predictions and character readings it would be of interest to print side by side the prognostications regarding Dr. Arundale about the time of his accession to the presidency of the T. S. made on the one hand by an ardent admirer, Chas. E. Luntz (April, 1934 *American Theosophist*) and those of Robert A. Hughes, not an admirer of the Doctor, (June, 1934 *Canadian Theosophist*) both using the same astrological data. Both are experienced astrologers. Nothing could be more absolutely contradictory and evidence that the whole system has no more value than a series of newspaper articles written by an admirer and an opponent of, let us say, Hitler.

Mrs. Hastings and Theosophical Propaganda

Mrs. Beatrice Hastings, who started the society called "The Friends of Madame Blavatsky", often referred to in the *Carric*, has a pathetic letter in the December, 1939 *Canadian Theosophist*. Mrs. Hastings believed that theosophists, who trace their lineage to H. P. Blavatsky, would realize that one of the obstacles to the spread of Theosophy lay in the still current slanders regarding her, according to which she was an impostor and trickster who had invented Theosophy and the Masters for purposes of her own, although no clear statement had ever been made as to why she should have subjected herself to all sorts of suffering in so doing. This was a natural idea prompted by her own enthusiasm. Mrs. Hastings, having much more confidence in the sense and generosity of human nature, backed by a belief in justice and brotherhood, than later experience warranted, and being herself an intense admirer of the character and writings of Madame Blavatsky, undertook of her own

initiative to clear her reputation of the still current slurs about her, and having collected all the available literature which could help her, undertook an elaborate defense. She prepared and in part published at her own expense a series of small volumes, taking up and exploding the mythical stories about H. P. B., which she hoped would interest theosophists and the public and bring in enough funds to carry on the publication. She also started a small magazine, *New Universe*, dealing with minor matters not demanding a complete volume.

Now remember, please, that this was done on her own initiative. She was not a hired secretary or investigator of any theosophical organization, paid by the month or day or hour to collect data about H. P. B. and prepare them for publication. Her time was her own and whatever funds her work called for were either extracted from her own modest income or were donated by the few theosophists who really understood the situation and thought H. P. B. worth defending. What reception did her efforts receive? Instead of getting the hearty support of those who profess their devotion to H. P. B., little but obstacles were thrown in her way. Demands were made that she, who was devoting almost her entire time to the H. P. B. defense, and was really doing a splendid work in that cause, giving her time for nothing, looking for no personal gain and expecting only enough financial support to continue, should render a public account of every penny she received, as if the publication of the books was not sufficient evidence that the funds were being properly used. She was forced to overhaul all her voluminous correspondence, looking up every penny received, and to submit a detailed statement with certification of a public accountant—a devilishly tedious and time-consuming work which sapped her energies and nearly ruined her health. In other words she was required to prove that she was not a thief! And these same people, or some of them, who had neither the brains nor the disposition to engage in such work themselves, actually resented the fact that Mrs. Hastings, a free person, mind you, not a person whose whole time was bought and paid for, wished to give part of her time to a political crisis then existing in Britain. It was even hinted that she was using funds collected for the defense of Madame Blavatsky for political purposes having nothing to do with Theosophy—a base insinuation for which not a sparklet of evidence was presented. Others had ideas of their own about how a defense of H. P. B. should be conducted, and would not cooperate unless Mrs. Hastings worked in *their* way; they wanted her to do the work while they did the bossing. I have seen not a little of the correspondence from her opponents, some of which, let me say frankly, was about the most unbrotherly and shockingly dirty untheosophical stuff that has ever come to my attention.

And the demand for the books she had already published? I know something about selling books, including these. It was a glaring evidence that theosophists in general—with honorable exceptions—do not care enough for Madame Blavatsky or what she did and suffered, to lift a finger or spend a copper in her defense. The correspondence I have seen may be summarized thus; "I believe that H. P. B. was honest; that's quite enough for me; why should I bother myself about what other people think? If the Masters want her defended let them do it themselves; it's none of my business." And so on.

And the official or semi-official theosophical publications. Well, most of them gave a few lines to the work of Mrs. Hastings, speaking of it favorably once or twice, but then dropped it; they had other things to think about than defending H. P. B., to wit, herding as many people as possible into their respective societies; Mrs. Hastings is doing a noble work; let her do it, but we have neither time nor space to spare to bother with it. And so it stands.

I am not in the least surprised that after the reception her unselfish work has received, she should now put her foot down and say: You can't expect me to do the whole work of defending H. P. B. If you want

it done and cannot or will not do it yourselves, you must make it possible for me to do it; you must support my work by buying the books I have already published, of which I have a large stock on hand. Until these are taken up by theosophists or the public I neither can nor will move one step further; you can't expect me to bear the whole burden of that work and accept the opposition and malignment I have received. I am prepared to make any sacrifice within reason, but you cannot expect me to do the whole thing, paid for only by the grumbings and opposition of those who cannot or will not do anything themselves. And I don't blame her. She is distributing part of what she has already published among libraries, but that is free; the bulk of the material must be paid for before it is possible to continue. One might add that Mrs. Hastings has her own ideas and is not disposed to be dictated to. I judge that she is one who can best work in her own way and who will not accept a co-operation which would only amount to interference, if what has already occurred can be taken as a sample of what would come. On this see March-April, 1939 *Carric*.

What Sort of Propaganda?

Propaganda? Well, read almost any of the current theosophical journals, especially those under the aegis of Adyar. You will find them so filled with various schemes of propaganda proposals for Theosophy that it is hard to discover what this thing, Theosophy, really is, that they are so anxious to have the public accept. You will find proposals for radio broadcasting, for plastering barn doors and garages with the word "Theosophy"; you will find a scheme in active operation for sending to the bereaved relatives of any person who has just died a nice little pamphlet by Arhat Leadbeater telling them what a fine time the deceased is having on the astral plane, and wouldn't you like to become a theosophist? And then there are elaborate schemes for making "Theosophy the Next Step", with paeans to the great "leaders".

But you will not find a word demonstrating that Theosophy is not the invention of a scheming old woman impostor who invented not only Theosophy but the Mahatmas for her own nefarious purposes. It is a fact beyond all denial that the great majority of intelligent persons, if they have perchance heard of Madame Blavatsky, have heard of her as a fraud, and as a matter of course will have nothing to do with Theosophy; the name itself carries its condemnation. It is a literal fact that should you happen to mention that you are a theosophist you will get the contemptuous reply: "Oh, yes, a dupe of that old scoundrel Blavatsky."

Now this is a fact, and in my mind while sensible propaganda is perhaps worthwhile, it is not going to accomplish much until this blot on the reputation of the Founder of Theosophy is wiped away. That is the crying need of the present time. Theosophists must come before the public with an indisputably clean record, one so clean that even the man in the street can perceive its cleanliness and not be deterred by whispered slanders. If the vociferous Dr. Arundale, who seems to think that anything that one chooses to believe is Theosophy if one calls it such, and whose only aim seems to be to get people to join his society, would devote a campaign to clearing away the slanders which are obstructing its progress, his propaganda might produce a better showing than it does at present.

It is much to be doubted whether he would do this. If one may judge from his pronouncements it is the glory of Adyar and THE Theosophical Society that he has most at heart. What is H. P. B. to him? Did he not refuse to permit Miss Neff's book in defense of H. P. B. to be published at Adyar, while the Adyar Press is busy publishing his own writings? And the Adyar T. S. gives no recognition to theosophists outside its own ranks, and no books are published or persons recognized which do not put the glories of Adyar above all else. It is perhaps useless to expect anything. Mrs. Hastings is not an Adyarite, so she must not be recognized or cooperated with in any way. Unless Adyar, and that means Dr. Arundale, is willing to cooperate with her in the defense of H. P. B., or

if not, to start a similar work under equally competent and experienced workers, Adyar may blow its lungs out with propaganda with little result, despite all the barn doors in the world. If these remarks apply to any other theosophical society, let them take them to themselves.

If you are interested in that letter of Mrs. Hastings to the *Canadian Theosophist*, send ten cents (coin, not stamps) to the Editor at 5 Rockwood Place, Hamilton, Ont., Canada. Mrs. Hastings address is 4 Bedford Row, Worthing, Sussex, England. A list of her defense publications will be found elsewhere in this CRITIC.

A New Edition of H. P. B.'s "Key to Theosophy"

The Key to Theosophy; by H. P. Blavatsky. Verbatim reprint of the original, with H. P. B.'s Glossary and a copious Index. 426 pages. Theosophical University Press, 1939. \$2.50 from the O. E. LIBRARY.

H. P. Blavatsky's famous *Key to Theosophy*, still regarded by conservative theosophists as the best elementary text book, was first published in 1883, and was followed the next year by a second edition, identical with the first except that it contained a Glossary. Since that time various persons or publishers have tried their hand at issuing new editions, sometimes incorporating material not to be found in the original, or omitting matter which, in their superior wisdom, they did not consider appropriate. Unquestionably the photographic facsimile of the first edition issued by the Theosophy Company of Los Angeles in 1930, and which is still current, has been the only reliable edition preserving the pagination of the original. For reasons not stated, the first edition was used in preparing this, thus omitting the Glossary of the second edition, and there is no Index, which it is true, the original editions did not possess. But for this their work is impeccable. This was preceded in 1920 by a verbatim reprint of the *Key* issued by the United Lodge of Theosophists of Los Angeles, but which did not follow the pagination of the original, and which is now obsolete.

In 1931 the Bombay United Lodge of Theosophists issued a paper bound verbatim reprint, which does not contain the Glossary and does not follow the pagination of the original, but which has the advantage of cheapness (\$1.00) and suffices for beginning students.

Aside from these verbatim reprints there are other editions. Not long after H. P. B.'s death Mr. G. R. S. Mead, doubtless instigated by Annie Besant and fortified with a sense of his own literary superiority, undertook a "revision" which was characterized by as many alterations per page as in these pundits' revision of *The Secret Doctrine*, whole paragraphs being rewritten, whole sentences omitted, yes, even as much as ten pages at a time, because they did not regard them as suitable for the public to read. This edition was analyzed in the CRITIC of August, 1923. It had but one advantage, a copious Index, but otherwise is to be wholly condemned. It is a standing monument to the disrespect which these twain felt for H. P. B. It is now obsolete.

In 1932 the Adyar Publishing House issued what it called the "First Indian Edition", which claims to be, and apparently is, a verbatim reproduction of the original except that "a systematic use of italics and capitals and an up-to-date transliteration of Sanskrit words have been carried out." It contains the Glossary and to the honor of the editors the many passages deleted by the murderous Mr. Mead have been restored. Unfortunately the pagination of the original has not been preserved, a serious drawback for those desiring to make references. Otherwise it is a commendable production and will doubtless be used by all faithful Adyarites who think H. P. B. still worth considering. The price is \$3.00. Its claim to be the "First Indian Edition" is untrue, as it was issued in 1933, whereas the Bombay edition above referred to was published in 1931. This we may charitably attribute to the fact that Adyar is not disposed to take cognizance of the work of other theosophical organizations and regards itself as self-sufficient.

Recently, in 1938, "V. B.", a member of the Blavatsky Association of London, published an abridged edition of the *Key* which aims to do away with the method of question and answer which some find annoying. It very ingeniously incorporates each question with the answer without essentially altering the text of the latter. It also omits much that Mr. Mead left out. Its cheapness (\$1.00) commends it for beginners, but it can hardly be preferred to the above Bombay edition.

Point Loma Editions

Early in this century the Point Loma T. S., then presided over by Mrs. Katherine Tingley, issued an edition of the *Key*. I have the fourth Point Loma edition, 1907, stated to be "revised and edited by Katherine Tingley, Leader and Official Head of the Universal Brotherhood and Theosophical Society throughout the world." This edition was even worse than that of Mr. Mead, as it not only contained numerous additions and omissions, but was a blatant advertisement of the Point Loma T. S. and of Mrs. Tingley herself, neither of which H. P. B. had in mind. Fortunately this shocking edition is now obsolete and copies are worth preserving only as a curiosity.

Now, at last, the Point Loma T. S. has made amends for its past folly by publishing a real, genuine edition of the *Key*, which is a verbatim reprint of the original edition, and contains the Glossary of the second edition as well as a copious Index. While this is not a photographic facsimile it follows the original *Key* page for page, line for line and comma for comma. No corrections of the H. P. B. text have been introduced, even the Point Loma Sanskrit purists having been shooed off. A careful examination fails to disclose any typographical errors, omissions or additions. Even the style of type of the original is imitated as far as is possible at the present day.

In this edition we have, apparently, a perfect reproduction of the *Key* as it was published under the direction of H. P. B. herself, with the addition of a very full index. It is a splendid example of the work which the Point Loma editors and printers can put out—and I believe the work is done wholly by members of the community. It is hard to imagine that any future edition, published wherever it may be, can surpass it, unless, perhaps, by a still greater amplification of the Index. So, with this, it has my recommendation and my blessing. "Bravo, Point Loma!"

I hear that there is some prospect that the Index may also be published as a separate pamphlet, suitable for use with the otherwise excellent U. L. T. photographic facsimile. If this plan is realized notice will be given in these pages.

Manly P. Hall on Reincarnation

Reincarnation; the Cycle of Necessity. By Manly P. Hall. 199 pages; Los Angeles, 1939. \$2.00 from the O. E. LIBRARY.

I have so often commented on the books of Mr. Hall in terms so laudatory that one might doubt my sincerity. I have never hesitated to say that while there are some things in which I am unable to agree with him, his writings are characterized by a keen sense of what is honest and what is dishonest in the field of occult teachings. I know of no writer who is quicker in scenting personal motives in teachings which are offered to the public; no one is a better hand at pointing out the pitfalls which confront the would-be student and which too often not only start him on the wrong path, but make him the victim of wily and unscrupulous money getters.

Mr. Hall has now added a book on *Reincarnation; the Cycle of Necessity*. What can be said of it? The literature is very considerable and is often the product of those who have a special dogma to push forward, or a particular leader or teacher to endorse, and who therefore do not observe a proper critical attitude towards their theories. The fact is that there are many theories of the exact way in which reincarnation

takes place, as well as ideas of how it may be avoided, for it seems in the opinion of many to be something unfortunately necessary, but to be escaped by any means possible. In fact, one who has roamed through the literature of reincarnation and its associated doctrine of karma, as held by philosophers of ancient and modern times, East, West, North and South, is likely to come to the conclusion, unless he is wedded to some supposed authority of his choice, that while reincarnation is a theory which offers a beautiful explanation of the problems of life and death, in reality we really *know* very little about it, and that it is not worthwhile to bind himself to any detailed view on the subject. That has been my experience; the more I read, the more I am convinced that while there is great plausibility in the doctrine, there is no certainty that any particular conception as to how it works is true.

About the first half of Mr. Hall's book is devoted in the main to presenting a history of the doctrine in the Orient, among the Greek philosophers and Gnostics and in the Christian Church. This makes his book a valuable work of reference. But anyone reading it will see that even if the truth of reincarnation is accepted, it is a matter on which one may hold all sorts of views. Mr. Hall does well to point out that the theory of the preexistence of the soul does not necessarily carry with it the belief in repeated physical reincarnations. Of course we are told that a large part of the human race, perhaps one-half, accepts the doctrine in one form or another. This is an interesting fact, but it cannot be taken as an argument for reincarnation any more than the fact that still another large fraction, largely dominated by the Christian Church, disbelieves in it, can be used as an argument against it. And why cite Henry Ford as a believer in reincarnation, when one might mention the pious John D. Rockefeller, Jr. or many another financial or industrial magnate with as much brains as Mr. Ford who would undoubtedly scorn the idea? Nor is it a valid argument to quote or cite this or that poet who has expressed his belief in reincarnation. True poets are supposed to possess a sort of intuition and to excite that faculty in others, but I cannot bring myself to believe that such a statement by a poet is anything more than a clear and thought-provoking expression; it is not an argument and many a poet is a poor philosopher. I say this, while confessing that I owe more to the poets than to the philosophers.

Be that as it may, in the second portion of his book Mr. Hall goes quite extensively into the *modus operandi* of reincarnation and states as positive facts without discussion and without giving authorities matters which will prompt the cautious reader to ask: "How do you know it, that you speak so positively?" Among others the theory of the "group soul" of animals and even of plants is given as fact, whereas a questioner like myself may find it totally absurd and presenting all sorts of difficulties when one stops to think. And the very definite statement (pp. 107-8) that it is not the animal itself which suffers pain, but the collective entity or group soul to which it belongs, is more suggestive of the ramblings of Geoffrey Hodson than of the philosopher Mr. Hall. Of course it is not my intention to discuss these matters here, but one could wish that Mr. Hall had presented the bases of his faith, and I hope he will do so in future. It would be consoling to feel that when you kick a dog it is not the dog, but the collective entity DOG which suffers and compels the dog to bite you, instead of making another dog bite somebody else.

Mr. Hall discusses briefly the theory of "soul mates" which is so attractive to many who have found life's relationships unsatisfactory and who feel themselves driven to seek gratification of their more or less—often less—laudable desires in nocturnal brides and bridegrooms, or the idea that the right companion is waiting for them on the other side, the companion from whom fate has temporarily separated them. These theories receive a just cudgeling at Mr. Hall's hands.

In discussing the possibility of remembering past lives, a matter on which imaginative people are extremely likely to fool themselves, Mr.

Hall, while pointing out the uncertainty of most of the supposed recollections, gives an account of the celebrated case of the Hindu girl Shanti Devi, who apparently succeeded in proving fully that her recollections of her last incarnation were correct.

If there is one thing above all others for which I would commend the book it is the author's unsparing condemnation of the doctrine of vicarious atonement and the forgiveness of sins. This turns up all through the book, and has a special chapter devoted to it. This is not an exclusively Christian doctrine, for it has crept even into a certain sect of Buddhism, which holds to the redeeming efficacy of faith—make your faith strong enough and you will be saved; all else is unnecessary, and the idea that you can acquire merit by some trivial act costing little or no effort, such as muttering a mantram or spinning a prayer wheel. In one form or another this conception of gaining merit without effort may be called the Great Corruptor. Even though one does not accept the extreme view of karma, and I do not, it may be stated that man is responsible for his actions and must bear the consequences, and that, as Mahatma K. H. said, not even legions of gods can save him from it. If this book can convince those who are trying to find an easy way of escape from the results of their acts it will have a salutary influence, and the importance of his particular ideas on group souls vanishes in comparison.

In conclusion I want to express my appreciation of the fact that Mr. Hall relies on what he says; he does not back it up by parading a string of titles fore and aft. He is not a Reverend, a M. A., LL.D., Ph. D., D. Litt., Grand Master 100th, nor even, like Dingle, F. R. G. S. If he is any one or more of these he keeps it carefully concealed, and to my mind that means a lot.

There is no index, but there is a long and useful bibliography of re-incarnation, including references to articles in theosophical and popular magazines. The student may be surprised to find A. P. Sinnett presented as "Sinnet".

Speaking of Dry Pumps

It may not be a very apt comparison, but it is suggested by the *Critic's* difficulties. A dry pump is a pump that won't give any water till you first pour a little water into it. There may be plenty of water in the well, but until a primer is furnished you just can't get that water up. The *Critic's* Editor may pump away like fury at his typewriter, but nothing gets outside his office till a primer is furnished in the way of financial aid to start the printer. This issue is already over a month behind, hoping almost hopelessly that some of its benevolent readers will help it to get out another issue before the violets are blooming. Think it over.

At the Periscope

Latest News in Brief.—Astrologers, having failed in their direful predictions about Hitler for 1939, now busy exterminating him in 1940, and in making excuses why he did not pop off before.—Glorious celebration of Besant birthday, October 1st, at Adyar; now to be theosophical Christmas.—Adyar issues "*War Theosophist*"; calls all theosophists to the colors; beats Mussolini in praise of the sword; sarcophagists must go.—Point Loma publishes the perfect *Key to Theosophy* (H. P. D.); Sanskritists and expurgators kept off the premises while printing.—Dr. Pieter K. Roest, out of a job with the American Section, T. S., gets position with Federal Surplus Commodities Corporation.—Fritz Kunz strips himself of title NHBWDWDTOSA in Order of Service; now again just plain "Our Fritz".—Dr. Wm. L. Robin, one-time reformer in American T. S., died at Washington, D. C., January 28, of heart attack, aged 70.—*Critic* concludes 26th volume, still alive and kicking.

Does This Mean You?—I take it that your letters to this office are intended to be read, but if you want them read, remember that while your handwriting be legible to you, it isn't always so to others. And

how about your incomprehensible abbreviations? And if you use a typewriter, remember that it is not conducive to reading if your ribbon is completely worn out. And don't sign merely your initials; don't save yourself five seconds writing and expect us to spend an hour finding out who you are. If you do these things you have none but yourself to blame if your communications receive no attention. Both eyesight and time are valuable.

Ballard Ascends.—The death of Guy W. Ballard, founder of the "Mighty I AM" cult, is reported from Los Angeles. He died December 29th at the age of about sixty of heart disease, and was cremated January 1st, his wife preaching the funeral oration at a semi-private affair. Now that Ballard has made his ascension we wish him well and hope that he may remain ascended until the public has grown too wise to accept the preposterous stories he dealt out to it. In his book, *The Magic Presence* (p. 82) Ballard describes a wonderful rejuvenating machine, or "Atomic Accelerator", by means of which an old man could be, and actually was—for he saw it himself—transformed into a youth in the course of a minute or two. Some reason, possibly the fact that this machine is concealed in the bowels of the earth at a long distance from Los Angeles, prevented his making use of it. Any way, he died and the blessed Ascended Masters and Mistresses took him to themselves. I love to think of him sitting at the table of the gods, clad in the gorgeous raiment and enjoying the delicious viands provided by Saint Germain, which he described so graphically in his books that one wondered whether in a previous incarnation he had been chef to some oriental potentate or a ladies' tailor to his queen. But no. Ballard claimed to be the reincarnation of George Washington, a matter difficult to disprove, though one wonders how that great man, who could not tell a lie, should have come back as a person who apparently could do nothing else. Whether his wife, who claimed to be a reincarnation of Joan of Arc, will continue the cult or will retire to enjoy a substantial fortune said to have been acquired in preaching the "I AM" doctrine with frills, remains to be seen. Perhaps the astrologers can tell us. In this connection about the only good thing I can think of to say about Ballard is that he would not permit his followers to dabble in astrology. He preferred, and perhaps wisely, to use the direct method in fiction.

What is Astrology?—Here is a recent definition which should aid the man in the street to grope along the Path. Dane Rudhyar, regarded by some, including himself, as a high authority on the subject, defines it thus in the September, 1936 *Bacon* (p. 184) with the simplicity and lucidity of a Leadbeater. He says: "Astrology is a symbolic 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 psychophysiological forces which operate upon and condition the destiny of this observer, the term 'destiny' indicating the evolving pattern of events of a life in so far as those affect the awareness of the individual or group entity." But don't be scared. Marc Edmund Jones, quoted on the same page, goes him one better. He defines astrology as "the science of the relationship of everything with everything else." This definition has the advantage of brevity combined with universality; it is perfectly pansophic; you can't get away from it; the relationship of bacon and eggs to your stomach and whether to carry an umbrella, these are parts of astrology. But as a starter for theosophists who are impelled to dive headfirst into the astrological pool it is well to bear in mind as a life-saver the statement of a writer in the July-September, 1937 *Irish Theosophist*, that "The Cosmos in the theosophically-minded reveals itself as a divine Unity, a dynamic all-embracing Monadically prototypal in manifestation as a Trinity which formally differentiates into a Septenary as a base of all multiplicity and human sense of discontinuity."

Mrs. Salanave Moves.—Mrs. Miriam Salanave, who has long conducted a Buddhist correspondence bureau for the information of inquirers, and whom I regard without reservation as the most sincere, energetic, unselfish and persistent worker in the Buddhist cause in this country, has had to undergo the tribulation of moving. She is now at 635 Divisadero Street, San Francisco, Calif. Her little printing office is located in her kitchen, and her type, kept in pie plates, has, so she writes me, been turned in the process of moving into printer's "pi", if you know what that means. This does not seem to have disheartened her, and she is still turning out beautifully printed cards with Buddhist mottoes, as well as Buddhist leaflets. And, further, she is still prepared to help those who want to know what Buddhism is. You may write to her, but don't be mean enough to expect her to pay the postage on a reply, and remember that she has no capital and depends on what well-wishers send her for the prosecution of her work. I have a few correspondents whose letters, instead of finding their way firmly into the discard, go into my permanent file, to be kept for reference as long as I am hanging around these quarters. Mrs. Salanave is one of these.

"The Canadian Theosophist" and the Prophets.—Besides being one of the few genuinely theosophical journals *The Canadian Theosophist* is doing a real service by recording prophecies made by astrologers and others with the propheteering habit. By putting these predictions on record at the time they are made it is possible to check up later and to see if the prognostications materialize. We would thus have a protection against the custom of making predictions *after* the event—the "I told you so" habit—which is not uncommon. The esteemed Canadian Editor, who I fear has a soft spot in his heart for the soothsayers, could render still greater service by pointing out, without fear or favor, which of these predictions have failed, and which, if they are realized, may be explained on other than an occult basis. The January, 1940 issue contains an article by the same astrologer who confidently predicted dire disaster to the liner *Queen Mary* within five years of its launching, because it was launched on a particular day under malefic aspects, whereas it is today as safe and sound as you are in your bed. The writer omits to explain his error—perhaps he thought it too trivial to mention. But it should be done for him, seeing that this journal is devoted to Truth. In this way can theosophists be partially protected against falling into the quagmire of superstitious and ill-digested theories which threaten their beautiful philosophy.

Dr. Arundale Addresses "My Lord, the Sun".—In its Christmas Bulletin No. VIII the Mid-Atlantic Federation of Adyar Lodges presents a selection from Dr. Arundale's new voluminous volume, *The Lotus Fire*, a book which we are told elsewhere is "destined to be one of the greatest scriptures of the world." That being the case I can safely postpone its reading till my next incarnation, when it will be the text book of religion, somewhat as the Bible is today. But I am glad to read quotations now, as they will show me what to expect. Dr. Arundale addresses "My Lord, the Sun", and what he says is worth noting. His words are highly adulatory, but—and this is what I like—he is not going to declare to Him his own insignificance and impotence; he is not going to adopt the groveling attitude; he is no "broken and empty vessel", but a being on the road to divinity, and will become just as big as He is in due course. So he will stand on his feet and look Him straight in the face; he will not even wear smoked glasses. In fact, he feels himself swelling already and reminds one of David before Goliath. This is just fine, but one wonders why the Doctor should adopt so many eccentricities of style, sometimes a poet, sometimes the Prophet Isaiah, sometimes Jeremiah, with as many literary affectations as the uniforms of Marshal Goering. Perhaps it is good policy; one needs different sorts of bait for different fishes, and the Doctor aims to get every sort of fish into the Adyar aquarium. A partial list of such fish is appended to the next page of the *Bulletin*.

Finding God!—Being favored with an externally attractive pamphlet entitled "Science at Last Finds God" I read on with great hopes of illumination. And I got it. Before reaching the end I discovered that God is Edwin J. Dingle, F.R.G.S., of Los Angeles, and that he will save you on receipt of five dollars in advance. You have a great "magnet" within you and the said five dollars will start it working. It's like the primer to a dry pump; no primer, no water, and no five dollars, no salvation. But if you have the five dollars to start with the rest is easy. Write to Dingle, enclose the five bucks and you will soon have the world at your feet; you may become a second Rockefeller and have a harem at your disposal to boot. If you don't believe it a glance at his likeness should convince you. He looks just like a god, minus the white beard and plus the hair oil.

A War "Theosophist!"—The December, 1939 *Theosophist* (Adyar) is confessedly a "war issue", and for red pepper leaves nothing to be desired. Every article, of which about nineteen are indexed, including six by Dr. Arundale, two by Mrs. Besant and one by Leadbeater, the rest scattering, is about war. There isn't a spark of pacifism in it, for which I am thankful; no more shooting of pacific thought forms, but just getting after the rascals as hard as you can, including the meat eaters and those who destroy our little brothers, the birds and trees and flowers with bombs. Dr. Arundale supplies the red pepper, but is aided by numerous quotations from various great personages, ancient and modern, from Sri Krishna to R. A. Millikan, justifying war, but curiously neglecting to quote from Jesus or the vegetarians Hitler and Mussolini. An old article of Leadbeater is reprinted, spinning a yarn about how he consorted astrally with Bismarck during the last war and argued with him without success—quite in the Leadbeaterian style of romancing. Altogether a most interesting issue. From Dr. Arundale's pronouncements of a year or so ago to his present attitude is as far as it is to Tipperary, but he has managed to cover it, for which I compliment him. Incidentally I note that the Polish and Czechoslovakian sections of the T. S. are still listed, so I suppose they have not yet been suppressed.

C. J. Poetizes.—I hear that Mr. Jinarajadasa has taken to writing verse and reading it at his lectures. Perhaps it is better than his usually excellent prose, but after reading his Love Song to the Atoms I doubt it. What I fear is that this is a premonitory symptom of an attack of autobiographitis, a frequently fatal and usually incapacitating disease attacking the aged and even those not so old, like Dr. Arundale, and leaving them unable to talk of anything but themselves. Mr. C. J. had a slight attack of this in his recent book, *Occult Investigations*; something like chickenpox as compared with smallpox.

The St. Louis Lodge, T. S.—Mention has already been made (Oct. CHRIC) that the St. Louis Lodge, T. S. (Adyar), the largest lodge in the American Section, had applied for direct affiliation with Adyar, which involves separation or secession from the American Society. Some further light, though not much, is given in an item in the December, 1939 *American Theosophist* (p. 285). The principal reason cited was that "our financial obligations by reason of our large building and many activities are enormous", and the consequent difficulty that was anticipated incident to the raising of the national dues. (See Nov. CHRIC.) The Sectional Board of Directors met this by offering a reduction of dues to the Lodge over a term of years "to the extent that its officers might consider necessary", but this appears not to have been acceptable to the Lodge, whence it is inferred that there were other reasons for the Lodge's withdrawal, which are not stated, but concerning which rumors are afloat, and which would appear from the assertion that "The Lodge permitted no personal contact between its representatives and those of the National Society." After some correspondence Dr. Arundale has reluctantly consented to the direct affiliation for a period of two years only, and with the rather dubious proviso "that the dues to the International Headquar-

ters be the same as are ordinarily payable to the American Section. . . . From this, if I understand the ruling, it is to be inferred that the Lodge finds itself in no better position than before. Dr. Arundale further announces that "no other applications for direct affiliation to Adyar will be entertained during the present war." There you have the dictator, as it would seem to be a matter for the General Council and not the President to decide, if a bona fide application is to be refused.

The "Boar's Flesh" Question.—There has been much worrying over the tradition that the Lord Buddha died from eating "dried boar's flesh". How could he, the great champion of "Ahimsa", have partaken of animal food? I don't think it anyone's affair what the Lord Buddha chose to eat, but the battle still rages as if the salvation of the world depended on it. The latest theory is that in place of a vegetable preparation he was served by mistake a stew of the deadly amanita toadstool. It seems that the word "Sukar" means not only a boar, but the particular plant whose tubers it was intended to give him; hence the confusion in the tradition. See December, 1939 *Indian Theosophist* (p. 515). Sobell.

New Universal Language.—Few, except perhaps the Irish, fail to recognize the great advantages which would ensue if all mankind spoke the same language. Esperanto is one of the many attempts to make this possible. Being entirely unqualified to discuss the advantages or disadvantages of any of these, I refer, by request, to still another, devised by Mr. Aldo Lavagnini, of Mexico, called "Mundi Lingua". Mr. Lavagnini publishes a nice looking magazine of the same title in this tongue, of which, I regret to say, I can read scarcely a word except that the annual subscription is "un dollaro", and which, with further information in English, may be had from Apartado postale 2929, Mexico, D. F., Mexico. It appears to have a theosophical trend.

He Tries.—The November, 1939 *Theosophical Worker* (Adyar) is chiefly interesting in containing a long article by Dr. Arundale about himself. He assures us, with many an "I", that he is trying to do the best he knows how. I don't believe there is a person inside the Adyar T. S. or out of it who imagines he is not doing so. It is quite obvious from many of his recent statements that he is not afraid to risk the hostility of some theosophical pacifists through his emphatic support of the war. This speaks for itself without apology. I am reminded, however, of one of his statements to the effect that "The first thing the disciple has to learn is not to talk about himself." Perhaps with a little more effort he can master this rule.

New Theosophical Christmas.—October 1st, anniversary of Mrs. Besant's birth, was appropriately celebrated at Adyar with music, singing, speeches, processions to the spot where she was cremated, now known as "The Garden of Remembrance". The affair even equalled the celebration of Dr. Arundale's birthday. They had a glorious time. Rukmini Devi (Mrs. Arundale) pictured Mrs. Besant as "the most beautiful and most perfect life imaginable." Yet she couldn't dance! It is now seriously proposed (November *Theosophical Worker*) to make October 1st the theosophical Christmas, Jesus being retired into the background in favor of Mrs. Besant, the Daughter of God, who taketh away the sins of the world, or at least that part residing at Adyar.

Where is Hell?—Popular belief has long placed hell below the earth's surface. Of late certain scientists have argued in favor of a hot layer in the upper reaches of the atmosphere, one placing the temperature as high as 2,000° F. That's pretty hot and should meet the requirements of the most ardent theologians; it raises the question whether hell is perhaps somewhere above us. G. J. Ryan, occulto-scientific expert at Point Loma, has often discussed the matter of a hot layer in his section in *The Theosophical Forum*—the last time in the February, 1940 issue (p. 136)—with evident liking for the hot air theory, as it is supposed to fit in with Mahatmic teachings. Perhaps he could enlighten us on the whereabouts of hell as demonstrated by science.

Clearance Sale

The following slightly used books for 30 cents each, postpaid to any part of the United States (foreign, postage extra). Cash or stamps with order, or C. O. D. No credits. Original Prices in (). Please mention substitutes as but few copies are available.

Adyar Pamphlets; important reprints from *Theosophist*, *Lucifer*, etc., 6 all different for 30 cents (were 12 cts. each); also, miscellaneous theosophical pamphlets, 6 for 30 cents; as they run, no exchanges or correspondence.

Upanishads—Spirit of the Upanishads (selections) (\$0.75).

Addison, C. J.—Knights Templars (Masonic classic) (\$3.25).

Ahmad, Mabel L.—Names and their Numbers (\$0.90).

Bollard, Guy (Great I AMist)—Unveiled Mysteries (\$2.50).

The Magic Presence (\$2.75).

The "I AM" Discourses (\$2.75).

Brackett, E. A.—The World We Live In (\$1.00).

Baughan, Rosa—Character in Handwriting (\$1.25).

Bennett, Edw. T.—The Society for Psychical Research (\$1.00).

The Direct Phenomena of Spiritualism (\$1.00).

Automatic Speaking and Writing (\$1.00).

Carey, Capt. W. C.—Master Keys of Life and Death (\$1.25).

Fuller, J. F. C.—Yoga (\$2.10).

Fielding-Ould, Rev.—Is Spiritualism of the Devil? ppr. (\$0.75).

Hill, J. Arthur—New Evidences in Psychical Research (\$1.25).

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Leland, Chas. G.—Have You a Strong Will? (\$1.00).

Martin, Eva—The Brahman's Wisdom (poems) (\$0.50).

Harris, John—Inferences from Haunted Houses and Haunted People (\$1.00).

Pratt, H. B.—Fragments from Teachings of H. P. Blavatsky (\$1.75).

Sampson, Rev. Holden E.—Ek-Klesia (extracts, etc.) (\$1.50).

Bhagavad Gita Interpreted in Light of Christian Tradition (\$1.25).

Schure, Edward—Great Initiate Series: Hermes and Plato; Krishna and Orpheus (each, \$1.00).

Severn, J. M.—Popular Phrenology (\$1.00).

Stoker, Bram—Lair of the White Worm (psychic fiction) (\$2.10).

Whitby, Dr. J. C.—The Open Secret (\$1.00).

Dhar, Mohini M.—Krishna the Charioteer (\$1.75).

Lydston, Dr. G. F.—Diseases of Society & Degeneracy (\$2.00).

Lowrie, Donald—My Life out of Prison (\$2.00).

Lyall, D. E.—The Sayings of Confucius (selections) (\$1.25).

Lyon, D. E.—How to Keep Bees for Profit (\$1.25).

McLennan—A Manual of Practical Farming (\$1.25).

McKeever, W. A.—Farm Boys and Girls (\$1.25).

McFadden, Bernarr—Building the Vital Power (\$1.50).

Fasting, Hydropathy, Exercise (\$1.50).

Mackey, Albert G.—Cryptic Masonry (\$2.00).

MacLelland—Prosperity through Thought Force (\$1.00).

Marden, Orison Swett—Peace, Power & Plenty; The Optimistic Life; He Can Who Thinks He Can; Training for Efficiency; Self-Investment; The Secret of Achievement; An Iron Will; The Miracle of Right Thought; Be Good to Yourself; Pushing to the Front (each, \$1.00).

Maeterlinck, Maurice—The Blue Bee (\$1.25).

Wisdom and Destiny (\$1.25).

Our Eternity (\$1.50).

Maitland, Edward—The Story of Anna Kingsford & Edward Maitland (\$1.40).

The Bible's Own Account of Itself (\$0.50).

Manning, H. R.—Fourth Dimension Simply Explained (\$2.00).

Non-Euclidean Geometry (\$0.75).

Remittances from Great Britain, Ireland 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/—, CANTIC subscription, 2/6. Some British possessions issue postal orders payable in London. Blank Irish postal orders or checks accepted.

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. CANTIC 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 5/1.

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, Illegitimacy*; (10) H. P. B. & Judge, *Reincarnation*; (11) H. P. B. & Judge, *Dreams*; (12) Damodar & Judge, *Mind-Control*; (13) H. P. B., *Mediocrity*; (14) Judge, *H. P. Blavatsky*; (15) H. P. B. & Judge, *On The Secret Doctrine*; (16) Judge, *The Secret Doctrine Instructions*; (17) H. P. B., *Truth in Modern Life*; (18) Judge, *Culture of Concentration*; (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*; (35) H. P. B., *Theosophy and Education*; (36) Judge, *Musings on the True Theosophist's Path*; 5 cents each from the O. E. LIBRARY; one copy only, 6 cents.

Mrs. A. L. Cleather on H. P. Blavatsky

The late Mrs. Alice L. Cleather was very closely associated with H. P. B. and understood her better than almost any others. The following, while not strictly biographical, give a better picture of H. P. B. than anything else written, and defend her teachings against those who professed allegiance, but who followed after false gods after her death. They are:

H. P. Blavatsky; *Her Life and Work for Humanity*, bds., \$1.25.

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

H. P. Blavatsky; *a Great Betrayal*, ppr., \$0.50.

Also:

Cleather & Crump, Buddhism the Science of Life, \$1.50. *The Pseudo-occultism of Mrs. A. Bailey*, ppr. 25 cts.

"Sayings of The Ancient One"

Your attention is again called to that illuminating book by Capt. P. G. Bowen, *Sayings of the Ancient One*, containing translations from an ancient work discovered in ruins in Africa. It is extremely suggestive of *Light on the Path* and *The Voice of the Silence* and to my mind, is one of the most valuable mystical productions of recent years. Price \$1.25.

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

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