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THE O. E. LIBRARY CRITIC

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BY

The Oriental Esoteric Library

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ONE YEAR 25 CENTS SIX MONTHS, 15 CENTS

PROLOGUE

In making his bow before the many friends of the Library the Editor wishes to say a few words of introduction.

The separation of the Library section from the BULLETIN and its publication in the form of a new periodical it not to be taken as in any sense a divorce of the Oriental Esoteric Society and the Oriental Esoteric Library.

The Society stands for certain ideals and teachings, and the BULLETIN, its official organ, is intended to expound them. It is therefore desirable to exclude everything which is irrelevant or conflicting, or which might mislead the student into erroneous views as to the esoteric doctrines; it must be consistent throughout. The Library is of necessity conducted on a partially commercial basis, and the Society must be protected against every suspicion of commercialism.

The prime object of the Library is to work in conjunction with the Society, to set forth its views, to supply literature to its students and to interest others. At the same time it appeals to a much wider range of tastes and to those of widely differing opinions. It offers not only the *pros* but also the *cons*. It affords the student an opportunity to look at all sides of the subject. It offers books, which, while good in their way, are often in no sense esoteric or occult, and in fact are frequently the reverse. Many of its readers never come in contact with the occult side at all. The Library aims to supply good practical and helpful reading on many subjects, to set people thinking, and incidentally to point out to those who are ready the advantage and common sense of the esoteric view of life. Our experience has clearly shown that much more is to be accomplished by meeting people on their own ground and attempting to guide them, than by insisting that they must adopt our views the start. We cannot talk down to them nor over their heads,

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must adopt the manners and ways of speaking of men of the world. We must furnish such reading as they want or need, rather than what we think they ought to have.

The Society and the BULLETIN, therefore are mainly for the student of esoterism and occultism; the Library and the CRITIC are for the public as well. He who is interested in books on business, health, recreation, home or economic problems can get them; he is not obliged to touch the occult.

It must be distinctly understood that the Society is not responsible either for the opinions set forth in all books circulated by the Library or for views or statements expressed in the CRITIC. Those desiring it will be advised as to the best books. None need feel aggrieved at the Society for anything said in the CRITIC from which they dissent. No one need resign from membership because the CRITIC has shocked his feelings or trodden on his toes. All he has to do is to pity the Editor for not having learned better manners—and at the same time to see if he himself is not wearing corns.

The Editor, through a lifelong occupation with scientific pursuits, has acquired a decided respect for facts, whether they belong to the recognized data of science or to that borderland of science, that mass of unclassified material which belongs to the occult, and which is simply science in the making. He knows much of the shortcomings and narrowness of men of science, but at the same time, with a deep sympathy with occultism and an unbounded faith in its possibilities, he is convinced that those who deal with the occult are often carried away by theories and show an insufficient regard for that which is demonstrated fact. In continuing in the CRITIC the book reviews of the BULLETIN he expects to write both as scientist and as occultist. It is intended that the reviews shall be, not the usual mush-and-milk notices, but comments suitably spiced with pepper and mustard when necessary, which so far as may be will present some principle, either esoteric or scientific. No doubt in so doing the CRITIC will be accused at times of lack of reverence and regard for the feelings of others. If so, remember that the rubbing of your bump of veneration and complaining that we have hurt you may prove, not that we have hit you hard, but that you have a sore head. If, instead of accusing us of irreverence, you will take the trouble to look, you will see that our bump, if not as sensitive, is nevertheless as large as yours, and that we prize faith and all that is good, great and sacred as highly as you do. If it were not so, this Library would never have come into being and you, reader, would probably never have heard of the O. E. S.

Besides book reviews, the CRITIC will contain the regular classi-

[1] Book Lists, additions to the Library, notices of other new books merit and interest to our patrons, comments on public questions measures which directly affect our readers and other matters

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of importance to the Society, to students of the esoteric and occult, as well as to the uneseteric—in short, anything which the judgment, whim or ill-nature of the Editor may dictate.

Subscription to the CRITIC is twenty-five cents a year.

EFFICIENCY AS AN IDEAL

General

How to Live on Twenty-four Hours a day, *Arnold Bennett*	.50	(.05)
The Human Machine, *Arnold Bennett*	.75	(.06)
The Art of Handling Men, *J. H. Collins*	.50	(.05)
The Attainment of Efficiency, *W. R. C. Latson*	1.00	(.07)

and many others on concentration and mind culture.

Industrial

Principles of Scientific Management, *F. W. Taylor*	1.50	(.10)
Shop Management, *F. W. Taylor*	1.50	(.13)
Efficiency as a Basis for Operation and Wages, *H. Emerson*	2.00	(.10)
Motion Study, a Method for Increasing the Efficiency of the Workman, *F. B. Gilbreth*	2.00	(.09)

Efficiency may be defined as the quality of producing a maximum effect with a minimum expenditure of time and of effort or energy.

He who has noticed a group of ants carrying sugar to their nest has probably wondered why the little beasts zig-zag so instead of going straight to work; he who has seen the drunkard plodding his weary way homeward has doubtless pitied, despised or ridiculed him for not walking in a straight line, yet these are not far behind most of us in their efforts. Solomon the King was a master of efficiency in expression, but when he said: "Go to the ant, thou sluggard; consider her ways and be wise," he could scarcely have chosen a worse example, not even a wine-bibber. The ant is industrious, to be sure; he keeps busy moving, but runs hither and thither aimlessly; he is the type of ill-directed energy; the drunkard is often painfully conscientious in his effort to be efficient in locomotion. The bustling person usually wastes much energy, and to a deaf and speechless being it must seem incomprehensible that so many men, and even women, express themselves through the jaws rather than the hands.

Nature is not always efficient in its doings; it offers as many bad lessons as good. Inorganic nature is as a rule frightfully wasteful and goes about accomplishing its ends by such hit or miss

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methods that it requires much faith to see a purpose behind it. Astronomers have shown beyond question that space is filled with dark bodies, dead stars which serve no apparent purpose other than to smash into the really useful stars and annihilate them with all their planets. No architect would waste building material in the way that the earth has been built for the home of man—would have made it hollow like a soap bubble and have carefully figured out the maximum amount of real estate to be produced with a minimum of matter. While God sends His rain on the just and unjust alike, He sends it to water the ocean, while leaving dry the fertile soil of the desert. Even organic nature is full of glaring cases of waste. Of the myriads of seeds produced by a single plant, perhaps but one or two take root. Snakes are nearly all tail, and the man is provided with lacteal organs which serve no purpose and which, as a child, we regarded as proof that he was a woman spoiled in the making. These things are enough to confirm the most ardent pessimist and unbeliever.

And yet the trend of evolution is towards increasing efficiency; in fact, efficiency may be taken as a measure of evolution. Nature is gradually replacing the being which *lives* by the being which *does*, and the being which *does* by the being which *accomplishes*. The reign of the gigantic reptiles of the tertiary has given way to the rule of the small but active monkey-like man. The savage is active, but he leaves the world as he found it; the civilized man leaves behind him monuments of thought and matter; with the same expenditure of energy his work is more efficient. We believe that civilized man on the whole is not happier than the savage or the ground hog. Why? There are many reasons, prominent among which is that we are outgrowing our old clothes, our antiquated social and political institutions, and still more that we cling to old ideals and refuse to recognize the demand of nature for increasing personal efficiency; we do not see whither evolution is tending and look on labor as a curse; we want to have an easy time now, and end up in a heaven where we shall sing paeans and play harps, while we leave it to God to perform all the drudgery of the universe. If evolution means anything, it means that we are moving, not towards a state of blissful rest, but towards one of higher and finer activity. It means that just as God is the essence, not of inertia but of labor, so if we are to become godlike, if we are to be admitted to the court of heaven, it will be because we have trained ourselves to share in that divine labor, that life which is efficiency itself.

Most of us delude ourselves with the notion that we are civilized, while in reality we are savages still. We live in houses that others have builded; we ride behind locomotives towards the invention of which we have not contributed one iota; we talk

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through telephones which we understand no better than does the fly crawling over the instrument; we wear clothes that others have constructed machinery to weave, and pride ourselves as does a naked Hottentot who has donned a necktie, and with no more reason, for we did not do it. We are as much parasites as if we were tapeworms. It is the people who did these things who are civilized, but we are savages. This is true not only of the idle, but in a degree of all who enjoy the fruits of the labor of others without rendering an equivalent to the limit, in truly efficient labor.

One of the strangest delusions is the notion that a man should be rewarded for the time he consumes, or for the number of foot pounds of energy he puts forth, rather than in proportion to what he accomplishes. As well pay him for snoring as for making inefficient motions. We believe that labor organizations fulfil a beneficent purpose, but when they encourage the idea that the inefficient laborer is to be rewarded on the same basis as the efficient they are adopting an attitude opposed to the irresistable course of evolution in the direction of greater efficiency. Quite apart from the distribution of the product of labor, which is a social question, is the personal training of the laborer as a man; he who makes every motion tell is more of a man and more of a god than he who "soldiers" or goes through useless motions. He who builds himself builds for eternity.

The great problem of the day is the problem of efficiency. This is no doubt a commonplace, but few grasp its full meaning. The movement towards conservation of national resources is a movement towards efficiency; how to utilize water which is running to waste; how to make the most of a ton of coal; how to get the most from an acre of ground. The problem of mental efficiency is almost summed up in the word *concentration*. Efficiency in expression is illustrated by the short story as opposed to the novel; it is strikingly shown in the art of advertising. In the industrial activities the demand for greater economy has given rise to "scientific management" and to the efficiency engineer. We believe that everyone, whether engaged in industry or not, would profit by reading the books of Taylor, of Emerson and of Gilbreth mentioned above. Taylor and Emerson deal partly with efficiency in organization and machinery as well as in the individual. Especially interesting from our point is Gilbreth's Motion Study, which shows how a workman can often double or treble his output without working harder, simply by eliminating superfluous motions. His observations are of great suggestiveness to all, housekeepers and clerks as well.

The moral we would convey by these necessarily brief remarks is; that the problem of efficiency is a problem of personal development of the highest importance; it is a moral question and he who entertains the idea that he can loiter over his work, that he can fritter

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away his time and energy in words or acts or motions which do not tell, is not only retarding his material development, but is instilling into his soul a poison as pernicious as the poison of alcohol, and one which will paralyze his spiritual legs just as surely. He who wastes time wastes himself; he who kills time kills himself. We cannot all be inventors or organizers or captains of industry, but each can be the organizer of his own body and the captain of his own soul, and as Solomon the King remarked, "He that ruleth his spirit is greater than he that taketh a city."

THE BULLETIN

It is proposed to take steps in the immediate future to enlarge very much the usefulness of the *Bulletin* as an Esoteric Organ, and to make it more especially representative of the Society as a whole.

To this end a good deal of the space that has been devoted to Book Lists will be in future taken by Reports of the various Branches of the Work, insofar as these are inspiring to the general reader and stimulating to the energies of the workers.

A number of new Departments of great usefulness will be added to the subject matter; there will be a monthly Children's Page, a Parents' Column, Astrological Data for the month, Answers to Questions of General Interest, Letters from our Members at Home and Abroad, occasional articles from the pens of eminent personages who are interested in matters esoteric, and many uplifting and inspiring words from all sources in the form of quotations.

This increase in editorial work will entail much additional expense, and it has been decided to make the rate of subscription one dollar a year, 50 cents a half-year, and twenty-five cents for three months, beginning October 1st of this year. All subscriptions entered before this date will be subject to the former rate. The issue will be weekly as usual and in every other way the same as formerly.

Do Not Think that we have no other kinds of books than those listed in the present number of the CRITIC and that you have no further need of the Library because you are not interested in occultism. Below is a condensed index to our book lists, any or all of which may be had for asking. Some of these subjects will interest you and meet your needs. We intend to print our classified lists consecutively in each number of the CRITIC, besides all recent additions. By subscribing to the CRITIC and keeping it on file, you will have a full catalog of the Library, with much information on the best books.

List A—General Library Rules and Information.
List B.—Complete Alphabetical List of Subjects
List C.—Free Mailing List.
List D.—Miscellaneous, and Too Late for Classification.

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List No. 1.—Vedanta Philosophy; Yogi Books; Harmonic Series; The Kabalah; Glossaries; Occult Fiction.
List No. 2.—Theosophy.
List No. 3.—Occult and Mystic Christianity; Gnosticism; Esoterism; Hermes and Pythagoras.
List No. 4.—Hindu Classics and Hinduism; Bhagavad Gita; Buddhism; Other Oriental Classics; India.
List No. 5.—Psychical Research and Spiritualism.
List No. 6.—Astrology; Cartomancy and Fortune-Telling: Palmistry: Graphology; Physiognomy and Phrenology; Numbers; Magic; Conjuring.
List No. 7.—New Thought; Mind Culture.
List No. 8.—Health and Healing; Science of Breath.
(Books on *General Subjects; Hygiene and Dietetics; Sex Hygiene and Ethics; Self and Sex Series; Nursing—Aid to the Injured; Mental, Psychic and Spiritual Healing; Hypnotism, Suggestion and Auto-Suggestion; Various Diseases—Popular Medicine; Science of Breath.*)
List No. 9.—Business and Success.
(Books on *General Subjects; Will, Memory and Personal Magnetism; Choosing a Career; Getting a Position; Starting a Business; Salesmanship, Agency and Mail Order Business; Letter Writing, Public Speaking and Conversation; Advertising and Publicity; Financial, Bookkeeping, Banking, etc.; Popular Law; Books for Writers; Agriculture, Gardening, etc.; Books for Working Women.)*
List No. 10.—The Home and Its Problems.
(Books on *General Subjects; Building and Furnishing the Home; Home Grounds, Managing the Home; Cookery; Health in the Home; Husband and Wife; Parenthood and Care of the Infant; The Child—Care and Training; Work for Home Women; Home Amusements.)*
List No. 11.—Outing Books and Nature Studies.
List No. 12.—Social Problems and Institutions.
(Books on *Economic and Social Principles; On Social, Economic and Political Conditions; Taxation; Socialism; Corporations and Commerce; Municipal Ownership; Initiative and Referendum; Commission Form of Government; Insurance and Thrift; Labor Problems and Trade Unions; Child Problem; Juvenile Court; Housing Reform; Town Improvement; Police Administration; Prison Reform; Criminals and Criminology; Race and Immigrant Problem; Defectives; Woman Suffrage; Sex as a Social Problem.)*
List No. 13.—Devotional Classics; Swedenborg's Works.
List No. 14.—Alchemy; Rosicrucian; Masonry.
List No. 15.—Classics for Young People (special).
List No. 16.—Science and Philosophy (nearly ready).

Corresponding Membership in the O. E. S. is the gateway to new hopes, new aspirations, new ideals of life. The annual dues are one dollar (one dollar and a half in lands to which the postage is five cents).

A Superstition. It is a common notion that by enclosing a stamp in a letter of inquiry you place the recipient under the obligation of replying. Some carry the idea still further and think that if a reply is not promptly forthcoming they are entitled to follow the first letter with one of abuse for having confiscated the stamp. Nothing could be further from the truth. It costs more than two cents worth of our time to read your letter. It is a courtesy to pay return postage but it never begins to pay the cost of the reply. The

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reply costs not only the postage, but also the stationery, the time of the stenographer and the time and brains of the person who dictates it. The simplest letter seldom costs less than ten cents to answer and may run into the dollars. For a two cent stamp more than one of our correspondents has expected us to give him a full abstract of Blavatsky's Secret Doctrine, the index alone to which is a volume of perhaps two hundred pages. One reason why letters often go unanswered is that we are just as desirous as the writer of keeping out of the poorhouse. When you ask personal questions, why not accompany them with a contribution to the Library in some degree commensurate with what a reply costs us?

You Will Save Time and trouble by using our Request Post Cards, and especially the blue Standing Request Blanks, which make it possible to send you books at stated intervals without further attention on your part.

SOME BOOKS ON ASTRONOMY

The Story of the Heavens, *Sir Robert Ball* (deposit)	3.50	(.20)
The Story of the Sun, *Sir Robert Ball*	2.50	(.18)
The Solar System, *Percival Lowell*	1.25	(.11)
The Romance of Modern Astronomy, *Hector Macpherson*	1.50	(.14)
The Moon: Considered as a Planet, a World, and a Satellite, *Nasmyth* and *Carpenter*	2.00	(.18)
Astronomy for Everyone, *Simon Newcomb*	2.00	(18)
Popular Astronomy, *Simon Newcomb*	1.30	(.12)
The Stars; a Study of the Universe, *Simon Newcomb*	2.00	(.18)
Advanced Astronomy, *Newcomb* and *Holden*	2.00	(.18)
The Amateur Astronomer, *Gideon Riegler*	1.25	(.11)
Astronomy with an Opera Glass, *G. P. Serviss*	1.50	(.14)
Astronomy with the Naked Eye, *G. P. Serviss*	1.40	(.16)
The Sun, *C. A. Young*	2.00	(.14)

On Mars

From India to the Planet Mars, *Th. Flournoy* A scientific and critical study of a remarkable case of automatic and trance writing.	1.50	(.14)
Mars and Its Canals, *Percival Lowell*	2.50	(.18)
Mars as the Abode of Life, *Percival Lowell*	2.50	(.20)
The Evolution of Worlds, *Percival Lowell*	2.50	(.20)
Is Mars Habitable? *Alfred Russell Wallace*	.60	(.06)

Occult

Building of the Kosmos, *Annie Besant*	.75	(.07)
Cosmogony and Evolution, *Richard* and *Isabella Ingalese*	2.00	(.11)

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We are glad to learn from this book that the old view that hell is inside the earth is correct—we feared it was just here; also that bad egos get there by virtue of their specific gravities; also that the "black cosmic force is much like a broad river of tar"; also that the dark ring of Saturn is made of the same stuff that hell is made of.

The Christ of the Red Planet, *Eleanor Kirk* (fiction).. 1.00 (.07)

A Dweller on Two Planets, *Phylos the Thibetan*..... 2.00 (1.5)

A psychically communicated account of a life on earth in Atlantean times, and on the planet Venus. A good story, even if not true, which it claims to be.

Journeys to the Planet Mars, *Sara Weiss*..... 1.50 (.14)

A psychically "communicated" account of Mars, its inhabitants, canals, etc.

RECENT ADDITIONS

The World of Dreams, *H. Havelock Ellis*..... 2.00 (.16)

Marvels Beyond Science, *Joseph Grasset*..... 1.75 (.15)

The Adyar Album, *Alcyone and Leadbeater*..... 1.00 (.13)

New Thought: Its Lights and Shadows, *J. B. Anderson* 1.00 (.10)

Psychology, *Annie Besant* (Vol. 1 of "Essays and Addresses")..... 1.00 (.10)

THE WAY, *Agnes E. Marsland* (free list)..... .10 (.01)

The Education of Children from the Standpoint of Theosophy, *Rudolf Steiner*..... .35 (.03)

Practical Method of Reading Character from Hand writing, *G. E. Beauchamp*..... .50 (.04)

What Handwriting Indicates, *J. Rexford*..... 1.25 (.11)

Palmistry Made Easy, *T. D. Gratz*..... .25 (.04)

Practical Palmistry, *C. Y. Stevenson*..... 1.50 (.14)

A System of Phrenology, *G. Combe*..... 1.25 (.11)

Phrenology, *C. H. Olin*..... .50 (.04)

Phrenology, *J. G. Spurzheim*..... 3.00 (.22)

A Manual of Phrenology, *Alfred T. Story*..... .40 (.04)

Ventriloquism, *C. H. Olin*..... .50 (.04)

Fun With Magic, *G. Brunel*..... .50 (.04)

Tricks With Coins, *T. Nelson Downs*.....paper.. .25 (.02)

More Tricks and Puzzles Without Mechanical Apparatus, *W. Goldston*..... .50 (.05)

Later Magic, *A. J. Lewis (Prof. Hoffmann)*..... 2.00 (.18)

Modern Magic, *A. J. Lewis (Prof. Hoffmann)*..... 1.50 (.14)

After Dinner Sleights and Pocket Tricks, *C. L. Neil*.. .50 (.04)

Fifty New Card Tricks, *Howard Thurston*....paper.. .25 (.02)

The Dream Book, *Mme. Xanto*..... .25 (.02)

The Place of Magic in the Intellectual History of Europe, *L. Thorndyke*.....paper.. .75 (.06)

Astrology, *M. M. MacGregor*..... .50 (.04)

Knowledge of the Self Key to Power, *C. E. Patterson* 1.00 (.10)

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BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC LIBRARY

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Terms—Unless otherwise noted, five cents a week or fraction of a week (time in transit not counted) and cost of transportation to borrower. Figures in ( ) show cost of transportation one way, but are to be disregarded if books are bought. Agreement to terms required *in advance*. Borrowed books may be bought, but rent for time in excess of two weeks must be paid. Address *The Librarian, O. E. L., 1443 Q Street, N. W., Washington, D. C.*

[List No. 1] Vedanta Philosophy; Yogi Books; Harmonic Series; The Kabalah; Glossaries; Occult Fiction

Vedanta Philosophy

"Vedanta is the most sublime of all philosophies, and the most comforting of all religions. . . . . If philosophy is meant to be a preparation for a happy death, or Euthanasia, I know of no better preparation for it than the Vedanta philosophy."—*Max Mueller.*

The Divine Heritage of Man, *Swami Abhedananda*..	1.00	(.08)
Existence and Attributes of God; Relation of the Soul to God; Divine Principle in Man, etc.		
The Gospel of Ramakrishna, *Swami Abhedananda*....	1.50	(.07)
How to be a Yogi, *Swami Abhedananda,* free list....	1.00	(.08)
A concise explanation of the different forms of spiritual and mental discipline as followed in India.		
India and Her People, *Swami Abhedananda,* 2 vols..	1.25	(.10)
Lectures, *Swami Abhedananda*, 2 vols.....each..	1.00	(.07)
Short essays on various bearings of Hindu Philosophy. Very popular.		
Lectures and Addresses in India, *Swami Abhedananda*	.82	(.07)
Philosophy of Work, *Swami Abhedananda*.....		
.....paper, .35; free list, cloth..	.50	(.05)
Reincaration, *Swami Abhedananda*.....		
.....paper, 45; free list, cloth..	.60	(.05)
One of the best elementary essays on the subject.		
Sayings of Sri Ramakrishna, ed. by *Abhedananda,* free list	.75	(.04)
Self-Knowledge (Atma-Jnana), *Swami Abhedananda*.	1.00	(.08)
A treatise on the Higher Self.		
Spiritual Unfoldment, *Swami Abhedananda*.....		
.....paper, .35; free list, cloth	.50	(.05)
Self-control; Concentration and Meditation; God-consciousness.		
Lectures on the Vedanta Philosophy, *Max Mueller*	1.75	(.10)

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Ramakrishna, His Life and Sayings, *Max Mueller*.. 1.75 (.09)
A sympathetic account by the foremost English Orientalist of the life and philosophy of the great modern Hindu saint.

The Path of Devotion, *Swami Paramananda*.....
.....paper, .50; cloth.. 1.00 (.05)

Principles and Purposes of Vedanta, *Swami Paramananda* .....paper.. .15 (.03)
Vedanta philosophy in a nutshell. An excellent introductory booklet.

The True Spirit of Religion is Universal, *Swami Paramananda* .....paper.. .30 (.03)
With an Essay on Idols and Ideals.

Vedanta in Practice, *Swami Paramananda*..... 1.00 (.06)
The Need of a Spiritual Life; Right Discrimination; Building of Character; Power of Concentration; Self-realization.

The Path to Perfection, *Swami Ramakrishnananda*..
..... paper .15 (.02)

The Soul of Man, *Swami Ramakrishnananda*..... 1.00 (.06)

The Universe and Man, *Swami Ramakrishnananda*... 1.08 (.08)

Narada Sutra, An Inquiry into Love, tr. fr. Sanskrit by *E. T. Sturdy*, free list..... .35 (.03)
A translation, with commentary, of this famous and beautiful Sanskrit classic. It deals with Bhakti Yoga, the yoga of devotion.

Christ, the Messenger, *Swami Vivekananda*...paper.. .25 (.02)
Swami Vivekananda was one of the most beautiful characters which modern India has produced, and his books are clear, practical and inspiring. His lectures at the World's Congress of Religions at Chicago aroused great interest. He was a pupil of Ramakrishna.

Epistles of *Swami Vivekananda*.....paper.. .33 (.03)

Inspired Talks, *Swami Vivekananda*..... 1.25 (.10)

Jnana Yoga, Part I, *Swami Vivekananda*..... 1.50 (.11)

Jnana Yoga, Part II, *Swami Vivekananda*..... 1.00 (.08)
Jnana Yoga is the path of philosophic discrimination and is especially suited to those of intellectual tendency.

Karma Yoga, *Swami Vivekananda*, free list..... 1.00 (.07)
Lectures on attainment through unselfish work. Epecially commended to those who regard Oriental teachings as unpractical or visionary. Karma Yoga is adapted to the busy man of the world.

Life and Teachings of Swami Vivekananda.....
.....paper; not sold .. (.03)

My Master (An Account of Ramakrishna), *Swami Vivekananda* ..... .50 (.06)

Raja Yoga, *Swami Vivekananda* ..... 1.50 (.11)

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One of the best known Vedanta books. It contains also Patanjal's Yoga Aphorisms, and an account of Bhakti Yoga.

Vedanta and Sankhya, *Swami Vivekananada*..paper.. .38 (.03)

(See also Hindu Classics, India and Free List)

Yogi Books

The Yogi books are popular treatises on oriental philosophy, ethics and esoterism which can be understood by anyone. Our experience has shown them to be among the most helpful books for the average reader. Fourteen Lessons and Advanced Course should be read first. "Ramacharaka" is said to be the pseudonym of Wm. Walker Atkinson.

Advanced Course in Yogi Philosophy, *Ramacharaka*, free list ..... 1.00 (.10)

Fourteen Lessons in Yogi Philosophy, *Ramacharaka*, free list ..... 1.00 (.10)

Gnani Yoga, *Ramacharaka*..... 1.00 (.10)

Hatha Yoga, *Ramacharaka*, free list..... 1.00 (.10)
"The Science of Physical Well-being"—an excellent treatise on Hindu Hygiene.

Hindu Yogi Practical Water Cure, *Ramacharaka*, paper .50 (.05)

Mystic Christianity, *Ramacharaka*..... 1.00 (.10)
Christ and Christianity from an occult standpoint.

The Philosophies and Religions of India, *Ramacharaka* 1.00 (.12)
A popular and untechnical work of great interest.

Psychic Healing, *Ramacharaka*..... 1.00 (.10)

Raja Yoga, *Ramacharaka*, free list..... 1.00 (.10)

The Science of Breath, *Ramacharaka*.....
.....paper, .50; cloth.. .75 (.04)
The most popular treatise on this subject.

Harmonic Series

Harmonics of Evolution, *Florence Huntley*..... 2.00 (.13)

The Great Psychological Crime, edited by *Florence Huntley* ..... 2.00 (.14)
A warning on the dangers of hypnotism and mediumistic practices.

The Great Work, *T. K.*..... 2.00 (.13)
This widely read book on general occultism is adapted to those to whom the argumentative method appeals, rather than to those who are by nature intuitional. For the former it is an admirable introduction. The writer is a retired lawyer.

The Dream Child, *Florence Huntley* (fiction)..... 1.00 (.09)

The Kabalah

The Kabalah is not a book but a system of philosophy of Hebrew origin, on which much has been written. The books of Mathers and Waite are standard modern commentaries. To beginners we recommend Westcott's Introduction.

The Kabbalah Unveiled, *S. L. MacGregor Mathers* (deposit) ..... 3.50 (.16)

(This Classified List Continued in following CRITIC*)*

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THE O. E. LIBRARY CRITIC

Published biweekly at 1443 Q Street N. W., Washington, D. C.

BY

The Oriental Esoteric Library

Affiliated with The Oriental Esoteric Society of the U. S. A.

Vol. I Wednesday, September 13, 1911 No. 2

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Nothing is more helpful and stimulating to the esoteric or occult student than association with others similarly inclined. Many members of the Society and patrons of the Library are completely isolated in this respect, with the result that it is not always easy to maintain interest. We are frequently asked by our friends to provide them with correspondents, a request which we have been unable thus far to comply with without violating confidences.

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The CRITIC will insert a limited number of Inquiries for Correspondents, subject to the available space and the approval of the Editor. Such notices will be limited to four lines, and must state name, or if preferred, initials only; sex; race, nationality or color; approximate age; whether married or single; occupation; general educational acquirements; state of the Union in which the applicant resides or was raised; subjects on which it is desired to correspond (limited to occult, esoteric, religious or philosophical and ethical topics). The mail address will not be published. Any further details may be filed with the Library, to be used as directed.

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To defray the costs of printing, filing and correspondence, applicants must remit fifty cents after acceptance of their request. We do not guarantee results, however. There are nearly eight thousand readers of the CRITIC, mostly interested in some aspect of the occult.

Two New Theosophical Books

Essays and Addresses; Vol. 1, Psychology, *Annie Besant* ..... 1.00 (.10)

The Education of Children from the Standpoint of Theosophy, *Rudolf Steiner*..... .50 (.04)

In the theosophical movement of today three names stand far above all others, and two of these are women. Theosophy is not, as many suppose, a modern invention; it is, in fact, the Ancient Wisdom, dusted, polished, equipped with recent psychical discoveries and put into modern language and shape, mainly through the efforts of Madame Blavatsky, Mrs. Besant and Mr. Leadbeater. H. P. Blavatsky, its reviver, through her proclivity to wonder working, has not escaped the imputation of fraud, and C. W. Leadbeater, because of his extraordinarily detailed account of things invisible to common eyes, has sometimes been suspected of romancing, but no one unless essentially gross and devoid of all power of judging human character can raise or ever has raised the least question as to the absolute honesty and conviction of Annie Besant, or her deeply intuitive nature. Her whole life has been one of work for the world, first as a social agitator and reform writer, and later, since her conversion to theosophy, as a public speaker and worker in its cause. As a pupil of H. P. B. and later as President of the Theo-

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sophical Society she has produced many larger and smaller books and has delivered innumerable addresses, many of which, once published, are now no longer accessible. Hardly one of these there is which is not filled with brilliant ideas or new presentations, the loss of which would be a loss to the world. Theosophists and others of like mind are to be congratulated on the announced intention of the Theosophical Publishing Society to reissue her addresses in book form. The present volume is the first of the series. It is not in any sense a systematic treatise on psychology, but is a collection of popular lectures bearing on the subject, and has all the variety of such collections. The book contains ten addresses, among the more valuable of which are several bearing on the relations of hypnotism, clairvoyance and allied phenomena to theosophy, and in which the whole matter will be found in a nutshell.

In treating of these subjects the author speaks with authority. She is not always a safe guide in matters of science, however. In the first address we find the astounding assertion that "the whole body is made up of nothing else but microbes and more minute creatures still, so that the whole body of man is composed of tiny lives, lives each with its own independent existence, coming into the body and going out of it—The terrible curse of the drunkard is that all of these tiny lives are sent out from him, poisoned with alcohol, to fall on the bodies of other men, women and children, carrying with them the poison that he has infused into them." This is neither true as science nor as theosophy. Even supposing the address to have been incorrectly reported at first, which we hope, we wonder that such nonsense should have been reprinted. We are inclined to apply the last part of the quotation to the stenographer and the editor, as we doubt not that it will be taken by many as gospel truth.

Dr. Rudolf Steiner's booklet on the bearing of theosophy on the education of children will be a disappointment to those who have appreciated his "Way of Initiation" and "Initiation and Its Results." The author propounds the peculiar view, which may be true, but which we have not seen mentioned in the writings of Besant or Leadbeater, that just as the physical body is enveloped before birth in the body of the mother, so the etheric body or double is enclosed in an etheric envelope until the age of seven years, and its liberation from this constitutes its etheric birth. Similarly there is an envelope of astral matter which protects the astral body from external astral influences until the age of puberty. On this he proceeds to build a theory of education which agrees in the main with that which all educators accept. That the imagination of the child is better trained by a make-believe puppet than by a French doll, that the early influences should be joyous and that evil example should be

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eliminated are facts which one does not have to be a theosophist either to accept or to see the reason for. The author claims that red is soothing to nervous children because the astral body sees it as its complimentary, green, and green is soothing. Phlegmatic children should be dressed in and surrounded by green or blue, because they see it astrally as red. This is not only a direct contradiction of all experience—bulls and turkey cocks not excepted—but his proof is false from a physiological standpoint. The assertion is made (page 42) that the child forms his second teeth himself, but "inherits" his first teeth. This act of "inheritance" appears to lead to serious and frequently disastrous results several months after birth, and parents might well wish that the child had undertaken the whole work himself. Just what other parts of the body are "inherited" and which self-produced does not appear. Whatever the author may mean, it is characteristic of the loose-jointed thinking and expression which mark and mar the whole essay. It is a small book and might have been much smaller without loss to the reader. The style is exceedingly heavy and involved for which the translator is doubtless partly responsible. While we believe that theosophy has much of value to say on the education of children, which cannot be found without its aid, it does not appear to have been said through the pen of Dr. Steiner.

The Bulletin. Beginning September 8th, the weekly BULLETIN will be sent regularly only to paid subscribers. It will contain the usual editorials, a monthly Children's Page, a Parent's Column, Astrological Data for the Month, Answers to Questions of General Interest, Letters from Members, occasional articles by eminent persons and many other things of value to students of the esoteric and occult. If you do not receive it as of old, it is because you have not paid your subscription. Eight pages each week. After October 1st, the subscription will be one dollar a year, fifty cents for six months, twenty-five cents for three months. Rush in your remittance now if you want the old rate, not to exceed one year.

Many are Bewildered by the number of books on our lists and know not how to choose between them. To aid these we shall publish in the CRITIC brief selections of titles from the various lists. These will be mostly such books as we are in the habit of recommending to our correspondents. Borrowers can judge approximately of the size of a book by noting the amount of postage required, as indicated on the margin in ( ). Unless "free list" is specified the book is rented on the usual terms. The word "deposit" after the title means that the borrower must have a credit of about two dollars on our books. In general this is required for single volumes worth over $3.00, or single volumes of sets worth over $3.00. Such credits are subject to order, after deducting charges.

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Some Books On Mind Reading; Telepathy; Thought Transference:

Practical Mind Reading, *Wm. Walker Atkinson*..... .50 (.05)
Tells how to do it—if you can.

Twenty Years of Psychical Research, *Edw. T. Bennett* .50 (.05)
Contains many well established illustrations.

The Law of Psychic Phenomena, *T. J. Hudson*..... 1.50 (.12)
Full of proofs of thought transference. A widely read book.

Telepathy and the Subliminal Self, *Dr. Osgood Mason* 1.50 (.10)
A scientific discussion.

Human Personality and its Survival of Bodily Death, *F. W. H. Myers.* Abridged edition..... 3.00 (.21)
The most complete and scientific work on psychical research, containing many well authenticated cases of telepathy. The best book for students.

Apparitions and Thought Transference, *Frank Podmore* ..... 1.50 (.12)

Naturalisation of the Supernatural, *Frank Podmore*.. 2.00 (.18)

The Newer Spiritualism, *Frank Podmore*..... 3.00 (.14)

Telepathic Hallucinations, *Frank Podmore*..... .50 (.05)
Mr. Podmore reduces all spiritualistic phenomena, so far as they cannot be discredited, to thought transference. Admirably written critical treatises.

Telepathy, What It Is and How It Is Done, *R. Dimsdale Stocker* ..... .50 (.04)

Telepathy, *Edw. B. Warman*..... .50 (.06)
Stocker and Warman present the subject in a nutshell —and a small one at that.

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Some Cheap Books. The next CRITIC, September 27th, will contain an extensive list of books, either surplus or withdrawn from circulation, which can be had cheap. Don't wait for somebody else to get them. Send a post card for the advance reprint of the list; or better, send a quarter for a year's subscription, which will bring you the CRITIC and lists as soon as published.

The Next Critic Will Contain valuable information for members of the Society who are seeking employment or a betterment of their material conditions. Subscribe *now* and get it.

Hypnotism. The next CRITIC will contain a brief list of the best books on *Hypnotism, Its Uses and Dangers*—an explanation and a warning.

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Training---Continued

The Doctrine and Literature of the Kabalah, *A. E. Waite* ..... 2.50 (.16)

An Introduction of the Kabalah, *W. Wynn Westcott*.. 1.25 (.06)

Glossaries

Dictionary of Some Theosophical Terms, *Powis Hoult* 1.75 (.09)
The best theosophical and occult dictionary, containing about 2,700 definitions, covering all fields of occultism.

Short Glossary of Theosophical Terms..... .10 (.01)

Working Glossary for Theosophical Students..... .50 (.05)

Occult Fiction

The Glimpse; an Adventure of the Soul, *Arnold Bennett* ..... 1.20 (.11)
The hero gets temporarily on to the astral plane through an attack of heart failure and finds it strictly according to Leadbeater.

Nightmare Tales, *H. P. Blavatsky* (not sold)..... ... (.05)

The Coming Race, *E. Bulwer-Lytton*..... 1.00 (.11)

A Strange Story, *E. Bulwer-Lytton*..... .75 (.11)

Zanoni, *E. Bulwer-Lytton* ..... .60 (.13)
Three often quoted occult stories by Bulwer-Lytton. "The Dweller on the Threshold" is found in Zanoni, while "Vril" originated in The Coming Race.

The Blossom and the Fruit, a True Story of a Black Magician, *Mabel Collins* ..... 1.25 (.11)

The Idyll of the White Lotus, *Mabel Collins*..... 1.00 (.08)
A tale of the experiences of a youth among the adepts of ancient Egypt.

The Throne of Eden, a Psychical Romance, *W. J. Colville* ..... 1.00 (.16)

Ida Llymond and Her Hour of Vision, *Hope Cranford* 1.25 (.12)

Konx Om Pax, Essays in Light, *Aleister Crowley* (deposit) ..... 3.50 (.08)
Contains one of the most beautiful occult fairy tails

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we have ever read—"The Wake World." The rest of the book is supposed to be occult wit.

A Wanderer in the Spirit Lands, *Franchezzo*..... 1.00 (.11)
A psychic account of heaven and hell. Hell is more exciting and not much worse than heaven.

The Shadow World, *Hamlin Garland*..... 1.35 (.11)

Brother of the Third Degree, *W. L. Garver*..... 1.00 (.11)
A story of the black and white brotherhoods in Paris.

With the Adepts; an Adventure Among the Rosicrucians, *Franz Hartmann* ..... 1.00 (.09)
A psychic expeience or tale, in which the writer visits a Rosicrucian fraternity and learns much of their principles.

The Dweller on the Threshold, *Robt. Hichens*..... 1.10 (.11)

An Episode of Flatland; or, How a Plane Folk Discovered the Third Dimension, *C. H. Hinton*..... 1.25 (.08)

Scientific Romances, *C. H. Hinton*, 2 parts.....each.. 1.75 (.09)
Mr. Hinton was the first to popularize speculations on the fourth dimension of space, and these books bear on that subject.

The Dream Child, *Florence Huntley*..... 1.00 (.09)

Linked Lives, *Isabella Ingalese*..... 1.50 (.11)

Mata, the Magician: A Story of the New Era, *Isabella Ingalese* ..... 1.50 (.14)

Rosamunda, the Princess, *Anna Kingsford*..... 1.25 (.17)

Kim, *Rudyard Kipling*.....leather.. 1.50 (.08)
Kim was an Anglo-Indian street arab who fell in with a Buddhist monk and became his chela. One of the best descriptions of Hindu life and character ever written.

The Christ of the Red Planet; a Journey to Mars, *Eleanor Kirk* ..... 1.00 (.07)

Libra; or, What the Stars Told Elizabeth, *Eleanor Kirk* 1.00 (.10)
A charming astrological story for children.

An Astral Bridegroom, *Robert J. Lees*..... 1.25 (.11)
A reincarnation novel.

Through the Mists, the Autobiography of a Soul in Paradise, *Robert J. Lees*..... 1.25 (.13)

The Life Elysian, More Leaves from the Autobiography of a Soul in Paradise, *Robert J. Lees*..... 1.25 (.10)
The author is a noted non-professional psychic. Heaven and hell are fully described, and we are left to decide which we would prefer, as both are tiresome.

Flaxius; Leaves from the Life of an Immortal, *Chas. G. Leland* ..... 1.50 (.12)

Etidorhpa, or the End of the Earth, *John Uri Lloyd*, illustrated ..... 1.50 (.12)
A story by a well-known scientist of a trip to the inside of the earth. It is entertaining and somewhat occult.

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An Adventure, *Elizabeth Morison* and *Frances Lamont* 1.25 (.09)

A Dweller on Two Planets, *Phylos, the Thibetan*.... 2.00 (.15)
A psychically communicated account of a life on earth in Atlantean times, and on the planet Venus. A good story, even if not true, which it claims to be.

The Priestess of Isis, *Edouard Schure*..... 1.25 (.12)
A romance of Pompeii on the eve of its destuction, by a well-known French writer.

Karma, a Novel, *A. P. Sinnett,* free list..... .50 (.10)
An excellent story by a prominent theosophical writer, of a modern adept and of renunciation.

Osru, the History of a Soul, *Justin Sterns*..... 1.00 (.10)

Balthazar the Magus, *A. Van Der Naillen*..... 1.50 (.13)

On the Heights of Himalay, *A. Van Der Naillen*.... 1.25 (.11)
On the Heights of Himalay gives an account of the adepts in their retreats in the Himalayas, and of their wonderful powers.

In the Sanctuary (Sequel to the Heights of Himalay), *A. Van Der Naillen*..... 1.25 (.11)

Journeys to the Planet Mars, *Sara Weiss*..... 1.50 (.14)
A psychically "communicated" account of Mars, its inhabitants, canals, etc.

The Twice Born..... .75 (.07)

Recent Additions

best books on *Hypnotism, Its Uses and Dangers*—an explanation
(This Classified List continued in following CRITIC*)*

The Submerged Continents of Atlantis and Lemuria, *Rudolf Steiner* ..... 1.00 (.07)
Their history and civilization, being chapters from the Akashic Records.

The Mastery of Being, *W. W. Atkinson*..... 1.00 (.10)
Mr. Atkinson's latest book.

The Forty Questions of the Soul and the Clavis, *Jacob Jacob Boehme* (*Behmen*) (deposit)..... 3.75 (.19)

The Strange Story of Ahrinziman, *Anita Silvani* (fiction)) ..... 1.25 (.12)
Travels in Heaven and Hell.

Working People; Their Health and How to Protect It, *M. G. Overlock* ..... 2.00 (.18)

What Shall I Eat? *F. X. Gouraud*..... 1.50 (.14)

The Mail-Order Business, *Sydney Flower*..... 1.00 (.05)
An elementary book for beginners.

Retail Advertising—Complete, *Frank Farrington*.... 1.00 (.10)

The Problem of Human Life. as Viewed by the Great Thinkers from Plato to the Present Time, *Rudolf Eucken* . . .. 3.00 (.24)
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ONE YEAR 25 CENTS SIX MONTHS, 15 CENTS

ATLANTIS AND LEMURIA—FACT OR FABLE?

The Lost Lemuria, *W. Scott-Elliot,* with 2 maps.....	1.00	(.06)
The Story of Atlantis, *W. Scott-Elliot,* with 4 maps..	1.25	(.09)
A Child's Story of Atlantis, by *W. Kingsland*.....	.50	(.04)
Atlantis; the Antediluvian World, *Ignatius Donnelly*	2.00	(.13)
The Submerged Continents of Atlantis and Lemuria; Their history and Civilization, *Dr. Rudolf Steiner*	1.00	(.07)
A Dweller on Two Planets, *Philos, the Thibetan*....	2.00	(.15)

Rents in the Veil of Time, *C. W. Leadbeater.*
A series of articles in the *Theosophist.*

The appearance of a new book on Atlantis and Lemuria by so eminent a writer as Dr. Rudolf Steiner prompts us to say a few words on this highly romantic subject, chiefly for the benefit of those of our readers who think that we are standing on the pinnacle of civilization and that the man of today is in every respect superior to his predecessors.

All orthodox church people believe in the Garden of Eden, and all orthodox occultists believe in Atlantis. It would be as blasphemous for an out and out Theosophist to deny the existence of a highly developed civilization a million years ago, as for a Methodist to question the story of the apple and the snake.

In ancient times a tradition prevailed of the former existence of a large island far out in the unexplored Atlantic ocean, inhabited by a civilized and warlike race, an island to which they gave the name of Poseidonis. Solon, who visited Egypt, brought back a somewhat detailed account of the tradition, which Plato embodied in his *Critias.* The legend of the Garden of the Hesperides is to be referred to the same source.

There are various evidences tending to show that where now rolls the Atlantic there was once a continent connecting the Eastern and Western Hemispheres. Not only is there a great shallow

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in the middle of the Atlantic, but the similarity of flora and fauna on both sides, as well as undeniable affinities of language, racial customs and symbols point to this. The literature and traditions of certain native American races refer to it unmistakably. So far it is purely a question of geology, biology, archaeology, ethnology and philology. These evidences have been ably summed up by Ignatius Donnelly in his *Atlantis, the Antediluvian World,* and are considered by Le Plongeon in his book on the *Mayas and Quiches.*

But occultists go much farther. It is generally believed by them that every event leaves its indelible mark on the superphysical ether or Akasha, and such marks are known as the Akashic Records. Opinions differ as to their character, but they may be defined as the memory of Nature, or, if you wish, the memory of God. However preposterous such an idea may seem, there is evidence in plenty in the annals of psychical research and adventure that within limits, Nature does actually keep on file a record of the past, which is accessible to those sufficiently trained and occasionally visible to others under stress of circumstances. Occultists hold that if one has but sufficiently developed his clairvoyant faculty he can read the records, not written, to be sure, of events of a million or more years ago, in as much detail and with as great accuracy as he might read the current murder trial in today's newspaper, and with much greater certainty than the geologist can decipher the world's history from the rocks, or the archaeologists the history of the race from buried remains. One has but to turn his inner eye in the right direction, to focus it on the required period of the past, in order to see enacted before him the doings of the cave men, Caesar crossing the Rubicon, the battle of Thermopylae, in short anything which has actually happened. Such evidence is not taken on the testimony of any one clairvoyant (unless he has the prestige of Mr. Leadbeater), but the entirely scientific method is followed of several working independently and afterwards comparing results. Such evidence is entitled to respectful consideration, even if one rejects, as he is justified in doing, the visions of any one psychic. This is no slight labor and we have no right to demand that a complete verification of the world's history must be given to us offhand. It takes time to read the Akashic Records, as it would to witness the events, and those who can do it are few.

As the result of such psychic investigations the conclusion has been reached that ages ago, much more than five million years, there existed a continent, now known as Lemuria, located in part in the Indian Ocean, which was inhabited by man, such as he was then, partially civilized, of gigantic stature, with an eye in the back of his head and two in front, who walked backward and forward with equal ease and who tamed and domesticated the huge plesiosaurus, as we have adopted the dog. This Lemurian man, judging from accounts given of him, much resembled a huge crocodile with a

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head like a watermelon, which stood on its hind legs and walked backward.

The Lemurian continent, which was inhabited by man even in the Tertiary Period, was followed by the continent of Atlantis, occupying, with many variations, the place of the Atlantic ocean and parts of America. This continent is said to have been inhabited by man as much as five million years ago. Most astounding, however, is the claim that it developed a high civilization, culminating about a million years ago, which was in many respects higher than our own. The transmutation of metals was thoroughly understood and regularly practised. Airships were as common as are automobiles today, and while the Atlanteans do not seem to have had steam, telephones, dramshops and other necessities and adjuncts of civilization as we understand it, they did better, for they were great psychics and had mastered the use of the etheric force, which they extracted from seeds and used to run their machinery and propel their vehicles. It was in its prime the Golden Age! Col. Olcott, Madame Blavatsky (then a man) and Mr. Leadbeater were there and the Gods walked the earth. The Atlanteans were great magicians and finally practised the black art so extensively that the Gods, incensed, destroyed the continent by a series of huge catastrophies, by fire and water, allowing only a few of the good to escape to the surrounding regions and to become the ancestors of us. The continent was finally reduced to the island of Poseidonis, mentioned by Plato, which in turn finally vanished beneath the waters of the Atlantic. It is in these cataclysms that the traditions of a universal deluge originated.

Such is a brief outline of the history, or if you wish, the romance of Atlantis. The best account by all odds is to be found in Scott-Elliott's *Story of Atlantis*. The different Atlantean races, their customs, their relations to more modern peoples and their rise and decline are stated in detail, and, we are glad to say, in readable English. The author also gives a summary of the scientific evidences and four maps of the world at different Atlantean periods, guaranteed correct to within a degree or two of latitude and longitude and drawn to Mercator's projection, a system which seems to have antedated its supposed inventor.

A Child's Story of Atlantis is an account of the clairvoyant visions of a child of nine years, which in the main confirm other narratives. How he came by his information we leave to the reader to decide.

A Dweller on Two Planets claims to be an account by one Phylos of his adventures in Atlantis and on the planet Venus. As a romance it is interesting, but while there is no reason for questioning the sincerity of the medium Oliver, as evidence it has no more value than any other psychic communication vouched for but by one person.

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Dr. Steiner's *Atlantis and Lemuria* is the latest contribution to the subject. It devotes less attention to material details than the books of Scott-Elliot, and its value lies in the discussion of the psychic character of the Lemurians and Atlanteans, their evolution, sex nature and other points of a somewhat philosophical bearing. In these respects it is very suggestive and will be of value to students. Unfortunately the author's style is intolerably obscure and frequently gives the impression that he himself has not very clear ideas on what he is talking about. When we inquire how he came to know these things we are informed that he is not allowed to tell us, but that if we are all good little children and belong to the Theosophical Society, and do what the Higher Powers desire, we shall be allowed to know some day. From the scientific standpoint there are many statements in the book which are simply preposterous. We do not deny that it is possible to extract the vital force from seeds and to use it for running airships; we do not know what the vital force is and what might be done with it. But when he unblushingly tells us that the metals and rocks were softer and water more fluid than now, we are prompted to say: You are talking through your hat; you have a bug in your head and your assertions simply destroy the value of all you claim. If the person, or record, or whatever it is that we naughty people may not know, told you such things as that water was different a million years ago than today in its physical properties, your informant simply deceived you, and if so, is not the whole story a fabrication or a delusion? Ignorant as we scientists are, we still know some things on better evidence than the assertion of sources which we are not "permitted to reveal.' Mr. Scott-Elliott's airships involve principles utterly impossible and in conflict with the simplest mechanical laws; they belong in dreams, but not in the material atmosphere.

Is it fact or fable? We are disposed to look on the matter sympathetically. We know that it is easy to see things that don't exist—our laboratory experiences have taught us that—we know how difficult it is to make correct observations and how prone one is to draw wrong conclusions. We have not forgotten the eozoon and the bathybius. We believe that there is such a thing as the Akashic Record, but that the clairvoyant faculty shares the faults of other human faculties; it sees the truth, but is subject to deception also. The whole field of such research is one of great difficulty but also of great promise. For as our modern knowledge has been reached through a host of blunders and false theories, so even a greater field lies before us in the superphysical, and we must not be sceptical or discouraged, but resolutely press forward, for at the end of it stands the knowledge of God.

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We beg the indulgence of our friends for any apparent slight on our part. It is not our intention to neglect anyone, but apart from its being vacation time, when regularly trained clerks are absent and we are compelled to put up with substitutes, the work of the Library is growing rapidly and taxes our force to the utmost. The constant introduction of new methods, made necessary by this growth, while advantageous in the long run is likely to lead to seeming inconsistencies which may puzzle and annoy you. All growth is accompanied by temporary disarrangements, and it is as a sign of growth, not of intentional neglect or bad management that we wish them to be taken. Attention to the below will help both you and us.

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We Apologize to Our Readers for the appearance of the CRITIC of September 13th. Our printer can do good work when he wants to, but he set this up just after celebrating the writing of *The Star Spangled Banner* and in his joy apparently transferred the condition of his mind to our pages and forgot to send us a second proof.

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The Bulletin. With this issue of September 8th the BULLETIN appears in its new form. This number contains among other matter, Astrological Data for September; a Parents' Page; the weekly article on Meditation, and an editorial on Loving Your Enemies. This should be read by everybody. Quite apart from its esoteric aspect you cannot do anything more foolish than to allow yourself to feel even "justifiable" hatred. Any doctor will tell you that hatred depresses the heart's action, interferes with the work of the liver and kidneys in eliminating the poisons from the system and disturbs the digestion. You have but to look at an habitual hater to see that he is unhealthy. Love, even for your enemies, is the very best tonic. Esoterism is common sense because it is spiritual hygiene, and spiritual and material hygiene are twins.

The BULLETIN is issued weekly to subscribers only, at one dollar a year, and the same rate for six or three months.

The Subscription to the Critic is twenty-five cents a year. You will find it cheaper to subscribe than to spend time and postage in asking us questions which the CRITIC answers. We shall try as far as possible to answer questions of general interest in the CRITIC and in such cases we shall feel absolved from making a personal reply. Subscriptions date from day of receipt unless otherwise ordered.

Answers to Correspondents.

Saml. B. J. Yes, it does look paltry, as you say, to charge five cents for sending you a bill, but then from our side it also appears somewhat small for you to rent a book from us for one week at five cents, and then expect us to pay the stenographer and the postoffice ten cents in the effort to collect it. Our advice to you, Samuel, is to turn the microscope on yourself.

J. D. B. We did not send you the Free List books asked for, because the Free List says very plainly that you cannot get more than ten unless you pay the cost of sending them to you. We have stretched a point and sent you fifteen, but while you seem to like them, you have never offered one cent towards helping the Library. We were glad to invite you as a guest to a spiritual dinner, but we didn't offer to pay your spiritual board for an indefinite period, neither do we offer to write and explain why we don't invite you every day or expect you to invite yourself. We have a boarding house annex, *a la carte*, and the bill of fare will be found on our rent book lists.

Mrs. P. R. T. We did not send you the books you asked for because you are in arrears. You borrowed the last books on your promise to remit on their return not only the rent at five cents a week or fraction, but also the cost of sending them to you. After neglecting to refund the postage, which was more than the rent, you invite us to go to the additional expense of writing you a letter ex-

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plaining "why," when the whole matter is clearly set forth on each of our lists, which you must have, because you have asked for books quoted on them. When you have remitted your back dues and as much more as you wish, which will be placed to your credit, we shall send you the books.

Miss J. A. M. You did not get the book you asked for, because you did not give the title of a *book,* but a *subject.* There are many books on "mind culture" on List No. 7. You can get this list for the asking, if you do not already have it, and make your own selection. On your brown postcard you only asked for future lists on this subject. We will choose a book for you, if you wish, if you will state that you will pay the usual charges, and guarantee that you will not repudiate our selection on the ground that the book selected did not please you and therefore you will not pay for it.

Hypnotism. We do not encourage the study of hypnotism for the purpose of practising it on your friends or employing it in your business. At best it is likely to injure them, while if you use it to take advantage of them or make them do what they would not do voluntarily, you are no better than if you were to hold them up with a pistol or chloroform them and then pick their pockets—you become an occult highwayman, and are not half as much a man as a footpad, for you do not brave the risks he does. Hypnotic practice should belong exclusively to the medical practitioner and be used for the good of the patient. As for amusement, don't you think it pretty small of you to want your friend to make an ass of himself? Why not get him drunk? It is much easier. We assume you are only seeking scientific information and you will find it in the following books, all selected:

Hypnotism; How It Is Done, Its Uses and Dangers, *Dr. James R. Cocke* ..... 1.50 (.12)

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Hypnotism and Suggestion in Daily Life, Education and Medical Practice. *Dr. Bernard Hollander* ... 1.00 (.10)
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Hypnotism, *Albert Moll* ..... 1.50 (.15)

Human Personality and Its Survival of Bodily Death, *F. W. H. Myers* (abridged edition) ..... 3.00 (.21)
The best book on general psychic phenomena.

Hypnotism in Mental and Moral Culture, *J. D. Quackenbos* ..... 1.25 (.09)

The Great Psychological Crime (Harmonic Series) ... 2.00 (.14)
A warning on the dangers of hypnotism.

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The following books, surplus or withdrawn from circulation, will be sold at the prices stated, postpaid. Send cash with order, stating substitute; we cannot send bills or correspond about small orders. If books ordered have been sold, we reserve the right to substitute, without notice, unless otherwise directed, in which event the amount will be credited, or, if desired, applied to a subscription to the CRITIC or BULLETIN. **These prices do not apply to loaned books.**

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Vol. I Wednesday, October 11, 1911 No. 4

ONE YEAR 25 CENTS SIX MONTHS, 15 CENTS

VAMPIRES AND AVATARS

The Dweller on the Threshold, *Robert Hichens*..... 1.10 (.11)
The New Avatar and the Destiny of the Soul, *J. D. Buck, M. D*..... 2.00 (.13)

The Dweller on the Threshold is a tale of psychic vampirism.

In zoology the vampire is a species of blood-sucking bat. In the current belief in some countries, it is the double of a dead man, usually one of abnormal or criminal character, which manages to maintain its terrestrial existence and escape a worse fate, by keeping its forsaken body half-alive through sucking the blood of human beings and transferring it to the corpse. Many occultists believe that the double does not disintegrate until the partial decay or destruction of the physical body, and while it is apparently preposterous to believe that a ghost can suck blood, such stories have many seemingly credible witnesses even in recent times, and appear to rest in certain obscure psychic phenomena. In general a vampire may be defined as one who abstracts the energy from another, and lives at his expense, either unknown, or against his will.

In the present story, Henry Chichester, the senior curate of a fashionable London church—a timid, retiring man, with no magnetism or ability as a speaker—is the vampire. His victim, the rector Marcus Harding, is a man of great presence and power as an orator. Harding, who is a student of the psychic, induces the curate to "sit" with him. Now what happens is this. Having come psychically in touch with the more powerful rector; having had a taste of his psychic blood, the vampire curate gradually sucks all his power from him, unconsciously at first, then deliberately. While remaining Chichester, to all practical intents and purposes he becomes Harding. He gradually absorbs all of Harding's magnetism, his will power, his eloquence, and finally supplants him in the pulpit, leaving his victim a physical and moral wreck.

We do not know that the records of psychical research afford a similar instance of interchange. At the same time everybody

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knows cases where of two persons intimately associated, as man and wife, parent and child, or even two of the same sex and age, one seems to grow at the expense of the other. The domination and weakening of one will by another is a common occurrence. It is generally believed that materialization and other mediumistic manifestations by disembodied entities are made possible by their drawing material and strength from the medium and the circle. Is it too much to expect that they may now and then forget to return what they have borrowed? Observations on those who frequently indulge in psychic practices of a passive nature, such as are encouraged by spiritualists, indicate that they are anything but strengthening to the character and often lead to obsessions. Is it not likely that such vampirism if possible at all, may also take place between two beings, both of which are still wearing their fleshly overcoats?

While it is true that a tale proves nothing, we consider Mr. Hichens' book a timely warning against the dangers of psychic entanglements and as such we commend it to those who, in the name of "spiritual development," rashly enter into or expose themselves to them.

Few have better opportunity for coming into contact with the deeper and more serious problems of life than the physician, and the general practitioner of long standing, if a man of thoughtful turn, is sure to have arrived at conclusions of equal or greater value than he who touches humanity on the outside. The writings of the philosophically inclined doctor are likely to be full of gems of wisdom, but characterized by a lack of system or continuity. This may be said of Dr. Buck's *New Avatar,* which presents the conclusions of a physician of long standing, and with a bent towards the occult, in an interesting but somewhat disconnected manner. He is an occultist of the School of Natural Science, as typified in *The Great Work* by T. K. The New Avatar, in his opinion, is not an individual, but a new religion, based on the harmony of religion, occultism, philosophy and natural science. One of the most interesting chapters is on *Our Indebtedness to Ancient India,* in which he draws largely on Jacolliot's famous book, *The Bible in India,* which we commend to all interested in the sources of our current religious beliefs.

Dr. Buck is an uncompromising enemy of the Roman Catholic Church. When he pours out the vials of his wrath upon it, he spills his reason at the same time and disregards the clearest facts of history and human nature. To him it is, and always was "The Reincarnation of the Avatar of Siva, the Destroyer." To blame the Church of Rome with the immoralities of some of its clergy is as logical as to berate representative government as a system for the vices of politicians; to lay at its door the illiteracy of the lower classes in some Catholic countries is as reasonable as to blame the institution of the family for the ignorance and weaknesses of chil-

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dren. No church has the monopoly of either truth or morals. We doubt whether Protestantism is one whit nearer absolute truth than Catholicism, and whether the average Protestant is better educated or more moral than the Catholic of equal opportunities. He is certainly no more tolerant than his Catholic brother, or less ready to persecute when he can safely do so. Every great institution is subject to the defects of human nature, and the Church of Rome is no exception. Yet with its paternal methods, it is the great parent and guardian of the lower classes. Man must learn to obey before he can be free, he must be protected from doubts until certain moral principles have become rooted in his nature—else freedom becomes anarchy. The Roman Church fulfils this function better than any other institution has done; and its priests, doubtless with some exceptions, are truly "fathers" to their flocks. When the right time comes for the infants to free themselves and to adopt Dr. Buck's philosophy of the New Avatar, they will do it as naturally as the child outgrows the authority of the parent, and without the aid of slander or abuse.

Esoteric Correspondents Wanted

(Insertions and replies accepted only from members of the O. E. S. or patrons of the Library who are known to us. Insertions must state name or initials; sex; race, nationality or color; age; married or single; occupation; general education; state in which applicant resides or was reared; subjects on which correspondence is desired—limited to occult, esoteric, moral, religious or philosophical topics. Replies must be addressed to The Librarian, O. E. L., personal, and must be approved in every respect. Charge for insertion, 4 lines or less 50 cents.)

Alice Phebe Eldridge, American of American descent; age 26; unmarried; member of O. E. S.; writer of fiction; graduate of Brearley School, N. Y. City; resident of N. Y. State; interested in occultism; desires correspondence on esoterism, development of spirituality and the power of helping others.

Mrs. L. S., English; age 39; married; member O. E. S.; common school education; resident of Illinois; desires correspondent on esoteric subjects.

Bulletin of the Oriental Esoteric Center. The entire eight pages of the weekly BULLETIN are now devoted to reading matter of interest to all students of esoterism and occultism; also to those whose interest is focused particularly in one or more of the special departments. Among these are: Current Events in the Light of Esoterism; Parents' Page; Young People's Section; Astrology and Healing.

Annual subscription $1.00; 6 months, 50 cents; 3 months 25 cents.

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Do Not Send Us foreign stamps or currency, or worn or mutilated coins which you cannot pass at home. We can neither accept nor return them. We take Canadian and British coin and notes at 10 per cent. discount. For remittances from abroad, use money orders, or international correspondence coupons, which you can buy at any postoffice.

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Personal Influence does not depend on exercising a mysterious and occult power. It can be acquired only by cultivating patiently in yourself those qualities which you admire and which attract and influence you in others. If you admire the ways of rogues, and wish to be a rogue yourself, you will adopt their ways, but if you are an honest man, a man of high ideals, you will watch those who are evidently honorable and imitate them. To try hypnotism or suggestion is to rank yourself with burglars and pickpockets. The Golden Rule of Personal Magnetism is to act towards others as you like others to act towards you, above all, to be open, sincere, truthful and considerate. Even to show these when you do not feel them is well, because action, often repeated, becomes habit, and results in conviction. The man who is honest from policy only may not be an honest man, but he is tending in that direction. There are many good books on this subject, and here are a few:

Thought-force in Business and Everyday Life, *Wm. W. Atkinson,* free list	1.00	(.07)
Self-Reliance: Practical Studies in Personal Magnetism, Will Power and Success through Self-Help or Auto-Suggestion, *James Coates*	1.75	(.10)
Salesmanship Deportment and System, *Wm. A. Corbion*	1.00	(.09)
Self-Control and How to Secure It, *Dr. Paul Dubois*	1.50	(.11)
Business Power: a Practical Manual in Financial Ability, *Frank Channing Haddock*	3.00	(.19)
The Culture of Courage, *Frank Channing Haddock*	3.00	(.23)

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The Power of Will, *Frank Channing Haddock*..... 3.00 (.17)
How to Develop Power and Personality in Speaking, *Grenville Kleiser* ..... 1.25 (.12)
Good Manners for All Occasions, *Mrs. Margaret Sangster* ..... 1.25 (.11)
The Science of Being Great, *Wallace D. Wattles*..... 1.00 (.07)

RECENT ADDITIONS

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Bookkeeping Simplified, *F. J. Ney*..... 1.00 (.10)
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Quick Figuring, *Edward H. Fritch*..... .50 (.03)
The Art of Curative Gymnastics, *Tell Berggren*.... 1.00 (.10)
The Building and Care of the Body, *Columbus N. Millard* ..... .40 (.04)
Artistic Work and Gymnastic Games, *E. L. Anderson* and *S. Schnell*..... .75 (.08)
Plays and Games for Indoors and Out, *B. R. Parsons* 1.25 (.11)
Personal Hygiene, *Maurice Le Bosquet*..... 1.50 (.14)
Food and Dietetics, *Mrs. Alice P. Norton*..... 1.25 (.11)
Short Course in Business Training, *W. G. Bishop*.... .65 (.07)
Practical Graphology, *Louise Rice*..... 1.50 (.12)
One of the best recent books on reading character from handwriting.
Critique of Pure Reason, *Immanuel Kant,* trans by Max Mueller ..... 3.00 (.27)

Some Medical Books

Marriage and Disease, *Dr. H. Senator* and *Dr. S. Kaminer* ..... 2.50 (.22)
Acid Autointoxications, *Dr. Carl von Noorden*..... .50 (.05)
Diabetes Mellitus, *Dr. Carl von Noorden*..... 1.50 (.14)
Obesity, *Dr. Carl von Noorden*..... .50 (.05)
How to get thin—by an eminent German specialist.

Some Books on Efficiency

Literary Taste and How to Form It, *Arnold Bennett*.. .75 (.05)
Mental Efficiency, *Arnold Bennett*..... .75 (.06)
The Human Machine, *Arnold Bennett*..... .75 (.06)
Mr. Bennett's works are a happy combination of wit and good sense.
Motion Study, *Frank B. Gilbreth*..... 2.00 (.09)
Attainment of efficiency through eliminating useless motions. Suggestive to all, including clerks and housekeepers.
The Principles of Scientific Management, *Frederick W. Taylor* ..... 1.50 (.10)
Mr. Taylor is the originator of "efficiency engineering." He shows how to increase the results without adding to the amount of labor performed. A classical book.
Shop Management, *Frederick W. Taylor*..... 1.50 (.13)

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(List continued from CRITIC *of Sept. 27th)*

Order promptly, stating substitutes. These prices do not apply to loaned books, and are subject to change without notice.

Simmonite. 1 Complete Arcana of Astral Philosophy and Full Doctrine of Nativities, 3.50 (new 5.00).

Sinnett. 2 Esoteric Buddhism, .95 (new 1.25); 10 Karma, a Novel, .30 (new .50); 3 The Occult World, .95 (new 1.25).

Stall. 1 What a Man of 45 Ought to Know, .75 (new 1.00); 3 What a Young Husband Ought to Know, .75 (new 1.00); 1 What a Young Man Ought to Know, .75 (new 1.00); 1 What a Young Wife Ought to Know, .75 (new 1.00); 1 What a Young Woman Ought to Know, .75 (new 1.00).

Stead. 2 How I Know the Dead Return, .60 (new .75).

Steiner. 2 Initiation and Its Results, .70 (new 1.00); 1 Theosophy, .75 (new 1.00); 1 The Way of Initiation, .60 (new 1.00).

Sterns. 1 Osru: a Tale of Many Incarnations, .75 (new 1.00).

Stocker. 1 Clairvoyance, .35 (new .50).

Strong. 1 Our Country, .20 (new .75).

Sturdy. 2 Narada Sutra; an Inquiry into Love (tr. from Sanskrit), .20 (new .35).

Taylor, Bayard. 1 Views A-Foot, .50 (new 1.00).

Titchner. 1 Text-Book of Psychology, 1.75 (new 2.00).

Tolstoi. 1 My Confession, 1.15 (new 1.50).

Towne. 2 Experiences in Self Healing, .30 (new .50); 1 Just How to Concentrate, .10 (new .25); 1 Lessons in Living, .70 (new 1.00); Practical Methods for Self-Development, .70 (new 1.00); 1 The Life Power and How to Use It, .70 (new 1.00).

Trine. 1 In Tune with the Infinite, .65 (new 1.25); 1 This Mystical Life of Ours, .70 (new 1.00); 3 What All the World's A-Seeking, .70 (new 1.25).

Troward. 1 The Dore Lectures, .75 (new 1.00); 1 The Edinburgh Lectures on Mental Science, paper, .20 (new .75).

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Van Der Naillen. 1 Balthazar the Magus, 1.20 (new 1.50); 1 In the Sanctuary, .90 (new 1.25); 1 On the Heights of Himalay, .90 (new 1.25).

Vivekananda. 1 Inspired Talks, .90 (new 1.25); 7 Karma Yoga, .65 (new 1.00).

Waite. 2 Book of Black Magic, American edition, 1.75 (new 2.50); 1 The Mysteries of Magic, English edition, 2.75 (new 3.50); 2 The Real History of the Rosicrucians, 2.75 (new 3.50).

Wallis. 2 A Guide to Mediumship and Psychic Unfoldment, .70 (new 1.00).

Ward. 2 Light from the East: Selections from Buddha, .30 (new .50).

Warman. 1 Personal Magnetism, .20 (new .50).

Wattles. 1 The Science of Being Well, .70 (new 1.00); 1 The Science of Getting Rich, .70 (new 1.00).

White. 1 Noll and the Fairies, .20 (new .75).

Wilson. 1 Paths to Power, .80 (new 1.00).

Winbigler. 2 Suggestion, 1.60 (new 2.00).

Wood. 1 God's Image in Man, .75 (new 1.00); 1 Studies in the Thought World, .90 (new 1.25).

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Theosophy—Continued

The Self and its Sheaths, *Annie Besant*..... .50 (.06)

The Seven Principles of Man, *Annie Besant,* free list.. .35 (.03)
Written for the busy man and woman.

Shri Rama Chandra, Lessons from the Ramayana, *Annie Besant* .....boards.. .90 (.05)
A good abstract of the great Hindu epic, the Ramayana.

Some Problems of Life, *Annie Besant*..... .50 (.06)

The Story of the Great War (Mahabharata), *Annie Besant* ..... 1.25 (.09)
Some lessons from the Mahabharata.

A Study in Consciousness, *Annie Besant*..... 1.50 (.12)
An elaborate treatise on the nature of the mind, much used by students. The section on the will is especially practical.

Theosophy and Human Life, *Annie Besant*.. ..... .75 (.05)

Theosophy and the New Psychology, *Annie Besant*.. .75 (.06)

Thought Power, its Control and Culture, *Annie Besant* .75 (.07)
A very practical book on the training of the mind.

Three Paths to Union with God; and Dharma, *Annie Besant* ..... .75 (.07)
A brief explanation of the three paths to union with God: Karma Yoga, the Path of Work; Gnana Yoga, the Path of Knowledge, and Bhakti Yoga, the Path of Devotion.

Universal Text-Book of Religion and Morals, *Annie Besant.* Parts 1 and 2.....each.. .75 (.06)
The fundamental principles of religion, with illustrative quotations from the great scriptures of the world. Mrs. Besant's latest work.

The Wisdom of the Upanishats, *Annie Besant*..... .75 (.05)

Occult Chemistry, *Besant and Leadbeater*..... 1.75 (.07)
An elaborate illustrated work on the internal structure and motions of the atoms of most of the chemical elements, as seen clairvoyantly.

Thought Forms, *Annie Besant* and *C. W. Leadbeater,* illustrated by 47 colored plates (deposit)..... 3.50 (.11)
Shows what thought forms are.

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From the Caves and Jungles of Hindustan, *H. P. Blavatsky* ..... 1.50 **(.12)**
An entertaining and witty account of the author's travels in India.

Isis Unveiled, *H. P. Blavatsky* (new ed.), 2 vols. (deposit), Vol. 1, Science; Vol. 2, Theology.....The set, 5.50; each.. ... **(.26)**
The first great work of Mme. Blavatsky.

A Key to Theosophy, *H. P. Blavatsky*..... 2.00 **(.16)**
A very clear and readable statement of the principles of theosophy by the founder of the T. S.

A Modern Panarion, *H. P. Blavatsky*..... 2.50 **(.23)**
A collection of miscellaneous papers of Mme. Blavatsky, throwing many interesting sidelights on her character.

The Secret Doctrine, *H. P. Blavatsky* (deposit); 3 volumes and Index volume to Vols. I, II and III, the set 16.00; Vol. I, Cosmogenesis (.17); Vol. II, Anthropogenesis (.18); Vol. III (.15); Index Vol. (.11). Odd volumes can frequently be supplied, as follows, Vols. I, II and III each $5.00; Index vol. $2.50.
The Bible of the theosophists; an encyclopedic work on occultism which, while written from the theosophical standpoint, should be read by every student of occultism, philosophy and comparative religion.

Abridgement of the Secret Doctrine, by *Katherine Hilliard* ..... 2.00 **(.16)**
At best this can give some notion of Blavatsky's great work. We recommend the student to read the original, if only a small part of it, and to piece out with a text-book of theosophy.

The Voice of the Silence, *H. P. Blavatsky*.....paper, .20; leather, .75; free list, cloth.. .50 **(.04)**
This claims to be a paraphrase of ancient manuscripts, and is of high occult and spiritual value, giving a concise account of "The Path." It also contains (except the paper edition) the famous Stanzas of Dzyan on which the *Secret Doctrine* is largely based.

To Those Who Suffer, *Aimee Blech*..... .50 **(.04)**

The Crown of Asphodels, *Helen Bouchier*..... .35 **(.03)**

Thoughts on the Bhagavad Gita, *A. Brahmin*..... 1.25 **(.07)**

Theosophy for Beginners, *C. W. Christie*..... .60 **(.06)**
This is the best and in fact almost the only book on theosophy adapted to children from ten to fifteen.

Reincarnation and Christianity, *A Clergyman of the Church of England* .....boards.. .40 **(.05)**

The Awakening, *Mabel Collins*..... ..... .75 **(.06)**
Mabel Collins' books appeal to those of a mystical turn of mind. They are highly occult, and several, especially *Light on the Path* and *Through the Gates of Gold*, are of highest esoteric value.

(This Classified List continued in following CRITIC.*)*

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THE O. E. LIBRARY CRITIC

Published biweekly at 1443 Q Street N. W., Washington, D. C.

BY

The Oriental Esoteric Library

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Vol. I **Wednesday, October 25, 1911** **No. 5**

ONE YEAR 25 CENTS **SIX MONTHS, 15 CENTS**

HOW THE UNIVERSE AND BANKS ARE MANAGED

The Mastery of Being, *Wm. Walker Atkinson*..... 1.00 (.07)
The Modern Bank, *Amos K. Fiske*..... 1.50 (.16)
A Practical Treatise on Banking and Commerce,
George Hague..... 3.00 (.19)

The subtitle of Mr. Atkinson's book is "A Study of the Ultimate Principle of Reality, and the Practical Application Thereof" —to which might have been added, "A Course in Mental Gymnastics in 196 pages." It is an attempt to solve the riddle of the universe and the nature of "Reality" or "Spirit," along lines of reasoning which will be familiar to the student of philosophy.

We have a high regard for the author's more practical writings, but this reminds us of a learned discourse which we once heard on "The It realizing its own Itness." Having climbed to the roof of the Universe, having risen above "Thingness" and found the "Reality of Super-Thingness," the author proceeds, with a cock-sureness which must excite the envy of the patient worker in the laboratory, to show how and why everything is just as it is.

Milton said:

> *How charming is divine philosophy!*
> *Not harsh, and crabbed, as dull fools suppose;*
> *But musical as is Apollo's lute,*
> *And a perpetual feast of nectar'd sweets,*
> *Where no crude surfeit reigns.*

Mr. Atkinson does not agree with the poet, for he tells us that "the journey is long, arduous and tedious. Its path is strewn with jagged rocks, which torment and bruise the feet of the intellect." The traveler's "head swims and becomes dizzy . . . and the unaccustomed lungs of thought pant with the unusual exertion." Setting aside any difference of opinion on this point, we sincerely wish that these philosophical high-climbers, instead of boasting that they know all things, would point out a single fact of physics or chemistry which science has not yet discovered, or give a lucid

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explanation of any known fact of nature over which scientists are puzzling. It is a notorious fact that the philosophers have always waited to say "I told you so" until the investigator has announced a new discovery. What knower of the Ultimate Reality, panting and wheezing in the rare atmosphere of which Mr. Atkinson talks, has told us of radium, of ions or electrons, or of the cause of zymotic diseases, until they were announced in the scientific journals? Until these gentlemen can indulge in something better than *ex post facto* predictions, we shall continue to prefer the slow methods of science to their intellectual somersaultings. We have a sincere respect for such efforts, in so far as they clear and stimulate the mind, but the claim that any man, by juggling with logic and masticating the dictionary, can arrive at a knowledge of the Infinite and work back to the Finite, is one that demands proof. Given his fundamental postulate, he can use—and has used—it to explain that which does not exist as well as that which does. He can construct any world in harmony with the current opinion or superstition. Hence his views have no practical value. The many conflicting systems of philosophy should be a warning to the man who, unable to explain or even understand his own consciousness, claims that he knows what God is. The hen, clucking to her chicks, gets as near to God as the logician. It is better by far to admit our ignorance, to accept the limitations which are placed on us and to seek God, not in the wind, the earthquake or the fire of the intellect, but in the still small voice.

In his parting words the author says: *"You will never be the same as you were before you studied this book."* Whether you will really *know* more is another question—we doubt it.

Complaints are often heard that the banks are open but a portion of the business day, and the bank clerk is usually regarded as having an exceptionally easy position, with plenty of time after 3 o'clock to go to the baseball game or to play golf. The fact is that the only one connected with a bank who has an easy job is the person who can sign his name to checks without continually thinking when the bottom of his deposit will be reached. There is no occupation which requires more strenuous work, or a clearer head than that of the bank official of whatever rank. Not only does the handling of millions of other people's money with never a mistake, and when even a slight mistake would be a disgrace, involve the highest perfection of system and economy of management, but the ability to recognize a face or signature at a glance, and to detect a forgery, requires a specially trained memory such as few possess, while the tact required politely to move a tiresome customer on, without giving offense, is enormous. If you want a lesson in self-control, stand in line behind a talkative woman at the teller's window and see whether you have the patience of the clerk.

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Did it ever occur to you to think what happens to your one dollar check, drawn on some small country bank a thousand miles away, which you deposit in your bank, and how it is that the bank can collect that dollar and credit you with it in full, instead of charging you a big fee for "costs?" Did it ever occur to you that the bank is not a charitable institution which assumes the trouble and risk of collecting and caring for your money for nothing? How can it afford to do it? The other side of banking is the loaning at interest of the money deposited, and here too the officials require a wide knowledge of business, the aiblity not only to judge risks soundly, but to avoid the temptations of taking too great risks for great profits. How is the public safeguarded against the negligence, cupidity or dishonesty of bank officials?

In *The Modern Bank,* Mr. Fiske has given a very full account of the principles and details of the banking business, on all sides. Every business man and in fact everyone having to do with a bank from the outside, should read it entire or in part.

Mr. Hague's *Banking and Commerce* is a book appealing more directly to bank officials, as it deals largely with different kinds of business, with which banks, in the course of making loans, have to deal, and the kinds of risks to be met with in each. The author is an experienced bank manager, and his accounts of the risks which a bank runs in making loans are backed up by many interesting pages of example and personal reminiscence. Apart from its practical aspect, it is a delightfully interesting book from the standpoint of narrative.

One Way In Which You Can Help Us

The Library is so preoccupied with supplying helpful literature to others, that the question of ways and means is generally overlooked. Now and then, however, when printers' bills come in thick and fast, or when the clerks' pay day comes around, the Librarian feels inclined to present a very practical side of the subject.

The Library is essentially a philanthropic institution. The rent which borrowers have to pay, 5 cents a week, is less than that of any circulating library which makes a charge. The libraries which loan current fiction usually charge 2 cents a day. In addition, we have the costs of packing; we supply return envelopes, and we maintain an expensive information bureau, and we publish extensive lists, to say nothing of the CRITIC. You would open your eyes wide, if we were to detail to you the items entering into the cost of maintaining a library with the aims of ours.

For this reason the Librarian does not blush in the least in inviting contributions large or small, to aid the Library to bring its literature to those who need it.

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There is one way, however, in which, if you are a book buyer, you can help the Library without additional cost to yourself. As you know, every book dealer gets a discount from the publishers—it is so in all trades—and this remunerates him for his labor. You cannot buy your books at less than regular prices, because you are not a dealer. If you write to a wholesaler, or to a manufacturer, he will charge you just what the man around the corner does. If you buy at a bookstore, or order direct from the publisher, you pay the same, and you often have to pay the postage extra.

Now if you are a book buyer, and if at the same time you comprehend the nature of our work, and that its object is, not to make money for ourselves, but to put good books in the hands of those who need them, and who will thereby be helped in some of their difficulties, you will be glad to give us the profit on the books you buy, rather than let it go you know not for what. If you have followed our work, you know that we are not in business for ourselves, but for the community—we are filling a public need. It is therefore entirely in your power, as a book buyer, to contribute to the public good in this way, without its costing you a single penny. We do not cut prices, and we adhere strictly to our agreements with the publishers, but we can often supply you books cheaper, because we do not charge you the transportation.

We have a large list of books we handle specially, but we can get you any current book you want even if not on our lists. So the next time you are buying a book, keep this in mind—and act on it.

Change In Corresponding Membership Rates

A careful analysis of the expenses of the Society has shown that on the average a Corresponding Member, paying one dollar a year, costs the Society two and a half times his membership fee. It is very nice for the member to get his instruction at forty per cent of its actual cost, but where is the remaining sixty per cent to come from? We think that if membership is worth anything at all it is worth what is costs in actual cash. For this reason the following changes will go into effect November 1st, and will also apply to renewals.

Student Members; $1.50 a year, in advance ($2.00 in lands to which the postage rate is 5 cents). These will receive the lessons and other formal instruction, but personal questions, in so far as they are of general interest will be answered in the Correspondence Department of the BULLETIN, as space permits. If they wish direct personal correspondence on points not capable of treatment in the BULLETIN, they must accompany their requests with a contribution commensurate with the cost and time involved in personal advice, or better they may enroll as

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Corresponding Student Members. The dues for this class will be $3.00 a year in advance ($3.50 in lands to which the postage rate is 5 cents). In addition to the privileges of Student Members, they will have the privilege of personal correspondence as far as may be desired and as far as is consistent with their degree of advancement.

Applications should state distinctly which class of membership the applicant desires.

Members' Employment Bureau

Members and patrons of the Library frequently write us with a view of obtaining employment with those who are interested in esoterism. In order to aid those thus seeking congenial associations we will insert a limited number of approved "Employment Wanted" notices. These will be restricted to members of the Oriental Esoteric Society in good standing, and those replying will have such assurance as membership affords, that the applicant is interested in and guided by esoteric principles.

We will also insert "Help Wanted" notices. These will not be restricted to members.

All our correspondence is confidential, and no information will be given out without permission of the writer, further than a certification of membership.

To meet the costs of printing and correspondence, insertions will be charged for at one and a half cents a word, payable in advance. Notices must be received at least two weeks before the date of publication. The CRITIC is published every alternate Wednesday, and goes to over 8000 readers, mostly interested in the occult and esoteric. Many of these are business people.

Members of the Society seeking help are urged to give preference to their fellow members, as far as this is consistent with their requirements.

Begin The Day with something pleasant and inspiring. It is considered healthful to start with a cool bath, but it is vastly more important to bathe the spirit properly and to anoint it with the oil of gladness. You can sleep off a grouch, but you can't afford to carry it around with you all day. A cross word or look at breakfast or a sordid story in the newspaper will sour your spiritual stomach for hours. Scrape off that scowl and when you take your spiritual shave use for soap one of the daily texts for meditation to be found in each week's BULLETIN. Spend a few minutes with music, pictures, flowers or children. On your way to work, walk through a park or pleasant street, even if it takes you a few minutes out of your way. Avoid localities in which you have had unpleasant experiences or even thoughts, and if you meet a neuras-

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thenic, a cynic, or a pessimist, pass by on the other side. In what ever way lies in your power, open your windows to the sun in the morning, for then the mind is most susceptible to faint influences. Here are some books which will help you, if you will glance into them.

The Proverbs of Solomon; the Psalms; the Four Gospels.		
Selections from Robert Browning or Walt Whitman.		
Noontide Meditations, *A. E. Marsland*..... paper, .25; cloth..	.50	(.03)
Prayers, Ancient and Modern, *M. W. Tileston*.....	1.00	(.08)
At the Feet of the Master, *Alcyone*..... paper, .25; cloth..	.40	(.02)
The Voice of the Silence, *H. P. Blavatsky*..... paper, .15; cloth..	.50	(.04)
The Dhammapada, transl. by *Beale*.....	.50	(.04)
"Thoughts" of *Marcus Aurelius Antoninus*.....	1.00	(.05)
The Discourses of *Epictetus*.....	1.50	(.12)
The Imitation of Christ, *Thomas a Kempis*.....	.35	(.05)
The Sayings of Confucius, *L. Giles*.....	.60	(.05)
Selections from Pascal's "Thoughts"; tr. by *Lear*....	1.00	(.03)
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"I can not dig; to beg I am ashamed." And thus it happens that the so-called "professions" become the dumping grounds of the incompetents who think themselves above the use of their hands. It is a hard but true saying that he who is unfit for anything else studies law or medicine, and if unfit for these turns to divinity. We might add that if unfit for divinity he aims at becoming a writer.

The world has always had two methods of dealing with its surplus population—and by surplus we mean the incompetents, those who are unable or unwilling to work their way; for he who produces at least as much as he consumes cannot be ranked as surplus—it has pitted them against each other by making soldiers of them, or by starving them to death in more peaceful competition, or, it has segregated them. The great example of the latter method is the monastic system, which, so far as Christendom is concerned, was established by the Church. Under the pretext of religion the incompetents, male and female, were induced to enter monasteries and nunneries, and thus, aided by vows of celibacy, they were prevented from breeding as far as possible. It is true that the community had to pay for feeding these people, but it was at least let off with this; it paid its tax into the coffers of the Church and got rid of them; it was not compelled, as we are, not only to pay the tax but to give them our ears likewise. We are wiser in our generation. We have abolished the monasteries and turned the inmates loose on ourselves, with the result that those who five hundred years ago would have been monks and

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nuns, being unable to beg and ashamed to dig, turn their attention to producing what goes by the name of "literature." We now have not only to feed them but to listen to them. We are doubly taxed. In the good old times when the Church ran things, only he who had, or thought he had a message for the world, wrote a book. Now-a-days, with some exceptions, books are written not to help the world but to fill the writers' stomachs. The press is busy pouring out a torrent of ephemeral literature, of "latest novels," short stories and other trash, most of which effects nothing but to compete with and crowd out that which is of worth. In these days who reads Homer, the Bible, Shakespeare and other great classics? Like flies to a honey pot, people crowd to the news stands and libraries after news and current fiction, while the writings of the sages are as the voice of one crying in the wilderness. We think we know what Daniel the Prophet meant by the "Abomination of Desolation." He had the modern novel in mind. We question whether it would not be better for the community to place nine-tenth of the writers in monasteries and pay their board, rather than suffer the degrading effects of their wares.

The letting loose of these crowds of should-be monks and nuns on the community has very momentous results. To make a living by writing one must keep producing; it is the exceptional writer who can live off his copyrights or royalties. Others must grind out something new each day or starve. Yesterday's work must be forgotten in order to make place for that of today. Everything is done to make us forget the old and think only of the new—to cultivate a craving for the novel just because it is novel, not because it is worth while. And so is fostered that passion for change which makes us demand new fashions, new friends, new husbands, new wives. There is no sound reason why last year's style of gown or hat will not serve this year as well, but stories as they are written cannot be read twice. The Scotchman lives on oatmeal and the Irishman on potatoes and is content to live with the same wife year in and year out, but we with our constant demands for change must change our mates as well as our books. Ephemeral literature and divorce go hand in hand; the press is at once the great educator and the great corrupter of the populace. It would be hard to say which function it fulfills more effectively.

The modern newspaper, like whiskey, is made to sell regardless of consequences; like whiskey, it creates a popular demand, and meets it. Everything in it must be new. What would be thought of a newspaper that would venture to print a column of Shakespeare each day?

By all odds the daily paper is the most astonishing and complex product of our civilization, both as concerns the making of the paper itself and the assembling of the matter which it contains. It is the child of modern science; of chemistry, physics, electricity, photo-

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graphy, geology, mining, metallurgy, mechanics, engineering. Think of the paper alone. To most, paper is just paper; something made from rags, many believe, though there is not enough rag in all the papers in America to clothe a single tramp. Think of it! The gases breathed from your lungs, thrown out from your chimney, poured forth by volcanoes, exhaled by decaying vegetation in your back yard, are reunited under the influence of the sun's rays acting on the needles of the spruce trees into woody fibre. And the fibres, separated in great boilers by a chemical process which can be comprehended only by the elect, are passed through machines which turn out miles on miles of fibre felt without stopping. These cellulose sheets, rushed through compound presses, which cover them with signs made of oil and lampblack, appear on your table to tell you that China is in rebellion and that your neighbor's dog has gone mad. You may not believe it, but it is literally true that each of us is a contributor to the daily paper, for it can be proved beyond a doubt that you, if you are reasonably old, have contributed from your body atoms of carbon to this very sheet, where they share the company of like atoms once a part of Socrates, of Napoleon and of Omar Khayyam. Imperious Caesar's clay is still at work.

It is the means, mental and mechanical, by which these lampblack signs are distributed over the surface of the paper, with which Mr. Given concerns himself in *Making a Newspaper*. The functions of the office force, from the managing editor down to the reporters and the operators and mechanics, are fully described. We are told how the news is collected, how it is written up, put into type, revised, arranged; how the illustrations and the stereotype cylinders are made, and how the press is operated. There is much valuable information on the training and prospects of a newspaper man. It is a fascinating book from first to last and should give us something to think about when we read the paper, quite apart from the news.

Mr. Shuman's *Practical Journalism* deals less with office details and more with the influence of the press, the preparation for journalism, the relations of the paper and its staff to the public and the law, and is equally good in its way. *Writing the Short Story* is a masterly book of its kind, while *1001 Places to Sell Manuscripts* is the best guide we know for those not yet fortunate enough to be in demand with editors.

The moral of the whole story is that newspapering may enable one to live, but it is no easy work, the grand prizes are few, and he who does not have a clear and rapid thinker, abundant self-mastery and good health, or whose ideals lead him to forget that the newspaper is made to sell, would do better to study divinity or enter a monastery at once, rather than attempt it.

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Bulletin of the Oriental Esoteric Center

The BULLETIN *is the only weekly* publication devoted exclusively to occult and esoteric teachings and is one medium of communication with our members and correspondents. It comes as regularly as Sunday and helps you to stand up for the next week. Its editorials are original and helpful and it contains matter of importance to parents and young people, answers to correspondents, astrological predictions for the month, pages on meditation, healing, current events in the light of esoterism, etc.

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William Walter Bloomfield, born in Liverpool, England; age 28; single; member of O. E. S. and Y. P. S. and American Woman's League; resident of Ohio; Military and Board School education; desires correspondence on occultism and spirituality.

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You Are Mistaken if you think that the Library loans only occult books, because we are running our theosophical list in this number. Health, business, problems of the home of all kinds, social problems, recreation, science and philosophy and other subjects are well represented on our loaning list. Full information on request.

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publishing house, but lumber merchants; that they publish one of the chief lumber journals, and that occult books form rather a side issue, forced on them by circumstances. The editor of *The Occult Review,* Mr. Ralph Shirley, is at once a prominent business man and an occultist, and it is to this fact, no doubt, that is to be ascribed the very common-sense tone of this journal and the absence of occult hocus-pocus. We consider *The Occult Review* the very best periodical devoted to general occultism, including psychical research. The editorials are always bright, independent and rational. In the editorial of the September number it is shown that the recent strikes in England were predicted astrologically in Zadkiel's Almanac. *(Note.* We represent *The Occult Review* in America. Annual subscription, $1.75; recent or specified single numbers, 15 cents; sample copies free.)

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Yogi Ramacharaka. We are constantly asked who Ramacharaka is. *The Publishers' Weekly* is authority for the statement that he is the well-known writer William Walker Atkinson. A portrait of Mr. Atkinson may be found in his latest book, *The Mastery of Being.* We do not know his address and would not give it if we did; he is too busy to be bothered.

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The Editor of The Bulletin is as "happy" as we are "snappy."

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Vol. I **Wednesday, November 22, 1911** **No. 7**

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WHAT MUST I DO TO BE SAVED?

The Bitter Cry of the Children, *John Spargo*..... 1.50 (.14)

"What must I do to be saved?" is a question that is constantly asked. The usual answer, "Believe in the Lord Jesus Christ," is a very good one, provided you take it to mean "Believe what the Lord Jesus Christ said." His personal reply was: "Sell all that thou hast and give to the poor." But we think we know better, and in our effort to escape from the unpleasant necessity of personal sacrifice we have made it a matter of faith only, while some have gone so far as to declare that it makes no difference anyway; that it has all been arranged beforehand; that we are saved or damned in advance. There is an old hymn which says:

> We are the sweet elected few;
> May all the rest be damned.
> There's room enough in hell for you;
> We won't have heaven crammed.

That heaven is not crammed is due to the fact that we will not listen to the plain way of getting there. Salvation from illness does not consist in pinning our faith to the doctor's diploma, but in following his prescription. It is by obeying his directions that we prove our faith, not by sitting in adoration at his feet. And with the Divine Doctor it is the same; it is equally absurd to attempt to gain spiritual health by believing in His certificate of divinity while disregarding His plain prescription.

"And he went away sorrowing, for he had great possessions." In our day we do not even have faith enough to sorrow because we cannot conveniently obey the law. We argue about the folly of indiscriminate charity, and how, if all the world's goods were evenly divided, we should have the same riches and the same poverty tomorrow. We meet the doctor's advice with remarks about the injurious effects of promiscuous dosing and how useless it would be to heal the sick, because these same people would get sick again next year. We meet an appeal for aid with a refusal and persuade

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ourselves that perhaps the man wants the money for drink and that we are helping to save his soul by refusing it. All of which is simply an attempt to delude ourselves; we know well enough that we are playing hypocrite. He who really wants to be saved does not file a bill of exceptions, but endeavors to grasp the true meaning of the law.

We are entirely convinced that Christ not only meant what He said, but knew what He was talking about, and that He had in mind those who try some other way of being saved when He spoke of those who attempt to enter, not by the door, but by climbing up some other way. To "sell all that thou hast and give to the poor" is the sum and substance of the Law of Service. The Law of Service does not mean to give what you do not want or need—your cast-off clothing; last year's Christmas gift; the money you really do not know how to spend on yourself; the time you would otherwise find difficulty in killing. The community is to some extent the gainer by your diverting your old hat from the ash barrel to the head of a poor relation, or your out-of-fashion gown to the back of some missionary's wife, and Satan, who "finds some mischief still for idle hands to do" is defrauded of his dues by your assisting at a church fair rather than playing bridge or poker. But as far as you are concerned it counts for little or worse—worse, because you persuade yourself that you are righteous, when you offer to God the contents of your waste basket. When you give, you must give yourself.

There are times, places and conditions where the literal selling of all that you have and giving to the poor is the only thing to do; when war, pestilence or famine, or some great social struggle, calls for direct sacrifice of body as well as means to the public good. However unfortunate these conditions may be, they at least call out the heroic side of human nature. But in our complicated civilization and under ordinary circumstances the law holds just as fully, but in a wider sense. It does not mean to cripple yourself, to place yourself in the position of those you would serve. Service calls for the expenditure of energy, but not the wearing out of the instrument. But it means just as fully the placing yourself unreservedly at the disposition of the world; the casting out of the self and the shaping of each action, not for self, but for the good of the race. It means to eat, sleep, recreate, in order that you may be the stronger for this one thing. To sell all your goods means to hold all your assets, material and mental, in a form in which they may be readily available; to make yourself an efficient machine; to convert your mental food into spiritual nerve and muscle, not into fat; to make of your mind an armory, not a bric-a-brac shop.

The church has taken as one of its emblems that insufferably stupid animal, the lamb. Except for historic reasons it might as well have taken the toad. The way to salvation does not lie in

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the direction of either stupidity or friskiness, and the supposed innocence of the lamb is simply ignorance, not self-mastery. The true symbol of the true church was suggested by Christ: "As a hen gathereth her chickens under her wings." The way to salvation is in being henlike, not lamblike.

While in the popular opinion salvation is a miraculous process through which, by an act of faith, one obtains remission of sins and becomes a partaker of the kingdom of heaven, there is a view current among those interested in occultism that God may be known through certain processes, sometimes mental, sometimes physical, which go by the name of Yoga. We do not deny that through them a certain expansion of consciousness may be obtained—provided the student is lucky enough not to go mad in the process, or to suffer from swelled head through a sense of his own importance. A cat may look at a king, and a yogi may see something of the divine; but the cat does not know the king and the knowledge which the yogi has of God is at best a bowing acquaintance. Really to know any one you must have that one's nature in you; to know God you must be yourself godlike—otherwise the lion's skin of faith will not prevent your bray from being heard, even in heaven.

The reason that service is the Royal Road to salvation is that the highest manifestation of God is Love. And Love, in its purest form, implies service. God serves. Those who believe that God so loved the world that He gave His only-begotten Son are prone to accept the gift with thanks, while forgetting that it calls for a commensurate return on their part; the making such sacrifices as they are able. To be saved does not mean to accept the gift and go your way, but to make yourself godlike by doing as God does; to serve the Universe, or at least that part which most closely concerns you.

Esoterism is not a creed; it is an attitude. It is the recognition of the principle of service as the Law of Love, and much more, the acting it out. It matters little what you believe—it is what you are that counts. You can change your creed in a day, but the building of your character is the work of lives upon lives. Heaven and earth shall pass away, but that which you build into yourself shall not pass away. To read occult books cannot do you the least good unless you fall to work. How you work depends on conditions. It may be the henlike caring for your family, or it may lie in wider—though not higher—aims. To be esoteric means to perform each act from the standpoint of love:

A servant with this sign
Makes drudgery divine.
Who sweeps a room as by Thy law
Makes that and th' action fine.

"And give to the poor." In the midst of the outcry about our social and political degeneracy it is encouraging to observe that even

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the churches are beginning to see that salvation is in service. There is less preaching and praying and more working. In a hundred ways unheard of fifty years ago, love is manifesting itself in the organization of means for uplifting the unfortunate and giving them a fighting chance. One of the most important branches of social service is that which has to do with aiding the children of the poor. Poverty and crime are social diseases and like other diseases are in part the fault of the individual, in part of external causes which in this case have their root in the tendency of every one to get all he can for himself. Nature has provided that the child, before birth, has the first claim on the system of the mother, and so it happens, as it appears, that the child of the poor parent, at the moment of birth is on the average as healthy as the infant of the rich. At once, however, it becomes a victim of its environment; it is subjected to the forced or ignorant neglect of the parent and not infrequently is compelled to eke out its milk diet with pickles and beer. As soon as it is able to use its hands intelligently it is put to work and through the combined effect of malnutrition and lack of rest it developes rickets, a disease which affects it unfavorably in every imaginable way, physically and mentally. It is unable to learn in school, or to compete successfully in the struggle of later life and finally, as a criminal or an incompetent, becomes a burden on and a cost to the community. *In The Bitter Cry of the Children* Mr. Spargo deals largely with the education of these children. In many schools good feeding is regarded as just as important as A, B, C or the multiplication table, and meals, are provided free or at nominal cost and at either public or private expense. The effect on the learning power is astonishing. The author deals fully with the problem of child labor and gives an interesting account of the brutal treatment of children in England before the enactment of factory laws, a reform in which we in America are still much behind. Mr. Spargo believes that the community owes the child a good start in life, in health as well as in education, and thinks that they should be cared for at public expense when the parents are unable to care for them properly. It is not easy to see how far this may diminish the enterprise of the parents, but it seems certain that the cost of rearing a healthy and educated child is saved in not having to police him in later life. The author does not deal with the fundamental causes of poverty, lying in the inherent selfishness of the social units. As a socialist he sees the remedy in state control. Doubtless this is right, but in our opinion no system of organization can ever take the place of the serious consideration by every member of society of the question "What must I do to be saved?" and its answer along the line we have indicated above. Only the co-operation of each member voluntarily, and not by force of law can result in the redemption either of the individual or of the race.

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[List No. 3] Occult and Mystic Christianity; Gnosticism; Esoterism; Hermes and Pythagoras

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The New Theology, *R. J. Campbell*..... 1.50 (.11)
This book by an eminent London preacher created an immense sensation. Apparently without knowing it, the author has presented a view of Christianity which essentially agrees with the standpoint of Esoterism, and which is permeated with oriental teachings.

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Reincarnation and Christianity, *A Clergyman of the Church of England*.....boards.. .40 (.05)
A good book for church people; reconciles Christianity and reincarnation.

Of the Love of God, *St. Francis de Sales*..... 1.00 (.06)
A beautiful classic, comparable with "The Imitation of Christ" of Thomas a Kempis.

The Cloud Upon the Sanctuary, *Von Eckhartshausen* 1.25 (.07)

The Life of Jehoshua, *Franz Hartmann*..... 2.75 (.11)
A new view of the life of Christ, from an occult standpoint.

The Rosicrucian Cosmo-Conception, or Christian Occult Science, *Max Heindel,* illustrated, 3d rev. ed.. 1.50 (.14)
Contains an account of the occidental school of Occultism, which is essentially Christian in form, though not differing greatly from the oriental. One of the most admirable and popular books of recent times, which we commend to all.

The Rosicrucian Philosophy in Questions and Answers, *Max Heindel*..... 1.15 (.14)
Answers questions which have occurred to readers of *Rosicrucian Cosmo-Conception.*

The Bible in India, *L. Jacolliot*..... 2.00 (.12)
Jacolliot was a French official in India, and a profound student. This celebrated book was one of the first to show the Hindu origin of many Biblical traditions.

The Varieties of Religious Experience, *Prof. Wm. James* (deposit) ..... 3.20 (.21)
This classical work is indispensable to those who would understand the working of the religious impulse in the human mind. It is the most important contribution to the psychology of religion yet written.

The Dark Night of the Soul, *St. John of the Cross,* transl. from the Spanish by *G. C. Graham*..... 1.50 (.12)

The Altar in the Wilderness, *Ethelbert Johnson*..... .50 (.04)
An attempt to interpret man's seven spiritual ages.

Studies in Mystical Religion, *Rufus M. Jones* (deposit)..... 3.50 (.17)
A scholarly study of some modern mystics, Quakers, etc., by a Quaker.

Clothed with the Sun, *Anna Kingsford*..... 2.00 (.15)

Dreams and Dream Stories, *Anna Kingsford*..... 1.50 (.10)

The Perfect Way, or The Finding of Christ, *Anna Kingsford*.....paper, .50; cloth.. 1.50 (.14)
To Esoteric and other students this book is of invaluable interest. It presents in beautiful style the inner, universal meaning of Christianity, and of all religion, recovered by the methods described. Anna Kingsford was a member of the faculty of Paris, and the book is eminently scholarly, yet wholly untechnical.

The Esoteric Basis of Christianity, *Wm. Kingsland*.. 1.25 (.09)

The Christian Creed, *C. W. Leadbeater*..... 1.25 (.10)

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Interpretation of the three forms of the Christian Creed, the Apostles', the Nicene, the Athanasian, in the light of theosophy. A highly instructive essay for all, orthodox included.

The Aquarian Gospel of Jesus The Christ, *Levi*..... 2.00 (.15)
The life and teachings of Christ, said to be read from the Akashic records, and accepted as the gospel of a new sect.

The Bible's Own Account of Itself, *Edward Maitland*
.....paper, .30; cloth.. .75 (.05)

The Story of Anna Kingsford and Edward Maitland, and of the New Gospel of Interpretation, *Edward Maitland*..... 1.50 (.10)

Did Jesus Live 100 Years B. C.? *G. R. S. Mead*.... 2.50 (.16)

The Tarot of the Bohemians, *"Papus,"* translated by *Morton*..... 2.50 (.13)

The Oriental Christ, *P. C. Mozoomdar*..... 1.25 (.11)

The Unknown Life of Jesus Christ, from an Ancient Manuscript Found in Thibet, *N. Notovitch*..... 1.00 (.09)
Jesus (the Lord Issa) is supposed by many to have visited and taught in Thibet. This book contains an account of these teachings, found in a monastery in Thibet, and of their discovery.

Commentary on St. Matthew, *Sri Parananda*..... 2.50 (.16)

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The Apocalypse Unsealed, *J. M. Pryse*..... 2.00 (.15)
"Being an Esoteric Interpretation of the Initiation of Ioannes, commonly called the Revelation of St. John."

The Magical Message of John The Divine, *J. M. Pryse*..... 2.00 (.15)
"The Gospel according to St. John. A verbatim translation from the Greek, done in modern English, with introductory essays and notes."

Reincarnation in the New Testament, *J. M. Pryse*
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The Sermon on the Mount, *J. M. Pryse*..... .60 (.06)

Mystic Christianity, *Ramacharaka* ..... 1.00 (.10)
Christ and Christianity from an occult standpoint.

The Bases of the Mystic Knowledge, *E. Recejac*..... 2.50 (.15)

Jesus, the Last Great Initiate, *Edouard Schure*.....
.....paper, .35; cloth.. .75 (.07)

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Contains full page illustrations of the seventy-eight Tarot cards, with commentary. An enlarged edition of the Key accompanying the cards, and sufficient for the purpose of studying their symbolism.

Set of Tarot Cards with Key, by *A. E. Waite* (4th class postage. $3.25 deposit)..... 3.25 (.20)

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Besides being used in fortune-telling, the Tarot cards are of the very highest importance from the standpoint of symbology.

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Gnosticism

Echoes from the Gnosis, *G. R. S. Mead,* 11 vols.... .....each, leather, 1.00; cloth.. .35 (.03)

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2. The Hymns of Hermes.
3. The Vision of Aridaeus.
4. The Hymn of Jesus.
5. The Mysteries of Mithra.
6. A Mithraic Ritual.
7. The Gnostic Crucifixion.
8. The Chaldean Oracles, I.
9. The Chaldean Oracles, II.
10. The Hymn of the Robe of Glory.
11. The Wedding Song of Wisdom.

Fragments of a Faith Forgotten, *G. R. S. Mead* (deposit)..... 3.50 (.23)
"Some short sketches among the Gnostics, mainly of the first two centuries. A contribution to the study of Christian origins based on the most recently discovered materials." A scholarly work, but adapted to the general reader. Indispensable for students of early Christianity. Contains accounts of all the important Gnostic writers.

Esoterism

Some selected books—for others see Lists 1, 2, 4

At the Feet of The Master, *Alcyone (J. Krishnamurti)* .....paper, .25; leather, .75; cloth.. .40 (.02)
"Written down for the young disciple of the Master *K. H.* for the use of aspirants." An admirable elementary summary of esoteric principles.

POEMS, *Ariel,* 1909..... .65 (.05)
POEMS, *Ariel,* 1907, 1908.....not sold.. .. (.05)
The Bhagavad Gita, translated by *Annie Besant*..... .....leather, .75; paper, .20; cloth.. .50 (.03)
The Bhagavad Gita, with Sanskrit Text and Free Translation, *Annie Besant* and *Bhagavan Das*... 2.50 (.07)
The Bhagavad Gita, trans., with Introduction and Commentary, by *Charles Johnston*..... 1.00 (.10)
The best translation for American readers of this wonderful classic, the New Testament of India.

(For other editions see List 4)

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Vol. I Wednesday, December 6, 1911 No. 8

ONE YEAR 25 CENTS SIX MONTHS, 15 CENTS

BOGGLES AND OCCULT HOOLIGANS

Byways of Ghost-Land, *Elliott O'Donnell*..... 1.25 (.11)

The reviewer is not ashamed to admit that after reading this book he was afraid to go to bed and confidently expected to see a boggle sitting in his arm chair. The writer, who is the author of at least half a dozen books on similar subjects, is a pronounced psychic and many of the accounts of preternatural occurrences are of personal experiences, while most of the rest are those of acquaintances, or acquaintances' friends, or friends' acquaintances' friends. It is a good rule to assume that when a story has come through three people, somebody has lied, but this does not apply to the first-hand narratives, of which there are enough in the book to freeze the blood of anybody, and to convince those who, like ourselves, consider the publisher's mark as just as good evidence of the writer's honesty as an attest before a notary. The author's psychism runs mostly to the weird and horrible—he is a regular demon hunter. Irish whiskey might be taken as an explanation of many of the occurrences, but not where the apparitions were seen by several people, including horses, dogs and respectable ladies. In fact, it is this personal aspect which gives the book its value, and a not inconsiderable one, in proving the existence of an unseen world all about us. It is full of stories of vampires, were-wolves, haunted houses, poltergeists, boggles and banshees. Among the most interesting are the author's experiences showing that the disturbance of even very ancient burial places is likely to lead to hauntings in the immediate vicinity. An account is given of a case where a dozen or more houses were suddenly rendered uninhabitable from boggles, through the exhuming of ancient human remains close by. When the bones were reinterred the hauntings ceased.

We commend the book to those who want to pry into the astral, as a probable foretaste of what they will get. As for our-

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selves, we close it with the fervent prayer that should we ever develop psychic vision the windows of our soul may not be opened, like Mr. O'Donnell's, on the hell side.

WHAT'S IN A NAME?

The Kabala of Numbers; A Handbook of Interpretation, *Sepharial* ..... 1.00 (.08)

The editor must confess to much scepticism regarding the connection between numbers and names, events or characters. There is so much vagueness about it. Human nature, as well as human life, is an exceedingly complicated affair; that which may be predicated of one individual may safely be assumed to hold in a greater or less degree of all others who do not depart too widely from the average. In character we are all composites of many individuals, whether they be our ancestors or our past selves, and we may each be analyzed into many distinct personalities. It is therefore not surprising when a reading by a medium, or an interpretation based on numbers fits us—it is likely to fit one of our selves without proving anything whatever. We once saw a graphic description of the character of a certain city made by an expert in numbers. It fitted well enough, but later we found that it had been based on an erroneous spelling of the name. For the same reason astrological delineations of a general character are of very little value. No matter under what sign we are born we all have in us the spendthrift and miser, the god and the devil, and even if they are not manifest they are safely stowed away in our subconsciousness, awaiting but perhaps a slight provocation to call them forth. It is only when we come down to detail and deal with particular and well-defined facts that these occult methods cause us to prick up our ears. The fixing of half a dozen definite dates in one's life by astrology—and such cases are not uncommon—cannot be explained by accidental coincidence. The law of probabilities enables us to calculate accurately the chances of a coincidence due entirely to guessing or accident. If there is one chance in ten of guessing one date correctly, there is but one chance in a hundred of hitting two, and one in a million of striking six. Where there are six coincidences, therefore, there is an overwhelming probability that some law is at work.

Now this is just what is claimed by the author of this interesting book, *The Kabala of Numbers*. He pins you down to hard facts, not generalities. The expert will find an article you have lost if you will but give him a number. You can think of some object and give him a number and he will tell you of what you were thinking, or at least describe it with some degree of accuracy. It is not simple mind reading, for the number has a definite connection with it. His explanation is very interesting. Suppose you lose your purse; probably you have mislaid or dropped it absent

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mindedly. Your subconscious mind knows all about it, but you cannot bring that knowledge above the threshold of consciousness. A clairvoyant can pump your subconsciousness and tell you what you yourself cannot. Sepharial thinks that there is a definite number or combination of numbers attaching to every thought; the number is likely to emerge first into consciousness. The subconsciousness throws up the number first. By stating the first number or series of numbers that comes into your mind the numerologist is able to get hold of the line and draw out the fish which is below the surface at the other end. It is most interesting if true, and the author says it is, and that he has tested it beyond the possibility of a doubt. If thirteen is an unlucky number it is not because the number hurts you, but because the bad luck was there, or at least the conditions leading to it, and simply manifested itself in some combination involving thirteen. You do not have to fear an unlucky house number; it is not the number which brings misfortune, but the misfortune brings the number. The number is a warning that something is wrong in the unseen, but it is no more to be blamed than is the falling barometer to be held responsible for the succeeding storm. Trim your sails by all means, but do not try to escape the storm by throwing the barometer overboard. This is the first book on numbers we have seen which has inspired us with the feeling that perhaps the subject is worth studying seriously.

Is Your Credit Good with the Library?

Some of our friends seem to be under the impression that they are doing us a favor by reading our books; that they can neglect to return them and then dispute the payment of charges to which they agreed in advance, or at least that they may fall behind in payment and put us to the trouble and cost of sending a bill or notice, or require a full page of typewritten statement to explain a charge of a few cents.

To such we wish to say that our rule is that positively no books will be loaned to those in arrears. Those who do not return the dues in full with the books will be required to make a Library credit sufficient to protect us against the cost and trouble of sending bills. One need not be afraid of sending a few cents too much; all excess is credited to the sender and will be returned on request.

It is a mistake to suppose that the Library is a money-making institution. On the contrary, it could not be carried on a day without the aid of voluntary contributions, a fact which some of our friends recognise in a substantial way, and many others by promises of the same. For this reason we have not the least hesitation in declining without further correspondence to loan books to those who have not cheerfully and promptly complied

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with the regulations as to return and payment of dues, or who refuse to be responsible for books which have not been received at the Library. Our printed matter and especially the request blanks which every borrower receives, explain these things fully. If you will read them carefully you will save yourself and us much trouble, and if there is anything which is not clear to you we shall be glad to explain it. But if after this you persist in disregarding the regulations, the sooner we part company the better, unless you deposit a sufficient amount to protect us against your negligence.

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As regards the "Free List," this has been so much abused by those who are always seeking to get something for nothing and to make us pay for what they could very well afford themselves, that we are practically dispensing with it, except in the case of a few books to beginners and to those who have made it clear to us that the withdrawal of the privilege would work them hardship. If you get a request card or other blank with a padlock on the free compartment it means that the Free List no longer exists for you, and that these books are to be obtained only on the usual rental terms. We know when such a card has been sent to you, and any evasion, such as writing across the stamp or writing "Free List" after the request will simply be treated as such and ignored.

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G. B. M., American; age 48; married; banker and manufacturer; member of O. E. S.; good education; reared and residing in South; desires correspondents interested in esoterism, occult and philosophical subjects.

Marguerite Houghton Weaver; American; age 30; married; member of O. E. S.; educated at Normal College, New York City; resident of Illinois; interested in occultism for the sake of growth, with the object of becoming more worthy of opportunity for unselfish service; wishes to communicate with any one interested on these lines.

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S. E. M. We do not know of any pills which will make you great, good and powerful. We think your intellect needs a compound cathartic, however.

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What Must I do to Be Saved from giving something I can't afford to someone who doesn't want it? Why, give one of our books. See our lists; for your husband, List 9, all sorts of business; for your wife, List 10, all about the home, treatment of husbands, etc.; for your sporting friend, List 11, on recreation and pastimes; for the pessimistic friend, List 7; for the food faddist and old lady who thinks she is sick, List 8; for the social reformer, List 12; for your pious friend, List 13, devotional books; for your masonic friend List 14; for the kiddies, List 15, the best classics for young people.

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Contains many interesting reproductions of psychic photographs, portraits, etc.		
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[List No. 3] Occult and Mystic Christianity; Gnosticism; Esoterism; Hermes and Pythagoras

Esoterism—Continued

Esoteric Christianity, *Annie Besant*..... 1.50 (.13)
An occult view of Christ and Christianity. Some of the chapters are: The Hidden Side of Religions; The Mystic Christ; The Atonement; Resurrection and Ascension; The Trinity; Sacraments; Revelation.

The Pedigree of Man, *Annie Besant*..... .75 (.06)
An account of the spiritual and physical evolution of man, according to the *Secret Doctrine*.

The Secret Doctrine, *H. P. Blavatsky* (deposit); 3 volumes and Index Volume to Vols. I, II and III, the set, $16.00; Vol. I, Cosmogenesis (.17); Vol. II, Anthropogenesis (.18); Vol. III (.15); Index Vol. (.11). Odd volumes can frequently be supplied, as follows, Vols. I, II and III each $5.00; Index Vol. $2.50.
The Bible of the theosophists; an encyclopedic work on occultism which, while written from the theosophical standpoint, should be read by every student of occultism, philosophy and comparative religion.

Abridgement of the Secret Doctrine, by *Katherine Hillard*..... 2.00 (.16)
At best this will give some notion of Blavatsky's great work. We recommend the student to read the original, if only a small part of it, and to piece out with a text-book of theosophy.

The Voice of the Silence, *H. P. Blavatsky*.....
.....paper, .20; leather, .75; cloth.. .50 (.04)
This claims to be a paraphrase of ancient manuscripts, and is of high occult and spiritual value, giving a concise account of "The Path." It also contains (except the paper edition) the famous Stanzas of Dzyan on which the *Secret Doctrine* is largely based.

Mystic Masonry, *J. D. Buck, M. D*..... 1.50 (.09)
An account of the occult doctrines underlying Masonry, by a Mason. One of the most read books on this subject.

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BULLETIN OF THE ORIENTAL ESOTERIC CENTER, 1907, 1908.....not sold.. ... (.07)

Light on the Path, with Comments, *Mabel Collins* .....leather, .75; cloth.. .50 (.03)

One of the most profound and practical of all occult or esoteric treatises; a book which should be read every day, but which can be fully understood only by those who live its teachings. It contains the essence of the oriental esoterism and claims to be a direct inspiration.

Through the Gates of Gold, *Mabel Collins*..... .75 (.06)

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One of the best and most popular of general treatises on Occultism.

The Rosicrucian Cosmo-Conception, or Christian Occult Science, *Max Heindel*, illustrated, 3d rev. ed. 1.50 (.14)

Contains an acount of the occidental school of Occultism, which is essentially Christian in form, though not differing greatly from the oriental. One of the most admirable and most popular books of recent times, which we commend to all.

The Rosicrucian Philosophy in Questions and Answers, *Max Heindel*, illustrated..... 1.15 (.14)

Answers questions which have occurred to readers of *Rosicrucian Cosmo-Conception.*

The Bible in India, *L. Jacolliot*..... 2.00 (.12)

Jacolliot was a French official in India, and a profound student. This celebrated book was one of the first to show the Hindu origin of many Biblical traditions.

Occult Science in India, *L. Jacolliot*..... 1.50 (.19)

An account of the teachings of the Brahmins, with some of the best and most reliable narratives of wonders performed by Yogis, by an eye-witness.

The Esoteric Basis of Christianity, *Wm. Kingsland*.. 1.25 (.09)

The Christian Creed, *C. W. Leadbeater*..... 1.25 (.10)

Interpretation of the three forms of the Christian Creed, the Apostles', the Nicene, the Athanasian, in the light of theosophy. A highly instructive essay for all, orthodox included.

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The Texts of Taoism, translated by *James Legge* (deposit) .....Part II.. 3.40 (.15)

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Vol. I Wednesday, December 20, 1911 No. 9

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ROMANCES ON THE ROOF

The Inner Life, Vol. II, *C. W. Leadbeater*..... 1.50 (.12)

This is the second volume of Mr. Leadbeater's talks on the roof of the Theosophical Headquarters at Adyar, and from it it is manifest that the delightfulness of this charming author is still on the increase. He is an extraordinarily lucid writer, and it may be said that if he cannot make a theosophical subject clear, no one can. Every new book he puts forth shows the improvement due to the continual peppering with questions to which he is subjected.

Although this volume, like its predecessor, is not a connected series of talks, nearly all the problems dear to the student are discussed and clearly, even if not always satisfactorily, answered. Among them is that of the condition of a man immediately after death and the advantage of dying a theosophist. If you die an unbeliever you are likely to be befuddled by the curious conditions prevailing on the astral plane, to take alarm at the floating eggs and to forget that you are dead and try to squeeze through the crack of a door instead of boldly passing through the wall. If you have studied theosophy you know all about it in advance and do not embarrass or disgrace yourself. Besides, this gives you an introduction to the President of the Society, who is waiting to help members who have just passed over. The difficult questions involved in rounds, planetary chains, moon animals and their reincarnation on earth as men and the like are fully elucidated. While the Critic does not enthuse over the question whether he came from Mars, or whether he was a moon animal which incarnated as a pudding bag which moved about by rolling over and over, and while he is inclined to think that if he had been intended to work as a helper on the astral plane he would have been located there permanently, he knows that there are many who feel a deep interest in their own genealogy, and who are glad to absolve themselves

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from service during waking hours with the excuse that they are working while they sleep. To all such the present book will be a source of pure delight. Once in a while we feel inclined to think that he is perpetrating a joke on his readers, as when he tells of the "great green devas" whom he saw in Ireland. Mr. Leadbeater's data enable one to figure approximately how long he will stay in heaven. The theosophical heaven is a most doleful affair, blissful though it may be. Shut up in an egg, the victim of heaven life can do nothing but chew the cud of his own thoughts; he can originate nothing; absorbed in a pipe dream, he waits till a new incarnation gives him the chance to do something. Even the old idea of sitting on a bench and playing a harp is more consoling. But these things are not made to suit us and we must cheerfully accept Mr. Leadbeater's heaven, for he has been there and knows.

Mr. Leadbeater has also been to Mars, and in one chapter describes what he saw there. Mr. Percival Lowell is right about the canals; they were dug for irrigation. The Martians are much like us, in some respects better, in others worse. They live in glass houses, are polygamous and the children are reared by the state; no one knows his parents and love of offspring is considered unpatriotic. They are intensely materialistic and nothing is accepted that is not approved by official science. We are glad to learn, however, that there is a flourishing branch of the Theosophical Society there, although it is kept very secret and holds no public lectures. Its existence is known, but while its members are regarded as cranks, they are not disturbed as long as they do nothing "subversive of the good morals of materialism." With proper letters of introduction, Mars would be a pleasant place to visit. The people speak a kind of Esperanto, an artificial language with all the snags left out and which is easily learned, while the climate is such that the visitor need not take a supply of winter clothing.

On the whole, we congratulate theosophical and other students on this important addition to occult literature.

SOME NEW PSYCHIC BOOKS

Psychic Phenomena; Science and Immortality, *Henry Frank* ..... 2.25 (.14)

Spiritual Science Here and Hereafter, *Sir William Earnshaw Cooper* ..... 1.50 (.14)

Had David the Psalmist lived in our day, his exclamation "I am fearfully and wonderfully made" might well have given place to surprise at the fearful and wonderful attempts of scientists, half-scientists and occultists to explain that making up. We have resolved the organism into cells and the cells into protoplasm, and there we stick; all beyond is a morass of speculation. The scope

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of the problem grows apace with the discovery of data which might be used in explanation. Not so many years ago protoplasm was regarded as a comparatively simple substance—a little more chemistry and we would have it whipped into line; we would be making it in the laboratory. But each improvement in the microscope shows a greater complexity; the cell is now perceived to be a highly complex machine. The wonderful achievements of synthetic organic chemistry, of colloidal chemistry and of physics have thrown some light on the methods which the cell employs, but we are really not much nearer to an explanation of what life is than when Woehler made artificial urea, eighty years ago. Stretch all we may, the hook will not catch the eye. The physical scientist has the abiding hope that all vital phenomena will be reduced to terms of physics and chemistry, while the occultist predicates a vital force of the nature of which he knows nothing. The Critic shares the hope of the scientist; he believes that there is no gap between the natural and the supernatural; that the laws of life and of spirit are just as rigid as those of chemistry and physics, and that the science of the future will be extended to embrace them. He regards the term vital force as a convenient expression for grouping together these still unknown factors, wonderfully complex in their nature, and that it, like the term atom, is a symbol which we may use as long as we do not delude ourselves with the notion that we are thereby nearer the root of the matter.

Mr. Frank asks the reviewer to read his book through before passing judgment. We have complied with his request as far as in us lies, at the imminent risk of starvation, for it is a big book, and critics must prepare copy. He has made a most interesting attempt to push chemistry and physics still further into the unknown. Considering that he is writing, not as an expert investigator, but from second-hand knowledge, he shows a remarkable familiarity with physical, physiological and psychological subjects. Our surprise grows as we read that one small head can carry all he knows and that he has been able to marshal his facts without seriously damaging them in the process, which is more than can be said of most writers on occult subjects. He gives full recognition to the scientific views on the material basis of life, while postulating a finer or etheric body as a constituent of the cell. This makes one think at one time that he is a materialist, at another a spiritualist.

The novel feature of the work is the attempt to utilize recent discoveries and hypotheses regarding the nature of matter in general and especially radio-active matter in explaining vital phenomena. It is a laudable attempt and a suggestive one, but we think he carries it too far. There can be no doubt of the wonderful properties of radio-active matter and that we have but just begun to learn

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of them. But radio-active matter exists only in infinitesimal amounts under the most favorable conditions. While it is a pleasant hypothesis that all the chemical elements are dissociating, only a few, notably radium, show this in a perceptible degree, and give rise to products in amounts sufficient to produce effects of any magnitude. Even the energy liberated from pure radium is in no way commensurate with the astounding telekinetic phenomena occasionally observed. These unstable elements do not exist in the brain in appreciable amounts; carbon compounds and the inorganic substances entering into its composition are not marked in this respect. To assume such dissociated matter in the living cell in such amounts as to accomplish anything is to postulate some unknown force, some dissociative ferment, and to do this is to explain the unknown by the unknown. This mysterious entity, the double or soul body, being able to produce physical effects doubtless has a physics and chemistry of its own; it is very possibly related in some way to the finer forms of matter. But how it works; how it is able to lift a table at a distance, or to produce raps in answer to questions, or other results which seem to have an intelligence behind them is no more explained by appealing to electrons than to magnetism, vibration or other terms with which the occultist loves to juggle. Why not rest with admitting with David that we are fearfully and wonderfully made without darkening counsel with words without knowledge.

With all this, Mr. Frank's book is full of information and thought; it is a brave attack on the unknown and should be read by all who are not too prone to hurrah over a newly laid hypothesis. And one of the most interesting points is the expression of the tendency to extend scientific theory to meet the theosophical conceptions which have been reached by clairvoyant methods.

The title of *Spiritual Science* should have been "Sir W. E. Cooper, Here and Hereafter." Two things about it surprise us. One is that the author was willing to stop talking about himself long enough to write it; the other that he could find a publisher to print it. In his introduction he gives an elaborate statement of his personal reasons for studying spiritualism, and after interminable pros and cons, of no interest whatever to any one but himself, we conclude that he did it because he felt like it. This statement is followed by a hodge-podge of information and speculation on spiritualism, ancient and modern, and those who have ample leisure and no knowledge of the subject may well glean something from it. Spiritualistic literature is not always a model of concise expression, but we do not think we have ever seen a book with more words to the idea than this. As an effort at being wearisome it is positively brilliant.

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Really Happy People

The really happy people among our correspondents are those who have filled one of our standing request blanks with the names of books they would like to read, or who have received one of our letters recommending some of the best, and who then, having sent it back to us with a small Library credit of one or two dollars, just sit down to enjoy the books when the postman brings them, without the nightmare of having to keep account and write a letter every few days with a remittance enclosed. It is the man who is so afraid we may overcharge him a few cents that he spends much more in letter writing and running to the postoffice for stamps each time who gets grouchy and thinks we are no good.

Another set of happy people comprises those who realize that our Society's weekly BULLETIN and Student Memberships convey information which will enable them to save many times the annual cost. It is cheap and easy at first to save the cost of oil for your engine and it is cheaper at first to go along fretting each day over things. But you are wearing yourself out. You know that you are, if not a failure, at least not making the best of yourself by any means, and yet you go on day after day asking yourself "why?", when you will not put yourself in the way of finding out what is to be done; you think it is cheaper to run the engine without oil. If you were to get but a single helpful idea in a year it would be worth much more than the cost. That is what our Library and Society are for. We supply lubricants which will keep your mental machinery from grinding itself towards the junk pile. We do not urge you; we simply offer you the opportunity of a good investment; we offer you our aid and experience; we offer ourselves. The BULLETIN costs a dollar a year and for less time in proportion. The Student Memberships cost three dollars or a dollar and a half a year according as you do or do not wish to get special advice by personal correspondence in addition to the regular lessons and other formal instruction (half a dollar more in lands to which the postage rate is five cents).

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Don't Throw Away the Slips you get with this number of the CRITIC under the impression that they are "just circulars." The size of the CRITIC is limited; it will not hold all we want to say. What is left over is put on the slips; they are for you just as much as the rest of it.

The Editor Thanks Mr. J. T. B. sincerely for his flattering remarks about the CRITIC. His gratitude would have been unbounded had he accompanied them with a quarter for a year's subscription. Kind remarks help the inner man, but do not make the printer less insistent about that bill.

Big Heads and Small ones. The Librarian of the New York Public Library asked us for our BULLETIN, including duplicate bound volumes of back issues. The Librarian of the Peck Library, Norwich, Conn., writes: "We have given the postman orders not to deliver any more copies." New York is a bigger town than Norwich. How about the librarians?

L. L. B. writes: "I not only find the BULLETIN most interesting and helpful, but also the lessons without question are of great value."

Which are the Best Books? On another page will be found a list of books which we recommend to students; one or two on each subject on our alphabetic list. This will be continued in future issues. By subscribing for the CRITIC *now,* you will have on hand a list which will save you the uncertainty of selecting for yourself. More advanced lists are in preparation.

If Those Delinquent Borrowers about whom the CRITIC has made unkind remarks cannot rise to the height of blessing those that curse them, they can at least render unto Cæsar that which is Cæsar's and unto the Librarian that which is the Librarian's.

Reading Courses. If you will return the brown postcard or alphabetic subject list with such subjects checked as interest you, we will write you a personal letter, recommending a few, usually two, of the best books on these topics. This is better than puzzling over our long book lists.

Psychic Fiction. The new edition of List No. 5 contains a subdivision of titles on psychic fiction, and also on hypnotism and suggestion.

You Cannot Get a Popular Book from a public library. What you do get is the excuse that "it's out." There is always one copy of our books "in." If not we will buy it just for *you.* Provided you make your requests on one of our slips and write other matter on a separate sheet, you will get it promptly and it will not cost you as much as running several times to the library after it. Car fares and time count up, to say nothing of missing your dinner or friend, or losing your umbrella, or getting wet and paying the doctor to cure you.

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A LIST OF RECOMMENDED BOOKS

These are books we invariably recommend to our readers, unless for exceptional reasons. Fuller lists will be given if requested.

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Modern Advertising, *Calkins* and *Holden* (general)	1.50	(.15)
Retail Ad. Writing Simplified (practical)	1.00	(.06)
Practical Publicity, *De Weese* (general)	2.00	(.14)
Retail Advertising Complete, *Farrington*	1.00	(.10)
Theory of Advertising, *Scott*	2.00	(.15)
Psychology of Avertising, *Scott*	2.00	(.15)
Agriculture:		
Manual of Practical Farming, *McLennan*	1.50	(.11)
Training of Farmers, *Bailey*	1.00	(.07)
Business of Dairying, *Lane*	1.25	(.12)
Alchemy:		
Alchemy, Ancient and Modern, *Redgrove*	1.50	(.10)
Apparitions:		
Human Personality and its Survival of Bodily Death, abridged edition, *Myers*	3.00	(.21)
Byways of Ghost-Land, *O'Donnell*	1.25	(.11)
Astral Body:		
The Astral Plane, *Leadbeater*	.35	(.03)
Man, Visible and Invisible, *Leabeater,* (colored plates)	2.50	(.14)
Astrology (elementary):		
Influence of the Zodiac on Human Life, *Kirk*	1.00	(.08)
Rationale of Astrology, *Barley*	.40	(.04)
What is a Horoscope and How is It Cast? *Leo*	.40	(.04)
Astrology (advanced):		
Astrology for All, pt. 1, *Leo* (general) deposit	3.50	(.21)
Astrology for All, pt. 2, *Leo* (calculations) deposit	3.50	(.21)
How to Judge a Nativity, 2 vols., *Leo* (deposit) .each	3.50	(.20)
Progressed Horoscope, *Leo* (deposit)	3.50	(.20)
Astronomy:		
Astronomy for Everybody, *Newcomb*	2.00	(.16)
Story of the Heavens, *Ball* (deposit)	3.50	(.25)
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Atlantis; the Antediluvian World, *Donnelly* (scientific)	2.00	(.13)
Auras:		
The Human Aura and the Significance of Color, *Colville*	.50	(.03)
Man Visible and Invisible, *Leadbeater* (colored plates)	2.50	(.14)
Automatic Writing:		
Automatic Speaking and Writing, *Bennett*	.50	(.05)
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[List No. 3] Occult and Mystic Christianity; Gnosticism; Esoterism; Hermes and Pythagoras

Esoterism—Continued

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Krishna and Orpheus, *Edouard Schure*..... .75 (.06)
A delightful narrative by a delightful writer.
Pythagoras and the Delphic Mysteries, *Edouard Schure* .75 (.07)
A charmingly written account of Pythagoras.
Rama and Moses, *Edouard Schure*..... .75 (.08)
The Kybalion, *Three Initiates*..... 1.00 (.09)
A popular account of the teachings of Hermes Trismegistus.
Balthazar the Magus, *A. Van Der Naillen* (fiction).. 1.50 (.13)
In the Sanctuary (Sequel to the Heights of Himalay), *A. Van Der Naillen* (fiction)..... 1.25 (.11)
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The Pictorial Key to the Tarot, *A. E. Waite*..... 1.75 (.13)
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Set of Tarot Cards wth Key, by *A. E. Waite* (4th class postage, $3.25 deposit)..... 3.25 (.20)
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Some Books on Hermes and Pythagoras

The Commentaries of Hierocles on the Golden Verses of Pythagoras, by *Andre Dacier,* translated by *N. Rowe*..... .75 (.06)
The Divine Pymander of Hermes, tr. by *Dr. Everhard,* preface by *W. Wynn Westcott*..... 1.50 (.05)
The Golden Verses of Pythagoras, and Other Pythagorean Fragments, *Florence M. Firth*..leather.. 1.00 (.04)
The Hymns of Hermes, *G. R. S. Mead*.....
.....leather, $1.00; cloth.. .35 (.03)
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The next List will be List 4, Hindu Classics and Hinduism.

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Vol. I **Wednesday, January 3, 1912** **No. 10**

ONE YEAR, 25 CENTS **SIX MONTHS, 15 CENTS**

A SANE PSYCHOLOGIST

Spiritism and Psychology, *Prof. Theodore Flournoy*.. 2.00 (.16)
Translated by Hereward Carrington and Mrs. Carrington.

Truth, like vice, is at first sight
A monster of such hideous mien,
That to be hated, needs but to be seen.
But seen too oft, familiar with its face,
We first endure, then pity, then embrace.

The present day scientist, with some exceptions, is a paragon of virtue. He resolutely refuses to yield to the seductive influence of facts that may lead him he knows not whither. Every new fact which knocks at his door must, if it would receive recognition, bring suitable credentials of respectability, else it is dismissed as unceremoniously as a tramp. Above all it must offer a guarantee that it will in no wise interfere with the established "system" of science; in other words, that it will not compel the scientist to get out of the rut of thought in which he is moving and interfere with his notion that his concepts are the measure of all things. The attitude of most of our psychologists reminds one of the boy on the burning deck. According to one's standpoint, Casabianca was a hero or a fool. The same may be said of the scientist. His virtuous refusal to listen to temptation has a religious flavor. His system is a faith which must be defended at all hazards against the unbeliever. Pious people once believed that to deny the story of Jonah and the whale would destroy religion and consequently society, and people have been burned at the stake for much less, as enemies of God. Religion was looked on as a structure so unstable that to withdraw a single pin would result in the collapse of the whole. And likewise science is even now regarded by many of its followers as a sort of card house, the disturbance of a single card in which will bring the whole tumbling to the ground. If we admit that psychic phenomena are true we shall be put to the

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dreadful trouble of reconstructing all our notions. Then, too, nobody likes to see the ideas he has labored to establish or to teach disproved or even qualified; it would be love's labor lost. And so the psychologist sticks at his post at the imminent risk of being burned up.

The Critic, who has spent most of his life as a scientific investigator and in association with scientific men, is not unfamiliar with their motives and is regretfully compelled to admit that the pursuit of science does not emancipate one from the shortcomings of others. Nobody likes to be considered a fool; in fact, it is generally regarded as much worse than being one. The savant is just as sensitive to opinion as other men. He wants above all to be considered respectable. While he cares for truth, he cares still more for the praise of his colleagues and he wants to be patted on the back for his achievements, not laughed at because he holds different opinions. This desire for approbation and fear of ridicule are quite sufficient to keep the average man on the beaten track until others bigger and bolder than himself have given a precedent by leaving it. Only now and then do we find a scientist brave enough not to care whether tomorrow shall destroy his little brain world, and to follow truth for its own sake without heeding the caustic comments of his associates.

Psychical research is a science which is just in the process of becoming "respectable." While the official psychologist is still sticking his head in the sand, like the ostrich, lest he see some inconvenient fact, a few men of established reputations, notably William James in America, and in Europe Crookes, Lodge, Flammarion, Lombroso, Morselli, have had the courage to venture into the realm of the occult, and have brought forth data which are winning their way to recognition among the less conservative. According to its translator, Professor Flournoy's new book is the most important work on psychical research that has appeared in the last ten years. While we do not find that it contains anything strikingly new or original in the way of fact or theory, it certainly marks an epoch in that a professor of psychology of recognized position and reputation openly admits the truth of psychic phenomena which hitherto have been attributed only to fraud or hallucination. We refer especially to materialization and to levitation and other telekinetic effects, to say nothing of telepathy. The genuineness of the phenomena presented by Eusapia Palladino, which he has carefully investigated, he regards as absolutely beyond question. Here then, we have an official psychologist who maintains that it is possible in the presence of a medium to lift tables and even break them to pieces without contact, and to produce materialized human forms endowed with an intelligence which claims to belong to a person no longer living. And yet Flournoy is no spiritist: on the contrary he opposes the spiritistic hypothesis as unwarranted and un-

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necessary. Automatic writing he considers a product of the subconscious mind of the writer, frequently acted on by telepathic influences from living persons, near or far. Certain mediums, like Palladino, have the power of projecting a force which is able to move bodies several feet distant. There is evidence enough to prove that the medium herself is directly concerned in these movements, as they are frequently accompanied by strong muscular contractions. The materialized apparition is also a projection from the medium, not an independent entity, according to Flournoy, and the more or less perfect personification of dead persons, both as to appearance, language and expression of facts is due to the tapping of the subconsciousness of some sitter by the medium. Flournoy is of the opinion that neither automatic writing, trance personalities nor these astonishing materialized apparitions have given sufficient proof of any source of information beyond the living to drive us to assume the influence of discarnate intelligences.

The author's discussion proves beyond doubt that the subconscious mind and telepathy do play a very large part in such phenomena. He has, however, scarcely given any stronger proof of this than the remarkable cases of picture precipitation cited by Bennett in his "Direct Phenomena of Spiritualism." Telepathy has clearly come to stay. At the same time Flournoy, in common with Podmore and others, puts requirements on it which remind one of the cumbrous developments of the Ptolemaic theory of the Solar System. Science is right in clinging to accepted causes, but only within limits. Its history is full of cases of hypotheses carried to an absurd extent. The opponents of spiritism have brought the theories of fraud, hallucination and defective observation to a point which would be utterly destructive of the value of all human testimony whatever and which would make all men fit only for the lunatic asylum. We expect that the telepathic view, in its extreme form, will have to give way to something simpler, possibly a compromise with the idea of spirits. The admission of the projection of a double by the medium, separated as far as space is concerned, is getting dangerously near to the view already long held by occultists and clairvoyants of an intelligent entity connected with its body by a sort of ghostly umbilical cord, which has only to be severed to give it an independent existence. However that may be, there is no more fascinating field for scientific research than this, and Flournoy makes it clear that our psychological Casabiancas will soon have to take to the boats, if they wish to be regarded as heroes rather than fools.

Nothing but praise can be spoken of Mr. and Mrs. Carrington's translation and no one could have been more competent than the former to write the excellent and original introduction. While Mr. Carrington is still on the fence, he regards the spiritistic theory much more favorably than does the author.

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RECENT ADDITIONS

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Great Speeches and How to Make Them, *Grenville Kleiser*	1.25	(.11)
How to Read and Declaim, *Grenville Kleiser*.....	1.25	(.11)
Practical Real Estate Methods, by *30 Experts*.....	2.00	(.16)
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Grand Orient. A Manual of Cartomancy, .75 (new, 1.00).
Grubb. An Unknown People in an Unknown Land (The Indians of the Paraguayan Chaco), *new*, reduced from 5.00 to 2.50.
Haddock. Power of Will, 2.00 (new, 3.00).
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Suggestion, *Winbigler*	2.00	(.13)

Banking:

The Modern Bank, *Fiske*	1.50	(.15)
Practical Treatise on Banking and Commerce, *Hague*	3.00	(.19)

Bathing:

Modern Baths and Bath Houses, *Gebhard*	3.00	(.25)
How to Swim, *Dalton*	1.00	(.10)

Beauty Culture:

The Fountain of Youth, *Murray*	1.35	(.12)
The Duty of Being Beautiful, *Hubbard*	.50	(.06)
The Complexion Beautiful, *Hara*	.40	(.02)
The Woman Beautiful, *Fletcher* (with full list of cosmetics, etc.)	1.00	(.15)

Blavatsky:

Old Diary Leaves, Vol. I, *Olcott*	2.00	(.16)
H. P. Blavatsky, An Outline of Her Life, *Whyte*	.50	(.04)

Bookkeeping:

Bookkeeping Simplified, *Ney*	1.00	(.10)
Practical Bookkeeping, *Griffith*	2.00	(.17)

Boys, Advice for:

What a Young Man Ought to Know, *Stall*	1.00	(.10)
Confidential Chats with Boys, *Howard*	1.00	(.10)
How to Get a Position and How to Keep It, *Hall*	.50	(.06)
Starting in Life, *Fowler* (Choosing a Career)	1.25	(.16)

Brahmanism:

The Religions and Philosophies of India, *Ramacharaka*	1.00	(.12)
Occult Science in India, *Jacolliot*	1.50	(.19)

Breathing, Science of:

Science of Breath, *Ramacharaka* (popular)	.75	(.05)
Law of the Rhythmic Breath, *Fletcher*	1.00	(.11)
Nature's Finer Forces, *Prasad*	1.50	(.08)

The last two are philosophical and occult.

Buddhism:

The Light of Asia, *Arnold* (poetry)	.75	(.03)
The Gospel of Buddha, *Carus*	1.00	(.10)

Business Success:

Business Success, *Cottingham*	.50	(.06)
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Science of Getting Rich, *Wattles*	1.00	(.07)

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THROUGH A GLASS, DARKLY

The Rosicrucian Mysteries, *Max Heindel*..... .75 (.09)
The Rosicrucian Cosmo-Conception, *Max Heindel*, 3d ed. revised..... 1.50 (.13)

More things than are in heaven and earth, Horatio, are dreamt of in your philosophy.—Hamlet Up to Date.

The famous saying of Hamlet is without doubt true, but we think that had he been a reader of some of our modern Theosophical or Rosicrucian writers he would have gone on record somewhat in the above fashion. We are told that the fairies, gnomes, sylphs, undines, salamanders and genii which it delighted us to read of when children are not the product of imagination; they actually exist, with nearly all the qualities attributed to them by the stories, and not only this, some of them play such an important part in nature that the world really could not get on without them. They occasionally seek marriage with human beings in order to obtain immortality, while a well known modern writer even goes so far as to make a salamander the co-respondent in the Immaculate Conception. In the lexicon of the occultist there is no such word as "fail." Where the scientific investigator is baffled, the occultist solves the difficulty by the use of a few terms carefully chosen. The origin of the universe and the evolution of man through a series of rounds in which he inhabited or will inhabit most of the visible planets and not a few which are invisible to the astronomer are described with as much detail as if the writer were narrating the history of the American Revolution. The Florentines used to speak of Dante as the man who had been in hell. But our modern Dante, Mr. Leadbeater, has not only been in hell, heaven and everywhere else, past and present, but has described what he has seen with a vividness and wealth of detail which quite eclipse the great Italian poet. And what is more, we are expected to accept every word of it, even to the crawling of an astral worm up the leg of some Atlantean hero.

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Mr. Heindel is a representative of the Western or Christian school of occultism. There is some difference of opinion among those familiar with the Rosicrucian doctrines as to whether he belongs to the true fold, and we have been soundly berated by some of our correspondents who claim to know the true Rosicrucian teaching for having given such prominence to his writings. We consider this altogether a trivial matter. There can be no question as to the high moral and spiritual value of these books, and the Rosicrucian Cosmo-Conception especially is to be highly commended to those who can read with discrimination. In general it may be said that the Western school of occultism, as represented by Mr. Heindel and other Rosicrucian writers, strikingly resembles the Oriental or Theosophical school of Madame Blavatsky and her followers. One misses the liberal use of Sanskrit terms and other indications of far eastern origin, and there is abundant evidence of ideas originating with the European alchemists. The teachings of Christ hold a relatively larger place, so that the Western school might be defined as occult Christianity, while the Oriental school presents rather a synthesis of world religions in which Christ, while fully recognised, is placed on a parity with Rama, Krishna and Buddha. Both schools recognise the existence of adepts and masters, the Elder Brothers of our race, and the sources of information seem to be nearly identical. He who has read the Secret Doctrine will be at home at once in these books.

We have no doubt that the Rosicrucian Cosmo-Conception will prove a stumbling block to the reader with scientific training. As Leadbeater outdoes Dante, so Heindel outleadbeaters Leadbeater in many points. We are willing to admit the existence of nature spirits, but when we are told that the elaboration of the green coloring matter, or chlorophyl, of plants is the work of gnomes and that salamanders are concerned wherever an atom of oxygen combines with one of carbon, in the process of combustion, the chemist in us rises in revolt. We have no doubt that there is an intelligent law behind the motion of every atom, but that this law is of such a nature as to necessitate its being carried out by a separate intelligence in each case, and that each atom is shoved into place by a little dwarf in breeches, seems hardly consistent with that sublime philosophy implied in the words "And God said, Let there be light: and there was light." The author informs us that we must not eat vegetables which grow underground because it pains the earth to pull them; on the contrary the earth experiences relief through mining operations. That there is a connection between materialism and volcanic eruptions may be true—if faith can remove mountains, why may not disbelief move lava?—but we would as lief attribute the blowing off of steam from a boiler to the wickedness of the fireman. Why not? It is just as plausible; if it is sin, not pressure, in one case, why not in the other? In fact, the whole

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book is full of misconceptions of well established scientific facts and shows clearly the need of scientific training for him who would tread the dangerous field of the unknown.

He who takes up the study of occultism for the first time finds himself in a veritable fairyland. The positive assertions of the writers carry a force which is likely to bind the reader till he finds himself accepting these things without question simply because so and so says that they are true and that he has seen them. If he possesses any scientific knowledge he sooner or later encounters statements which do not appear to fit in with things as they are and he is then likely to experience a revulsion of feeling and to reject the valuable and true with the questionable and unessential.

Is it necessary to accept or reject all, or is there a middle course? Is it not possible that the broad principles may be true and yet many of the details erroneous? What is the source of the statements? On what authority do they rest? May we not believe in spirit and even in the Elder Brothers without having our belief peter out into gnomes and goblins? We are told that it is in part traditional, in part information imparted by beings of higher intelligence than ours and largely the result of clairvoyant investigations. Much is said to be drawn from the memory of Nature, the so-called Akashic Records, which may be read by him who has highly developed clairvoyant vision. Occult writers describe the methods by which we may cultivate such vision and see these things for ourselves. At the same time we are cautioned against the danger of being misled by imperfectly developed psychic faculties and the spiritualists are held up as a warning. We are told that we are surrounded by elementals who delight in misleading the untrained observer of the invisible. How far can we trust the occultist? How much dependence can we place on his claim that he is above being deceived himself?

There is plenty of evidence in confirmation of the existence of a clairvoyant faculty. There are also strong indications of something corresponding to the Akashic Records. No one who has carefully studied psychometry can doubt that events do register themselves in some way and that this record can be perceived. But to claim that it can be read with accuracy or give us a complete history of the past is quite another matter. There is good evidence that clairvoyant and trance visions frequently originate in the subconscious mind, which has the faculty of elaborating the most complex stories, quite independently of the will of its owner. The man may be honest, but at the same time his subconsicous part may be a most ingenious liar and plagiarist. The records of abnormal psychology afford plenty of examples, for instance the cases described by Flournoy in his *From India to thè Planet Mars* and *Spiritism and Psychology.* The subconsciousness is wonderfully prone to infection. Speak of airships or Martian canals and the

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clairvoyant's romance factory begins at once to spin stories in which these play a part, and which often carry the evidence of their origin. Mademoiselle Smith's Martians speak a language which is essentially French in form, while since Esperanto has become popular Mr. Leadbeater finds that their speech is a wholly artificial one. No clairvoyant ever perceived the canals in Mars until they wer described by Schiaparelli and Lowell.

The only evidence which can be relied on is that of the concurrent testimony of a number of wholly independent observers who can be proved not to have been exposed to subconscious infection, even of a telepathic nature. It is claimed that much of the occult information given out meets this requirement, but we do not question the sincerity of the writers when we say that their proof of this, while satisfactory to themselves, has not yet appeared in print. It would be hard to find an occultist whose mind is not saturated with literature about Atlantis, or who has not read fairy tales in his youth, and when we find his clairvoyant vision presenting fairies and gnomes, we wonder whether he really sees these things or whether he is simply tapping his memory or giving play to his subconsciousness; or at best whether he is not seeing through a glass darkly, and unintentionally spinning romances on the basis of a few facts. That it is often so, is clear. Is it always the case?

But quite apart from this possibility occultism presents conceptions which are of the highest practical value and which make its study well worth while. A theory is not to be judged by its explaining special cases only, but by its application to all. The view that man is an improved kind of hog whose sole duty is to get all the swill for himself is well enough for those who get the swill, but is very unsatisfactory to those who do not. The theory of the survival of the fittest, while true, takes no account of the apparent waste in the destruction of the unfit. Science dooms them to annihilation, while the current religion sends them to hell. The first is an admission of the imperfection of nature; the second is an insult to the Divine intelligence and love; it claims that God failed half way in His work. Only in occultism is to be found an indication that the waste is but apparent; only in occultism is to be found the proof that the ideals of justice, mercy and love towards which man is striving, and which are seemingly emerging slowly from the pitiless mechanism of nature, are even now all pervading realities to which there is no exception. Occultism is the only philosophy which has distinctly set forth for the spiritual world the principle of evolution which has been accepted for the material universe. Biology has shown that the higher forms result from the butting of the primintive cell against its environment. It is a commonplace to say that character is developed only through struggle against difficulties. Here it is obvious that the apparent ill is but a hidden good. Occultism claims that this is a universal law. It maintains

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that there is no limit to evolution. The soul passes through life after life, ever learning more through struggle—quite irrespective of temporary success or failure—and ever evolving towards the Divine.

Walt Whitman has said:

> All parts away for the progress of souls:
> All religion, all solid things, arts, governments,—all that was or is apparent upon this globe or any globe, falls into niches and corners before the procession of Souls along the grand roads of the universe.

This grand procession of Souls is the gist of occultism. If the study of occultism succeeds in impressing you with this tremendous conception and in showing you its immense bearing on the meaning of life, its enormous practical value as a working hypothesis; if it leads you to see some probability in the view that Love is the power behind things; that evil is but a means to good; that in fostering this Love in yourself and cultivating it through Service, you are marching in the grand procession, while if you are seeking self you are moving against it, then all these ideas about Atlantis, about moon animals, pudding bags and gnomes are of vanishing importance. They are interesting to read about and of value in the psychology of the subconscious mind; you can accept that which is consistent with observed facts and reject or suspend judgment on the rest. Whatever nonsense may be preached in the name of occultism, this at least is the supremest common sense, to recognise your destiny and resolutely to press onward and upward. For as you progress you will at last no longer see the truth as through a glass, darkly, but face to face. And to this end the study of the two books of Mr. Heindel, in spite of their eccentricities, will be a valuable assistance.

The Occult Review

The tendency of the day is to extreme specialization. There can be no doubt that this has its advantages. The Critic has often pointed out the dangers of writing on occultism when one knows nothing else. Occultism is particularly exposed to the ravages of writers who have no special training in any subject and who make of it a sort of fairyland, corresponding to nothing in heaven or earth and plainly at variance with scientific observation and common sense. It is probably easier to pose as a prophet and talk as a fool in occultism than in any other subject. Among the occult periodicals there is none that we think of which is conducted by a practical business man in daily contact with the affairs of the world with the exception of the *Occult Review*. The editor, Mr. Ralph Shirley, is not a dreamer, but a hard headed business man, the head of a large firm of lumber merchants in London. This in itself would

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be a guarantee, did not observation prove it, that his editorials are characterised by sound criticism and that the articles published can be read by the intelligent reader without feeling that the word occultist is synonymous with crank. Sample copies can be obtained free from the Library (specified numbers 15 cents), which also represents the publishers and receives subscriptions at $1.75 a yea

How To Study Occultism

Those who are desirous of learning something of the really essential and practical features of occultism referred to in the leading article in this number of the CRITIC can best do so by becoming members of the *Oriental Esoteric Society,* which they can do without incurring obligations which would hamper them in any respect. Two classes of membership are open to beginners and they may enroll at any time.

Student Membership, $1.50 a year in advance, entitles the member to all lessons and other formal instruction.

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Those who do not wish to affiliate themselves with the Society can yet learn something of its teachings by reading the weekly BULLETIN, which is devoted exclusively to occult and esoteric subjects. Subscription, $1.00 a year ($1.50 in countries other than the United States, Cuba, Mexico, Panama and Canal Zone) and less time in proportion. Send a quarter for three months' trial subscription. *New* subscribers to both can get the BULLETIN and CRITIC for a dollar.

Members' Employment Bureau

(Insertions under this head charged for at one and a half cents a word. "Help Wanted" notices are not restricted, but "Employment Wanted" notices are strictly limited to members of the O. E. S.)

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Communications About Books must not be addressed to the President of the Society. Complaints about the bad behavior of the Librarian, if addressed to the President, will simply be ignored.

You Are Responsible for books until paid for or actually received at the Library. If they are lost in transit you must pay for them. If this does not meet your approval, say so in advance, but don't try to shirk the agreement you have made, and which everybody makes on asking for books.

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M. A. B.—We are sorry you did not receive the last number of the CRITIC, as you missed something good. We have also missed your subscription, for which we are likewise sorry.

Wanted.—Someone with a sense of humor to act as assistant editor. Applicant must present samples of original wit, with affidavit. No rejected communications returned. Salary, a fair share of the profits on the CRITIC.

Positively No Books Loaned to those in arrears.

Correspondents On Esoteric Subjects are readily obtained by inserting a notice in the CRITIC, stating age, sex, education, employment and nationality. Insertions, 50 cents for four lines or less.

Free List Books are sent only to those asking for books the first time, just to show them how nice and convenient our Library is. After that, they must be rented just like any other books.

Inquiries About Books not on our lists will meet with prompt and careful attention. Such books are supplied for sale only; we loan only listed books.

Those Who Have Asked for Lists 16, 17, 18 and D will get them as soon as ready. List 16 is now being printed.

Walt Whitman's "Leaves of Grass," quoted in this number, can be borrowed from the Library.

Open a Small Credit with the Library. It will save you lots of time and trouble.

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A List of Recommended Books—Continued

These are books we invariably recommend to our readers, unless for exceptional reasons. Fuller lists will be given if requested.

Career, Selecting a:		
Choosing a Career, *Marden*	1.00	(.12)
Starting in Life, *Fowler*	1.25	(.16)
The Girl Who Earns Her Own Living, *Richardson*	1.00	(.10)
Cartomancy:		
Manual of Cartomancy and Occult Divination, *Grand Orient*	1.00	(.09)
Set of Tarot Cards with Key, *Waite* (3.25 deposit)	3.25	(.20)
Child Problem:		
The Bitter Cry of the Children, *Spargo*	1.50	(.14)
Child Problems, *Mangold*	1.25	(.12)
Children, Backward:		
Mentally Deficient Children; Their Treatment and Training, *Shuttleworth* and *Potts*	2.00	(.18)
Laggards in Our Schools, *Ayres*	1.50	(.14)
Children, Rearing, etc.:		
Training of Children in The New Thought, *Partlow*	1.00	(.06)
Education, *Spencer*	1.00	(.07)
What a Young Boy Ought to Know, *Stall*	1.00	(.09)
What a Young Girl Ought to Know, *Wood-Allen*	1.00	(.09)
The last two are part of the "Self and Sex Series."		
Christianity, Mystical:		
Mystic Christianity, *Ramacharaka*	1.00	(.10)
Esoteric Christianity, *Besant*	1.50	(.13)
The Perfect Way, or the Finding of Christ, *Kingsford*	1.50	(.14)
City Government:		
Municipal Government, *Goodnow*	3.00	(.19)
Commission Government in American Cities, *Bradford* (deposit)	4.00	(.12)
Clairvoyance:		
Clairvoyance, *Leadbeater*	.75	(.07)
Colds, Cause and Cure:		
The Cause and Cure of Colds, *Sadler*	1.00	(.10)
Colors:		
Human Aura and the Significance of Color, *Colville*	.50	(.04)
Auras and Colors, *Grumbine*	.50	(.03)
Commission Form of Government:		
Commission Government in American Cities, *Bradford* (deposit)	4.00	(.12)
Concentration:		
Concentration and Acquirement of Personal Magnetism, *Hara*	1.00	(.07)
Thought Power; Its Control and Culture, *Besant*	.75	(.07)

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RECENT ADDITIONS

A Study of Man and the Way to Health, *J. D. Buck, M. D*..... 1.50 (.10)

The Gospels and the Gospel, *G. R. S. Mead*..... 1.75 (.14)

Chapters in Rural Progress, *K. L. Butterfield*..... 1.00 (.10)

The Country Church and the Rural Problem, *K. L. Butterfield* ..... 1.00 (.08)

The Secret of Death, *Sir Edwin Arnold*..... 1.00 (.09)
A translation of the famous Katha-Upanishad.

Spiritism and Psychology. *Theodore Flournoy*..... 2.00 (.16)
Translated with introduction by Hereward Carrington. Flournoy accepts materialization and levitation, but opposes the spiritistic interpretations. A thoroughly scientific treatise by a renowned psychologist. Regarded as about the best book on the subject written in the last ten years.

How to Attract and Hold an Audience, *J. Berg Esenwein* ..... 1.00 (.10)

The Working Principles of Rhetoric, *J. F. Genung*.... 1.40 (.12)

The Psychology of Religious Experience, *E. S. Ames*.. 2.50 (.19)

The Psychology of Religious Belief, *J. B. Pratt*..... 1.50 (.14)

A History of the United States, *John Fiske*..... 1.00 (.17)

The Divine Pedigree of Man, *T. J. Hudson*..... 1.50 (.12)

Spiritism and Insanity, *Marcel Viollet*..... 1.00 (.10)

Spiritualism and Insanity, *Charles Williams*..... .75 (.08)

Mundane Astrology, *H. S. Green*..... .40 (.04)

The Heretic, *Robt. Jas. Lees*..... 1.25 (.11)

The Beast, *B. B. Lindsey* and *H. J. O'Higgins*..... 1.50 (.14)
Judge Lindsey's work in the juvenile court has made him a national figure.

Money and Banking, *H. White*, 3rd revised edition.... 1.50 (.14)

Psychic Fiction

The Life Everlasting, *Marie Corelli*..... 1.35 (.10)
The author's latest—Makes Satan sorrowful.

Peter Ibbetson, *George Du Maurier*..... 1.50 (.12)

Trilby, *George Du Maurier*..... 1.75 (.14)
Shows evil effects of hypnotism when used for selfish ends.

Elsie Venner, *Oliver Wendell Holmes*.....
.....paper, .50; cloth.. 1.00 (.10)

The Witching Hour, *Augustus Thomas*..... 1.50 (.12)
A powerful story of mental telepathy. Based on theories supposed to be derived from either *The Great Work* or *The Great Psychological Crime.*

Helps for Authors

How to Write a Short Story, *L. W. Quirk*..... .50 (.06)

Practical Authorship, *J. K. Reeve*..... 3.00 (.16)

The Fiction Writer's Workshop, *D. F. Young*..... .50 (.04)

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Stall. What a Young Man Ought to Know, .75 (new, 1.00); What a Young Husband Ought to Know, .75 (new, 1.00); What a Man of 45 Ought to Know, .75 (new, 1.00); What a Young Woman Ought to Know, .75 (new, 1.00); What a Young Wife Ought to Know, .75 (new, 1.00).

Stead. How I Know the Dead Return, .60 (new, .75).

Steiner. The Way of Initiation, .60 (new, 1.00).

Stockham. Karezza, .75 (new, 1.00).

Taylor, Bayard. Views A-Foot, .35 (new, 1.00).

Taylor, Frederick W. Principles of Scientific Management, 1.25 (new, 1.50).

Thomson. Brain and Personality, .90 (new, 1.20).

Tolstoi. My Confession, My Religion and Gospel in Brief, 1.10 (new, 1.50).

Towne, Elizabeth. Experiences in Self-Healing, paper, .30 (new, .50); Joy Philosophy, .75 (new, 1.00); Practical Methods of Self-Development, .70 (new, 1.00); Happiness and Marriage, .35 (new, .50); Lessons in Living, .65 (new, 1.00); How to Grow Success, paper, .35 (new, .50).

Towne, Wm. E. Health and Wealth from Within, .70 (new, 1.00).

Trine. In Tune with the Infinite, .65 (new, 1.25); What All the World's A-Seeking, .65 (new, 1.25).

Turnbull. The Divine Language of Celestial Correspondences, 2.50 (new, 3.00).

Upanishads. The Spirit of the Upanishads, .25 (new, .50); The Theosophy of the Upanishads, .75 (new, 1.00).

Van der Naillen. Balthazar, the Magus, .90 (new, 1.50); In the Sanctuary, .90 (new, 1.25); On the Heights of Himalay, .85 (new, 1.25).

Vivekananda. Inspired Talks, .90 (new, 1.25); Karma Yoga, .65 (new, 1.00); My Master, .35 (new, .50); Raja Yoga, .65 (new, 1.20).

Wachtmeister. Reminiscences of H. P. B., .35 (new, .50).

Waite. The Book of Ceremonial Magic, Amer. ed., 1.75 (new, 2.50); edition de luxe, 4.00 (new, 5.00); The Mysteries of Magic, 2.75 (new, 3.50).

Waterman. Boy Wanted, 1.10 (new, 1.35); Girl Wanted, 1.00 (new, 1.25).

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Worcester, McComb and *Coriat.* Religion and Medicine, 1.15 (new, 1.50).

Writer's. The Writer's Book, 1.75 (new, 2.50).

Youngman. Economic Causes of Great Fortunes, 1.00 (new, 1.50).

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[List No. 4] Hindu Classics and Hinduism: Bhagavad Gita; Buddhism; Other Oriental Classics; India

Hindu Classics and Hinduism

See also Bhagavad Gita

The initials (S. B. E.) after a title indicate that the book belongs to the Sacred Books of the East series.

Yoga-Vasishta (Laghu), translated by *K. N. Aiyer*... 1.50 (.10)
A Sanskrit classic treating of Jnana Yoga, but full of delightful stories. One of the best books illustrating the Hindu style of writing.

The Gita Govinda, and other translations by *Sir Edwin Arnold*..... 2.00 (.10)
A beautiful and classic Sanskrit poem telling of the love of Krishna and Rahda. Often called "The Song of Songs."

Shri Rama Chandra, Lessons from the Ramayana, *Annie Besant*.....boards.. .90 (.05)
A good abstract of the great Hindu epic, the Ramayana.

The Story of the Great War (Mahabharata), *Annie Besant* ..... 1.25 (.09)
Some lessons from the Mahabharata.

The Wisdom of the Upanishats, *Annie Besant*..... .75 (.05)

Shree Krishna, The Lord of Love, *Baba Bharati*.....
.....not sold.. ... (.13)

Hymns of the Atharva-Veda, translated by *M. Bloomfield* (S. B. E.) (deposit)..... 6.75 (.27)

The Religion of the Veda, *M. Bloomfield*..... 1.50 (.14)
The author is the foremost American Sanskrit scholar. His attitude is critical rather than sympathetic.

The Laws of Manu, translated by *George Buehler* (S. B. E.) (deposit)..... 6.75 (.27)
The lawgiver Manu bears the same relation to Hindu society that Moses does to the Jews. You cannot possibly understand the India of today without this book.

The Sacred Laws of the Aryas, translated by *George Buehler*, 2 vols. (S. B. E.) (deposit).....each.. 3.40 (.16)

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The Philosophy of the Upanishads, *Paul Deussen*..... 2.75 (.17)
A good discussion by a German scholar.

The Mystery of Being, *Heeralal Dhole*..... .50 (.05)
A popular summary of Hindu philosophy.

The Panchadasi of *Sreemut Vidyaranya Swami*, transl. by *Nandalal Dhole*, 2nd ed.....not sold ... (.10)

The Mandukya Upanishad, translated by *M. N. Dvivedi* ..... 2.00 (.13)

Yoga, or Transformation, *W. J. Flagg*..... 3.00 (.21)

The Philosophy of Ancient India, *Richard Garbe*..... .50 (.06)
A popular account of Vedic philosophy.

The Hindu-Aryan Theory of Evolution and Involution, *T. C. Iyengar*.....not sold.. ... (.07)

The Bible in India, *L. Jacolliot*..... 2.00 (.12)
Jacolliot was a French official in India and a profound student. This celebrated book was one of the first to show the Hindu origin of many Biblical traditions.

Occult Science in India, *L. Jacolliot*..... 1.50 (.19)
An account of the teachings of the Brahmins, with some of the best and most reliable narratives of wonders performed by Yogis, by an eye-witness.

The Institutes of Vishnu, translated by *J. Jolly* (S. B. E.) (deposit)..... 3.40 (.15)

The Minor Law Books, translated by *J. Jolly*. Vol. 1 (S. B. E.) (deposit)..... 3.40 (.17)

The Iliad of the East (Tales from the Ramayana), *Frederika Macdonald*.....not sold.. ... (.12)

The Upanishads, translated by *Mead* and *Chattopadhyaya*, 2 vols.....not sold; each.. ... (.04)

The Upanishads, translated by *F. Max Mueller*, 2 vols. (S. B. E.) (deposit).....each.. 3.40 (.15)

The Upanishads, translated by *F. Max Mueller*, in one volume (S. B. E.).....sold only.. 4.75 ...
"In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death."—*Schopenhauer*. A sentiment in which we heartily concur. We recommend Max Mueller's translation.

Vedic Hymns, Part I, translated by *F. Max Mueller* (S. B. E.) (deposit)..... 6.00 (.24)

Vedic Hymns, Part II, translated by *H. Oldenberg* (S. B. E.) (deposit)..... 4.75 (.19)

Nature's Finer Forces, *Rama Prasad*..... 1.50 (.08)
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True Hinduism, Part I, *Rama Prasad*.....paper.. 1.00 (.05)

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MEN AND SUPERMEN

Adepts, Masters and Mahatmas are hopelessly confused in the public mind. No terms are more venerated by those who understand them, more misunderstood and ridiculed by those who do not and more abused in popular usage. They are frequently appropriated by those who have no right to them and who employ them for imposing on the credulous. A fool and his money are soon parted, and not a little finds its way into the pockets of downright imposters, or teachers and practitioners of what is often called black magic, to say nothing of those who have a little true knowledge and who violate all esoteric principles by selling it at a high price.

Everyone who has gone into theosophical teachings but a short way is familiar with the subject, and we are speaking for those who are at the outset, or who, accidentally or incidentally, have heard the term Masters, perhaps never thinking of its great importance.

Stated briefly, Masters are human beings who have outrun the rest of the race in spiritual evolution and only remain in contact with humanity to aid it. There is nothing inherently improbable in this. Either you must assume that men will not progress beyond their present condition, or you must believe that progress in the past is the warrant of further progress in the future. If you believe that death ends all, the idea that the individual will continue to evolve means nothing to you. If on the contrary you believe in survival, whether on religious grounds or from scientific or philosophical conviction, you must admit that the future is one of continued progress or it is not. Everything points to its being one of progress. The current idea that at death you graduate from the school of life and have nothing further to do than to enter heavenly "society," to entertain and be entertained and attend celestial balls and afternoon teas is quite as absurd as the notion of the young lady that her education is "finished" when she gets through school.

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Your education cannot be finished until you have all knowledge and all power, and no one would be so bold as to claim that he has attained to these at death. Unless you really assume that the object of this life is to amuse yourself, you will not assume that the end of the after-life is amusement. If this life means education, so must every other life likewise. This progress may be through other worlds, or as most occultists hold, you will return time after time to this world, just as you go day after day to school until you have learned all that the school can teach you, and you pass on to the university or the equally difficult school of practical life.

Quite apart from the great intellectual development of our day and in spite of some unfortunate traits which our civilization shows, it cannot be seriously questioned that at no time which history records has the recognition of the brotherhood of man been so general. Hospitals, public schools, the various forms of social service, peace conventions, abolition of slavery are almost the product of our generation. They show the way the race is tending. If there is such a thing as progress in the sense just mentioned, it is to be in the direction of love as well as intellect. Biology has shown that evolution has progressed from the group of practically independent cells, each for itself, to the complex organism in which each cell serves all the others. It is apparently a universal law, applying to social as well as material organisms. It is to be expected that a still more highly evolved man will possess this trait in an even more marked degree, and the theory of survival practically implies that service will be the law of the future. That such men should remain in contact with the earth to help their less advanced brothers is simply in accord with the trend of evolution. It is just what those of us who devote ourselves to the world would want to do. The true philanthropist does not wish to leave the earth at death. In fact, if one believes in spiritual evolution at all, just this thing is more probable than the reverse.

This idea is carried out in the general belief of occultists in the existence of what is designated as the White Brotherhood, the Great White Lodge and similar terms, which consists of such beings, a step further advanced than most, who voluntarily remain in contact with the human race to guide it; in other words, an association of supermen formed for philanthropic and reform purposes.

After all, it is a question of evidence. Is there any proof that such an organisation of supermen exists, or is it a dream of idealists? It is objected that if there are such beings as Masters, they should show themselves to everybody; they should prove their existence if they expect to be believed in. This seems to us exceedingly trivial. To want to be believed in is not a particularly lofty motive, not one which one would attribute even to a really great man. He who has a task to perform cares about performing that task, not about having people looking on and applauding. He

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concerns himself only with those who can help him. The scientific investigator does not care for the layman; the teacher in the university cares not a rap whether the school boy knows of his existence or not—it would effect nothing if he did—his work is not accomplished by mixing with everybody, but by strictly attending to his affairs with his immediate pupils. The councils of the world are not conducted on any such democratic principles as those demand who want to see the gods walking in public. There is a saying that when the disciple is ready the master is ready likewise. This is common sense. Unless you have fitted yourself to profit by intercourse with your superiors, they are right in attending to their own business and expecting you to mind yours.

There is not a little direct evidence that such beings as Masters exist. They appear to those who are consciously co-operating in their aims and who can profit by such intercourse, and it may be added, to others who cannot, but who are fortunate enough to be present at the time, and whose justification for such a privilege is that which the dog has for seeing his owner's visitor. We do not refer to evidence of a clairvoyant nature, to visions seen in dreams and the like, which are always open to the suspicion that the percipient takes as real that which is but the product of his own mind. Only taken in conjunction with other evidence can this be convincing to the sceptical person. We have in mind rather those cases where sane and intelligent persons, often several such persons conjointly, have seen these beings, or at least beings claiming to be such, who have shown supernormal powers of various kinds, and who have yet left behind them material evidences that they were not visual hallucinations. There are sane people of unquestioned integrity who assert that they have such experiences frequently. There are plenty of such cases; theosophical literature is full of them. Many are not beyond criticism, while many others appear to be based on evidence to doubt which would be to question the possibility of one's being sure of the presence of one's wife or mother-in-law. To talk of the supposed frauds of Madame Blavatsky is out of the question, for many of the cases have no connection with her and further would require the assumption of conspiracy on the part of postoffice, railway and steamer officials and other explanations which could originate only in the mind of those who refuse to admit anything which is counter to their own notions.

It would take us too far to enter into this evidence. We refer those who may be interested to Mrs. Besant's book *H. P. Blavatsky and the Masters of the Wisdom,* in which much independent testimony is presented. We also refer the reader to Sinnett's *Occult World,* to several chapters in *Five Years of Theosophy* and to Olcott's *Old Diary Leaves,* Vol. I. Much valuable information, though not of an evidential nature, may be found in Lead-

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beater's *Inner Life,* Vol. I. From these it seems that some of the Masters are comparatively but little above the very best type of man; they represent the next stage and need not be regarded as entirely superhuman or infallible in knowledge or judgment. Above them are others who seldom or never take the human form. It is the very idea of propinquity which makes the idea so attractive to many; they are the Elder Brothers.

We do not think that the question of the existence of Masters has an overwhelming practical importance for most of us, however great the role they may play in the world. First hand evidence is always acceptable, but if we have a problem in life cut out for us, our business is to work at that problem, not to want to hob-nob with higher beings. We have talked with many good people who were eaten up with the desire to meet a Master. Generally it has been evident that what prompted them was either curiosity, the desire of being praised for their virtues, or the wish to escape from their humble duties and get the sanction of a Mahatma for doing something rather nicer and in more accord with their own opinion of themselves—they were just wanting to get something. Public opinion requires the President of the United States to hold receptions and shake hands with Dick and Mary. Is not this desire on the part of Dick and Mary to take the President's time and energy from other duties just what is prompting you to want to see a Master? Are you not like the man who should be dissatisfied with reading the President's message in the daily paper and should demand a private personal reading? When you have built into your life all that the Bible and other great books teach; when the precepts of *Light on the Path* and other messages of the Masters have been made your own in reality; when you really need personal instruction, you may get it, but till then, should you by chance have the privilege of seeing a Master, you may think of the cat which is allowed to look at a king. You are laying the foundation of your future house. See that you make it strong and wide and do not think that any higher intelligence will aid you in rearing the superstructure until that foundation is finished. If it is your desire to work and serve rather than to see, you will mind your own business and wait your time. You must work for the sake of your work. You must kill out the desire for growth and fiddle your fiddle not with the aim of becoming a great musician but of producing perfect music. In the Sermon on the Mount we read of several beatitudes, but we do not find it stated: "Blessed are they that wish to grow, for they shall attain greatness." It is meekness, mercy, purity of heart which lead to the Master, not desire for advancement. When you have these in yourself you will be ready for the next step; you will be prepared to associate with those who have gone over this road before you.

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Dear Tail-Twister:—The Editor thanks you for your protest against a recent review in the CRITIC and regrets that modesty caused you to withhold your name. The CRITIC doubtless makes mistakes, but none could be greater than yours, in supposing that it can be influenced by the "business point of view." The insinuation that we should write favorable reviews with the object of selling books is a kind of *argumentum ad hominem* which is worthy of an anonymous letter. We can only reply: "Get thee behind me, Satan."

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Funny. That people who sign an agreement to be responsible for books till delivered to us, and who thereby assume the risk of loss in the mail, try to dodge if the books actually do get lost, and for the sake of a dollar or two are willing to rank themselves with others who obtain goods or money under false pretenses.

RECENT ADDITIONS

The Way to Christ, *Jacob Boehme (Behmen)*..... 1.25 (.06)

Course in Foreign Classics, *William C. Wilkinson,* 6 vols.; the set, leather, 15.00; cloth, 9.00; each, leather, 2.50 .....cloth.. 1.50 (.12)

Contents: Vol. I, Preparatory Greek Course in English; Vol. II, Preparatory Latin Course in English; Vol. III, College Greek Course in English; Vol. IV, College Latin Course in English; Vol. V, Classic French Course in English; Vol. VI, Classic German Course in English.

Increasing Human Efficiency in Business, *Walter Dill Scott* ..... 1.25 (.11)

The Modern Trust Company, *F. B. Kirkbridge* and *J. E. Sterrett*..... 2.50 (.19)

Diseases of the Stomach, *S. H. Habershon*..... 2.50 (.17)

The Evolution of Forces, *Gustave Le Bon*..... 1.75 (.15)

The Evolution of Matter, *Gustave Le Bon*..... 1.50 (.14)

Edible Toadstools and Mushrooms, *W. H. Gibson* (deposit) ..... 3.50 (.22)

Haunted Houses of London, *Elliott O'Donnell*..... 1.25 (.11)

Some Haunted Houses of England and Wales, *Elliott O'Donnell* ..... 1.25 (.11)

Author of By-ways of Ghostland.

Checking the Waste: A Study in Conservation, *Mary H. Gregory*..... 1.25 (.12)

A complete resume of the whole problem of conservation presented in simple fashion and untechnical language.

The Fight for Conservation, *Gifford Pinchot*..... .60 (.06)

Formerly United States Forrester.

Conservation of Natural Resources in the United States, *Charles R. Van Hise*..... 2.00 (.18)

Newer Ideals of Peace, *Jane Addams*..... 1.25 (.11)

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A List of Recommended Books—Continued

These are books we invariably recommend to our readers, unless for exceptional reasons. Fuller lists will be given if requested.

Conjuring:

Tricks and Illusions for Amateur and Professional Conjurers, *Goldston*	1.25	(.11)
Ventriloquism, *Olin*	.50	(.04)

Consumption:

The Great White Plague, *Otis*	1.00	(.12)
Tuberculosis; A Preventible and Curable Disease, *Knopf*	2.00	(.18)

Cooking:

Mrs. Rorer's New Cook Book	2.00	(.20)
Vegetarian Cookery, *George*	1.25	(.11)

Corporations:

Monopolies and Trusts, *Ely*	1.25	(.12)
Trust Finance, *Mead*	1.25	(.12)

Cosmic Consciousness:

How to Be a Yogi, *Abhedananda*	1.00	(.08)
Cosmic Consciousness, *Bucke* (deposit)	4.00	(.22)

Criminology:

Diseases of Society, *Lydston*	3.00	(.17)
Responsibility for Crime, *Parsons*	1.50	(.14)

Death:

Death—and After? *Besant* (theosophical)	.35	(.03)
Death, Its Causes and Phenomena, *Carrington* and *Meader* (deposit) A full scientific and philosophical treatise.	3.25	(.22)

Demonism:

Demonism of the Ages and Spirit Obsession, *Peebles*	1.17	(.19)

Devil Worship:

Mysteries of Magic, *Waite*	2.50	(.15)
Devil Worship in Modern France, *Lillie*	1.50	(.09)

Devotional Literature:

Light on the Path, *Collins*	.40	(.03)
Imitation of Christ, *Thomas á Kempis*	.35	(.05)

Divination:

Manual of Cartomancy and Occult Divination, *Grand Orient*	1.00	(.09)
The Kabala of Numbers, *Sepharial*	1.00	(.08)

Domestic Happiness:

Little Problems of Married Life, *Jordan*	1.00	(.08)
Why American Marriages Fail, *Rogers*	1.25	(.11)

Domestic Science:

Household Management, *Terrill*	1.50	(.12)
Care of a House, *Clark*	1.50	(.12)

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[List No. 4] Hindu Classics and Hinduism: Bhagavad Gita; Buddhism; Other Oriental Classics; India

Hindu Classics and Hinduism

See also Bhagavad Gita

The initials (S. B. E.) after a title indicate that the book belongs to the Sacred Books of the East series.

The Brahman's Wisdom, *Friedrich Rueckert,* transl. from the German by *Eva Martin* (poetry)..... .....boards.. .50 (.03)

Krishna and Orpheus, *Edouard Schure*..... .75 (.06)
A delightful narrative by a delightful writer.

A Study of the Bhagavata Purana, or Esoteric Hinduism, *P. N. Sinha*..... 1.75 (.17)
A discussion, with quotations, of the most popular of the Puranas. Theosophical.

Narada Sutra, an Inquiry into Love, translated by *Sturdy* ..... .35 (.03)
A translation, with commentary, of this famous and beautiful Sanskrit classic. It deals with Bhakti Yoga, the yoga of devotion.

The Vedanta-Sutras, with Commentary by *Sankarakarya,* translated by *G. Thibaut* (S. B. E.) (deposit) .....Part II.. 4.15 (.20)

The Vedanta-Sutras, with Commentary, etc. (S. B. E.) (deposit) .....Part III.. 7.75 (.28)

The Hatha Yoga Pradipika, of *Swatmaram Swami,* transl. by *Shrinivas Iyangar*.....boards.. 1.80 (.06)

The Ramayan of *Valmiki,* poetical translation by *Ralph T. H. Griffith* (deposit)..... 4.50 (.11)

Hindu Philosophy in a Nutshell, *Edward B. Warman,* .....boards.. .50 (.05)

The Vishnu Purana, transl. from the Sanskrit by *H. H. Wilson,* 5 vols. and Index vol. (special deposit). The set, $18.00.....each.. ... (.13)

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ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

THE STONE WHICH THE BUILDERS REJECTED

The Evolution of Matter, *Gustave Le Bon*..... 1.50 (.12)
The Evolution of Forces, *Gustave Le Bon*..... 1.75 (.16)
Alchemy; Ancient and Modern, *H. Stanley Redgrove*. 1.50 (.10)

The progress of science is to be compared neither to a straight line nor to an expanding circle, but rather to a spiral. At each round the plow which is turning up the soil of the Unknown returns to a point of which it may be said that it is not a new position, but rather the same direction, but a little further out. The moderns who are popularly supposed to have discovered the rotundity of the earth and its rotation about the sun simply arrived at the place where Pythagoras and others were before them. The geologists who upset the notion that the world was created in six days were but telling us what we might have known had we but read the ancient writings, while every one who is familiar with the literature of the East knows that the theory of evolution is as old as history. Newton thought that light consists of corpuscles shot forth with tremendous velocity from luminous bodies. We buried that theory years ago, only to find that the next round of the plow is turning up the corpse again and that the despised corpuscle is promising to play a part in nature perhaps as important as the ether vibration which laid it low for a time. The atomic theory of Epicurus was forgotten and revived by Dalton, the English chemist. The electro-chemical theory of the early nineteenth century died only to experience a glorious resurrection through the recent investigations of the physical chemists. These are but a few illustrations. What the modern is doing is to prove by substantial facts and figures what the men of old merely suspected, and what their successors, either through ignorance or cocksureness born of limited knowledge, rejected. There is nothing new under the sun. "The stone which the builders rejected, the same is become the head of the corner."

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We young chemists used to laugh at the alchemists, but today we are learning that their ideas held much more than a germ of truth. We have confirmed and explained their crude observations; we have added many new facts and have introduced accurate measurements; we have placed the old atomic theory on a sure foundation. Yet we hardly hesitate to say that the chemist of fifty years hence will more closely resemble the mediæval alchemist in his general conceptions than he will the chemist of fifty years ago. He will have come around to the same place on the spiral, but with a wider sweep. The philosopher's stone? Yes, we may have that too.

Thirty years ago the chemical atom was considered the ultimate unit of matter. We do not say that thinking chemists actually insisted on its indestructability and unchangeableness, though many of the small fry did, without being condemned for their dogmatism. But there was no valid evidence to the contrary; anything else was pure speculation. Atoms and energy—these were unchangeable in amount as far as the balance and the calorimeter could determine. The innumerable forms of matter were reducible to perhaps seventy kinds of elementary atoms, and with these for bricks and with energy for mortar, the scientist set about explaining the universe, life and mind included. It was beautifully simple; an impassable wall, on which the scientific Humpty Dumpty sat, proclaiming that there was no other side, and that all you could do was to dig in his garden.

Then came the discoveries of Crookes on radiant matter, the observations of Le Bon and others on the mysterious effluvia emitted by matter under certain conditions, notably by the metal uranium, and finally the discovery of radium and its allies, which completely upset the dogma of the ultimate atom. Radium, as everybody knows now, is a metal which is going to pieces. It is shooting out particles with a speed comparable with that of light, and which we have every reason to believe are minute fragments of the radium atoms. At the same time there is formed the well-known element helium—the first established case of transmutation. Here we find ourselves face to face with the alchemist's idea once more. Equally astonishing is the fact that in so decomposing radium gives out enough heat to be easily detected. It is as if a piece of iron should always remain hot; should always keep giving off heat without ever getting cooler. The heat comes from the stuff itself; a horrible discovery for those who swore that matter could contain nothing that had not been pumped into it; that the atom in itself is as dead as a door nail. After much pooh-poohing it had to be conceded that the energy is in the radium itself, not derived from without, just as the energy of dynamite is in the dynamite, but with this difference, that it is in the atoms them-

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selves. In short, the atom is rather to be compared to a swarm of bees than to a solid body which is inert except in so far as it vibrates or spins.

To cut a long story short, and referring the reader to the two books of Le Bon, it now appears that the radium atom differs from other atoms only in going to pieces faster and therefore giving up its stored energy quicker. All kinds of matter are going to pieces in the same way; all substances are the storehouse of an amount of force compared with which that which we get in common ways—the combustion of coal or the explosion of dynamite, for instance—is absurdly small. An ounce of radium, and presumably of any other matter, has stored up in it enough force to drive the largest steamer across the ocean, could we but set it free fast enough. The trouble is that it will not be hurried; the heat comes off so slowly that it is of no practical use. A piece of radium requires more than a thousand years to go to pieces completely, and during this time it is three or four degrees hotter than its surroundings. Most other substances would require many millions of years, for they are not perceptibly warm. To get a temperature which would raise steam in a boiler would mean that the process would have to be hurried immensely, millions on millions of times, and so far the atoms will not listen to this; they run down with the same regularity as a clock. The clock spring unwinds at a certain rate because the escapement mechanism, operated by a pendulum which swings at a fixed rate, will not allow it to unwind faster. If we break the escapement the clock runs down with a whirr, and all its stored up energy, which otherwise is liberated in a day or a week, is set free in a minute. If we could find some means of hurrying up the atoms, of making the intra-atomic mechanism run down in a few hours or days instead of millions of years, we could get the use of this stored up energy for practical purposes; we should have heat, unlimited in amount and temperature at our disposal; at the cost of an ounce of copper or iron we could run a steamer around the world; the cost of commodities of all sorts, from bacon and eggs to automobilies, battleships and other blessings of civilization would be reduced by the amount that coal contributes directly or indirectly.

Is this possible? Theoretically, yes. We do not know what keeps the atoms from breaking down suddenly, but we have an analogous condition in the case of many well known chemical compounds. There are substances in abundance which contain stored up energy which they retain indefinitely, but which give it off suddenly through the presence of a minute amount of foreign matter which does not itself change. The conversion of sugar into alcohol and carbon dioxide in the presence of the yeast cell is an example and there are better ones. Such substances, which cause the chemical clock to run down suddenly, are called ferments or catalysers.

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It was such a catalyser that the alchemists were seeking in the philosopher's stone. Whether such a process can be brought to bear on the atom; whether some substance can be discovered that will have this peculiar ferment action; whether such a process could be regulated so as to convert one kind of atom into another, and thus realize transmutation, we do not know, but its discovery would be only in strict analogy with what is known already.

It really begins to look as if the universe is going to pieces, is evaporating into ether. That it has not done so long ago and left not a rack behind is due to some reverse process by which matter is generated and energy stored up, and of which we know nothing. It is even maintained that the sun's heat may be due to such atomic decomposition. Whether the destruction and generation of atoms balance, or whether now one, now the other prevails, leading to alternate activity and sleep of the universe, the manvantara and pralaya of the old philosophy, on this science has as yet nothing to say.

We do not know of any modern scientific writer who has succeeded as well as Mr. Redgrove in interpreting the conceptions of the alchemists. He is a chemist of some standing with a liking for occultism. It is not an easy matter for us to see through their eyes; it is like the adult who tries to see the world from the viewpoint of the child. There are those who maintain that they were influenced mainly by personal motives, by desire for wealth and for perpetual youth, while others hold that their writings conceal a hidden meaning, a sort of cypher intended to be understood only by the initiated and which has the highest spiritual significance. We do not deny that there may have been those who deliberately hid their knowledge under a cloak of words, but these were the exception. Most of them did their level best to express themselves, but their knowledge was too vague, their ideas too indefinite for expression. Many were undoubtedly prompted by the desire for wealth; they sought a method of transmuting base metals into gold for exactly the same reason that many a chemist today endeavors to invent a new process which will enrich him. They sought the elixir of life with the same motive that a modern investigator seeks a new antitoxin. Many were scientific investigators in precisely the sense that we use the term today—they were after knowledge. Their crucibles, furnaces and alembics were not metaphors, but actual material apparatus; their processes were material processes. The instruments and methods of the chemists of today are largely inherited directly from the alchemists. Mr. Redgrove points out that it was not their object to give a transcendental meaning to their observations, but that they rather attemped to employ current mystical and spiritual ideas in explaining physical phenomena—"as above, so below." The present day scientist, on

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the contrary, tries to explain the spiritual in terms of the physical—"as below, so above." The former attitude would interpret chemical attraction as a form of love; the latter would reduce love to terms of chemistry and physiology. One must also remember that science and philosophy were not then as sharply separated as now. The natural and supernatural philosopher were combined in one, for nature and supernature were not distinguished. He who is familiar with the history of chemistry and who knows the steps by which our present conceptions have been reached will not be inclined to accept the transcendental interpretation of alchemy, however interesting and enlightening the analogy may be.

Did any of the alchemists possess the philosopher's stone or effect the transmutation of base metals into gold? Most of the statements to this effect may be dismissed on grounds which any modern chemist will understand. But there are some narratives which it is difficult to dispose of on the ground of mistake or fraud, and for which the reader must be referred to Mr. Redgrove's book. The eminent and honorable Doctor Helvetius has given a detailed account of how a mysterious stranger appeared to him and gave him a minute sample of the stone, by which he was able in his own laboratory, with no one present, to make a considerable lump of gold which withstood specified tests which must be admitted to be sufficient. This is the more interesting, as the doctor was not a believer in transmutation. We may simply pooh-pooh the whole story, after the fashion of the modern opponents of psychism, or we may wait till the experiment has been repeated or the mysterious stranger appears again. Meanwhile, he who would do what the alchemists sought to do must prepare by laying a sound foundation in chemistry; otherwise, like some modern alchemists, he will not only waste his time but make a fool of himself.

The belief in transmutation and in the philosopher's stone does not imply any deep insight on the part of the alchemist. It was the natural conclusion from the observed fact that matter is everywhere changing and that different kinds of matter react on each other. Until the elementary nature of the metals was discovered there was no reason for regarding them as permanent and unchangeable. It is only with the discovery that the elements, while more stable than the so-called compounds, are but one plane of matter and are susceptible of further decomposition, that we begin to see a valid basis for the idea of transmutation and of the philosopher's stone. The present tendency is to reduce all matter to ether. Possibly we shall some day get beyond that also and shall reach the conclusion that there is no fixed wall in nature short of the absolute reality; that the ether is only one of many planes or orders of existence, as the atom is another. In so doing we shall be adopting the idea already familiar to those who have studied occultism, that there is plane

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after plane, each with its peculiar properties; that these planes are interpenetrating; and that we may have world after world in the same space, each invisible to that below it.

AN ANGEL IN HOMESPUN

The Lord of Love and Mystery one day
  Sent forth an angel to the sons of men.
His form was fairer than the dawn, they say,
  But to protect himself from human ken
He borrowed from the humblest worker here
  Who sheltered him, his outward mean attire:
"For I am come," said he, "to hearts sincere
  To grant their prayers who suffer and aspire."

He lived among them, working by their side,
  Encouraging the faint of heart to bend
Their efforts towards some purpose, though denied
  What they had sought as life's supremest end.
And as they labored, lo their faces changed
  Into the semblance of the angel's own;
Their thoughts, though bent on lowly tasks, yet ranged
  To realms where angels serve around the Throne.

So step by step he led them, till their task
  Became their joy, to serve their only prayer;
They found the love that doth no blessing ask,
  But spends itself in service everywhere.
No longer could his mean disguise avail;
  They knew him for an angel from above.
"His name is Work," they cried, "Through him we scale
  The heights of heaven, and reach the realm of Love."

Ariel.

HOW TO WRITE A BUSINESS LETTER

(With special reference to correspondence with the O. E. Library)

1. Write each different subject on a separate sheet, and give date and your name and address on each. This greatly facilitates reply, where each subject is handled by a different officer or clerk.

Write separately: requests for loans; purchases or cash orders; inquiries calling for special reply; complaints; personal matters. Never repeat a request or order without distinctly stating that it is repeated; otherwise it may be duplicated.

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2. If replying, mention the date of the letter to which you are replying and state its subject briefly. If referring to a previous letter or order of your own, mention briefly the subject or the items ordered. Where there are several letters it is often impossible to know which is meant. Make each letter as complete in itself as possible.

Thus, do not say: "I have not received the book I ordered some time ago," but, "I have not received Bailey's Training of Farmers I ordered June 12th." If you are buying some of the books you borrowed, give their titles, and state that you already have them.

3. Repeat your address on each letter. Every concern having many correspondents is likely to have other correspondents of the same name.

4. Give prompt notice of any change of address, with old and new address, so that it may be entered on the files.

5. If you are a travelling man, or use a temporary address, always file a permanent address.

6. Some sensible people write their name at the top of the letter, thus: "From James Doe." This is practical, even if not the fashion. The first thing the reader wants to know is: who is it from?

7. If you are a woman, state whether Miss or Mrs. If the latter, always sign your name in the same way. Do not expect your business correspondent to remember that Mary Jones and Mrs. James T. Jones are the same.

8. Use a typewriter if possible, or at least remember that your correspondent is not a handwriting expert. Supplement your usual signature with your full name and address typewritten or in a clear hand. If you have a house and an office address, make it clear which you desire to be used.

9. Do not write communications on business or visiting cards, on very small sheets, or on thin, transparent paper. Write only on one side of the sheet and number each page. He who writes on scrap paper or backs of circulars does not invite credit.

10. Preserve all business letters which you receive, and keep an acurate copy of all which you write. Preserve your registry, express and money order receipts.

11. Do not sign other people's names without making it clear that you are acting on authority, and giving your own also. Avoid using letter heads which give an address other than your own.

12. Business letters should be addressed to the firm, not to an individual. If necessary to address a special person or department, write "Attention of Mr. X," or "Department X" after the firm's name.

Business letters to the Librarian, if addressed to him by name, should also say "Librarian, O. E. Library."

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13. Private letters addressed to a business office should have "Personal" conspicuously written on the envelope. If extremely confidential, an inside envelope, also marked "Personal" should be used. Never mark a common business letter "Personal." It isn't.

14. Always write your name and address on envelopes and packages.

The Library cannot identify packages which do not bear your name.

15. Leadpencils are not intended for business correspondence. Avoid their use if possible.

16. When you are supplied with blank forms, always use these in preference to writing a letter.

17. In ordering goods, give an address, if you have one, to which they can be delivered by your express or freight agent. Express and freight packages cannot be delivered at postoffices.

18. Remember that price lists and announcements are subject to change, generally without notice and often in single items only. It is the present price or terms which hold and your possession of an obsolete list does not obligate your correspondent to supply you goods at the old rate, or on the old conditions.

19. Make remittances, if possible, by postal or express money order, bank draft or check. If you send coin, use a coin card or wrap in heavy paper; if you send stamps, fold them in waxed paper. Money and stamps are always at sender's risk.

In many cities, banks charge ten cents for collecting out of town personal checks. Do not send stamps of higher denominations than 2 cents to people whose business does not require them.

20. If you live in a foreign country do not send *domestic* money orders, currency or stamps, none of which are of use in the United States. Use drafts, *international* money orders, or, for small sums, international correspondence coupons (worth 5 cents each), which you can get at your postoffice.

The O. E. Library accepts Canadian money orders, postal notes, express orders and checks at face value, and Canadian or British money at 10% discount. Foreign stamps, Mexican and other foreign money are not accepted.

21. Do not avoid paying letter postage on written matter by enclosing it in packages. By so doing you show yourself to be either dishonest or ignorant, neither of which is a recommendation for further favors. A package containing a written communication of any kind is mailable only at letter rate.

The O. E. Library holds the sender responsible for any additional postage collected for this reason.

22. Remember that letters and packages sent by ordinary mail are at your risk. Safety may be ensured by using registered mail or express (stating value).

Books can generally be sent by *prepaid book express* at the same rate as by mail. The value should be given (not to exceed $10) and can be recovered if they are lost.

23. Do not think that enclosing a stamp for reply obligates

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your correspondent to answer. It is a courtesy to do this, but few letters cost less than ten cents to answer, while some questions would cost the writer dollars to reply to. You have no right, therefore, to reproach him for keeping your stamp—it has cost him two cents' worth of his time to read your letter.

24. Do not try to save postage and paper by crowding a letter on a postcard or writing in a microscopic hand. If you do, you have no one to blame but yourself if your communication is ignored.

25. Make all your communications as brief as possible consistent with clearness. Come right to the point, say what you have to say and close. Small-talk and compliments are for after dinner, not for business hours. Civility does not require you to be lengthy. Better be abrupt than a bore.

26. Nothing is gained by losing your temper. Most difficulties arise from misunderstanding; you may not have made yourself clear, or may have failed to comply with the terms. Assume that your correspondent is as honest and well meaning as yourself.

27. If you have a promise to make, make it, but do not tell how honest you are. The man who talks of his honesty is seldom to be trusted. If you have made an agreement or a promise, adhere to it even if it costs you more than you had estimated. The very worst kind of economy is that which is effected at the cost of your inner sense of honor, to say nothing of your credit.

28. Your handwriting and expression are signs of your character and education more convincing than anything you say. Many an elegant letter has "no credit" written all over it, while even an illiterate letter may inspire confidence.

Members' Employment Bureau

(Insertions under this head charged for at one and a half cents a word. "Help Wanted" notices are not restricted, but "Employment Wanted" notices are strictly limited to members of the O. E. S.)

Wanted; on a farm, a teacher for a bright boy of 12 years, who needs both an esoteric training and companionship. Address M. E. M., care of Librarian.

Esoteric Correspondents Wanted

(Insertions and replies accepted only from members of the O. E. S. or patrons of the Library who are known to us. Insertions must state name or initials; sex; race, nationality or color; age; married or single; occupation; general education; state in which applicant resides or was reared; subjects on which correspondence is desired—limited to occult, esoteric, moral, religious or philosophical topics. Replies must be addressed to The Librarian, O. E. L., personal, and must be approved in every respect. Charges for insertion, 4 lines or less 50 cents.)

Those who desire a more personal touch to their studies than can be obtained through reading books or through formal instruction are invited to advertise under this head. One who recently did so writes: "I have

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nothing but praise for your plan of getting correspondents. Certainly in my case it has proved most satisfactory and interesting as well. . . . Personally, I cannot thank you enough for having started this Correspondence Bureau."

What Is A Yogi? Those who do not know what Yoga is, or have the notion that a yogi is a half-mad Hindu who sits cross legged all day with his attention riveted on his navel, or who runs about naked in the woods, are invited to send for the BULLETIN of February 2, which is devoted especially to an exposition of rational Yoga; the kind of Yoga which can be practised by even the busiest and most practical person in our busy and practical land, much to his advantage. The BULLETIN is one dollar a year in the States, Cuba, Mexico and Canal Zone, elsewhere one dollar and a half. Less time in proportion. Send a quarter for three months' trial. To new subscribers to both BULLETIN and CRITIC cost one dollar.

What Shall I Read? If you will check on the brown postcard or alphabetic list those subjects which you wish to read on, or will write to us, we will recommend you a few of the best books. This will save you the risk of choosing for yourself and we will charge you nothing for doing it.

If You Want Your Occult Warts removed send a quarter to the Editor of the CRITIC. Treatment by mail every two weeks for a year.

Don't Let Your Boy run wild. Keep him out of mischief by interesting him in the Boy Scout movement. It will give him pleasure and lay the foundation for a useful manhood. Send to us for *The Boy Scouts of America,* by Ernest Seton Thompson and Sir Robert Baden-Powell (50 cts., loaned). More in next CRITIC.

A List of Recommended Books—Continued

These are books we invariably recommend to our readers, unless for exceptional reasons. Fuller lists will be given if requested.

Dreams:

The World of Dreams, *Ellis*	2.00	(.16)
The Book of Dreams (their interpretation), *Raphael*	.40	(.04)

Economic Questions:

Elementary Principles of Economics, *Ely* and *Wicker*	1.00	(.10)

For special subjects, see list 12.

Education:

Education, *Spencer*	1.00	(.07)
Youth: Its Education, Regimen and Hygiene, *Hall*	1.50	(.13)

Electricity:

Modern Views of Electricity, *Lodge*	1.25	(.11)
Electricity: What Is It? *Verschoyle*	1.00	(.09)
Magnetism and Electricity and Principles of Electrical Measurements, *Richardson*	2.00	(.18)

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Emmanuel Movement:

Religion and Medicine, *Worcester, McComb* and *Coriat* 1.50 (.13)
Religion as a Healing Power, *Worcester* and *McComb*. 1.00 (.10)

Esoteric Teachings:

Fourteen Lessons in Yogi Philosophy, *Ramacharaka*.. 1.00 (.10)
What Esoterism Is, *Marsland*..... .50 (.04)

Etiquette:

Etiquette for Men, *Devereaux*..... .50 (.05)
Etiquette for Women, *Devereaux*..... .50 (.05)
Good Manners for All Occasions, *Sangster*..... 1.25 (.11)

Evolution:

A Primer of Evolution, *Clodd*..... .75 (.07)
The Method of Evolution, *Conn*..... 2.00 (.18)

Fairy Tales:

Celtic Fairy Tales, *Jacobs*..... 1.25 (.14)
Indian Fairy Tales, *Jacobs*..... 1.75 (.16)
The Water Babies, *Kingsley*..... 1.25 (.11)

Farming:

Training of Farmers, *Bailey*..... 1.00 (.07)
Manual of Practical Farming, *McLennan*..... 1.50 (.11)

For special subjects see list 9.

Fasting:

Fasting for the Cure of Disease, *Hazzard*..... 1.00 (.08)
The Fasting Cure, *Sinclair*..... 1.00 (.06)
Vitality, Fasting and Nutrition, *Carrington* (deposit).. 5.00 (.24)

Fiction, Occult:

Brother of the Third Degree, *Garver*..... 1.00 (.11)
Balthazar the Magus, *Van der Naillen*..... 1.50 (.13)

See lists 1 and 5.

Financial Success:

Science of Getting Rich, *Wattles*..... 1.00 (.07)
Efficiency as a Basis for Operation and Wages, *Emerson* ..... 2.00 (.12)

Finding a Position:

How to Get a Position and How to Keep It, *Hall*..... .50 (.06)
The Girl Who Earns Her Own Living, *Richardson*.. 1.00 (.10)

First Aid to the Injured:

First Aid to the Injured, *Warwick*..... .50 (.05)
Backwoods Surgery and Medicine, *Moody*..... .75 (.06)

Floriculture:

House Plants and How to Grow Them, *Barnes*..... 1.10 (.08)
Practical Floriculture, *Henderson*..... 1.50 (.13)

Foods:

A Fleshless Diet, *Buttner* (vegetarian)..... 1.35 (.11)

Fortune Telling:

Manual of Cartomancy and Occult Divination, *Grand Orient* ..... 1.00 (.09)

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BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC LIBRARY

(Affiliated with the Oriental Esoteric Society of the U. S. A.)

Terms—Unless otherwise noted, five cents a week or fraction of a week (time in transit not counted) and cost of transportation to borrower. Figures in ( ) show cost of transportation one way, but are to be disregarded if books are bought. Agreement to terms required *in advance*. Borrowed books may be bought, but rent for time in excess of two weeks must be paid. Address *The Librarian, O. E. L., 1443 Q Street, N. W., Washington, D. C.*

[List No. 4] Hindu Classics and Hinduism: Bhagavad Gita; Buddhism; Other Oriental Classics; India

The Bhagavad Gita; Translations and Commentaries

The Bhagavad Gita is a section of the great Hindu epic, the *Mahabharata*, and contains the dialogue of Krishna and Arjuna before the battle of Kurukshetra. In religious value it is comparable with our New Testament, and should be read with it by all religious students of whatever creed. We commend Johnston's version, which contains an introduction and commentary suited to western readers, and is free from Sanskrit terms. For those who prefer a poetical version we commend Sir Edwin Arnold's *Song Celestial*.

The Song Celestial (poetical trans. Bhagavad Gita), *Sir Edwin Arnold*.....leather, 1.00; cloth..	.75	(.03)
The Bhagavad Gita, translated by *Lionel D. Barnett*.....leather, .56; cloth..	.45	(.03)
The Bhagavad Gita, translated by *Annie Besant*.....paper, .20; leather, .75; cloth..	.50	(.03)
The Bhagavad Gita, with Sanskrit Text and Free Translation, *Annie Besant* and *Bhagavan Das*....	2.50	(.07)
The Bhagavad Gita, translated by *M. M. Chatterji*.... With introduction and commentary for Western readers.	2.00	(.17)
The Bhagavad Gita, trans. by *John Davies*.....	2.00	(.12)
The Bhagavad Gita, with Ramanuja's Commentary, translated by *A. Govindacharya*.....	3.00	(.18)
The Bhagavad Gita, trans., with Introduction and Commentary, by *Charles Johnston*.....	1.00	(.10)
The Bhagavad Gita, translated by *W. Q. Judge*, ...leather, .75; cloth..	.50	(.04)
The Bhagavad Gita, translated by *P. D. Mitra*.....	.55	(.05)
The Bhagavad Gita, compiled by *Ramacharaka*.....leather, .75; cloth..	.50	(.05)
The Bhagavad Gita, with Sankaracharya's Commentary, translated by *A. M. Sastri*..... A beautiful translation. The commentary is adapted to deep students of Hinduism.	2.00	(.10)

(This classified list continued in following CRITIC.*)*

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THE O. E. LIBRARY CRITIC

Published biweekly at 1443 Q St. N. W., Washington, D. C.

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ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

LO HERE—OR THERE

"Orthodoxy is my doxy and heterodoxy is your doxy" is the witty definition once given to these words. What is the true faith? Why, mine, of course. There are said to be ten great religions, some of which are dead, some living. If one considers the subdivisions of the great living religions and the many lesser creeds having no affiliation with them, and those which are half religion, half philosophy, the number runs to many hundreds. Even the Christian religion has more than a hundred sects. And every one of these people, provided his adherence does not proceed from social, political or financial motives, is right in his own estimation and his brother is wrong. So strong is this feeling that even if not willing to die for his faith himself he has often been quite ready to put others to death for it.

When one begins to think over this astonishing conceit, he may conclude that all are equally wrong and that religion is a humbug, or he may decide that each is partially right. Young men incline to the former course, as it requires much less thought; older and wiser men tend to the latter. What we have in mind at present is that in occultism, just as much as elsewhere, there are not a few schools, sects and societies, each of which claims to be the bearer of the only true gospel. There would be nothing surprising in this, did they rest their opinion on tradition, written documents, reason or science, all of which are uncertain or liable to misinterpretation. The alarming point is that several maintain that they do not depend on the teachings of men, but upon direct personal inspiration from higher beings who are regarded as infallible. Once within one of these groups, all is harmonious; you become the recipient of the truth direct from above. But should you chance to enter another, you find that it alone is right; it alone has the monopoly of inspired guidance.

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Some of these bodies even insist, as a condition of higher instruction, that you do not affiliate with any other organization, that you must limit yourself to their special brand of truth, that you must hang your hat on their particular peg or stay away. Even if this exclusion of other teachings is not insisted on, a spirit of clannishness and secretiveness is fostered, which to an outsider coming in contact with it would be amusing were it not pathetic. Why is this? The old answer is still in vogue—our teachings are from God; the others are from the devil, except that Satan has been replaced by "elementals," "lying spirits," "the Black Brotherhood"—a distinction with but small difference.

Our object in alluding to this subject is not to criticize, but to warn those who are taking up the study of occultism, and who may have thought of affiliating with some fraternity, against the conclusion that the existence of many organizations, each claiming to be the special vehicle of truth, is a proof that all are wrong, and against the almost equally serious error of thinking that any one has the entire truth.

We take it that the Powers which guide humanity have varied ways of so doing. The teaching or the discipline suited to one class of mind is not necessarily adapted to another. To quote *Light on the Path,* perhaps the broadest occult teaching ever handed down: "To each temperament there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labor, by studious observation of life. None alone can take the disciple more than one step upwards. All steps are necessary to make up the ladder." There are minds on whom the entire truth is flashed by a single sentence, while others need long drawn out arguments and demonstrations. Some require personal development through means which withdraw them from the world for a time, while others must have the active inspiration of a life of service or public teaching. Each of these is but one step of the ladder. Those with similar aims tend to affiliate in organizations with special aims and views. And just as the man of business is likely to have a contempt for that which is not "practical," and as the student of science is prone to look on his special hobby as the one thing worth pursuing and to look down on others, especially on the man of affairs, so is it likely to be with the student or the various branches of the occult and esoteric. The fault lies in lack of perspective, not in the inherent falsity of the various doctrines or attitudes.

It has been said that no one could look on God and live. We have no doubt that a flash of the Absolute Truth would result in universal apoplexy. The mind is fitted to work within a certain range; those who have gotten a little beyond it have generally been regarded as madmen. It would be simply impossible for inspiration

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to present more than some little corner of the truth to man as he is, and to each man that corner which he can best grasp. Even the Supermen who guide the great movements of the race are not necessarily of absolute wisdom and foresight. They, too, see the truth from different sides and present these sides to their disciples. Man seems to be led upwards by a series of experiments. To educate means to draw out, not to cram in. It is said that "Man proposes and God disposes." Equally true is it that "God proposes and man disposes." Men are not forced along the right path—there would be no discipline in that. They have certain opportunities held out to them, but they are not driven; they are allowed to make mistakes; to misunderstand and misuse the teachings given them. The failure of an occult society to accomplish the object for which it was founded casts no discredit on the Masters back of the movement, nor on its better teachings. It simply shows that its members are for the time too small to make use of their opportunities. If they neglect the call of Brotherhood; if they persist in tolerating separateness; if they hide the truth which should make men free; if they seek premature psychic development and so fall under evil influences; if they are swayed by ambition, curiosity or a desire for personal gain of any kind, it is their own fault if they contract a spiritual squint. It is nothing against Christianity or its Founder that men still steal and kill. The fault is in themselves. It is nothing against esoterism that even its followers twist and misconstrue it.

"The banner matters little if we carry it high enough!" says Paul Dubois. A mistaken creed is not a very serious matter so long as it does not affect action and character building. Your belief can be changed on occasion, but you cannot change character, which is habit, except through persistent action. You can accept the Thirty-nine Articles today and be a Buddhist tomorrow, but the self-inflicted wound which a slanderous word or unbrotherly act causes, stays with you for life. It is much better to make the best of a wrong association than the worst of a right one; to belong to the wrong party in the effort to serve the world than to side with the right one for the sake of political advancement. We imagine that Those who look down on the world take very little account of mere differences of opinion. These are but the paint on the handle of the tool; it is the edge and the temper which count.

And so, if you are contemplating joining an occult fraternity you will not worry overmuch about these conflicting claims and opinions. You will determine whether the teachings are such as lead to character building, or whether they are selfish and exclusive. If you find that the leaders and members make exhorbitant claims of superiority for themselves, while they attack or belittle others, you will be careful how you expose yourself to this species of

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dry rot. If you find a spirit of broad tolerance, a spirit of universal brotherhood and charity you will not think much about details. You may find it better to affiliate with one which offers you larger opportunities for work, even if less known, than with one which, though large, can but label you with its name and button. And you may well remember Huxley's famous saying, that a hell of wise men is better than a heaven of angelic shams.

Change in Rental Terms

After February 14, 1912, the charges on rented books will be as hitherto, five cents a week or fraction of a week per volume (time in transit not counted) and cost of transportation to the borrower:

But in no case will less than ten cents be charged per volume, even if returned within a week.

This does not apply to books finally bought, nor to books loaned before February 14. Borrowed books which are bought require rent only for time in excess of two weeks, as before.

If books which have been loaned free are kept over the allotted time of one month without permission, five cents a week is charged on each for overtime, but in no case less than ten cents on each book.

This will not affect books kept longer than one week, nor books finally bought. It means simply this, that no book is rented for less than two weeks and that no reduction is made for returning it sooner. The *rate* remains as before, five cents a week.

In order to make our reasons for this change clear, we will explain that the loaning of a book by mail is quite a different matter from handing it out to one who calls in person at the Library. The book has to be securely packed for shipment, in addition to which we usually supply a return envelope. The author and title of the book, its number and mailing weight and the date of shipment have to be entered on the borrower's card. When the book is returned, it must be marked off the card and the charges figured out and entered on the borrower's ledger card. This involves several filings of the cards. Remittances have to be entered on the ledger card. Add to this the wear and tear in the mails, new covers, risk of damage by the reader, of loss and bad debts, supplying request blanks, corresponding about books, giving information and advice, keeping an accurate file of correspondence, and it must be obvious that apart from the postage, it costs fully five cents if not more to send out a book and get it back. This takes no account of office rent, printing, postage on correspondence and innumerable other items which make it possible to loan the book at all.

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Five cents does not begin to cover the cost of loaning a book by mail and we doubt if fifteen cents would do it. It is not the object of the Library to make money out of its patrons, but to supply them with helpful literature. It is they, not the Library, who are benefited. We think, therefore, that they should pay an amount more commensurate with the cost of getting it to them. For this reason it has been decided to make the least charge for rental ten cents, which allows the book to be kept two weeks, if desired. All time over this is charged for as before at five cents a week or part of a week. The reader who takes the time to assimilate what he reads is not likely to be affected by the new rule. It is only he who bolts his brain food who will feel the difference, and it is not for such that the books we list have been selected.

As we do not send out books until all arrears have been paid, regular borrowers will do well to keep a small credit with the Library in order that their requests may be filled promptly.

Members' Employment Bureau

(Insertions under this head charged for at one and a half cents a word. "Help Wanted" notices are not restricted, but "Employment Wanted" notices are strictly limited to members of the O. E. S.)

Wanted. Refined widow, cheerful disposition, good reader, wishes position in Chicago as invalid's companion. Address G. care of Librarian.

Anonymous Communications addressed to the Editor, reflecting on the character of other people, do not have the effect intended. They simply prove that the writer is a coward and a blackguard. The person for whom this remark is intended will please take it with our compliments, which we regret that we cannot present in person.

How To Write a Business Letter. The article on this subject in the last CRITIC has been reprinted for our own use, but copies can be had for five cents each. *Free* copies may be obtained by violating some of the rules therein laid down, in your correspondence with the Library, in which case you are likely to get a marked copy with our compliments, as a polite reminder.

Science and Philosophy. List No. 16, on Science and Philosophy, is now ready and may be had on request. Those who have asked for it on one of our cards will get it without repeating their request.

The books on this list are mainly intended for general reading rather than for the use of experts and specialists, although many classical works are included. They represent the standpoint of recognized science and philosophy, and books of an occult trend are included only when written by authors whose standing is otherwise established.

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Contents:—General Works; Mathematics, Physics, Mechanics, Electricity; Chemistry; Astronomy and Cosmogony; Geology, Mineralogy, Physical Geography; Biology, Bacteriology; Evolution; Botany; Zoology; Physiology, Pathology, Sanitation; Psychology, Normal and Abnormal; Anthropology; Philology; Philosophy.

The Principles of Esoterism are concisely set forth in the books by Miss Marsland, President of the O. E. S. What Esoterism Is (50 cents); First Principles of Esoterism ($1.00); The Way (10 cents). We also recommend Noontide Meditations (50 cents).

Rosicrucian Cosmo-Conception. We still have a few copies of the second edition of this famous work by Max Heindel, some new, others nearly so, which we will sell at 75 cents postpaid. The new edition sells at $1.50. Better order now; they will soon be gone.

Membership In The O. E. S. Student Membership, $1.50 a year. Corresponding Student Membership, with privilege of personal correspondence, $3.00. Fifty cents additional each in lands to which postage is 5 cents.

A List of Recommended Books—Continued

These are books we invariably recommend to our readers, unless for exceptional reasons. Fuller lists will be given if requested.

Fraudulent Phenomena:		
Physical Phenomena of Spiritualism, *Carrington*.....	2.00	(.18)
Behind the Scenes with the Mediums, *Abbott*.....	1.50	(.15)
Fruit Growing:		
Principles of Fruit Growing, *Bailey*.....	1.50	(.14)
The Pruning Book, *Bailey*.....	1.50	(.14)
Gardening:		
Manual of Gardening, *Bailey*.....	2.00	(.18)
Practical Floriculture, *Henderson*.....	1.50	(.13)
Girls, Advice for:		
What a Young Girl Ought to Know, *Wood-Allen*.....	1.00	(.09)
Confidential Chats with Girls, *Howard*.....	1.00	(.06)
Gnosticism:		
Fragments of a Faith Forgotten, *Mead* (deposit).....	3.50	(.23)
Graphology:		
How to Read Character from Handwriting, *Howard*..	.50	(.06)
Practical Graphology, *Rice*.....	1.50	(.12)
Happiness:		
Health and Happiness; or Religious Therapeutics and Right Living, *Fallows*.....	1.50	(.10)
Happiness, *Fletcher*.....	1.00	(.11)
Health:		
Long Life and How to Attain It, *Kintzing*.....	1.00	(.10)
Hatha Yoga, *Ramacharaka*.....	1.00	(.10)

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RECENT ADDITIONS

Business

Scientific Management and Railroads, *L. D. Brandeis*.. 1.50 (.12)
Advertising, *Howard Bridgewater*..... .50 (.04)
Ads and Sales, *Herbert N. Casson*..... 2.00 (.15)
Efficiency in advertising.
Advertising, *John O. Powers*..... .25 (.03)

Insurance: Fire and Life

The Life Insurance Company, *William Alexander*.... 1.50 (.12)
Brown Book of Life Insurance, *B. F. Brown*..... 2.00 (.18)
Methods of calculation and theory.
Elements of Life Insurance, *M. M. Dawson*..... 2.00 (.16)
"A clear, explicit presentation of principles and methods, sufficiently simple in terminology and complete in statement for the average inquirer."
Elements of Insurance; Guide to the Principles of Fire, Accident, Marine and Life Insurance, *A. J. Eke* ..... .50 (.06)
Principles of Insurance, *Wm. F. Gephart*..... 1.60 (.14)
Written to meet the needs of the inexperienced inquirer.
Manual of Inspections, *W. D. Matthews*..... 3.00 (.19)
Reference book for the use of fire underwriters.
Practical Life Insurance Examinations, *M. E. Ramsey* 1.25 (.11)
Economic Theory of Risk and Insurance, *A. H. Willett* ..... paper.. 1.50 (.12)
Insurance Office Organization, Management and Accounts, *T. E. Young* and *Richard Masters*..... 1.50 (.14)

Books for Writers

Talks on the Study of Literature, *Arlo Bates*..... 1.50 (.12)
Talks on Writing English, *Arlo Bates*, 2 vols...each.. 1.30 (.11)
Short Story in English, *Henry Seidel Canby*..... 1.60 (.14)
English Composition in Theory and Practice, *Henry Seidel Canby and others*..... 1.25 (.11)
Points About Poetry, *Donald G. French*..... .50 (.04)
The Short Story; Specimens illustrating its Development, *J. Brander Matthews*..... 1.00 (.10)
The Study of Prose Fiction, *Bliss Perry*..... 1.25 (.10)

Miscellaneous

Delusions in Diet, *Sir James Crichton-Brown*..... .75 (.08)
Harper's Electricity Book for Boys, *J. H. Adams*..... 1.75 (.16)
The Story of the Other Wise Man, *Henry Van Dyke*.. .50 (.06)
The search of the fourth wise man who saw the Star of Bethlehem but became separated from his companions.
Introduction to Child Study, *Henry Drummond*..... 1.70 (.18)
The Miniature Monitor, *Webb*..... .60 (.06)
Masonic.
Principles of Cookery, *Anna Barrows*..... 1.50 (.14)

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BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC LIBRARY

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Renting Terms:—Unless otherwise noted, two weeks or less ten cents per volume and cost of transportation to borrower; each additional week five cents per volume. Time in transit not counted. Return charges must be prepaid. Agreement to terms required *in advance.* Books marked "deposit" require a Library credit of $2. Figures in ( ) show cost of transportation one way, but are to be disregarded if books are bought. Borrowed books may be bought, but five cents a week each must be paid for all time in excess of two weeks. Address *The Librarian, O. E. L., 1443 Q. Street, N. W., Washington D. C.*

[List No. 4] Hindu Classics and Hinduism: Bhagavad Gita; Buddhism; Other Oriental Classics; India

The Bhagavad Gita; Translations and Commentaries

The Bhagavad Gita is a section of the great Hindu epic, the *Mahabharata,* and contains the dialogue of Krishna and Arjuna before the battle of Kurukshetra. In religious value it is comparable with our New Testament, and should be read with it by all religious students of whatever creed. We commend Johnston's version, which contains an introduction and commentary suited to western readers, and is free from Sanskrit terms. For those who prefer a poetical version we commend Sir Edwin Arnold's *Song Celestial.*

The Bhagavad Gita, with the Sanatsugatiya and Anugita, translated by *K. T. Telang* (S. B. E.) (deposit)	3.40	(.16)
The Bhagavad Gita, translated by *J. C. Thompson*.... not sold..	...	(.10)
Hints on the Study of the Bhagavad Gita, *Annie Besant*	.75	(.06)
Thoughts on the Bhagavad Gita, *A. Brahmin*	1.25	(.07)
Studies in the Bhagavad Gita, *The Dreamer*.....		
Part I. The Yoga of Discrimination. not sold..	...	(.05)
Part II. The Yoga of Action and Occultism.... not sold..	...	(.05)
Part III. The Path of Initiation	.50	(.05)
Lectures on the Bhagavad Gita, *Subba Row*	1.00	(.04)
The Chief Scripture of India (The Bhagavad Gita), *W. L. Wilmshurst*	.75	(.05)

A sympathetic account of the Gita, with a discussion of its bearing on current problems in India.

Buddhism

The Light of Asia, or the Great Renunciation, *Sir Edwin Arnold*. . leather, 1.00; paper, .25; cloth..	.75	(.03)

(This classified list continued in the following CRITIC.*)*

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THE O. E. LIBRARY CRITIC

Published biweekly at 1443 Q St. N. W., Washington, D. C.

BY

The Oriental Esoteric Library

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ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

CONFESSING THE SINS OF OTHERS

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. —*Fifteenth Psalm*

If you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create Karma, which will bind you to that thing or person till your soul recognizes that it cannot be isolated. . . . . Therefore remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow. —*Light on the Path*

And the tongue is a fire, a world of iniquity . . . . . and it is set on fire of hell. —*James the Apostle*

For the female of the species is more deadly than the male. —*Kipling*

The church has always looked on confession of sin as an important step towards salvation. Whether the confession be made to God, to a priest, or to oneself, probably does not matter much; its essence lies in formulating the fault as a preliminary to eradicating it. There are, however, two ways of confessing, of becoming the owner of a good conscience. The direct method consists in acknowledging your own sins, in attending strictly to casting the beam out of your own eye, in seeking in your own heart the source of the evil and expunging it. This is the attitude of the publican in the temple: "God be merciful to me a sinner." The second and much easier method is the indirect one, that of the Pharisee who prayed: "God, I thank thee that I am not as other men are." It consists in looking for the mote in your brother's eye and thinking how

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much better you are by comparison. And if, instead of resting here, you run and tell someone that your brother is not all that he should be, you become good enough in your own estimation to be Associate Justice of the Supreme Court of Heaven. And your satisfaction, the sense of your own holiness, increases in proportion to the number of people to whom you can confide your discovery, for they too like to feel how much better they are than others. You can therefore have the double gratification of making yourself and them happy, of enabling them also to close the day with the prayer of the Pharisee. Still better is it if the one to whom you tell it is a person of position and responsibility, or one who considers himself your teacher or your brother's keeper. You are then rendering a valuable service; you are showing that your brother is not what he professes to be and is not to be trusted; that he is likely to bring reproach on the interests or the cause with which he is associated. This can but make you feel righteous, and if you are not at once employed in the capacity of private detective, you are at least patted on the back and told how true and faithful you are.

This tattling has a still further merit. We all know that it is a sin for another to possess any good thing which fate has denied to us. If we do not have the intelligence to win money, wealth is a sin; if we do not have the wit or beauty to command friends, it is a fault in those who do have them. Nature has not erred in making us fat and stupid and sour; it has blundered in making others the reverse. And so we go peeping about, looking for sin in others, magnifying their most trivial acts into misdemeanors and turning their good into evil in order that we may justify our ugliness in our own sight and in that of the world. Talebearers are almost always ill-favored people; they try to make themselves appear whiter by making others look blacker.

"And thus, as she descended, she enjoyed the triumph of rising; so the devil never lacks argument that he is the celestial guide." The only trouble about this method of gaining self-approval is that unlike the first it leads, not heavenwards, but in quite the opposite direction.

God has mercifully denied speech to animals and so witheld one of the greatest obstacles to their development. To bite from behind is not a very brave mode of attack, to be sure, but it at least allows the attacked to turn and defend himself. It is only the human beast that backbites *in absentia*, an infinitely more cowardly method of procedure. Even school children have a certain code of honor; it is considered one of the basest offences to "tell teacher," and rightly; and the wise teacher will administer the punishment to the accuser rather than to the accused.

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." These are the words of one of the

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greatest sermons of the world's greatest Master. And although law and society place "Thou shalt not steal" before them, they are in effect the same. For as Iago said:

> He who steals my purse, steals trash . . .
> But he that filches from me my good name,
> Robs me of that, which not enriches him,
> And makes me poor indeed.

It is foolish enough to judge another, even in the privacy of your own heart. You have your hands quite full enough in attending to your own business, in mending your own faults. If you do not understand your own nature, if you cannot tell why you are what you are, how can you expect to conclude from some trivial and circumstantial incident what are the thoughts, motives and character of another? Where is your certificate of guardianship over your brother? Such an assumption is but a proof of your own arrogance.

But when you proceed from private judgment to open expression of opinion, you are not only appointing yourself judge and jury, but counsel for the prosecution as well, and, as it too often happens, sheriff and executioner in the bargain. It is bad enough to rob a man of his purse, but to apply the match to his houses and barns, to repeat anything you have seen or heard, even the most trivial incident which might be liable to misinterpretation, no matter how harmless it may appear to you, is to start a conflagration which is entirely beyond your control and which may destroy the good name, the prosperity and even the life of your victim. No denials, no apologies, no tears and no repentance can ever undo the results of such an action. The spoken word has wings.

"For with what judgment ye judge, ye shall be judged." This contains no mystery. It is the great law of Karma, a law which acts as unerringly and mechanically as does the law of gravitation. No one need be told that the murderer not only slays his victim, but also inflicts a wound on his own soul; no one need be told that he who gives way to an evil impulse lowers his own strength and character thereby. Whatever the effect on others, the effect on oneself is sure. That is the working of Karma. He who cannot refrain from repeating some juicy bit of gossip becomes the weaker every time he does it. Probably life offers no more constant opportunity for self-control than in this one matter of holding one's tongue. And when you give way and tattle, when you take another into your confidence, you change from the tempted to the tempter, from the sinner to the devil, and like him, in starting a lie you become the father of it.

The greater the knowledge of the law, the greater the sin in violating it. He who knows what the esoteric life means is so much

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the worse for yielding. He who cannot be trusted not to tell tales is not to be trusted with any secret. He who has taken pledges of secrecy and cannot hold his tongue about his neighbor may confidently be expected to violate his vows sooner or later. The person who listens to such gossip is no better. The teacher, the leader, who permits such language to be spoken in his presence without promptly reproving the offender, whether from idle curiosity or from the pretense that his position justifies him in listening, is so much the worse, the larger hypocrite, in proportion to his claims. Do not trust him, for sooner or later he will betray you. If he tries to persuade you that it is your duty to report the doings of your brother to him, take that as proof that he is unworthy of your confidence; for if he is willing to make you the tool against others, you may be sure that some day he will turn others against you. One cannot encourage spying and sneaking without becoming oneself a sneak and a spy. And the church or order or fraternity in which such action is generally tolerated is infected with a disease which will in time result in its disintegration.

It is told that when Shem and Japheth heard that their father Noah lay uncovered within his tent, they took a garment and walking backwards that they might not see their father's nakedness, they covered him with it. This story illustrates the attitude we should take when some talebearer attempts to expose to us the spiritual nakedness of our neighbor. It is not always possible to avoid hearing things reflecting on others, but it is always in our power to close the ears of the soul against them, to turn the eyes of the spirit in another direction. It is not always possible to treat the talebearer with the scorn which he deserves, but it is always in our power to turn the back and cover his victim with the mantle of love. And it is always our duty to remember that "Vengeance is mine, saith the Lord, I will repay," and not to imagine that we are serving God by assuming His prerogative, when in reality we are but aiding and abetting the devil.

Special Notice Regarding Library Credits

In order to eliminate excessive clerical expense in handling small sums, after March 1st, 1912, a credit deposit of *two dollars* will be required from those who rent books from the Library. Dues will be charged against this credit and borrowers are expected to renew it when it has fallen below *one dollar.*

Further remittances, unless for purchase of books or for subscriptions, should be made in sums of *not less than one dollar.*

All unused balances, against which there are no books outstanding, will be returned at once on request.

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In exceptional cases, as where it is intended to get only a single loan of small value, a credit of *one dollar* may be accepted, but borrowers who expect to borrow repeatedly should remit the full credit deposit.

No books will be rented to those who do not keep such a credit with the Library, unless for exceptional reasons and by special agreement.

The credit provision does not apply to books loaned free to borrowers on a first request.

The requirement of a credit does not imply any lack of confidence in the integrity of the borrower, nor does it entail any increase in the cost of borrowing. On the contrary, it is much cheaper and easier to send a round sum at one time, rather than frequent small remittances.

Many of our patrons have long been in the habit of keeping a small balance to their credit with the Library. The object of the above is to make this universal.

It costs the borrower five times as much time and postage to send five remittances of twenty cents as one remittance of a dollar, and it costs us five times as much bookkeeping and other clerical work. Besides there is five times as much chance of errors and misunderstandings, either on your part or ours, and you are five times as likely to be kept waiting for your books till you have paid a shortage of a few cents. Better remit in round sums and save your time and ours. You will be surprised to find how much easier it makes matters. A postcard will bring your balance back to you whenever you decide you do not wish to leave it with us.

We have tried the plan of accepting payment each time books are returned and have not found it satisfactory. We therefore intend to eliminate it, even at the cost of restricting the loan of our books, unless in cases where it is made perfectly clear to us that it would work serious hardship.

Change in Rental Terms

After February 14, 1912, the charges on rented books will be as hitherto, five cents a week or fraction of a week per volume (time in transit not counted) and cost of transportation to the borrower:

But in no case will less than ten cents rent be charged per volume, even if returned within a week.

This does not apply to books finally bought, nor to books loaned before February 14. Borrowed books which are bought require rent only for time in excess of two weeks, as before.

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If books which have been loaned free are kept over the allotted time of one month without permission, five cents a week is charged on each for overtime, but in no case less than ten cents on each book.

This will not affect books kept longer than one week, nor books finally bought. It means simply this, that no book is rented for less than two weeks and that no reduction is made for returning it sooner. The *rate* remains as before, five cents a week.

Our reasons for making this change are fully stated in the CRITIC of February 28th.

We also wish to correct the erroneous impression that some have gotten from a stamped notice on our blanks, that we charge ten cents a week for books.

Reading Courses in Occultism

Students who are intending to take up the study of Occultism, or those who are already engaged in it, as well as persons desiring merely to dip into it and find what it is, are recommended to write to the Librarian for one or more of the following reading schedules. In general, the A schedules are very brief, two or three books, and are intended for those who wish only to get a birds-eye view of the subject. The B schedules are more elaborate and the C schedules still more so. In addition, more extensive courses of reading are prepared. The applicant is requested to give such information as will aid in advising a suitable course.

There is no charge whatever for any of these courses other than the usual rental charges on the books, namely: ten cents each volume for the first two weeks and five cents for each additional week or fraction, time in transit not charged; transportation at borrower's expense. In addition the usual library credit is required, returnable after deducting charges. The student is not obliged to rent all of the books, nor to read them in the order indicated. Membership in the O. E. S. is recommended as a further guide, but is not obligatory. The borrower is required only to comply with the usual Library regulations. The books may be bought if desired, and prices as well as cost of transportation one way (applying to books returned only) are indicated on the schedules. As at present arranged the schedules are as follows:

Occultism, Schedule A; 3 volumes.

Occultism, Schedule B; 6 volumes.

Occultism, Schedule C; 16 volumes. Recommended to the average serious student.

Occultism, Briefer Liberal Course; 27 volumes, including introductory books; esoteric and devotional; oriental religions; psychical research and some special forms of occultism.

Occultism, Liberal Course for Deeper Students; 48 volumes,

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including introductory books; psychology; bases of mysticism; esoteric and devotional; theosophy; psychical research; history of spiritualism; critical and descriptive books on the religions and philosophies of India; special forms of occultism, such as Rosicrucianism, magic, astrology, numbers, the Kabbala, the Tarot.

In addition to the above there will be ready immediately a series of theosophical schedules closely paralleling the above, but presenting the subject more exclusively from the theosophical standpoint, and making a more liberal use of strictly theosophical literature. Also schedules on the following:

Occultism and Its Relations to Christianity.

Occultism with special reference to Personal Training in Self-Control, Will Power, etc.

Occultism for the Man of Business, showing the bearing of occultism on practical life. And others.

We have ready, or shall soon have courses for speakers, writers, journalists, business of various kinds, general business training, system and efficiency and many others.

The more elementary schedules are published in each CRITIC under the head of Recommended Books.

The more elaborate schedules will be sent only to those who appear to be in earnest and willing to profit by them.

Special Charity Fund

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

The Library will start at once a special fund, the object of which is to meet the expenses of supplying helpful literature to those who through poverty, illness or other adversity are unable to pay for it. Contributions to this fund are urgently solicited and will be used only for the purpose stated.

In former times it was the custom of the Library to loan an almost unlimited number of books free and even to pay the return postage when the borrower was unable to do so. Up to the present it has been our custom to loan books to anyone without question and at the risk of never being paid for them. The increasing demands on our resources, however, have made it imperative to restrict sharply the loaning of books free and to require a credit from each borrower sufficient to protect the Library against loss as well as the exceedingly expensive clerical work involved in handling so many small remittances and collecting arrears.

While these changes will not seriously affect the ordinary borrower, there are many who through illness, lack of employment or other misfortune are entirely ruled out under the new regulations. Some of these are young people struggling to get a start in life

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without means, to whom a few timely suggestions as to business opportunities and training would be invaluable; others are parents of families out of employment or working on starvation wages; mothers who are ignorant of the best ways of raising children or managing a household economically; some are bedridden and others are in prison. In many cases these people can be given new hope, new aspirations, new ideals, through a few carefully selected books which they cannot afford to rent or buy.

It may be a matter of a few cents only, but all the money they can command has to go for the most urgent physical necessities.

We get many letters from such people, saying how much the reading of our books has helped them, but that they can no longer meet the Library's requirements.

We wish to make an appeal to those of our readers who know our aims and who have found help in our books to aid their less fortunate brothers and sisters. Contributions, small or large, if so directed will be placed to the credit of the Charity Fund. This fund will be kept apart from all other accounts of the Library and will be treated exclusively as a trust for the purpose above mentioned, the loaning of books to those who cannot afford to pay for them. It will be used only in cases which we are convinced are deserving and as far as possible they will be encouraged to pay as much as they can themselves. They will not be supplied with irrelevant literature, but exclusively such as applies to their individual problems. In short, the same discretion will be used as if we were paying it out of our own pockets.

Think over this and send what you can, whether little or much, for the Charity Fund, care of the Librarian. Do not be ashamed to send a little because you cannot afford much. Even a few cents may bring about results of incalculable value to someone.

How to Get the Use of Our Books for Nothing and Make a Profit by Borrowing

Here is a way not only to get the use of our books for nothing, but even to make a profit by borrowing them.

Many borrowers, instead of returning books to us and paying rent and postage, sell them to their friends and forward the price to us. By so doing they get the use of the books for nothing, for they save the postage both ways and the rent for any time short of two weeks.

In doing this, it is of course possible to share the saving with the purchaser, who thus gets the book below the regular price, while the borrower saves part of the cost of borrowing.

Even if he cannot sell every book he wants to read, he can sell further copies of the *same book*. If he can do this, we will

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allow him the best possible discount, provided he mentions on remitting that it is a duplicate copy and that he wants the regular discount. The full price of the book should be sent to us, and we will credit him with the discount, which can then be used for borrowing further books.

If he keeps ahead of his borrowing charges and the usual small credit required of borrowers, the profits can be withdrawn at any time or used in purchase of further books.

Many of our books sell freely and at a little trouble one can sell enough to pay the costs of borrowing all the books he wants. We mention particularly the *Yogi Books* of Ramacharaka, Atkinson's books, especially *Thought Force in Business,* Coates' *Self-Reliance,* Esenwein's *Writing the Short Story,* the theosophical books of Leadbeater, Heindel's *Rosicrucian Cosmo-Conception.*

Hunting a Snark

What is a snark? The party who went on that famous snark hunting expedition described by the author of *Alice in Wonderland* did not know. They set out without compass and a blank sheet of paper for a chart, and only knew that if the snark turned out to be a boojum it would be all over with them. It is told of one of them:

> They roused him with jam and judicious advice—
> They set him conundrums to guess.

Those who set out on a search for occult knowledge are hunting a snark. They do not know what they are seeking; they sail without a chart and do not even consider that the snark may prove a boojum. They come in contact with advisers who rouse their interest with all sorts of jam; promises of wealth, of psychic development, of astral vision, of power over nature and people. They are given problems to speculate about which have no more bearing on the great problems of life than a set of conundrums. And so they are in danger of getting entangled with some form of so-called black magic; they run the risk of making nervous and physical wrecks of themselves, and even of losing their balance. At best they are deceived into thinking that the solving of occult conundrums can take them a step along the path leading to better self-control, to higher manhood. Instead of catching the snark, the snark gets them and their last state is worse than their first.

The object of the Oriental Esoteric Society in taking Student and Corresponding Student Members is to guide those seeking for occult knowledge; to show them what is and what is not worth while; what can be safely pursued and what is sure to lead to danger and perhaps irremediable disaster to mind and spirit. It offers a compass and a chart. It does not offer rewards in the shape

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of spiritual or material jam, nor does it trouble the seeker with side issues in the form of occult conundrums. What it does do is to make it possible for him to capture the occult snark and put him to use for his higher progress, instead of being devoured by him.

A List of Recommended Books—Continued

These are books we invariably recommend to our readers, unless for exceptional reasons. Fuller lists will be given if requested.

Healing:

Psychic Healing, *Ramacharaka*	1.00	(.10)
Auto-Suggestion, *Parkyn*	1.00	(.07)
The Blues, *Abrams*	1.50	(.12)

Special subjects on request.

Hermes:

The Kybalion, *Three Initiates*	1.00	(.09)
Thrice Greatest Hermes, *Mead*, 3 vols. The set	10.00; loaned separately on deposit.	

Hindu Religion:

The Philosophies and Religions of India, *Ramacharaka*	1.00	(.12)
Occult Science in India, *Jacolliot*	1.50	(.19)

Home Amusements:

American Girl's Handibook, *Beard*	2.00	(.18)
Jacks of All Trades, *Beard*	2.00	(.18)
Playground, Field and Forest, *Bear*	2.00	(.18)

Home Building and Furnishing:

The House, Its Plan, Decoration and Care, *Bevier*	1.50	(.13)
Furnishing a Modest Home, *Daniels*	1.00	(.10)

Home Grounds:

Garden Making, *Bailey*	1.50	(.12)
The Garden, Vegetable and Small Fruit Growing, *Rexford*	1.50	(.14)

Home Managing:

Complete Housekeeper, *Holt*	1.60	(.16)
The Care of a House, *Clark*	1.50	(.12)

Home Problems:

Little Problems of Married Life, *Jordan*	1.00	(.08)
Household Management, *Terrill*	1.50	(.12)

Housing Reform:

Housing Reform, *Veiller*	1.25	(.12)
Garden Cities of Tomorrow, *Howard*	.50	(.05)

Husband and Wife:

Little Problems of Married Life, *Jordan*	1.00	(.08)
What a Young Husband Ought to Know, *Stall*	1.00	(.10)
What a Young Wife Ought to Know, *Drake*	1.00	(.10)

Hygiene:

Long Life and How to Attain It, *Kintzing*	1.00	(.10)
Old Age Deferred, *Lorand*	2.50	(.22)
The A-B-Z of Our Own Nutrition, *Fletcher*	1.00	(.13)

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Recent Additions

Science

The Evolution of the Sciences, *Louis Houllevigue*.. 2.00 (.18)
"This book is not written for the expert or the controvertionalist, but for the man who seeks the satisfaction of natural curiosity and the pleasure of understanding how the chaos of facts is gradually organized by the efforts of scientists."

Natural Salvation: the Messages of Science, *Charles A. Stephens*..... 1.75 (.10)

A History of the Warfare of Science and Theology in Christendom, *Andrew D. White;* 2 vols.; the set, 5.00 .....each.. ... (.18)
The best book on the subject.

Non-Euclidean Geometry, *H. P. Manning*..... .75 (.08)

The Cell in Development and Inheritance, *E. B. Wilson* (deposit) ..... 3.50 (.19)
Wilson is one of the highest authorities on the structure and physiology of the cell.

Psychical Research

Society for Psychical Research, *Edward T. Bennett* .....paper.. .50 (.05)

Twenty Years of Psychical Research, *Edward T. Bennett* ..... .50 (.05)

Modern Ghost Stories, *E. M. Buckingham*..... 1.00 (.10)

Demonology and Devil Lore, *Moncure D. Conway* (deposit), 2 vols.; the set, 7.00.....each.. .. (.30)

The Occult, Series B..... 1.00 (.08)
Contents: Hypnotism, Mesmerism, Clairvoyance, Suggestive Therapeutics, Sleep Cure, Magnetic Healing.

The Occult, Series C..... 1.00 (.08)
Contents: Clairvoyance, Personal Magnetism, Concentration, Mind-reading.

Philosophy

The Psychology of Religious Experience, *E. S. Ames* 2.50 (.19)

Pragmatism, *William James*..... 1.25 (.13)
A classical treatise on the justification of a belief on the grounds of its practical results in life.

Discourse on Metaphysics, *G. W. Leibniz*..... .75 (.08)

Essays on the Human Understanding, *John Locke*.... 1.50 (.12)
"A chief factor in the development of modern philosophy during the last two centuries."

The Life of Louis Claud de St. Martin, the Unknown Philosopher, *A. E. Waite*.....boards.. 1.75 (.15)

Miscellaneous

Our Home Pets, *Mrs. Harriet M. Miller*..... 1.25 (.11)

Old Age Deferred, *Arnold Lorand, M. D*..... 2.50 (.22)

The Bedrock of Health, *E. J. Ebbard* and *F. W. Vogt* 2.50 (.13)

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[List No. 4] Hindu Classics and Hinduism: Bhagavad Gita; Buddhism; Other Oriental Classics; India

Buddhism

Exposition of the Doctrine of Karma, *Brother Atisha*. A technical and exhaustive analysis of Karma. For students, not commended for beginners.	.40	(.04)
The Dhammapada, translated fr. Chinese by *S. Beal*.. The best known Buddhist classic, containing the sayings of Buddha in short paragraphs; and otherwise a most helpful book for meditation.	.75	(.04)
Buddhist Popular Lectures, 1907, *Annie Besant*.....	.80	(.05)
Buddhism and Immortality, the Ingersoll Lectures, 1908, *W. Sturgis Bigelow*.....	.75	(.06)
Amitabha, A Story of Buddhist Theology, *Paul Carus*.	.50	(.06)
Buddhism and its Christian Critics, *Paul Carus*.....	1.25	(.12)
Das Evangelium Buddhas, *Paul Carus*.....	1.25	(.11)
Dharma, an Exposition of Buddhism, *Paul Carus*....	.25	(.04)
The Gospel of Buddha, *Paul Carus*. paper, .35; cloth.. The best English account of Buddhism. This, with the Light of Asia and the Dhammapada should be read by all religious persons of whatever creed.	1.00	(.10)
Karma, a Story of Buddhist Ethics, *Paul Carus*, paper	.15	(.04)
Karma, a Story of Early Buddhism, *Paul Carus*..... .....Jap. paper..	.75	(.03)
Nirvana, a Story of Buddhist Psychology, *P. Carus*..	.60	(.05)
Buddhist and Christian Gospels (Parallels), *A. J. Edmunds* and *M. Anesaki* (deposit)..... Points out the many close analogies between the teachings of Christ and Buddha. An eye-opener for the orthodox.	5.00	(.15)

(This classified list continued in following CRITIC*)*

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THE O. E. LIBRARY CRITIC

Published biweekly at 1443 Q St. N. W., Washington, D. C.

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The Oriental Esoteric Library

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Vol. I Wednesday, March 27, 1912 No. 16

ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

A FOOLISH CONSISTENCY

"A foolish consistency is the hobgoblin of little minds," said Emerson, and some minds are so little that they demand consistency even in being a fool. There are those with whom it is such a fetish, who are so afraid of being thought inconsistent, that they will never admit a mistake, will never retreat from a position which turns out to be ill-advised, and so, rather than risk criticism, they prefer to be false to themselves and others.

There is no disgrace in being a child and no one looks for consistency of thought or action in a child; no one demands that the opinions of a child shall be adhered to after maturity. Yet our idea of maturity is largely illusory. The adult is, or should be, constantly adding to his store of knowledge and his breadth of view. It is in this that progress consists. And that means that the action or opinion of yesterday will often be inconsistent with that of today. Evolution implies a continued series of adjustments. When all adjustments have been made, when all is consistent, evolution ceases. It is the nature of water to assume a level surface, but the water which has done so is at a standstill.

When we consider the very obvious fact that all our opinions are but approximations to the truth, that many of them must be wholly wrong and will be proved so sooner or later and that the attitude molded on the conditions of today will not fit the mold of tomorrow, it is really useless to demand perfect harmony between them. For that inner harmony which leads to perfect adjustment to the environment in one case will simply be the cause of maladjustment in another. It is only of an all-wise being that entire consistency can be demanded, and for any one else to claim it is either to claim absolute wisdom, or else to rank himself among the fossils.

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There are those who meet each problem of life on its own merits only, who make each decision under the influence of the particular whim or state of mind holding sway at the moment, and whose action is as likely to be the result of a disordered stomach as of reason. A higher type of man makes principle the basis of action and solves each problem by a general rule. Provided the rule is rigidly adhered to, consistency is the result. But every law and every principle is only a generalization from a more or less limited range of conditions or experience. The civil law which fits society as it exists today may prove faulty when new conditions present themselves. The so-called laws of nature are but deductions from observed facts. Let a new fact turn up, and the law may have to be modified. Even our highest moral principles probably fall far short of those of higher beings and may be even directly contrary to them. The truly wise man recognizes that his so-called principles are but approximations and is always ready to modify them when necessary. Those who stubbornly refuse to recognize new factors may be consistent, but their consistency is like that of the insect which persists in trying to fly through a pane of glass because its principle is to fly towards the light.

The special form of consistency we have in mind is that which concerns adherence to a course of action once resolved on. This may take the form of a promise to oneself, or to others. How far is a simple resolution binding? How far does the resolution expressed to another become a promise, and to what extent is a promise binding?

We take it that a simple resolution, a promise to oneself, is always a promise of expediency; it is subject to withdrawal whenever the individual sees a good reason for doing so. The wrong in breaking a good resolution lies not in the breaking, but in ceasing to adhere to a good course of action. If, as is very possible, the conditions of tomorrow prove it to have been inexpedient, it need not be adhered to.

Undoubtedly stubborn persistence is a source of strength and no resolution should be cast aside without good excuse. Failure to feel the reason strongly at the moment is no argument for departing from one's course. As Matthew Arnold has expressed it:

> We cannot kindle when we will
> The fire that in the heart resides.
> The spirit bloweth and is still,
> In mystery our soul abides;
> But tasks in hours of insight will'd
> Can be through hours of gloom fulfill'd.

A resolution sometimes takes the form of a promise made to another, but only in so far as it affects the other can it be regarded as more than a mere resolution. Putting it in the form of a promise

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or even a vow does not make it one. The making and breaking concern the maker only. To be binding, it must imply some advantage, real or imaginary, to him to whom it is made. We have known men to promise to wear a certain cut of coat for life and to adhere to it. While they may have derived some strength from persistence and have gained a reputation for consistency, they would have been justified in breaking their promise as soon as it became clear to them that it was an unwise one. In short, such promises are not really promises at all.

When, however, the resolution or promise implies some advantage to another it becomes a promise of honor and must not be broken but for the soundest reasons. Such promises include those of which the law takes cognizance, such as commercial and financial agreements. On even a higher level stand promises which cannot be legally enforced, just for the reason that they have nothing back of them but the character of the maker. At the very top stand promises of secrecy, even if implied rather than expressed, because under no circumstance can they be mended if once broken. Confidences imparted to the priest in the confessional, to the lawyer by his client or to the physician by his patient are of this class and are so recognized by law. Even in those cases where the law forces a breach of confidence we question whether the result obtained can be any compensation for the pernicious example set. No criminal is more contemptible than he who becomes a witness for the state. The honor among thieves is a very real honor.

What we wish to emphasize is that even with promises of honor release may be had by consent of the parties involved. No matter how solemn a promise may be, there is no inconsistency in going contrary to it when such release is given, provided of course that the person giving it has the right to do so. We belong to a club the past president of which stated that under no circumstances would he be a candidate for re-election. Some years later he changed his mind and said he would serve again if the club really wanted him, whereupon certain members raised a howl about inconsistency and broken pledges—what could be expected of a man who could change his mind or fail to keep a promise? Others accused him of personal ambition and still others of getting in the way of their candidate and of disloyalty to his friends. The sensible members maintained that quite apart from the faults or merits of their past president, duty and patriotism required each member to serve the club when called on, and to waive personal opinions and resolutions to the contrary; that it was not an ethical question but one of expediency; that the club could confer the presidency on any one it selected, a matter which could only be decided by ballot. Some added that all the hullabaloo about inconsistency and broken promises was made to conceal the real issue and because no better argument existed, and that what the club needed was a

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man who was big enough not to be afraid to change his mind and who could not be deterred from hearing the call of his fellow-members by the barking of the barkers about consistency. And one or two saw that a general principle was involved, which would hold equally for a self-governing club and a self-governing nation, the principle that those who accept a pledge have also the right to give release from it; that a promise of honor adhered to against the wishes of those to whom it is made becomes a promise of dishonor.

Some Health and Spook Books

The Bedrock of Health, *R. J. Ebbard* and *W. F. Vogt* 2.50 (.13)
Old Age Deferred, *Dr. Arnold Lorand*..... 2.50 (.22)
Some Haunted Houses of England and Wales, *Elliott O'Donnell* ..... 1.00 (.09)

After carefully reading the various health books that have come under his notice, the Critic has reached several definite conclusions, among which are the following: eat only uncooked food; cook all your food thoroughly; eat no meat; eat meat; live on vegetables; eat sparingly of them; eat plenty of fruit; fruit, being acid, leads to gout; drink milk; do not touch milk; eat no breakfast, no dinner, no supper; eat five times a day and especially on going to bed; get married; stay single; take a little wine daily; be a teetotaller; use hot baths, cold baths, no baths at all unless compelled; shave; wear a beard; keep your feet warm; go barefoot; try fasting, stuffing, drinking, thirsting; total rest, abundant exercise; vaccinate; antivaccinate, and so on, until every process to which the body can be subjected is carried to one extreme or to the other. To be a writer on health is to have a fad. Every writer gives illustrations of the great value of his system; each has his theory of disease; all disease is of physical origin, of mental origin, there is no such thing as disease.

The Bedrock of Health is a somewhat scientific discussion of the effect of diet on health, leading to the very correct conclusion that dieting must be so regulated as to give rise to the minimum of poisonous substances, especially uric acid, and that the body must be aided in getting rid of them, else auto-intoxication results. Numerous diets are recommended and one peculiar fad, the thirst cure, which consists in eating dry biscuit and drinking absolutely nothing for several days. You can take your choice of the menus, provided only that you drink tonic tea or cider whey.

Old Age Deferred is one of the most complete and rational treatises we have yet seen on the art of being young when you are old. The hygiene of every important organ and function is fully considered in language at once scientific and popular. If one would read this book carefully instead of monkeying with the doctrinaires he might well keep his orchestra in tune to a ripe old age.

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Dr. Lorand has the advantage of being a Carlsbad physician with a decoration on his coat, and yet he too has not escaped faddism. His fad is that old age is caused by degeneration of the glands, especially the sexual, thyroid, and adrenal. True, doubtless. It has been proved that these glands produce substances which play an important role in the proper functioning of other organs and that their atrophy leads to premature old age and disease. But to claim that cessation of virility causes old age rather than that it is a symptom of it is like asserting that an empty purse is the cause of poverty rather than a symptom. We too have our fad, which we have aired elsewhere (Bulletin, O. E. C. July 7, 1911). We believe that ageing is not the fault of any one organ or set of organs, but that it is due to the inherent tendency of the cell to live for itself rather than for the cell community, and that it finally carries this beyond the point of greatest usefulness and so upsets the equilibrium of the organism. While there are many intermediate causes of ageing, doubtless the degeneration of the glands among them, there is one universal and fundamental cause behind them, the inherent selfishness of protoplasm, leading to its ultimate destruction. *Old Age Deferred* is a splendid book, all the same.

Recipe: "To make the flesh creep, read *Haunted Houses* or *Byways of Ghostland,* by Mr. O'Donnell." There is little choice between them. Both are true stories and both should be kept out of the hands of children and nervous people. To read both is simply to pile horror on horror. In the chapter, "The Way Meadow" in *Haunted Houses* the author narrates his encounter with the ghost of a microbe. Readers of theosophical literature are familiar with the conception of the group soul, a sort of reservoir into which the souls of deceased animals are poured and from which they are withdrawn to make new incarnations. The ghost in the present instance seems to be nothing less than the group soul of the microbe of that peculiarly horrible disease, octinomycosis, for every creature, man or beast, which received repeated visits from it became a victim of this affection. If some clairvoyant, like Mr. Leadbeater, would turn his astral telescope upon it, we should doubtless receive assurance on this point.

Esoteric Correspondents Wanted

(Insertions and replies accepted only from members of the O. E. S. or patrons of the Library who are known to us. Insertions must state name or initials; sex; race, nationality or color; age; married or single; occupation; general education; state in which applicant resides or was reared; subjects on which correspondence is desired—limited to occult, esoteric, moral, religious or philosophical topics. Replies must be addressed to The Librarian, O. E. L., personal, and must be approved in every respect. Charges for insertion, 4 lines or less 50 cents.)

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C. B. D. American woman; age 38; married; well educated; resident of California; wishes correspondents interested in metaphysical study and investigation.

About Library Credits. With the abolition of the old system of paying for books on their return, either by sending a few cents in a letter each time, or enclosing stamps in books, an era of better relations with our borrowers has begun. A large part of the time and postage consumed in writing is saved, and with fewer letters and fewer small remittances the chances of misunderstanding are greatly reduced and books do not have to be held back till a small debt is paid. Everybody is kept in better temper. The borrower deposits two dollars, or more if he wishes, sends a dollar or two now and then to keep his credit above the limit of one dollar and avoids sending fractional sums. He gets his unused balance back at once on request. It is a great saving all around.

Charity Fund. This is devoted exclusively to loaning appropriate literature to those who are unable to pay the usual charges, especially to those who are sick, in prison, out of work or struggling against adversity. The greatest care is used in its application and you are invited to aid your less fortunate brothers by contributing what you can, whether much or little.

Hitting The Nail On The Head. Driving a nail depends not only on the nail and the hammer, but even more on the direction from which you strike. To hit the problems of life on the head, to meet the great questions of the day, the direction from which to strike is the esoteric viewpoint, because it is based on the accumulated wisdom of the ages. Every week the BULLETIN OF THE ORIENTAL ESOTERIC CENTER deals with some important problem or question in this way. Subscription, $1.00 a year or 50 cents for six months. Send 25 cents for three months trial. To new subscribers to both CRITIC and BULLETIN one year for a dollar.

No Change of Rates. The only change is that you cannot rent a book for less than two weeks. The rate of five cents a week is otherwise unchanged.

If You Cannot Afford To Rent Books your attention is called to our proposition in the last CRITIC, which will enable you to get the use of the books for nothing and even make a profit by borrowing them.

Great Souls. Often we get a letter berating us for a supposed overcharge of five cents and at the same time asking advice which would require an hour or more of our time to answer satisfactorily. The writer does not mind the five cents, but blames our bad business methods. We also sometimes think that our methods are not good and that we should demand five dollars from such people for looking at them, as any doctor or lawyer would do. And yet they make us despair of filling the vast void of their skulls with our little pipkin.

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Books on the Psychology of Sex

In response to frequent requests we have added the following standard and strictly scientific books on sex. These are not intended for general readers and will positively be sold or loaned only to those actively engaged in the professions mentioned, of which satisfactory evidence must be furnished. No exceptions made.

The Psychology of Sex, *Havelock Ellis,* 6 vols.....
Supplied only to physicians, lawyers, clergymen, advanced teachers and scientists (Vol. 6 also to certain undergraduate students).

Vol. 1.	The Evolution of Modesty, the Phenomena of Sexual Periodicity, and Autoerotism	2.50	(.13)
Vol. 2.	Sexual Inversion.....	2.00	(.12)
Vol. 3.	Analysis of the Sexual Impulse.....	2.00	(.12)
Vol. 4.	Sexual Selection in Man.....	2.00	(.12)
Vol. 5.	Erotic Symbolism	2.00	(.14)
Vol. 6.	Sex in Relation to Society.....	3.00	(.20)

Psychopathia Sexualis, *Dr. R. von Krafft-Ebing*..... 3.00 (.19)
With especial reference to contrary sexual instinct. A medico-legal study of sexual insanity. Supplied exclusively to physicians and lawyers.

RECENT ADDITIONS

Hygiene

Exercising in Bed, *Sanford Bennett*..... 1.50 (.14)

The Philosophy of Fasting, *Benedict Lust*.....
.....paper, 1.00; cloth.. 2.00 (.18)

Strength from Eating, *Bernarr MacFadden*..... 1.00 (.10)

Fasting, Hydropathy and Exercise, *Bernarr MacFadden* and *Felix Oswald*..... 1.00 (.08)

Fortune Telling

The Occult, Series D..... 1.00 (.08)
Contents: Psychometry, Phrenology, Palmistry, Astrology, Mediumship, Somnopathy.

The Graven Palm, *Mrs. Robinson*..... 3.00 (.16)
Largely original studies in Palmistry.

Miscellaneous

The Occult, Series A..... 1.00 (.08)
Contents: Part I, Personal Magnetism; Part II, Zoism.

Episodes from an Unwritten History, *Claude Bragdon*
.....boards.. .50 (.04)
A very readable account of H. P. Blavatsky, Col. Olcott and other theosophic worthies, with an account of the Masters by Annie Besant.

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[List No. 4] Hindu Classics and Hinduism: Bhagavad Gita; Buddhism; Other Oriental Classics; India

Buddhism

The Dhammapada and Sutta-Nipata, translated by *F. Max Mueller* and *V. Fausboell* (S. B. E.) (deposit)	3.40	(.16)
Selections from Buddha, *F. Max Mueller*....boards..	.50	(.05)
Buddhist Catechism, *H. S. Olcott*..... Widely used in India and Ceylon as a text-book.	.40	(.03)
Buddhism; Its History and Literature, *T. W. Rhys-Davids*	1.50	(.12)
Buddhist Suttas, translated by *T. W. Rhys-Davids* (S. B. E.) (deposit)..... One of the best of the original texts for the general reader. The relations of the Buddha and his disciples.	3.40	(.14)
Origin and Growth of Religion as Illustrated by Buddhism, *T. W. Rhys-Davids*.....not sold..	...	(.19)
Light from the East, *Edith Ward*.....boards.. Selections from Buddhist writings.	.35	(.04)
The Creed of Buddha.....	1.50	(.12)

Other Oriental Classics

Confucius, the Great Teacher, *Maj. Gen'l G. G. Alexander*	2.25	(.12)
Classics of Confucius; Book of Odes, trans. by *L. Cranmer-Byng*	.40	(.03)
The Sayings of Confucius, Introduction and Notes by *Lionel Giles*	.60	(.05)

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Vol. I **Wednesday, April 10, 1912** **No. 17**

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LEAKY VESSELS

It is an unfortunate fact, which seems to be deeply rooted in the nature of things, that a vessel which is tight enough to hold milk will also hold poison, while one which is too leaky to hold poison is equally useless for milk. And the same is true of human beings. The man who can be counted on to keep a secret will keep it, whether it is a good one or a bad; while he who cannot or will not refrain from revealing that which in his opinion is bad is just as little to be trusted not to betray that which is harmless. We all know this to be the case; we know that from a sound person it is scarcely necessary to exact a promise; a mere expression of our wish, or his innate sense of propriety and honor is sufficient to ensure secrecy; while even the oath of the leaky person is worthless, for by hints or winks he will manage to violate the spirit of his promise, while adhering to the letter. The invention of a vessel which will hold only that which is harmless and leak that which it is against the good of society for it to retain is greatly to be desired, as is the invention of a man who will leak only that which should be known by others, while being watertight to that which is nobody's business.

But things are not made that way. Retentiveness is a fundamental quality which may at times work harm, but without which neither milk nor society can be served. The man who tells that which concerns others, whether good or bad, whether it has been voluntarily confided to him or whether he has come about it by accident, is a leaky vessel, he is not to be trusted with anything. Whether it is worth while to punch a hole in every bottle lest it be used for whiskey is a question which might be discussed from the standpoint of those who would teach men to be leaky on occasion, when some supposed higher aim is to be served.

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That it is our duty to fear God, to venerate the law and to protect society is a commonplace. In fact, our solicitude for God, the law and society is usually so great that we think much less of obeying them ourselves than of seeing that others do so. Many are so self-forgetful, so anxious that others shall be good, willy-nilly, that they themselves assault the fundamental principles on which society is based. In fostering brotherhood, they not only pack each brother in a separate box lest he harm others, but they make it necessary for each brother to box himself lest he be harmed by them. There are times when a revolver is exceedingly convenient, both for self-defense and in protecting society against aggressors, but the law recognizes that the public good demands that men may move about freely without danger of being shot without notice, and so it prohibits the carrying of weapons. The lie is likewise a useful weapon at times, but the moral code recognizes that society is based on trust, and so it says "Thou shalt not lie." In so speaking without qualification it entirely denies the principle that the end justifies the means. And the same may be said of tale-bearing.

In fact, society is not founded on law but on trust, on the loyalty of the individual man to man. You may have all the laws you wish, you may teach reverence for them without ceasing, but unless mutual trust exists a community is but a box of sand, a mass of individual units held together by compulsion. But for such trust to exist at all it must be absolute. He who commonly tells the truth, but who lies when it suits his convenience, or when he thinks that the end justifies the means, is not to be trusted at all; he who violates a confidence once imposed in him, or, which is quite the same, he who reveals that which is involuntarily communicated or exhibited to him, is a leaky vessel, no matter whether he persuades himself that he is serving some higher cause or not. No higher cause can be permanently helped by that which tends to separateness. The wellbeing of society, the brotherhood of man, demands absolute trust between individuals; it cannot be served by anything half way. He who is watertight when it suits his ideas only, is not watertight at all. The chronic liar is not half so harmful as he who lies on occasion, for he is soon discounted; the confirmed thief is not half so much to be feared as he who steals under cloak of respectability; the confirmed telltale or chatterbox soon wears himself out and becomes the object of contempt and avoidance. It is he who can be counted on nine times but who fails on the tenth who is most to be distrusted; it is he who is the real enemy of society, because he invites confidence, but betrays it when in his opinion the end justifies it; because he allows us to expose ourselves to him, instead of shunning him like one with the plague.

A little leaven leaveneth the whole lump. The presence of a single burglar in a community is sufficient to cause all doors to be

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locked; a single highwayman makes every one to go armed and a single talebearer puts every one on his guard; a single spy creates a universal feeling of suspicion. It is futile to say that the good man need not fear exposure; he has as much right to privacy as to curtains or clothes. But when the law authorizes the postal authorities to open sealed letters in its efforts to detect crime, the affairs of no one are safe; when it forces stenographers and confidential clerks to reveal that which was given to them, or goes through the files of telegraph companies, it is not only corrupting individuals but striking a blow at all confidence. Who would trust an employee when he knows that he may be made to break his trust, whether by force, persuasion or bribes? Who would trust his brother or neighbor under such conditions? Who could feel safe in any association whatever when he knows that his associates are instructed that it is their duty to betray each other and to violate the greatest law of all, that of loyalty of man to man, in order to effect some imagined end? For the encouragement of spying, no matter what useful end it may seem to serve, is a direct blow at that basic law without which no society worthy of the name can exist; it is a corruption of the individual for the good of the whole; the fostering of general suspicion in the name of brotherhood.

When we have once persuaded ourselves that the end justifies the means, that we can serve society by violating its basic principle, there is little that we will stop short of. Whether we pump the brain of another for information not intended for us, or whether we get it by eavesdropping, peeping through keyholes, tapping wires, going through private correspondence, using false keys, opening sealed letters, encouraging spying, matters nothing. Some of these may be contrary to law and others not, but in essence they are the same, and from them it is but one step to more extreme though not meaner measures. If we think we can serve God by stealing that which was not intended for us, we are likely to include lying also, and to end by not only corrupting ourselves, but also in becoming a center of corruption for all who fall under our influence.

Are there no exceptions? We do not say there are not. It may be the duty of him who knows that a crime is to be committed to warn the police or the victim. There are crises in which one must act promptly, as when a surgeon performs a risky operation to save the life of his patient, or when buildings are dynamited to prevent the spread of a conflagration. But these are rare exceptions. When forces of a slow working character are concerned, other methods may be employed. And in any event it is our duty, before sacrificing a confidence or reporting that which we may have seen, or encouraging others to do so, to consider well whether we are contributing to the good of the world by ourselves violating, or causing others to violate the most fundamental principle on which

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society rests, that of mutual trust. And from the point of personal development we may well consider that just as the first glass is the beginning of the drunkard and the first petty theft the starting of the criminal, so the first breach of retentiveness, the first leak which we force in our vessel, the first betrayal of another, may start us on a road which it will take us lives to retrace, a road which leads towards separateness and away from the ideal of universal brotherhood.

The Widow's Mite

We appeal to all those to whom these presents may come, to send us a few stamps, if they cannot afford more, for the benefit of the O. E. L. Charity Fund.

What is the O. E. L. Charity Fund? It is a special trust fund established by the Library for loaning helpful books to those who would be particularly benefited by them, but whose means do not allow them to meet the usual charges. We have letters without end from those who are sick, out of work, struggling with poverty, or in prison, as well as young people trying to get a start in life without means. These are just those who need our literature most. Many of them would find the turning point of their lives in a few properly selected books, and many have no access to free libraries and no one to advise them. Every case is carefully investigated and all beneficiaries are encouraged to pay what they can.

Are you going to stand by and leave it to some one else to help these people, or are you going to do your share? Are you going to delude yourself with the notion that you can live the Higher Life yourself without holding out a helping hand to others? Are you going to think that a few cents are not worth while, or are you going to imitate the famous widow?

Don't trouble to write a letter. Just enclose any stamps you have at hand—postage, registry, special delivery—in an envelope and address it to the Librarian. If you enclose coin, wrap it in heavy paper. Only do it now.

Some Psychic Books

Second Sight, *Sepharial*..... .40 (.05)
A Study of Natural and induced Clairvoyance.
Photographing the Invisible, *James Coates*..... 2.00 (.13)
Shadows Cast Before, *Claud Field*..... 1.25 (.09)
An Anthology of Prophecies and Presentments.

Those who are determined to see things in the crystal or magic mirror will do well to possess this little book, which gives clearer directions than we have seen elsewhere for obtaining the coveted vision. Quite apart from this practical aspect the author's dis-

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cussion of the subject of second sight is interesting and to a certain extent original. The power of seeing in the crystal is one of the most common of the latent faculties and while it is evident that the visions in general are but evocations of that which exists already in the subconsciousness, there is evidence enough to prove that at times there is much more, as wholesale filching of the contents of another's mind and even visions of the future, several cases of which the author gives. How far his interpretation of symbolic vision is to be depended on we do not pretend to decide, nor will we deny that quartz produces better results than glass. To the ordinary observer these cannot be distinguished by the eye, yet they are distinguishable with the aid of optical instruments and we see nothing inherently improbable in their exerting a different influence on a mind sufficiently sensitive to perform many of the well known psychometric feats.

Among the physical phenomena of spiritualism there is no more difficult matter to prove than the genuineness of the so-called spirit photography. It offers unusual opportunities for fraud, to say nothing of accidental results depending on optical effects. A proper discussion of the subject calls not only for expert knowledge of photography but for one trained in all the tricks of the juggler. Any one who has read the writings of Davies, Abbott and Carrington will not be easily convinced by Mr. Coates' book. The author devotes about two-thirds of his essay to common spirit photography and to the exploits of several photographic mediums. He makes no claim to either of the above requirements and is compelled to rely largely on testimonials of character. While this part is well illustrated its lack of scientific treatment makes it extraordinarily tiresome and unconvincing. Better is the part dealing with so-called precipitated pictures. The formation of a well-defined portrait on canvas, in full light, the picture developing in the course of a few minutes, is most astonishing. Pictures are also formed on the sensitive plate without the aid of a lens, from which it would appear that if not fraudulent they are not the result of ordinary processes, which depend on the use of a camera and the formation of an image. If the reader is not tired out after finishing this book we recommend him to read Bennett's *Direct Phenomena of Spiritualism,* in which the same phenomena are discussed in a much more scientific manner. While there is endless humbugging in this subject, the precipitation of pictures seems to be well established.

We never cease to crave information about the future, and to supply this demand employs a host of fortune tellers of every grade of respectability and the reverse. Is prediction possible? One way to answer the question is to try it, the other is to learn what has been done in the past in foretelling the future. In *Shadows Cast Before*

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the author has collected about 135 cases of verified predictions, old and new. While it has not been proved that some of the prophecies may not have been made after the event, we think that no one can read the book without feeling that coming events do occasionally cast their shadows before. To those who want to believe what their medium has told them, it will be a source of boundless comfort.

How to Make the Best Use of a Book

Not to use a book is to misuse it. The worst abuse you can give a book is to let it stay on your shelf. It means so much money and brains tied up. Every book should be at work. If you don't use it yourself, pass it on to someone who will. Keep it moving.

Did you ever read the fable of the Dog in the Manger? Is there any worse form of miserliness than keeping others from reading a book you don't need or use yourself?

Many of you have books which are on our lists which you will really never read again, even if you think you will. Why not put them to work at something better than gathering dust? Turn them loose to help others. Send them to us postpaid with your name on the package, or enclose them with books you are returning to the Library and we will use them for the benefit of the O. E. L. Charity Fund. We will guarantee that they will get into the hands of those who would be helped by them and who could not get them otherwise, or we will turn them into cash for the benefit of the Fund. Any stamps placed inside the front cover will be used for the same purpose.

Do not send any old trash you want to get rid of. We can use only such books as we regularly handle.

Yes, We Did Forget to send you the CRITIC last time, for the very good reason that your name is not on our mailing list. We fear that we may forget again unless reminded by the receipt of a quarter, which will keep our memory fresh for a whole year.

Received For The O. E. L. Charity Fund to March 30. *W. J. H.*, $10; *E. W.*, $1; *C. D.*, $2; *O. McC.*, $7.25; *J. O.*, $200; *G. S.*, $1; *Others*, $1.71. Total, $222.96.

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A Case of Megalomania. One of our correspondents writes that he is very anxious to borrow books, but that he will accept them only on condition that he is addressed as "Mister." He has returned several packages unopened for this reason and implored us to make it possible for him to read the books by writing the desired prefix on the wrapper. He is an "Ass't Curator" in some museum. Probably his correspondents have turned his head by omitting the " 't."

If Members of The O. E. S., or others, will write to the Librarian, he will recommend them a good course of reading, longer or shorter according to their needs and time.

Those Who Are Afflicted with the notion that Esoterism is antagonistic to Christianity should read the BULLETIN of March 29th. By reading the BULLETIN regularly you will understand Christianity better, and by following its teachings you will become a much better Christian. One dollar a year. Send a postcard for a free sample copy, or better, a quarter for three months' trial. To new subscribers to both, CRITIC and BULLETIN for one year for a dollar.

How To Borrow Books Without Cost. If you buy one of our books within two weeks you pay neither rent nor postage. If you sell it, and forward the money to us, you get its use for nothing. If you can sell further copies of the same book, we will give you a discount which will pay for renting other books. Send us the full price and state that you want the discount, which will be credited to you.

James B. S. It is quite true that our books, which you mailed, got lost on the way, but that is no reason for expecting us to bear the loss. If somebody borrowed a hundred dollars from you, you would not accept the excuse that someone to whom he gave it lost it. Not by a pailful; you would say pay up, and so we don't think ourselves impolite in saying the same to you. You may save risks by registering or sending by express, but to decline to make good what your agent, the postoffice has lost, is neither honorable nor honest.

What Esoterism Is can be learned to your lasting advantage by sending to the Library for *What Esoterism Is* or *First Principles of Esoterism,* both by the President of the Oriental Esoteric Society.

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GENERAL INDEX TO THE O. E. L. BOOK LISTS

A request on a postcard will bring you any of these lists.

List B.—Complete Alphabetical List of Subjects.
List C.—Free Mailing List.
List D.—Miscellaneous, and Too Late for Classification.
List No. 1.—Vedanta Philosophy; Yogi Books; Harmonic Series; The Kabalah; Glossaries; Occult Fiction.
List No. 2.—Theosophy.
List No. 3.—Occult and Mystic Christianity; Gnosticism; Esoterism; Hermes and Pythagoras.
List No. 4.—Hindu Classics and Hinduism; Bhagavad Gita; Buddhism; Other Oriental Classics; India.
List No. 5.—Psychical Research and Spiritualism; Hypnotism and Suggestion; Psychical Fiction.
List No. 6.—Astrology; Cartomancy and Fortune-Telling; Palmistry; Graphology; Physiognomy and Phrenology; Numbers; Magic; Conjuring.
List No. 7.—New Thought; Mind Culture.
List No. 8.—Health and Healing; Science of Breath.
(Books on *General Subjects; Hygiene and Dietetics; Sex Hygiene and Ethics; Self and Sex Series; Nursing—Aid to the Injured; Mental, Psychic and Spiritual Healing; Hypnotism, Suggestion and Auto-Suggestion; Various Diseases—Popular Medicine; Gymnastics and Physical Culture; Science of Breath.)*
List No. 9.—Business and Success.
(Books on *General Subjects; Will, Memory and Personal Magnetism; Choosing a Career; Getting a Position; Starting a Business; Salesmanship, Agency and Mail Order Business; Business Management, System and Efficiency; Advertising and Publicity; Financial, Bookkeeping, Banking; Auditing; Insurance; Real Estate; Popular Law; Letter Writing, Public Speaking and Conversation; Books for Writers; Dictionaries; Etiquette; Books for Working Women; Agriculture, Gardening, etc.; Technical Books; Specially Recommended Books.)*
List No. 10.—The Home and Its Problems.
(Books on *General Subjects; Building and Furnishing the Home; Home Grounds, Managing the Home; Cookery; Vegetarian Cookery; Health in the Home; Husband and Wife; Parenthood and Care of the Infant; The Child—Care and Training; Work for Home Women; Home Amusements.)*
List No. 11.—Outing Books and Nature Studies.
List No. 12.—Social Problems and Institutions.
(Books on *Economic and Social Principles; On Social, Economic and Political Conditions; Taxation; Socialism; Corporations and Commerce; Municipal Ownership; Initiative and Referendum; Commission Form of Government; Insurance and Thrift; Labor Problems and Trade Unions; Child Problem; Juvenile Court; Housing Reform; Town Improvement; Police Administration; Prison Reform; Criminals and Criminology; Race and Immigrant Problems; Defectives; Woman Suffrage; Sex as a Social Problem.)*
List No. 13.—Devotional Classics; Swedenborg's Works.
List No. 14.—Alchemy and Rosicrucian; Freemasonry.
List No. 15.—Classics for Young People.
List No. 16.—Science and Philosophy.
(Books on *General Subjects; Mathematics, Physics, Mechanics, Electricity; Chemistry; Astronomy and Cosmogony; Geology, Mineralogy, Physical Geography; Biology, Bacteriology; Evolution; Botany; Zoology; Physiology, Pathology, Sanitation; Psychology, Normal and Abnormal; Anthropology; Philology; Philosophy.*)

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A List of Recommended Books—Continued

These are books we invariably recommend to our readers, unless for exceptional reasons. Fuller lists will be given if requested.

Hypnotism and Suggestion:

Hypnotism; How It Is Done, Its Uses and Dangers, *Cocke* ..... 1.50 (.12)

Hypnotism and Suggestion in Daily Life, Education and Medical Practice, *Hollander* ..... 1.00 (.11)

Immigrant Problem:

Races and Immigrants in America, *Commons* ..... 1.50 (.14)

Chinese Immigration, *Coolidge* ..... 1.75 (.15)

Immortality:

Future Life in the Light of Ancient Wisdom and Modern Science, *Elbe* ..... 1.20 (.12)

India:

Kim, *Kipling* ..... 1.50 (.08)

The Religions and Philosophies of India, *Ramacharaka* 1.00 (.12)

Industrial Management:

Shop Management, *Taylor* ..... 1.50 (.13)

Principles of Scientific Management, *Taylor* ..... 1.50 (.10)

Motion Study, *Gilbreth* ..... 2.00 (.09)

Efficiency as a Basis for Operation and Wages, *Emerson* 2.00 (.18)

Business Organization, *Dicksee* ..... 1.50 (.07)

Factory Organization and Administration, *Diemer* .... 3.00 (.16)

Insanity:

Textbook of Insanity, *Mercier* ..... 1.75 (.15)

Insurance:

The Life Insurance Company, *Alexander* ..... 1.50 (.15)

Industrial Insurance in the United States, *Henderson* .. 2.00 (.19)

Investing Money:

How to Invest Money, *Henry* ..... .75 (.05)

Money and Investments, *Rollins* ..... 2.00 (.18)

Journalism:

Making a Newspaper, *Given* ..... 1.50 (.12)

Practical Journalism, *Shuman* ..... 1.25 (.11)

Juvenile Court:

Juvenile Court Laws in the United States, *Hart* ..... 1.50 (.14)

Kabalah:

An Introduction to the Study of the Kabalah, *Westcott*. 1.25 (.06)

Doctrine and Literature of the Kabalah, *Waite* ..... 2.50 (.16)

Karma:

Reincarnation and the Law of Karma, *Atkinson* ..... 1.00 (.09)

Karma, *Besant* ..... .35 (.03)

Labor Problems:

Labor Problems, *Adams* and *Sumner* ..... 1.60 (.15)

History of Trade Unionism, *Webb* ..... 2.60 (.22)

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Bookkeeping and Accounts

Corporation Accounts and the Voucher System, *J. B. Griffith* ..... 1.00 (.10)

Factory Accounts, *C. E. Hathaway* and *J. B. Griffith*.. 1.50 (.14)

Department Store Accounts, *Chas. A. Sweetland*..... 1.50 (.12)

Philosophy

Transcendentalism in New England, *O. B. Frothingham* ..... 1.00 (.10)

Works, Plato.....6 vols.; The set $9.00..each.. 1.50 (.12)

Contents: Vol. I, Apology of Socrates; Crito; Phaedo; Gorgias; Protagoras; Phaedrus; Thaetetus; Euthyphron; Lysis. Vol. II, The Republic; Timaeus; Critias. Vol. III, Meno; Euthydemus; Sophist; Statesman; Cratylus; Parmenides; Banquet. Vol. IV, Philebus; Charmides; Laches; Menexenus; Hippias; Ion; Two Alcibiades; Theages; Rivals; Hipparchus; Minos; Clitopho; Epistles. Vol. V, The Laws. Vol. VI, Doubtful Works Attributed to Plato.

Summary and Analysis of the Dialogues of Plato, *W. Day,* ed..... 1.50 (.12)

Plato and Platonism, *Walter Pater*..... 2.00 (.18)

Sets forth the literary, aesthetic and political features of Plato's works.

Thus Spake Zaruthustra, *Friedrich Nietzsche*..... 2.50 (.22)

On Human Nature, *Schopenhauer,* transl. by *T. B. Saunders*..... .90 (.09)

Utilitarianism, *John Stuart Mill*..... 1.00 (.10)

Initiative, Referendum and Recall

The Initiative, Referendum and Recall in America, *E. P. Oberholtzer*..... 2.25 (.18)

Documents on the State Wide Initiative, Referendum and Recall, *Chas. A. Beard* and *B. E. Schultz*..... 2.00 (.17)

Miscellaneous

The Life After Death and How Theosophy Unveils It, *C. W. Leadbeater*.....paper.. .25 (.03)

Patanjali's Yoga Aphorisms, *W. Q. Judge*.....
.....leather, .75; cloth.. .50 (.03)

The Car of Phoebus, *Robert J. Lees*..... 1.25 (.11)

Hypnotic Therapeutics in Theory and Practice, *J. D. Quackenbos*..... 2.00 (.18)

Degeneracy, Its Causes, Signs and Results, *E. S. Talbot* 1.50 (.12)

Edited by H. Havelock Ellis.

Recipes for the Preserving of Fruit, Vegetables, and Meat, *Eduard Wagner*..... 2.50 (.17)

Study of Child Life, *Mrs. Marion F. Washburne*.... 1.50 (.12)

Socialism in Theory and Practice, *Morris Hillquit*.... 1.50 (.12)

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[List No. 4] Hindu Classics and Hinduism; Bhagavad Gita; Buddhism; Other Oriental Classics; India

Other Oriental Classics

The Texts of Confucianism, transl. by *James Legge,* 4 vols. (III, XVI, XXVII, XXVIII), 4.15, 3.40, 4.15, 4.15 (Parts I and II=Vols. III and XVI, in 1 vol., 5.00) (S. B. E.) (deposit).....each.. ... (.18)

Sayings of Confucius, transl. by *Leonard A. Lyall*.... 1.25 (.12)

Classics of Confucius; Book of History, transl. by *W. G. Old*..... .40 (.04)

Lao-Tze's Tao Teh King, The Canon of Reason and Virtue, *Paul Carus*.....paper.. .25 (.04)

Lao-Tze's Tao-Teh-King; the Book of the Simple Way, translated by *W. G. Old*..... .75 (.06)

Lao-Tze's Wu-Wei (A Taoist Phantasy), *Henri Borel* .....paper, .15; cloth.. 1.00 (.06)

Taoism is the oldest and most profound philosophy of China, and has a deep significance for all esoteric students.

The Book of The Dead (Egyptian), translated, with Introduction, by *A. E. W. Budge,* 3 vols., $3.75. Vol. I (.11), Vol. II (.11), Vol. III (.09) (deposit).

Kan-Ying Pien (Treatise of the Exalted One on Response and Retribution. Taoist), translated by *Carus* and *Suzuki*..... .75 (.08)

Yin Chih Wen (Tract of the Quiet Way, Chinese), translated by *Carus* and *Suzuki*..... .25 (.04)

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The Zend-Avesta, Part I, translated by *J. Darmesteter* (S. B. E.) (deposit) ..... 4.75 (.18)

The Zend-Avesta, Part II, translated by *J. Darmesteter* (S. B. E.) (deposit) ..... 3.40 (.17)

The Zend-Avesta, Part III, translated by *L. H. Mills* (S. B. E.) (deposit) ..... 4.15 (.18)

The Texts of Taoism, translated by *James Legge* (S. B. E.) (deposit) .....Part I.. 3.40 (.17)

The Texts of Taoism, translated by *James Legge* (S. B. E.) (deposit) .....Part II.. 3.40 (.15)

The Qur'an (Koran), transl. by *E. H. Palmer* (S. B. E.), 2 vols. (VI, IX) 6.75. In 1 vol. (deposit).. 4.00 (.25)

Sacred Books of the East, edited by *F. Max Mueller*. 50 volumes.

These are the most scholarly editions. Many are listed above (S. B. E.); information about the others on request. A complete set, as published at present, costs $192.10.

Some Books on India

India and Her People, *Swami Abhedananda* ..... 1.25 (.10)

Children of the Motherland, *Annie Besant* ..... 1.75 (.08)

For the young. Tales told by Indian mothers to their children.

Hindu Ideals, *Annie Besant* .....boards.. 1.00 (.06)

The Religious Problem in India, *Annie Besant* ..... .75 (.04)

Shri Rama Chandra, Lessons from the Ramayana, *Annie Besant* .....boards.. .90 (.05)

From the Caves and Jungles of Hindustan, *H. P. Blavatsky* ..... 1.50 (.12)

An entertaining and witty account of the author's travels in India.

From Adam's Peak to Elephanta, *Edward Carpenter*.. 2.00 (.18)

Indian Fairy Tales, *Joseph Jacobs*, illustrated ..... 1.75 (.16)

A delightful collection of Hindu folk-lore tales, by a folk-lorist.

Three Years in Thibet, *Ekai Kawaguchi*, illustrated... 3.00 (.27)

A Japanese Buddhist priest's adventures in the land of saints and robbers.

Cradle Tales of Hinduism, *Sister Nivedita (Margaret Noble)* ..... 1.00 (.12)

Tales told by Hindu mothers to their children.

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Five Journeys around the World, *J. M. Peebles*..... 1.75 (.23)

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SECRECY—ITS USE AND ABUSE

Its movements have always been characterized by a certain modesty. It is an invisible society, so to speak; but I can assure you its principles are very clearly understood—among the parties most concerned.

The Servant in the House

What is a secret? A secret is a portion of knowledge—or ignorance—studiously shut off from the rest of the world by a talk-tight barrier, and which may either be labeled "No Admission," or to which an admission fee may be charged.

The uses of secrecy are several, varying with the nature of the subject hidden. Some of these are good, some bad, others damnable.

Secrecy is frequently observed for prudential reasons, and rightly. Matters of state, or business or personal affairs are concealed because their proper carrying on would often be thwarted by publicity, or because they really concern no one outside, while their exposure would lead to all sorts of complication and annoyance through the interference of busybodies and newspaper reporters.

Knowledge is frequently concealed in order to make use of it as a source of gain. An invention or process may be patented, thus giving its owner the monopoly of its use for a limited time. But it is notorious that patents are subject to infringement or to dispute, resulting in endless and costly litigation. For this reason many discoveries are kept secret in order that they may be enjoyed without interference. The great chemical and electrical industries employ scientific experts whose sole business is to discover new facts and new processes which can be turned to profit. These are frequently guarded with the utmost care, and it is to be said to the honor of those concerned with them that the secrecy is usually

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strictly observed. While this motive is purely commercial, and while it may not be in accordance with the highest ethical standpoint to monopolize a scientific fact, it must be remembered that even scientific discovery has to pay its way; that it involves a great outlay of experience, time, expense and fruitless effort, which must be paid for sooner or later; that its industrial application requires capital, and that as man is constituted at present, profit is the greatest incentive to action.

Secrets of the above kind are marked "No Admission."

An excuse for secrecy with regard to the deeper knowledge of nature, and one which is frequently made by the occultist, is that such knowledge might be used to the injury of its possessor or of others. Doubtless, one does not give razors or loaded pistols to children, and doubtless, too, there are facts in nature, which, could they be mastered by the careless or unscrupulous, might work great mischief. But much information of this kind is to be found in books by any one who has the patience to seek it and the training to understand it, while much is effectively guarded by the impossibility of acquiring the power of using it. The necessity for such secrecy is probably much overrated. Without doubt there are higher beings who possess knowledge which cannot safely be given out and which can be attained only by those who are tried and true beyond the possibility of a doubt. But that such knowledge would be given only to those who have passed the gateway of any order, or kept from others who are fitted by character to use it properly, may well be questioned. It also is of the kind marked "No Admission," and to offer it in exchange for a pledge or an admission fee is a reasonable ground for suspicion.

Secrecy is frequently observed for the purpose of self-protection. The public is always ready to malign those whose views differ from those currently accepted, especially when they concern broader natural or ethical principles. He who is ahead of his time has often been slandered or persecuted. "He hath a devil," was said of Christ. "Neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." This means simply that it is worthless waste of time and effort to offer knowledge to people who are not prepared for it, and that they will not only not thank you, but are likely to abuse you for your trouble. In this case secrecy is a prudential measure; it guards the student from interference. And yet it is a precaution for the timid, a sensible rule for cowardly people. The great heroes and martyrs have always disregarded it, and have cast the seed of truth broadcast, in hope that now and then one seed might find root.

Quite apart from its prudential aspect, secrecy has a value, which, as far as the development of character is concerned, easily

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outranks all others. The tongue is an unruly member, and its complete subjugation is one of the most important factors in self-control. Quite apart from the mischief which the unbridled tongue can work, and of which we have spoken in recent articles, to restrain the desire to talk, to keep silence, is a discipline which can be practised every hour to one's great advantage.

Such, we think, are the chief advantages of secrecy; partly prudential, partly disciplinary. But, like other good things, it can be used for evil ends; like charity, it covereth a multitude of sins; it may be made to hide that which is evil as well as that which is good. It is the cloak of the conspirator and the criminal; it enables those who possess knowledge which would serve the world, to monopolize it for their personal advantage.

One use of secrecy is to give a cash value to a vacuum. By claiming to be the possessor of a valuable or interesting secret and by thus arousing the curiosity or cupidity of others, or by asserting that your secret is the door to salvation, it is possible to claim gate money to that which is either worthless, or which is a matter of more or less common knowledge. In this way secrecy can be made a source of revenue. The greater the air of mystery, the greater the price of revelation which may be demanded. For this bunco game to work, it is clearly necessary to restrain the purchaser by the most hidebound pledges, lest he forthwith stand without the gate and warn those who would enter that they are being buncoed. The game would clearly be up unless the pledge of silence were exacted in advance. Still more effective is it when he is offered a share of the gate money if he will induce others to come in. Cash is a most powerful argument in overcoming scruples, in making the worse appear the better reason. And then human nature is so trustful that it is prone to persuade itself that that which is paid for must have a value, which, if not perceived, will appear further on, and so it allows itself to be led on, milked at every step, and getting entangled beyond the possibility of retreat. It is beautifully simple and easy.

Even worse is it when secrecy is used to prevent the free circulation of truths which are, or should be common knowledge. To charge admission to a vacuum, to sell ignorance or platitudes, to pass off brass for gold, may be bad enough for those who are duped, but it does not seriously affect the world at large. But to dam the river of truth, to prevent the free flow of those higher truths which should make all men free and brothers, and not only to persuade those who have been admitted that they alone are at the fountain head, but to place artificial restrictions on their communicating it to others lest its value as a source of revenue be diminished, this is secrecy put to damnable uses; this is truly hiding one's candle under a bushel and holding fast to that which is good.

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We can conceive of no more potent tool in the hands of the forces of evil, for next to spreading evil is to prevent spreading good. We say this, while admitting that truth, divine as well as common, cannot be distributed without cost. The laborer is worthy of his hire and all education means an outlay. But to demand that one's expenses be met, and to create an artificial monopoly by exacting secrecy, are quite different affairs. The promise of honor and advancement in a cause pretending to have the redemption of mankind as its aim, in proportion to the cash which is paid, in itself bears the devil's mark.

We have spoken elsewhere of the sacredness of a secret, of the inviolable nature of a pledge. No motive of policy, no opinion of our own can afford a sufficient justification for revealing that which has been given to us in confidence, or which has come to us by accident, but which we know that the owner would not have us reveal. Because of this very sacredness, this impossibility of imparting that which has been given to us under a pledge of secrecy, we must beware of entangling alliances; we must beware lest in our search for truths which are supposed to be of great value we do not bind ourselves hand and foot not to reveal that which the world should know and which it has the right to know. "All these things will I give thee, if thou wilt fall down and worship *me*." The promise of great power and influence and usefulness is most alluring to those who would serve the world, and it is easy to be misled into thinking that devotion to any one organization can give us that power and influence. Better by far to restrain our curosity; better by far to curb that vanity which would lead us to wish to be among the chosen ones than to find ourselves in the end thus hampered. It is vastly better to be the possessor of a little truth and to be free in the right to spread it broadcast, than to have the whole ocean of truth at our command and to be restrained in promulgating it. Those teachings which the world really needs and which form the basis of the Brotherhood of Man have been freely set forth in the Sermon on the Mount. No wall of secrecy is built about them, and living them ourselves and persuading others to do so will give us quite enough to fill our lives. There is no need to delude ourselves that there is any higher way at the present time. It is better to preach the gospel of love on the streets as a soldier of the Salvation Army than to enjoy the most sublime philosophy under conditions which prohibit our being a witness to all that is good. The Brotherhood of Man will be brought about by treating every man as a brother, not by separating each brother behind a wall of secrecy; by openly confessing our allegiance, not by imitating the denial of Peter. Unless they who teach the Gospel of Secrecy can give us as certain proofs of their Divine appointment as He who taught the Gospel of Freedom, we shall do well to

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pause and to remember that the Lefthand Path, as well as the Righthand Path, bears the signpost "The Way to Heaven," and that Satan introduces himself, not in his true nature, as the tempter, but as the plausible adviser.

Light On The Path

Light on the Path, with introduction by *C. Jinarajadasa*
.....paper, 15; leather, .50; cloth.. .25 (.02)

"A treatise written for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence. Written down by M. C."

"What must I do to be saved?" Judging from the innumerable recipes for salvation which are on the market, this question may be answered in a variety of ways, while if the price asked is any indication, not a few must be of inestimable value. Also, if we can conclude from the secrecy with which some of these are guarded, they are safe only for those who have the necessary money to buy the outfit and the prudence and willingness not to pass them on to others not similarly equipped. And yet The Path, as the disciples of the Eastern Wisdom call it, or the Narrow Way, as it is generally known in the West, is no secret; it is concealed by no pledges, nor does one have to pay to learn of it or to deny his discipleship before men. That it is not more popular is because men are not willing to be and to do, but seek every possible method of evasion; because at heart they are thinking of self, not of brotherhood; because they worship sacrifice for self, instead of self-sacrifice. The Way to Salvation is concisely taught in two treatises. The one, the Sermon on the Mount, was openly preached to the people. The other, Light on the Path, is a small book little known outside of occult circles, but which deserves to be as widely studied as the New Testament. The two do not precisely cover each other, though their essence is the same, and each may be considered as a commentary on, and as filling out the other. It is no part of our duty to describe Light on the Path, and the Critic is only glad to say that his first real appreciation of Christianity came from the study of this marvelous little book.

The feature of the present edition is the historical introduction by Mr. Jinarajadasa. From this it appears that Light on the Path originally consisted of thirty aphorisms which descended from Atlantean times; that about four thousand years ago these were given by a Master, who added elucidations of his own, to one of his disciples, and that this disciple, now the Master Hilarion, communicated them psychically to Mabel Collins in 1884, adding notes

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of his own. All these different parts are clearly distinguished in the text. The comments by Mabel Collins, found in most editions, are here omitted. But quite apart from this view of its origin, which might not be accepted by all, it is one of the books which, for those who have ears to hear, is its own witness. We cannot wish anything better for any of our readers than to own a copy, to study it daily, and to try each day to build a little more of it into their lives.

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The Children's Bread

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SATAN—THE COUNSELOR

Is parchment, then, the holy fount before thee,
A draught wherefrom thy thirst forever slakes?
No true refreshment can restore thee,
Save what from thine own soul spontaneous breaks.
Goethe; Faust.

It is a universal tendency of healthy minded people to believe that which is pleasant. That is why they believe in the devil, the Tempter. It is pleasanter to throw at least part of the blame for one's sins on another than to assume the whole responsibility oneself; it is more agreeable to say "The serpent beguiled me and I did eat," than to admit having an ungovernable appetite. The first thing the average person does is to seek for someone with whom he can share his faults or mistakes, whether it be his brother, his wife—Eve—or some other intelligent spirit of evil.

We have no intention of adding another drop to the oceans of ink which have been spilled on the question of whether there is a malicious intelligence seeking to mislead man, or a number of such, a Black Brotherhood, with similar aims. Practically it matters little whether the evil influence lies in ourselves, or whether we simply have that in us which responds to it. The important fact is that there are disintegrating influences which tend to turn man from the Righthand Path, the path of progress, of salvation, and to start him on the downward or Lefthand Path. Men are often tempted by themselves, often by other men for selfish objects, and perhaps occasionally by evil spirits.

Without being misunderstood, or committing ourselves to any broad theory of error, we may use the word Tempter as meaning that thing, or person, which beguiles.

With the struggle of the soul with the senses, with its fight against the world and the flesh, we are not concerned at this moment. There is a certain grossness about such temptations; the

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Tempter shows himself in his true nature; his frank argument is gratification, whether it be of the senses, or of the desire for wealth, power, influence, ambition, at the cost of principle. So long as something can be distinctly labeled "bad", resistance is merely a matter of will power. But there is a much more subtle form which the Tempter takes when attacking those who would resist at once, could they see the results of yielding. He appears as the beneficent Counselor, the sincere friend and well-wisher, and plausibly points out a course which claims to lead heavenward. It is written, "For Satan himself is transformed into an angel of light."

It is said that even those who are far in advance of common humanity are not exempt from the risk of falling, and doubtless there are many forms of temptation of which we can form no conception. For us, failure does not consist in inability to realize our highest aims—for the highest is always beyond present realization. Failure consists in intentionally or unintentionally losing sight of the ideal, in being thrown off the track, in having our attention drawn away and our energy wasted in other directions. Therefore it is the aim of the Tempter, in his role of Counselor, to persuade us that he is the real source of truth, and while claiming to assent to our ideals and to aid us in their attainment, to compass our failure by suggesting methods which really lead away from them; to distort our sense of proportion by a display of irrelevant knowledge; to persuade us by plausible arguments to waste our time and efforts; to emphasize prudence and expediency; to make the end appear to justify the means; and finally, having blinded us, to corrupt us by direct temptation appealing to our personal ambitions, our desire for growth, our sense of separateness.

Goethe, in *Faust,* has shown well the two aspects which the Tempter may assume. With Faust, the philosopher, the seeker after the spirit as opposed to the letter, and weary with much seeking, Mephistopheles openly plays the part of tempter; he appeals to him through the sensual. But with the young student he acts as the disinterested counselor; he recommends a course which, while plausible enough, would have stunted his spiritual growth. His advice is:

> Prepare beforehand for your part
> With paragraphs all got by heart,
> So can you better watch, and look
> That naught is said but what is in the book:
> Yet in thy writing as unwearied be,
> As did the Holy Ghost dictate to thee!

The disciple who keeps his high ideals constantly before him is not likely to be beguiled by gross temptation. So the Tempter

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under the pretext of system and method, blinds his eyes by an infinitude of details; he uses routine to convert him into a machine. System and method are valuable just as far as they save labor and afford short cuts to the end in view, but no further. There are no more effective tools for crushing out spantaneity and swamping one under a burden which effectually prevents progress. It is a sad fact that the spirituality of every religion has generally decreased in proportion as the use of forms and ritual has increased; priesthood has been replaced by priestcraft, and the worship of words has taken the place of the worship of the Word; men have been led to pray to God in a language which He, doubtless, understood but which the petitioner did not. All these things tend in one direction. They produce a sort of spiritual numbness; the constant repetition becomes mechanical and finally produces a mental state which is frequently mistaken for religion, but which in reality is much more closely allied to hypnosis.

The attention of the disciple is further drawn away from the Path by getting him to waste his time in the pursuit of irrelevant knowledge, in dabbling in Greek, Latin, Sanskrit or what-not, which, valuable as they may be in certain relations, when mastered, are never effectively learned and only serve two purposes—drawing him away from the real issue, and persuading him that he is doing something worth while when he is really trifling.

One of the tactics of the Tempter is that of the squid. The squid is a marine animal which, if disturbed, conceals itself with a cloud of ink. There are human squids, who hide the real issue, and often their own motives at the same time, with a cloud of ink, a volley of words. Commonly they are called demagogues. There are those who darken counsel by words without knowledge, while others darken counsel by such a display of knowledge that it would be better for the hearer were it sheer nonsense. Given sufficient self-assurance on the part of the speaker, it is easy enough to fall in wrapt adoration at his feet, to look on him as a divinely appointed teacher and to forget that he is but a pedant and that in his cloud of words the vital question has been overlooked. He who truly desires the sincere milk of the word will not, if he is wise, allow himself to be satisfied with interminable lectures on cosmogony or the Medes and Persians. Not all the learning of the ages poured down his gullet can take its place. If it is Brotherhood that one is seeking, a condensation of the Encyclopedia Britannica is but a poor substitute for the Sermon on the Mount, and not even a philosophy fully fledged with polysyllabic verbiage will answer the question "What must I do to be saved?"

Another method of the Tempter is to foster separateness by placing a barrier between man and man under the pretext of brotherhood. By more or less plausible arguments about secrecy

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the disciples of the Word are induced to deny before men the cause for which they stand. They are collected into associations and orders which might be useful as working organizations, but which, if one may judge from their methods, resemble nothing so much as contagious disease hospitals or jails. Not only are the inmates kept beyond speaking distance of the public, but they are isolated from each other as far as possible and not allowed to talk together lest they get into mischief; they are prohibited from discussing the truth among themselves, lest they pervert it. They are given the advice which Mephistopheles gave to the student just mentioned:

> Hear, therefore, one alone, for that is best, in sooth,
> And simply take your master's words for truth.
> On *words* let your attention centre!
> Then through the safest gate you'll enter
> The temple-halls of Certainty.

The admonition of Paul the Apostle, "Prove all things; hold fast to that which is good," may have done well enough for such an antiquated religion as Christianity, but today we must listen to the advice of Mephistopheles if we would arrive at certainty.

When the disciple has been induced by the Tempter to mistake separateness for brotherhood, when he has been persuaded to accept the eye doctrine for the heart doctrine, when he has been sufficiently hypnotized by irrelevant knowledge, routine methods and vain repetitions, he is ready for suggestion, for the *argumentum ad hominem*—the appeal to self—thinly disguised under the pretext of service. To defraud a man with the object of giving the money to the church is palpably wrong, but to hold out the offer of reward, whether of money, honor or preferment, as an inducement for doing that which is worth doing for its own sake, is a much more subtle form of temptation. To bribe the child to learn his lessons, to induce one to work for the church with the promise that its members are expected to buy their groceries from you—is not that a form of corruption? To offer to publish your name in the newspaper, or to place it on a roll of honor, in return for cash, or service, or even as a reward for fidelity, this, we think, would be regarded as an insult by the disciple when his work is really one of service to humanity; and still more so when it is accompanied with the offer of a rake-off. It is true that he who works must live, even if he is working for the world; even the disciple must be clothed and fed, but he cannot demand more; he cannot eat honors, and not even a halo of glory will protect him against the weather. He who will do that which it is his duty to do on the basis of such inducements is on the road to the point where he will do that which it is his duty not to do, provided the reward is great enough. Whether intentionally or not, to employ these seductive methods is to play the part of Tempter.

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How shall one escape the snares of the Tempter as Counselor? Eternal vigilance is the price of the soul's liberty. It is better to lose the life in the pursuit of the ideal than to lose the ideal in the pursuit of life. "And if thy right eye offend thee, pluck it out and cast it from thee: for it is more profitable that one of thy members should perish, and not that thy whole body should be cast into hell." We must keep these ideals constantly before us and resolutely refuse to listen to that which does not harmonize with them, or which distracts our attention, no matter how advantageous or plausible it may seem, or on what pretended authority it is based. Let us dabble in philosophy, science or history if we will and if we have time, but let us not delude ourselves that we are entering in at the Strait Gate or serving God or Brotherhood in so doing. How shall we know the true teacher? How shall we distinguish him from the false prophet? The true teacher does not call attention to himself; he does not clamor for deference or respect; he does not insist continually that he wears a halo. On the contrary, he is humble above all things; his sole authority lies in his appeal to the Inner Light, and this appeal he makes without ceasing and without darkening counsel by words. He insists on simplicity. He asks no reward; he does not insist on reciprocal service, preferably in the form of cash; on the other hand, his teaching regarding service is "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." He does not direct his disciples to appeal only to the strong and well-to-do, but equally to the poor and afflicted. He exacts from them no pledges of secrecy; he does not require them to deny him before men, but directs them to teach his doctrines openly throughout the world. He offers neither honor nor glory nor preferment nor material advantage in exchange for service—nothing but the cross and the crown of thorns.

These at least are some of the characteristics of the great Master Christ, and it is by them that we must gauge the actions and doctrines of all teachers of the Path, all churches and all esoteric orders. We cannot expect any human teacher to realize them all, or any one fully, but we should keep them before us constantly; we should meditate daily on the grand simplicity of His gospel and on its perfect ideal of Brotherhood. Where there is a difference, no matter how plausible the arguments may be, no matter how persistent are the assertions of authority, no matter what are the promises of advancement, we should suspect the Tempter behind the Counselor.

Don't Throw Our Postcards Into The Wastebasket, just because you do not need them yourself. Give them to some friend who would be interested in the Library.

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Boy Scouts

Boy Scouts of America; The Official Handbook..... .50 (.05)
The Forester's Manual, *Ernest Thompson Seton*..... 1.00 (.10)
No. 2 of Scout Manual Series.

To be a scout means to be prepared to do the right thing at the right moment, no matter what the consequences may be.

Although we have had grey hairs for not a few years we still feel a sympathy with the boy who plays truant from school these fine days and spends his stolen time in the woods or by the stream, hunting birds' nests, fishing, or looking for crawfish under the stones of the brook. If we had our way we would not thrash the boy but the school superintendent. We would order the school board bastinadoed for keeping children in dingy rooms, pegging at grammar when they should be learning the language of the birds; digging at arithmetic when they should be learning to estimate the height of a tree by eye or the size of a field by pacing; bending over books when they should be learning to walk erect, and breathing fresh air instead of that which has passed through the lungs of a hundred children before them.

The truant spirit is not the sign of an unruly nature; it is the protest of the boy against our altogether onesided and monstrous system of education. The average child hates school because it deserves to be hated as it is usually conducted; because it tends to crush out incentive, to neglect the claims of the growing body, to prevent the training of the natural instincts and to turn its victim into a calculating or memorizing machine; because it deals with symbols and substitutes instead of realities. Between the boy who plays hooky and he who piously tries to stand at the head of his class, no matter what is forced down his throat, we think the chances of being a real man are greatly in favor of the former.

The greatest educational movement of the day is the Boy Scout Movement. It utilizes the truant spirit by turning it to systematic training. It gives the boys a common ground of sympathy; it turns their attention from the morbid to the healthy; it trains them in co-operation and self-help, as well as in helping others. Why do all boys love Robinson Crusoe? Because Crusoe is the great example of self-help under unusual circumstances. The average city man, who has been trained in our schools, is almost as helpless as a babe in the woods when thrown on his own resources. He would starve and freeze if left to himself. He cannot make a fire without matches; he cannot build a shack; he does not know how to trap an animal or catch a fish; he cannot find an edible root or distinguish a poisonous toadstool from an edible fungus; he drowns when he falls into the water because he can-

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not swim; he lets his half-drowned companion die because he does not know how to resuscitate him; he cannot find his way through the wilds and cannot even tell north from south or the direction of the wind unless he has a steeple weathercock at hand; he cannot stop a bleeding wound or extract a speck of dust from the eye; he is dependent on the scales and the yardstick and thinks he cannot get from one place to another unless a taxi or trolley car is within reach. In short, he is trained to live in the city and depend on the work of others; he is helpless the moment some unusual condition faces him and unless he has the doctor, the grocer and the tailor within call.

It is the function of the Boy Scout Movement to teach the young man how to be independent of conditions; to do the right thing at the right moment in the right way. It teaches him to be what a fully developed man should be—not a creature of circumstances, but a master of them.

We hope that the time is not far when boy scouting will be a required part of every school curriculum, and we hope that every parent who reads this necessarily very incomplete account of the objects of the scouts will take the time to think whether he wants his boy to be a real man and will interest him in the subject. And for this purpose there is no better book to put into his hands than the first of the above mentioned. We hope, too, that before long we shall have girl scouts also.

On Which Side of the Road Are You?

We all remember the story of the man who went down from Jerusalem to Jerico and fell among thieves, who robbed him and left him lying wounded by the wayside. We remember how a certain priest came that way, who, when he saw him, passed by on the other side.

The priest was doubtless a very holy man; he loved the Lord his God with all his heart and incidentally his neighbor as himself, just as you do, and had he needed nothing he would have done anything to help him. But when he saw him lying wounded by the wayside, his love for God monopolized his attention and so he passed by on the other side, leaving it to the despised Samaritan to minister to him.

It is so easy to look for God out of the corner of our eye, instead of seeing Him in the needs of our afflicted brother! It is so easy to seek Him on the other side of the road! It is so easy to leave it to the other person to help those who need help, and to satisfy ourselves with worshiping God, who does not need it! It is so easy to keep the oil and wine for our own stomachs rather than for our brother's wounds!

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The land is full of people who are needing just the help our Library affords; young people who are trying to get a start in life with no means and with no one to advise them, to whom a few timely suggestions as to business training and opportunities would be invaluable; people struggling against poverty because of their own ignorance; women with children they do not know how to rear; others going wrong because they do not know how to go right; still others sick or in prison. We have the books and these people have the need for them.

How to help them? We are doing what we can, but we need much more. For this reason we have established a special Charity Fund, the aim of which is to loan books to the needy who cannot pay for them. Contributions from a cent up are accepted and used for this purpose only.

You probably have books which we loan and which you have bought but will never read again. Why not put them to work? Why not send them in to us to use for this purpose? Isn't it a bit selfish to keep a book you don't use, but which might be doing good to somebody else? Send them in postpaid, with your name on the package and we shall see to it that they help somebody.

Are you going to pass by on the other side, like the holy man in the story? Are you going to leave it to the other fellow to help your brother, while you take it out in praising God? Or are you going to imitate the Good Samaritan and do it yourself?

Received for the O. E. L. Charity Fund, April 18-May 1. *A. A,* $1; *L. A. M.,* $1; *N. H.,* $1; *N. B. T.,* $2; *F. W.,* $2; *S. N. G.,* $1; *M. A. Y.,* $1; *H. C. W.,* $2; *Mrs. E. I. S.,* $2; 14 *others,* $5.12; books from *H. R., E. H.,* est. $1.30. Total, $19.42.

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Course of Reading in Occultism for Business Men

This is our *Schedule C of Occultism for Business Men.* It is essentially practical, being selected with the view of aiding personal development, while the theoretical element is reduced to a minimum. The books may be rented from the Library on the usual terms. The price and postage on each book are given. The postage is to be disregarded if books are bought.

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Group 6. *Elbe;* Future Life in the Light of Ancient Wisdom and Modern Science ($1.20–.12). *Hudson;* Law of Psychic Phenomena ($1.50–.12). *Lombroso;* After Death—What? ($2.50–.17).

Group 7. *Wells;* New Physiognomy ($3.00–.20). *Rice;* Practical Graphology (determining character from handwriting, $1.50–.12).

Group 8. *Besant;* In the Outer Court ($0.75–.06). *Ramacharaka;* Mystic Christianity ($1.00–.10). *Schure;* Krishna and Orpheus ($0.75–.06). *Collins;* Light on the Path ($0.40–.03).

Group 9. *Scott;* Influencing Men in Business ($1.00–.10). *Emerson;* Efficiency as a Basis for Operation and Wages ($2.00–.10). *Calkins* and *Holden:* Modern Advertising ($1.50-.15).

In conjunction with this course, Student Membership in the O. E. S. ($1.50 a year), or Corresponding Student Membership ($3.00 a year) would be helpful and suggestive.

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Brief Course of Reading in Occultism (Schedule C)

This course is generally recommended to members and others desiring to devote more than a passing attention to the subject. The books may be rented from the Library on the usual terms. The price and postage on each book are given. The postage is to be disregarded if the books are bought.

Make your requests on our Standing Request blanks, or check the books you wish on this sheet, stating the number to be sent at one time and how often, and enclose it to *The Librarian, O. E. L., 1443 Q Street, Washington, D. C.,* with your name and address and the usual credit of two dollars, if you have not such a credit already.

Students desiring to follow the subject further are recommended to read *Briefer Liberal Course* (about 27 books), or *Liberal Course for Deeper Students* (about 48 books).

The student is recommended to practice daily meditation and to read the Four Gospels in conjunction with the course. The groups should be taken in the order indicated.

Daily Meditation. *Marsland;* Noontide Meditations for the Esoteric Disciple ($0.50–.03).

Group 1. Introductory. *Rogers;* Hints to Young Students of Occultism ($0.50–.04). *Ramacharaka;* Fourteen Lessons in Yogi Philosophy ($1.00–.10). *Marsland;* First Principles of Esoterism ($1.00–.06). *Ramacharaka;* Advanced Course in Yogi Philosophy ($1.00–.10).

Group 2. Ethical, etc. *Alcyone;* At the Feet of the Master ($0.40–.02). *Collins;* Light on the Path ($0.40–.03). *Ramacharaka;* Raja Yoga ($1.00–.10).

Group 3. Psychic. *Leadbeater;* Clairvoyance ($0.75–.06). *Leadbeater;* The Other Side of Death ($1.50–.22).

Group 4. Ethical, etc. *Johnston;* Translation of the Bhagavad Gita ($1.00–.10). *Blavatsky;* The Voice of the Silence ($0.50–.04).

Group 5. Religions. *Ramacharaka;* The Philosophies and Religions of India ($1.00–.12). *Schure;* Jesus, the Last Great Initiate ($0.75–.10).

Group 6. Advanced. *Besant;* Esoteric Christianity or the Lesser Mysteries ($1.50–.13). *Sinnett;* The Growth of the Soul ($1.50–.12).

For continuous study: Light on the Path; the Bhagavad Gita. For reference: A Short Glossary of Theosophical Terms (10 cents).

Students following these courses would be greatly aided by the lessons of the Student Membership in the Oriental Esoteric Society ($1.50 a year), or better, by the lessons and personal instruction of Corresponding Membership ($3.00 a year). There

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is an additional charge of 50 cents in lands to which the postage rate is 5 cents.

A Terrible Fulfilment. If you will turn to the Astrological Forecast for the month beginning March 18, in the BULLETIN of March 15, you will read "Neptune in the eighth house will reap many for the Great Beyond." On the morning of April 15, the Titanic sank with over fifteen hundred people. We are told that a horary chart made for the hour of the sailing of the Titanic indicated special risks.

The Occult Review. Send to us for a free sample copy.

If You Ask Impertinent Questions of the Librarian, or at least questions not pertinent to the work of the Library, enclose a small contribution for the Charity Fund. In this way you can solicit favors without begging.

Blavatsky. Claude Bragdon's *Episodes from an Unwritten History* contains an admirable sketch of the life and work of Madame Blavatsky, and a supplement on *The Masters* by Mrs. Besant. It can be rented, or bought for 50 cents.

You Need Butter, As Well As pepper and mustard on your bread of life. So don't forget the Library in your interest in the Taft-Roosevelt controversy.

The Critic is 25 cents a year and is issued every two weeks to subscribers.

RECENT ADDITIONS

Business

The Modern Corporation, *T. Conyngton*	2.00	(.18)
Financing an Enterprise, *Cooper* (deposit)	4.00	(.29)
Principles of Industrial Management, *John C. Duncan*	2.00	(.18)
Twelve Principles of Efficiency, *H. Emerson*	2.00	(.16)
Dicksee's Auditing, *Robert H. Montgomery* (deposit)	5.00	(.32)
2,000 Points for Financial Advertising, *T. D. MacGregor*	1.50	(.12)
How Six Girls Made Money, *Marion E. Roe*	.75	(.08)

Chemistry

Introduction to Physical Chemistry, *H. C. Jones*	1.60	(.15)
Outlines of Orgánic Chemistry, *F. J. Moore*	1.50	(.13)
Practical Physiological Chemistry, *R. H. A. Plimmer*	1.80	(.17)
Text-Book of Physical Chemistry, *A. W. Ewell*	2.25	(.23)
Text-Book of Physiological Chemistry, *John H. Long*	2.50	(.17)

Fiction

The Landlord at the Lion's Head, *William Dean Howells*	1.75	(.16)
A Modern Instance, *William Dean Howells*	1.50	(.12)

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Renting Terms:—Unless otherwise noted, two weeks or less, ten cents per volume; each succeeding week or fraction of a week, five cents per volume. Time in transit not counted. Cost of transportation both ways at borrower's expense. Books must be returned prepaid. Payment in advance by a credit of two dollars (exceptionally, one dollar). Books marked "deposit" require a present credit of $2. Figures in ( ) show cost of transportation one way, but are to be disregarded if books are bought. Borrowed books may be bought, but five cents a week each must be paid for all time in excess of two weeks. Address *The Librarian, O. E. L., 1443 Q Street, N. W., Washington, D. C.*

[List No. 5.] Psychical Research and Spiritualism; Hypnotism and Suggestion; Psychical Fiction

Psychical Research and Spiritualism

For Normal and Abnormal Psychology, see also List 16.

Behind the Scenes with the Mediums, *David P. Abbott* 1.50 (.15)
An expose by a well-known amateur conjurer of the methods of fraudulent mediums. It should be read by spiritualists as a precaution against self-deception.

The Inner Consciousness, *Wm. Walker Atkinson*..... .50 (.05)

Practical Mental Influence, *Wm. Walker Atkinson*.... .50 (.05)

Practical Mind Reading, *Wm. Walker Atkinson*.... .50 (.05)

Practical Psychomancy, and Crystal Gazing, *William Walker Atkinson*..... .50 (.04)
Tells how to cultivate psychometry and crystal gazing.

The Principles of Light and Color, *Edwin D. Babbitt* (deposit) ..... 5.00 (.33)

The History and Mystery of the So-Called Divining or Dowsing Rod, *W. F. Barrett, F. R. S.*..paper.. .25 (.02)

Psychical Research, *W. F. Barrett, F. R. S*..... .50 (.05)

Do the Dead Depart? *E. K. Bates*..... 1.50 (.10)

Automatic Speaking and Writing, *Edw. T. Bennett*.. .50 (.05)

The "Direct" Phenomena of Spiritualism, *Edward T. Bennett*, illustr.....paper.. .50 (.07)
"Direct" Writing, Drawing, Painting and Music. Great care has been taken as to the quality of the evidence selected. The volume is extensively illustrated with a unique series of facsimiles of "Direct" Writings and Drawings.

Physical Phenomena of Spiritualism, *Edw. T. Bennett* .75 (.06)

(This classified list continued in the following CRITIC*)*

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THE O. E. LIBRARY CRITIC

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BY

The Oriental Esoteric Library

Vol. I Wednesday, May 22, 1912 No. 20

ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

THE COMING CHRIST

Esoteric Christianity, *Annie Besant*	1.50	(.13)
The Changing World, *Annie Besant*	1.00	(.09)
The Immediate Future, *Annie Besant*	1.00	(.08)
The Inner Life, vol. I, *C. W. Leadbeater*	1.50	(.09)

Whenever there is decay of righteousness, O Bharata, and there is exaltation of unrighteousness, then I Myself come forth;

For the protection of the good, for the destruction of evil doers, for the sake of firmly establishing righteousness, I am born from age to age.

—*Bhagavad Gita.*

Prepare ye the way of the Lord, make his paths straight.

—*Matt. iii, 3.*

To those who are familiar with the doctrine of preexistence and reincarnation, which is universally held in India and which is accepted by most occultists, there is nothing astonishing or improbable in the view which is gaining acceptance that the Christ of two thousand years ago not only lived in a physical body many times before, but when the time is ripe He will reincarnate again. This conception of the new coming of Christ is not to be confounded with the teaching of the Church regarding the Last Judgment, the second coming of Christ in glory to judge the quick and the dead, a view which is based on the interpretation of the Christian scriptures. The other and broader view, which is very generally accepted by occultists, is most clearly expounded in the theosophical writings and especially in the books by Mrs. Besant and Mr. Leadbeater above mentioned. This view rests partly on the occult interpretation of history and tradition, partly on information which comes, or claims to come, from higher sources, among others the reading of the so-called Akashic Records.

Very briefly, the theosophical teaching is as follows. In the course of human evolution certain souls have so far outstripped the others as to have passed the necessity for reincarnation. Some

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of these have passed on to states more or less beyond our knowledge. Others, on the contrary, have voluntarily foregone the right to the bliss of Nirvana and remain in touch with humanity. Some of the latter habitually reincarnate and are commonly known as Masters; others appear only at wide intervals. Chief among the latter are two, who in earlier periods of man's history were closely associated. The one is he who successively appeared as Hermes, as Zoroaster, as Orpheus and for the last time as the Lord Buddha. He is not expected to reincarnate again. The other is the Lord Maitreya, who is especially the expounder of the Law of Love, and who appeared in India as Krishna, in Palestine as Christ and who will reappear in human form during the present century. The theosophical teaching distinguishes sharply between Jesus and Christ. The man Jesus up to thirty years of age was the incarnation of a certain disciple or adept, who at this time voluntarily gave up his body to be occupied by the great Lord Maitreya, this surrender occurring when Jesus was baptised and the spirit descended like a dove (Matt. iii., 16). He whose teachings we have in the Gospels was not the soul Jesus at all, but the Lord Maitreya in the body of Jesus. The advantage of this somewhat surprising arrangement lies in the saving of time; the great Nirmanakaya was saved years which would otherwise have been spent in physical growth. The same thing will happen during the present century. It is the same Lord Maitreya who will appear during the present century and who will take possession of a body which has already been born among us. It may be added that the guidance of the Christian church has been the duty of him who was the original Jesus, and but indirectly of the real Christ, the Lord Maitreya. It is also asserted that at the present time Jesus is reincarnated and is living in Syria.

We state these teachings without vouching for their truth. Theoretically they are interesting and those who are familiar with occultism will see much in their favor, while those who are devoted followers of the theosophical leaders will accept them implicitly. Practically the important point is that there is a strong belief that there will soon appear a new leader, and that many believe that he will be a reincarnation of Christ, not as a ruler or judge, but as a spiritual teacher.

It is pointed out in these books that leaders have always appeared when the state of the world necessitated it. These have been of two kinds, the lawgiver or Manu and the spiritual teacher. The former seeks to rule men through compulsion or through submission to an outward law; the latter aims to awaken in men principles of action which have their mainspring within rather than without—the Inner Light, Wisdom and Love. In our present social organizations they are represented by the State and the

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Church, in so far as the latter is true to its ideals. And in our social ideals and movements we find these two opposite though not necessarily conflicting tendencies. The socialist and all other political movements of a reform or "progressive" nature propose to enforce brotherhood by law, while the other group, of which the theosophical and similar organizations, the Men and Religion Forward movement and many other philanthropic and religious activities are examples, aims at the only kind of brotherhood which can be genuine and lasting. The former proposes to balance nicely the qualities which depend on self; the latter aims to subordinate self, partly through appeal to the deeper wisdom, partly (and this we consider the higher) through arousing the sentiment of love. In their ultimate nature these are manifestations of the two divine attributes of Power and Love.

It must be obvious to every thinking observer that humanity is outgrowing its clothes more rapidly than ever before. Science, and invention based on science, have given us the railway, the telegraph, the telephone, the mail service and the newspaper, thus making it possible for men to be in touch regardless of space. As the result of this and other causes there has arisen the tendency to cooperate, manifested on the one side in the consolidation of capital, on the other in the union of the laborers in self defense. The grasper was never so able to grasp, nor the worker so ready to demand the full equivalent of his labor. We have therefore a state of tension almost unrivalled in the past. As Mrs. Besant says in *The Immediate Future*, we are confronted with the alternatives of Revolution or Self-sacrifice. And the watchful observer may notice that side by side with the ever-increasing manifestations of greed and extravagance there is awakening the sense of Brotherhood. Never were men so ready to help each other. This is none the less manifest even though it does not so often appear on the front pages of the newspapers. The air is filled with whisperings of peace and good will. The churches are slowly awakening to the true meaning of their ancient teachings; they are burying the hatchet and washing the war paint from their faces and beginning to learn Christ; they are beginning to see that religion means, not belief, but service and love.

It appears to the Critic that while the various plans for reforming society by law, that is, by curbing the self from without, are of high importance as temporary expedients, the one really fundamental problem is that of reforming the individual from within; the cultivation in each person of the spirit of Christ and of other great teachers who have stood for brotherhood. We do not claim that every problem of the present day can be solved by becoming Christlike, but we do hold that this forms the necessary foundation upon which the relations of individuals must be built as well as the A-B-C of spiritual growth. It is futile to say that we know

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and believe Christ's teachings, that they are an old story to us, unless we bend all our efforts to live them. Unless we really love our enemies, forgive those who trespass against us, and pray for those who despitefully use us and persecute us it is useless to follow any way which claims to lead to brotherhood or initiation. We have not the least fault to find with those who band together to study the hidden side of things, the mysteries, science, art, cosmogony or any thing else. But we hold that those who do these things under the impression that they are serving the cause of brotherhood are simply fiddling while Rome burns. Brotherhood does not mean isolation and secrecy; it does not mean inducing as many others as possible to go through the same formulas or make the same faces as you do. It means freedom combined with love; it means cultivating the Christ spirit in yourself, putting it into practice with your neighbor and helping others to do so, with as little formality and fol-de-rol as possible; it means standing in the open and aiming right at this one point, not trying to shoot around the corner lest you be seen.

Possibly this might work itself out without a new leader. Doubtless it would if every one could be brought to work for that one end; if every one would listen to the Gospel we already have, instead of thinking of self or trying to climb up some other way. But to make the masses of humanity see that, to oppose the scribes and Pharisees of today, the new leader is sorely needed. And so we devoutly hope that those are right who expect him. But if we are really in earnest in this matter we will not waste time in expectation. The new teacher will not come to destroy the law, but to fulfill. Whatever he may give us will be based on and presuppose the old Gospel of two thousand years ago. We have that, and until we have made it part of our lives it is futile to call for more. If we would be disciples of the new Christ, if we would gain by whatever of new that He may bring, we will begin our preparation at once by concentrating on this point, by cultivating love, forgiveness, humility, selflessness, service. And we will not forget that even the peaceful disciple must also have the virtues of the soldier. He must have fearlessness and the readiness to endure and fight to the death if necessary, rather than yield. His ideals must be everything; his life nothing. And like the soldier, he will not encumber himself in the battle with useless luggage. It is by so preparing ourselves, we think, that we shall be able to play our part in the New Era.

Received for the O. E. L. Charity Fund, May 2-15. *J. E. B. S.*, $1; *M. F. B.*, $4; *O. McC.*, $10; *L. C. W.*, $2; *J. F. G.*, $2; *21 others*, $6.63; books from *G. R., M. L. B., Anon., S. H. D., D. C. B., H. P., R. E. M., H. E. H., C. L. R., H. S., M. L. N., J. E. R., S. A. M., F. B., R. H., F. A. H., K. McN., S. A. L.*, est. $35.41. Total, $61.04.

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Briefer Liberal Course in Occultism

These books are selected with the view of giving a broad view of the field, without special attention to a scientific basis. Those who wish a more scientific and philosophical course are advised to ask for the Liberal Course for Deeper Students (about 48 books). The books may be rented from the Library on the usual terms. The price and postage on each book are given. The postage is to be disregarded if the books are bought.

Make your requests on our Standing Request blanks, or check the books you wish on this sheet, stating the number to be sent at a time and how often, and enclose it to *The Librarian, O. E. L., 1443 Q Street, N. W., Washington, D. C.,* with your name and address and the usual credit of two dollars, if you have not such a credit already.

The student is recommended to practise daily meditation, and all esoteric reading should be in conjunction with the New Testament, especially the Four Gospels. These groups should be taken in the order indicated.

Daily Meditation. *Marsland;* Noontide Meditations for the Esoteric Disciple ($0.50–.03).

Group 1. Introductory. *Rogers;* Hints to Young Students of Occultism ($0.50–.04). *Ramacharaka;* Fourteen Lessons in Yogi Philosophy ($1.00–.10). *Marsland;* First Principles of Esoterism ($1.00–.06). *Ramacharaka;* Advanced Course in Yogi Philosophy ($1.00–.10). *Ramacharaka;* Raja Yoga ($1.00–10).

Group 2. Psychical. *Myers;* Human Personality and Its Survival of Bodily Death, abridged edition ($3.00–.21).

Group 3. Ethical. *Alcyone;* At the Feet of the Master ($0.40–.02). *Besant;* In the Outer Court ($0.75–.06).

Group 4. Oriental Religions. *Ramacharaka;* Philosophies and Religions of India ($1.00–.12). *Besant;* Four Great Religions —Hinduism; Buddhism; Zoroastrianism; Christianity ($0.75–07). *Carus;* The Gospel of Buddha ($1.00–10).

Group 5. Great Masters. *Schure;* Krishna and Orpheus ($0.75–.06). *Schure;* Jesus, the Last Great Initiate ($0.75–.10).

Group 6. Esoteric and Devotional. *Collins;* Light on the Path ($0.40–.03). *Johnston;* Translation of the Bhagavad Gita ($1.00–.10). *Besant;* Esoteric Christianity ($1.50–.13). *Blavatsky;* The Voice of the Silence ($0.50–04).

Group 7. Theosophical. *Leadbeater;* Man Visible and Invisible (colored plates—$2.50–.14). *Leadbeater;* The Inner Life, vol. I ($1.50–.09). *Sinnett;* The Growth of the Soul ($1.50–.12). *Besant;* A Study in Consciousness ($1.50–.12).

Group 8. Special. *Levi;* Doctrine and Ritual of Transcendental Magic ($2.50–.17). *Leo;* Astrology for All, vol. I ($3.50–.21). *Sepharial;* The Kabala of Numbers ($1.00–.08).

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Group 9. Miscellaneous. *Heindel;* The Rosicrucian Cosmo-Conception (Western or Christian Occultism ($1.50–.15). *Scott-Elliot;* The Story of Atlantis ($1.25–.08).

For continuous study; Light on the Path; the Bhagavad Gita. For reference; A Working Glossary for Theosophical Students ($0.50–.05).

Students following these courses would be greatly aided by the lessons of the Student Membership in the Oriental Esoteric Society ($1.50 a year), or better, by the lessons and personal instruction of Corresponding Student Membership ($3.00 a year). There is an additional charge of 50 cents in lands to which the postage rate is 5 cents.

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Even if you cannot contribute cash, you can contribute such books as circulate. You doubtless have many books which you will never really read again, and which are only filling shelf space. Send these in to the Library postpaid with your name on the parcel. They will be used for the good of others; they will be passed on.

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(Insertions under this head charged for at one and a half cents a word. "Help Wanted" notices are not restricted, but "Employment Wanted" notices are strictly limited to members of the O. E. S. or regular patrons of the Library in good standing.)

Member of the O. E. S. desires to give French or Italian lessons. Moderate prices. Address: Henri Fontanella, 121 East 23d Street, New York

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Esoteric Arithmetic. Eight equals three-fourths of eleven—when convenient.

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Objects of the Library and Critic. To aid the cause of Universal Brotherhood based on freedom controlled by love and service; to emphasize the necessity of personal development on the foundation of the teachings of Christ and other world leaders; to circulate literature leading to this end as well as to good citizenship in general; to co-operate with any and every organization having these ends in view.

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SOME CHEAP BOOKS

May 22, 1912 *(Subject to change without notice)*

Books surplus or withdrawn. Sold only for cash in advance. State substitutes if desired. **These prices do not apply to books regularly loaned.** Address *Librarian, O. E. L., 1443 Q Street, N. W., Washington, D. C.*

Abhedananda. The Gospel of Ramakrishna, 1.25 (new, 1.50).
Addams. Twenty Years at Hull House, 2.15 (new, 2.50).
Alcott. Little Women, 1.15 (new, 1.50).
Angell. The Great Illusion, .87 (new, 1.00).
Arcane Teachings. Mystery of Sex or Sex Polarity, .37 (new, .50).
Arnold. Cosmos, the Soul and God, 1.00 (new, 1.20).
Atkinson. Human Nature, Its Inner States and Outer Forms, .75 (new, 1.00); The Inner Consciousness, .30 (new, .50); The Psychology of

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Success, .75 (new, 1.00); Reincarnation and the Law of Karma, .75 (new, 1.00).

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Bennett. The Direct Phenomena of Spiritualism, .35 (new, .50).

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Bird. Sales Plans; 333 Successful Ways of Getting Business, 2.25 (new, 2.50).

Blavatsky. From the Caves and Jungles of Hindustan, 1.10 (new, 1.50).

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Bossuet. Devotion to the Blessed Virgin, .75 (new, 1.00).

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Brigham. The Banker in Literature, 1.55 (new, 2.00).

Buck. The New Avatar and the Destiny of the Soul, 1.45 (new, 2.00).

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Buttner. A Fleshless Diet, 1.15 (new, 1.35).

Call. Everyday Living, 1.05 (new, 1.25); Power through Repose, .70 (new, 1.00).

Campbell. The New Theology, 1.27 (new, 1.50).

Carpenter. Love's Coming-of-Age, .75 (new, 1.00); A Visit to a Gnani, paper, .10 (new, .25).

Carrington. Hindu Magic, .40 (new, .50); Vitality, Fasting and Nutrition, 4.10 (new, 5.00).

Carus. Amitabha, a Story of Buddhist Theology, .35 (new, .50).

Chittenden. The Nutrition of Man, 2.42 (new, 3.00).

Church. The Story of the Iliad, .86 (new, 1.00); The Story of the Odyssey, .86 (new, 1.00).

Churchill. The Magnet, .75 (new, 1.00).

Clement. The Ancient Science of Numbers, .75 (new, 1.20).

Coates. Photographing the Invisible, 1.45 (new, 2.00); Seeing the Invisible, 1.45 (new, 1.75); Self-Reliance, 1.35 (new, 1.75).

Cocke. Hypnotism, How It is Done, Its Uses and Dangers, 1.10 (new, 1.50).

Cody. The Art of Writing and Speaking the English Language, 6 vols I, Word-Study; II, Grammar and Punctuation; III, Composition and Rhetoric; IV, Constructive Rhetoric; V, Dictionary of Errors; VI, How to Read and What to Read; each .35 (new, .50).

Collins. The Awakening, .55 (new, .75); The Idyll of the White Lotus, .75 (new, 1.00).

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THE O. E. LIBRARY CRITIC

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BY

The Oriental Esoteric Library

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THE FLAMING SWORD

So he drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

—Genesis; iii, 24

They, looking back, all the eastern side beheld
Of Paradise, so late their happy seat,
Waved over by that flaming brand; the gate
With dreadful faces throng'd, and fiery arms.
Some natural tears they dropt, but wiped them soon,
The world was all before them, where to choose
Their place of rest, and Providence their guide.

—Milton; Paradise Lost

Remember Lot's wife.

—Luke; xvii, 32

After all, the best way to treat a flaming sword is to turn one's back on it and to move rapidly in the opposite direction—especially when it is swayed by cherubim. It is a dreadful thing to fight against God or His angels. And with the whole world before us it is needless to shed many tears over the tree of life that we have left behind. It is a delusion to think that the one and only tree of life stands behind that impassable fiery brand. It grows everywhere, or if it does not, it can be made to grow wherever there is a field for work. Vulcan, hurled by Jove from heaven, soon mended his broken leg and found a new Paradise in his smithy beneath Mount Aetna; here he was independent of the arbitrary decrees of the Overlord, and exchanged the questionable privilege of dwelling among the gods for the opportunity of making himself useful by honest blacksmithing. Better a lame leg employed in useful work than a whole one used only in dancing before the throne.

The story of the Fall of Man has had many interpretations. Probably both the account of the sin and expulsion of Adam and Eve from Eden and that of the casting of Vulcan from Olympus are at root one and the same. They typify the descent of spirit

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into matter. "As souls fall from sphere to sphere, they are clothed with a heavier and heavier envelope. In each life they acquire a new corporeal sense and their vital energy increases, but as their bodies grow more dense they lose more and more the memory of their celestial origin. This is the Fall of Man—more and more the slave of matter, more and more intoxicated by life, the deeper they plunge into the regions of sorrow, of love, of death" (Hermes Trismegistus).

Far from being a misfortune, this is part of the program of evolution. The primitive state of the soul or Divine Spark, represented by the condition of Adam and Eve in Eden, while one of innocence, is also one of weakness and ignorance; our estimable parents were really but little better than the beasts over which they ruled. They were nothing more than children. Innocence is a very beautiful quality and is allied to cleanliness, but innocence alone no more constitutes divinity than does cleanliness alone make manhood. For the soul to become godlike a long course of discipline is necessary; will, strength and wisdom, and love likewise, must be developed by a long continued struggle with the environment, and this is the object of the repeated reincarnations of the soul on earth. We do not consider this a mystery. Science teaches that it is through such struggles that the highly complex forms of life have evolved from the primitive cells. Everyone knows that the only kind of will that the spoiled child develops is self-will and that to become a man he must butt against the difficulties which the world offers. Becoming manlike is but one step in the process of becoming godlike. It is only by struggle that this can be effected. The soul is continually tripped up, as were Adam and Eve, in order to have the chance to learn to rise. Our mistakes and sins are no more to be deprecated than is the tumbling of a child in the course of learning to walk. To have allowed Adam and Eve to return to Eden would have been like keeping the child in its cradle with a bottle at its mouth. Those who lament over the fallen state of man might as well weep because the boy cannot continue forever to wear frocks.

Paradoxical as it may appear, therefore, from the common standpoint, which seeks nothing but ease and self-gratification, he alone is unfortunate who does not have obstacles thrown in his way. These may consist of the little annoyances and temptations of every day, the little roughnesses in the way, or they may be crises of mountainous size. Each has its special function. The one cultivates endurance, the other the power of sudden effort. To plod up hill endlessly demands one quality, to scale a wall another. It is with the latter that we are concerned at present. It may be a financial loss, the alienation of a friend, the sudden separation from the good opinion of your associates, the cutting off

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from a field of work to which you have devoted years and which has become part of your very nature. Suddenly you are plucked up by the roots; the angel with the flaming sword appears and orders you to move on. Men have often worked for years for a certain cause, a church, perhaps, and suddenly find themselves confronted with unexpected conditions; it may be the forsaking by the church of its old ideals, or possibly a change of their own viewpoint. Under such circumstances many have been inclined to keep quiet or recant their expressed opinions. The force of habit or the fear of change is too strong for them. They pocket their doubts and slink back to their old place, apparently, but not in reality, what they were before, for in seeking "harmony" they have become hypocrites. If they do not do this, they at least hang about the house from which the spirit and the life have departed, like an old cat; they linger about the gate of Eden, hoping that the flaming sword may be withdrawn and that they may be invited in again.

This is a mistake. Better move on and seek new fields. Never mind if the weeds do grow up in the old garden. The sword is the sign that the proprietor proposes in future to do his own weeding. Let him do it. There are other gardens equally fair awaiting the outcast, and other soils as fertile. God gives to everyone who earnestly demands it a place to work; if not in the garden plucking fruit, it may be in the clearing, removing the stumps and stones that others may sow and reap. Do not let yourself be worried with doubts or fears that you have made a mistake. Perhaps you have—what does that matter? Is it not by mistakes that you learn? It is not required of you that you be right, that you know the truth, so much as that you stand by that which appears to you to be true and right at all hazards and at all costs. If you can do that the fiery sword will not mean God's "Go," but His "Come," and you will not lament, but rather rejoice that you have been given the chance to move on.

We do not say that one should not be open to conviction or that he should not admit a mistake. On the contrary the wise man is the most ready to do so. But what he does is to stand by his convictions as long as he has them and not to look back. The wise man never repents; he resolves. He knows that he must pass through all places, fair and foul alike, that each forms a step in his training. He sees that the past cannot be changed by regrets or remorse, so he turns his face forward, with the resolution that however fair the past may have been, he will make the future so that even the past will appear foul by comparison. Many a man who has come nearly to the end of life looks back with regret on wasted opportunities. As the world regards life, this is natural enough; it is the result of the view that progress ends with death and that the hereafter must always remain—save for the grace of

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God—what we have made it during our few short years. In no respect, perhaps, is the oriental standpoint of greater value than in teaching that this life is but one of many, and that while a false step may occasion delay the outcome in experience may more than compensate for it. If we accept the doctrine of reincarnation. we will see that the very worst mistake one could make has no more significance with relation to the whole than does a bad egg for breakfast have to the life of the whole day. So far as we are concerned, life is before us, not behind, and equally whether we be children or graybeards. If we look back, it will be for the purpose of stock taking alone, not with the least feeling of regret for anything we have done. To do better next time, to strive onward and upward, these will be our only thoughts, and with these, we will not worry over the flaming sword, which should tell us that the past is past, but that the future is ours.

Convalescence

Notwithstanding the convulsion which shattered and threatened to destroy the Theosophical Society some years ago, especially in England and America, the convalescence is progressing rapidly. In England several new movements have been started, either affiliated with, or having broader aims than the original society. Among these is *The Quest Society*, whose stated objects are: "(1), To promote investigation and comparative study of religion, philosophy and science, on the basis of experience; (2), To encourage the expression of the ideal in beautiful forms." The organ of the Quest Society is *The Quest*, a quarterly review edited by the well-known writer and scholar G. R. S. Mead. *The Quest* is quite up to the best standard of English reviews, both as to form and contents. In general it is philosophical and mystical, rather than theosophical (single numbers, 75 cents, $3 a year).

Another outcome of the convulsion in England is *The Theosophical Fellowship*, the objects of which are stated as follows:
1. To promote the objects of the Theosophical Society founded at New York in 1875 by H. P. Blavatsky, Col. H. S. Olcott and W. Q. Judge, *viz.:*

> First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.
>
> Second—To encourage the study of comparative religion, philosophy and science.
>
> Third—To investigate the unexplained laws of nature and the powers latent in man.

2. To promote unity among members of all Theosophical and Mystical Societies, and to provide a common meeting ground for all who believe that the first step in true spiritual development is to live to benefit mankind.

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3. To encourage *positive* individual methods of development in mental and spiritual life, in contra-distinction to *negative* mediumistic methods and psychic practices.

The theosophical movement is now sufficiently flourishing to maintain the *Blavatsky Institute,* which gives systematic and special instruction on all subjects interesting to theosophists.

The Path, which appears to be more especially associated with the Fellowship and the Institute, is a handsome monthly, now in its second year ($1.25 a year). The articles are in the main admirably written and popular in their character, making it perhaps the best periodical publication for those who wish to keep in touch with the broader views of Theosophy, without being annoyed by excessive detail or technicalities. One of its features is a directory of "higher thought" societies, in England and elsewhere, which includes, besides Theosophy, such widely differing subjects as Islamism, Christian Science, Buddhism, New Thought and Unitarianism. We especially recommend *The Path* to our readers, and congratulate our brothers, the theosophists, on the liberal and open trend of their methods. We hear much of Brotherhood, but nothing of Secrecy.

Hints to Students. Students following reading with the Library would find help in the lessons and formal instruction of Student Membership ($1.50 a year), or Corresponding Student Membership ($3.00 a year) in the Oriental Esoteric Society. The latter includes personal correspondence if desired. The official organ of the Society is the weekly BULLETIN ($1.00 a year, or less time in proportion).

Students residing in most of the larger cities have the opportunity of joining a local lodge of the Theosophical Society and of hearing lectures and taking part in class work. The annual dues are $2, including the Theosophic Messenger, the monthly official organ of the American Branch of the Society. Lodge dues are usually extra.

Financial Inability to meet the Library's terms does not necessarily exclude you from its use, but we require a clear statement in order to make concessions.

Received for the O. E. L. Brotherhood Fund, May 16-30. *J. S. B.*, $1.50; *E. S.*, $1.04; *J. S. B.*, $1.50; *A. B.*, $2; *F. R.*, $1; *12 others,* $4.29; books from *A. A., W. A., E. O. B., J. S. R., H. R., K. McN., H. P. G., G. R., F. M. J.,* est. $13.62. Total, $24.95.

Address All Communications and Remittances intended for the Library, the CRITIC and the O. E. L. Brotherhood Fund direct to *The Oriental Esoteric Library, 1443 Q Street, N. W., Washington, D. C.;* not to the Society or Center. This will ensure more prompt attention.

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Liberal Course in Occultism for Deeper Students

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Make your requests on our Standing Request blanks, or check the books you wish on this sheet, stating the number to be sent at a time and how often, and enclose it to *The Librarian, O. E. L., 1443 Q Street, N. W., Washington, D. C.,* with your name and address and the usual credit of two dollars, if you have not such a credit already.

The student is recommended to practise daily meditation, and all esoteric reading should be in conjunction with the New Testament, especially the Four Gospels. These groups should be taken in the order indicated.

Daily Meditation. *Marsland;* Noontide Meditations for the Esoteric Disciple ($0.50–.03).

Group 1. Introductory. *Rogers;* Hints to Young Students of Occultism ($0.50–.04). *Ramacharaka;* Fourteen Lessons in Yogi Philosophy ($1.00–.10). *Marsland;* First Principles of Esoterism ($1.00–.06). *Ramacharaka;* Advanced Course in Yogi Philosophy ($1.00–.10). *Ramacharaka;* Raja Yoga ($1.00–.10).

Group 2. Psychological. *James;* Principles of Psychology, 2 vols. ($5.00 the set—postage, each, .24; not sold singly). *Recejac;* Bases of the Mystic Knowledge ($2.50–.15). *Myers;* Human Personality and Its Survival of Bodily Death, abridged edition ($3.00–.21).

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Group 8. Esoteric. *Collins;* Light on the Path ($0.40–.03). *Besant;* The Path of Discipleship ($0.75–.05). *Blavatsky;* The Voice of the Silence ($0.50–.04).

Group 9. Theosophical. *Leadbeater;* Man Visible and Invisible, colored plates ($2.50–.14). *Besant* and *Leadbeater;* Thought Forms, colored plates ($3.50–11). *Sinnett;* Growth of the Soul ($1.50–.12).

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Group 11. Psychological. *James;* Varieties of Religious Experience ($3.20—.21). *Flournoy;* Spiritism and Psychology ($2.00–.16).

Group 12. Theosophical. *Leadbeater;* The Inner Life, vol. 1 ($1.50–.09). *Leadbeater;* The Inner Life, vol. 2 ($1.50–.09). *Besant;* A Study in Consciousness ($1.50–.12). *Mead;* Some Mystical Adventures ($2.50–.12).

Group 13. Secret Doctrine. *Blavatsky;* The Secret Doctrine, 3 vols. and Index vol. ($16 the set; odd volumes can sometimes be supplied as follows, vols. 1, 2, 3, each $5; Index vol., $2.50; also, single second-hand vols.).

Group 14. Miscellaneous. *Hartmann;* Life and Doctrines of Paracelsus ($2.50–.15). *Heindel;* The Rosicrucian Cosmo-Conception (Western or Christian Occultism. $1.50–.16). *Scott-Elliot;* The Story of Atlantis ($1.25–.07).

For continuous study: Light on the Path; The Bhagavad Gita.

For reference: *Hoult;* A Dictionary of Some Theosophical Terms ($1.75–.09).

The Librarian will be pleased to give further suggestions to those desiring them. For shorter courses, see Schedule C (16 books) and Briefer Liberal Course (27 books).

The O. E. Library Brotherhood Fund

There are various ways of contributing to the cause of Universal Brotherhood. One of them is to talk a great deal about it yourself, and to listen to others talking about it, until you are firmly convinced that you, at least, are a Big Brother to everybody. You can also join an organization and meet once a week, or oftener, to consider how nice it is to be a Brother, until you hypnotize yourself into the notion that you are doing something worth while,

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when really you are only jarring the atmosphere and cultivating a sense of your own sanctity.

Such talk is a useful exercise for the vocal cords and may serve to keep you out of worse mischief, but the true test of Brotherhood is your readiness to perform some small act of self-sacrifice or self-denial for the sake of one who needs it. To help one fellow man from falling, or to help him to his feet when he is down is better than an endless amount of talk or good will which does not discharge itself in action.

The O. E. Library Brotherhood Fund is a fund contributed by friends of the Library, to defray the costs of lending helpful books to those who need them and who are prevented by adversity of one kind or another from getting them otherwise. It is used only for helping those who cannot help themselves. Every cent which it receives is used to help some one to get ideas which will give him a fresh start and a new hope. Every dime which you contribute may mean the turning-point in somebody's life; it may mean the starting of a boy or girl, or perhaps a convict, on the road to success and useful citizenship.

The O. E. Library Brotherhood Fund accepts not only cash contributions, but also donations of books, which are either used directly, or disposed of for the benefit of the Fund. Even if you cannot spare money (and we accept even the smallest sums), you can put to work those books which you have read and which you will really never open again. Address everything to *The Librarian, O. E. L., 1443 Q Street, N. W., Washington, D. C.*

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The Oriental Esoteric Library

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ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

OCCULTISM AND COMMON SENSE

The word "occult" is defined as "mysterious; transcendental; beyond the bounds of natural knowledge." Occultism embraces the great region which lies beyond the bounds of that which has been demonstrated to the satisfaction of scientific method by canons of research laid down by the man of science. It is the vast storehouse in which are collected facts which will not fit into our current conceptions, observations which have not been perfectly established, theories and philosophies in the process of making, as well as of dying, and views of life and action based on them. Through this storehouse wander scientists, philosophers and theologians, picking out that which pleases them and affixing the tag of respectability, but rejecting or casting a slighting glance on that which does not suit their purposes. Through it roam crowds of mystery seekers, poking their fingers into everything they do not understand, at the imminent risk of being bitten or burned. And through it troop hosts of charlatans, arming themselves with tools whereby they may profit at the cost of the ignorant and credulous. Where a string can be run out and hooked on to some church or school of good standing, the fact or theory so attached ceases to be occult and becomes respectable; it changes its rank from "occultism" to "philosophy." It is now properly introduced to good society, while its less fortunate companions have to remain satisfied with being plebeian. As a matter of fact, however, such distinctions are often on a par with the superstition that the clothes make the man.

So far as they give any attention at all to the matter, people may be roughly divided into two groups; those who are repelled by the unknown and mysterious and those who are attracted by them. The former labor under a prejudice which cuts them off from great possibilities, while the latter run great risks of being both self-deluded and duped by others, to say nothing of more serious injury. The former refuse to eat lest they be poisoned; the latter risk swallowing food and poison at the same time. Now and then only do we find one who is both courageous enough to

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press forward into the unknown, and cautious enough not to cast common sense to the winds at the same time.

Apart from the mysterious facts which are cropping out from time to time, the ancients have handed down to us a great mass of material of an occult nature, based partly on observation, partly on speculation, and much of which claims to rest on direct teaching by those who have had superior means of knowing what they were talking about—the masters, seers and prophets of the past.

The prejudice of the modern against the teachings of the ancients is like the contempt of the boy for the ideas of his grandfather. The boy has been trained in the modern school, and can doubtless teach his grandfather many things, but he still has a very limited view. The old man may be wrong in many respects, but he really knows much more than the boy. We of today are so puffed up by the discoveries of science that we tend to look with contempt on our scientific grandfathers, the ancients. Modern civilization tends to intense specializing. In place of the philosopher we have innumerable specialists working in little gardens and unable or unwilling to look over the fence to see what their neighbors are doing, and outside of their little patch their opinions have no more value than those of a hottentot. The old philosophers did not have the advantage of so many facts, and those they had they often patched together in strange ways. But they had much more time to think over what they did have. We have elsewhere pointed out how the modern world is reviving many of these old views. It is therefore right to treat the opinions of the ancients with some respect, for while they contain much of error they are also full of suggestion, and proceeded from minds quite as mature, and much less overloaded than our own. In the ancient wisdom is often to be found the key to modern problems. Facts in psychical research now well established find their explanation in these old ideas. Astrology has fallen into disrepute, but it is inconceivable that it could have been pursued for thousands of years had it been wholly false, and no one can study it earnestly without being convinced that its conclusions do not rest on coincidences merely.

One source of the prejudice against occultism is the undeniable fact that not a few who dabble in occult studies lose their mental balance. It is also true that every now and then some one becomes insane on religion, yet no one blames religion for this; on the contrary, for one who has gone mad on it, thousands have been saved from ruin by its influence. Every field of investigation has its dangers which are well known and against which one must be prepared. It is nothing against the science of chemistry that some foolhardy novice poisons, suffocates or blows himself up, nor can it be made a reproach against medicine that a student practices on himself with drugs till he is ruined. He who is foolish enough to try to get an insight into the hidden regions of thought or nature

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by tampering with his delicately adjusted brain, whether by drugs, or by any of the methods recommended by spiritualists, hypnotists or those who seek knowledge by methods of respiration, has no one but himself to blame if he throws the mechanism out of gear.

There could be but little reason for prejudice against occultism did its followers bring with them the common sense which characterizes scientific method, and the caution, as well as the honesty which the scientific man, in spite of his shortcomings, possesses. It would simply mean to prove all things and hold fast to that which is good. There could be little objection did the occultist appeal to the intelligence of his hearer rather than to his own personal say-so. Unfortunately, however, every science which is not exact and every art based on such a science becomes the prey of charlatans, if money can be made out of it. It would be difficult to imagine an imposter in mathematics, physics or chemistry, and it is perhaps but once in a century that the mechanic arts produce a fraud of the Keely type. Medicine, not being an exact art so far, is infested with quacks, especially in the relatively undeveloped field of psychic treatment. Spiritualism, which is but recently beginning to take scientific form under the name of psychical research, is so honeycombed with fraud that it is next to impossible to avoid being duped, and the average man prefers to leave it entirely alone. Many forms of fortune-telling have a valid basis, but the whole field is the prey of the money seekers. It may be said of occultism in general that outside of the fake stock market there are nowhere so many schemes for separating Rube from his dollars. One of the most dangerous and insidious forms of occult charlatanism is that which works by secret methods and extracts dollars by pandering to the craving for the mysterious and to the entirely justifiable desire for higher knowledge. No one would think of bottling up astronomy, chemistry or political economy and parting with the information on condition of a pledge of secrecy; no one would think it necessary to adopt a Hindu pseudonym, or to be labeled with a number, like a convict, in order to get such knowledge. Any one who would demand or submit to such conditions would be set down as a fool at once. Yet this seems to be quite the thing when it comes to occultism. To cork up a few occult ideas, properly flavored and of more or less questionable nutritive value, to demand an exorbitant price for them and to prevent the victim from letting the cat out of the bag by pledges of secrecy or by making him a copartner in the spoils, this is one of the methods of the occult charlatan. It is one against which the occult truth seeker should be specially on his guard.

The demand for secrecy is not a proof, but it is a strong presumption that he who makes it is looking out for suckers. The injunction found in Matthew vii, 6, not to cast your pearls before swine is the usual excuse for secrecy; it was given by a great

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Master and has its justification. But that it is a mere pretext is obvious when it appears that an exception is always made of swine who are willing to enter the true pigpen by taking a pledge of secrecy and paying a fat fee, and bringing in with them as many of their brother swine as possible—with their fees. A swine's a swine, for a' that; pledge or no pledge. And after all, it is but a case of seeking one's own kind, for the animal referred to has conferred his name not so much on the ignorant, as on those who selfishly monopolize that which would be of value to the world.

If one can overcome his fear of being duped on the one hand, and on the other his notion that the secret mongers really have anything of value to impart which cannot be found elsewhere, he will find in occultism a study of great practical value. Man has risen above the beast by pulling facts out of the occult domain and assimilating them. He has also risen by adopting rules of conduct the reason for which he still but vaguely feels and which have their explanation in this unknown region. As it has been, so will it be. Much of occultism is legitimate speculation which throws not a little light on the problems of nature and of life; it is the science and common-sense of tomorrow. He is likely to come to the conclusion that the physical and mental worlds, as we know them, represent but a small fraction of things existing and that the mind, properly trained, has methods of attaining to knowledge of which he did not dream. He may not accept all that he reads, but he will find enough to pay for his efforts. Knowledge is not only power, but it tends to free man from his limitations. The knowledge he will gain will give him a broader conception of man's nature and destiny, and with it will come the vision of the path he must pursue to realize that destiny. He will learn that progress and opportunity never cease, not even with death. He will see that not only must he suffer for his faults but that by such suffering and experience is provided a means of rising to heights far beyond all he could otherwise have imagined. Far from being idle and unpractical, the rational pursuit of occultism is the supremest common-sense. And for this reason we think him to be congratulated above all men who is able to steer clear of the Charybdis of prejudice and fear on one side and the Scylla of occult charlatanism on the other.

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Students desiring to follow the subject further are recommended to read *Briefer Liberal Course in Theosophy* (about 30 books), or *Liberal Course in Theosophy for Deeper Students* (about 50 books).

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For continuous study: Light on the Path; the Bhagavad Gita.

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Science and Philosophy

Crane. A Search after Ultimate Truth, 1.20 (new, 1.50).
Manning. The Fourth Dimension, 1.30 (new, 1.50).
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BY

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ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

INHERITING THE EARTH

Blessed are the meek: for they shall inherit the earth.
—*Christ in Matt. v. 5*

All these things will I give thee, if thou wilt fall down and worship me.
—*Satan in Matt. iv. 9*

Above are given two recipes for inheriting the earth. It is very generally supposed by those who have not tried the former, and who do not know what it means, that it is impracticable for present-day society; that it is suited only for a community of angels or for a looking-glass world where everything goes by contraries. The inheritance of the earth by the meek is considered as equivalent to the survival of the unfit, and that, we know, science has shown to be impossible.

And yet we think that if a poll were taken of those who follow the second recipe the vast majority would be compelled to admit that it, too, is a failure. The kingdoms of the earth and the glory of them likewise are strictly limited in amount, while the candidates are many.

In order, however, not to lose his constituency or to create discontent among his followers, the author of the second precept has devised a most ingenious contrivance, which does much credit to the sagacity of its inventor. In the kingdom of the devil, as well as in that of heaven, there are many mansions. Innumerable play kingdoms are established, and those who crave power and glory are set at the head of them and dressed in robes of authority are made to forget that they are but clowns. Sometimes they obtain a following, while in other cases—and this is just as good and more economical—they are satisfied with self-adoration; they sit in a brown study of their own importance, like the dead in the lower stories of Mr. Leadbeater's heaven world. All their bigness and importance is vividly true, *to themselves*. On this plan it is possible for any one to be what he aspires to, from plain angel to seraph or even God.

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The worship of Satan takes many forms, but they all have one characteristic in common, that the motive is some form of personal gratification. The little devotees of the kingdom of Satan worship the senses; the big ones worship themselves. We all know how tolerant Christ was towards those who commit the sins of the flesh and how unqualified was his condemnation of the scribes and Pharisees. And He was right, for the common sinner is but a child, spiritually considered, while the scribes and Pharisees are men gone bad. The one has not gained control of his lower vehicles, to use the theosophical expression, but the latter are diseased in the upper stories.

Many of these forms of worship combine the selfish with the altruistic; that is to say, apparently altruistic conduct is more or less merely a pretext for feeding personal ambition. Many a man enters public life and remains honest throughout it, but is prompted not so much by the desire to serve as by the love of power or deference. Many a scientific man, while persuading himself that he loves the truth, is really much more concerned with the regard which his investigations will bring him among his colleagues, and evinces it by his haste to rush into print and by the ridiculous controversies over priority which disgrace the scientific periodicals. How many of us like to see our names in print on some charity list, or among the benefactors of colleges, or over the door of some library we have founded! And how much of what we call heroism is but the willingness to die for the gratification of knowing that we shall be well spoken of! It is not possible to condemn these things without qualification, for the world is often much the gainer, but they mean very little for the spiritual development of him who acts from such motives. "Verily I say unto you, They have their reward."

The world is full of those who are willing to work for some form of reciprocal service, whether it be good wages, or, if that be regarded as too low a form of recompense, then for the praise or subservience of others. To demand deference or veneration for your services, instead of cash, means simply that you have a hunger for deference instead of a craving for cash—nothing more. In fact, it may be a bit worse, for cash is a universally convertible form of energy; you can turn it into service as well as self-gratification; you can build hospitals as well as palaces. But conceit and all forms of personal ambition—as an ultimate aim—are convertible only into spiritual degeneration and consequently into final failure. To say that the wise and powerful deserve respect and deference is often true, but when it is accompanied by the postscript "I am he," it has a distinctly sulphurous odor; it marks him who says it as a follower of the second precept.

"Kill out ambition" is the first precept in *Light on the Path*. It is the desire to rule, apart from the service to be rendered, i

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is the wish to levy a percentage in approbation, which is at the same time the most common temptation as well as the most dangerous pitfall for those who start out well on the Path. History is full of those who, if not otherwise wrecked by their ambition, have become the victims of some form of megalomania. The madhouses are full of those who are entirely convinced that they are Christ, or God, and this is the logical end of those who begin by claiming authority in spiritual teachings other than that of the teachings themselves. From assertion they proceed to asseveration, and from asseveration to wrath against all who question them or their doctrines, and finally to excommunicating, damning, or burning at the stake all who do not accept their assumed authority as final. And this is one of the results of attempting to inherit the earth after the method of Satan.

"Blessed are the meek: for they shall inherit the earth." This is a paradoxical statement. How can non-assertiveness compete with assertiveness? Meekness is often confused with stupidity, weakness or incompetence. It is no such thing. It requires great strength to be meek. It is easy enough to challenge him who has insulted you, to strike him, or if not that, to curse him or at least to give the angry or sarcastic retort, or to slander him behind his back. It is easy enough to hate your enemy, and it may be a simple matter to kick him out of your house or society or to subject him to petty annoyances.

All of these things are but the signs of uncontrolled reflex actions. The lower animals are the slaves of their reflexes. They respond as infallibly to a stimulus as does the bell to the button. When they are pinched they squeal or bite or sting. The sign that the beast is evolving is the power of restraining or inhibiting his reflexes, in other words, of exercising self-control. Self-control is largely the power of inhibiting one's reflexes, on a lower plane those which are purely physical and on a higher the thoughts, which are so often merely mental reflexes. He who is able to be non-resistant is self-controlled on one plane, but he who is able to return hatred with love is on a still higher. It is this perfect poise, as well as the power of entire subordination of self which is the quality we call meekness. It is because they are thus strong that the meek shall inherit the earth.

And true meekness means something more. It means seeing things in their true proportion and one's true relation to them. The beast, except when he is illumined by that gleam from heaven which accompanies parenthood, is in his own opinion quite the most important thing in the universe. All things center in his belly and his reproductive functions. The man-beast is quite the same. His own desires and ambitions are the most important matters for him. He struggles to accomplish his petty aims and

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asserts himself against all comers. He joins the kingdom of Satan and moves into one of his many mansions. It is only after he has risen to the point of seeing what a minute fraction of the Whole he is, and that his ultimate destiny is to work not for self, but to co-operate with the Universal Self, that he becomes meek, that he joins the army which is even now gaining the ascendency and which in time must rule the world.

We are not foolish enough to maintain that the method of Satan does not now and then lead to apparent success, but it is always and ever at the cost of sacrifice of character; it is but a temporary victory. The paths of glory lead but to the grave, and while it is true that he who is meek must end in the same place. there is this great difference. Glory cannot be carried beyond the grave; death leaves the glory-seeker in a state of spiritual nakedness. But those things which are implied in the term meekness stick. Glory is but a garment, while meekness is inner power. It is carried over into whatever abodes the soul may inhabit; it comes back with him when it returns to earth. There is a constant weeding out of the self-seeker, who has to start at the bottom again, while the meek starts on a higher level of self-control; he comes back with a valuable asset; he begins his new life with a bank account. And so we think that sooner or later the saying will be literally fulfilled.

Paradoxical and impracticable as many of the sayings of Christ appear, little as they seem to savor of that which the world regards as strength, they all spell two things, self-control and self-subordination, the ability to perform as a sacred duty, and with joy, those everyday tasks on the fulfillment of which, rather than on the assertion of self, on the fireworks which commonly pass as evidence of superiority, the inheritance of the earth depends. We feel that if there is one thing above all others that would make us feel conceited it would be that we had attained to true meekness, for, as Solomon the King said: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

A New Book By Mabel Collins

When the Sun Moves Northward..... 1.00 (.05)

Light on the Path, as Mr. Jinarajadasa has told us in his recent edition of this book (see CRITIC of April 24), and as she herself has elsewhere explained, was not strictly the work of Mabel Collins. It was revealed to her in a peculiar manner by one of the Masters. and she herself acted only as the scribe. While we feel a certain scientific scepticism towards the usual claims to inspiration, we are compelled to admit them in this case, for *Light on the Path* is a work of such transcendent genius that it is difficult to imagine it as the product of an unassisted human mind.

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Her own writings, however, are full of the spirit of this wonderful little book, and should be read in conjunction with it. And because they are so full of this spirit, the appearance of a new work from her pen is an event of no little importance for those who are seeking the true Path.

In the East a peculiar importance is attached to those months during which the sun moves northward. They are the months of increasing life and are devoted to special ceremonies which have to do with the growth of the spirit. It is said that "No great sacrifice can commence during the Sun's southern progress. The South is Yama's quarter: Yama is the God of the Dead." Of course this applies only in the northern hemisphere, in which, however, all the great spiritual races of man have lived.

The chapters of this book are devoted to the special ceremonies of the six sacred months, December to May. In a certain sense these are of a very mystical nature, and, as we gather, are concerned with the spiritual rather than the material world. They are performed in the Hall of Learning, which has a real existence somewhere on the astral or super-astral plane. It matters little, however, whether the reader accepts the description of these ceremonies as real or symbolical, for they occupy but a small part of the book. The important point is that it is filled with statements which are the very reverse of mystical, which have an imporant bearing on the life of the disciple, and which, as far as our limited experience goes are not only absolutely true, but not difficult to understand. And one who reads them and compares them with the life and teachings of the Christ will not need to be told that they are one and the same. We could easily fill this number of the CRITIC with quotations from it without exhausting that which we should like to set before our readers. The book is not for theosophists alone, but for every one who has received a faint glimmer of the true meaning of the Path. It is quite the most important book that has appeared since the publication of *At the Feet of the Master.* It should be read many times and kept by one. In chapter 10 will be found an interesting description of the manner in which *Light on the Path* was received. Those who may be interested to know something of the personality of the author will find an excellent likeness, taken less than a year ago.

Briefer Liberal Course in Theosophy

These books are selected with the view of giving a broad view of the field, without special attention to a scientific basis. Those who wish a more scientific and philosophical course are advised to ask for the Liberal Course in Theosophy for Deeper Students (about 50 books). The books may be rented from the Library on the usual terms. The price and postage on each book are given. The postage is to be disregarded if the books are bought.

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Make your requests on our Standing Request blanks, or check the books you wish on this sheet, stating the number to be sent at a time and how often, and enclose it to *The Librarian, O. E. L., 1443 Q Street, N. W., Washington, D. C.*, with your name and address and the usual credit of two dollars, if you have not such a credit already.

The student is recommended to practise daily meditation, and all esoteric reading should be in conjunction with the New Testament, especially the Four Gospels. The groups should be taken in the order indicated.

Daily Meditation. *Marsland;* Noontide Meditations for the Esoteric Disciple ($0.50–.03).

Group 1. Introductory. *Leadbeater;* An Outline of Theosophy ($0.25–.03). *Rogers;* Hints to Young Students of Occultism ($0.50–.04). *Besant;* The Ancient Wisdom ($1.50–.09).

Group 2. Psychical. *Myers;* Human Personality and its Survival of Bodily Death, abridged edition ($3.00–.21). *Leadbeater;* The Other Side of Death ($1.50–.22).

Group 3. Ethical. *Alcyone;* At the Feet of the Master ($0.40–.02). *Besant;* In the Outer Court ($0.75–.06). *Besant* The Path of Discipleship ($0.75–.05).

Group 4. Great Religions. *Besant;* Four Great Religions—Hinduism; Zoroastrianism; Buddhism; Christianity ($0.75–07). *Besant;* Universal Text-Book of Religion and Morals, part 1 ($0.75–.06). *Besant;* Universal Text-Book, part 2 ($0.75–.06). *Carus;* The Gospel of Buddha ($1.00–.10).

Group 5. Great Masters. *Schure;* Krishna and Orpheus ($0.75–.06). *Besant;* Esoteric Christianity ($1.50–.13).

Group 6. Ethical. *Collins;* Light on the Path ($0.40–.03). *Johnston;* Translation of the Bhavagad Gita ($1.00–.10). *Blavatsky;* The Voice of the Silence ($0.50–.04).

Group 7. Advanced. *Leadbeater;* Man Visible and Invisible (colored plates, $2.50–.14). *Leadbeater;* The Inner Life, vol. 1 ($1.50–.09). *Sinnett;* The Growth of the Soul ($1.50–.12). *Besant;* A Study in Consciousness ($1.50–.12).

Group 8. Special. *Levi;* Doctrine and Ritual of Transcendental Magic ($2.50–.17). *Leo;* Astrology for All, part 1 ($3.50–.21). *Sepharial;* The Kabala of Numbers ($1.00–.08).

Group 9. Miscellaneous. *Whyte;* H. P. Blavatsky, an Outline of her Life ($0.50–.04). *Heindel;* The Rosicrucian Cosmo-Conception (Western or Christian Occultism, $1.50–.16). *Scott-Elliot;* The Story of Atlantis ($1.25–.08).

For continuous study: Light on the Path; The Bhagavad Gita.

For reference: A Working Glossary for Theosophical Students ($0.50–.05).

The Librarian will be pleased to give further suggestions or advice, or information regarding the Theosophical Society.

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Esoteric Correspondents Wanted

(Insertions and replies accepted only from patrons of the Library who are known to us. Insertions must state name or initials; sex; race, nationality or color; age; married or single; occupation; general education; state in which applicant resides or was reared; subjects on which correspondence is desired—limited to occult, esoteric, moral, religious or philosophical topics. Replies must be addressed to The Librarian, O. E. L., personal, and must be approved in every respect. Charge for insertion, 4 lines or less 50 cents.)

R. S. L., age 27; single; American; living in Philadelphia; writer; college education; desires correspondents with view to greater occult and esoteric knowledge and general betterment.

O. E. Library Brotherhood Fund. Received June 13-26. Cash from *W. B. A., D. C. B., E. H. B., Mrs. S. B. C., W. C. C., Mrs. A. F., M. F., A. G. H., E. N. A. H., N. S. H., E. S. I., E. J., F. W. K., L. D'O., Mrs. H. M. P., Mrs. C. R., Mrs. L. R., G. R., J. V. S., M. H. S., R. W., Anon.*, $18.95. Books from *G. W. C., M. F., J. J. F., E. H., Mrs. W. H. H., R. R. K., C. L. R., H. R.*, est. $5.40. Total, $24.35.

For Our Brothers in Prison

> *And before you can attain knowledge you must have passed through all places, foul and clean alike. Therefore, remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow. And if you turn with horror from it, when it is flung upon your shoulders, it will cling the more closely to you.* —*Light on the Path*

And this is an excellent reason why you should consider the prisoner, not as an outcast, but as your brother.

"Remember that the sin and shame of the world are your sin and shame." They must of necessity be yours as long as you are willing to pass them by without raising a hand to better them. The nation is annually levying a large tax, direct and indirect, to be used in the maintainance of courts, police and prisons. The greater part of this is used for suppression, for punishment; but little attention is paid to reform. The convict is constrained, but he is not taught self-constraint. Practically no effort is made to get at the root of the trouble. He who is turned loose after a term in prison usually leaves it with no other feelings than those of resentment and fear of the law.

The convict is not necessarily a hopelessly bad man. In many cases he has sinned through ignorance of the higher laws rather than from deliberate disregard for them. In any event, he is your brother and should be given every chance so to use his confinement that he may start afresh with higher conceptions of life.

Our experience has shown us that many convicts have a hunger for better things and that they are truly desirous of making the best of any opportunity thrown in their way.

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It is the desire of the Library, through its *Brotherhood Fund*, to supply literature to prisoners which will at the same time interest them and arouse in them a sense of responsibility. This work will be done by the Library directly or in co-operation with other organizations having similar aims.

Your co-operation in this work is invited. We shall be glad to receive contributions in cash, no matter how small, *for the Brotherhood Fund.*

Important! Those who are able to donate such books as we are in the habit of loaning, and which they would rather see doing good work than resting idly on their shelves, are invited to send them in to us. They will either be used directly or sold for the benefit of the *Brotherhood Fund.*

Everything should be addressed to *The Librarian, O. E. L., 1443 Q Street, N. W., Washington, D. C.*

What Are They?

As you very well know, or should know if you don't, a proper comprehension of life in its broad sense involves some knowledge of the doctrines of Karma and Reincarnation. You may not know, however, that there exists an organization the special object of which is to place the A-B-C of these doctrines before the public in every possible way, through the press, by personal work, or otherwise. This is the Karma and Reincarnation League. It is a branch of the Theosophical Society, but one does not have to be a member to help its work. Any of our readers who would like to help in this great service, either financially or through personal effort are invited to write to the Secretary of the League, 7228 Coles Avenue, Chicago.

All Communications intended for the Library, the CRITIC, or the Brotherhood Fund should be addressed to *The Librarian, O. E. L., 1443 Q Street, N. W.* Everything intended for the Oriental Esoteric Society should be sent to *The Secretary, O. E. S., 1419 R Street, N. W.* Communications sent otherwise will be transmitted as promptly as possible, but observance of this will save time.

Don't Be Scared away from the Library because you cannot meet the terms. If you are in difficulty just explain frankly and we shall try to treat you well all the same.

The Former Secretary of the O. E. S. can be addressed at Box 314, Washington, D. C.

The Occult Review, monthly, $1.75 a year; specified or current numbers, 15 cents; sample copies free from the Librarian.

The BULLETIN *of the Oriental Esoteric Center,* weekly, $1 a year, less time in proportion. Free samples on request from the Librarian. The organ of the Oriental Esoteric Society.

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The Theosophic Messenger, monthly, $1 a year, single copies ten cents. The official organ of the Theosophical Society, and free to members.

The O. E. Library CRITIC, every two weeks, 25 cents a year. The organ of the O. E. Library.

Send To Us for some of our postcards to distribute among your friends. You can't do them a better service than putting them in touch with the Library.

How To Write A Business Letter. Send a stamp for a copy of our concise directions on this subject.

Write All About It to the Librarian, who will tell you the best books to read, and otherwise will help you in other ways, if possible.

A Page of Rider Books

Published by the firm of William Rider and Son, London, and sold or loaned by the Library. We handle all of Rider's publications, and loan most of them.

The Kabala of Numbers, *Sepharial*..... 1.00 (.08)
By all odds the best popular book on the occult significance of numbers, and the most scientific.

Byways of Ghost-Land, *Elliott O'Donnell*..... 1.25 (.11)
A collection of truly horrible and horribly true bogle stories from the personal experience of the author. Just the book to read before going to bed.

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With the Adepts; an Adventure among the Rosicrucians, *Dr. Franz Hartmann*..... 1.00 (.09)
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A series of delightful essays on some of the world's great teachers.

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Set of 78 Tarot Cards, with key by *A. E. Waite* (4th class postage. $3.25 deposit) ..... 3.25 (.20)

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The Tarot cards are used in fortune telling and have a high importance in the study of symbolism. This book gives full-page illustrations of the 78 cards.

Manual of Cartomancy and Occult Divination, *Grand Orient* ..... 1.00 (.09)

The best and most interesting. as well as one of the most scientific fortune-telling books.

(Information about any other Rider books on request)

SOME CHEAP BOOKS

June, 1912 *(Subject to change without notice)*

Books surplus or withdrawn. Sold only for cash in advance. State substitutes if desired. **These prices do not apply to books regularly loaned.** Address *Librarian, O. E. L., 1443 Q Street, N. W., Washington, D. C.*

Vedanta Philosophy

Mueller. Lectures on the Vedanta Philosophy, 1.45 (new, 1.75); Ramakrishna, His Life and Sayings, 1.40 (new, 1.75).

Paramananda. The Path of Devotion, .40 (new, 1.00).

Vivekananda. Inspired Talks, .90 (new, 1.25); Karma Yoga, .65 and .25 (new, 1.00).

Yogi Books

Ramacharaka. Advanced Course in Yogi Philosophy; Fourteen Lessons in Yogi Philosophy; Gnani Yoga; Hatha Yoga; Mystic Christianity; Philosophies and Religions of India; Psychic Healing; Raja Yoga; each .65 (new, 1.00).

Miscellaneous

Andrews. What Shall We Eat, .45 (new, .75).

Baldwin. The Story of Siegfried, .75 (new, 1.50).

Bible Tract Society. Plan of the Ages, .50 new, red. to .20.

Buck. Constructive Psychology, .60 (new, 1.00).

Caine. The Shadow of a Crime; the Deemster, 1.00 new, red. to 30; The Bondsman; The Blind Mother; The Confession, 1.00 new, red to .30; Son of Hagar; She's All the World to Me, 1.00 new, red. to .30.

De la Camp. Spiritual Tour of the World. .20 (new, 1.00).

Colville. Glints of Wisdom, .25 (new, .50).

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Evarts. Light of Life, .30 (new, 1.00).

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Mathers. The Kabbalah Unveiled, 2.75 (new, 3.50).
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June, 1912 *(Subject to change without notice)*

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[List No. 5.] Psychical Research and Spiritualism; Hypnotism and Suggestion; Psychical Fiction

Psychical Research and Spiritualism

For Normal and Abnormal Psychology, see also List 16.

The Society for Psychical Research, *Edward T. Bennett,* illustr..... .50 (.05)
"Its Rise and Progress, and a Sketch of Its Work."
Mr. Bennett was assistant secretary of the Society for Psychical Research from 1882 to 1902.
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Published biweekly at 1443 Q St., N. W., Washington, D. C.

BY

The Oriental Esoteric Library

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REINCARNATION AND KARMA

Scientific belief is arrived at in one of two ways. One of these consists in direct observation of facts, the other, in inferring that certain things are true, not because they can be directly observed, but because their assumption is rendered necessary in order to explain known conditions. We believe in that which we can see with the naked eye, with the telescope or the microscope, but such belief forms only a small fraction of what we are pleased to call knowledge. Most of us now-a-days believe in atoms, but no one has seen an atom. The atom is simply a convenient hypothetical thing which anybody is at liberty to deny, but which, all the same, serves as the connecting link for myriads of scientific observations. Assuming the atom, we get a long way towards seeing why things are as they are; denying it, they become a mass of incoherent rubbish like the words in a dictionary, each fact for itself. The world behaves *as if* it were built of atoms. Nobody has soared high enough to see that the earth is round. Nobody has been able to fix himself in space and note that it is revolving. Yet we have a large mass of astronomical and geodetic measurements which would mean nothing at all, which would be absurd and contradictory, did we not assume that the world is a slightly flattened sphere rotating about its shorter axis. The observed facts, taken *in toto,* don't fit in with the notion that the earth is flat and fixed. Yet men used to believe this.

And quite the same line of thought applies to the wonderfully complex life of man, both as an individual and as a member of society. You may, if you wish, follow the plan of those men of the middle ages and neglect to look for any underlying principles in the horrible jumble of life and just judge by appearances. You may, if you wish, limit yourself to noting that man consists of say a hundred and fifty pounds of bone and flesh, that he is born of a woman and spends seventy years in toiling, worrying, suffering, preying on his neighbors and now and then by rare chance enjoying his existence, and finally dying and turning into carbon dioxide, water, ammonia and a residue of phosphates. These are

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the observed facts, to which it may be added that force, not justice, is apparently running the show.

If that goes against your stomach, you may assume, as the current belief does, that man consists of a visible body and an invisible soul, that the soul comes into existence simultaneously with the body, that partnership is established and carried on under the most diverse conditions, some favorable, others unfavorable, and that when death comes, it leaves the body to decay, but sends the soul into some heaven or hell where it is rewarded or punished eternally for actions for which its environment rather than itself is largely responsible.

This represents an important step forward, because it assumes that the body is but the overcoat of the soul, but it makes the somewhat bizarre assumption that the soul, while immortal, can be redeemed or ruined by the use to which it puts its one overcoat. It offers no explanation of why some souls are allowed to start out clad in gorgeous raiment, while others have to go from start to finish in tatters. It offers no plausible excuse for the apparent failure of the Intelligence it assumes to be behind things to have made a good job of Its work. It talks of eternal justice, while it insults it. And even today those who hold to this theory have not been able to explain why sin and suffering exist or how they can be in harmony with eternal love and justice. The theologians are still banging each other over questions which result from the one overcoat theory and have proposed a theory of salvation which, while perfectly delicious for those who happen to be lucky enough to get under cover, is horribly uncomfortable for that large part of the race which has, through ignorance or otherwise, to stay out in the rain.

There is but one theory yet proposed which fits into all the facts, which offers an explanation not only of the vicissitudes in the life of the individual, but of the extreme differences in social conditions, and which, like the atomic theory, serves as the center about which all the facts may be grouped. It does away with the conception of a justice which is half injustice, of love which is half malice, of a God who has to admit that His creation is more than half failure. It shows that Divine Love and Divine Justice are one and the same. It gives an explanation and interpretation of evil as well as of good. And as it thus serves to connect all the facts and to afford a reason for them it stands on just the same basis as does the atomic theory. Like the atom, it cannot be directly observed as a matter of personal experience—except in special cases—but it can be inferred from the way things behave.

Briefly stated, this theory denies that the soul is limited to one coat and that when this is worn out it must go naked ever after; that it must abide by the use to which it has put this one garment. It assumes that our immortality extends not only forwards, but backwards also. The soul, that is, the persistent and real part of

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us, of which the body is but the covering, has existed from ages past and will continue to exist indefinitely in the future. It returns time and time again to the physical life, each time having a new body, but always being the same soul. The passage of the soul through these successive lives has been aptly compared to a boy going to school day after day, and this is more than a mere simile, for the object of these repeated incarnations is to afford it the chance to learn and to grow by learning. The soul, like the boy, is at school and is learning by butting up against the problems and difficulties which life affords in abundance. When the body, following the law of all material things, wears out, the soul goes to rest for a time, but returns again—the next day—and with a new body takes up the lessons it had left unfinished the day before. And so, life after life, it accumulates knowledge, or in this case rather strength and character, until it has, like the boy, learned all it can in this particular school and graduates into a higher school beyond our present knowledge. It must be obvious to anybody that so far as real progress is concerned, we make but little advance in one lifetime. We may, if we have been industrious, have solved a problem or two, or learned one or two rules of spiritual grammar, but we are far indeed from having mastered the language or the arithmetic, we are not much nearer perfection than at the start. Which is more rational, to suppose that after our one day's schooling we must take up again the thread where we dropped it, or that having gone to school for a single day we earn the privilege of a never ending vacation? that we must go through the whole curriculum or that we shall be allowed to enter Paradise as ignoramuses? We do not assert that you or we can prove this point of view, for there are but few who can remember their past lives, but we ask you to consider it as a provisional theory and try to interpret the meaning of your own life and that of others in its light. If you do this, you will gradually find, as we have done, that a great illumination will be thrown on many dark places. And further, it will give you the great advantage of a broad view. The difficulties of life will no longer be overwhelming; you will see that what looks to you like an irremediable mistake or misfortune is really no worse than an error in doing a sum, or misspelling a word. You will get to look on life, not as something to be gotten through anyhow, and then to play, but as part of a training for a later life which is infinitely more important than this, and fuller.

This idea of reincarnation is not single; it is a twin. And the twin theory is that which is commonly known under the name of Karma, because in the West we have not known it long enough to have invented a word of our own so we have had to go to the East, where men have thought much longer on these things. Karma means simply the law by which you must abide by the result of your own actions. It means that if you are a good boy in school,

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you will get ahead fast; if you mind your own business and do that for which you are there you will progress, while if you are a bad boy, and are idle, or careless, or waste your time in amusing yourself, you will have to do today's sums over again tomorrow, till you can go on. The doctrine of Karma is that while the teacher may guide you, or the boy on the next bench may work out your problems for you, you really don't learn anything till you do it yourself. The examiner is a very loving and kind one, but he positively will not let you pass to the next grade till you have mastered your subject—there is no evasion, no favoritism, no begging off, no cribbing or cheating. Your one reward comes from doing well, your sole punishment that which you bring on yourself. As you sow, so shall you reap; that is the whole idea of Karma in a nutshell. You are sure to be found out. Your neglect of today's lessons may not show today, but it will inevitably do so tomorrow. If you have not learned today's lesson, tomorrow will find you in all sorts of perplexities. If you have not behaved in this life, in the following life you will have to suffer for it. The advance of the soul is quite as mechanical, in one sense, as that of the scholar. It would do you no good for the teacher to do the work for you; he can show you the way, but you yourself must do the work.

This is but a very brief outline of these fundamental doctrines. Those who study them deeply are often given to fine distinctions, very important, no doubt, to a full understanding of the subject, but not needed by the average man until he has learned to see life in the light of the elementary principles. Mr. Leadbeater tells us that the astral and mental bodies are changed with each incarnation, as well as the physical, and he describes the whole process of dressing and undressing. Brother Atisha distinguishes about thirty-three different kinds of Karma. Well and good. But what you and we want first to know is that we have to dress and undress. It matters little whether we get into our shirt or trousers first; whether we are directed to our new bodies by the great Lords of Karma, or whether we seek them as instinctively as the toper seeks the rum shop or the student the library. The first and main thing is to get the point of view, to see that we are aways given another chance, that we come back to school day after day, but always under better conditons the better we have deserved it. It is very interesting to study the various ways in which the law of Karma works, but the first point for the scholar is to learn the plain rule that he must do his best, and that while cheating, lying and stealing his neighbor's lunch may be very nice for the moment, he will have to pay up, if not today, then tomorrow.

The ideas of Reincarnation and Karma are intensely practical, for they not only explain life as the atomic theory explains chemistry, but they are at the same time highly optimistic. They show

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you that you can win out in the end if you will, and that your sufferings, if you have any, are not the result of inexorable fate, or of injustice, but either your own fault, which you can remedy, or else, thanks to the overruling Love, but the tests by which you can train your spiritual muscles to greater strength. And you will have the satisfaction of feeling that you are ever so much more of a man for having to fight your own way than if you were depending on some Power to pull you out and hoist you over the wall into Paradise—a saintly mollycoddle.

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For continuous study: Light on the Path; The Bhagavad Gita.

For reference: Hoult; A Dictionary of Some Theosophical Terms ($1.75–.09).

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Action and Reaction. People who live in glass houses are recommended not to throw stones.

Karma:—

Though the mills of God grind slowly, yet they grind exceeding small;
Though with patience he stands waiting, with exactness grinds he all.

The Best Remedy for corns, spiritual or otherwise, is not to attempt to pick the pocket of the man who treads on them, but to go to a chiropodist.

The Theosophical Society is the chief exponent in America of the doctrines of Karma and Reincarnation. The Karma and Reincarnation League, to which any one may belong who is interested and wishes to extend the popular knowledge of these practical teachings, has its headquarters at 7228 Coles Avenue, Chicago.

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THE O. E. LIBRARY CRITIC

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BY

The Oriental Esoteric Library

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

CHRONIC EXPECTANCY

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself.

—Matt. vi. 31

Thy business is with the action only, never with its fruits; so let not the fruit of action be thy motive, nor be thou to inaction attached.

—Bhagavad Gita, ii. 47

Kill out the hunger for growth.

—Light on the Path

Nothing in the world impresses us more than the beating of the human heart. For seventy years, more or less, it pulsates at the rate of sixty to eighty times a minute, never once pausing to ask why, never looking for a reward, and entirely content with doing the duty of the moment. The brain demands sleep or excitement, the eye seeks darkness and light, the stomach has its periods of rest and activity and is notoriously inclined to be rebellious, the voluntary muscles tire and need repose, but the heart goes on pumping and pumping and never gives up until actually driven to the wall. No matter what storms may blow, no matter how disturbed all the functions of the system may be, the heart is always at work, doing its best and but seldom greatly affected in its rate. It is strange that this persistent little muscle should be regarded as the seat of all the most fickle of human emotions.

Man is a being afflicted with chronic expectancy, an exclusively human disease. He spends a large part of his time in suffering from that which never happens, and often as much in enjoying that which he never gets. The former is likely to end in dyspepsia and liver complaint, and while hope is a fine tonic, its effects, like those of whiskey, are not permanent. The higher it soars, the further it is likely to fall. If disappointed, it ends in Katzenjammer, while if gratified, it terminates too often in satiety and disillusionment.

It is the function of occultism, and especially of that branch

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of occultism commonly known as Theosophy, to supply a remedy for this disease; it is its aim to furnish a philosophy which on the one hand will enable one to bear the trials of life with fortitude, and on the other to escape from the evils of undue anticipation either of good or evil to come. It teaches neither hopeless resignation nor excessive expectation, but fits both success and failure into their proper places, as necessary parts of the curriculum of the soul's education.

Many people, perhaps most, take up the study of occultism with the notion that it will quickly do great things for them. They expect it to lift them over the rough places without any serious effort of their own and to land them in wealth, power, prosperity or spiritual goodness, according to their desires. They demand of it power over circumstances rather than over themselves. In reality, the first thing it should teach them is, not to expect great things, but to be faithful to the small duties of the moment. The promise of great things to come from a minimum of effort is a favorite method of pseudo-occultists. The gullability of the average individual in this connection is astounding. Lead him to believe that you can help him to a fortune, to honor or power over others and he will forthwith forsake all else and fall down and kiss your feet. Lead him to think that you have a cake in your pocket and he will snort, bray, bark or perform any of the tricks of a trained animal; he will answer to any name and go through any stunts you may command.

A shrewd man once caused his ass to move by fastening some hay to a stick projecting from his nose. The ass was fooled, but the man gained his object, which was to make the beast work for him. The ass had his trouble for his reward; he was a victim of chronic expectancy. We have known some such shrewd people and not a few such asses.

It has been said that every act leaves its ineffaceable trace on things. You cannot drop a nickel in the slot without jarring the planet Saturn; you cannot think a thought without producing a thought form which may influence others. It has even been claimed that earthquakes and volcanic eruptions are the direct results of human perversity. While much nonsense has been talked on such lines and some have acquired a morbid fear of dislocating the Universe through their actions, it is nevertheless true that every act of your own leaves its trace on yourself. You may strike a rubber ball and produce no permanent effect other than a small amount of heat which quickly diffuses itself through space, but which would have done the same had your energy been expended in any other way. The lighted match which you carelessly throw down may burn a city, the careless word may cause a revolution, but it is very unlikely. But it *is* very certain that every thoughtless act cultivates thoughtlessness. The Universe is used to the clash-

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ing of atoms and atomies, and readjusts itself as easily as the rubber ball, but living mind and matter are quite different. Every one of our acts and thoughts produces a permanent effect on ourselves; each is a link in the formation of a chain of habit. We are building ourselves each minute, or unbuilding. Each minute we are working out our fortunes at the flaming forge of life. Success and failure, so called, are mere incidents; they are largely matters of environment or of so-called chance, but growth is not. The vaulter who clears the bar by a hair's-breadth is said to succeed, while he who misses by a hair's-breadth is considered to have failed. All this is illusory. A hair's-breadth more or less is just so much; it is the training which counts; tomorrow it may be all the other way. The real aim should be, not to win, but to do one's best.

We are not implying at all that one should work without aim. Action must have an aim or it would be no better than the convulsions of an epileptic. It is right to want to succeed, but it is a mistake to make the final material result the measure of the value of our action. The ceaseless struggle of mankind through the ages means much more than the transitory success or failure. It means the moving upward of the race towards the divine ideal.

This law of the effect of action on the self, quite apart from success or failure, is the great law of Karma, and the true value of studying occultism is in helping us to this idea. When one has properly grasped this law, which is as universal for the soul as is the law of gravitation for the material world, he will not despise success, but he will regard it as a very secondary consideration. He will see that true success is that which comes from the training. He will see that while every victory is a temptation to relax, every failure, far from being a misfortune, is just giving him the chance to try himself and to see where his weakness lies. In grasping this law of Karma lies the true remedy for chronic expectancy. It is in this that lies the explanation of that somewhat paradoxical direction to take no thought for the morrow. The present moment is what we have to think of; we cannot do the duties of the next day till they come to us, but the duties of the present can and must be done now. We do not grow by what we are going to do tomorrow, but by what we do at this moment.

When the student has learned that it is growth which is the important matter, not success or failure, he must attack that more insidious form of expectancy involved in the hunger for growth. "Kill out the hunger for growth," says *Light on the Path.* When we were a child we planted a peach stone and dug it up each day to see if it were growing. It soon got tired of this and gave up. We know people who dig themselves up each day to observe their growth. We know those who, not finding the signs of progress they expected, have thrown themselves away in disgust, and

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we know others who, observing some signs of improvement, have become so elated that they have at once enlarged the size of their heads, leaving a cavity to be filled with conceit. Such people resemble the sailor who stands all day with glass in hand watching for port, instead of attending to trimming the sails and scrubbing the deck. No one ever gets to port by watching for it, but by seeing that the ship is in working order. Leave the pointing of the ship to the captain and attend to your duties. If you are sure you are growing you are like the soldier who is convinced that he is a hero. The test of heroism is not in wanting to be a hero, or in looking out for some chance to be heroic, but in doing the thing which falls to you, whether it be great or small. The real heroes are not those who perform some single act, but those who do every small duty as by divine command.

Growth is to be desired, not for itself, but for what it can accomplish. The hunger for growth is but one form of personal ambition, of desire for self-gratification. Greatness is not an end in itself, but a tool, and he who desires growth for its own sake is centering his attention on the tool, not on the work. The world needs leaders, to be sure, but much more than leaders it needs men and women of character. Not every one can be a leader, but every one can work on himself, and it is a beneficent fact that this can be done as well in the home of the poor, with children sprawling under the washtubs, as in palaces and legislative halls. It is a delusion to think that you are in a place beneath your talents, that you deserve something better than you have. The law of Karma places you just where you belong. If, in the desire for growth, you try to escape from it, you are likely, we may say certain, to jump from the frying pan into the fire, from doing well where you are, you change to doing ill where you would be. Have you ever read Emerson's essay on Compensation? "Stick to your own duty; the duty of another is full of danger," says the Bhagavad Gita. Run away from it and it will pursue you in another form. You will meet it at every turning. Stay where you are till you are pushed out; you will be pushed when you are ready. The Great Law will shape your moving without the least concern on your part. You cannot make more of your quart of beans by putting it in a bushel measure. You have a certain measure; seek to add in one place, whether in success, the gratification of the hunger for growth or any kind of personal ambition and you must take away from some other part of yourself. Only by cheerfully performing each duty as it presents itself do you add to your measure, and only so can you break the Karmic bonds which hold you, and find yourself free to move on without loss.

It is only by grasping this great law of growth, the law of Karma, or, if you prefer, the law of Compensation, and by working, not for ultimate results, but by patiently pegging at each

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small duty as it presents itself, and letting the result take care of itself, that man can free himself from the fever of chronic expectancy, of chronic fear. Let him imitate his own heart in its ceaseless beating. It has been said "He who feels his heart beat peacefully, he shall have peace," but he will have it only in so far as he takes it for an example and learns the lesson it has to teach.

Order of the Star in the East

Those of our readers who were interested in the article on *The Coming Christ*, in the CRITIC of May 22, will be pleased to know that there exists an organization with the above name, the object of which is to spread information on this subject and to prepare the world for His coming. It is an international Order which has for its Protector Mrs. Besant and for its Head Mr. J. Krishnamurti (Alcyone), the author of that remarkable little book, *At the Feet of The Master*. We quote the following from one of its announcements:

This Order has been founded to draw together those who, whether inside or outside the Theosophical Society, believe in the near coming of a great spiritual Teacher for the helping of the world. It is thought that its members may, on the physical plane, do something to prepare public opinion for His coming and to create an atmosphere of welcome and of reverence; and, on the higher planes, may unite in forming an instrument of service ready for His use. The Declaration of Principles, acceptance of which is all that is necessary for admission to the Order, is as follows:

1. We believe that a great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.
2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and therefore to the best of our ability, all the work which comes to us in our daily occupations.
3. As far as our ordinary duties allow, we shall endeavor to devote a portion of our time each day to some definite work which may help to prepare for His coming.
4. We shall seek to make *Devotion, Steadfastness* and *Gentleness* prominent characteristics of our daily life.
5. We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we try to do for Him and in His name.
6. We regard it as our special duty to try to recognize and reverence greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

Those interested should address, with 6 cents in stamps, the National Representative, *Miss Marjorie Tuttle, 2453 72d Street, Chicago*. There are no rules and no subscription. It is not a secret order in any sense.

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Esoteric Correspondents Wanted

(Insertions and replies accepted only from patrons of the Library who are known to us. Insertions must state name or initials; sex; race, nationality or color; age; married or single; occupation; general education; state in which applicant resides or was reared; subjects on which correspondence is desired—limited to occult, esoteric, moral, religious or philosophical topics. Replies must be addressed to The Librarian, O. E. L., personal, and must be approved in every respect. Charge for insertion, 4 lines or less 50 cents.)

J. A. G., young woman, age 29; married; resident of Yonkers, N. Y.; wishes correspondents interested in occultism.

Mrs. E. B. R., American; age 40; married; college graduate; very much interested in study of the fourth dimension, occult chemistry and physics, Hermetic philosophy, Theosophy and allied lines of thought. No preference as to age, sex, etc.

Special Notices

The working "affiliation" which has existed between the *Oriental Esoteric Library* and the *Oriental Esoteric Society* having been dissolved, and the headquarters of the Society having been removed from the Library Building, all correspondents of the Library are urgently requested to send their communications directly to *The Oriental Esoteric Library, 1443 Q Street, N. W., Washington, D. C.*, and to avoid the use of the words Society or Center in their address.

Business relating to the Society and the BULLETIN should be addressed to 1419 R Street, N. W.

The address of the CRITIC is the same as that of the Library.

The Library will forward communications and remittances addressed to it, but intended for the Society, but will not hold itself responsible for delays or mistakes resulting from neglect to observe the above precautions.

No statements concerning the Library are to be considered as authorized unless appearing on its lists or circulars, in the CRITIC, or over the signature of the Librarian. The Library is in no way responsible for the Society, nor the Society for the Library, financially or otherwise.

We regret that owing to our inability to obtain further copies of *What Esoterism Is, First Principles of Esoterism* and *Noontide Meditations,* which appear on several of our reading schedules and book lists, these books will be supplied in future as loans only—not for sale—as long as our present stock lasts.

The Theosophical Society

The cost of membership in the Theosophical Society is $2.50 for the first year and $2.00 annually thereafter. If the member joins a lodge, he pays in addition whatever the lodge dues may be. If he is a member-at-large there is no further payment than the

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annual dues. All members receive The Theosophic Messenger free. This is the monthly official organ of the American Section and costs $1 a year to non-members. Members-at-large can arrange to have special instruction by personal correspondence through the Correspondence Bureau of the Society. Lodge members usually have lectures, study classes and other activities. The Librarian, O. E. L. will be pleased to place correspondents of the Library desiring further information or membership in touch with the Society or with local lodges in their vicinity.

Jam Every Other Day

Those who are fortunate enough to have read the adventures of Alice will remember the young ladies' school where jam was given every other day. It proved however to be always jam yesterday and jam tomorrow, but never jam today.

In the school which we conduct—and every one is a teacher—we are generally inclined to think of the jam we gave yesterday, and of that which we intend to give tomorrow. We flatter ourselves on what we have done, or delude ourselves with promises of what we will do tomorrow. It happens, however, that our pupils are hungry today, not yesterday nor tomorrow. They need the nourishment *right now.* There are any number of people who are hungry *at this moment* for the spiritual jam which our Library affords, and many of them are so hungry that the promise of giving it tomorrow might as well be delivered through the undertaker.

The O. E. Library Brotherhood Fund looks after satisfying the hunger of those of our correspondents who are in need of sustaining literature at the present moment, and who do not have the means of paying for it. They are hungry now, and they need to be helped now, not tomorrow. The Fund is made up of actual contributions, not of promissory notes payable at the convenience of the maker. It is better to send a few cents now than to send dollars on the morrow which never comes.

And here is another application of the jam parable. You doubtless have books of the kind which we lend, which you have read yesterday and which you are promising yourself to read again tomorrow, but which you have no time for today. With these books it is always jam tomorrow. You really will not get around to them. Why not admit this and instead of sitting on them and keeping others from getting good from them, send them to the *O. E. Library Brotherhood Fund* to be used for those who are hungry for them at this minute? The gratification you will receive from knowing that you are doing some good with them will be always *jam today,* as far as you are concerned. Address all communications to *The Librarian, O. E. L., 1443 Q Street, N. W., Washington, D. C.*

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What Shall I Read?

Instead of guessing at what you might like to read, why don't you send to us for one or more of our Reading Schedules? These are arranged with a definite object in view, and unless you can see further than we do, they will help you much more than aimless reading. Here are some of the most popular schedules.

Occultism for Business Men, Schedule C. About 16 books. It is mainly a practical course, consisting largely of books on personal development, memory and will culture, personal magnetism, etc. Just the course for young men or women who have to fight their way, or for older ones who have not succeeded.

Brief Course in Occultism, Schedule C. About 16 books, and

Brief Course in Theosophy, Schedule C. About 16 books.

These are practically equivalent and are intended for those wishing more than a very superficial knowledge of the subject. The only difference is that the second makes more exclusive use of theosophical writers. Either will help you to better ideals.

Briefer Liberal Course in Occultism. About 30 books, and

Briefer Liberal Course in Theosophy. About 30 books.

These are selected with the view of giving a broad view of the field, without special attention to a scientific basis. Each presents certain special phases of occultism, such as astrology, magic, numbers, in addition to general occultism.

Liberal Course in Occultism for Deeper Students. About 50 books, and

Liberal Course in Theosophy for Deeper Students. About 50 books.

These books are selected with a view of giving a scientific and philosophical basis, and include, besides general occultism, psychology, psychical research, Vedanta, comparative religion, astrology, magic, numbers, kabalah, Christian or Western occultism, etc. Except that in the theosophical courses more exclusive use is made of the theosophical writers, the Liberal Courses are practically equivalent.

There are no requirements other than the regular terms for borrowing the books. No one is required to subscribe for the entire course, but may read as many or as few of the books as he chooses. They are, in fact, merely recommended courses of reading.

To Crawlers:

Come up here, bard, bard;
Come up here, soul, soul;
Come up here, dear little child,
To fly in the clouds and winds with me, and play with the measureless light.

—*Whitman; Song of the Banner at Day-Break.*

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Don't Be Afraid to aim at a dark spot. The bat flitting about our room for the last half-hour has just aimed at the black window and thereby gained his liberty. It is not always that which looks brightest that is what we need.

Great Commotion in the Bone Yard. A corpse—dead two years—was dug up by a Council of its Brother Cadavers and sentenced to a Second Death. Corpses unable to sit up were represented by proxies. We have often heard of corpses being alive—especially in warm weather.

The Occult Review (London, monthly), $1.75 a year; specified or current numbers, 15 cents; sample copies free from the Librarian.

The Theosophic Messenger, monthly, $1 a year; sample copies 10 cents from the Librarian, O. E. L. The official organ of the American Section of the Theosophical Society, and free to members.

The O. E. Library CRITIC, every two weeks, 25 cents a year. The organ of the O. E. Library.

The Path (London, monthly), $1.85 a year; sample copies, 20 cents. To be obtained from the Librarian. One of the best popular theosophical periodicals.

O. E. Library Brotherhood Fund. Received July 10-July 23. Cash from *A. A., A. W. A., R. B. A., W. P. A., R. H. B., F. McC., Mrs. A. D., Mrs. J. E., E. C. G., E. J. G., E. W. A. H., F. A. H., S. K. H., J. J. L., J. J. L., L. F. P., G. P. S., G. S. S., J. T. W., L. W., M. W., M. M. H. W., Anon.,* $23.09. Books from *E. H., J. P., R. E. M., A. P. S., C. S., C. S., G. P. S., H. P. S.,* est. $11.15. Total, $34.24.

Better Than Sending Names of your friends, is to ask for some of our postcards to give them. They will listen to you when they don't know us.

Dear Sir:—Instead of complaining that we will not do what you wish, why don't you comply with the rule of a Library Credit at once, or else give us a good reason for waiving it? In either case we shall get on finely together, but we positively decline to accept either your own estimate of your dignity or the testimonial of your local postmaster, who is no more to us than your town pump.

Books by Mabel Collins

(Mrs. Kenningale Cook)

Light on the Path, with Comments and an Essay on Karma.....leather, .75; cloth.. .40 (.03)

"A treatise written for the personal use of those who are ignorant of the Eastern wisdom, and who desire to enter within its influence. Written down by M. C." The Way to Salvation is concisely taught in two treatises; the one, the *Sermon on the Mount,* the other, this small book, little known outside of occult circles, but which deserves to be as widely studied as the New Testament. The two do not precisely cover each other,

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though their essence is the same and each may be considered as a commentary on, and as filling out the other. It is a book which should be read every day, but which can be fully understood only by those who live its teachings.

Light on the Path, with Introduction by *C. Jinarajadasa* .....paper, .15; leather, .50; cloth.. .25 (.03)
This contains a valuable historical introduction and analysis. The Comments are omitted.

When the Sun Moves Northward..... 1.00 (.05)
This is the latest, and we think the best, of Mabel Collins' own writings. From beginning to end it is filled with concise statements of esoteric principles of the very highest value and practical importance in the life of the disciple. It contains a portrait of the author and a full account of the way in which *Light on the Path* was communicated to her.

The Awakening..... .75 (.06)
Contains a very interesting account of the way in which *Light on the Path* was obtained.

The Blossom and the Fruit..... 1.25 (.11)
The true story of a black magician.

The Builders..... .35 (.02)
A record of human work in the unseen world.

A Cry from Afar..... .35 (.03)
To students of *Light on the Path.*

Fragments of Thought and Life..... .75 (.05)
Seven essays and seven fables in illustration of the essays.

The Idyll of the White Lotus..... 1.00 (.08)
Adventures of a youth among the adepts of ancient Egypt.

Illusions ..... .60 (.05)
A series of brief essays on the inner side of nature, illustrated by records of actual experiences of a psychic character.

Love's Chaplet..... .35 (.03)
A short treatise on the "Inner Life."

One Life, One Law..... .35 (.03)
Against killing animals.

Through the Gates of Gold..... .75 (.06)
The Search for Pleasure; the Mystery of the Threshold; the Meaning of Pain, etc.

The Scroll of the Disembodied Man..... .35 (.03)
Written down by Mabel Collins and Helen Bourchier.

Out of print, but temporarily to be borrowed from the Library

Pleasure and Pain

The Story of the Year

As an introduction to the study of Mabel Collins we recommend

At the Feet of the Master, *Alcyone* (*J. Krishnamurti*) .....paper, .25; leather, .75; cloth.. .40 (.02)
"Written down for young disciples of the Master K. H. for the use of aspirants." An esoteric treatise of almost childlike simplicity and suited to every one.

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You Have Nobody But Yourself to blame if you cut yourself out of the use of the Library by not replying to our letters offering to help you out in the matter. We want to help you, but we will not run after you if you have not the courtesy to reply.
July, 1912

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[List No. 5.] Psychical Research and Spiritualism; Hypnotism and Suggestion; Psychical Fiction

Psychical Research and Spiritualism

For Normal and Abnormal Psychology, see also List 16.

Researches into the Phenomena of Spiritualism, *Sir William Crookes.* Complete original edition.... .....not sold.. ... (.07)

The Night Side of Nature, *Catherine Crowe*..not sold ... (.14)

Mors Janua Vitae? *H. A. Dallas*..... 1.00 (.07)
A discussion of certain communications purporting to come from Frederick W. H. Myers.

Evidence for a Future Life. A translation of *Gabriel Delanne's* "L'Ame est Immortelle" by *H. A. Dallas* ..... 1.75 (.12)
"This work has been accepted by all Spiritualists as an unequalled summary of the most notable phenomena of modern times, chiefly with reference to the 'perisprit' or fluidic body, by which man is brought into direct contact with the unseen universe."

Book of Death and Hindu Spiritism, *W. L. De Laurence* ..... 1.50 (.12)

Here and Hereafter, *Leon Denis*..... 1.25 (.10)
A good exposition of the views of the French school of spiritualists.

The Soul of Things, *Wm. Denton,* 3 vols., $4.50; each. 1.50 (.11)
A classical and convincing work on psychometry—the power of telling the history of objects by touch.

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Denton was a well-known geologist, and the experiments were made mostly on his wife. The best book on this subject.

Future Life in the Light of Ancient Wisdom and Modern Science, *Louis Elbe*..... 1.20 (.12)
An excellent treatise on the views of occultism and their scientific evidences.

The World of Dreams, *Havelock Ellis*..... 2.00 (.12)

On Life After Death, *Gustav T. Fechner*..... .75 (.05)
The views of a German physicist. Speculative and original.

Shadows Cast Before, *Claud Field*..... 1.00 (.09)
A collection of authenticated cases of premonition.

Life Everlasting, *Prof. John Fiske*..... 1.00 (.10)

Mysterious Psychic Forces, *Camille Flammarion*.... 2.50 (.19)
One of the best books on the subject. The author is well-known as an astronomer.

The Unknown, *Camille Flammarion*..... 2.00 (.14)
A good collection of narratives of ghosts, premonitions, etc.

From India to the Planet Mars, *Th. Flournoy*..... 1.50 (.14)
A scientific and critical study of a remarkable case of automatic and trance writing.

Spiritism and Psychology, *Theodore Flournoy*..... 2.00 (.16)
Translated with introduction by Hereward Carrington. Flournoy accepts materialization and levitation, but opposes the spiritistic interpretation. A thoroughly scientific treatise by a renowned psychologist. Regarded as about the best book on the subject written in the last ten years.

A Wanderer in the Spirit Lands, *Franchezzo*..... 1.00 (.11)
A sensational account of heaven and hell, by one who has been there.

Psychic Phenomena, Science and Immortality, *Henry Frank* ..... 2.25 (.14)

The Psychic Riddle, *I. K. Funk*..... 1.00 (.10)
A popular account of psychic phenomena, by the head of the publishing firm of Funk & Wagnalls.

The Widow's Mite, *I. K. Funk*..... 2.00 (.18)
A detailed account of the discovery of a lost coin by mediumistic means.

The Shadow World, *Hamlin Garland*..... 1.35 (.11)
A popular account of psychic phenomena.

Psychism, *Paul Gibier*.....not sold.. ... (.11)

Marvels Beyond Science, *Joseph Grasset*..... 1.75 (.14)

Auras and Colors, *J. C. F. Grumbine*.....paper.. .50 (.03)

Clairaudience, *J. C. F. Grumbine*.....paper.. .50 (.03)

Clairvoyance, *J. C. F. Grumbine*..... 1.50 (.06)

Psychometry, *J. C. F. Grumbine*.....paper.. .50 (.03)

The Spirit World, *J. C. F. Grumbine*.....paper.. .50 (.03)

(This classified list continued in the following CRITIC*)*

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THE O. E. LIBRARY CRITIC

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The Oriental Esoteric Library

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

PSYCHIC HAM AND PSYCHIC SOUSE

Proceedings of the American Society for Psychical Research, edited by *James H. Hyslop*. Vol. vi, May, 1912..... 8.00 (.29)

The International Psychic Gazette, edited by *John Lewis*. Vol. I, No. 1. $1.50 a year; single copies, 15 cents.

The Official Organ of the International Club for Psychical Research.

Ham and souse are both pork, and the two journals above mentioned, while both psychic, are as far apart as souse and ham. We think that the *Proceedings* has risen to the dignity of ham, while we can hardly describe the *Gazette* better than by calling it psychic souse, a dish, by the way, of which we are extremely fond.

In America psychical research means Hyslop, and were all other investigators turned loose in the invisible world, and did Hyslop and his few mediums remain incarnate, science might well be the gainer. We should still have the one great researcher, and the other side would be enriched by a variety of communicators, who might be doing more than they are at present to get us reliable messages from the beyond.

The present volume is a book of 976 pages and has to do largely with the efforts of Dr. Hyslop to get in touch with the late Professor William James, and with the attempts of James to prove his identity. Other persons play a secondary, but still important part. Scientific records are almost always dry reading. The details must be written down for the use of students, but for others they are about as interesting as would be the Nautical Almanac to the intelligent reader of astronomy. This volume is no exception. No one but a professional psychical researcher would attempt to wade through it. Far otherwise is it with the introductory portion of 92 pages, in which Dr. Hyslop has summarized his results and discussed in a most admirable fashion the conclusions which can be drawn from them. No one who wants

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scientific evidence of the existence of disembodied intelligences can afford to miss it.

The world is full of mediums who claim to communicate with the dead. For a dollar or less you may be placed in touch with an astonishing variety of characters, from Shakespeare to your lamented mother-in-law, and may be surprised to find the latter talking common sense or the former indulging in doggerel. The fact that the departed very generally indulge in more or less inane conversation is commonly regarded as evidence that the communications are fraudulent, or that they originate in the sub-consciousness of the usually not over intelligent medium. We are apt to think that communication between the dead and the living, if possible at all, should be a very simple and direct matter. We believe that the dead, freed from the limitations of the body, have not only risen to a sphere of greater intelligence and wider knowledge, but that they should give us direct evidence of this, instead of the jargon to which they usually treat us. We imagine the dead man as either standing beside the medium and whispering into her ear, or as crawling inside her body and taking possession of her speaking or writing apparatus. On this hypothesis the childishness of most mediumistic communications and their hodge-podge character is inexplicable. In reality the matter is much more complicated, so complicated, in fact, that we should feel surprised that we get anything with the least semblance to rationality. This subject is admirably discussed in the present as well as in preceding articles by Dr. Hyslop. We can mention but a few points.

One of the theories made to explain the fragmentary nature of the communications and their frequently erroneous nature as regards facts, was that the spirits had to be in a sort of sleep or trance before they could communicate through a medium. In short, as they were considered as talking in their sleep, their communications would have the usually fragmentary and incoherent character of dreams.

This hypothesis no longer meets with favor, and Dr. Hyslop replaces it with another most interesting and ingenious one. We have often wondered why it is that so many persons who would like to communicate after death with those left behind are totally unable to do so. In reality it would be much more astonishing if they could. Very few of us are sensitive to any but physical impressions; we communicate through our eyes, ears and touch. Now and then one is sensitive to telepathic impressions, but this is rare. The spirit, not being material, has no way of acting on these sense organs and so cannot make his presence known. Whatever influence he may exert must be either after the nature of telepathy, or else he must influence the nervous mechanism directly, in order to communicate his message, thus producing automatic speaking

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or writing. Most of us find it hard enough to influence others to any extent, and we should make a sorry failure if we were placed inside their bodies and tried to work their nervous machinery so as to produce speaking or writing. Just so with spirits; very few have the ability to work the medium, and such as can are called "controls." A spirit wishing to communicate must generally transmit his message to a control and thence to the medium. This gives two chances for error. Very often the communicator cannot even influence the control, except through an intermediary or translator, thus giving three chances for confusion. In fact it seems, if we can judge from the evidence and from what we are told, that a message must often pass through two or three intermediaries before reaching the medium. This is what those on the other side, who have been working out methods in a careful way, have called "working tandem."

There is a further very important point to be considered. That is, that the mind is always engaged on a number of totally different occupations at once. If I am talking to you, I may be hearing at the same time the barking of the dog next door, I may be looking out the window, I may be feeling the pain in my corn and I may have any number of pictures in the background of my consciousness. I am but vaguely conscious of them, but they are there all the same. But you to whom I am talking know nothing of what is going on in my mind but just what I am saying to you. I express the main current of my thought in speech, but all the little side currents do not get a chance to express themselves, they are inhibited, as far as you are concerned. But with discarnate beings it is otherwise. The physical mode of repression is impossible; each mind is more or less transparent and cannot wholly hide what is going on within it. The result is that unless one is able to suppress all these little side issues himself, some of them are sure to leak out and to get mixed in with the main current of the communication. The net result is that when a communication is made by the tandem method, each participator mixes a little of himself with it, and it is only under favorable conditions, or with those who have trained themselves for such work, that a message can be passed on through the medium in a state of purity. Usually the result is more or less mixed and incoherent.

We cannot make this clearer than by the analogy of two men communicating with each other through several interpreters, all of whom are partially deaf, none of whom thoroughly understands the language of the next, and each of whom may be careless enough to give his own coloring. The Spaniard expresses himself in imperfect French to the Frenchman, the latter turns it into poor German for the German, who states it in broken English to the Englishman. It is clear that a conversation carried on under these disadvantages would get badly confused.

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This is but one of the interesting points made by Dr. Hyslop in his elaborate and thoughtful argument. Still, from it all, he is able to sift out enough to prove that the original sources of the messages are what they profess to be and that they contain information which could come from no other source. We are glad to feel that there is good evidence of the continued existence of Professor James, and that his apparent imbecility is not real.

The International Psychic Gazette is the monthly official organ of *The International Club for Psychical Research,* founded about a year ago in London. The Club has for its purpose to afford a meeting place for occultists of every description, with the very laudable object of rubbing them together and applying the law of the survival of the fittest to their ideas. One does not have to be a Podmorean to be a member. Among its members and lecturers we find such well known names as Mrs. Besant, Andrew Lang, A. P. Sinnett, Dr. Julia Seton Sears, Alan Leo, Ralph Shirley, Cheiro, Sepharial. Its lecture program carries the names of occultists and sceptics of all kinds, theosophists and anti-reincarnationists, palmists, cartomantists. In short, anything which represents occultism seems to be welcomed. Whatever value the Club may have in promoting psychical research, it is doing a great service in bringing together these classes and causing them to compare notes.

The *Gazette* consists largely of reports and announcements of the lectures, information about the Club and book reviews. It is a sort of occult newspaper and its object is to gather together the odds and ends of the psychic animal which would otherwise be wasted, and to combine them into that heterogeneous, but extremely delicious and nutritious material, psychic souse. We have but one criticism, and that is that the advertising matter is neither adequately differentiated from the reading matter, nor is it all of a quality which lends credit to a high class publication. There are charlatans and faddists without number who would pay well for advertising space, and we hope they may be rigidly excluded. Further, we have our own opinion of a *"Who's Who in the Psychic World,"* which charges ten shillings sixpence for admission. We do not believe that the eminent researcher whose work we have referred to in this article will appear in it. We believe he has better use for his money.

O. E. Library Brotherhood Fund. Received July 24-August 7. Cash from *A. A., C. B., J. C., J. R. D., T. W. D., J. J. F., J. L. R., Mrs. H. S., H. P. S., R. H. W., J. J. Z.,* $5.02. Books from *E. L. A., M. E. B., O. H., W. H., D. McI., C. M., C. O. P., J. E. R., W. Z., Anon.,* est., $6.22. Total, $11.24.

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Leading Articles in the O. E. Library Critic, Vol. I

(Volume I comprises the numbers August 30, 1911-August 14, 1912)

No. 1. **Prologue. Efficiency as an Ideal.**
The Editor's Bow to the Public. The trend of evolution towards efficiency, and why efficiency is worth while for its own sake.

No. 2. **An Esoteric Correspondence Bureau.**
A plan for bringing isolated students in touch with each other.

No. 3. **Atlantis and Lemuria—Fact or Fable?**
A review of some recent literature.

No. 4. **Vampires and Avatars.**
Reviews, with a good word for the Church of Rome.

No. 5. **How the Universe and Banks are Managed.**
Some books; the latter by writers who know, the former by one who thinks he does.

No. 6. **Mediaeval Monks and Modern Writers.**
Something about the modern newspaper. Why many modern writers should be monks and nuns.

No. 7. **What Must I Do to be Saved?**
A plain statement of the Royal Road to Salvation. Written for everybody.

No. 8. **Boggles and Occult Hooligans. What's in a Name?**
On some true ghost stories and on the science of names and numbers.

No. 9. **Romances on the Roof.**
A cheerful review of Mr. Leadbeater and of one of his books.

No. 10. **A Sane Psychologist.**
A review of Flournoy's *Spiritism and Psychology,* with some remarks on insane psychologists.

No. 11. **Through a Glass, Darkly.**
A plea for the rational study of occultism, in spite of the vagaries of some of its adherents, and a review of some ultra-unscientific occult books.

No. 12. **Men and Supermen.**
A popular exposition of the theosophical conception of Masters, why it is plausible, and how to find a Master.

No. 13. **The Stone which the Builders Rejected.**
With reference to some recent investigations on the constitution of matter, showing that science, like history, repeats itself and that the alchemists were not fools.

No. 14. **Lo Here—or There.**
Why one should not be discouraged from studying occultism because of its many creeds or sects.

No. 15. **Confessing the Sins of Others.**
Why it is better to confess your own sins than to talk about those of your neighbor—and why some people do otherwise.

No. 16. **A Foolish Consistency.**
When it is better to adopt a new policy than to stick to an old one, and what kinds of promises are binding.

No. 17. **Leaky Vessels.**
Why the man who cannot keep a secret is an enemy of society.

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No. 18. **Secrecy—its Use and Abuse.**
Some uses of secrecy, good, bad and pernicious, with special reference to occult teachings. Some dangers of secrecy. Said to be the wickedest thing the CRITIC has published.

No. 19. **Satan—the Counselor.**
Some of the pitfalls which beset the disciple in the nature of misleading advice, and when to suspect the Tempter behind the Counselor. Highly disapproved of in certain quarters.

No. 20. **The Coming Christ.**
A popular exposition of the theosophical view of Christ and of His expected coming.

No. 21. **The Flaming Sword.**
That one should not lament at being ousted from a position of past usefulness, but should regard it as a Karmic order to "move on."

No. 22. **Occultism and Common Sense.**
A plea for the use of common sense in the study of occultism, and its advantages, with some comments on the methods of occult charlatans. Constructive or diabolical, according to your standpoint.

No. 23. **Inheriting the Earth.**
Inheriting the earth after the method of Satan and of Christ, and a reason for thinking that the meek will win out.

No. 24. **Reincarnation and Karma.**
A popular exposition from a common sense standpoint.

No. 25. **Chronic Expectancy.**
Why success and failure are altogether secondary matters, what the great problem of life is, and how peace may be attained.

No. 26. **Psychic Ham and Psychic Souse.**
A review of some recent psychical research publications. Why genuine spirit communications are usually trivial.

Single copies of past or current numbers of the CRITIC may be had for 3 cents; more than five copies, assorted, 1 cent each. The CRITIC is 25 cents a year. Address *The Oriental Esoteric Library, 1443 Q Street, N. W., Washington, D. C.*

Books By C. W. Leadbeater

Mr. Leadbeater is the clearest and most convincing of all theosophical writers. His style is charming, free from technical and foreign terms and admirably adapted to beginners. Being a trained clairvoyant of the highest order his statements will carry conviction to most, while others must admit that his positive assertions about the unseen world—unless one makes the assumption that he is romancing—are worthy of respectful consideration. In this respect no one since Swedenborg is to be compared with him.

The Astral Plane ..... .35 (.03)
Its scenery, inhabitants, etc.

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These volumes comprise short talks at Adyar, and are among the clearest and best of his writings. Vol. I contains much important information on the Masters and the Coming Christ.

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Interpretation of the Apostles', Athanasian and Nicene Creeds in the light of Theosophy. A highly instructive essay for all, orthodox included.

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The best book to begin with, showing the scope and lofty ideals of Theosophy, without burdening the reader with details.

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The Life after Death and How Theosophy Unveils It ..... paper.. .25 (.03)
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Invisible Helpers ..... .50 (.05)
A description of certain "special providences" and their explanation on theosophical grounds, including ways in which one may make himself of use during sleep by activity on the astral plane; with an account of The Path. A very popular book.

Some Glimpses of Occultism ..... 1.50 (.17)
A collection of valuable lectures on various occult topics.

The Perfume of Egypt and Other Weird Stories ..... 1.25 (.08)
A collection of psychic stories based on fact.

Dreams ..... .50 (.05)
A short account of the theosophical theory of dreams.

Adyar Album, *Alcyone* and *Leadbeater* ..... 1.00 (.13)
42 photographs of the Headquarters of the Theosophical Society at Adyar, with descriptive text.

Ready Shortly

The Hidden Side of Things

Man; Whence, How, Whither (with Mrs. Besant)

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Alan Leo: Astrology for All, pt. II, (Casting the Horoscope), 2d. ed., for sale, $2.30; original price $3.50.

Alan Leo: How to Judge a Nativity, pt. II, (The Art of Synthesis), 2d. ed., for sale, $2.30; original price $3.50.

If you cannot Meet the requirement of a Library Credit and are unwilling to ask for concessions, you deserve to be left. We want to help you, but we shall not run after you, if you have not the courtesy to reply.

The Theosophical Society. The CRITIC is crowded this week, but the Librarian always has time to answer your questions about the Society, membership, local lodges, etc. Write if only to gratify your curiosity—*and get curious.*

The Occult Review (London, monthly), $1.75 a year; specified or current numbers, 15 cents; sample copies free from the Librarian.

The Theosophic Messenger, monthly, $1 a year; sample copies, 10 cents, from the Librarian, O. E. L. The official organ of the American Section of the Theosophical Society, and free to members.

The O. E. Library. CRITIC, every two weeks, 25 cents a year. The organ of the O. E. Library.

The Path (London, monthly), $1.85 a year; sample copies, 20 cents. To be obtained from the Librarian. One of the best popular theosophical periodicals.

The Theosophist (Adyar, monthly), $3 a year; single copies, 30 cents. The oldest theosophical periodical; edited by Mrs. Besant.

Don't Forget that contribution or those books you were going to send to the O. E. Library Brotherhood Fund.

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Vol. II Wednesday, August 28, 1912 No. 1

ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

EDUCATION AS SERVICE

Education as Service, *J. Krishnamurti (Alcyone)*....
.....paper, .25; cloth.. .45 (.05)

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

And all that heard him were astonished at his understanding and answers. . . .

And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

—*Luke ii. 46–49.*

We quote this narrative concerning Jesus with the object of pointing to a parallel. A boy of twelve years astonishes the doctors by his understanding and answers. We are not told wherein his answers consisted, but we may well imagine that they did not savor of the learning of the schools and were characterized by their extreme simplicity and by aiming right at the point.

Precocity is not an uncommon phenomenon. We have any number of tales of children who have been musical, linguistic or mathematical prodigies at an age when their companions were still sucking their thumbs. We have known young people who were experts in occultism at an age when most boys would be playing marbles. This may be well and good, but usually it is accompanied with an intolerable degree of conceit. Those who have read Alcyone's first book, *At the Feet of the Master*—and all should read it—can hardly have failed to be struck with the entire absence of the personal element; you have the wisdom of the sage expressed in the language of the child. The writer, then a boy of scarcely more than fourteen years, has laid down for us principles of conduct, which, if universally adopted, would establish the millenium in short order, and he has expressed them in language which cannot be surpassed both for simplicity and directness. True, he does not claim them as his own; he obtained them from

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his Master. But there is nothing of parrotlike repetition, for though he says, Thus says my Master, you feel at once that he is saying it, not *because* his Master says it, but because he knows it to be the truth; you feel that somehow and somewhere he has lived to demonstrate it for himself. And where will you find a child who has such a Master and who is able to present his teachings in this way? Do not even the reverend doctors distort the spirit of their Master Christ?

Here also is clearly a child who feels that he is about his Father's business.

We point to the similarity for this reason. Whether rightly or wrongly, and we do not claim to have a fixed conviction on this point, and after all it makes no difference so far as the value of his teachings is concerned, this boy Krishnamurti, a Hindu youth now about sixteen years old, is looked upon by members of the Theosophical Society of high authority and of deep insight into the hidden side of things, as the one who shall bear the same relation to the Coming Christ as did the man Jesus bear to the Lord Maitreya, the Nirmanakaya commonly known as Christ and of whom we wrote in the CRITIC of May 22d.

It is needless to argue the pros and cons on such a question. Those of us who live long enough will find out if it be true or not, that is, if we have it in us. In any event there can be no question, if one can judge from his writings and other sources of information, that Alcyone is one of the most remarkable persons who has come before the public. If he fulfills the promise of his boyhood, he is destined, to say the very least, to be one of the most forceful teachers of our time. And it is not only for this reason, but because of the true spirit which permeates it, that his little book on the ideal of the teacher will be read.

In *Education as Service* are laid down the fundamental qualifications which the teacher must have, if he would be really successful. In *At the Feet of the Master* the four qualifications which the disciple must possess in order to enter upon the Path are stated to be Discrimination, Desirelessness, Good Conduct and Love, and the greatest of these is Love. And the same are given as the qualifications of the teacher. And this is but natural, for the Path means Service, whether it be as parent, as teacher, as physician, as lawmaker or anything else; all are but special cases of the one thing. No one can be a successful teacher who looks on his profession as primarily a means of getting an income. We are coming to see the value of the maternal spirit as far as the training of the infant is concerned, and we are beginning to despise the woman who adopts matrimony as a means of livelihood, but we are still far from seeing that the selflessness which is the beauty of maternity must be carried forward in the teacher. Teachers

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are trained to cram the three R's into their pupils, but what state examination takes account of the fact that the teacher must be first of all the companion and counselor, and that while the imparting of knowledge is important, much more is the instilling of character, of the ideals of love and service which will make the good husband, the good father and the good citizen? Teachers who read this book will doubtless say that it is all true and that they knew it without telling. But that is not the question; it is not what they know but what they are which counts, and we suggest that they read a little of it every morning before seeing that the rod is in place. Mrs. Do-As-You-Would-Be-Done-By plays a very important part in Alcyone's plan, and she always teaches by example, not by precept.

Some New Theosophical Books

A Text-Book of Theosophy, *C. W. Leadbeater*.....	.75	(.07)
The Perfume of Egypt and Other Weird Stories, *C. W. Leadbeater*.....	1.25	(.08)
The Spiritual Life (Vol. 2 of Essays and Addresses) *Annie Besant*.....	1.00	(.07)
Initiation; The Perfecting of Man, *Annie Besant*.....	1.00	(.06)

It was a fortunate day for the cause of Theosophy when Mr. Leadbeater turned his attention in that direction. For to his power of clairvoyance, in which he is probably unequalled since Swedenborg, he adds the ability to express himself in a style which is unsurpassed not only in clearness but also in simplicity. When he has something to say, he says it in the fewest possible words, and at the same time so distinctly, that if one does not understand, it is because the subject is one which cannot be expressed in language and in three dimensional ideas. To read a book by Leadbeater is always a joy to us, and fully half the pleasure comes from his style. And every new book from his pen presents these characteristics more strongly.

The new *Text-Book of Theosophy* is a book of 220 pages, and for one who wants within this scope an exposition of Theosophy from alpha to omega, there is nothing better. Theosophy is clearly explained, both as a science and as a religion. No one who reads it can fail to see its great importance in both of these respects.

The only adverse comment the Critic would make is not intended to be fault finding, and is one which applies to theosophical studies very generally. Mr. Leadbeater has a profound knowledge of the hidden side of things, and it appears to us that for a text-book it is somewhat overweighted on this side. To us. Theosophy is first and above everything else a system of life. No amount of knowledge of the invisible world will by itself lead

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one a step further on the Path. All the information you may accumulate as to the nature of man's bodies, and the astral and other planes, is going to save you just as much and just as little as so much information about chemistry or geology or mathematics. No one ever rode into heaven on a text-book of science, and no one will ever do it on a text-book of Theosophy, unless he first gets to work on himself. Unless we could convince our readers that Theosophy means being and doing, we would not bestir ourselves one inch in its behalf. You can change your belief as often as you change your coat—it matters nothing—it is what you are which counts. And the motive which leads one to strive to follow the teachings of Christ, under whatever name they may be known, and with whatever creed they may be associated, lies far deeper in the roots of one's nature than any knowledge. The worker in the Salvation Army, the mother singing her child to sleep, or the country doctor riding miles over the country at night in the teeth of the storm, are much farther advanced than he who thinks he is getting true wisdom while heedless of the needs of the world. We are glad to notice an increasing appreciation of this in theosophical circles, thanks largely to the influence of Mrs. Besant, Alcyone and some others, and we hope soon to see the day when instead of three-fourths of the time being devoted to knowing and one-fourth to doing, the latter will be the all absorbing problem. From this standpoint the really ideal text-book of Theosophy has yet to be written, and we hope to see one soon, on the lines of *At the Feet of the Master.*

Mr. Leadbeater is such a master of English that when we passed from philosophy to story telling, we expected to find something really blood curdling. *The Perfume of Egypt* consists of a collection of psychic stories which claim to be true and doubtless are. But we must confess to disappointment. Mr. Leadbeater tells his tales just as they are told in *Invisible Helpers* and in *The Other Side of Death.* They are interesting enough, it is true, but they are not one bit more enchaining than his *Astral Plane* and similar books, but that is perhaps saying enough. The cover of the book is adorned with what appears to be the picture of a vampire hovering over a mummy.

Mrs. Besant is above everything else a teacher, and as a teacher she is at her best on the platform. Most of her later books are collections of addresses. It is too much to expect that in volumes of public lectures there shall not be some repetition, but repetition is necessary; one cannot read these things too often. Her publishers have undertaken to collect in the series of volumes entitled *Lectures and Addresses,* those scattered earlier lectures which have been published in pamphlet form but are no longer accessible, or those which were simply taken down without being printed. The second

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volume of the series, now before us, entitled *The Spiritual Life*, deals with some of the general problems of life from the theosophical standpoint, and as everybody has these problems as part of his curriculum, they are of interest to all. Of the fifteen lectures, some of the titles are Spiritual Life for the Man of the World; Some Difficulties of the Inner Life; The Ceasing of Sorrow; The Use of Evil; The Future that Awaits Us.

Initiation; The Perfecting of Man, consists of six chapters with a well defined plan, having to do with seeking and finding the Master, with the Christ Life and with the Coming of a World Teacher. It is an intensely practical book and one which will also interest those who desire to know the attitude of theosophists on a question which is now attracting so much attention. And while it is a fine example of the more recent tendencies of Theosophy, it should be read by all who suffer under the delusion that Theosophy is either antagonistic to or intended to supplant Christianity. For nowhere can it be better seen that it may be defined, not only as the Ancient Wisdom, but equally, as Christianity Looking Forward.

Those Who Are Interested in the question of the coming of a World Teacher will find it to their advantage to write for information regarding The Order of the Star in the East to *Miss Marjorie Tuttle, 2453 East 72d Street, Chicago,* enclosing 6 cents for literature. It is not a secret order and there are no dues.

IN ORDER TO PROMOTE INTEREST IN THEOSOPHY

and in the Theosophical Society, the Oriental Esoteric Library will mail to any one who is not already a borrower from the Library, *any four* of the following books (among others on its Free Mailing List), on their personal promise to return them postpaid within a month after receipt. There is no charge for the books if returned promptly. A return envelope is furnished. Requests to send these books to others than those signing the request must invariably be accompanied with a personal guarantee to reimburse the Library for losses, costs of recall notices and fines for keeping over time (5 cents a week on each book).

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Alcyone; At the Feet of the Master.

Arnold; The Light of Asia.

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Besant; Death—and After; Karma; Man and His Bodies; Reincarnation; The Seven Principles of Man; In the Outer Court; The Path of Discipleship; The Path to the Masters of Wisdom.

Bhagavad Gita; Besant's and Johnston's translations; Arnold's Song Celestial.

Blavatsky; The Voice of the Silence.

Carus; The Gospel of Buddha.

Collins; Light on the Path.

Doctrine of the Heart.

Judge; The Ocean of Theosophy.

Leadbeater; The Astral Plane; The Devachanic Plane; Clairvoyance; Invisible Helpers; An Outline of Theosophy; A Text-Book of Theosophy.

Mallet; First Steps in Theosophy (with colored plates of the astral body, etc.).

Narada Sutra, an Inquiry into Love (from the Sanskrit).

Rogers; Hints to Young Students of Occultism.

Sinnett; Esoteric Buddhism; Karma, a Novel.

The Librarian will gladly give information about membership in the Theosophical Society, addresses of local lodges, etc.

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The Theosophical Society

The Theosophical Society was founded in 1875. At present it has over twenty thousand members and more than eight hundred lodges and publishes more than fifty periodicals in fourteen languages. The American Section numbers one hundred and thirty lodges and about thirty-six hundred members.

Every one willing to study, to be tolerant, to aim high and work perseveringly is welcomed as a member, and it remains with the member to become a true theosophist.

Membership in the American Section costs $2.50 for the first year and $2 a year thereafter. This includes the *Theosophic Messenger,* the monthly organ of the Section, which costs to non-members $1 a year (after October 1st, $1.50).

Those so located as to be able to join lodges have the advantage of sharing in class work and other activities. Lodge dues are additional and varying. Members-at-large have the privilege of personal instruction by correspondence without additional cost.

Those who desire to interest their friends in Theosophy can obtain without cost for distribution, lists of theosophical books loaned free to inquirers, request and information postcards, etc., by writing to *The Librarian, O. E. L.*

Further information about the society, the addresses of local

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lodges and officers, membership application blanks and sample copies of *The Theosophic Messenger* (10 cents) can be obtained from *The Librarian, O. E. L.*

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If you have found the Library of use to you, whether in its theosophical or numerous other directions, why not drop a line to the Librarian for a few of our postcards to give to your friends? There is something in the Library for nearly everybody, from occultism to money making. A card enclosed in your mail will cost you nothing and may help the recipient to get what he needs. The Library is working hard to help you. Why not go to this small trouble to help it? Don't throw away the cards you get. Pass them on.

A Game of Poker

The game of poker is usually played with cards, but not always. It is as often played with books. Those who buy books often poke them away in closets or on shelves after reading them, where their only use is to collect dust and diminish the air space in the apartment.

Others poke them at their friends, who do not want to read them and who are compelled to thank you when they would rather throw them at your head for taking their time and impressing them into your service as trash collector.

If you have any books that you feel inclined to poke away. the best game you can play with them is to poke them at us. Any books you have, which are among those which we loan, may be poked at the *O. E. Library Brotherhood Fund. The Brotherhood Fund* pays the cost of sending books to that large class of our correspondents who need good books badly, but who cannot afford to rent or buy them. These are of all kinds, the sick, persons out of work, prisoners in the penitentiaries. The books are either used directly or sold for the benefit of the *Fund,* but in either case their value goes to this object only.

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It goes without saying that we shall be glad to receive cash contributions large or small, for the *Brotherhood Fund.* Some of our friends have contributed, the rest are going to "sometime," when they have first satisfied their own needs and desires.

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Some Good People Are Glad to have their brother saved, provided they can be the agents and claim salvage from the Almighty. The test of true brotherhood is not to insist on playing the role of St. Peter yourself, but rather to rejoice that someone else can handle the keys of heaven now and then.

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Alan Leo: Astrology for All, pt. II, (Casting the Horoscope), 2d. ed., for sale, $2.30; original price $3.50.

Alan Leo: How to Judge a Nativity, pt. II, (The Art of Synthesis), 2d. ed., for sale, $2.30; original price $3.50.

O. E. Library Brotherhood Fund. Received August 8—August 21. Cash from *F. A., H. W. A., D. C. B., A. G. E., C. G. G., W. G. G., Mrs. N. K., G. V. L., R. L., Mrs. J. A. M., Mrs. M. M., A. V. P., J. H. P., H. R., R. P. R., F. W. S., H. L. S., J. H. S., M. A. S., Mrs. W. S., Mrs. E. T., Dr. J. V., Anon.*, $12.49. Books from *Mrs. B. B., Mrs. E. B. R., E. S., Mrs. A. M. V., Dr. G. W., M. H. W.*, est., $5.29. Total, $17.78.

The Occult Review (London, monthly), $1.75 a year: specified or current numbers, 15 cents; sample copies free from the Librarian.

The Theosophic Messenger, monthly, $1 a year; sample copies, 10 cents, (after October 1st, $1.50, sample copies, 15 cents), from the Librarian, O. E. L. The official organ of the American Section of the Theosophical Society, and free to members.

The O. E. Library CRITIC, every two weeks, 25 cents a year. The organ of the O. E. Library.

The Path (London, monthly), $1.85 a year; sample copies, 20 cents. To be obtained from the Librarian. One of the best popular theosophical periodicals.

The Theosophist (Adyar, monthly), $3 a year; single copies, 30 cents. The oldest theosophical periodical; edited by Mrs. Besant.

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Books By Mrs. Besant

Mrs. Annie Besant, President of the Theosophical Society, is one of the strongest and most eloquent women before the public. No cause ever had a more tireless worker. She is a highly trained clairvoyant, but it is in her practical and ethical writings that her profound spiritual insight is most apparent, and in these she is unequalled. No one can claim a liberal religious education who has not read some of her ethical books.

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For Normal and Abnormal Psychology, see also List 16.

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

THE PROGRESSIVE PARTY

For God has a plan, and that plan is evolution. When once a man has seen that and really knows it, he cannot help working for it and making himself one with it, because it is so glorious, so beautiful.

—Alcyone; At the Feet of the Master

We stand at Armageddon, and we battle for the Lord.

—Theodore Roosevelt

Evolution begins with competition and the survival of the fittest, but it tends to co-operation. It begins with each against each, but it tends to brotherhood. It begins with the sense of separateness, but it tends to union.

This is not a political article. The Progressive Party, in the sense we have in mind, is broader than any political party, though a political party may belong to it. The Progressive Party is that party which is working for the plan of evolution and making itself one with it, whether consciously, or in obedience to a blind impulse to obey it. It was not founded by Roosevelt; it was not even founded by Christ, though the Christian spirit pervades it, because Christ was the Great Progressive and some of His spirit must exist in any party worthy of the name. Therefore the party bearing that name is but following its true instinct in singing hymns instead of national songs.

He was the first Progressive who first recognized that there are two paths, one leading to the growth of self at the expense of others, the other leading to growth of the individual through co-operation with others—the path of service. We may even trace the origin of the Progressive Party still further back, for the first animal which began to care for its young, instead of casting it adrift at birth to shift for itself, to eat or be eaten, was a Progressive. With it began the idea of service, feebly expressed no doubt, but still involving an element of will, as distinguished from that form of physiological service which every female shows in the prenatal protection of the embryo.

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We have all gone far beyond that point now, for every one now believes in the virtues of parenthood and in the life of the family, and some practise them. But this is but a short step. Nearly all men are mixtures of the selfish and the unselfish. The most ardent advocate of the doctrine of every man for himself and the devil take the hindmost—and most men are still that—may be a model of self-sacrifice in his family or in his relations with his personal friends. He has begun to develop the altruistic sense. This progress towards altruism shows many strange freaks. Recently a bank clerk was found systematically to have robbed his institution in order to give the money to charity. It would not be well to inquire too closely whence comes all the money used for philanthropic purposes and whether the donors are not robbing Peter to pay Paul, or grinding down their employees or crushing their competitors in order to aid others in trouble. These people are doubtless progressives in the making. But the real line between progressives and their opponents is that at which one consciously places himself without reserve on the side of brotherhood and service, and therefore of evolution, and this quite apart from whether he knows anything about evolution or not.

Many of the great political questions are questions of judgment and expediency; it is possible to take either side and yet be equally altruistic. Platforms are made today and proved untenable tomorrow; that is altogether a secondary matter. A progressive political party is not progressive because of its platform, but it is progressive because it is controlled by altruistic motives; because it is working in the direction in which evolution is tending.

The Party of Progress has been coming to the front more and more in recent years, and has manifested itself along various independent lines of action. Few of these have forced themselves into politics to any marked extent. Those who work for the extermination of disease, for housing and prison reform, for the better care of the young, for cleanliness in private and public life, for better education, for the advancement of science, for universal peace, for the care of homeless cats and old horses, all these and many others have been rapidly on the increase in recent times, but each has had his hobby and has usually been blind to the hobbies of the others.

The spirit of reform has now penetrated so far as to be no longer a collection of separate issues; it has come to the point of ranging on one side those who are for evolution and on the other those who are against it. There is an awakening of a general consciousness that the great issue is the issue of brotherhood against self. The battle of Armageddon must be fought between those who stand for evolution and those who adhere to the good old plan that he may take who has the power, and he may keep who can. This, we take it, is the significance of the present Pro-

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gressive Party. It is the party of evolution; it heralds the birth of a new era of brotherhood. Doubtless its aims are not wholly ideal, and doubtless it will fall behind in time, but the real Progressive Party will always exist and will have as its nucleus those to whom self is nothing and brotherhood and service are all.

Many people believe that Christianity is a failure. The Church has been laboring for centuries and with but small result. Why? Largely because while pretending to teach Christ it has not appealed to the Christ Within. It has really taught each man to think that the main thing is to save himself. *Himself!* That is the root of the trouble. There is no brotherhood and no altruism in saving oneself. To get to heaven by hook or crook is entirely in line with robbing your neighbor to add to your terrestrial happiness. You cannot severely blame the man who continually has his own salvation dinged into his ears by the Church, if he decides to discount a few of the Lord's notes and take a little of his happiness now at the expense of future interest. Jonathan Edwards used to teach that the joy of heaven consisted in looking over the parapets and witnessing the tortures of the damned in hell. Jonathan was precisely the preacher for those who witnessed the gladiatorial combats, who now visit bull fights, who delight in shooting harmless animals, or in feeling that they are better dressed or housed than their neighbors, or that they ride in an auto while the other man goes in a trolley.

From whence comes this idea of caring as much for your neighbor as for yourself, an idea so opposed to the course of evolution in the past? It is not new, to be sure. Christ taught it and others before Him, and received scant attention. Even today the average man is only seeking what he can get for himself. It is an interesting philosophical question. Evolutionary science has an ingenious way of explaining many altruistic tendencies. Heredity and the survival of the fittest explain the origin of the maternal instinct and of the family. The growth of the State as we have it today, with its nicely balanced opposing forces and interests is not difficult to account for. But how can you account for this curious interest in the welfare of another in no way connected with you, and when neither law nor force of custom demands it? Is it simply that Nature has forgotten itself and allowed an instinct which it has produced for the benefit of progeny to run wild and drive the individual to acts of self-sacrifice which have no relation to his offspring? Nature, considered as a machine, would quickly root out such apparent folly as altruism the moment it gets beyond the point of fulfilling its original object of perpetuating the race. We can see no other explanation than that of Henri Bergson, as set forth in his *Creative Evolution,* that evolution is not just the product of matter acted on by forces, but a tendency originating

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from behind. But here you have not only a tendency; you have what may literally be called an *awakening*. We can see no other explanation of this urging to altruism than that it is really the awakening of something already there, that, as Theosophy teaches, man is really divine in his nature and origin. He has been asleep, dreaming that he is a selfish being, and is just waking up to the consciousness that he is not. Something is calling to him and he responds because, being divine by nature, he knows that the divine law is the Law of Love. It is the Christ Within.

He then is a Progressive in whom this latent nature has waked up, whether he knows why or not. There are many causes. He may wake just because for him the morning has come. It may be a religious revival, a love affair, suffering—many things. And one of the important ones is Theosophy, because it gives him a reason for waking.

What is the role of Theosophy in the awakening? It is told of a certain great Frenchman that he caused his valet to rouse him each morning with the words: "Get up, get up; you have great deeds to perform." We take it that the function of Theosophy is to awaken the sleeping soul to its duties; to arouse it to the fact which it knows already, being divine, that life means service, not lying in bed or amusing itself. It points out the reason for getting up, but it does not set the man on his feet, dress him or put him to work. To have any value whatever to its believer, other than as a source of entertainment, he must really listen and get to work, not lie thinking about it; else it were better to turn over and sleep again.

Those who believe in Theosophy may belong to two classes—progressive theosophists, and rooters. The rooters sit and look on at the way in which the game of evolution is being played, and frequently applaud loudly. They can often tell you more about it than the players themselves. They know all about the planes of nature and other fine points, such as how many spirillae the atoms contain, how many varieties of Karma there are (which they tell you is pronounced *Kurma*), and they are deeply learned in theosophical anatomy and physiology. But after all, they are just rooters, sitting on the benches, making a noise and more often than not disturbing the players. They are much like other people, good, bad and indifferent, and much more solicitous about showing that they know *how* the game is played than about giving a personal demonstration.

The true theosophists, the Progressives, on the contrary, are those who are really awake. They are on the field, not to talk about what they know, and not to know that which is not needful at the time, but to work. To them, to know the game means to play it. To see that evolution means love and brotherhood and

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service means to them to put them into practice. What Alcyone says is literally true: "When once a man has seen that and really knows it, he cannot help working for it and making himself one with it." And the inference is that those who are just rooters do *not* really know it. They are not awake, but are just dreaming that they are. If they were really awake, they could not possibly help plunging into the fight at all hazards.

And if any of our readers feel hurt at our comparison, we suggest that they stop for a moment and consider whether they are deluding themselves into the belief that they belong to the Progressive Party just because they happen to know what Progress means, and whether they are deceiving themselves into thinking that they are serving the great plan of evolution when they are really only tickling their brains with occult knowledge.

A Warning to the Unwary

Not long ago we warned our readers against statements about the Oriental Esoteric Library which were unauthorized by the Librarian. Recently a circular letter has come into our hands regarding it, the statements in which are not only wholly false from beginning to end, but in which even the letter head and official designation of the writer are used without warrant.

Any one whose wish to know the truth in this matter is equal to his desire to be separated from his dollars can get the necessary information from the Librarian, or from certain unprejudiced outside persons who know the facts and to whom his inquiry will be referred.

A Letter to the Editor

So many friendly letters have reached me in response to a nention of the Order of the Star in the East which the July 31st ssue of the CRITIC so kindly made, that I would gladly tell its eaders more about the work of our Order.

A little over a year ago a few students in India, having for nany reasons become convinced that the time for the coming mongst us of a World Teacher is near at hand, gathered together with a desire to make some sort of preparation for Him. Those few students little know what a far reaching mission they were starting until they suddenly began to realize that many others in the world were ready to join in the same effort. Then, with ne strong encouragement of Mrs. Annie Besant, President of the Theosophical Society, who is an ardent proclaimer of the near dvent of the Christ, the Order began to grow rapidly. Everyhere it seemed to find eager welcome for its message of joy and ope; everywhere it penetrated it seemed to meet with surprising esponse, so much so that it seems to us today that surely His

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blessing rests upon our earnest endeavor to prepare for Him; it seems to us that our organization has been accepted by Him, and we hope that it may draw together thousands of people in His service. Our Declaration of Principles was made broad and free in this hope, so that all people in any part of the world whatsoever, who hold the one belief in His near coming, may sweep away all minor differences of opinion and unite in that world-wide conviction, may prepare their hearts to be worthy of recognizing Him in whatever guise He may choose to come.

There are no rules nor dues for joining the organization, as expenses are met by voluntary donations. It is hoped that all members who join will buy the small silver star badge of the Order, which costs 50 cents, and that they will wear it prominently to proclaim their message. All that is necessary to join is to write to the Organizing Secretary, Miss Helen Jasper Swain, 7332 Coles Avenue, Chicago, expressing acceptance of the Declaration of Principles and enclosing a few cents to cover the expense of returning the certificate of membership and printed cards.

I desire to express my thanks to the CRITIC and to its readers for their courteous response to our sincere belief.

Marjorie Tuttle,
National Representative of the Order in U. S. A.

The Coming of a World Teacher

For those who are interested in the Christ Life, the Coming of a World Teacher, and the Order of the Star in the East, the following books are of especial importance:

At the Feet of the Master, *Alcyone (J. Krishnamurti)* .....paper, .25; leather, .75; cloth.. .40 (.02)
The most important religious classic of recent years.

Education as Service, *Alcyone (J. Krishnamurti)*.... .....paper, .25; cloth.. .45 (.05)
The principles of *At the Feet of the Master* applied to the life and work of the teacher. Important to all engaged in education.

The Changing World, *Annie Besant*..... 1.00 (.09)
Lectures on the Coming Race, the Coming Christ, etc.

The Immediate Future, *Annie Besant*..... 1.00 (.08)
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Initiation; The Perfecting of Man, *Annie Besant*..... 1.00 (.06)
A splendid example of the recent tendencies of Theosophy. Seeking and Finding the Master; The Christ Life; The Coming of a World Teacher.

Esoteric Christianity, *Annie Besant*..... 1.50 (.15)
The theosophical view of Christ and Christianity.

The Inner Life, vol. 1, *C. W. Leadbeater*..... 1.50 (.09)
Much important information on the Masters and on the Coming Christ.

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The Truth About Christ, 2d ed., *Dr. F. Milton Willis*
..... sold only.. .10 ...
The whole subject in a nutshell. $1.00 a dozen.

Any one interested in this subject can borrow without charge (if not already on its loaning list) a cloth bound copy of *At the Feet of the Master* by just dropping a postcard to *The Oriental Esoteric Library, 1207 Q Street, N. W., Washington, D. C.*, asking for it and promising to return it postpaid within a month after receipt. The return postage is 2 cents and a return envelope is supplied. Or it may be kept upon sending the price.

The other books can be rented from the O. E. Library by mail at 5 cents a week each (not less than two weeks), cost of transportation and complying with the usual Library rules. They can also be bought outright. Figures in ( ) show postage one way and refer only to borrowing.

For information about The Order of the Star in the East, address *Miss Marjorie Tuttle, Krotona, Hollywood, Los Angeles, California,* with 6 cents in stamps.

To Those Interested in Theosophy

In the CRITIC of August 28th you will find a short list of books on Theosophy which are especially intended to interest inquirers. This is almost identical with the list recommended by the Theosophical Society.

Any four of these books will be loaned free for a month to those asking for them, provided they have not borrowed books from the Library before.

If you have found Theosophy helpful and inspiring to yourself, you should feel it not only a duty but a pleasure to bring it to the attention of those of your friends whom you consider ripe for it, especially those who are casting about for a solution of life's meaning and a support under its difficulties.

In order to aid you in doing this, you cannot do better than to have these books placed in their hands. You can do this without cost or other responsibility to yourself by handing or mailing them, with your recommendation, if you wish, this little list of books, with a request post card, on which either they or you can write the names of any four of the books. On their signing and mailing the card to the Library the books will be sent to them at once—free for one month.

Drop us a post card, stating how many of these cards and lists you would like to have, and they will be sent to you free of all cost. There is no more effective way of interesting others than this, as we have found by our experience of several years.

As the Library lends books on a variety of subjects, you can

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bring others in touch with it who might not take up with Theosophy at once. We shall then use our efforts to bring about this result, without forcing it upon them. We provide special information request cards which can be used for such people.

The Right Way to Study Occultism

Those who are interested in Occultism cannot do better than to affiliate themselves with the Theosophical Society. It is a world-wide organization, the American Section alone having 130 lodges. Those so located as to be unable to join a lodge will be provided with correspondents and receive special instruction. Membership, which includes the monthly *Theosophic Messenger,* costs $2 a year (50 cents additional the first year).

Full information, addresses of local lodges, application blanks, sample copies of the *Theosophic Messenger* (10 cents), etc., may be obtained from *The Librarian, O. E. Library, 1443 Q Street, N. W., Washington, D. C.* (after Oct. 1st., 1207 Q Street, N. W.).

All Communications for the Library Must Be addressed to the Oriental Esoteric Library, 1443 Q Street, N. W., Washington, D. C.

O. E. Library Brotherhood Fund. Received August 22—August 31. Cash from *A. A., C. F., C. H. K., J. J. L., L. L. L., M. A. M., A. S., M. F. S., E. W., Anon.,* $13.13. Books from *R. L., N. B. R., H. W. S.,* est., $1.10. Total, $14.23.

The Theosophic Messenger, the monthly official publication of the American Section of the Theosophical Society, is supplied free to members. After October 1st, the price to non-members will be raised from $1 to $1.50 a year, and single copies from 10 cents to 15 cents. Better join and get it free.

The O. E. Library CRITIC, every two weeks, 25 cents a year.

The Truth About Christ, by Dr. F. Milton Willis, 10 cents.

RECENT ADDITIONS

History and Government

Spain in America, *E. G. Bourne*	2.00	(.18)
Student's History of the United States, *Edward Channing*	1.40	(.13)
Reconstruction, Political and Economic, 1865-1877, *W. A. Dunning*	2.00	(.18)
Civil Government in the United States, *John Fiske*	1.00	(.12)
Critical Period of American History, *John Fiske*	2.00	(.18)
The American Government, *Frederic J. Haskin*	1.00	(.10)
Documentary Source Book of American History, 1606-1898; ed. with notes, *William McDonald*	1.75	(.16)

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THE O. E. LIBRARY CRITIC

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

BY

The Oriental Esoteric Library

Vol. II | Wednesday, September 25, 1912 | No. 3

ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

HISTORY OF THE ORIENTAL ESOTERIC LIBRARY.

As we have received many inquiries of late as to the origin and history of The Oriental Esoteric Library, the following facts —as distinguished from fables—may be of interest to our many thousands of patrons.

Sometime during the year 1905, the present Librarian, who was a member of the Theosophical Society, and was at the same time interested in the work of a small local organization, the Oriental Esoteric Head Center of Washington, having been impressed with the work which the library of the local theosophical lodge was doing, placed his small collection of theosophical books at the service of the people of Washington. To this were added about half a dozen volumes loaned or donated by those who were interested. The total collection did not fill an ordinary book shelf. A small charge was made for the use of the books, the money so collected being used for further purchases. The income so derived, however, was too small to lead to rapid growth, so the Librarian continued to add such books as he purchased for his own use, or such as he bought because he wanted to get people to read them. He also undertook to supply such books as the patrons of the Library desired to purchase, thus renumerating himself in part for his expenditures. With the exception of the half-dozen volumes contributed at the start, the contributions in books or cash were practically *nil.*

The Library was kept in the home of the Librarian, 1443 Q Street, N. W., a house which he had furnished and on which he paid the rent, including that of the room used for the Center lecture room, which was, in fact, his parlor. This close association with the Center, combined with the fact that being otherwise engaged, he did not desire to have his name publicly associated with it, led him to adopt, with permission, the name of the Center on the few circulars which he issued. In reality, however, the Center had no direct interest in or control over the Library and contributed nothing to its support, it being financed entirely by the Libra-

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rian, who was accountable only to himself, and whose absolute ownership was never called in question.

During 1907, in the course of a conversation with the late Mrs. MacDonald, Secretary of the Washington Lodge of the Theosophical Society, it occurred to the Librarian that the lecture-loaning plan of the Theosophical Society might well be extended to lending larger books by mail. It was obvious that he could not make much demand on those whom he desired to interest in occult teachings, so he resolved to lend the books free of all charge, except return postage, he himself supplying the books and paying postage one way. He prepared a list of theosophical, vedanta and new thought books and pamphlets, and advertised his "free lending library" in various periodicals, sometimes using the name of the Center, but also advertising widely as the *Library of Occultism.*

The use of the name of the Center in this connection served two purposes; it served to conceal the name of the personality back of the Library, for prudential reasons, as the Librarian, being widely known among scientific men, did not wish to be regarded as "off color," and at the same time it served to give the Center a more than mere local reputation, a result which was promoted by the Librarian, who paid for and mailed at his own expense a sufficient number of the weekly announcement of the Center to supply the addresses which he had secured through advertising.

The first books were loaned by mail in December, 1907, sixteen in all. The Library records filled one end of a cigar box, and the Librarian was his own secretary, typist and shipping clerk. The demands grew rapidly, books were sold and rented by mail as well as loaned free, and clerk after clerk had to be added. In fact, it grew to such proportions that the Librarian was forced, through sheer inability to handle the work otherwise, to give up an important scientific position under the Government and to devote himself exclusively to the work of the Library. The cost of the clerical force was met entirely by the Librarian, the Center never contributing anything. The few donations which were received, and they were few indeed, came entirely from the outside persons whom the Librarian had secured by advertising.

With the closing of The Oriental Esoteric Head Center of Washington in 1910, by Superior Orders, and the incorporation by some of its members of The Oriental Esoteric Society of the U. S. A., the name Center being no longer available, the Librarian adopted the name Oriental Esoteric Library. He would have taken the name of the Society, had it not been that the latter, fearing that identity of name might lead to its being held responsible for the debts of the Library, objected. At this time the Library was bringing in nearly all the new members, and in order to keep

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it associated in the public mind with the new Society, the Librarian added to his announcements the words "Affiliated with the Oriental Esoteric Society of the U. S. A." In neither case, however, was it in any way under the control, direction or ownership of any one but the Librarian, who took all the risks, paid all the bills, and theoretically pocketed the profits, which, however, failed to materialize.

During the present year, because of differences of opinion which do not concern us here, the Society declined to allow the further use of the term "affiliated" and prohibited the Library from using the name of the Society in its announcements or other literature, thus proving, which is otherwise evident from the above sketch, that the former relation was one of friendship only. This removal has been done as effectually as possible. Should any of the patrons of the Library happen to have or to receive literature containing mention of the Society, they are earnestly requested to skip those paragraphs.

It may be explained for the benefit of those to whom the distinction between the words Center and Society is not clear, that the Center referred to in the older literature and advertisements of the Library is not identical with the later independent incorporated body known as The Oriental Esoteric Center of the United States of America, but the original Oriental Esoteric Head Center of Washington, D C. The latter was closed in 1910, as indicated above, and is now inactive, having neither president nor council, and being under the direction of a single officer or Representative Delegate, appointed by the General Inspector of the Order of which it forms a part, and who is a member neither of the incorporated Oriental Esoteric Center, nor of the Oriental Esoteric Society. The two Centers have absolutely no connection.

These various storms in the esoteric atmosphere, however, have in no wise affected the work of the Oriental Esoteric Library, which is, as always, pursuing its independent course, and which, having been forced to turn its back on its former associates and to refrain from giving them publicity, is serving the cause which it represents in other fields.

The Library at present employs twenty-one clerks in various capacities, and besides selling books, is lending about four thousand a month, nearly one-third of which are loaned free, to say nothing of those which go to many who are assisted by its Brotherhood Fund. The entire responsibility, financial and otherwise, rests with the Librarian, who is the sole owner.

Since writing the above, our attention has been called to an article in the Bulletin of the O. E. C. for September 6th. What we have said in the foregoing is a complete refutation of the statements therein contained, and no further comment is called for.

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If, after reading our statement of the facts, further information is desired, it may be obtained from the Librarian, or from outside persons who know the facts and to whom inquiries will be referred.

1207 Q STREET, N. W.

During this month the Oriental Esoteric Library removed to its new and more commodious quarters at 1207 Q Street, N. W. All books and communications should hereafter be sent to this address. The old Library building, 1443 Q Street, which was also for many years the home of the Librarian, having been sold, a welcome occasion was given to secure a house better adapted to our special needs. In this we have been remarkably fortunate.

At the same time, we repeat the request to make all checks and money orders payable to *The Oriental Esoteric Library,* or to *The Librarian, O. E. L.* The names *Center,* or *Society,* must not be used in remitting to, or addressing the Library, and all checks or orders so drawn will be returned for correction.

Relation of the Karma and Reincarnation League to the Theosophical Society

The organization known as the Karma and Reincarnation League was formed by a large number of members of the Theosophical Society during post-convention activities of 1910. While working under the auspices of the Society, it is in a sense independent of it, and membership in the League does not require membership in the Society.

In a post-convention meeting, September, 1911, the General Secretary of the American Section, T.S., spoke in part as follows:

"The League was started with the purpose of forming an organization that should be almost unique, having no dues, no obligations, no requirements whatever; an enrollment of persons interested in a common work and subject. We trusted by making the entrance so easy that we would be able to get all kinds of people to join us in this work and that the enthusiasm of effort to good purpose would carry everyone along to do more or less for the work, and we hoped that those who would do but little would have happiness and joy in adding their mite, while those who could do a great deal would help to carry on those not so fortunate as to have that power.

The object of this League is so very simple and its purpose so great that we ought to join it. It is almost as if it were independent of the theosophic movement; it is extremely definite and very, very simple, so that there should be no difficulty in under-

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standing it. Just get the people to understand what those things are, and when they inquire about Theosophy that is so much added. We have millions of people to work upon, only a few thousands of which know about Karma and Reincarnation, so there is an immense field; there is no reason at all why in ten years we should not do a great deal."

Those wishing to make inquiries about Karma and Reincarnation may write to the Secretary of the League, Dr. C. Shuddemagen, 7228 Coles Avenue, Chicago, to whom application for membership should be sent.

Course of Reading in Occultism for Business Men

This is our *Schedule C of Occultism for Business Men.* It is essentially practical, being selected with the view of aiding personal development, while the theoretical element is reduced to a minimum. The books may be rented from the Library on the usual terms. The price and postage on each book are given. The postage is to be disregarded if books are bought. Reading the entire course is not obligatory.

Make your requests on our Standing Request blanks, or check the books you wish on this sheet, stating the number to be sent at one time and how often, and enclose it to *The Librarian, O. E. L., 1207 Q Street, N. W., Washington, D. C.,* with your name and address and the usual credit of two dollars, if you have not such a credit already.

Group 1. Introductory. *Rogers;* Hints to Young Students of Occultism ($0.50–.04). *Atkinson;* Thought Force in Business and Everyday Life ($1.00–.07). *Vivekananda;* Karma Yoga ($1.00–.07). *Atkinson;* Reincarnation and the Law of Karma ($1.00–.09).

Group 2. *Coates;* Self-Reliance, Studies in Personal Magnetism, etc. ($1.75–.10). *Payot;* Education of the Will ($1.50–.12). *Haddock;* Business Power ($3.25–.19).

Group 3. *Ramacharaka;* Advanced Course in Yogi Philosophy ($1.00–.10). *Alcyone;* At the Feet of the Master ($0.40–02). *Ramacharaka;* Raja Yoga ($1.00–.10). *Buck;* Mystic Masonry ($1.50–.11).

Group 4. *Ramacharaka;* Hatha Yoga ($1.00–.10). *Lorand;* Old Age Deferred ($2.50–.18).

Group 5. *Miles;* Power of Concentration ($1.25–.08). *Crane;* Right and Wrong Way of Thinking ($1.40–.12). *Atkinson;* Memory, How to Train, Develop and Use It ($1.00–.10). *Besant;* Thought Power, its Control and Culture ($0.75–.07).

Group 6. *Elbe;* Future Life in the Light of Ancient Wisdom and Modern Science ($1.20–.12). *Hudson;* Law of Psychic

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Phenomena ($1.50–.12). *Lombroso;* After Death—What? ($2.50–.17).

Group 7. *Wells;* New Physiognomy ($3.00–.20). *Rice;* Practical Graphology (determining character from handwriting, $1.50–.12).

Group 8. *Besant;* In the Outer Court ($0.75—.06). *Ramacharaka;* Mystic Christianity ($1.00–10). *Schure;* Krishna and Orpheus ($0.75–.06.) *Collins;* Light on the Path ($0.40–.03).

Group 9. *Scott;* Influencing Men in Business ($1.00–.10). *Emerson;* Efficiency as a Basis for Operation and Wages ($2.00–.10). *Calkins* and *Holden;* Modern Advertising ($1.50–.15).

In conjunction with this course, membership in the Theosophical Society ($2 a year, 50 cents additional the first year) would be helpful and suggestive. Full information from *The Librarian, O. E. L.*

It is Not Good for Man to Be Alone

Many of our correspondents interested in occult studies, who live in towns where there are theosophical lodges established, have no idea that there is any one in their vicinity having similar tastes. The theosophical lodges usually welcome inquirers and if such correspondents will communicate with us we shall be pleased to put them in touch with the lodges, and with others who may be able to secure them helpful and congenial associations in this respect.

Even where there is no lodge accessible, we can secure them correspondents in the Theosophical Society.

To Secretaries of Theosophical Lodges

The O. E. Library has correspondents in every town in which there is a lodge of the Theosophical Society; often it has many.

If Secretaries of lodges will communicate with us and designate the names and addresses of such lodge members as make it their business to meet inquirers, we shall make it a point to try to get such of our correspondents as are showing an interest in Theosophy in touch with them. Telephone number should also be given when possible. It frequently happens that these students have no idea that there are others in the same place who have similar interests. It is much more effective to bring them into relation with individual workers than merely to give them the lodge address.

The Librarian hopes that Lodge Secretaries or other officers who read this notice will accept this offer in the spirit in which it is intended and will communicate with him at once.

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The Theosophical Society

Theosophy is the body of truths which form the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the science of the spirit, teaching man to know the spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eye of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavor to live them. Every one willing to study, to be tolerant, to aim high and work perseveringly is welcomed as a member, and it rests with the member to become a true Theosophist.

The Theosophical Society was founded in 1875. At present it has over twenty thousand members and more than eight hundred lodges and publishes more than fifty periodicals in fourteen languages. The American Section numbers one hundred and thirty lodges and about thirty-six hundred members.

Every one willing to study, to be tolerant, to aim high and work perseveringly is welcomed as a member, and it remains with the member to become a true theosophist.

Membership in the American Section costs $2.50 for the first year and $2 a year thereafter. This includes the *Theosophic Messenger,* the monthly organ of the Section, which costs to non-members $1.50 a year.

Those so located as to be able to join lodges have the advantage of sharing in class work and other activities. Lodge dues are additional and varying. Members-at-large have the privilege of personal instruction by correspondence without additional cost.

Those who desire to interest their friends in Theosophy can obtain without cost for distribution, lists of theosophical books loaned free to inquirers, request and information postcards, etc., by writing to *The Librarian, O. E. L.*

Further information about the society, the addresses of local lodges and officers, membership application blanks and sample copies of *The Theosophic Messenger* (15 cents) can be obtained from *The Librarian, O. E. L., 1207 Q Street, N. W., Washington, D. C.*

The New God

The rite of sacrifice to the gods is popularly supposed to have gone out of fashion in these days. Some of us think that we be-

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lieve in but One God who has no need of our sacrifices, others think that they believe in no god at all. And yet all are wrong. A custom so ancient and so deeply rooted in human nature as that of offering sacrifice cannot pass in a few generations. The old gods may have departed, yet the sacrificial instinct remains. We are just as much as of old driven to give up that which we like in order to meet some obligation imposed on us from without.

Some sacrifice to fashion, some to public opinion, some pay for the best seats in the synagogue or theater, where they may be seen of men, and nearly all of us sacrifice to our bellies, not infrequently sacrificing them at the same time.

And now and then one sacrifices to Brotherhood.

This New God, Brotherhood, is yet an infant, and but few think him worthy of recognition. Few see the fact that he is the Coming Power, and that it would be wise to line up on his side. Most of us prefer to adhere to the old god of self in one or more of his many manifestations. Like men who plant cabbages instead of trees, we plant our dollars where they seem to offer an immediate return. We overlook the fact that every time we give, we are not only helping another, but we are helping ourselves still more, because we are taking a step in that path of evolution which is the only thing really worth while, and the only thing which will entitle us to be members of that great Progressive Party of which we have spoken.

"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me," said the great Teacher who taught the New Sacrifice.

The O. E. Library Brotherhood Fund offers an opportunity to those who would like to try how it feels to sacrifice to the New God. The object of this Fund is to aid those who are poor or sick or in prison and who would be helped by the books which the Library circulates. If you could see some of the letters we get from those who have been aided by the Fund, you would very rapidly peel a dollar or two off your roll and send it to us to be used for this purpose, while even fractional amounts are gladly received. *We need more money.*

Important! Those who are able to donate such books as we are in the habit of lending, and which they would rather see doing good work than resting idly on their shelves, are invited to send them in to us. They will be either used directly or sold for the benefit of the *Brotherhood Fund.*

Everything should be addressed to *The Librarian, O. E. Library, 1207 Q Street, N. W., Washington, D. C.*

O. E. Library Brotherhood Fund. Received September 1—September 19. Cash from *A. M. B., F. E. B., L. G. D., T. J. E. D., D. L., C. L. P., W. T. P.,* $10.37. Books from *V. A., E. V. E., J. K., F. M., T. P., J. P. R.,* est., $7.00. Total $17.37.

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The Former Secretary of the O. E. S. may be addressed at Box 314, Washington, D. C.

All Communications for the Library Must Be addressed to the Oriental Esoteric Library, 1207 Q Street, N. W., Washington, D. C.

Alan Leo: Astrology for All, pt. II, (Casting the Horoscope), 2d. ed., for sale, $2.30; original price $3.50.

Alan Leo: How to Judge a Nativity, pt. II, (The Art of Synthesis), 2d. ed., for sale, $2.30; original price $3.50.

The Occult Review (London, monthly), $1.75 a year; specified or current numbers, 15 cents; sample copies free from the Librarian.

The Theosophic Messenger, monthly, $1.50 a year, sample copies 15 cents. The official organ of the American Section of the Theosophical Society and free to members. Subscriptions and sample copies from the Librarian. Better join now and get it free.

The International Psychic Gazette, monthly official organ of the International Club for Psychical Research. $1.50 a year, sample copies, 15 cents.

The O. E. Library CRITIC, every two weeks, 25 cents a year. The organ of the O. E. Library.

The Path (London, monthly), $1.85 a year; sample copies, 20 cents. To be obtained from the Librarian. One of the best popular theosophical periodicals.

The Theosophist (Adyar, monthly), $3 a year; single copies, 30 cents. The oldest theosophical periodical; edited by Mrs. Besant.

The Truth About Christ, by Dr. F. Milton Willis, 10 cents.

Eugenics

"Eugenics has been defined as the 'science of being well born.' In the words of Sir Francis Galton, who may fairly be claimed as the founder of this newest of sciences, 'Eugenics is the study of the agencies under social control, that may improve or impair the racial qualities of future generations, either physically or mentally'."—The Social Direction of Human Evolution, *W. E. Kellicott.*

The Training of the Human Plant, *Luther Burbank*..	.60	(.04)
Eugenics, the Science of Human Improvement by Better Breeding, *Charles B. Davenport*.....	.50	(.05)
Heredity in Relation to Eugenics, *Charles B. Davenport*	2.00	(.18)
Preparation for Parenthood, *Mrs. Emma F. Drake*...	.65	(.06)
The Problem of Race Regeneration, *Havelock Ellis*... .....paper..	.50	(.05)
The Coming Generation, *W. B. Forbush*.....	1.50	(.14)
Inquiries into the Human Faculty and Its Development, *Francis Galton*.....leather, .70; cloth..	.35	(.03)

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Probability, the Foundation of Eugenics, *Francis Galton*	.35	(.03)
The Social Direction of Human Evolution, *W. E. Kellicott*	1.50	(.14)
The Century of the Child, *E. K. S. Key*	1.50	(.14)
The Problem of Practical Eugenics, *Karl Pearson*	.40	(.04)
Race Culture; or, Race Suicide (a Plea for the Unborn), *Robert Rentoul*	2.50	(.22)
The Methods of Race Regeneration, *C. W. Saleeby*	.50	(.05)
Parenthood and Race Culture, *C. W. Saleeby*	2.50	(.16)
An Introduction to Eugenics, *W. C. D. Whetham* and *C. D. Whetham*....paper..	.35	(.03)

RECENT ADDITIONS

History and Government

The French Revolution, *William O'C. Morris*	1.00	(.10)
Short History of the Renaissance in Italy, *J. A. Symonds*	1.75	(.16)
France in America, *R. G. Thwaite*	2.00	(.18)
England in America, *L. G. Tyler*	2.00	(.18)

Literature

English Poetry, *J. Matthews Manly*	1.50	(.12)
English Prose, *J. Matthews Manly*	1.50	(.12)
First View of English Literature, *W. M. Moody* and *R. M. Lovett*	1.00	(.10)
Literary Study of the Bible, *R. G. Moulton*	2.00	(.18)
A Short Introduction to the Literature of the Bible, *R. G. Moulton*	1.00	(.10)
Chief American Poets, *Curtis H. Page*	1.75	(.18)

September, 1912 *(Subject to change without notice)*

BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC LIBRARY

Renting Terms:—Unless otherwise noted, two weeks or less, ten cents per volume; each succeeding week or fraction of a week, five cents per volume. Time in transit not counted. Cost of transportation both ways at borrower's expense. Books must be returned prepaid. Payment in advance by a credit of two dollars (exceptionally, one dollar). Books marked "deposit" require a present credit of $2. Figures in ( ) show cost of transportation one way, but are to be disregarded if books are bought. Borrowed books may be bought, but five cents a week each must be paid for all time in excess of two weeks. Address *The Librarian, O. E. L., 1207 Q Street, N. W., Washington, D. C.*

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[List No. 5.] Psychical Research and Spiritualism; Hypnotism and Suggestion; Psychical Fiction

Psychical Research and Spiritualism

For Normal and Abnormal Psychology, see also List 16.

Enigmas of Psychical Research, *James H. Hyslop*.... 1.50 (.13)

Psychical Research and the Resurrection, *James H. Hyslop* ..... 1.50 (.13)

Science and a Future Life, *James H. Hyslop*..... 1.50 (.13)

Dr. Hyslop is the leader of psychical investigation in America, and his books are critical and scientific.

Human Immortality, *Prof. Wm. James*..... 1.00 (.06)

Psychical and Supernormal Phenomena, *Dr. Paul Joire* (deposit)..... 3.50 (.25)

Contents: Externalization of Sensibility; Spontaneous Phenomena; Multiple Personalities; Abnormal Faculties in Hypnotic Subjects; Abnormal Dreams; Phenomena of Lucidity and Externalization Observed in Fakirs or Oriental Sorcerers; Haunted Houses; Telepathy; Crystal Gazing; Clairaudience; Typtology; Automatic Writing and Lucidity; Thought Photography; Movement of Objects Without Contact; Levitation; Eusapia Palladino; Materializations, etc.

Dr. Paul Joire is Professor at the Psycho-Physiological Institute of Paris, and President of La Societe Universelle d'Etudes Psychiques.

A Psychic Autobiography, *Amanda T. Jones*..... 2.00 (.10)

Dreams and Ghosts, *Andrew Lang*..... 1.25 (.11)

Primitive Psycho-Therapy and Quackery, *Robert Means Lawrence*..... 2.00 (.17)

Treats such subjects as ancient amulets, phylacteries, incantations, the blue glass mania, medicinal inscriptions, royal touch, and faith healing.

Clairvoyance, *C. W. Leadbeater*..... .75 (.06)

About the best book on the subject. Theosophical.

Dreams, *C. W. Leadbeater*..... .50 (.05)

The Other Side of Death, *C. W. Leadbeater*..... 1.50 (.22)

A clear account of what we may expect when we are dead, with illustrative proofs from the records of psychical research and spiritualism. One of the best books we know for all classes of readers.

The Life Elysian; More Leaves from the Autobiography of a Soul in Paradise, *Robert J. Lees*..... 1.25 (.10)

Through the Mists, the Autobiography of a Soul in Paradise, *Robert J. Lees*..... 1.25 (.13)

Mr. Lees is a private English psychic with a mission. Spiritualistic and ethical. Negroes as they are in the next world.

Stranger than Fiction, *Mary J. Lewes*..... 1.25 (.10)

An interesting collection of fairly well authenticated cases of apparitions, etc.

The Immortality of the Soul, *Sir Oliver Lodge*..... 1.00 (.05)

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Science and Immortality, *Sir Oliver Lodge*..... 2.00 (.16)

The Survival of Man, *Sir Oliver Lodge*..... 2.00 (.15)

The author is a prominent English physicist and investigator of psychical phenomena.

After Death—What? *Caesare Lombroso*..... 2.50 (.17)

A scientific discussion by an eminent scientist. One of the best books.

Highland Second Sight, ed. by *Norman Macrae,* intr. by *Rev. Wm. Morrison*..... 1.25 (.06)

Telepathy and the Subliminal Self (Hypnotism, Automatism, Dreams, Phantasms, etc.), *Dr. R. Osgood Mason* ..... 1.50 (.10)

Crystal Gazing and Clairvoyance, *John Melville*..... 2.00 (.06)

An Adventure, *E. Morison* and *F. Lamont*..... 1.25 (.09)

A true account of personal experiences more remarkable than any imaginative tale. The authors, in full possession of their faculties, find themselves surrounded by the court of Marie Antoinette.

Human Personality and its Survival of Bodily Death, *F. W. H. Myers,* unabridged, 2 vols., 12.00 (special deposit) .....each ... (.25)

The most complete work on psychical research; with innumerable well authenticated cases taken from the records of the Society for Psychical Research. This is the best work for the serious student of the subject of psychical phenomena.

Human Personality, etc., *F. W. H. Myers,* abridged edition ..... 3.00 (.21)

We loan the abridged edition unless otherwise requested.

Beyond the Borderline of Life, *Gustavus Myers*..... 1.00 (.08)

Byways of Ghostland, *Elliott O'Donnell*..... 1.25 (.11)

Ghostly Phenomena, *Elliott O'Donnell*..... 1.25 (.12)

Some Haunted Houses of England and Wales, *Elliott O'Donnell* ..... 1.00 (.08)

Mr. O'Donnell's books are based mostly on personal experiences with boggles and hobgoblins. They make the flesh creep. The windows of his soul are open on the hell side.

People from the Other World, *Henry S. Olcott*.....
.....not sold.. ... (.14)

An account of the Eddy phenomena, etc., by the President of the Theosophical Society; based on personal observations.

Spirit Identity, *"M. A. Oxon" (Stainton Moses)*..... 1.75 (.11)

Spirit Teachings, *"M. A. Oxon" (Stainton Moses)*...
.....not sold.. (.13)

One of the most remarkable mediums, according to Myers; a moral pervert, according to Podmore. The teachings represent the best aspects of spiritualism and afford thought for the investigator.

(This classified list continued in the following CRITIC*)*

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THE O. E. LIBRARY CRITIC

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

BY

The Oriental Esoteric Library

Vol. II | Wednesday, October 9, 1912 | No. 4

ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

WARNING!

All persons are warned against a concern which has occupied our former quarters at 1443 Q Street, N. W., after our removal to our more commodious quarters at 1207 Q Street, N. W., and which, by the use of the names Oriental Esoteric Library, Inc., Oriental Esoteric Library of the U. S. A., Inc., etc., is endeavoring by unfair methods to get possession of our patronage and even of our mail. This concern has no connection with the Oriental Esoteric Library founded and owned by the present Librarian, H. N. Stokes, and which has used the name for several years. In order to prevent confusion, see that all letters you receive are signed or stamped, H. N. Stokes, Librarian, O. E. L., and that everything sent to us is addressed to 1207 Q Street, N. W. If you have any envelopes with our old address, please correct them.

H. N. STOKES, Librarian, O. E. L.

THE CALL OF THE CARPENTER

The Call of the Carpenter, *Bouck White*..... 1.20 (.12)
The Truth About Christ, *Dr. F. Milton Willis*...$1 a dozen, each ..... .10 ....

"To be great is to be misunderstood," says Emerson. That is doubtless true, yet it is equally true that to be truly great means to be understood by all sorts and conditions of men, by each according to his needs. The truly great man is so many sided that each may find something in his character to appeal to him.

It is related of the twelve apostles that after the descent of the Holy Ghost upon them, each listener heard them speak in his own tongue. The same is true of Jesus. Every man who will read his words will find in them that which he can understand, and no matter to what class of society he belongs, no matter what his individual problems may be, each finds that which he needs, if he will but look for it. His life has been written from diametri-

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cally opposite standpoints, and yet each presentation contains a portion of the truth.

Mr. Bouck White has written a new life of Christ, and from a new standpoint. He sees in him essentially a social reformer and labor agitator, rather than a religious leader, and this view, even though perhaps somewhat strained in the carrying out, has the advantage that it presents him in a form which should appeal with special force to the working classes of today, for whom the church, and even religion, has no attraction. He shows him as the Great Brother, the Savior of men from their oppressors, rather than as a redeemer from their own sins.

Mr. White regards Jesus as essentially a product of the social and political conditions prevailing in his time. He makes but little attempt at criticism, accepting the Bible narrative almost literally. His originality consists in applying the somewhat meagre account of the life of the Carpenter to the state of the world as it was under the domination of Rome. And it was indeed a sad condition. For Rome had but one idea, first to conquer and then to suck the blood of the vanquished nations, in order to feed its own love of luxury. Nothing was further from its idea than to rule the conquered for their own benefit. Its method consisted in making friends of the so-called upper classes, turning them against their own countrymen of lower estate, and making it more possible even than before, for them to profit by their labor. It was the proletariat that suffered; everywhere it was bled to the uttermost. "From him that hath not shall be taken away even that which he hath." Everywhere Rome allied itself with capital, and far from attempting to interfere with the native religion, it joined itself with it against the people. In this way the masses were deprived of the aid of those who should have been their natural leaders, who should have combined with them against a common foe. Taxed till they could bear no more, in default of payment their homes were taken from them and they and their children were sold into slavery. They were as sheep without a shepherd.

It was to these that Jesus came as a leader. Sprung from the laboring class and himself a mechanic, he had a deep insight into their woes, and in this he was aided by having a mother of unusual intelligence. At first his aims were entirely social. He differed little, except in his transcendent genius, from the better class of labor agitator of the present day. At a later period he adopted the religious standpoint, not so much because he was actually guided by it as because it offered him a convenient tool for reaching the hearts of the people, and even to the last moment it was always secondary with him. At first his appeal was to his own people, the Gallileans, then to a wider circle, and finally, as his popularity among the lower classes increased, he conceived the idea of appealing to the downtrodden of all nations. In doing this

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he obtained an immense following, to whom he taught, not so much what we should call religion, as the gospel of manliness. Mr. White interprets the words Kingdom of God as Kingdom of Self-Respect.

In allying himself with the proletariat he incurred the bitter hostility of the capitalist class and also of the established church, which at this time was less a server of God than of Mammon, and which was distinctly on the side of Rome. He was not so much opposed as a heretic as feared as a dangerous anarchist, one who was trying to upset the System from which capitalist and priesthood alike profited. Finally, becoming more defiant with his increasing popularity, he conceived the idea of attacking the ruling and aristocratic party in its stronghold, Jerusalem, and boldly went up to the feast of the Passover. He had no idea of being captured and put to death; on the contrary, it was not in the least a part of his program and it would never have occurred had he not been outwitted and betrayed. Mr. White makes it perfectly clear that it was not the Jewish people as a whole who are to be blamed for the death of Jesus, but the capitalistic and ecclesiastical portions who were by interest allied with Rome. It was Rome which put him to death; the masses were on his side.

Among the side issues are the author's condemnation of Paul, whom he regards as having perverted the teachings of Jesus, and his defense of Nero's assertion that it was the Christians who set fire to Rome.

The Call of the Carpenter presents a view of Christ which we think has great value. Probably no writer has given a clearer statement of the conditions existing at that time and of his relation to them. And it is one which is of great importance at the present day. Wherever there is oppression of one class by another, the message of the Great Democrat will be heard. The Carpenter speaks with as much force to the proletariat of today as to that of two thousand years ago. And so we consider it a most timely book. At the same time, the more we study the gospels, the less are we inclined to share the writer's opinion that the mission of Christ was only secondarily a religious one. Rather does it appear to us that he was essentially a religious teacher, but that his religion was of the all-inclusive type; not a religion of dogma, but one which sees that God is Love and that Love means brotherhood and service. That he was able to apply his religious teaching to the problems of the people shows, not that he used it as a tool, adopted because it tickled the belief or superstition of his hearers, but that he saw in religion, properly understood, and practiced as well as formally accepted, the panacea for all social evils. It was the Kingdom of God as Love, not merely self-respect, which he proclaimed. And in doing so he showed himself in the truest sense a world teacher, an apostle not only to the proletariat, but to all men, rich and poor alike.

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In *The Truth About Christ,* Dr. Willis has given the theosophical view in a nutshell, and though it is but a pamphlet of forty-three pages, we recommend it as an antidote to the extreme and rather one-sided presentation in *The Call of the Carpenter.* We have but recently presented this standpoint in the CRITIC (May 22d), and need not repeat it here. We will only say that while this view of the character and mission of Christ harmonizes more nearly with the opinion we have formed from the study of the gospels than any other we have seen, in no place can it be found stated in so short and clear a form. We think that Dr. Willis has done a great public service, and we recommend those who are interested in the Christ problem not only to read it for themselves but to give it wide circulation. For nowhere can one see better how to reconcile the apparently contradictory terms Son of Man and Son of God, and understand how each of us may be both, if we will but follow in His steps.

To Him That Was Crucified

My spirit to yours, dear brother;
Do not mind because many, sounding your name, do not understand you;
I do not sound your name, but I understand you, (there are others also;)
I specify you with joy, O my comrade, to salute you, and to salute those who are with you, before and since—and those to come also.
That we all labor together, transmitting the same charge and succession;
We few, equals, indifferent of lands, indifferent of times;
We, enclosers of all continents, all castes—allowers of all theologies.
Compassionaters, perceivers, rapport of men,
We walk silent among disputes and assertions, but reject not the disputers, nor anything that is asserted;
We hear the bawling and din—we are reached at by divisions, jealousies, recriminations on every side,
They close peremptorily upon us, to surround us, my comrade,
Yet we walk unheld, free, the whole earth over, journeying up and down, till we make our ineffaceable mark upon time and the diverse eras,
Till we saturate time and eras, that the men and women of races, ages to come, may prove brethren and lovers, as we are.

—*Walt Whitman*

1207 Q STREET, N. W.

As stated in the last CRITIC, the Oriental Esoteric Library has moved to its new home at the above address. This will explain the delay which some of our friends may have experienced in

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getting their books or replies to their letters, and which we feel sure they will pardon under the circumstances. The move has afforded the opportunity of shaking off a good deal of dust and getting rid of a lot of rubbish, material and otherwise, and we leave our old cramped quarters with as great a sense of relief as Jonah felt when he parted company with the whale.

We repeat that all communications must be addressed, and all checks and money orders must be made payable to *The Oriental Esoteric Library,* or to *The Librarian, O. E. L.* Checks and orders not so drawn will have to be returned for correction, and cannot be credited until so made out.

Special Notice

Hereafter payments from library credits will be made to persons not connected with the Library only upon receipt by the Librarian of a signed order from the owner of the credit. No attention will be paid to such requests coming from outside sources unless accompanied with the original correspondence. This is simply a requirement such as any bank would demand before paying out the funds of its depositors.

Theosophical Tittle-Tattle

Someone has kindly sent us a copy of an article printed in the *Sadhvi,* India, July 1st, attacking Mrs. Besant and Mr. Leadbeater, and for which we wish to express our thanks.

Whether this was sent to us for review, to convert us to the bilious views therein expressed, or just from an uncontrollable impulse to throw mud, we do not know, nor does it matter much. The presence of a *mephitis mephitica* speaks nothing against those who happen to be the recipients of its unpleasant attentions. We fail to see in it anything detrimental to either the characters or good sense of the persons it so bitterly attacks. Quite the contrary. It simply shows that the writer, in attempting to pick flaws, has lost sight entirely not only of the spirit of Theosophy, but also of the incomparable services which Mrs. Besant has rendered to the cause of humanity. It is his own evil odor which oppresses him.

Whether Mrs. Besant is right or wrong in her opinion of Alcyone we have no direct means of telling, nor do we propose to get heated over the question. It is much cheaper to wait a few years and see, than to soil oneself by making it the subject of a personal attack. Our advice to the writer, as well as to the distributors of this document is, not to worry over what Alcyone is or is not, or over the opinions of others regarding him, but rather to take to heart his teachings as set forth in his book, *At the Feet of the Master.* Judging from appearances, this will keep them busy enough for some time to come, probably until the question has settled itself.

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Theosophical Society—Change of Dues

NOTE:—The following replaces the statement regarding dues on page 7 of the last CRITIC.

The annual dues in the American Section are, for *Lodge members,* $2.50 for the first year and $2 a year thereafter. In addition the member pays to the lodge its prescribed dues. For *members-at-large* the dues are $5.50 for the first year and $5 a year thereafter.

Those so located as to be able to join lodges have the advantage of sharing in class work and other activities. The additional cost to members-at-large takes the place of lodge dues and entitles the member to special instruction by correspondence.

All members receive free *The Theosophic Messenger,* the monthly official organ of the Section, which costs to non-members $1.50 a year.

Further information about the Society, the addresses of local lodges and officers, membership application blanks and sample copies of *The Theosophic Messenger* (15 cents) can be obtained from *The Librarian, O. E. L., 1207 Q Street, N. W., Washington, D. C.*

The Former Secretary of the O. E. S. may be addressed at Box 314, Washington, D. C.

All Communications for the Library Must Be **addressed to the Oriental Esoteric Library, 1207 Q Street, N. W., Washington, D. C.**

What Do They Look Like? An excellent photograph of Mr. Leadbeater will be found in the September *Theosophic Messenger* (10 cents), and one of Mrs. Besant in the October number (15 cents). Copies can be obtained from The Librarian, O. E. L. The *Messenger* is $1.50 a year and is free to members. Better join now and get it free.

The Christ Problem. Those interested in the question of the coming of a World Teacher should join the *Order of the Star in the East.* No membership dues. Address with 6 cents in stamps *Miss Marjorie Tuttle, Krotona, Hollywood, Los Angeles, California.* A list of books on the subject can be obtained from *The Librarian, O. E. L.*

O. E. Library Brotherhood Fund. The Library is greatly in need of contributions to meet increasing demands, especially for prison work. Contributions of books, such as the Library circulates, are as welcome as cash.

Alan Leo: **Astrology for All, pt. II, (Casting the Horoscope), 2d. ed., for sale, $2.30; original price $3.50.**

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Alan Leo: How to Judge a Nativity, pt. II, (The Art of Synthesis), 2d. ed., for sale, $2.30; original price $3.50.

The Occult Review (London, monthly), $1.75 a year; specified current numbers, 15 cents; sample copies free from the Librarian.

The International Psychic Gazette, monthly official organ of the International Club for Psychical Research. $1.50 a year, sample copies, 15 cents.

The O. E. Library CRITIC, every two weeks, 25 cents a year. The organ of the O. E. Library.

The Path (London, monthly), $1.85 a year; sample copies, 20 cents. To be obtained from the Librarian. One of the best popular theosophical periodicals.

The Theosophist (Adyar, monthly), $3 a year; single copies, 30 cents. The oldest theosophical periodical; edited by Mrs. Besant.

The Truth About Christ, by Dr. F. Milton Willis, 10 cents.

RECENT ADDITIONS

Occult Works

Practical Occultism and Occultism versus the Occult Arts, *H. P. Blavatsky*	.40	(.03)
The Occult Significance of Blood, *Rudolf Steiner*.... paper..	.25	(.02)
The Hidden Mysteries of Numbers, *S. H. Ahmad*....	1.00	(.10)
Theurgia, or The Egyptian Mysteries, *Iamblichos*, transl. by *A. Wilder*	2.50	(.22)
Ghostly Phenomena, *Elliott O'Donnell*	1.25	(.12)

Social Problems and Institutions

A New Conscience and an Ancient Evil, *Jane Addams*. A book on the "white-slave traffic" by one of our most eminent reformers.	1.00	(.08)
Sociology and Modern Social Problems, *G. A. Ellwood*	1.00	(.10)
The Social Evil, *Edwin R. A. Seligman*	1.75	(.16)
The Boy and His Gang, *J. Adams Puffer*	1.00	(.10)
Democracy and the Party System in the United States, *M. Ostrogorski*	1.75	(.13)
Sidelights on Contemporary Socialism, *John Spargo*..	1.00	(.10)

Business and Success

The Art of Sign Painting, *Frank H. Atkinson*	3.00	(.25)
"A Show at" Sho' Cards, *Atkinson and Atkinson*.... (deposit)..	3.50	(.28)
Be Good to Yourself, *Orison S. Marden*	1.00	(.10)
Self Investment, *Orison S. Marden*	1.00	(.08)

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Human Efficiency; a Psychological Study of Modern Problems, *H. W. Dresser*	1.50	(.14)
Cost Keeping and Scientific Management, *H. A. Evans*	3.00	(.2[illegible]

Miscellaneous

The Makers of Florence, *Mrs. Margaret O. Oliphant*	1.00	(.[illegible]
Handbook of Anatomy, *J. K. Young*	1.75	(.[illegible]
Analytical Psychology, *L. Witmer*	1.50	(.1[illegible]
Educational Psychology, *H. L. Thorndike*	1.50	(.12)
Brand, *Henrik Ibsen,* transl. by *W. Archer*.....leather, 1.25; cloth..	1.00	(.10)
Man and Woman, *H. Havelock Ellis*	1.50	(.12)
Ethics, *John Dewey and J. H. Tufts*	2.00	(.18)
The Drama of Love and Death, *Edward Carpenter*	1.50	(.09)
Arthritis Deformans; comprising Rhumatoid Arthritis, Osteoarthritis and Spondylitus Deformans, *R. L. Jones*.....(deposit)..	4.00	(.30)
Dictionary of English Synonyms and Synonymous Expressions, *Richard Soule*.....half leather, $2.50; cloth..	2.00	(.18)
English Synonyms, *George Crabb*	1.25	(.12)
Synonyms Discriminated, *C. J. Smith*	1.80	(.16)
Corpus Meum, This is My Body, *James MacBeth Bain*	1.00	(.06)
Rhymes and Meters, *Horatio Winslow*	.50	(.04)
Mundane Astrology, *"Raphael"*	.40	(.03)
Initiative, Referendum and Recall, *W. B. Monro*	1.50	(.12
Home Fun, *Cecil H. Bullivant*	1.50	(.12)
Facts for the Married, *W. L. Howard*	1.00	(.08)

October, 1912 *(Subject to change without notice)*

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THE O. E. LIBRARY CRITIC

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BY

The Oriental Esoteric Library

Vol. II Wednesday, October 23, 1912 No. 5

ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

THE FROTH ON THE BEER GLASS

Some of our good friends, who owe practically all they know of occultism to our efforts to interest them, have kindly written to us that they have been deluded into aiding our enemies by contributions, but that now that they understand matters, their sympathies are really with us. We are very appreciative, but after all, it seems that it is cash that counts. We took some of these letters to our attorney and asked him if he would accept payment in good will for his services in defending us. He said he would, when he had opened an office in heaven, but that just now, not being an angel, he could not live on froth, but must insist on the beer. He said that while heaven was a very nice place for sentiment and sympathy, the best preparation for it was not to shirk the results of your mistakes, but rather to do all in your power to offset them; to pay for what you help to smash, not to say how sorry you are. He added that those people who had been sought out by the Librarian and who had benefited by his personal efforts on their behalf, and largely at his expense, and who had then turned around and aided in an attack on his work, reminded him of the fable about the frozen snake which was brought home by the woodman and thawed out, and which promptly reciprocated by biting him. The odds, he thought, were rather in favor of the snake, which was not a rational being, but was simply prompted by a blind impulse to bite—and all fables have a moral.

Theosophy as the Basis of Education

With special reference to the Krotona Institute

For thirty-seven years the Theosophical Society has labored to bring its sublime philosophy before the world, through books, lectures and lodge work. Hitherto it has presented the subject directly, and doubtless it has seemed to many that it was too far removed from the practical affairs of life, from that which was capable of direct demonstration, to be of much value. As we all know, it is no difficult thing to develop a new system of philosophy.

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There are hundreds of them—each perfect in itself and so attractive that if we shut ourselves up in a room with it, and carefully refrain from seeing how the world really works, we can hardly keep from convincing ourselves that it must be true. It is delightfully easy to give birth to a system of philosophy which will explain *some* of the facts of Nature, and the act of parturition, far from being painful, is so pleasant that the great majority of speculators have always had more or less contempt for facts. Facts are very stubborn and troublesome things. It is much cheaper to ignore them and to live in the clouds where there is nothing but air and mist to account for, than on the earth, with its infinite complexity. In the empyrean the philosopher is much nearer to the Absolute, and much more removed from the annoying manifestations of His works.

For this reason, occultism is honeycombed with teachings which will not hold water for a moment when critically examined: its God is too often the God of things as they are not, not the God of things as they are.

We do not doubt that in the eternally beneficent order of things, there is a good reason why the ideal is so often separated by an impassable gulf from the demonstrable. In faith there is a certain heroic quality. There would be no special merit in listening to the Inner Voice, if it were at the same time shouting from the housetops. The materialist or agnostic who shapes his life after Divine laws is really doing something more creditable to himself than he to whom these things rest on a firm basis of conviction. But all the same, the march of evolution, of progress, must rest on a solid foundation, not on air. Every philosophy, to be of permanent value to the masses of mankind, must be based on things as they are. It is only for the few to be able to soar; the great majority must ever ask, not "Is is beautiful?" but "Is it true? Is it practical? Can we afford to waste our limited energy in sky-flying when the solid world, with its problems and struggles, is ever before us?"

It therefore behooves Theosophy, if it will appeal to the masses, not alone to those who are born of the spirit, to get to work and demonstrate that it has its roots, not in the invisible world alone, but in the work-a-day world likewise. We who see its beauty must exert ourselves and adopt the scientific method of testing it out on patent facts. We must pelt it with the demonstrated physical phenomena which Science in late years has supplied in such abundance; we must show that it harmonizes and connects geology, cosmogony, biology and that group of sciences classed together as anthropology, the science of man in all his relations, social and physical. We must show that if we assume its truth we can understand these things really better than we did before. In short, we

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must treat it as what scientists call a working hypothesis, just as Newton assumed the law of gravitation and proceeded to try it out on the motions first of the moon, then of the planets.

This is a gigantic work, but one which must of necessity be undertaken, and the time is ripe. Hitherto, Theosophy has rested partly upon the authority of a few favored individuals who have, or thought they have, come in touch with beings of superior knowledge; partly on the testimony of a few with clairvoyant powers, and whose assertion we must accept that, in the face of all the balderdash which is given us as direct revelation from the unseen, they alone are to be credited as being infallible. Theosophy must now be put to the same test that the scientific theory of evolution has undergone for the last sixty years—the test of things as they are. "If you would know the truth of my doctrine, live it" is very true, but equally true is the demand of science; if you will know the truth of a doctrine, test it out on the world.

For many years, the educational institutions have been testing out the theory of evolution by making it the foundation of all teachings to which it could possibly be applied. Today the biologist who would deny evolution would be considered mad; it is working its way into sociology and psychology, and there are even indications that chemistry and physics are coming into line, for now we hear of the evolution of matter as well of life.

Theosophy is a broad scheme of evolution, much broader than that which science has supplied us, and there are indications that we are about to enter on a new phase of education, in which the seen and the unseen shall be brought more closely together; in the which we shall have, not the physical sciences on the one hand, and philosophy and theology on the other, but one broad standpoint including all. Psychical research is clearly on the point of becoming respectable, and is giving some indication of penetrating the thick skulls of our professors of psychology. We even know some university professors who are willing to lock their study doors and read theosophical literature, like a Sunday school boy with a dime novel.

If the laws of Karma and Reincarnation be true, they must play an important role in explaining all sciences of which man is the subject. Imagine the intense interest of explaining not only history, but the society of today, with its painful problems of crime and poverty and sickness, not as the product of blindly acting forces, but as guided by a beneficent Power. Think of demonstrating, if it can be done, that man is not the product of his present environment, but a being who has his personal roots in his own past; that the criminal is not a criminal only because he is a degenerate son of degenerate parents, but because he is logically living out the results of his own actions perhaps a thousand years ago, in some former life on earth. Think of reconciling the new science

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of eugenics, which holds that it is in our power to improve the race by scientific control of breeding, with the theosophical conception that the inferior egos must reincarnate in spite of any effort of ours to prevent them. Consider the result of demonstrating that there is an invisible world which is constantly playing upon the visible, so intimately associated with it that it can by no means be left out of consideration, even in the most trivial events. And imagine all these things worked out with the scientific exactitude which the modern practical and common sense world demands today.

That is one of the problems which now confronts Theosophy.

For the above reasons we consider the founding of the Krotona Institute at Los Angeles this year as a highly significant move. For it is not a school of Theosophy merely; it is not merely a collection of previously scattered lecturers on Theosophy. Much more than this, it is a school of applied Theosophy. It is the beginning of a university in which every subject so far as it admits of it will be treated from the theosophical standpoint, just as the universities treat everything from the standpoint of evolution.

The Krotona Institute began this year with a summer school. It now offers fifteen winter courses of lectures, extending over fourteen weeks, from January to April 1913. Here are the courses:

The Aryan Sub-Races
Applied Theosophy
The Astral World
Elementary Philosophy
Science and Theosophy Correlated
Abnormal Psychology
Child Life—in the light of Theosophy
Anthropology and Folklore and Development of Religion
Everyday Law
Government
Untried Theories, Social and Political
Esoteric Interpretation of the Drama
Esoteric Interpretation of the Poets
Music Theosophically Interpreted
Care of the Body

The Krotona Institute is clearly the forerunner of a great educational movement along the lines we have indicated. It is, or should be, the beginning of a university conducted along the most approved lines, with chairs in all the sciences, filled by men of high and recognized reputations, who will not give class work alone, but who will conduct experimental and research work with as much talent and result as is now done in our larger institutions. It is a noble conception. May those who are guiding it have the wisdom to keep the broad educational standpoint in view, so that the children of the next generation, if not of this, may be able to obtain

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within its walls as complete and liberal an education as cannot be surpassed elsewhere. As for ourselves, who have lived and studied and taught in many universities, we feel, that were we not bound to this particular spot of ground by other duties, we would at once pack our grip and start all over again—at Krotona.

Full information may be obtained from the Director, *Carlos S. Hardy, Krotona, Hollywood, Los Angeles, California.*

The Forbidden Fruit

Methods of Psychic Development, *Irving S. Cooper*.. .50 (.04)

The tree of the knowledge of good and evil exists in our day as well as in Eden, and with us it takes the form of psychism. One of the very first impulses that comes to him who has learned that there is an invisible world with which it is possible to come in contact is to try it for himself. For no class of books is there a greater inquiry than for those which claim to enable man to climb over the high board fence which separates him from his neighbor's garden, in which this interesting tree stands. It happens, however, that there is in this garden a big dog with sharp teeth, and he who is not provided with tooth proof trousers is quite sure to get bitten. In talking about the garden and the apple tree, therefore, it is necessary to call constant attention to the dog. In fact, for the great majority of people, the fruit is not worth the risks. Any one who writes a book on the subject of psychic—misnamed spiritual—development, is incurring a great responsibility, for unless he makes the fence appear very high, and the dog very big and fierce, he takes on himself the responsibility of any accidents which may occur from his description of the apples.

Mr. Cooper has given us a very concise little hand book on the *Methods of Psychic Development,* in fact, just the book which those should read who are tempted to see what is on the other side of the fence. It is full of information on the nature of man's other side. It tells us something about the methods which are employed to develop clairvoyance, and which are dangerous, and why. It has an introduction by Mr. Leadbeater, a noted expert in the matter of fence climbing. After describing the dangerous methods, he proceeds to tell how one may safely develop psychic faculties. One must not eat meat or use alcohol. He must keep clean, and preserve his mind in a state of serenity. He must cultivate all the moral virtues as well as the physical.

If one is firmly bent on getting to be psychic, he cannot do better than to read Mr. Cooper's advice in these matters. In our opinion he would further do well to limit his attention to the preliminary discipline for the period of his natural life. It is very important that one be pure and unselfish, but we see no reason why

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one should do these things for the sake of climbing the fence safely. They are worth enough in themselves, and any one who cultivates purity and unselfishness, who uses soap and water for the sake of psychism, is making that a means which should be an end. The danger lies in this, that man is by nature a conceited being. He is sure to think that he is good enough to be worthy of receiving a revelation long before he is. After he has eaten a few nuts and abstained from meat for a few weeks he will try to climb over the fence, and in spite of his good opinion of himself the big dog will get him. Those who, like Mr. Leadbeater and Mrs. Besant, really make something out of clairvoyance, have in all probability undergone the necessary discipline for more than this life alone. And so we suggest to those who would follow this course: Concentrate your attention on becoming a perfect man, and let the unseen take care of itself. Kill out the sense of separateness, cultivate the beatitudes, and then, sooner or later you will wake up to the fact that you are on the other side of the fence without even having made an effort to scale it. And so we say: Read carefully all Mr. Cooper's Dont's and let it stop there. Get the permission of someone who knows vastly more than yourself before you tackle his Do's.

Who's Who in Theosophy

Episodes from an Unwritten History, *Claude Bragdon* .50 (.04)

"What's in a name?"

There is a great deal in a name. Perhaps there should not be, but there is. Few of us are able to accept the higher truths on their own evidence alone. The first thing we ask of a doctrine is, not, is it true? but who believes it? what is his standing, mentally, morally and above all, socially? The enemies of Christ reproached him with being a carpenter, while his friends asserted that he was of the House of David. As we all know, each of us feels a bit more important if he can trace his lineage back to some revolutionary hero, to some petty king, or even to some robber baron. A *de* or a *von* before one's name has in some countries a considerable borrowing value; it gives one credit with one's grocer or tailor. One of the chief prejudices against the modern scientific theory of the descent of man lay in the feeling that it was not respectable to be descended from a humble simian; that it was better to be a degenerate god than a regenerate monkey.

If you write a book you cannot expect to get a publisher to print it or a person to read it unless you either have a string of titles after your name or can persuade a person of authority to write an introduction commending it, like Madame Patti endorsing a new soap. Even theosophists are not entirely free from this

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prejudice, and a new theosophical book can hardly get much attention unless your hook is baited with a foreword by Mrs. Besant or Mr. Leadbeater.

There is therefore much need for a theosophical Who's Who. Such a book has yet to be written, but there are several which play this part more or less. In his *Old Diary Leaves,* Col. Olcott talks about nearly everybody, and of biographies of Madame Blavatsky there are several.

The latest addition to this class of literature is Mr. Bragdon's *Episodes from an Unwritten History,* a little book which we cordially commend to everybody who is beginning to study Theosophy and who feels the need of a little starch in his spiritual garments. It is a brief sketch of the origin and growth of the Theosophical Society, with special reference to Madame Blavatsky, although nearly every one who has played an important part comes in for a short notice.

Hitherto but little has been said about the personalities of the Masters, and with but few exceptions they have been concealed behind initials or symbolic figures, or the information is scattered. Of late more has been said, and in this book Mr. Bragdon reprints an article by Mrs. Besant from Bibby's Annual, on the Masters, in which more is given out as to their histories than ever before. And this has not a little value, for it shows distinctly that these august beings are not so far removed from us as to be inaccessible, and some of them were not so long ago men of like passions as ourselves. We therefore commend Mr. Bragdon's book to those to whom the personal side of Theosophy appeals, and for their further benefit we add a short list of books of a more or less biographical nature, with the caution, however, that the student must be always on his guard against giving way to the tendency to rest his faith on personalities. He who builds his faith on personality is building on the sand. No mortal is above falling and even a slight slip on the part of one on whose authority we have reposed our faith is likely to have the most disastrous results. Witness the distressing incidents of a few years ago, when the Society was nearly wrecked because some who should have been looking for the truth in itself and purging their own natures took to their heels because some one on whose authority they had reposed did, or was supposed to have done, that of which they did not approve.

Autobiography, *Annie Besant*..... 1.75 (.14)

H. P. Blavatsky and the Masters of the Wisdom, *Annie Besant* .....paper.. .35 (.05)

Old Diary Leaves, *H. S. Olcott,* vols. 1, 3, 4....each.. 2.00 (.14)
Plain talk about everybody, especially H. P. B.

Some Noble Souls, *Elizabeth Severs*..... 1.75 (.10)
Blavatsky, Olcott, Besant.

In Memory of H. P. Blavatsky.....paper.. .35 (.06)

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Reminiscences of H. P. Blavatsky, *Countess Wachmeister* ..... paper, 35; cloth.. .50 (.07)
H. P. Blavatsky; an Outline of Her Life, *Herbert Whyte* ..... .50 (.04)

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Orders to pay money from Library credits will be honored only when the order, over the signature of the owner of the credit, is presented to us.

The Theosophical Society

The annual dues in the American Section are, for *Lodge members,* $2.50 for the first year and $2 a year thereafter. In addition the member pays to the lodge its prescribed dues. For *members-at-large* the dues are $5.50 for the first year and $5 a year thereafter.

Those so located as to be able to join lodges have the advantage of sharing in class work and other activities. The additional cost to members-at-large takes the place of lodge dues and entitles the member to special instruction by correspondence.

All members receive free *The Theosophic Messenger,* the monthly official organ of the Section, which costs to non-members $1.50 a year.

Further information about the Society, the addresses of local lodges and officers, membership application blanks and sample copies of *The Theosophic Messenger* (15 cents) can be obtained from *The Librarian, O. E. L., 1207 Q Street, N. W., Washington, D. C.*

The Occult Review (London, monthly), $1.75 a year; specified or current numbers, 15 cents; sample copies free from the Librarian.

The International Psychic Gazette, monthly official organ of the International Club for Psychical Research. $1.50 a year, sample copies, 15 cents.

The O. E. Library CRITIC, every two weeks, 25 cents a year. The organ of the O. E. Library.

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A Prayer

O Master, let me love Thee, worship, serve!
I do not ask to see Thee, nor to hear
A message for myself—but to preserve
The consciousness that Thou art ever near.

O let me love Thee till my soul consumes
Itself in worship, and my heart remains
Attuned to Thine, Whose radiance illumes
This fleshly prison-house, and melts its chains.

And bathed in Thine effulgence, let me give
The force Thou sendest, to Thy Holy Cause!
Not for myself a single day to live,
But to diffuse the knowledge of Thy laws.

Else life were vain! Love, worship, service, these
Redeem and hallow school-days on the earth,
Till truancy is shame,—a life of ease
Is wasting the inheritance of birth.

Then let me love Thee till my heart o'erflows
In worship to Thyself! and unto men
A service high, inspiring, which bestows
Thy love, that circles back to Thee again.

Control my heart, yea, crush it, till it yield
The blood that purifies, the spark that burns,
The ray that blends with Thine, until revealed,
My heart is one with That for which it yearns.

I hunger not—O Lord,—I rest in Thee;
And working, patiently await Thy day.
With love and worship which is service, free
As it is selfless, Lord may I obey!

—*Edith C. Gray (Ariel)*

IN ORDER TO PROMOTE INTEREST IN THEOSOPHY

and in the Theosophical Society, the Oriental Esoteric Library will mail to any one who is not already a borrower from the Library, *any four* of the following books (among others on its Free Mailing List), on their personal promise to return them postpaid within a month after receipt. There is no charge for the books if returned promptly. A return envelope is furnished. Re-

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quests to send these books to others than those signing the request must invariably be accompanied with a personal guarantee to reimburse the Library for losses, costs of recall notices and fines for keeping over time (5 cents a week on each book).

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Alcyone; At the Feet of the Master.

Arnold; The Light of Asia.

Besant; Death—and After; Karma; Man and His Bodies; Reincarnation; The Seven Principles of Man; In the Outer Court; The Path of Discipleship; The Path to the Masters of Wisdom.

Bhagavad Gita; Besant's and Johnston's translations; Arnold's Song Celestial.

Blavatsky; The Voice of the Silence.

Carus; The Gospel of Buddha.

Collins; Light on the Path.

Doctrine of the Heart.

Judge; The Ocean of Theosophy.

Leadbeater; The Astral Plane; The Devachanic Plane; Clairvoyance; Invisible Helpers; An Outline of Theosophy; A Text-Book of Theosophy.

Mallet; First Steps in Theosophy (with colored plates of the astral body, etc.).

Narada Sutra, an Inquiry into Love (from the Sanskrit).

Rogers; Hints to Young Students of Occultism.

Sinnett; Esoteric Buddhism; Karma, a Novel.

The Librarian will gladly give information about membership in the Theosophical Society, addresses of local lodges, etc.

"The *O. E. Library* has my warmest endorsement."—*Dr. F. M. Willis, Gen. Secretary's Rep., Div. of the East.*

The Beggar's Bowl

We are not in the least ashamed to beg, when we are begging for others. Our Beggar's Bowl, which we hold out to you, is intended to receive contributions for the *O. E. Library Brotherhood Fund*, and by throwing in your mite or your larger contribution, you will be helping to bring inspiring literature to those who cannot otherwise get it—the poor, the sick, the prisoners. We have exhausted our other means of persuasion and so we just say that not only shall we consider you a downright good fellow, but that you will have the same opinion of yourself, if you divert the cost

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of a few needless luxuries into our Brotherhood Bowl. Try it. It will improve your digestion and help you to sleep well—and others will bless you.

Important! Those who are able to donate such books as we are in the habit of lending, and which they would rather see doing good work than resting idly on their shelves, are invited to send them in to us. They will be either used directly or sold for the benefit of the *Brotherhood Fund.*

Everything should be addressed to *The Librarian, O. E. Library, 1207 Q Street, N. W., Washington, D. C.*

The Former Secretary of the O. E. S. may be addressed at Box 314, Washington, D. C.

The Christ Problem. Those interested in the question of the coming of a World Teacher should join the *Order of the Star in the East.* No membership dues. Address with 6 cents in stamps *Miss Marjorie Tuttle, Krotona, Hollywood, Los Angeles, California.* A list of books on the subject can be obtained from *The Librarian, O. E. L.*

The Path (London, monthly), $1.85 a year; sample copies, 20 cents. To be obtained from the Librarian. One of the best popular theosophical periodicals.

The Theosophist (Adyar, monthly), $3 a year; single copies, 30 cents. The oldest theosophical periodical; edited by Mrs. Besant.

The Truth About Christ, by Dr. F. Milton Willis, 10 cents.

O. E. L. Brotherhood Fund. Received September 23-October 16. Cash from *A. A., F. W. B., H. L. B., Mrs. A. T. C., A. P. E., Mrs. F., C. F., C. O. F., M. F. F., P. A. F., W. W. F., R. B. S-G., B. S. H., I. H., R. R. H., J. I., B. L., M. L. L., S. D. L., F. M., W. J. M., K. McN., A. P., G. A. P., Mrs. J. R., F. W. S., I. D. S., E. W., J. G. Y.*, $19.96. Books from *J. A. G., E. H., Mrs. W. H. H., E. B. R., L. I. W.*, est., $3.30. Total, $23.26.

October, 1912 (Subject to change without notice)

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[List No. 5.] Psychical Research and Spiritualism; Hypnotism and Suggestion; Psychical Fiction

Psychical Research and Spiritualism

For Normal and Abnormal Psychology, see also List 16.

Colloquies with an Unseen Friend, *Walburga Lady Paget* ..... 1.50 (.10)
Afternoon teas in heaven, with the latest celestial gossip.

Demonism of the Ages and Spirit Obsessions, *J. M. Peebles* ..... 1.17 (.19)
A good book for would-be mediums.

Immortality, the Occupations of the Spirits, *J. M. Peebles* ..... 1.15 (.16)

Spirit Mates, *J. M. Peebles*..... 1.25 (.15)

What Is Spiritualism, and Who Are These Spiritualists, *J. M. Peebles*..... .75 (.12)
Accounts of noted men accepting or inclining to spiritualism.

Apparitions and Thought Transference, *Frank Podmore* ..... 1.50 (.12)

Modern Spiritualism, *Frank Podmore* (deposit), 2 vols., 6.50.....each.. ... (.15)
An admirable critical history, but overbalanced on the the side of skepticism. We recommend it to be read in conjunction with Myers' *Human Personality.*

Naturalisation of the Supernatural, *Frank Podmore*.. 2.00 (.16)

The Newer Spiritualism, *Frank Podmore*..... 3.00 (.14)

Telepathic Hallucinations, *Frank Podmore*..... .50 (.06)

Studies in Psychical Research, *Frank Podmore*..... 2.00 (.18)

The Dissociation of a Personality, *Morton Prince*.... 2.80 (.16)
A full, critical study of one of the most remarkable cases of multiple personality known—that of Miss Beauchamp.

My Life as a Dissociated Personality, introduction by *Morton Prince, M. D*..... 1.00 (.05)

Occult Experiences, *Prof. Willy Reichel*....not sold.. ... (.11)

An Occultist's Travels, *Prof. Willy Reichel*..... 1.00 (.11)

Diseases of Personality, *Theo. Ribot*..... .75 (.06)

Should Spiritism be Seriously Studied? *Prof. Charles Richet* .....not sold.. ... (.05)

Are the Dead Alive? *Fremont Rider*..... 1.75 (.15)
A good, popular account of psychic phenomena bearing on a future life.

Life Everlasting, *Prof. Josiah Royce*..... 1.00 (.10)

(This classified list continued in the following CRITIC*)*

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Vol. II Wednesday, November 6, 1912 No. 6

ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

THE HERALD OF THE STAR

The Herald of the Star, edited by *J. Krishnamurti (Alcyone)*
Quarterly, 35 cents a year, single copies 9 cents.

> *He who doeth actions for Me, whose supreme good I am, My devotee, freed from attachment, without hatred of any being, he cometh unto Me, O Pandeva.*
>
> —*Bhagavad Gita*

> *On earth peace, good will toward men.* —*St. Luke, ii. 14*

> *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.* —*St. John, i. 12*

Amid the clash and jar of creeds, the fisticuffs and head punchings from which the occult world is no more free than the churches, it is truly refreshing to find a spiritual movement which concerns itself with none of these things, a movement in which all can join and on no other condition whatever than that they shall endeavor to grow within themselves the beautiful simplicity, harmony and unselfishness of the character of the Christ.

The movement to which we refer is that which is represented by the *Order of the Star in the East,* which originated in India about a year and a half ago and which is rapidly spreading in all civilized lands. Its Declaration of Principles—and that is quite a different matter from a declaration of faith—consists of six articles. Only the first of these contains anything which might be called a belief. All the rest relate to personal conduct and attitude.

The first article says:

> "We believe that a great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes."

Only those who are occultists can fully understand the reasons upon which this belief is based; others may, if they wish, find them set forth in certain books (see our list on the Coming of a World Teacher). They are not based on any juggling with the scriptures, or on manipulating dates and prophesies, of which we have no end

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and which have led to all sorts of freaks. Fortunately, too, one does not have to pin his faith even to the testimony of occultists, for the expectation of a great Teacher depends equally on the fulfilment of a natural law, on the historic fact that great crises produce great leaders. It is one phase of the law of demand and supply.

Wheresoever the carcase is, there will the eagles—and likewise the microbes—be gathered together. When some animal threatens to overrun the land, Nature sends a parasite to prey upon it, and presently equilibrium is restored. That is the way Nature works. It may seem to sleep for a time, but it never allows things to go to an extreme—it always produces its David to slay its Goliath. History is full of such instances. Bouck White, in *The Call of the Carpenter,* has shown how the intolerable conditions existing in Palestine under Roman rule gave rise to Christ. The abuses in the Church of Rome produced Luther; the French Revolution produced Napoleon; the American Revolution produced Washington; The Civil War produced Lincoln and Grant. Let any abuse grow up and sooner or later there will appear those who combat it.

At the present time the world is facing a crisis, which Mrs. Besant has very aptly expressed as "Self-Sacrifice or Revolution?" Doubtless we shall have political leaders who will succeed more or less in balancing self against self. But the present crisis lies much deeper than that; it is the struggle of Brotherhood against Self-seeking. It is the same situation, not so aggravated, it may be, but on a much wider scale than that which existed at the time of the appearance of Christ. It is a condition which cannot be met by political expedients only, but is one which demands a spiritual awakening.

For practical purposes it matters little whether we believe that there are always leaders in embryo, waiting to be developed by the occasion, or whether we think that these forces extend into the unseen world and call down the powers of aid. Occultists believe the latter. Krishna says in the Bhagavad Gita:

> Wherever there is decay of righteousness, O Bharata, and there is exaltation of unrighteousness, then I Myself come forth:
>
> For the protection of the good, for the destruction of evil doers, for the sake of firmly establishing righteousness, I am born from age to age.

But whether one is an occultist or not, it is easy enough to see that the aid is needed and to believe that Nature, in some way, will give it. The world is sorely wanting a great spiritual leader and the need is likely to be the father of its realization.

"But as many as received him, to them gave he power to become the sons of God." To be a son of God means simply to be a worker on the side of God. And to be that one must fall in line at once. He must not sit about and wait till the Leader appears, for

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it is useless to expect to recognize Him unless one has that in himself which corresponds to His nature. In short, if you want to be on the side of the coming Leader, whom you may call the Coming Christ or by any other name that pleases you, you must not be satisfied with doing nothing but anticipating till the time comes. You must get ready at once. This will give you plenty to do, and even if the great Leader should not come within your time, still you will have contributed your share towards bringing about that condition which He, had He come, would have striven for. By "doing in His name, and therefore to the best of our ability, all the work which comes to us in our daily occupations," by "endeavoring to devote a portion of our time each day to some definite work which may help to prepare for His coming," by "seeking to make *Devotion, Steadfastness* and *Gentleness* prominent characteristics of our daily life," and by "striving to co-operate, as far as we can, with those whom we feel to be spiritually our superiors," we shall be doing something towards making ourselves the sons of God.

These are the objects of the *Order of the Star in the East.* It brings together those who have these aims in view, and so far as it tends to make each one really work, and not aimlessly waste his time in expectation, it is worthy of all encouragement.

The Herald of the Star is the official organ of the O. S. E. and is published quarterly in India, three numbers having so far appeared. It is edited by the Head of the Order, J. Krishnamurti, otherwise known as Alcyone, a youth of sixteen years who, in the opinion of many, is destined to play a leading part in the coming events. In this connection it is interesting to read two articles in the *Herald,* one by Mr. Leadbeater, the other by an English officer, describing the remarkable event which occurred at a meeting held during the convention of the Theosophical Society at Benares, at which membership certificates were distributed by Alcyone. Nobody seems to know just what happened except the clairvoyants present and they decline to tell us, but it is described as an influence of an overpowering nature which prompted every one of the assembled people, numbering several hundreds, to an outburst of uncontrollable devotion to the leader, Alcyone, in whom the influence seemed to center.

Then the Temple filled with a cloud,
  Even the House of the Lord;
Porch bent and pillar bowed:
  For the presence of the Lord,
In the Glory of His cloud,
  Had filled the House of the Lord.

One of the witnesses compares it to the descent of the Holy Ghost upon the disciples at Pentecost. Doubtless many who are

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familiar with the psychology of revivals will see something similar in this, but it seems to have been on a much greater scale and wholly unlooked for. As one of the writers observes, it is hardly to be expected of any Englishman who in his ordinary state of mind speaks contemptuously of a Hindu as a "nigger," that he should be seized with such a sudden fit of devotion unless it were brought about by some influence from without. Until Mr. Leadbeater is ready to let his sense of the sacredness of the event cease from sealing his lips we feel that we must suspend judgment as to the significance of the phenomenon. But this does not in the least detract from our admiration for Alcyone nor from our sense of the high importance of the Star movement. We hope, too, that to whatever pitch of devotion it may lead us, it will never allow us to forget that devotion without action is vain, that faith without works is dead, and that it is the imitation of Christ, not the blind devotion to Him, which really counts.

Note. Information about the Order of the Star in the East may be obtained from Miss Marjorie Tuttle, Krotona, Hollywood, Los Angeles, California, on request accompanied with six cents in stamps. Subscriptions to the *Herald of the Star* will be taken by the Library.

Waking the Little Fishes

I told them once, I told them twice:
They would not listen to advice.

Then someone came to me and said
"The little fishes are in bed."

I said to him, I said it plain,
"Then you must wake them up again."

I said it very loud and clear:
I went and shouted in his ear.

But he was very proud and stiff:
He said "I'd go and wake them, if—"

I took a corkscrew from the shelf:
I went to wake them up myself.

And when I found the door was locked,
I pulled and pushed and kicked and knocked.

—Through the Looking-Glass

Human nature is naturally suspicious, and of late we have often had occasion to think of a certain London clubman who made a wager that he could stand at the end of Westminster Bridge and offer sovereign pieces to the passers-by without finding a single

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taker. The experiment was made and the clubman won his bet. Of thousands of passers-by not one could bring himself to believe that a man could be silly enough to offer a pound for nothing. All took it for some April fool joke.

Somewhat similar has been our experience. We know a good many little fishes who need to be waked up. We recently communicated with the secretaries of about one hundred and thirty Lodges of a certain Society which has for one of its objects the waking of fishes. We offered to do everything in our power to bring them *into* touch with these fishes and to help them to wake them. Our proposal carried no compensating advantages for us, and there was not even a wager behind it. On the contrary, it would have involved a wide and costly correspondence on our part, together with the risk of having our fishes weaned away from us. We were willing to run this risk, because the waking of fishes is a cause dear to us, even if the said Society should get the credit.

And from the one hundred and thirty we got just three replies.

From which we can draw but three conclusions; that they thought we were trying to perpetrate a joke; that they suspected some personal motive behind our offer; or that they were too indifferent to care one way or the other. And any one of these would make us feel that if this Society is to accomplish its work of waking fishes, there should be a very decided girding up of loins and trimming of lamps. We are going to wake these fishes, even if it takes a corkscrew to do it, but then—they will be our fishes; the Society will not have the credit.

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Provisionally, we have adopted the bibliography published in the Non-Resident Bulletin of the Colorado State Normal School

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(Greeley, Colorado). These are books which are recommended in connection with the non-resident courses of this institution, but they are adapted to the needs of teachers everywhere. Until we have published a list of these books we refer correspondents to this Bulletin. We will lend any of these books except such as are of an exceptionally special and technical nature, in fact, we will lend most of the three hundred titles there given.

Get Together

Those of our correspondents who would like to join with others in forming study classes, circles or clubs for the study of Occultism or Theosophy are invited to write to the Librarian, who will then endeavor to bring them into communication with others in their vicinity who have similar promptings. Frequently we have a number of correspondents in one town who are unacquainted with others of similar tastes, and who would find mutual benefit in coming together. We suggest to these to consider the formation of a Lodge of the Theosophical Society, for the initiation of which seven members are required.

To Theosophical Lodges

If the President, Secretary or Librarian of any theosophical lodge will communicate with the Librarian of the O. E. Library. he will be glad to make arrangements to notify the correspondents of the Library in that vicinity of any or all lodge activities, by sending them announcements, or by direct correspondence. We have just notified nearly three hundred of our New York correspondents of Mr. Rogers' lectures in that city, and we shall be pleased to render a similar service to any lodge,—that is, if it will signify that such service would be acceptable.

The Force of Habit

One of our kind friends has promised to contribute a dollar a month to the O. E. Library Brotherhood Fund, in order to aid prisoners and other unfortunate people by lending them books free. He suggests that if all the patrons of the Library would contribute a small sum at regular intervals a great work might be done.

The idea is a good one. Any act repeated at regular intervals soon becomes a habit, and generally a pleasure. If any of our friends would like to aid the Brotherhood branch of the Library work by contributing a sum, no matter how small, say once a month, we shall be glad to provide them on request with coin cards and return envelopes as a reminder.

O. E. L. Brotherhood Fund. Received October 18-October 30. Cash from *A. A., E. N. B., T. W. D., W. G. G., A. G. H., W. I.*

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L. L. M., T. R., E. W., P. E. W., S. W., $8.84. Books from *H. H., M. H., W. H. H., Mrs. P. F. L., Mrs. B. T., Mrs. E. T.*, est., $3.40. Total, $12.24.

?.....?.....?

That is all that science and current philosophy have to say about our past, present and future. Only in Theosophy is to be found a reasonably satisfying solution.

You are invited to co-operate in the educational work of the Library by giving our request and information postcards, and especially our list of theosophical books which will be loaned free, to friends who are asking, as every wide awake thinker is asking to-day, "What is Theosophy? How can it contribute to the solution of the present social and spiritual unrest?"

We will supply you with any number of these on request, without cost.

The Truth about Christ, by Dr. F. Milton Willis, presents the theosophical conception of Christ, and the conception of the Coming of a World Teacher, in a nutshell. Price, 10 cents, or $1.00 a dozen.

November, 1912 *(Subject to change without notice)*

BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC LIBRARY

Renting Terms:—Unless otherwise noted, two weeks or less, ten cents per volume; each succeeding week or fraction of a week, five cents per volume. Time in transit not counted. Cost of transportation both ways at borrower's expense. Books must be returned prepaid. Payment in advance by a credit of two dollars (exceptionally, one dollar). Books marked "deposit" require a present credit of $2. Figures in ( ) show cost of transportation one way, but are to be disregarded if books are bought. Borrowed books may be bought, but five cents a week each must be paid for all time in excess of two weeks. Address *The Librarian, O. E. L., 1207 Q Street, N. W., Washington, D. C.*

[Supplementary List D-a.] Theosophy; Occultism; New Thought

Theosophy

The Gleam, *Helen R. Albee*..... 1.35 (.12)

Education as Service, *Alcyone (J. Krishnamurti)*.....
.....leather, .75; paper, .25; cloth.. .45 (.05)

The Secret of Death. *Sir Edwin Arnold*..... 1.00 (.09)
A translation of the Katha Upanishad.

Ideals of Theosophy, *Annie Besant*..... .75 (.05)

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Initiation, the Perfecting of Man, *Annie Besant*.....	1.00	(.06)
An Introduction to the Science of Peace, *Annie Besant* .....paper..	.25	(.02)
The Masters, *Annie Besant*.....paper..	.25	(.03)
The Spiritual Life, *Annie Besant*.....	1.00	(.07)
A Study in Karma, *Annie Besant*.....	.75	(.05)
Gems from the East, *H. P. Blavatsky*.....	1.00	(.10)
Practical Occultism and Occultism versus the Occult Arts, *H. P. Blavatsky*.....	.40	(.03)
The Beautiful Necessity, *Claude Bragdon*..... Seven Essays on Theosophy and Architecture.	2.00	(.11)
The Transparent Jewel, *Mabel Collins*.....	.75	(.06)
When the Sun Moves Northward, *Mabel Collins*.....	1.00	(.05)
Methods of Psychic Development, *Irving S. Cooper*...	.50	(.04)
The Yoga-Sutra of Patanjali, *M. N. Dvivedi,* transl. .....bds..	1.25	(.05)
Theosophy and Social Reconstruction, *L. Haden Guest* .....paper..	.25	(.02)
Theurgia or the Egyptian Mysteries, *Iamblichos,* transl. by *A. Wilder*.....	2.50	(.22)
Christ and Buddha and Other Sketches, *C. Jinarajadasa* .....leather, .75; cloth..	.50	(.03)
The Parables of the Kingdom, *Charles Johnston*..... .....paper..	.20	(.02)
Patanjali's Yoga Aphorisms, *W. Q. Judge*..... .....leather, .75; cloth..	.50	(.03)
A Textbook of Theosophy, *C. W. Leadbeater*.....	.75	(.07)
Apollonius of Tyana, *G. R. S. Mead*.....	1.25	(.09)
The Gospels and the Gospel, *G. R. S. Mead*.....	1.75	(.15)
Philosophy of the Bhagavad Gita, *Subba Row*.....	.50	(.05)
The House of Strange Work, *Elisabeth Severs*.....	.40	(.02)
The Gates of Knowledge, *Rudolf Steiner*.....	1.25	(.02)
Mystics of the Renaissance and Their Relation to Modern Thought, *Rudolf Steiner*..... Including Eckhart, Paracelsus, Jacob Boehme, Bruno and others.	1.25	(.09)
The Occult Significance of Blood, *Rudolf Steiner*.... .....paper..	.25	(.02)
The Golden Stairs, *A. E. Waite* (juvenile).....	.50	(.05)
The Sepher Yetzirah, *W. Wynn Westcott*.....	1.00	(.07)
The Truth about Christ, *Dr. F. Milton Willis*..... .....paper, sold only..	.10	...
The Threefold Way, *A. H. Ward*.....paper..	.25	(.02)

Astrology

Mundane Astrology, *H. S. Green*.....	.40	(.04)
Veritas, Revelation of Mysteries Biblical, Historical and Social, *Henry Melville*.....	5.50	(.18)

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BY

The Oriental Esoteric Library

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

KARMA AS UNIVERSAL LAW

A Study in Karma, *Annie Besant*..... .75 (.05)

There is much misconception, a vast amount of loose opinion on the subject of karma even among those who talk learnedly on the subject. Many look on karma as a great big bear waiting to pounce on them, and the fear of this big bear makes the lives of not a few good people miserable—they are like those who should have a chronic fear of gravitation and therefore spend all their lives in bed. Often have we heard it given as an excuse for withholding the helping hand that one must be careful not to get his karma mixed up with the karma of another, and this fear of getting entangled, this dread of sins of commission, often makes one's life one huge sin of omission. Many speculate on the difficulties they have with their friends or enemies and figure out what relations must have existed between them in past lives, how soon the debt will be paid, when the tide will turn and they can begin to get back at them. Others are interested in knowing when they will be independent of karma and, like the President of the United States, will be free from arrest.

Nothing we have read is so adapted to clear the vision on the subject of karma as Mrs. Besant's new book, *A Study in Karma,* and we commend it to those who think they know something about it.

Karma is a universal law, just as universal in the moral world as is gravitation in the physical. The analogy is a wide reaching one. Karma is just as mechanical in its action as is gravitation. Moral laws are not divine commands; they are just as inherent in the nature of things as are time and space and gravity. The wrongness of stealing is no more based on what Jehovah said to Moses on Sinai than is the law of gravitation based on Newton's Principia. The "Thou shalt" and "Thou shalt not" of the Decalogue are no more commandments than if the Lord had said "Thou shalt walk on solid ground," or, "Thou shalt not walk on thin

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ice." They are but warnings against violating natural laws—laws which are divine no doubt, but having their roots in the order of the Universe, in the divine immanence.

Every object, whether at rest or in motion, is under the influence of gravity. Nowhere, so far as we know, is this mysterious attractive force suspended. To counteract it we must oppose an equal and opposite force, but the gravity is there all the same. If we liberate energy by allowing a body to fall ten feet, we must exert an exactly equal amount of energy to bring it to its former elevation. It is precisely the same with karma. Wherever there is will, karma is acting. Just as bodies can move up or down with respect to the earth, and in so doing absorb or liberate energy, so the conscious entity can move up or down along that line which we call the course of spiritual evolution. If it moves down, it spends itself; if it moves up, it absorbs. In the process of descent, it makes what is called bad karma; in ascending, it creates good karma. If we fully understood these things, if we had a unit of spiritual growth, we could express good and bad karma in spiritual foot pounds or kilogram-meters. In fact, the analogy between karma and gravity is so close that only he who clearly grasps the former, the man of science, for instance, is in a position fully to appreciate the fact that karma is a force as universal in the moral world as is gravity in the physical, and one which operates by laws which are just as mathematical.

Nor is karma limited to the moral world, although it is here that it shows its most striking and certainly its most serious effects. It is the duty of man to know nature, and wherever he suffers through ignorance, stupidity or negligence, he is suffering karmically. It is very necessary to distinguish this kind of karma for it is often confused with the strictly moral karma, and suffering which is due to it is often attributed to moral causes, to sins against the moral rather than the physical laws.

Every being, therefore, who allows himself to descend along the karmic or evolutional scale, has to retrace his steps by just so much, before he can be as well off as before.

There is however a wide difference from a purely physical quality like gravity in this respect, namely, in the introduction of the feature of responsibility, which comes with freedom of action. It makes no difference, so far as the falling stone is concerned whether it strikes the ground, or whether it crushes the head of a man. But it does make a difference whether the freely acting conscious being, in his descent, simply puts himself in a lower position, or whether he injures another at the same time. That is he is responsible, not only for his acts as they concern himself but also as they affect others. The law of gravitation is very simple—two masses attract each other in proportion to the product of their masses and inversely as the square of their distance apart

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If there were only two bodies in the universe, this would be a very simple matter. The motion of the earth about the sun could be expressed by a simple mathematical equation. But there are many bodies in the solar system, and hence, as every astronomer knows, the action of this simple law becomes so complex that it baffles the skill of the best mathematicians to express it fully. With the introduction of responsibility the karmic problem becomes enormously complicated. Were the man alone in the universe, the action of karma would be as simple as the falling of a stone. But just as is the case with the influence of the many celestial bodies on each other, so the man acts on every other man who in any way, directly or indirectly, comes under his influence. A complete theory of karmic effects would therefore be even more complicated than the planetary theory and none but a higher intelligence can be expected to comprehend it. In fact, it is neither possible nor necessary for us to do so. Just as we move about on the surface of the earth, not troubling ourselves about the infinite details of gravitation, but at the same time taking precious good care that we do not fall into a hole or tumble out of a window, so for practical purposes we need to consider only the more important effects of karma, letting the minor details look out for themselves. Just as he who is climbing a mountain pays no attention to the little ups and downs, provided his progress is on the whole upward, so the wise man recognizes that his karmic progress must of necessity have its ups and downs, and he concentrates his attention on the summit, not on the ruts and ant hills in his way. The earth in its course must needs pull some meteorites out of their orbits and bring them tumbling down, but it is as reasonable to expect it to stop and move out of their way as to expect him who has some great work for the world to do, to stop and fret because now and then he gives offense or becomes a stumbling block.

It is a delusion to imagine, as some do, that it is possible to grow beyond the reach of karma. As well think that a celestial body could grow large enough to be beyond the reach of gravity. Not less, but more, as one progresses. The law binds all beings, small and great alike. The gods are the subjects of karma as well as men. The delusion comes from using the word karma for two totally different things. Gravity is one thing; the results of gravity are another. So what we frequently call karma is, not the law itself, but its results. We can never do away with gravity, but it is within our power to use it to our advantage or to avoid its action. We soon learn not to stumble when walking; we level our streets and cut our railroads through the hills until we forget that we once went up and down, but gravity is lying in wait for us all the same. We can balance the effects of karma; we can pay our karmic debts till not a trace of them remains, but never, so long as we are free agents, can we reach the point where we cannot,

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if we will, slide down the karmic scale. The gods can sin as well as man, and they have infinitely more chances of so doing, but they simply know better. Milton, in his description of Satan, has given us a great and perfectly possible illustration of what a god can do when he makes up his mind, and further cases will be found in the Stanzas of Dzyan. To be a responsible intelligence means to be subject to karma.

The recognition of the fundamental nature of the law of karma is quite the most important duty which the world has before it today. There was no rational astronomy before Newton worked out the law of gravitation. There can be no rational life, individual or social, until men recognize the law of karma. It is the only foundation on which a rational science of ethics can be based. Any system of ethics, to be worth while, must rest on karma as fully as mathematical astronomy reposes on the law of gravitation. Terrible as it may seem to some that each man must reap as he sows, without the possibility of escape, it is in reality a beneficent law, for the very reason that it places within the reach of every one to determine his harvest. Gravitation is a dreadful annoyance at times, but without it the world would not hold together, and far from protesting against the inexorable law we ought rather to thank God that there is a law by which we can figure out the results of our acts, rather than being condemned to an eternity of chance. A world without karma would be like a world without gravity—chaos.

The doctrine of karma is not fatalistic. On the contrary, it is essentially a doctrine of freedom. For while it is true that a man must pay his debts and that this may take him more than one lifetime, there is never a moment when he is not shaping his own destiny. The acts of the past may bind us today or tomorrow, but the acts of today, which are within our control within a certain latitude, determine the future, no matter how hampered we may be.

A Study in Karma is well worth reading if it gives, as it should, clearer ideas of the universal nature of karma. But to say that a law is universal is not the same as to claim that it explains everything. We are quite willing to admit that slum dwellers are re-embodied savages and that our criminals and degenerates are former Indians who have reincarnated among us in order to plague us, but we cannot follow the distinguished author in the statement that "seismic changes—earthquakes, volcanoes, floods—or national catastrophes like famine and plague,—are all cases of collective karma, brought about by great streams of thoughts and actions of a collective rather than an individual character." Floods, doubtless, are karmic, in so far as man, in his greed, has denuded the land of its forests or has settled in regions subject to overflow. Plagues are preventable and usually famines also; therefore they are karmic, for that which happens when it could be avoided by

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human effort and intelligence is karmic. Our scientific stomach can digest good sized slices of the occult, but here we modestly ask for the proof that karma must be brought in to explain eruptions and earthquakes, phenomena which have been going on for ages before life existed on the earth, to say nothing of occurring today beneath the sea where there are none but the wicked fishes to suffer. Neither are we disposed to accept without some evidence the statement that the fifteen hundred who went down with the Titanic were collected by karmic influences in order to be destroyed. Rather are we disposed to believe that Nature, which bears full many a flower to blush unseen, and which decorated with gems the deep unfathomed caves of Ocean, with quite as little regard to the presence of man, pours forth the lava, sends the iceberg across the path of the steamer and brings about the faulting in the earth's crust which gives rise to the earthquake. We willingly admit the presence of a divine wisdom in these things, but we really believe that God has some other objects in mind than man and that this conception of karma is only paralleled by the primitive notion of Jehovah. Karma teaches that man is placed amid the warring elements in order to fight for himself and so to learn and to progress by learning. If he neglects to do this; if he settles on the side of a volcano or in an earthquake region; if he runs his ship full speed at night through an ice-filled sea; or if, as a citizen and a voter, he tolerates lax navigation laws, he suffers for it. The accident is the karmic result of his ignorance, negligence or greed. Karma requires every man to know the laws of nature—ignorance is not accepted as an excuse. He has simply to get out of the way when nature is holding its big demonstrations. To make thought currents responsible for the steam pressure which squirts the magma out of the throat of a volcano is an unwarranted reflection on the ability of nature to manage its own affairs without interference. Karma, as a universal law, has infinite ramifications, but to recognize it as such and to follow it out in its details, without making it responsible for the action of other laws equally important, remains for the future. And we hope, too, to see some philosopher distinguish sharply between the karmic results which flow from disobedience to moral laws and those which come from man's disregard of the laws of physics.

From the Reviews

Non-Resistance. From the series of articles in the *Bulletin of the O. E. C.* on Non-Resistance we are led to one very definite conclusion, to wit, that Non-Resistance means "Punch, brothers, punch, but punch with care."

As Others See Us. In the August *Theosophist* Dr. Charles J. Whitby has an article entitled *An Outside View of Theosophy.*

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which we wish to commend to our readers, because it is one of the best popular presentations of the significance of Theosophy which we have read. At the same time it offers some very salutary criticisms and warnings which every member of the Theosophical Society should take to heart.

Investigations into the Super-Physical, by Mrs. Besant, in the August and September *Theosophist* should be read by all who are interested in knowing how the remarkable results reached by theosophists are obtained. At the same time it is written in such a broad and tolerant spirit that one feels encouraged to believe that he is not committing blasphemy in asking whether the Lives of Erato and others, as seen through the Rents in the Veil of Time are to be regarded seriously as history, or as the product of a sportive imagination.

Approaching the Masters. We quote the following from Mrs. Besant's Bombay address, printed in the October *Adyar Bulletin.* "For it is only by service that the Masters may be approached; whether you know Them or not, whether you love Them or not, if you serve humanity They know you and love you and They will bring you at last to Their feet. For 'service' is the one way to human perfection, service along any line which is useful to our fellow-men. All need helping and it matters not how you serve, provided you bring the heart of love to the service, provided you give your best intelligence, your earnest labour, and do work which is useful."

The Eternal Pooh-Pooh. In the October *Journal of the American Society for Psychical Research* Rev. Walter F. Prince writes on *Christian Believers and Psychic Research.* This is a criticism on the one hand of the attitude of the (still) majority of scientists towards psychic phenomena and on the other of that of the good people who are terribly anxious to believe in immortality and yet horribly afraid that any tangible evidence in its favor shall be forthcoming. It is an admirably written article and causes us to thank God that we are not as other men are—not even respectable, as Walt Whitman said of the animals. We regret that the Editor has prefaced the article with a certificate of the respectability of the writer, for even had he been but a babe and a suckling, the truth of his remarks would have been self-evident. Psychical Research has to go through the tooth cutting process, as all science has done. But here the evidence of the teeth is sufficiently obvious without the doctor's certificate.

The Truth About Christ, by Dr. F. Milton Willis; 10 cents; $1 a dozen. The theosophical view of Christ in vest pocket form.

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The Transparent Jewel

The Transparent Jewel, *Mabel Collins*..... .75 (.07)
The Yoga Aphorisms of Patanjali, an Interpretation by *W. Q. Judge*.....leather, .75; cloth.. .50 (.03)
The Yoga-Sutra of Patanjali, trans. by *M. N. Dvivedi* .....bds.. 1.25 (.07)

This jewel of which I am writing is no diamond dug out of the darkness of the earth, but is no less thing than the mind of man when it has been drawn from the darkness of material life and become perfectly clear.

Just as some place before themselves the ideal of attaining to psychic powers, and so get into trouble, so many others, led by the astonishing accounts of Hindu yogis, attempt the practice of yoga with disastrous results. To such as would be inclined to rush unprepared into this field, we commend the latest book by Mabel Collins, *The Transparent Jewel.*

Yoga is not an exclusively Hindu practice. The meditations of the Christian ascetic are just as truly yoga as are those of the Hindu—the name matters nothing—but with this difference, that while the Christian yoga has generally been directed to the entire subordination of self to the Divine, or supposed divine influence, Hindu yoga has generally had for its aim the fuller recognition of the Self, the God Within; it is self-mastery rather than self-effacement.

Patanjali is the greatest Hindu authority on yoga. In reality he is a legendary character, and practically all that can be said of him is that a collection of aphorisms has become associated with his name, has been handed down from the past, and, as is usual with Hindu books, has become much clogged by the well-meaning efforts of various commentators. The edition of Mr. Judge, which professes to be an interpretation rather than a translation, dates from 1889, and has recently been reprinted. There is an English translation by Tookeram Tatya, a Fellow of the Theosophical Society, current in India, and another by Dvivedi. We understand that Charles Johnston, the well-known translator of the Bhagavad Gita, has another translation in preparation.

Our personal sympathy is so strong with Mrs. Besant's attitude, quoted elsewhere in this number of the CRITIC, that "Service is the one way to human perfection" that we cannot read even such a writer as Patanjali with patience—possibly a proof that it is just what we need. The will to serve is not sufficient, neither is service at haphazard. To serve effectively means that one must be an efficiently trained instrument for service. The study of yoga is, therefore, entirely justifiable, as long as one uses it for this object and does not make it a means for personal development, forgetting service in the desire for personal growth. For those who wish to take up yoga in this spirit, the study of Patanjali is of great value,

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especially when prefaced by the reading of a book like *The Transparent Jewel.* This consists first of an introduction to and commentary on the Aphorisms, and secondly of a new edition of the Aphorisms themselves, compiled from the translations of Tatya and of Dvivedi. It goes without saying that the famous author of *Light On the Path* and *When the Sun Moves Northward* has something valuable and original to say on this subject, and we therefore commend it to all of her admirers, believing that it will tend not a little to counteract the somnific influence which an undiluted dose of the Aphorisms might produce.

To Presidents and Secretaries of T. S. Lodges

As it is not practicable to publish in the CRITIC anouncements of Lodges except in the largest centers, Lodge officials are requested to supply us with announcements of their activities, monthly, annual or special. We shall take pleasure in placing these in the hands of all our local correspondents. Information as to the number which can be used will be given by the Librarian, O. E. L., on request.

New York Theosophical Lodges

Central Lodge: Pres. Mrs. Grace Shaw Duff, Beechmont, New Rochelle, New York; Sec. Mrs. K. A. Street, Hotel Colonial, Columbus Ave. and 81st Street. Meets at 2228 Broadway, telephone Schuyler, 9571. Beginners' Class Thursdays, 3 P. M. and Fridays, 8 P. M.. and other activities.

New York Lodge: Pres. Miss Mary E. Slater, 450 Classon Ave., Brooklyn; Sec. Miss Agnes S. Stewart, 158 West 76th Street. Meets 2228 Broadway, Tuesdays, 8.15 P. M.

Brooklyn Lodge: Pres. Harold C. Stowe, 172 South Oxford Street. Meets 95 Lafayette Ave. Telephone Prospect, 4476. Public meetings Sundays, 8.15 P. M.

Strangers should inquire of the above officers and will be cordially welcomed at meetings.

Mrs. Russak's Lectures

Mrs. Marie B. Russak, International Lecturer of the Theosophical Society, will lecture as follows:

Spokane: Nov. 22-25. Inquire of W. E. R. Brewster, 653 Arthur Street.

Tacoma: Dec. 2-5. Inquire of Mrs. Winifred Hare, 1017 South 11th Street, or telephone Main 3061.

Portland, Oregon: Dec. 5-8. Inquire of Mrs. Mildred Kyle, 420 East 15th Street, or telephone Woodlawn 2722.

Oakland and *San Francisco:* Dec. 9 and after. Inquire of Wm. H Allen, 561 41st Street, Oakland, or telephone Oakland 8120; Miss Bertha F. Wadham, Hotel Stanley, San Francisco, W. J. Walters, 2 A Street, San Francisco, or telephone Franklin 2378.

Lectures in other cities not yet announced. The above T. S. Lodge officers will also give information about theosophical activities in their respective cities. Our correspondents should not miss the opportunity of hearing this eminent theosophical lecturer.

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To Our Very Best Friends

We are sending to some of our very best friends a few postcards and free lists with the request to place them in the hands of their acquaintances who might be interested in the Library.

The range of subjects covered by the Library is so wide that it is not in the least necessary that one be interested in the occult in order to profit by associating themselves with it. Business men, women with domestic interests, parents, teachers, those interested in personal development in its many phases, young men, clergymen, physicians, all will find something to interest them, and at the cost of a one cent stamp they can get full information about the Library and what it can do for them.

Those who receive these cards and who cannot use them, will favor us by dropping us a line to that effect, in order that no more may be sent.

The Theosophical Society

The Theosophical Society was founded in 1875. At present it has over twenty thousand members and more than eight hundred lodges and publishes more than fifty periodicals in fourteen languages. The American Section numbers one hundred and thirty lodges and about thirty-six hundred members.

Every one willing to study, to be tolerant, to aim high and work perseveringly is welcomed as a member, and it remains with the member to become a true theosophist.

The annual dues in the American Section are, for *Lodge members,* $2.50 for the first year and $2 a year thereafter. In addition the member pays to the lodge its prescribed dues. For *members-at-large* the dues are $5.50 for the first year and $5 a year thereafter.

Those so located as to be able to join lodges have the advantage of sharing in class work and other activities. The additional cost to members-at-large takes the place of lodge dues and entitles the member to special instruction by correspondence.

All members receive free *The Theosophic Messenger,* the monthly official organ of the Section, which costs to non-members $1.50 a year.

Further information about the Society, the addresses of local lodges and officers, membership application blanks and sample copies of *The Theosophic Messenger* (15 cents) can be obtained from *The Librarian, O. E. L., 1207 Q Street, N. W., Washington, D. C.*

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All checks and money orders should be made payable to *The Oriental Esoteric Library,* or to *The Librarian, O. E. L.,* or to *H. N. Stokes, Librarian, O. E. L.* If not so drawn they will be returned for correction.

Orders to pay money from Library credits will be honored only when the order, over the signature of the owner of the credit, is presented to us.

What Do They Look Like? An excellent photograph of Mr. Leadbeater will be found in the September *Theosophic Messenger* (10 cents), and one of Mrs. Besant in the October number (15 cents) and one of Col. Olcott in the November number (15 cents). These can be obtained from the Librarian, O. E. L. *The Messenger* is $1.50 a year, but is free to members. Better join now and get it free.

The Occult Review (London, monthly), $1.75 a year; specified or current numbers, 15 cents; sample copies free from the O. E. Library.

The International Psychic Gazette, monthly official organ of the International Club for Psychical Research. $1.50 a year; sample copies, 15 cents. From the O. E. Library.

The O. E. Library Critic, every two weeks, 25 cents a year. The organ of the O. E. Library.

The Path (London, monthly), $1.85 a year; sample copies, 20 cents. From the O. E. Library.

The Theosophist (Adyar, monthly), $3.00 a year; single copies 30 cents. Edited by Mrs. Besant.

The Herald of the Star (Adyar, quarterly). The organ of the *Order of the Star in the East,* and devoted to the subject of the coming of a World Teacher. Edited by Alcyone. 35 cents a year; single copies 9 cents. From the O. E. Library.

Like Seeks Like. We shall be pleased to introduce correspondents to theosophists and theosophical Lodges in their vicinity wherever practicable. Write and ask us.

What Manner of Woman Mrs. Besant is, may be learned from Mrs. Russak's interesting personal account in the November *Theosophic Messenger.* 15 cents; from the O. E. Library.

O. E. L. Brotherhood Fund. Received October 31-November 14. Cash from *E. M. B., M. L. B., A. C., O. C., C. O. F., E. M. G., W. L. G., R. M. H., D. L., W. B. L., Mrs. J. P. M., Mrs. E. P., E. S., M. S., E. W., J. W.,* $8.82. Books from *A. B., C. E. C., M. W. E., J. A. R., M. R., A. P. W., W. Z.,* est., $10.89. Total $19.71.

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November, 1912 *(Subject to change without notice)*

BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC LIBRARY

Renting Terms:—Unless otherwise noted, two weeks or less, ten cents per volume; each succeeding week or fraction of a week, five cents per volume. Time in transit not counted. Cost of transportation both ways at borrower's expense. Books must be returned prepaid. Payment in advance by a credit of two dollars (exceptionally, one dollar). Books marked "deposit" require a present credit of $2. Figures in ( ) show cost of transportation one way, but are to be disregarded if books are bought. Borrowed books may be bought, but five cents a week each must be paid for all time in excess of two weeks. Address *The Librarian, O. E. L., 1207 Q Street, N. W., Washington, D. C.*

[Supplementary List D-a.] Theosophy; Occultism; New Thought

Astrology

Medical Astrology, *Raphael*	.40	(.03)
Mundane Astrology, *Raphael*	.40	(.03)
Prognostic Astronomy, *Sepharial*	.75	(.05)
Horary Astrology, *W. J. Simmonite*	1.25	(.06)

Miscellaneous Occult and New Thought

The Hidden Mysteries of Numbers, *S. H. Ahmad*.... paper..	1.00	(.03)
New Light on Immortality, *E. E. Fournier d'Albe*....	1.50	(.14)
The Message of the New Thought, *Wm. W. Atkinson* .... paper..	.25	(.02)
Mind Power, The Secret of Mental Magic, *Wm. W. Atkinson*	1.00	(.13)
Constructive Psychology, *J. D. Buck, M. D.*	1.00	(.07)
Your Mind and How to Use It, *Wm. W. Atkinson*...	1.00	(.08)
Cosmic Consciousness, *Richard M. Bucke*	4.00	(.21)
The Narrow Way of Attainment, *Hiram Butler*.....	1.00	(.07)
The Drama of Love and Death, *Edward Carpenter*....	1.50	(.09)
Towards Democracy, *Edward Carpenter*.....	1.50	(.14)
Ancient Mysteries and Modern Revelations, *W. J. Colville*	1.00	(.10)
Letters from the Teacher of the Order of The 15, *F. Homer Curtiss*.....	1.10	(.07)
Psychic Philosophy, *V. C. Desertis*.....	1.50	(.12)
Spiritual Evolution or Regeneration, *R. C. Douglas*..	1.20	(.10)
Human Efficiency; A Psychological Study of Modern Problems, *H. W. Dresser*.....	1.50	(.14)
Shadows Cast Before, *Claud Field*.....	1.00	(.09)

A collection of authenticated cases of premonition.

(This classified list continued in the following CRITIC*)*

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What Are You Thankful For?

Better is a dinner of herbs where love is than a thanksgiving feast accompanied with the feeling that you do not care what happens to the other fellow. Are you, a week hence, going to thank God not only for the ability, but also for the inclination to fill yourself up to the brim, and indulge in curses next day because you suffer from a bad liver, or are you going to thank Him that you are not as other men are, and that you have spared your digestion and finally done—we know you have long intended to do it—something towards aiding the *O. E. Library Brotherhood Fund?*

As you have already learned, this Fund has for its object helping those who want to read good books, but who have not the means to pay for them. It needs your help.

You will find another reason for thankfulness when you have finally made up your mind to part with those books which you love well enough to hoard up, but which you will never read again and which are, therefore, just in your way. Better send them in to the Brotherhood Fund. We can use any books which are on our lists.

RECENT ADDITIONS

The Short Story, *Evelyn M. Albright*	.90	(.09)
Textbook of Chiropractic, *American College of Mechano Therapy*	2.00	(.18)
Classroom Management, *William C. Bagley*	1.25	(.12)
Short Story Writing, *Charles R. Barrett*	1.00	(.10)
The Mind and Its Education, *G. H. Betts*	1.25	(.12)
The Teaching of History and Civics, *H. E. Bourne*	1.50	(.14)
The Teacher and the School, *Chauncey P. Colgrove*	1.25	(.12)
Social Organization, *Charles H. Cooley*	1.50	(.14)
Ways to Perfect Health, *Irving S. Cooper*	.75	(.07)
Manuals of Occultism, No. 2.		
The Development of the English Novel, *Wilbur L. Cross*	1.50	(.14)
Physical Geography, *W. M. Davis*	1.25	(.12)
Herbart and the Herbartians, *Charles De Garmo*	1.00	(.10)
The Government of American Cities, *H. Deming*	1.50	(.14)
Social Forces, *E. T. Devine*	1.25	(.12)
Moral Principles in Education, *John Dewey*	.35	(.03)
School and Society, *John Dewey*	1.00	(.07)
Studies in Logical Theory, *John Dewey*	1.50	(.18)
Psychology, *Hermann Ebbinghaus*	1.25	(.12)
Studies in the Evolution of Industrial Society, *Richard T. Ely*	1.25	(.12)
Education, *Ralph Waldo Emerson*	.35	(.03)
The Education of Man, *Friedrich Froebel*	1.50	(.15)
Rhetoric and Composition, *E. Fulton*	1.12	(.12)

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THE O. E. LIBRARY CRITIC

Supplement to the Issue of November 20, 1912

KARMIC DEBTS—A NOTE BY THE EDITOR

The following article was sent us, unsolicited, for publication in the CRITIC. The fact that it voices the opinion of many of our correspondents who have no means of communicating with each other has overruled our disinclination to engage in any further open controversy in the matter.

We call the attention of those who are interested in the subject of Karma—and Karma is interested in them, even if they ignore it—to the final paragraph. The writer has clearly recognized the patent fact that you cannot heal a wound you have inflicted, even unintentionally, by just saying that you are sorry, and has wisely determined to settle his karmic debt at once, instead of having to pay it with compound interest at some future time, when it might seem easier. Every one who has contributed financially to the attack on the Library, and has helped to put it to the cost of defending itself legally, has done just so much towards diminishing its efficiency; he has incurred a karmic debt to those who are being, or who would otherwise be benefited just so much by the work of the Library. The fact that he recognizes his mistake does not make it better, but on the contrary so much the worse for him, in a karmic sense, unless he does his best to offset it—by something more effective than sympathy or regrets. The suggestion of the writer of the article that others do likewise, is not based on sentiment, but on a sane recognition of the law of Karma.

And even if he has not been so unwise as to incur such a debt, the fact that the Library has been of benefit to him in the past, that it has spent more for him than he has returned, should suggest to him that this is a good opportunity of discharging that obligation, and thus enabling it to pass on the same benefits to others.

We therefore think that a word to the wise should be sufficient.

A Stone in the Path

Be it remarked at the very outset that these lines are entirely unsolicited and written by an Active Member of the O. E. S., a man who has profited greatly through its esoteric teachings and instructions, but one who has been compelled to supplement the same by judicious reading of certain books, either borrowed or bought from the Oriental Esoteric Library (affiliated with the O. E. S. up to May 1912). It has never been my good fortune to

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meet personally a single member, officer or trustee of the Society, my place of residence being far removed from Washington.

Thus I may say that the viewpoint I am about to express has been independently arrived at, my judgment being based upon the documentary evidence presented in the Bulletin and CRITIC and circular letter dated August, 1912.

It is evident at the very outset that any independent customer of the Library is little interested in the eventual outcome of this quibble between the Society and the Librarian—barring the legal aspect of the case. It is not to such that I address myself. The matter in question, however, assumes grave importance to us members, the more so, the closer our very life and its guiding principles are interwoven with the "Teachings as given out."

And these teachings can come and do come through various channels, and represent also various depths of living Truth; it is all a question of degrees of perception and of fitting oneself through one's very life for the reception of such degrees. We members and students receive our instructions from the Society as such, or through some particular member, and it stands to reason that the Society also, or its particular members will in its or their turn receive instructions from some other Society or Union or Brotherhood, less in touch with the public; in a word, some channel leading finally up to the Great White Lodge, as simply and earnestly claimed by the Society. But the ray of Truth emanating from the spiritual realms above us and passing through many agents is liable to refraction, even partaking of their particular coloring, and thus it comes about that Truth, being refracted and colored, might bring no peace, but a sword; that some members or officers or trustees might range themselves on one side, others on the other side of some mooted teaching or question. To say at once that the chaff is separated from the good grain is giving way to conceit. Both opposing champions for the Good "as they see it" have merely come to one of the numerous forks in the Path; only the future can tell who took the better, the righthand Path, who fitted himself through his discrimination and courage for the reception of some more advanced degree of Truth. But even the loser will continue to do good in the degree he is fitted for, and attract those who are ready. Who is fitted to prophesy the outcome at this stage?

Not the legal outcome—the esoteric outcome. To live and act according to esoteric principles does not mean to live and act a life of sentimental mush; it means to live and act according to enlightened reason, reason transcended by love and wisdom—in one word, to live a life of sanity.

Now turn to the articles in the CRITIC of April 24th and May 8th named respectively: "Secrecy—its Use and Abuse" and "Satan —the Counselor."

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Suffice it to say that those articles were written with a certain purpose, apparent to some members, those who can read between the lines. The author thus ranged himself on one side of a certain aspect of truth and came thus in opposition to the other side which after due deliberation in its Council informed him in its letter of May 13th (published in the Supplement to the CRITIC of October 9th) that there was no longer any affiliation between the Society and "his" library.

All would have been well "for some time to come" if no split of opinion had occurred as referred to above. But this split did occur; the Society in its letter of May 13th insisted on dissolving the affiliation, but turns to its members and students in its article in the Bulletin of September 6th, exclaiming in its article "The History of the Oriental Esoteric Library": "Yet in spite of all this, the ex-Librarian now claims 'our' Library as his own personal property!"

How can any esoteric disciple reconcile the letter of May 13th with the article of September 6th? Is it not a bare-faced demand that we members close our eyes against the plain aspect of the case, lull our reason to rest and wallow in a sea of sentimental mush?

But the aspect of this double-faced attitude, while serious enough for common mortals, is heartrendingly sad for esoteric students.

No one need doubt that all those books, however few, which were not the personal property of Dr. Stokes, that is, the nucleus of the Library, were actually returned on request.

The exclamation in the Bulletin of October 18th contained in the article "To Our Members"

> "and you will pardon us for making no answer to the quibbles and derogatory statements that are being so insistently put forth"

s entirely and sadly inadequate to meet the serious documentary epresentation of facts as given in the Supplement to the CRITIC of October 9th. On the contrary I claim that this evidence puts n entirely new aspect upon the whole quibble. The above ex-lamation in the Bulletin is nothing but a refuge to sentimentalism, nd it expects the members to do likewise.

What, I ask, is to become of the "Great Teachings which it is ur mission to give out?"

Ah, must not any honest and sincere student of Esoterism ome to the sane conclusion that the channel through which the reat Teachings are to come, is sadly clogged up? Is it not a fact at the Bulletins of September 13th, 20th, and 27th contained eiled insinuations, subtle hints to lead us members and students n to misconceptions concerning the true state of affairs as re-ealed in the Supplement to the CRITIC of October 9th, especially hen compared with the contents of the circular letter of the

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Society of August 1912, referring particularly to the remark concerning the Center? Is it not evident to any of us now that these continued attacks under the guise of esoteric teachings finally spurred the Librarian to publish the letters?

Now let no one think that these lines are written by a partisan of the Librarian. By no means. I am one of those who approached the higher teachings through the initial use of the Library, and as such know what a godsend and help the proper, circumspect use of the Library can become. It all depends upon your powers of recognition and discrimination, acquired through past experiences of your greater Life.

My very best wishes are therefore with the Librarian, with his continued, courageous, energetic work for seekers after light. May the Great Father bless his enterprise and Brotherhood Fund. I for one hesitate no longer to throw my influence and support with him, even renouncing now voluntarily my further allegiance as a member of the Society. I am honestly convinced that the Society has not taken a fair standpoint, that it has itself lately not led a life exemplifying esoteric principles. I resign with a heart full of regret, but also in the supreme confidence and knowledge that no esoteric teachings can be withheld from any one through any physical agency. We are all children of the Great Father, and act according to our understanding, and according to this degree, and the purity of our motives, it will be given unto us.

Having contributed liberally to a fund in accordance with the circular letter of the Society, before fully understanding the facts, I now see myself in honor bound to balance my former effort, and to subscribe also a liberal amount to the defense of the Library of Dr. Stokes, if he will be so good as to accept it. I do hope and do trust that other members and students will do likewise. For once I want to be a stone in the path of students, that they may stub their spiritual toes, so to speak, and thus will look ahead and wake up! Esoterism is Sanity and Common Sense, but not Sentimentalism! It is time for us students to weigh the evidence presented; time to act deliberately. However we decide, it will be for the best. But *act* we must; it is time to cross the Rubicon!

Murphy, Idaho, Oct. 28, 1912. H. H. PETERS.

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THE O. E. LIBRARY CRITIC

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BY
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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

THE TRUE TEMPLE

Why, where's the need of Temple, when the walls
O' the world are that? What use of swells and falls
From Levites' choir, Priests' cries, and trumpet-calls?
—Robert Browning

For Israel hath forgotten his Maker, and buildeth temples.
—Hosea; viii. 14

Heaven is my throne and earth is my footstool; what house will ye build me? saith the Lord: or what is the place of my rest? —Acts; vii. 49

When man forgets God, he builds temples; when he is no longer able to hear the inner voice, he replaces it with choirs and organ music; when he ceases to sacrifice self, he makes burnt offerings; when the priest no longer speaks with inspired voice, he arrays himself in gorgeous robes and chants prayers in a tongue which the Lord doubtless understands, but which his audience does not. Whether Jehovah chanted the Ten Commandments to Moses on Mount Sinai, or whether Christ intoned the beautiful prayer which he taught to his disciples, we are not informed, but modern practice would lead us to infer that this would have been the proper procedure.

The reasons for this universal tendency of religion to develop into outward forms and ceremonies are several. There is an innate relation between the Good and the Beautiful. The Good tends to stimulate the sense of beauty while on the other hand, Beauty inevitably suggests the Good. The value of music and stained glass in arousing the devotional spirit cannot be denied. The spirit of patriotism is notably prone to excitement by music, and against this we have not the least objection. If you cannot love your country without listening to the Marseillaise or Dixie, by all means let the band play. If you cannot digest your spiritual food, by all means take a dose of the æsthetic pepsin which the churches offer. It is needful for you to love your God and your land, and if you cannot do it without a stimulant, take it, but do not imagine that you are spiritually healthy if you require it.

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Another reason is the desire to get the most done with the least effort. Just as the people in some lands write their prayers on wheels and spin them; just as others pay a priest to pray for them instead of doing it themselves, thus leaving their time free for more important pursuits; just as others sacrifice their oxen and sheep—or still better, their prisoners of war, if they have them—just so the man of today finds it easier to show his love of God by hiring metal workers and glaziers, or if he can afford it, stone masons and sculptors, than by true service. In these days of wealth it is decidedly easier to pay your way into heaven than to work your way in.

Just as we expect to deceive others as to our true natures by the clothes we wear, by the way we handle our knives and forks and by the paint and perfumery we use, so we finally come to think that we can delude God by the outward forms and ceremonies which we set up in the place of religion.

Architecture is a beautiful art, and all that is beautiful is to be encouraged. It is often quite as easy to arrange our bricks and stone into a thing of beauty as into some of our modern monstrosities. And yet one of the highest forms of beauty lies in perfect adaptation to a purpose, in efficiency. If you build a schoolhouse, which is intended for the training of the mind of the child in all its aspects, nothing which tends to cultivate the sense of beauty should be neglected. But if you are building a university, what you want first of all is the professors and the apparatus, and a roof over their heads; the truly sincere student needs nothing more. And yet many a second or third rate educational institution might have been first class, if less attention had been paid to building and more to personnel and equipment. To those who appeal to us for money for building an educational institution we say: Hire a barn, if you cannot get anything else, but talk to us, not about your buildings, but about your teachers.

And this holds with still greater force with respect to places of worship. One may admit that music and architecture may attract those who would otherwise be indifferent. He who attends a church as he attends an opera may remain to pray. That motive which leads one to desire to make the House of God a thing of beauty is a worthy one. The toiling multitudes who contributed their mites to the building of the great temples and cathedrals without doubt had their reward. But the great teacher needs none of these things. Recall some occasion on which you have listened to an eloquent preacher and remember how oblivious you were to your surroundings, how little you were influenced by the candles and stained glass. The truly spiritual man cares for none of these. True worship consists in two things, in inward communion and in service. "When thou prayest, enter into thy closet." Or if you would meet together with others, follow rather the example of the

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Quakers, who assemble in plain, white-walled meeting houses and engage in meditation, regardless of surroundings. And if you would serve, see that your service consists not in unessentials, but in doing that which shall relieve suffering and elevate others.

For after all that can be said, the only true temple of God is the human heart, that is the house to the building of which all attention must be given. The less you concern yourself with outward forms, the less you resort to stimulants, the better. And only as far as you extend your sympathies to your fellows, can you extend the walls of this temple, and that you can do till it embraces the whole world. The suggestion that each member of the T. S. contribute a cent a day towards the preparation for the coming of a World Teacher is a wise one. But however important the money so collected may be, the true preparation consists, not in the mere dropping of a coin into a box, but in making it the occasion of devoting a few minutes each day to meditation on the subject, to building in oneself the temple which shall receive him. No matter what you may be willing to pay cash down, you cannot delegate this to others. No matter what you are able and willing to give, it counts but little for yourself unless it involves self-sacrifice, which means service. You cannot buy a substitute in the Army of the Lord. In this army nothing but personal service is accepted. Only by such service and by such devotion can the true temple be builded.

Why Don't You Speak for Yourself, John?

Subject—The defense of the O. E. Library against attacks.

We have been asked why we do not speak for ourselves, instead of soliciting contributions to the Brotherhood Fund. We proceed to do so.

It is entirely a mistake to imagine that the Library is making a profit because it charges five cents a week for books. The fact is that this does not begin to cover the costs of its work at the present time. Averaging up, every patron of the Library costs it twice as much as he brings in, and thus far the difference has been borne by practically one individual. This has been cheerfully borne, because the Library is not a commercial, but a philanthropic institution, and those who engage in philanthropic work are commonly expected to pay for the privilege.

Recently, however, the Library has been put to an entirely additional expense. Because it would not prostitute itself to promulgating teachings of which it could not approve, it has been viciously and publicly attacked by an organization with which it was formerly affiliated, and in aiding which it has spent many thousands of dollars. Not content with buying, or causing to be bought, the building which the Library has occupied ever since its foundation, and deliberately turning it out of house and home, thus put-

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ting it to the large expense of establishing itself in new quarters, this organization has attacked it in the courts, with the view of forcing it to continue the support which it had withdrawn, and which was entirely voluntary.

The expense to which the Library is being put for its defense is very large and threatens seriously to hamper its work. All of this money, which should have been spent in promoting the philanthropic objects for which the Library was established, has to go to the lawyers who are defending it against this unjust attack, and to other expenses of litigation.

We are much gratified at receiving the expressions of interest and sympathy from our numerous friends, but these will not contribute in the least to paying lawyers' bills. There are thousands who have been and who still are receiving benefit from the Library, and nearly all of these have been a direct expense to it, over and above what it has received from them. The Library has given this without asking for any return. It has desired only to help those who needed it.

Now, however, the problem faces the other way. It is the Library which is needing assistance, and it is needing it now, not next year or some other convenient time. It is no time to pass by on the other side. Having given freely in the past of its own resources, without the least thought of personal considerations, it feels entitled to call on its friends to reciprocate, even at the cost of a little temporary inconvenience to themselves. The work of the Library is entirely too important to be allowed to suffer, quite apart from the fact that this is an opportunity for you to show what sort of stuff you are made of, and to repay in part what it has done for you.

We, therefore, invite every patron of the Library, past or present, every one who believes in the objects for which it stands, and every reader of the CRITIC, to send in a dollar for its defense. We feel sure that there are many who will be glad to contribute five dollars or even more to this worthy cause. Those who cannot spare a dollar may send less without blushing. Those who can contribute books which are on our lists (not miscellaneous books) may send them if they cannot send cash—we can make use of them.

And remember that the time to give medicine is when the patient is ill, not after he has recovered—or died.

Address everything to H. N. Stokes, 1207 Q Street, N. W., Washington, D. C.

Over the Hill to the Poorhouse

Not a few of our good friends have written to us from time to time, thanking us for having put them in touch with theosophical [illegible]s, and stating that as the lodge has a good library they will

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have no further use for us. Having found new friends, they coolly dismiss the old one.

We want to do all we can to help everybody, but the work of the Library depends on the support which it receives, and the policy of turning our patrons over to someone else who shows no disposition to reciprocate by aiding us to make up what we have lost leads directly to the poorhouse, and we are not prepared to follow that road, even to the sound of paeans of applause and thanks. We cannot blame those who find it more convenient to use a nearby library rather than ours, but we expect of them at least that they will use their influence in getting proper support for the O. E. L., and that they will find someone else to take their place. To hire clerks to write to our correspondents that they can find all that they want at home may be very nice for them and for the clerks, who are paid for their work, but from the standpoint of self-preservation it would be simply idiotic, unless it results in such co-operation as will enable us to continue it. Co-operation does not mean letting the other fellow do all the operating and taking all the benefits to yourself, although judging from our experience that is the popular understanding of the word. The O. E. L. is in the field to bring the knowledge of Theosophy to the world, but those who think that it is looking for thanks only, not for the active assistance of theosophists in its work, are mistaken.

Non-Resistance. Yielding to that impulse to contribute a dollar (or more!) for the defense of the Library, instead of driving it away with arguments that you need it for yourself.

Theosophical Society Membership Dues

Membership dues are payable at the beginning of each fiscal year, July 1st.

New members joining Lodges pay for the balance of the fiscal year, at the rate of 17 cents for each month or fraction of a month to the next June 30th, adding 50 cents for membership diploma. Correspondents of the O. E. Library may have their applications endorsed by the Librarian, if desired, but they must present them, and pay their dues, directly to the Lodge.

New members-at-large pay for the balance of the fiscal year, at the rate of 42 cents for each month or fraction of a month to the next June 30th, adding 50 cents for membership diploma. Correspondents of the O. E. Library may send their applications for endorsement to the Librarian, O. E. L., along with the dues figured as above. These will then be forwarded to the Headquarters of the American Section.

All members receive free the monthly official publication of the American Section.

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Every Dog Has His Day. For several years we have been going on the principle that it is more blessed to give than to receive. Now your turn has come around. See the article "Why Don't You Speak for Yourself, John?" We are the dog.

Books on Reincarnation and the Law of Karma

Reincarnation and the Law of Karma are the only doctrines which satisfactorily explain the incompleteness of human life and which hold out a hope for its perfection. Karma is the basis of ethics and corresponds in the moral world to Gravitation in the physical. It shows that you cannot go down hill in the moral world without having to climb up again by the use of your own legs. What you sow you must reap. A knowledge of both doctrines is essential to an understanding of life. They are expounded or assumed in all occult literature. The following books are recommended.

To those *who have not already borrowed books* from the O. E. Library *any four* of the following will be loaned for one month on a first request, no cost other than return postage, or they may be kept on remitting the price. Figures in ( ) show postage one way and refer only to borrowing.

Reincarnation, *Swami Abhedananda*	.60	(.05)
Reincarnation and the Law of Karma, *Wm. Walker Atkinson*	1.00	(.09)
Reincarnation, *Annie Besant*	.35	(.03)
Karma, *Annie Besant*	.35	(.03)
An Outline of Theosophy, *C. W. Leadbeater*	.25	(.03)
Karma, a Novel, *A. P. Sinnett*	.50	(.10)
The Light of Asia, *Sir Edwin Arnold*	.75	(.03)
The Gospel of Buddha, *Paul Carus*	1.00	(.10)

The following can be rented from the O. E. Library by mail at 5 cents a week each (not less than two weeks; time in transit not counted), cost of transportation and complying with the usual Library rules. They may be kept on paying the price, and rental on all time over two weeks.

An Exposition of the Doctrine of Karma, *Atisha* An exhaustive analysis; too technical for beginners.	.40	(.04)
A Study in Karma, *Annie Besant*	.75	(.05)
The Ancient Wisdom, *Annie Besant*	1.50	(.09)
To Those Who Suffer, *Aimee Blech*	.50	(.04)
Reincarnation and Christianity, *A Clergyman of the Church of England*	.40	(.05)
Extracts from the Vahan, *Sarah Corbett* Difficult questions in Reincarnation and Karma answered by eminent writers.	2.50	(.16)
The Memory of Past Births, *Charles Johnston*	.50	(.07)
The Inner Life, *C. W. Leadbeater*, 2 vols.....each..	1.50	(.12)
Reincarnation; a Study in Human Evolution, *Dr. T. H. Pascal*	1.25	(.08)
Reincarnation in the New Testament, *J. M. Pryse*	.60	(.06)

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The Growth of the Soul, *A. P. Sinnett*..... 1.50 (.12)
The theosophical theory of the soul; its reincarnation and the influence of karma.

Reincarnation; a Study of Forgotten Truth, *E. D. Walker*..... 1.50 (.09)
Reincarnation in history, religion and literature.

Pamphlets, sold only, 10 cents each: *Besant;* Necessity for Reincarnation; Reincarnation, a Christian Doctrine; Reincarnation, its Answers to Life's Problems; Elementary Lessons in Karma. *Leadbeater;* The Law of Cause and Effect (Karma); Reincarnation. The O. E. Library CRITIC for July 17, 1912 (3 cts; more than five copies, 1 ct. each).

You can become a member of *The Karma and Reincarnation League,* the purpose of which is to popularize these truths, by addressing *Dr. C. Shuddemagen, 7228 Coles Avenue, Chicago, Ills.* No dues.

Address all communications about books to *The Oriental Esoteric Library, 1207 Q Street, N. W., Washington, D. C.*

Why Don't You Speak for Yourself, John? Read the article on another page with this title, and speak for *yourself*—don't leave it to the other fellow.

1207 Q STREET, N. W.

The Oriental Esoteric Library has removed to the above address.

All checks and money orders should be made payable to *The Oriental Esoteric Library,* or to *The Librarian, O. E. L.,* or to *H. N. Stokes, Librarian, O. E. L.* If not so drawn they will be returned for correction.

The Truth About Christ, by Dr. F. Milton Willis; 10 cents; $1 a dozen. The theosophical view of Christ in vest pocket form.

The Herald of the Star (Adyar, quarterly). The organ of the *Order of the Star in the East,* and devoted to the subject of the coming of a World Teacher. Edited by Alcyone. 40 cents a year; single copies 11 cents. From the O. E. Library.

The Cross of the Magi, by Frank C. Higgins; an authoritative work by an eminent authority. $1.50 (.12). Paper edition, $1.

We Offer to Make Special Exceptions for those who cannot afford to meet the regular requirements for borrowing, but having once offered to do so, we decline to run after those who are too indifferent or too lacking in courtesy to reply.

Theosophical Lodges. We are glad to recommend our correspondents to theosophical lodges in their vicinity—that is, if we

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have the assurance of the officers of such lodges that strangers or visitors will be welcomed.

Take This to Bed with You. Take this number of the CRITIC to bed with you and read the article, "Why Don't You Speak for Yourself, John?" when you wake up fresh and good-natured tomorrow morning.

Join the Order of the Star in the East, devoted to preparation for the coming of a World Teacher. No dues. Send 6 cents for information to Miss Marjorie Tuttle, Krotona, Hollywood, Los Angeles, California.

O. E. L. Brotherhood Fund. Received November 15-November 27. Cash from *Mrs. E. B., M. M. B., A. C., W. C. C., W. D. F. E. E., A. G. H., D. M. K., G. K., M. L. L., M. C. M., M. B. R. G. S., W. R. S.,* $10.25. Books from *W. J., Mrs. P., E. R., E. S. B. T., J. A. T., F. A. W.,* est., $6.75. Total, $17.00.

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The American Natural History, *William T. Hornaday*	3.50	(.30
The Technique of the Novel, *C. F. Horne*	1.50	(.14
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BY

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THE IMPORTANCE OF THE TRIVIAL

When you have leisure and are in a meditative mood, you will id it an interesting pastime to follow back some of the important ents or conditions of your life to their source. If you do so you ill observe this curious fact, that most events, even of the highest iport, have their germ in something which at the moment seemed trivial as a nod of the head, and generally quite as unpremeditated. Just as the greatest animals grow from microscopic eggs, do the greatest events originate in microscopic incidents.

Within a year, the postman brought us an envelope which emed to contain a common circular. Being busy at the time, o busy, in fact, to look for the waste basket, we left it lying hopened on our desk. Some months after we chanced to notice , and preparatory to throwing it away we casually opened it and ttracted—a warrant for five hundred dollars to our order, and e may add, it was one which would have lost its value of collection id it been deferred a week longer.

It is a common saying that opportunity knocks but once at each an's door. Nothing could be further from the truth. Opportnity is knocking all the time—it is our own fault if we do not asp it. No one knows in what corner or under what humble sguises good fortune may be awaiting him. If he only jumps at iat which looks attractive and passes with contempt that which ems superficially worthless, he is likely to let the main chance of is life slip through his fingers. It may be a fable that Newton as led to discover the law of gravitation through noticing the fall f an apple, or that Watts got his conception of the steam engine om seeing the steam lifting the lid of his tea-kettle, but such ings are happening constantly. In our personal experience as a ientific investigator it has not usually been that which we sought deliberately planned which led to results, but rather some little isignificant observation, which followed out, led to discovery. The cent discovery of a method of making artificial india rubber—al rubber, not an imperfect substitute—which promises to be one f enormous practical value, is said to be due to Dr. Matthews' irelessly leaving a lump of sodium in a bottle of isoprene while

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he went on a vacation. The existence of the O. E. Library can be traced back to a casual good evening spoken to a stranger at a theater nearly thirty years ago. Follow back any condition of your life and you are likely to find it originating in a similar fashion. Thousands have had the entire course of their lives changed by casually reading one of our advertisements and writing in to find what it was about.

At first sight, therefore, it might seem that one's future must be wholly incalculable and beyond his control, that a mere incident may lead to success or failure, and that the idea of Karma must be wholly wrong. There are good reasons for thinking that there is a power, which we call Providence, which now and then forces things on us with a definite purpose. But generally this is not the case. Nature is by no means as partial to certain individuals as we think; it is playing its stream of opportunity on everybody in pretty much the same fashion. Study the lives of most of our successful business men and you cannot help seeing that nature has treated them pretty much as it has treated others. They have succeeded because they have seen the chance to which others have been blind. That which steers the man through all this play of accident and incident to a certain end lies in himself. Karma is not an outside force working on you; it is in yourself; it is the character which you have built for yourself which causes you to act or not act on these little rope ends which nature is constantly throwing out to you. Thousands before Newton had seen apples fall, but to them it was simply the falling of an apple. Thousands before Watts had seen the lid of the tea-kettle rise under the pressure of the steam and thought nothing of it. Another chemist than Dr. Matthews might have gotten india rubber in the same way, but to him it would not have been rubber, but just a dirty mess which would have gone at once into the laboratory slop jar, that grave of many an overlooked discovery. Our great modern applications of the electric current originated in Galvani's observing the twitching of the legs of a skinned frog. You or I would have seen the same and have satisfied ourselves with saying that the frog was not quite dead.

The human mind is the unfecundated egg; the trivial event is the element which fertilizes it, but no fertilization is effective unless the egg be in itself capable of development. The germs of the discovery or invention lie like gunpowder in the mind of the discoverer or inventor, and the trivial observation is simply the match which sets it off. He who has so built himself in the past whether in this life or in some former incarnation has been storing this gunpowder in himself, while he who has neglected to do so will see the apple fall, the lid of the tea-kettle rise or the frog's legs twitch, and take them for commonplaces. He will be deaf to every call.

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"All I want is a chance" is an expression we hear every day. What you are wanting is, not a chance, but that nature shall send you a package nicely labeled, with directions for using. You are too indolent to open the plain brown packages which it is in the habit of dispensing. We do not say that every man has the same chances offered him, but the differences are grossly exaggerated. Notice how one man, having failed once, remains an underling, while another, no matter how often squelched, is presently on his feet again. Of a hundred workmen, working side by side in the same room, dwelling in the same tenement, drinking at the same bar, most will stay just where they are, while now and then one will be seen to rise above his fellows. Those who are left behind curse nature or society because they are oppressed or because they have no chance, while usually they have just as good a chance as anybody; they simply won't see it.

These rope ends which nature holds out to us are of many kinds, but very generally they consist of relationships with others. Every relation which a man makes with a fellow man may mean an opportunity. Many of them may mean nothing, but somewhere behind some one of them good fortune is waiting and may develop in the most unexpected manner. He who seeks only friends who will be useful to him is very likely to be disappointed; he who turns his back on that which does not have "profit" written all over it is sure to lose the chance of his life.

The door to success is not a broad and lofty portal, with a big sign posted over it, else every one would succeed; it is a very small affair, and the sign does not read "Success," but "Courtesy." Courtesy, that is to say, that quality which leads one to treat every one, even a stranger, in a friendly and considerate manner, and without regard to consequences, is one of the most important qualifications for enabling you to grasp the right rope end. Everyone who approaches you is likely to have concealed about him that which will lead you to success in whatever you desire, whether it be in business, or in some higher ideal which you have at heart. If you turn away, if you think it not worth while to trouble yourself about a stranger, he is likely to turn from you—that particular opportunity has knocked and will knock no more at your door. We have known great results to come from such a simple thing as taking the trouble to remember the name and face of a stranger to whom one has been casually introduced. Even if there is nothing in it," still the act of courtesy reacts on yourself. It helps to build a habit which sooner or later will produce its results. It will make you more of a man and a brother of men.

We have no intention of being personal, but we will relate some observations which have greatly impressed this fact on us. We have a great many correspondents, people who write to us for information, or for books, and not a few of whom are not well-

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to-do. They are, and rightly, seeking to better themselves. But when at first sight they do not find what they want, when they do not at once see something in the Library which attracts them, they simply ignore further communications, not even thanking us for the trouble and expense we have incurred in answering them. It is the rule of the Library that no one who is unable to pay for a book is turned away. They have simply to explain confidentially and they can get all the books they want. You would think, would you not, that they would gladly avail themselves of the opportunity, seeing that they have asked for books and therefore presumably want them? By no means. Not one in four takes the trouble either to accept the offer or to decline it with thanks. It is nothing to them that we have taken the time and expense of writing to them. Not one in four who write to us about their poverty acknowledges our reply. It is in this lack of courtesy which is to be found the key to their condition. It is their habit to treat with indifference all that is not manifestly profitable to them, and so day in and day out, they turn down those who have the main chance in their pockets. They will not try the rope of courtesy unless they can see the other end; they throw away the envelope because they cannot see the check inside—"nothing but a circular," they say, "into the waste basket with it."

There is an old saying about entertaining angels unawares Some who make high claims afford a good deal of entertainment to angels who visit them incognito, by insisting on a formal introduction, for want of which they are relegated to the kitchen where they can be talked to familiarly in private, but not recognized in public. Their assistance in the dishwashing is gratefully accepted, but under no circumstances can they be admitted to the parlor when company is present. We once saw a "movie" in which a millionaire relative visited some young ladies in the disguise of a tramp. He was put into the kitchen, and naturally, it was the cook who got the millions. It is just the same with those who are seeking success in spiritual work. If they manifest their brotherhood by putting the disguised angel into the kitchen and declining to recognize him publicly, it is likely that the cook instead of themselves will get the benefit.

In short, whether in the more material or more spiritual aims of life, to neglect the trivial matter of courtesy is likely to defeat the main object for which one is working. Occultists talk much about killing out the sense of separateness—this is a prerequisite to spiritual perfection. Courtesy is the opposite pole of separateness. The killing out of separateness is not effected by telling others to do it, but by beginning on yourself. For unless you do this your preachments are but as sounding brass and a tinkling cymbal.

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O. E. L. Brotherhood Fund. Received, December 2-December 13. Cash from *D. C. B., S. B. C., C. O. F., M. F., D. C. K., A. L. M., E. M., J. P. M., H. B. R., F. W. S., E. W., F. A. W.*, $7.01. Books from *C. A., E. J., I. J., P. P. S.*, est., $4.50. Total, $11.51.

Little Things

Do the little things that lie
  Closely at thy side.
Hast thou aspirations high
Wafting thee into the sky?
  Patience be thy guide!

Think the kindly little thought
  Full of love and power.
It may seem a thing of naught,
But thy character is wrought
  Every passing hour.

Drop thy little seed of truth—
  Care not that it grow;
What is that to thee, forsooth?
God can lend it life and youth—
  Truth dies not below.

Teach thy highest thoughts to live
  Here upon the earth,
Strong and pure and positive;
Bring them down, and strive to give
  Thy creations birth.

Wear a cheerful beaming face,
  Though thy heart be sad.
Is the world a dreary place?
Let thy Sun its shadows chase!
  Smile and make it glad!

—*Edith C. Gray (Ariel)*

Our Stocking

The stocking which we have hung up this year is intended for the reception of contributions towards meeting the legal expenses involved in defending the Library against an attempt at transcendental highway robbery. Everybody who knows the history of the O. E. Library knows that it was built up as an independent organization, by the efforts and at the expense of a single individual

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who has devoted his life and means to this object. Those who do not know it can have the evidence furnished on request.

Having become an important factor in educating the public in regard to matters concerning the higher life, and having made itself useful in other ways, it has been unjustly attacked by those who have recognized its great value and who have desired to use it for their own purposes, purposes of which the Librarian and Founder does not approve and to which he refuses to be a party. The motive which lies at the root of this attack is precisely that which causes the highwayman to attack the traveler—to take that which belongs to another because he wants it.

The means of the Library ought to be devoted to carrying on its good work, and any diversion to other objects, even those of defense, threaten to hamper it seriously. It has exerted its utmost powers to serve the public in the past, regardless of cost, and in so doing has spent much more than it has received. Every patron has been a source of expense on the average.

This is an excellent opportunity to repay what the Library has done for you, and to help it to continue to do the same for others. It is a chance for a material vote of confidence.

We therefore invite every one of its patrons, past and present, every one who believes in the objects for which it stands and who wants to see its efforts continued, as well as every reader of the CRITIC, to contribute a dollar to its defense. We say a dollar, but we know that there are many who will willingly give five dollars and some still more, while those who cannot spare a dollar will give what they can. Everything helps. We have a big bill to meet, but should peradventure anything be left over, it will be turned over to the Brotherhood Fund.

Important! We welcome contributions of such books as we list and loan (not miscellaneous books). We can turn them into cash for this purpose.

Send everything to *H. N. Stokes, 1207 Q Street, N. W., Washington, D. C.*

The Coming of a World Teacher

This time of the year, when the minds of Christendom are turned to the great event which occurred nearly two thousand years ago, is also an appropriate occasion to call attention to the rapidly growing belief that a new Teacher will soon appear and that in the opinion of many he will be a reincarnation of the Christ. There are not a few reasons, based both on natural law and on occult investigation which lead to this view.

The Order of the Star in the East is a world-wide and rapidly [illegible] association of those who entertain this hope and who wish [illegible]re themselves by personally cultivating the Christ spirit

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in themselves. It is entirely independent and non-sectarian, and there are no dues or regulations connected with membership. Full information can be obtained by addressing, with 6 cents in stamps, *Miss Marjorie Tuttle, Krotona, Hollywood, Los Angeles, California.* Copies of the simple pledge and membership application blanks can also be obtained from the O. E. Library.

We have been astonished at the great interest shown in the Order by the many subscriptions which we are receiving for *The Herald of the Star,* its quarterly official organ, published in India. The subscription is 40 cents a year.

A valuable pamphlet on the subject is *The Truth about Christ,* by Dr. F. Milton Willis, which can be obtained from the O. E. Library for 10 cents, or one dozen for a dollar. It has the whole subject in a nutshell.

The Library also issues a special list of books on the Coming of a World Teacher, which can be had for asking. One of these, *At the Feet of the Master* is a classic which has been translated into fourteen languages and may be borrowed from the Library by those who have not borrowed books before, on promise to return postpaid within a month after receipt. It is a book everybody should read. If purchased direct, it costs 25 cents in paper, 40 cents in cloth and 75 cents in leather binding. Only the cloth edition is lent.

Theosophical Society Notes

Correspondents of the Library who desire to know more about the Theosophical Society, the advantages and conditions of membership, etc., are invited to write to us, or to turn to recent numbers of the CRITIC. We hear but one word from those who have joined on our recommendation, and that is, that it has opened out new vistas of thought and new fields of activity, of benefit both to themselves and others.

Those who have a few friends in their vicinity who are interested in occultism are invited to consider forming classes for study. Where a lodge of the Theosophical Society exists, the best thing would be to associate themselves with it. Where there is no theosophical lodge, we shall be pleased to procure for them the names of any nearby theosophists, or to put them in touch with others who might be induced to join with them. Seven persons are required to form a lodge, and even where this cannot be done at once it is something to work for, as associations with a large organization like the American Section presents advantages of many kinds which no small independent circle could hope to secure, such as visiting lecturers.

The Theosophic Messenger, the monthly official organ of the American Section, T. S., will change its name with the January

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issue to *The American Theosophist.* The subscription is $1.50 a year, single copies 15 cents. Subscriptions should be made through the O. E. Library, which also supplies single copies. It is furnished free both to lodge members and members-at-large, which is a good reason for joining at once, instead of paying for a subscription and joining later.

If you join the T. S. now, you do not have to pay a whole year's dues at once, but only 17 cents for each month or fraction to next July 1st if you join a lodge, or 42 cents for each month or fraction if you join as a member-at-large, with 50 cents additional for membership diploma. This is easier than plunking down a whole year's dues at once, and after you have had a taste you will want more. Ask the O. E. Library for application blanks.

Parcels Post. In reply to numerous inquiries, received or anticipated, we call attention to the fact that the Parcels Post does not apply to books.

Books Delayed in Return. It has come to our knowledge that various books borrowed from us have on their return fallen into the hands of the O. E. Society at 1443 Q Street, which is wrongfully holding them and refuses to deliver them to us. This may be due to defective address or to oversight on the part of the post-office or express company. We must hold the borrowers responsible for the books, with full charges, until received by us, and we recommend those who have reason to think that they have met with this fate to demand their return immediately, and to take the matter up with the express company, or, if sent by mail, to present the facts to the *Chief Post-office Inspector, Washington, D. C.*

The Occult Review (London, monthly), $1.75 a year; specified or current numbers, 15 cents; sample copies free from the O. E. Library.

The International Psychic Gazette, monthly official organ of the International Club for Psychical Research, $1.50 a year; sample copies, 15 cents. From the O. E. Library.

The O. E. Library Critic, every two weeks, 25 cents a year. The organ of the O. E. Library.

The Path (London, monthly), $1.85 a year; sample copies, 20 cents. From the O. E. Library.

The Theosophist (Adyar, monthly), $3.00 a year; single copies 30 cents. Edited by Mrs. Besant.

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The Oriental Esoteric Library has removed to the above address.

All checks and money orders should be made payable to *The Oriental Esoteric Library*, or to *The Librarian, O. E. L.*, or to

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H. N. Stokes, Librarian, O. E. L. If not so drawn they will be returned for correction.

SOME CHEAP BOOKS

December, 1912 *(Subject to change without notice)*

Books surplus or withdrawn. Sold only for cash in advance. State substitutes if desired. **These prices do not apply to books regularly loaned.** Address *Librarian, O. E. L., 1207 Q Street, N. W., Washington, D. C.*

Astrology, Palmistry, Fortune Telling, Magic, etc.

Balliett. The Philosophy of Numbers, .50 (new, 1.50); Success through Vibration, .75 (new, 1.00).

Barley. The Rationale of Astrology, .25 (new, .40).

Cheiro. Guide to the Hand, .71 (new, 1.00).

Dalton. The Spherical Basis of Astrology, a Table of Houses for Latitudes 22-56 Degrees, 1.95 (new, 2.50).

Devant. Tricks for Everyone, .20 (new, .50)

Goldston. More Tricks and Puzzles without Mechanical Apparatus, .35 (new, .50); Tricks and Illusions for Amateur and Professional Conjurors, 1.13 (new, 1.50).

Grand Orient. Manual of Cartomancy and Occult Divination, .75 (new, 1.00).

Hartmann. Magic White and Black, 1.50; 1.75 (new, 2.00).

Leo. Everybody's Astrology, .25 (new, .40); How to Judge a Nativity, 2nd. ed., 2.30 (new, 3.50); What Do We Mean by Astrology, .25 (new, .40); What is a Horoscope and How is It Cast?, .25 (new, .40).

Levi The Doctrine and Ritual of Transcendental Magic, 1.65 (new, 2.50).

Raphael. Book of Dreams, .20; .30; .35 (new, .40); Book of Fate, .20; .25 (new, .40).

Rice. Practical Graphology, .90 (new, 1.50).

St. Germain. Practical Palmistry, .28 (new, .75).

Turnbull. The Divine Language of Celestial Correspondences, 2.00 (new, 3.00).

Waite. The Mysteries of Magic, 1.50 (new, 2.00).

Business; Practical Books

Alexander. The Life Insurance Company, 1.00 (new, 1.50).

Atkinson. The Psychology of Salesmanship, .70 (new, 1.00); Thought Force in Business and Everyday Life, .65; .70 (new, 1.00).

Cody. The Art of Writing and Speaking the English Language, Vol. V, Dictionary of Errors, .30 (new, .50).

Cooper. The Craftsmanship of Writing, .70 (new, 1.20).

Corbion. Salesmanship, Deportment and System, .85 (new, 1.00).

Carrington. Retail Advertising—Complete, .60 (new, 1.00).

Cowler. Starting in Life, 1.15 (new, 1.50).

Grant. How to Market Ability, paper, .12 (new, .50).

Griffith. Practical Bookkeeping, 1.35 (new, 2.00).

Hague. A Practical Treatise on Banking and Commerce, 2.00 (new, 3.00).

Hall. How to Get a Position and How to Keep It, .30 (new, .50).

Henderson. Gardening for Profit, 1.00 (new, 1.50).

Heiser. How to Develop Power and Personality, 1.00 (new, 1.25); Humorous Hits and How to Hold an Audience, .70 (new, 1.00).

Hindgren. New Salesmanship and How to Do Business by Mail, .75 (new, 1.00).

Harden. Choosing a Career, .85 (new, 1.00).

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Maynard. Successful Fruit Culture, .65 (new, 1.00).
Richardson. The Girl Who Earns Her Own Living, .75 (new, 1.00).
Richardson. How to Advertise Real Estate, paper, .80 (new, 1.00).
Roberts. Ten Acres Enough, .45 (new, 1.00).
Rollins. Money and Investments, 1.55 (new, 2.00).
Scott. Influencing Men in Business, .75 (new, 1.00).
Youngman. The Economic Causes of Great Fortunes, 1.00 (new, 1.50).

Fiction, Psychic and Occult

Bennett. The Glimpse; An Adventure of the Soul, .90 (new, 1.20).
Bulwer-Lytton. Zanoni, .35 (new, .60).
Collins. The Blossom and the Fruit, .95 (new, 1.25); The Idyll of the White Lotus, .50 (new, 1.00).
Colville. The Throne of Eden, .70 (new, 1.00).
Cranford. Ida Llymond and Her Hour of Vision, .70 (new, 1.25).
Franchezzo. A Wanderer in the Spirit Lands, .65 (new, 1.00).
Hartmann. With the Adepts, .70 (new, 1.00).
Hinton. Scientific Romances, Pt. II, 1.40 (new, 1.75).
Huntley. The Dream Child, .75 (new, 1.00).
Ingalese. Linked Lives, .90 (new, 1.50); Mata, the Magician, .35; .90 (new, 1.50).
Kirk. Libra; or, What the Stars Told Elizabeth, .50 (new, 1.00).
Lees. An Astral Bridegroom, .70 (new, 1.25).
Leland. Flaxius; Leaves from the Life of an Immortal, .85 (new, 1.50).
Phylos. A Dweller on Two Planets, 1.00 (new, 2.00).
Schure. The Priestess of Isis, .50; .80 (new, 1.25).
Sinnett. Karma, a Novel, .25 (new, .50).
Sterns. Osru, the History of a Soul, .60 (new, 1.00).
Van Der Naillen. In the Sanctuary, .85 (new, 1.25); On the Heights, .85 (new, 1.25).
Van Anderson. The Right Knock, .50 (new, 1.00).

Health and Healing

Abrams. The Blues, .75 (new, 1.50).
Beard. Sexual Neurasthenia, 1.70 (new, 2.00).
Bramwell. Hypnotism and Treatment by Suggestion, 1.45 (new, 1.75).
Carpenter. Love's Coming of Age, .75 (new, 1.00).
Drake. What a Young Wife Ought to Know, .75 (new, 1.00).
Colville. Health from Knowledge, paper, .40 (new, .50); Spiritual Science of Health and Healing, .57 (new, 1.00).
Dubois. The Psychic Treatment of Nervous Disorders, 2.45 (new, 3.00).
Fallows. Health and Happiness, .95 (new 1.50).
Fletcher. The A. B.-Z. of Our Own Nutrition, .75; .60 (new, 1.00).
Gould. The Science of Regeneration, .65 (new, 1.00).
Hara. The Complexion Beautiful, paper, .20 (new, .40).
Hollander. Hypnotism and Suggestion, .65 (new, 1.00).
Howard. Plain Facts on Sex Hygiene, .65; .80 (new, 1.00).
Hunter. Manhood Wrecked and Rescued, .50 (new, 1.00).
Kintzing. Long Life and How to Attain It, .60 (new, 1.00).
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Parkyn. Auto-Suggestion, .65 (new, 1.00).
Peebles. Death Defeated, the Psychic Secret of How to Keep Young, 80 (new, 1.13).
Sadler. The Cause and Cure of Colds, .50 (new, 1.00).

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Budge. The Book of the Dead (Egyptian), 1.20 (new, 1.75).
Carpenter. A Visit to a Gnani, paper, .10 (new, .25).
Carus. Nirvana, a Story of Buddhist Psychology, .20 (new, .60).
Mueller. The Upanishads, Pt. I (Sacred Books of the East), 2.50 (new, 3.40).
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Cady. Lessons in Truth, paper, .25 (new, .50).

Call. Power Through Repose. .70 (new, 1.00).

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Frank. Mastery of Mind. .70; .75 (new, 1.00).

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Wattles. The Science of Being Great, .60 (new, 1.00).

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Behmen. The Three Principles of the Divine Essence, 1.30 (new, 2.00)

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THE TRIVIALITY OF THE IMPORTANT

Thou hast to study the voidness of the seeming full, the fulness of the seeming void.

—Blavatsky; The Seven Portals

With all thy getting get understanding.

—Proverbs; iv. 7

In the last CRITIC we had something to say about the great results which often flow from the most trivial incidents.

Even more needful is it to recognize that those things which at the moment seem to be of the very greatest importance may be, and in fact usually are, almost insignificant when compared with the whole course of our lives.

One of the very first things impressed upon the student is the virtue of Discrimination. This is usually defined as the power to distinguish between the real and the unreal. Possibly it might be better to call it the power of judging what is and what is not worth while, or the sense of mental perspective.

We all know that those things which are nearest to us appear to be the largest. The hat in the seat in front of us shuts out the whole view of the stage, and the present toothache causes all the joys and trials of life to seem as nothing. The image formed on the retina of the new-born baby is the same as that which falls on our own, but the infant does not distinguish between near and far, and is said to think that the moon is as easily to be grasped as its bottle. Later the broken dolly or the lost toy absorbs his entire attention, while the droplet of blood oozing from a trifling scratch makes him think that his entire life is leaking out. And with the grown-ups it is much the same. The craving of the moment shuts out everything else; the present and the future must be sacrificed in satisfying it. We fret as much over a discomfort as if it were to last forever; all the great issues of life, all the real problems upon the solution of which our progress depends and on which our attention should be focussed suffer total eclipse

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for the moment. If we have nothing of our own to block the mental landscape we concern ourselves with the affairs of others. The newspapers are the greatest enemies of discrimination. We pay them to keep us in a condition of spiritual infancy; we hire them to make us spend hours in reading the details of murders and divorce suits in a city a thousand miles away, the parties to which we have never heard of before and whose names we shall have forgotten a month hence; we induce them to set us figuring on the results of an election which will be decided tomorrow instead of instructing us on the true nature of the issues involved.

It is quite impossible for us to do away with the mathematical law that the apparent size of an object is proportional to the square of its nearness, a law which holds in the mental as well as the material world, but it is entirely possible for us not to be fooled by it. We quickly learn this when we are dealing with material objects, else we should soon suffer shipwreck; but we are much slower in acquiring this power where events and conditions are concerned. In this we are all still children, and it is for this reason that the law of Karma is constantly punishing us. Just as the man who was born blind and has just had the bandage removed from his eyes after a successful operation is unable to steer himself among surrounding objects, so we walk among the events of life, butting into everything and covering ourselves with karmic bruises. The only remedy is the cultivation of discrimination.

Naturally we have to concentrate our attention and effort on the problem of the moment, so long as it is our problem and so long as some real result can be effected by so doing. The story of the walking astronomer who fell into the ditch while looking at the stars should never be forgotten. At the same time a very large proportion of the problems which life puts to us can only be solved by the working out of forces which we cannot control, and all our interest and anxiety count for nothing. Without doubt many of them are due to our own fault in the past, or as occultists say, they are karmic. But if we cannot help them it is better to snub them and let nature look after them. Hence the folly of remorse or repentance.

Real discrimination avoids both magnifying the trivial and minimizing the important, and when we cultivate it we can easily see that the all-important problem of the present is great only because it is just in front of us. Looked at a few years hence it will appear very small indeed.

Getting discrimination, therefore, means getting a bird's-eye view of existence. There are various ways of doing this. At times, when inclined to be overcome by the stress of circumstances, we have obtained relief by looking at the stars and thinking of the myriads of conscious beings existing throughout the universe, each

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of which has its own troubles and responsibilities. "Poor God, what a terrible time He must be having of it!" we once heard a person remark who was overloaded with the cares of a family. And, in fact, with His huge family and with all the responsibility of the universe on His shoulders, the Great Power would indeed be to be pitied, were it not for His divine power of discrimination. The ancients used to speak of the frown of Jove; but Jove wore a frown, not because he was at the top of things, but because he was an imperfect god who had not yet learned to carry his responsibilities lightly.

One of the best ways of developing discrimination lies in cultivating idealism. Theosophy, in common with other forms of idealism, has been accused of emotionalism. Nothing could be further from the truth. Emotionalism is a distorted sense of perspective; it is lack of discrimination; it is letting the feelings of the moment get away with you. Idealism, and above all other forms of it, Theosophy, is the very reverse. Theosophy,—or more strictly the theosophic viewpoint, as distinguished from what one of our friends calls "astral geography",—is a philosophy which is based on taking the comprehensive view, on seeing everything in its right proportion, on considering the whole meaning of the universe and the proper part which each little incident plays in it. That is why it is so eminently sensible and why those who deride it are like fox terriers barking at the moon. We do not deny that some of it is but working hypothesis—so is our whole belief in an external world. No sane person would deny the practical value of trusting to the general conclusions drawn from the evidences of our senses in this regard, no matter what metaphysical quibbles may be made against it. It is just the same with Theosophy; it is a working hypothesis on a big scale, and its great value is that when we accept it provisionally we are put in the position where we can view all things in a proper proportion. "The truth shall make you free." Therefore freedom is only for those who have acquired the sense of perspective; who have learned discrimination. Theosophy, as a system of science, has certain views about the inner constitution of nature and the way in which it works; it has various ideas about the different "planes" or grades of matter; it penetrates with its clairvoyant microscope far beyond the limit attainable by the physicist. But to be able to do these things, or to believe that others can do them; to hold ideas which are strictly according to Leadbeater; these do not make one a true theosophist. The value of Theosophy lies in its macroscopic rather than in its microscopic vision; rather in climbing the hill and gettting the lay of the land, than in the examination of minute details. It is the power of discrimination, combined with the acting in accordance with what it teaches him, that makes one a true theosophist.

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Quite apart from the fact that Theosophy, in common with the higher phases of other religions and philosophies, teaches that other people are of as much importance as yourself, that the true ideals are those of brotherhood and service, these things have a personal and one might say a selfish value. They get you away from yourself; they tend to destroy the delusion that your own problems, which are nearest to you, are really more important than other things. Many a person has laid the foundation for sainthood on the purely selfish desire to forget his own troubles in ministering to others, and this is one of the best ways of cultivating discrimination. He who looks on himself as the all-important object, on his own desires as the only things worth considering, is simply defeating his own aims; he is suffering from the very grossest form of illusion. As long as he does this, he can never be free.

And one of the most important points which the power of discrimination teaches us is the relative triviality of those personal traits or characteristics which most persons regard as of great importance. It shows us that there is but a small difference between ourselves and others. The oriental term Path is a highly significant one. The path of evolution from the simplest form of intelligence to the Divine wisdom is very long. The road is filled with obstacles and it really matters little whether another is a few hundred yards behind us or not. We look back at the traveler who is a little behind us and who is struggling through the same miry spot through which we have just passed and we erect our tail feathers and think how much better we are than he. The fact is that he will soon pass it as we have, and then quite likely may outstrip us. Most of us look on the trifling space which separates us from the criminal or the ignorant person and forget that it is a negligible quantity compared with the distance we ourselves have to travel. We refuse to keep company with fellow travelers because they do not wear just our cut of religious coat. We forget that our rapid strides are not due to the length and strength of our legs, but to the fact that our particular stretch of road happens to be macadamized. Don't forget that a knock on the head may turn you into a moral pervert; that trephining the skull of the man you despise may set him above you. Don't overlook the fact that tapping the big reservoir you call your sub-conscious mind may, and most likely will, show that you are yourself filled with all sorts of unrighteousness which under favoring conditions may make you a criminal. Don't forget that Christ had more regard for harlots—the victims of circumstances—than for the spiritually diseased scribes and Pharisees. Unless you are prepared to adopt this attitude towards others you can never become an adept in discrimination; you will always be blind in one eye; and the best way

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to do it is through love to all beings. For, as Alcyone says: "Of *all* the qualifications, Love is the most important, for if it is strong enough in a man, it forces him to acquire all the rest, and all the rest without it would never be sufficient."

Astrological Forecast for 1913

That Mercury, ruling over thieves and rash persons, was during the past six months no less than three times in trine with Saturn, the planet of literature, in Aries, and that Uranus, the mystic planet, was in Scorpio and therefore in favorable aspect to the other two, indicated that various persons would attempt either to start or steal circulating libraries of occult literature, and that being wholly ignorant of the principles on which such a business can be carried on, they would just copy the published rules of our library without taking the precaution to inquire whether such work could be done without a subsidy. This prediction, made in the *Neues Jahrbuch fuer Astrologie,* has been fulfilled, no less than three such libraries having been started and an attempt made to steal another, thus giving a splendid proof of the truth of astrology and especially of the influence of Mercury when on the rampage.

During 1913 Saturn will leave Aries, while Uranus will remain in Scorpio and Mercury will be in opposition to both. This indicates that these mercurial people, having butted into a business they did not understand, will be butted out again, Aries, the Ram, being the Butter, while they will be permanently stung by their folly, Scorpio being the Stinger. The butting out will be sudden, but the effects of the sting will be felt for a long time, as long, in fact, as they require to make up their deficits.

WANTED—A Lover of Children

who will send us ten dollars to purchase sample copies of *The Young Citizen* for free distribution among parents.

The Young Citizen is a theosophical journal for children and young people, edited by Mrs. Besant. It is the only juvenile theosophical periodical and is a continuation of the well-known Lotus Journal. It is published monthly in London and the annual subscription (through the O. E. Library) is 75 cents.

The importance of instilling theosophical principles into the minds of the young cannot be too strongly emphasized. Any contributions received for this purpose will be used for distributing free sample copies to parents among our correspondents.

A Mistaken Impression

Not a few of our friends to whom we have sent postcards with the request to distribute them in aid of the Library have

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replied that they have no friends who are interested in the occult.

We call the attention of these to the fact that the Library is by no means limited to occult literature. We have seven book lists which do not touch on occultism in the least and which should appeal to a wide range of readers. These are:

No. 8. Health, Sexology, etc.
No. 9. Practical Business Books.
No. 10. House and Home Topics.
No. 11. Recreation, Sports, etc.
No. 12. Social and Economic Topics.
No. 13. Best Classics for Children.
No. 16. Popular Science and Philosophy.

We also lend large numbers of books intended specially for teachers.

With people generally, it is best not to put the occult side forward, but rather to call attention to the practical books. One of our friends has had made a rubber stamp, for use with the cards thus: "This Library Recommended by ————," giving his name.

Apology. We entirely overlooked writing a New Year editorial until this number of the CRITIC was ready to go to press.

The Voice of Isis, a new book presenting the principles of the *Order of The 15* ($1), and *Ideals of Theosophy,* a new book by Mrs. Besant (75 cents) have been added to our lending list; likewise *An Introduction to the Science of Peace,* by Mrs. Besant (5 cents). These will be favorably reviewed in the next CRITIC.

SOME CHEAP BOOKS

December, 1912 *(Subject to change without notice)*

Books surplus or withdrawn. Sold only for cash in advance. State substitutes if desired. **These prices do not apply to books regularly loaned.** Address *Librarian, O. E. L., 1207 Q Street N. W., Washington, D. C.*

Occult and Mystic Christianity; Esoterism; Theosophy

Besant. The Ancient Wisdom, 1.20 (new, 1.50); Autobiography, 1.10 (new, 1.75); Death—and After, .20 (new, .35); Esoteric Christianity, 1 (new, 1.50); In the Outer Court, .55 (new. 75); Karma, .20 (new, 35); The Path of Discipleship, .55 (new, .75); The Pedigree of Man, .55 (new, .75); Reincarnation, .20 (new, .35); The Seven Principles of Man, .20 (new, .35); Three Paths to Union with God; and Dharma .55 (new, .75).

Besant and Leadbeater. Thought Forms, 2.70 (new, 3.50).

Brahmin. Thoughts on the Bhagavad Gita, .75 (new, 1.25).

Clergyman of the Church of England. Reincarnation and Christianity, (new, .40).

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Collins. Light on the Path. .15 (new, .40).
Das. The Science of the Emotions, .75 (new, 1.25).
Douglas. Spiritual Evolution or Regeneration, .80 (new, 1.20).
Harding. Brotherhood, Nature's Law, paper, .10 (new, .25).
Johnson. The Altar in the Wilderness, paper, .12 (new, .25).
Kingsford. The Perfect Way, or the Finding of Christ, 1.10 (new, 1.50).
Leadbeater. The Inner Life, Vol. I, .95; 1.00; Vol. II, 1.00 (each, new, 1.50); Man Visible and Invisible, 2.15 (new, 2.50); The Other Side of Death, 1.10; 1.15 (new, 1.50).
Levi. The Aquarian Gospel of Jesus, the Christ, 1.25; 1.35 (new, 2.00).
Mallet. First Steps in Theosophy, .50 (new, .75).
Niemand. Letters That Have Helped Me, Vol. I, .35 (new, .50).
Notovitch. The Unknown Life of Jesus Christ, .60 (new, 1.00).
Pryse. The Apocalypse Unsealed, 1.40 (new, 2.00).
Schure. Krishna and Orpheus, .50 (new, .75).
Scott-Elliot. The Story of Atlantis, .60; .90 (new, 1.25).
Sinnett. The Growth of the Soul, 1.20 (new, 1.50); The Occult World, .90 (new, 1.25).
Some of Her Pupils. In Memory of H. P. Blavatsky, paper, .15 (new, .35).
Steiner. Atlantis and Lemuria, .70 (new, 1.00); Initiation and Its Results, .60 (new, 1.00); The Way of Initiation, .60 (new, 1.00).
Waite. The Pictorial Key to the Tarot, 1.25 (new, 1.75).
Walker. Reincarnation, A Study of Forgotten Truth, 1.05 (new, 1.50).

Outing and Nature

Morley. The Bee People, .80 (new, 1.25).
Taylor. Views A-Foot; or Europe Seen with Knapsack and Staff, .35 (new, 1.00).

Psychical Research; Spiritualism

Atkinson. Practical Mental Influence, .45 (new, .50); Practical Mind Reading, paper, .10 (new, .25); Practical Psychomancy and Crystal Gazing, paper, .10 (new, .25); cloth, .35 (new, .50).
Bennett. The Direct Phenomena of Spiritualism, .35 (new, .50); The Society for Psychical Research, paper, .25 (new, .50).
Bruce. The Riddle of Personality, .90 (new, 1.50).
Carrington. Eusapio Palladino and Her Phenomena, 1.10 (new, 2.00); The Physical Phenomena of Spiritualism, 1.25 (new, 2.00).
Cocke. Hypnotism, How It is Done, Its Uses and Dangers, 1.10 (new, 1.50).
Colville. Universal Spiritualism, .75 (new, 1.00).
Crookes. Researches into the Phenomena of Modern Spiritualism, .40 (new, .50).
Delanne. Evidence for a Future Life, 1.25 (new, 1.75).
Elbe. Future Life in the Light of Ancient Wisdom and Modern Science, .95 (new, 1.20).
Flammarion. The Unknown, 1.30 (new, 2.00).
Flournoy. From India to the Planet Mars, 1.00 (new, 1.50).
Funk. The Psychic Riddle, .70 (new, 1.00).
Garland. The Shadow World, .50; .90 (new, 1.35).
Grumbine. Clairvoyance, .75 (new, 1.50).
Hara. Practical Hypnotism, paper, .20 (new, .50).
Hudson. The Law of Psychic Phenomena, .70 (new, 1.50).
Leadbeater. Clairvoyance, .40 (new, 75); Dreams, .30 (new, .50).
Lombroso. After Death—What? 2.10 (new, 2.50).
Moll. Hypnotism, 1.25 (new, 1.50).
Myers. Human Personality and Its Survival of Bodily Death (abridged) 2.46 (new, 3.00).
Peebles. Demonism of the Ages and Spirit Obsessions, .65 (new, 1.17); Spirit Mates, .95 (new, 1.25).

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Podmore. Apparitions and Thought Transference, 1.12 (new, 1.50); Naturalisation of the Supernatural, 1.65 (new, 2.00).
Rider. Are the Dead Alive?, 1.00 (new, 1.75).
Sargent. The Scientific Basis of Spiritualism, .90 (new, 1.25).
Savage. Can Telepathy Explain?, .85 (new, 1.00).
Sepharial. Second Sight, .20 (new, .40).
Sidis. Psychology of Suggestion, 1.40 (new, 1.75).
Sidis and Goodhart. Multiple Personality, 2.00 (new 2.50).
Sinnett. The Rationale of Mesmerism, .90 (new, 1.25).
Stead. How I Know That the Dead Return, .60 (new, .75).
Stocker. Clairvoyance, What It is and How It is Done, .35 (new, .50).
Thomson. Brain and Personality, .80 (new, 1.20).

Science and Philosophy

Crane. A Search after Ultimate Truth, 1.20 (new, 1.50).
Darwin. The Origin of Species, .60 (new, 1.00).
Emerson. Essays, 2 vols. each, .95 (new, each, 1.25).
Houllevigue. The Evolution of the Sciences, 1.00 (new, 2.00).
Lowell. The Solar System, .85 (new, 1.25).
Marcus Aurelius Antoninus. Thoughts, .45, new, red. to .30.
Troward. The Edinburgh Lectures on Mental Science, .80 (new, 1.25).

Social Problems

Lydston. Diseases of Society, 2.40 (new, 3.00).
Spargo. The Bitter Cry of the Children, 1.13 (new, 1.50).
MacDonald. The Socialist Movement, .40 (new, .75).

Vedanta and Yogi Philosophy

Abhedananda. How to be a Yogi, .65 (new, 1.00); India and Her People. .90 (new, 1.25); Philosophy of Work, .30 (new, .50); Reincarnation. .35; .40 (new, .60); Self-Knowledge, .60 (new, 1.00); Spiritual Unfoldment, .35 (new, .50).
Mueller. Lectures on the Vedanta Philosophy, 1.45 (new, 1.75).
Paramananda. The Path of Devotion, .45 (new, 1.00).
Ramacharaka. Advanced Course in Yogi Philosophy; Fourteen Lessons in Yogi Philosophy; Gnani Yoga; Raja Yoga; Mystic Christianity; Philosophies and Religions of India; Psychic Healing; Raja Yoga: each, .65 (new, 1.00); The Hindu-Yogi System of Practical Water Cure, paper, .35 (new, .50); Raja Yoga, .30 (new, 1.00).
Vivekananda. Inspired Talks, .90 (new, 1.25); Karma Yoga, .25; .65 (new. 1.00); My Master, .35 (new, .50).

Miscellaneous

Aber and Thacker. Souls, .25 (new, 1.50).
Andrews. The Perfect Tribute, A Sketch of Lincoln, .12 (new, .50).
Baldwin. The Story of Siegfried, .75 (new, 1.50).
Caine. The Shadow of a Crime; The Deemster, 1.00, new, red. to .30; The Bondsman; The Blind Mother; The Confession, 1.00, new, red to .30; A Son of Hagar; She's All the World to Me, 1.00, new, red to .30.
Carlyle. Sartor Resartus, .40 (new, .75).
Colville. Fate Mastered, Destiny Fulfilled, .15 (new, .30); Dashed Against the Rock, .34 (new, .75); Glints of Wisdom, paper, .25 (new, .50).
De la Camp. A Spiritual Tour of the World, .20 (new, 1.00).
Edson. Solaris Farm, A Spiritualist Romance, .40 (new, 1.25).
Evarts. Light of Life, .30 (new, 1.00).
Farrington. Facing the Sphinx, .30 (new, 1.00).
Franklin. What Nature Is, .35 (new, .75).
Gestefeld. And God Said, .38 (new, 1.00); The Builder and the Plan, .5 (new, 1.50).

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THE O. E. LIBRARY CRITIC

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BY

The Oriental Esoteric Library

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

KROTONA AGAIN

We have no intention of telling you all about Krotona. We just want to set the name buzzing in your head.

A year ago Krotona was an unknown name, except as associated with Pythagoras, and nowadays few bother themselves about him. But today it is a word in the mouth of everybody who is interested in Theosophy, and everywhere we see signposts bearing the words "This way to Krotona."

What is Krotona? Krotona is an estate in Hollywood, a suburb of Los Angeles, which was purchased less than a year ago for the permanent headquarters of the American Section of the Theosophical Society. The name is that of an ancient town where a famous Pythagorean school was located. What Adyar is to India, that Krotona is to America. We have heard it claimed that it stands upon a fragment of the original Atlantis and that it is the center of various occult and "magnetic" influences, but be that as it may, thither are flocking some of the most active workers of the American Section, there the principal offices are located, there the American Section of the Order of the Star in the East has its center, there the American Theosophist is published, and what is quite as important, there the Krotona Institute has been started.

In the CRITIC of October 23d we made some remarks on "Theosophy as the Basis of Education," and pointed out some reasons for thinking that the Krotona Institute is the beginning of what is destined to be one of the greatest educational movements of our time, the nucleus of a great university which shall make Theosophy the basis of rational education, just as the scientific theory of evolution is now assumed as the foundation of a liberal training. We refer those who want to know how things are moving to that article.

We hear much of Theosophy as "The Ancient Wisdom." Quite right, but we prefer to call it "The Wisdom of the Future," for we believe that it represents, in its broad features, even if not in detail, the wisdom by which the coming race will be guided. This is not a mere guess; there are many signs of the times. Those

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who can remember the early days of Darwinism will recall the grotesque misrepresentations which found their way into popular literature. Today it is everywhere and Darwin reposes in Westminster Abbey. And the same phenomenon can now be observed with regard to Theosophy. One can hardly glance through a current popular periodical without seeing some reference to reincarnation, while scores of novels are dealing with the occult. No surprise or contempt is now evinced at the presentation of a play based on theosophical principles. We do not share the disgust of the writer of the article on "Bogus Theosophy" in the December *Messenger*. Just as the caricaturists, intentional or unintentional, were the advance agents of Darwinism, so today they are of Theosophy. Within a week a movie has been shown in Washington called "The Reincarnation of Karma." These misunderstandings mean little. First get the words before the public; start them buzzing in people's brains, and sooner or later they will inquire as to their true meaning. This is a fundamental principle of advertising. We are not ashamed to confess that when we first saw the name Krotona we thought it a new medicine having to do with croton oil.

The announcement of the winter courses of the Krotona Institute shows a satisfactory advance over the summer program, the number of courses having been increased from nine to fifteen. Several are of a general nature, not dealing with Theosophy as such, but they present this interesting feature. In any large city you can listen to lectures on Theosophy; in any college you can hear courses on pedagogy, on law, on history or science, but it is only at Krotona that you can find these subjects expounded in the light of Theosophy. Next fall a boys' school will be opened in conjunction with the Institute and it goes without saying that it will be conducted on the admirable principles which Alcyone has set forth in his book *Education as Service*.

We advise you to set the word "Krotona" in a prominent place in your mind, and bring it forth when you are considering where you shall summer or where you shall winter. There is no end of winter resorts where you can go and be bored, and no end of Chautauquas where you can perspire, but there is but one place where you can enjoy the climate of California and have at the same time the advantage of personal associations illumined by that wonderful "Wisdom of the Future" which, if it but touch you, is bound to leave an indelible impression on your life.

Note—Full information about the Institute may be obtained by addressing, with ten cents in stamps, *The Registrar, Krotona Institute, Hollywood, Los Angeles, California.*

The Opening Day of the Winter Session.1913, of The Krotona Institute has been postponed from January 12 to February 2, 1913.

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The Voice of Isis

On whatever road a man approaches me, on that road do I welcome him, for all roads are mine.

—Bhagavad Gita

The banner matters little if we carry it high enough!

—Paul Dubois

The Ideals of Theosophy, *Annie Besant*.....	.75	(.05)
The Voice of Isis, by the *Teacher of The Order of The 15*.....	1.00	(.12)
The Illuminated Faith, *Dr. R. Swinburne Clymer*.....	1.25	(.08)
An Introduction to the Science of Peace, *Annie Besant* .....paper..	.25	(.03)

The word tolerance is perhaps not aptly chosen. It is not enough to tolerate the opinions or teachings of those who do not belong to our particular church, sect, creed or society. We must do much more. We must welcome all truth, no matter under what name it is presented to us and quite apart from all claims to special authority which it may make. Nothing is so puzzling to the new student of occultism as the claims to infallibility which are set forth by various occult organizations. Once within the pale of an occult fraternity you are led to believe that it alone is in communication with the Masters, that its members are the chosen people. And although this attitude is discountenanced by the larger minds, it lurks everywhere, ready to lead men to believe that it is the label rather than the contents of the package which counts, and to suspect and distrust every one who is not similarly branded. We have occasionally had our book lists returned to us by zealous members of the Typographic Union, adorned with a paster bearing the words "This printed matter is returned because it does not have the union label." Precisely the same is now occasionally done by members of occult societies who believe the same things we believe and who read the same books we recommend, but who also insist on our bearing the union label. As men once said: "I am of Paul," "I am of Apollos," so today we find many who, inspired by the perfectly legitimate loyalty and enthusiasm for their own organization but forgetting that the ways which lead to the Master are many, refuse to recognize others and thus, in their very desire to serve this Master, fall into the separateness which above all things it is the duty of the disciple to avoid.

Imagine a political speaker preaching tolerance towards the opposite party! And yet this is just what the President of the Theosophical Society is constantly doing. With all the responsibilities of her office and her duties to her own society, she is always the first and foremost to teach universal tolerance and brotherhood, to see the good in every cult.

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This little book, *The Ideals of Theosophy,* contains nothing new—and yet it contains just the one thing which every theosophist should keep constantly before himself. Brotherhood, in government, in education, in criminology; tolerance; knowledge; the perfect man; these are the subjects treated of. You have all heard these things before, and for that very reason you are likely to forget them. You hear them, pack them away in your subconsciousness and cease to practise them. Take this to heart, for instance: "If you do not want to be bound by action, remember what Shri Krishna has told you, that 'every action binds, save that which is done for the sake of sacrifice.' You will win freedom better by such action, than by going into the jungle and seeking liberation only for yourself."

Our brothers of The Order of The 15 have set forth their teachings in *The Voice of Isis.* While we do not pretend to understand entirely the claims which this Order makes, and while symbolism has but little attraction for us, we have no doubt that this is one of the many ways the Masters have chosen, and the evidence lies in the excellent teachings which the book contains. It is a text-book of occultism, and is characterized by the very plain manner in which it sets forth the fundamental principles on which right action is based, and this very fact disarms criticism. Its trend is essentially theosophical. Its warnings against the dangers of psychism, and its frank and rational discussion of the sex question—a question on which, above all others, perhaps, students of occultism are likely to lose their balance and think that they know more than God, who made us as we are—are to be commended. Whether these things are put forth under the theosophical, the Rosicrucian or any other label matters little. It matters little what our theory of the occult meaning of numbers or colors may be. No matter what our theoretical views on the sacredness of life, we are all likely to crush a mosquito which bothers us, or to eat meat when we can get nothing else. Why not then admit it? It is the plain common-sense attitude showing through the theoretical discussions which most pleases us about this book. We wish it a great and well deserved success.

Dr. Clymer is the exponent and the outer head of a school which in its inner nature is essentially Rosicrucian. Disregarding all disputes as to who has the real title to this name, we may say that it claims to set forth essentially the teachings of the late Dr. P. B. Randolph. There are many sorts of puddings, all equally nutritious, but differing in their relation to digestive idiosyncrasies and in the degree with which the flavoring material suits the palate. Dr Clymer has written several books and some of these we have not found according to our taste, being, it seemed to us, too diffuse and vague, accustomed as we were to the sharp and concise utterances of the Bhagavad Gita, the New Testament and

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Light on the Path, and to the highly spiced writings of Mr. Leadbeater. But this is a matter of our individual palate. There is a large public for whom this constant repetition is needful. In our younger days we studied under a famous American teacher of chemistry, and his lectures seemed to us the very essence of conciseness. Some years later, after having sat under some foreign masters and acquired a considerable stock of knowledge we took occasion to hear these same lectures over again and found them intolerably diffuse. Naturally, the difference was in ourself. Just that repetition which is tiresome to the advanced student is what is needed by the beginner. Dr. Clymer's writings should appeal especially to those who are girding up their loins for the higher life and who need to have the principles pounded into them, and who do not care for details. We have seen a few of the lessons issued by his school and they seem to be gold of a high degree of fineness. Whether self-development or service be the higher ideal, it is certain that there can be no efficient service without self-development, and that which Dr. Clymer teaches is self-mastery and the development of the Christ within. The evolution of the will and the avoidance of passivity and psychism are essential features. For these reasons we commend the study of his new book, *The Illuminated Faith,* which we might designate as a system of Christian yoga. From the already large demand we believe that it will be exceedingly popular and that it will contribute not a little to the spread of higher ideals among those who demand the exclusively Christian label—for, as we learn, it is based on the gospel of Saint Matthew.

That indefatigable worker, the President of the Theosophical Society, in the midst of her innumerable activities, has found time to write a highly philosophical essay entitled *An Introduction to the Science of Peace,* which, as the preface states, is an attempt to bring before a wider public the very metaphysical conceptions set forth in *The Science of Peace* by Bhagavan Das. Those who have not the time or thinking capacity to enable them to wade through the larger work will find its essential principles here set forth, with that remarkable lucidity which characterizes the author.

Mental Therapeutics

We have received from our friend and fellow worker, Dr. F. Milton Willis, Grantwood, New Jersey, an interesting eight-page circular containing valuable information as to the physical, nervous and mental troubles and defects (including bad habits) which are likely to be benefited by suggestive and auto-suggestive treatment, either directly or by correspondence. We have many correspondents who write to us on such subjects and we suggest that they send to Dr. Willis for a copy, or confer with him if they need treatment.

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A Correspondence Course in Insanity

Nowadays we have correspondence courses in nearly everything, but it has been reserved for the year 1912 to place before the public a course of weekly lessons preparatory to entering the lunatic asylum. For the small sum of fifty cents a lesson you can learn how to produce effects in your brain, which, did they occur involuntarily, would send you running to the nearest psychopathist, but which, coming at your own invitation, are dignified by the name "symptoms of oncoming mediumship." Here are some of the things you must do, and the results you must expect. You must sit in a perfectly dark room and imagine yourself issuing through a small hole in the center of your forehead. If you persist, and draw yourself back with a snap often enough you "will be seized with imperative wishes, desires and impulses, which you cannot but carry out; words will be put into your mouth, which you must utter, visions will come before you which you must describe. You will be driven to perform sudden actions . . . you may be astonished and even appalled to hear words coming out of your own mouth over which you have no control." You will feel as if covered with cobwebs, will see colors and hear sounds and voices, etc. In short, you will manifest many of the well recognized symptoms of incipient mania.

We do not blame people for wanting to get in touch with the spirit world, but why any one should be willing, in order to attain this desire, to put himself on the level of one of that herd of swine which, acting under similar uncontrollable impulses, ran violently down a steep place into the sea, we cannot comprehend. If self-development means anything, it means greater self-control, not cultivating impulses, or yielding to them; it means the abolishment of illusion, not the deliberate cultivation of hallucinations; it means being master of your thoughts, not sitting with open door, waiting for every absurd influence which may come to you from without, or which may originate in the brain left to its own devices. When your muscles are exhausted, they twitch; when your brain is exhausted, you see sparks and hear voices, but to think that you are getting anywhere because of the sparks and the voices is as rational as to perceive in the twitching muscle the sign that you are becoming an athlete. There is no quicker way of getting a diseased body than by constantly concentrating your attention on your trivial sensations; and quite the same may be said of a diseased mind. All of these things lead away from physical and mental health, and if those who practise them do not more often end in the madhouse, it is because they develop a relatively harmless monomania.

To offer a correspondence course in drunkenness may seem more pernicious, but it could hardly be more dangerous than to induce people to go through these stunts with the idea that they are developing spiritually.

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The Gods of the Egyptians

We have for sale several sets of E. A. Wallis Budge's *The Gods of the Egyptians,* in two volumes, with over 100 colored plates and many other illustrations, which we will sell at $15 the set, express paid. This is a handsome and authoritative work by a well known Egyptologist, and sells regularly at $20. The sets are entirely new and in perfect condition. It is just the thing for a lover of fine books and of antiquities. Better order promptly, as you are not likely to find it again below the regular price.

Light and Shade

One of our good friends has generously paid for the printing of an entire edition of the CRITIC—8400 copies.

Another friend desired the CRITIC discontinued because he did not approve of the Theosophical Society, but afterwards repented, saying he could not get along without it. Upon which there was joy in the Editor's office.

Disapproval of our views on The True Temple caused another to present us with the balance of his subscription.

Some order the CRITIC stopped because the Editor is a theosophist and they are not; others because they are theosophists and the Editor is not.

We do not wish to be discourteous to those who stop their subscriptions, but they call to our mind Professor Clerk Maxwell's demons. Clerk Maxwell suggested a scheme for accomplishing the apparently impossible feat of separating the hot and cold molecules of a gas by having a little window at which was to be stationed a small demon who should open it and let the hot molecules through, but close it when a cold one approached. In this way all the hot molecules could be collected on one side of the wall. A good many people appear to proceed on the same plan. They have a little devil whose duty it is to open the hole in their heads whenever an idea approaches which is in harmony with those already inside, while it shuts out everything with which they do not agree. The natural consequence is that they become persons of one idea. And their little devil is often a bit more devilish than the mild imp of Professor Maxwell, for when once an opinion presents itself with which they do not agree, it shuts the window once and for all; nothing more can get in from that source.

The fact is that the desire to exclude all opinions which one does not already hold is a sign of incipient mental petrefaction, and that it has reached an acute stage is indicated when one shows his resentment by deliberately telling someone whom he has paid for a paper to keep it. Much more rational is the attitude of one of

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our friends who wrote us: "I thank God that He gives me the pleasure of throwing everything you send me into the fire." We replied that while we did not consider paper the best form of fuel, we were prepared to contribute to his joy to any extent if he would pay the price. Much more sensible and moral is it to let the subscription continue and burn the paper, than to be an accessory to our wickedness by stopping it and thus enabling us to give the balance of the subscription to someone whose devil is asleep.

Do It Now!

Now is the time to join the Theosophical Society. If you wait till July you will have to put down the whole year's dues at once and will have to wait till the opening of the fall activity before you get much out of it, as many lodges are closed during the summer and even correspondence suffers a slowing down.

If you join now, you have only to pay up to the first of next July, at the rate of 17 cents a month if you join a lodge or 42 cents a month if you join as a member-at-large. In either case you must add 50 cents for the membership certificate.

There are two advantages in doing this right away. One is that you enter immediately into the activities of the Society instead of having to wait till the lodges awake from their summer sleep; the other is, that it costs you less to try what it is like to be a F. T. S. It may not be easy to put down $2.50 or $5 for something you haven't tried, while it may be easy to spend half the amount at the start for a trial. Don't forget that you get the *American Theosophist* free as long as you are a member.

The Library will supply you with application blanks, and endorse your application. If you join a lodge you must pay directly to it, but candidates for membership-at-large may send their dues direct to us and we will forward them with our endorsement to the Headquarters.

The American Theosophist

With the January number the Theosophic Messenger, the official organ of the American Section, changes its name to *The American Theosophist*. Report has it that the name was changed because Messenger sounds too much like a Sunday-school leaflet. However that may be, the new name pleases us. We, too, are an American Theosophist, and like to see our name in print. *The American Theosophist* is not a little thing like the CRITIC, but a real magazine, as big as the average ten or fifteen cent periodical. Besides the usual general articles of interest to occultists, it contains sections devoted to the various activities of the American Section, book reviews, a children's section and an excellent editorial department.

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You can get it free by joining the Theosophical Society, but if you feel afraid to do this, you can subscribe at the following rates, and may, if you wish, send your subscription to the O. E. Library:

United States, Mexico, Cuba, Philippines, 1 year, $1.50; 2 years, $2.50; 3 years, $3.25; 4 years, $4.

Canada, $1.75; foreign, $2 a year.

Some New Year Resolutions

I will promptly make a contribution according to my means towards the *Defense Fund* of the Library. I will send in the occult books which I own but do not use, for the same purpose.

I will send a quarter for a year's subscription to the CRITIC.

I will pay my dues to the Library promptly, not forgetting that if I happen to send too much it will stand to my credit.

I will give the Librarian the credit of being as honest and well meaning as I am.

I will not swear at the Librarian for mistakes and delays for which the postoffice, the express company or the publishers—to say nothing of myself—may possibly be responsible.

I will try to interest my friends in the Library.

I will place my book orders with the Library and give it the benefit of the commission.

I will remember that reading a good book is likely to be worth more to me than smoking a cheap cigar.

I will look a little into this Theosophy which the CRITIC is always harping on, and see whether it does not contain something which will make my life better to myself and others.

I will remember, if I am a theosophist, that I may talk myself blue in the face about universal brotherhood and that it will profit me nothing unless I practise it, not only towards my fellow members, but towards every one of the two thousand million dwellers on this globe, with whom I may chance to come into contact.

Good as I am, I will remember that I am much less like God than I am like the man I look down on.

A Birthday Gift for Your Child

Everybody who has been a child, and most of us have been, remembers the anticipations with which the arrival of the monthly periodical was looked forward to. It is the pleasure of a gift twelve times repeated.

Beginning with January, the well known Lotus Journal will be issued as *The Young Citizen*, and edited by Mrs. Besant. Like its predecessor it will be intended to entertain children and young people and incidentally to instruct them in the principles of Theo-

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sophy. The annual subscription—through the O. E. L.—is sixty cents a year. Sample copies for ten cents.

Note—You do not have to wait for the birthday.

Alcyone

An admirable reproduction of a full-face portrait of Alcyone can be found in The American Theosophist for January (price, 15 cents) together with a personal account of him.

Some New Occult Fiction

The Sorcery Club, by Elliott O'Donnell, author of Byways of Ghostland and other books on the hell side of nature. $1.80 (not loaned). Most of Mr. O'Donnell's books are true, but this is a story of some men who found an old magical manuscript and practised its incantations with surprising results. Its readability depends on the reader, but it was not for us.

Possessed, by Firth Scott, author of "The Last Lemurian," etc. 75 cents (not loaned). A commonplace clerk is obsessed by the spirit of a financier who had committed suicide and proceeds to indulge in some astounding financial and matrimonial freaks. It is the best obsession story we have read, for we actually did read it from cover to cover, beginning in the middle. If you knew how we hate to read novels, you would see in this a sufficient commendation. More of the same sort, please.

The Truth About Christ, by Dr. F. Milton Willis; 10 cents: $1 a dozen. The theosophical view of Christ in vest pocket form.

The Herald of the Star (Adyar, quarterly). The organ of the *Order of the Star in the East,* and devoted to the subject of the coming of a World Teacher. Edited by Alcyone. 40 cents a year: single copies 11 cents. From the O. E. Library.

The Cross of the Magi, by Frank C. Higgins; an authoritative work by an eminent authority. $1.50 (.12). Paper edition, $1.

We Offer to Make Special Exceptions for those who cannot afford to meet the regular requirements for borrowing, but having once offered to do so, we decline to run after those who are too indifferent or too lacking in courtesy to reply.

Join the Order of the Star in the East, devoted to preparation for the coming of a World Teacher. No dues. Send 6 cents for information to Miss Marjorie Tuttle, Krotona, Hollywood, Los Angeles, California.

The International Psychic Gazette, monthly official organ of the International Club for Psychical Research, $1.50 a year; sample copies, 15 cents. From the O. E. Library.

The O. E. Library Critic, every two weeks, 25 cents a year The organ of the O. E. Library.

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The Path (London, monthly), $1.85 a year; sample copies, 20 cents. From the O. E. Library.

The Theosophist (Adyar, monthly), $3.00 a year; single copies, 30 cents. Edited by Mrs. Besant.

The parcel post law does not apply to books. If inadvertently accepted by your postmaster, you will be charged for any dues collected.

SOME CHEAP BOOKS

January 15, 1913 *(Subject to change without notice)*

Books surplus or withdrawn. Sold only for cash in advance. State substitutes if desired. **These prices do not apply to books regularly loaned.** Address *Librarian, O. E. L., 1207 Q Street, N. W., Washington, D. C.*

Astrology, Palmistry, Fortune Telling, Magic, etc.

Carrington. Hindu Magic, .35 (new, .50).
Anon. The Art of Modern Conjuring, .90 (new, 1.25).

Business; Practical Books

Barrett. Modern Banking Methods, and Practical Bank Bookkeeping, 3.25 (new, 4.00).
Bean. Making the Business Pay, .77 (new, 1.00).
Bigelow. Mistakes in Writing English and How to Avoid Them, .35 (new, .50).
Bird. Sales Plans; 333 Successful Ways of Getting Business, 2.14 (new, 2.50).
Brigham. The Banker in Literature, 1.60 (new, 2.00).
Butterfield. Suggestion as Applied to Business, .50 (new, 1.00) .
Butterfield. Chapters in Rural Progress, .75 (new, 1.00).
Cody. The Art of Writing and Speaking the English Language, Vol. II, Grammar and Punctuation; Vol. III, Composition and Rhetoric; Vol. IV, Story Writing and Journalism; Vol. VI, How to Read and What to Read, each, .35 (new, .50); How to Do Business by Letter, .75 (new, 1.00).
Collins. Human Nature in Selling Goods, .35 (new, .50).
Craig. Pros and Cons, 1.15 (new, 1.50).
Cromwell. The American Business Woman, 1.65 (new, 2.00).
Gilbreth. Motion Study, 1.65 (new, 2.00).

Fiction, Psychic and Occult

Balzac. Seraphita, .45 (new, .60).
Corelli. The Life Everlasting, 1.05 (new, 1.35).
Crawford. Dr. Claudius, 1.05 (new, 1.50).
Du Maurier. Trilby, 1.20 (new, 1.75).
Edgeworth. Murad, the Unlucky, .30 (new, .50).

Health and Healing

Buck. A Study of Man and the Way to Health, 1.20 (new, 1.50).
Buttner. A Fleshless Diet, 1.05 (new, 1.35).
Cornaro. The Art of Living Long, 1.10 (new, 1.50).
Davis. Consumption: How to Prevent and How to Live with It, .85 (new, 1.00).
Dubois. Nervous States, Their Nature and Causes, .60 (new, .75).
Ebbard. The Bedrock of Health, 1.40 (new, 2.00).
Fallows. Talk on Relaxation, .25 (new, .35).

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Hindu and Other Oriental Classics; India; etc.

Carpenter. From Adam's Peak to Elephanta, 1.60 (new, 2.00).
Edmunds. Buddhist and Christian Gospels (Parallels), 2 vols., 4.50 (net 5.00).

Home Problems

Archer. The Dog in Health and Disease, .37 (new, .50).
Barrows. The Principles of Cookery, 1.20 (new, 1.50).
Bosanquet. The Family, 2.25 (new, 2.75).
Bray. The Town Child, 1.65 (new, 2.00).
Devereux. Etiquette for Men, .35 (new, .50).
Elliott. Household Hygiene, 1.15 (new, 1.50).
Farmer. Boston Cooking-School Cook Book, 1.45 (new, 2.00).
Froebel. The Mother Play and Nursery Songs, 1.15 (new, 1.50).
Goss. Husband, Wife and Home, .80 (new, 1.00).

Masonry, Alchemy, Rosicrucian

Denison. The Paracelsus of Robert Browning, 1.18 (new, 1.50).
Gariner and Clymer. Christhood and Adeptship, .55 (new, .75).
Gould. Concise History of Freemasonry, 2.20 (new, 2.75).

New Thought

Call. Everyday Living, 1.05 (new, 1.25); Nerves and Common Sense, 1.0 (new, 1.25).
De Voe. The Doors of Life, .80 (new 1.00).
Dresser. Voices of Hope, 1.05 (new, 1.25).
Frank. The Kingdom of Love, .75 (new, 1.00).

Outing and Nature

Brownell. Photography for the Sportsman Naturalist, 1.70 (new, 2.00).
Burroughs. Ways of Nature, .90 (new, 1.10).
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Cocke. Hypnotism, How It is Done, Its Uses and Dangers, 1.05 (net 1.50).
Cooper. Spiritual Science Here and Hereafter, 1.00 (new, 1.50).
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HE O. E. LIBRARY CRITIC

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BY

The Oriental Esoteric Library

l. II Wednesday, January 29, 1913 No. 12

E YEAR, 25 CENTS SIX MONTHS, 15 CENTS

HISTOBIOGRAPHY

NOTE: The full details of the early history of The Theosophical Society : to be found in ' Old Diary Leaves," by Colonel Olcott. There are vari- s biographies of Madame Blavatsky and Mrs. Besant has written an auto- graphy, which is a remarkable book and worth reading and re-reading. avoid statistics t e following observations are upon the general trend of work and activity of The Theosophical Society.—*L. E. G.*

A history of a nation is said to be the biography of its great n: a history of The Theosophical Society seems to be a history its great women. For although the Society has grown in 38 ars from a membership of 14, resident in the United States, to nembership of about 25,000 residing from Hammerfest to Inver- rgill, yet, notwithstanding this personelle, the personalities of adame Helena Petrovna Blavatsky and Mrs. Annie Besant domi- te the entire outlook.

The Theosophical Society started out with no dogmas whatso- er, if we are to believe the reports of its foundation, at which, ıfortunately, no minutes were taken. A few days later, however, had forced upon it a dogma from which it has never yet suc- eded in separating itself, but which is at present the only one under ıich it operates. And this is that all men are brothers, some old d some young in the spiritual life, and that in order to fully ap- eciate this Brotherhood the widest tolerance must be shown by e various branches of the human family toward one another. So at the first object of The Theosophical Society declares that it ists "to form a nucleus of Universal Brotherhood throughout all umanity without distinction of race, creed, caste, or color." This ing apparently too little to accomplish, or too insignificant, or per- ıps too vague, the object of the Society was further declared to be o encourage the study of comparative religion, philosophy, and ience." Probably because "all good things are three," the original octrinate goes on to say that the Society also exists "to investigate nexplained laws of nature and the powers latent in man." From me to time there have been revivals of interest in one or another f these three objects, transcending for the time being the interest in ıe others. Thus, for a long time the latent powers in man held

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the stage, chiefly through the remarkable personality of Madame Blavatsky, who was herself an individual in whom many of those powers were far from latent. Then came another period wherein the comparative study of religion and philosophy was deemed of extraordinary importance as when Max Müller threw the responsibility of all things upon Hinduism or Buddhism. Then comparative science rose to the heights. But the strong undercurrent of interest has been ever in the clause referring to Brotherhood, and now in this Socialistic Age this dog is having his day, and, largely through the influence of the President of the T. S., the interest in and study of Brotherhood and the methods of best obtaining it are finally forging their way to the front.

A corollary to this dogma, which is accepted by many members as of primary importance, is the belief in the existence of Elder Brothers of humanity, transcending in intellect our great scientists, in humanitarian love our greatest philanthropists; in far-sighted wisdom our greatest statesmen. In this body of Great Ones are such as Buddha and Christ and others, many unknown to the world at present.

Madame Blavatsky, a Russian noblewoman, was the chief mover in the foundation of the Society in New York on November 21st, 1875, and until her death in 1891, the way of the Society was hers. The Headquarters were moved in 1882 to Adyar, Madras, India, where they now are. Colonel Henry Steele Olcott, U. S. A., although the official head and President-Founder, was not the commanding figure that his great associate is admitted to be. But her zealous and devoted allegiance to the Adepts of the Wisdom, to whom she looked for guidance, was ably seconded in its worldly manifestations by the far-sighted and selfless advocacy of Col. Olcott. For after the foundation of the Society in New York, the lines of cleavage so sure to appear in every body upon which pressure is put became immediately apparent (as, for example, in the renowned Coulomb assaults upon the Society, the slipshod investigations of the Society for Psychical Research, and in internal difficulties which centre around another great colleague of Madame Blavatsky, William Quan Judge). Despite these destructive vicissitudes the Society's growth was constant, and just prior to the death of Madame Blavatsky, it entered into a great period of activity which extended on through the next decade and brought the torch of an earnest and reasonable theory of living to hundreds the world over. After the death of his associate, Col. Olcott directed the Theosophical Society at great personal cost, travelling far and wide over the world, over the smooth waters as well as the rough, and facing countless difficulties to carry the lamps to the four corners of the world. Then again, just before the death of Colonel Olcott, the great pressure on the Society developed further lines of cleavage, this time centering around the present President, Mrs. Besant, and

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one of the greatest and certainly the clearest exponent of Theosophy the world has seen, Mr. Charles Webster Leadbeater. But in spite of the divisions along these new lines and the attendant confusion, The Theosophical Society succeeded in acquiring as its President a second great figure in the history of the world.

It has been well remarked that it is questionable whether The Theosophical Society has honored Mrs. Besant as much as it honors itself by placing in her capable hands its highest office. However this may be, it is certain that for a second time in its history, the chief figure is a woman, and this time we may also say that it has placed at its head a personality that is recognized within the Society, and also in the world without as a very great agent for the improvement of mankind.

This election of Mrs. Besant occurred in 1906; the international societies registered overwhelmingly in her favor. Since that time the forward movement of the T. S. has not been impeded by even a shadow of that kind of obstacle which it had heretofore met. It has thrown off the reputation of being a body of psychical and somewhat sectarian people, and has struck the note of Brotherhood so that it sounds out above the chatter of the world as it has never before. There are strong Sections of the Society in England and Wales, India, Australia, Scandinavia, New Zealand, Netherlands, France, Italy, Germany, Cuba, Hungary, Finland, Russia, Bohemia, South Africa, Scotland, Switzerland, Belgium, Dutch East Indies, and Burma. These are mentioned in the order in which the national charters were issued. Other Sections are in process of forming in South America, Spain and Ireland. According to the last annual report, the total membership is 21,464, and a most healthful general condition prevails. It is this very fact that it is an international body that proves to the fair-minded that the members of The Theosophical Society are in reality practising Brotherhood. It is excellent evidence furthermore that those fundamental theories of life for which Theosophists are well known, such as the Spiritual Square Deal (which they call Karma) and the doctrine of the Longer Spiritual Life with its several days of earth life (which they call reincarnation) it is evidence that these and many other similar concepts of the inner and outer world find a universal acceptance and, measured up against the religion of all peoples, prove their undying and eternal value. For Hindu, Jew, Quaker, and Methodist are all the same at heart; it is in method that they seem to differ, as the history of The Theosophical Society goes to show.

L. E. Girard.

More Histobiography

Our contributor this week, "L. E. Girard," who, by the way, is a high-up official of the Theosophical Society, has mentioned two books, Olcott's *Old Diary Leaves* and Mrs. Besant's *Autobiography*.

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On the principle that "Alle gute Dinge sind drei" we want to add Claude Bragdon's *Episodes from an Unwritten History,* which contains more information about the Theosophical Society, its founders and principal actors, and the forces back of it—the Masters—than any book of the size published. One of our friends has just written: "It is surprising how many there are who are incapable of selecting books for themselves, or of taking the least trouble to get one after seeking advice on the subject—or of even reading it, for that matter, unless it is concise and easy to read. For that reason I am very much pleased with *Episodes from an Unwritten History.* . . . For this reason I like *Episodes* better than Mrs. Besant's along the same line, because, for one thing, it mentions Kipling and Browning and Marion Crawford, and such things impress people who are not fully convinced. Besides, it is a small book and not discouraging to look at—and it is intensely interesting."

In all of which we heartily concur. See review of *Episodes* in CRITIC of October 23d, 1912, under "Who's Who in Theosophy." These are the books to read:

Episodes from an Unwritten History, *Claude Bragdon.*	.50	(.04)
Old Diary Leaves, vols. 1, 3, 4, *Col. H. S. Olcott.*. each	2.00	(.14)
Plain talk about everybody, especially H. P. B. Vol. I and II are out of print, but Vol. I can be borrowed.		
Autobiography, *Annie Besant*.....	1.75	(.14)
H. P. Blavatsky; an Outline of Her Life, *Herbert Whyte*.....	.50	(.04)

Gloria in Excelsis

Friends of the Oriental Esoteric Library, and especially those who have so generously contributed to aid it, will be pleased to learn that the suit of the O. E. Society against the Librarian was dismissed by the Supreme Court of the District of Columbia, January 10th.

While this is naturally a cause of rejoicing with us, we want it to be distinctly understood that we entertain no ill feelings in the matter; that next to our pleasure in having our position justified by the Supreme Court is our regret that our old friends should have experienced a set-back. The O. E. Society has done a fine work in the past and we wish it every success in the future, a success which we shall do all we properly can to aid. The harvest is great and the laborers are few. No one, therefore, even if interested specially in the work of one society, should feel any jealousy when other laborers enter the vineyard. We should remember our own shortcomings rather than those of others and extend the hand of brotherhood even to those who have opposed us.

Our friends have been very good in coming forward to aid us in meeting the expenses to which we have been put in this un-

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fortunate affair, but there is still a large margin to be met. Those who have been deterred from contributing by the feeling that perhaps after all the Librarian was in the wrong and that they might be simply throwing their money into a hole may now feel assured that this excuse no longer exists. The Library has passed through a crisis and needs funds to aid its convalescence; there can now be no question that each dollar will tell, to its full value. It would surely be a cause for regret that, after having been fully justified by the Supreme Court, the Library should be allowed to suffer from the after-effects.

We therefore repeat the invitation to every patron of the Library and each reader of the CRITIC who has not already done so, to send in a dollar, or more if he can spare it, less if he cannot, to help giving it a good start again. Contributions of such books as we circulate will be equally welcomed. Any possible surplus will be used for the *Brotherhood Fund.*

We also suggest that as some of our patrons, influenced either by the fear that we were in the wrong, or by the desire of avoiding discord, have taken to their heels, those who have stood by us might render very efficient service by directing the attention of their friends to the Library. We do not want to have the names of possible patrons sent to us, as we have found that corresponding with such persons seldom leads to results, unless we are personally recommended or when they are distinctly interested in our objects, but we will supply inquiry postcards in any number to those who would like to aid us in this way. These cards, sent in by any one to whom they are given, will bring them full information about the Library and if requested, some of our free books, which we lend without charge. Those who have been deterred by financial reasons from aiding us can give us very material help in this way.

Address everything to *H. N. Stokes, 1207 Q Street, N. W., Washington, D. C.*

1207 Q STREET. N. W.

A few of our friends have still failed to grasp the fact that the O. E. Library has removed to the above address, and that all letters and packages must be addressed, and all checks made payable to The Oriental Esoteric *Library*, or to H. N. Stokes. Communications intended for the O. E. Society (not the Library) should be sent to 1443 Q Street, N. W. As we have given notice to this effect in the CRITIC for the past five months, we cannot hold ourselves responsible for delays and mistakes resulting from neglect to observe it.

The Truth About Christ, by Dr. F. Milton Willis. The theosophical view. 10 cents; $1 a dozen.

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No Bigger Than Your Watch. Beautiful miniature editions of those famous classics, *Light on the Path,* 50 cents, and *At the Feet of the Master,* 75 cents, good sized print and black leather binding. Just the thing to carry to church and read during the sermon. Not loaned.

Parcel Post

Books cannot be sent by parcel post. If your postmaster should inadvertently accept them, we will hold you responsible for any charges collected.

We have absolutely no use for parcel post stamps, as we can neither use them on books nor exchange them. They will neither be credited to the sender nor returned, except at a charge of 10 cents for correspondence.

Brief Course of Reading in Theosophy (Schedule C)

This course is generally recommended to those desiring to devote more than a passing attention to the subject. The books may be rented from the Library on the usual terms. The price and postage on each book are given. The postage is to be disregarded if the books are bought. No obligation to read the entire course.

Make your requests on our Standing Request blanks, or check the books you wish on this sheet, stating the number to be sent at one time and how often, and enclose it to *The Librarian, O. E. L., 1207 Q Street, N. W., Washington, D. C.,* with your name and address and the usual credit of two dollars, if you have not such a credit already.

Students desiring to follow the subject further are recommended to read *Briefer Liberal Course in Theosophy* (about 30 books) or *Liberal Course in Theosophy for Deeper Students* (about 50 books).

The student is recommended to practice daily meditation and to read the Four Gospels in conjunction with the course. The groups should be taken in the order indicated.

Daily Meditation. *Marsland;* Noontide Meditations for the Esoteric Disciple ($0.50–.03).

Group 1. Introductory. *Leadbeater;* An Outline of Theosophy ($.25–.03). *Rogers;* Hints to Young Students of Occultism ($0.50–.04). *Besant;* The Ancient Wisdom ($1.50–.09).

Group 2. Ethical. *Alcyone;* At the Feet of the Master ($0.40–.02). *Besant;* In the Outer Court ($0.75–.06). *Collins;* Light on the Path ($.40–.03).

Group 3. Psychic. *Leadbeater;* Clairvoyance ($0.75–06). *Leadbeater;* The Other Side of Death ($1.50–.22).

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Group 4. Ethical. *Besant;* The Path of Discipleship ($.75–.05). *Johnston;* Translation of the Bhagavad Gita ($1.00–.10). *Blavatsky;* The Voice of the Silence ($0.50–.04).

Group 5. Religions. *Besant;* Four Great Religions–Hinduism; Zoroastrianism; Buddhism; Christianity ($0.75–.07). *Schure;* Jesus, the Last Great Initiate ($0.75–.10).

Group 6. Advanced. *Besant;* Esoteric Christianity or the Lesser Mysteries ($1.50–.13). *Sinnett;* The Growth of the Soul ($1.50–.12).

For continuous study: Light on the Path; the Bhagavad Gita.

For reference: A Short Glossary of Theosophical Terms (10 cents).

The Librarian will be pleased to give further suggestions to those desiring them, as well as information about the Theosophical Society.

SOME CHEAP BOOKS

January 29, 1913 *(Subject to change without notice)*

Books surplus or withdrawn. Sold only for cash in advance. State substitutes if desired. **These prices do not apply to books regularly loaned.** Address *Librarian, O. E. L., 1207 Q Street, N. W., Washington, D. C.*

Astrology, Palmistry, Fortune Telling, Magic, etc.

Green. Theoretical Astrology, .25 (new, .40).
Howard. Graphology; How to Read Character from Handwriting, .35 (new, .50).
Keiro. Practical Palmistry, 1.25 (new, 1.50).
Kozminsky. Numbers, Their Magic and Mystery, paper, .20 (new, .30).
Olin. Ventriloquism, .35 (new, .50).

Business; Practical Books

Hall. A Little Land and a Living, .50 (new, .75); Three Acres and Liberty, .60 (new, .75).
Henderson. Gardening for Pleasure, 1.15 (new, 1.50).
Hunter. Dollars and Sense, .35 (new, .50).
Jacobi. Printing, 2.10 (new, 2.50).
Krans. The Lost Art of Conversation, 1.25 (new, 1.50).
MacGregor. Pushing Your Business, .75 (new, 1.00).
MacLean. Wage-Earning Women, 1.00 (new, 1.25).
McLennan. Manual of Practical Farming, 1.25 (new, 1.50).

Fiction, Psychic and Occult

Hichens. The Dweller on the Threshold, .85 (new, 1.10).
Howells. The Landlord at The Lion's Head, 1.25 (new, 1.75); A Modern Instance, 1.10 (new, 1.50).
Kipling. Kim, leather, 1.20 (new, 1.50).
Kirk. The Christ of the Red Planet, .70 (new, 1.00).
Lloyd. Etidorpha, or The End of the Earth, 1.10 (new, 1.50).

Health and Healing

Guthrie. Regeneration Applied, .80 (new, 1.00).
Habershon. Diseases of the Stomach, 2.00 (new, 2.50).

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Hall. Nutrition and Dietetics, 1.70 (new, 2.00).
Horsley and Sturge. Alcohol and the Human Body, .30 (new, .40).
Howe. Excessive Venery, 1.65 (new, 2.00).
Huber. Consumption; Its Relation to Man and His Civilization; Its Prevention and Cure, 2.50 (new, 3.00).
Lawrence. Primitive Psycho-Therapy and Quackery, 1.65 (new, 2.00).
Mosso. Fatigue, 1.25 (new, 1.50).
Otis. The Great White Plague, .85 (new, 1.00).

Home Problems

Hall. Adolescence; Its Psychology, etc., 2 vols., 6.25 (new, 7.50).
Hardy. How to Be Happy though Civil, .85 (new, 1.00); How to be Happy though Married, .95 (new, 1.25).
Hoffman. Before Marriage, .25 (new, .35).
Holt. The Complete Housekeeper, 1.30 (new, 1.60).
Howard. Confidential Chats with Girls, .75 (new, 1.00).
Howard. The House-Fly—Disease Carrier, 1.25 (new, 1.60).
Kerr. The Care and Training of Children, .60 (new, .75).
Lodge. Parent and Child, .40 (new, .50).

New Thought

Hall. The Inward Light, 1.25 (new, 1.75).
Kenilworth. Psychic Control through Self-Knowledge, 1.35 (new, 2.00).
Lear. The Hidden Life of the Soul, .75 (new 1.00).
Leland. The Mystic Will, .35 (new, .50).
McComb. Power of Self-Suggestion, paper, .40 (new, .50).

Occult and Mystic Christianity, Esoterism; Theosophy

Jacolliot. Occult Science in India. 1.30 (new, 1.50).
Kingsford. Clothed with the Sun, 1.65 (new, 2.00); Dreams and Dream Stories, 1.20 (new, 1.50).
Leadbeater. The Devachanic Plane, .25 (new, .35).
Maitland. The Story of Anna Kingsford and Edward Maitland, 1.25 (new 1.50).

Outing and Nature

Jones. European Travel for Women, .80 (new, 1.00).
Meriwether. A Tramp Trip, .90 (new, 1.25).
Newcomb. Astronomy for Everybody, 1.60 (new, 2.00).

Psychical Research; Spiritualism

Grumbine. Auras and Colors, paper, .25 (new, .50); Clairaudience, paper .25 (new, .50); Psychometry, paper, .25 (new, .50); Telepathy or the Power of Thought Transference, paper, .25 (new, .50).
Hollander. Hypnotism and Suggestion, .75 (new, 1.00).
Hudson. The Evolution of the Soul, 1.15 (new, 1.50); A Scientific Demonstration of the Future Life, 1.15 (new, 1.50).
Hyslop. The Borderland of Psychical Research, 1.25 (new, 1.50); Science and a Future Life, 1.25 (new, 1.50).
Mason. Telepathy and the Subliminal Self, 1.10 (new, 1.50).
O'Donnell. Byways of Ghostland, 1.90 (new, 1.25).

Science and Philosophy

Carhart. Physics for College Students, 1.95 (new, 2.25).
Hinton. The Fourth Dimension, 1.25 (new, 1.50).
James. The Will to Believe, 1.60 (new, 2.00).
Jevons. Elementary Lessons in Logic, .30 (new, .40).

Social Problems

Folks. The Care of Destitute, Neglected and Delinquent Children, .80 (new, 1.00).
George. The Junior Republic, 1.13 (new, 1.50).

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The Oriental Esoteric Library

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

TO THE JEWS A STUMBLING BLOCK

"There is no religion higher than truth."

To most people this means simply: "There is no religion higher than my personal opinion of what is true." And so they persecute, slander or scoff at those whose opinion of truth differs from their own; they forget that their own idea of truth is largely mere inference; they refuse to fall in line with the march of progress because it does not march their way in every particular; they forget that all progress is experimental, here a step in the right direction, there one in the wrong; in their morbid fear of making a mistake, they get nowhere and condemn those who are courageous enough to forge ahead regardless of occasional errors. The saying, "We must each eat our peck of dirt" is equally true in spiritual matters, and if we demand chemically pure spiritual food we are likely to starve and die the spiritual death. The courageous man is he who is not afraid of making a mistake.

Chemists apply the term "supersaturated" to a solution which contains an excess of a salt; more than it can normally hold. To all outward appearance it is not to be distinguished from so much water; but let a microscopic speck of a crystal of the same substance be dropped in, and quickly the dissolved salt springs into manifest crystalline form about this center.

Society is constantly in a state of supersaturation with regard to certain ideas. These are not manifested in any way and even those who hold them are often unaware of the fact; but let some person with sufficient courage and force of expression state these ideas clearly, and at once he becomes, like the crystal speck, the nucleus of a new movement, a teacher and a leader. Those who sneer at the leader, or at the claims of superiority which his followers make for him, because he is apparently but a man like themselves, overlook the main point. They expatiate on the ludicrous insignificance of the crystal germ; they point to its being of the same substance as the fully grown crystal, while they disregard the fact that without it no growth whatever could occur.

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That the teacher is able to teach and the leader to lead constitute a sufficient justification, so long as the cause is a righteous one, so long as it lies in the direction of evolution. Doubtless extravagant claims are often made as to the genius, the inspiration or even the divinity of a leader; but this is altogether a subordinate consideration. It is the object to be accomplished, not the individual, which is of prime importance. To possess the power of bringing people together under one standard, to cause them all to face the same way, is in itself a sign of superiority, call it by what name you will. And even if the leader be but a figurehead the same may be said. Man is so constituted that he must worship something, and it is better to adore a mere signpost pointing in the right direction than to expend his devotion on Mammon or on his belly. The rapid spread of Christ's teachings was a revolt against the materialism and oppression of the Roman Empire. The belief of his followers that he was the Son of God, equally with the sneer of his enemies that he was a carpenter and the son of a carpenter were each trivial beside the fact that it was he who was able, as none before him, to awaken this revolt. The true Christian is not he who has a theory about Christ, or who repeats the creed, but he who follows his precepts.

Today occult and new thought cults are springing up everywhere and some of these make high claims for their leaders. We may have our personal views as to the validity of these claims, but the fact remains that these leaders are able to act as nuclei for the crystallization of the growing protest against the materialistic theory of life. The sentiment exists in innumerable minds, but it is through these leaders that it is brought to light, organized and made to work on public opinion.

Viewed from our particular standpoint we are likely to see many faults in each of these various cults, but we must beware of letting this blind us to the main current of thought which they represent, however imperfectly it may be. The war against materialism is a many sided one. It implies a recognition of a state of existence other than the physical; it asserts the possibility of developing superhuman powers; it means fighting the lower self; it means the recognition of brotherhood; it points to spiritual evolution. It is good if a group of people can be gotten together who can see the importance of one of these, even if they overlook the other aspects. New Thought, Spiritualism, Theosophy and the many other occult movements are each working on certain parts of the future edifice of Humanity. Even if the work they do is to be superseded, still, they are erecting the scaffolding without which the structure could not be erected, but which will be torn down in time, leaving the completed building. Those who protest against the supposed errors are objecting to the scaffolding because it has not the finish of the completed structure; they who declaim

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against the present teachers and leaders are condemning the temporary foremen of the work.

A loud howl is being raised in Germany and to a less extent in other countries over the Order of the Star in the East, a rapidly growing association of people who believe in the near coming of a Great Teacher, and who propose to prepare themselves to receive him. A further protest is raised because this Order has centered itself about a young Hindu, Mr. Krishnamurti, otherwise known as Alcyone, who is the Head of the organization. The devotion of the members to this leader and his general acceptance as such, with the individual views of some regarding him, have caused so much irritation among the Germans that they propose to secede from the Theosophical Society and form a new body with the Alcyone and O. S. E. features eliminated.

And in doing so our German friends are forgetting their favorite proverb about the folly of throwing out the baby with the bath. They love their lager as much as the other man, but they will not drink with him because he insists on eating a sausage at the same time. In fact, they are so fretting over the sausage that through association of ideas they seem to be on the verge of acquiring a distaste for the lager itself.

In speaking on previous occasions of the belief of the Order of the Star in the East that a Great Teacher will soon appear, a belief which is held by many others, we have alluded to the fact that nature usually provides a remedy for abnormal conditions, and that such conditions are to be found today, as the result of the extraordinarily rapid scientific and industrial growth of recent years. Whether the remedy originates from within or comes from above does not matter; the leader always appears when he is needed. We see a further justification for this belief in the fact we have just mentioned, the rapid rise of many occult or semi-occult schools, each of which grasps a portion of the truth, performs a part of the work. This condition calls for the master mind which shall bring all these together under one banner, point out to each wherein it is justified, wherein it is lacking. The science of astronomy was in confusion till Copernicus pointed out the simplicity of the heliocentric theory, and by a principle which a child could understand swept away the complicated mechanism of the Ptolemaic system. Newton did the same service later by discovering the law of gravitation. It is not sixty years since Darwin revolutionized science and united the hitherto unexplained relations observed in zoology, botany and palæontology by the simple conception of descent. Today our spiritual conceptions are in a like condition of anarchy. And just as in the case of science, when the anarchy became intolerable from somewhere the genius appeared who saw the one underlying principle, so we believe it will be now. A great Spiritual Synthesizer will turn up from somewhere. But he will be more

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than a philosopher writing learned articles which none but the specialist can read and which never reach the public. We have these in plenty. Universal laws are characterized by simplicity, however complicated their working out may be. Nothing could be simpler than the law of planetary rotation about the sun, the law of gravitation, the principle of evolution. The great spiritual principle which the world is needing today will be equally simple, we do not doubt. The coming teacher will cast aside all the quibbles and objections with as little ceremony as Christ thrust the money changers from the Temple, and will hold up to view of every one who has eyes to see, the underlying law of spiritual growth.

It is very easy to darken counsel with words, either with or without knowledge. To us the wonderful simplicity of Alcyone's book, *At the Feet of the Master,* is the best evidence of the inspiration of its writer. From the haggling and protests of our modern Jews and Greeks we turn to the book itself. And that is the advice we give to those who are fretting themselves over the question of who or what the writer may be, and whether the claims of this or that person are right. And to these same we make a further suggestion. No matter how true your belief or your teachings may be, if they are to have any influence you must get people to listen. All your genius and wisdom and inspiration go for nothing unless you possess that subtle thing called personal magnetism, which draws others to you. But the power to attract is nothing unless there are those who can be attracted. A magnet will attract a nail, but it will not attract a brickbat. In the spiritual life, the power of being attracted is called devotion. It is one of the aims of the Order of the Star in the East to cultivate in its members this quality of devotion, without which the Coming Teacher, be he never so great, would appeal to deaf ears. Those who object to this feature, who ridicule its members for their devotion to their leader are simply trying to get them to become spiritual brickbats, and are doing their best to place themselves in the same class. When the disciple is ready, the teacher is ready also. But the disciple will never be ready; no matter what his other qualifications, he will never perceive the teacher, unless he has first cultivated in himself the devotional spirit which will draw him to him.

We look on the Order of the Star in the East as the most progressive spiritual movement of this day, and its principles are so broad and so simple that every one with whom creed is a secondary matter should associate himself with it. If he grasps its true meaning he will allow to its members the same latitude of opinion as he claims for himself. Any one who holds with its simple declaration of principles can belong, and without cost. Those who want to know more about it should address, with six cents in stamps, *Miss Marjorie Tuttle, Krotona, Hollywood, Los Angeles California.* The O. E. Library will also supply copies of the prin-

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ciples and application blanks, and receive and forward subscriptions to the official organ of the Order, *The Herald of the Star*, published quarterly in India and costing 40 cents a year.

A New Patanjali

The Yoga Sutras of Patanjali; an Interpretation by *Charles Johnston* ..... 1.25 (.07)
"The Book of the Spiritual Man."

> *To each temperament there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labor, by studious observation of life. None alone can take the disciple more than one step onwards. All steps are necessary to make up the ladder.*
>
> —*Light on the Path*

When the needs of the physical man for food, shelter and raiment have been provided for, the individual turns his attention to one of three things; the gratification of the senses, the cultivation of the intellectual and aesthetic, or the development of the spiritual nature. The first has its roots in the animal nature; the second differentiates the man from the animal, while the third carries with it the promise of the future superman. Each is right and good in its place. The requirements of the senses are no more to be despised than are hunger and thirst. "The vices of man become steps in the ladder, one by one, as they are surmounted." In our day, with our educational facilities and inducements, with a press forcing the intellectual and aesthetic on every one who can read, one need hardly say more of these. But those who seek the development of the spiritual man are still in the great minority. The Church, which above everything should point out the way, is still dinging in men's ears the old song of escape from damnation and of a heaven of rest from suffering and responsibility. It appeals to men's love of ease, rather than to the desire to press forward. And so, while it draws those who want to escape from the past and present, it offers little to those who feel within themselves the impulse of the future. It entirely fails to grasp the problem of spiritual evolution and so is being left more and more behind.

The Way, the Truth and the Life are not the exclusive property of any one teacher, race or part of the world. Sages in all times and lands have come to pretty much the same conclusion as to the path man must follow if he would become more than man. But the people and the churches have distorted their teachings for their own purposes and instead of trying to get at what the teacher has meant, have occupied themselves with attempting to prove that he meant what they wanted him to mean. We do not say that

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this has been done in every case or in most cases with deliberate intention, but rather that it comes from the tendency to see in everything that which one wants to see.

There is but one way for the intelligent student to pursue, and that is to go to the teacher himself; to endeavor to find what each of the great sages has taught and to eliminate that which has been grafted on by his more—or generally, less—devoted followers. Each teacher thus becomes a commentary on the others. And when one does this, he will find that all teach the same thing. Christianity, properly understood, contains all that is necessary, but if you would fully understand it, you will read the Sermon on the Mount in the light of the sages of the orient, and, too, you will study these with the help of Christianity.

There are three books which everybody should read who wants to get at the root of what theosophists have aptly called the Ancient Wisdom, and which is also, we believe, the Wisdom of the Present and the Future. These are: *The Bhagavad Gita, Patanjali* and *the New Testament,* or rather the *Sermon on the Mount.* To these must be added the modern books: *Light on the Path*—which is after all simply an extension of some very ancient writings—and *At the Feet of the Master.* When you have read these, it will be your own fault if you do not see what the real meaning of the word Salvation is; you alone will be to blame if you do not perceive the way you must steer. You will see that your progress depends on two things, service and self-development, and that these are inseparable.

The Bible has been translated into practically every tongue; there are more than twenty-four languages in which *At the Feet of the Master* can be read; there are at least thirteen, possibly more, English versions of the Bhagavad Gita, and the last six months have seen two further editions of Patanjali's famous Yoga Sutras. In the CRITIC of November 20th we had occasion to say something of Patanjali and of The Transparent Jewel, a commentary by Mabel Collins, and now we must add an entirely new translation with commentary by Charles Johnston.

A retired officer who has spent many years in India, a profound and sympathetic student of oriental religion and philosophy, and a skilled Sanskrit scholar, there is probably no one better qualified than Mr. Johnston, not only to make a faithful translation of the Yoga Sutras, but also to interpret their meaning. And as he has shown us in his admirable version of the Bhagavad Gita, it is possible so to clothe the Eastern ideas in Western phraseology that one needs no Sanskrit lexicon or glossary to follow him. For the average reader the book is lucidity itself. Each of the four books has an introduction and these are most inspiring reading. Every Sutra is followed by an explanatory paragraph by the translator.

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We recommend every one to study Patanjali, and especially those who are deluded by the belief that they can accomplish something by the cultivation of psychic or mediumistic powers. To quote Mr. Johnston's introduction to Book iv:

"Let no one imagine that the true life, the true powers of the spiritual man, can be attained by any way except the hard way of sacrifice, of trial, of renunciation, of selfless self-conquest and genuine devotion to the weal of all others. Only thus can the golden gates be reached and entered. Only thus can we attain to that pure world, wherein the spiritual man lives, moves, and has his being. Nothing impure, nothing unholy can ever cross that threshold, least of all impure motives and self-seeking desires. These must be burnt away, before an entrance to that world can be gained."

That is the moral of the Yoga Sutras of Patanjali.

To Patriotic Citizens

In order that theosophical teachings may be accessible to every one in your town, we invite you to send us a dollar, for which we will have *The American Theosophist,* the illustrated monthly organ of the American Section of the Theosophical Society—regular subscription, $1.50—sent for one year to your public library. We will also notify the Librarian of your gift. If it is already receiving it, your contribution will be used for an extension. *The American Theosophist* should be in every library in the country.

Our New Free List

We have decided to dispense with the old blue Free Mailing List and to replace it with several special Free Lists.

The first of these; *In Order to Promote Interest in Theosophy,* has been in circulation for some time. It contains about thirty theosophical books.

As there are many who do not care for Theosophy, we are issuing other Free Lists which should appeal to all classes.

A Free List of Practical Books appears in this number of the CRITIC, and will be reprinted for general distribution. It has a few occult books tacked on, but otherwise is intended for those who want books on personal development, business, health, marriage and sexology, home problems, etc.

Other special Free Lists will soon be issued. The general result will be to increase greatly the number of free books and the range of topics.

In every case the free borrowing privilege is limited strictly to new borrowers, to not more than four books, having a value not exceeding three dollars.

You are invited to ask for as many of these lists as you can

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use and to distribute them among your friends who may be interested in any of the special subjects. As more people are interested in general topics than in occultism, it is well not to force the theosophical list on them, or to emphasize the subject, unless you have special reasons for so doing. Our experience shows that this is likely to lead to resentment rather than to interest in the Library.

At the Feet of the Master

by Alcyone (J. Krishnamurti), has been translated into over twenty-four languages and is one of the most widely read books of the day. If you have not read it you are entirely behind the times.

You can borrow a copy from the Library, or can purchase one of the several editions, which we advise you to do, because nearly everybody who reads it wants to keep it by him. It can be had in paper, 25 cents; in cloth, 40 cents; in leather, 75 cents, or in leather, vest pocket size, 75 cents.

The Herald of the Star

is the official organ of the Order of the Star in the East. It is published quarterly in India, is edited by Alcyone, and costs 40 cents a year. The Library will forward your subscription more cheaply than you can do it yourself. Subscribers are notified that it takes two months for the first number to be received in America.

PRACTICAL BOOKS LOANED FREE BY MAIL

The Oriental Esoteric Library will mail to any one *who has not borrowed books from it before, and on a first request only, up to four of the following books, not to exceed three dollars in value,* on a personal promise to return them postpaid within one month after receipt. There is no charge for the books if returned promptly, but the borrower must pay a fine of five cents per volume for each week or fraction of a week overtime (time in transit not counted) and costs of recall notices, and is held responsible for loss in the mail or otherwise. A return envelope is furnished.

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Additional copies of this list, for distribution, with application cards, may be had in any number on request. We want you to bring the Library to the attention of your friends.

Ask for Free List of Occult Books, and for special lists.

Further loans may be had on the usual rental terms. The Library will fill orders for purchase of any books in the market.

Address everything to *The Oriental Esoteric Library, 1207 Q Street, N. W., Washington, D. C.*

Personal Training; Personal Magnetism

Atkinson; The Will ($1); Memory, How to Train, Develop and Use It ($1); Thought Force in Business and Everyday Life ($1). *Larson;* Mastery of Fate (75 cts.); Mastery of Self (50 cts.); Poise and Power (75 cts.). *Rogers;* Hints to Young Students of Occultism (50 cts.). *Ramacharaka;* Raja Yoga ($1).

Business (list 9)

Getting a Position. *Hall;* How to Get a Position and How to Keep It (50 cts.). *Richardson;* The Girl Who Earns Her Own Living ($1).

Advertising. *Farrington;* Retail Advertising Complete ($1).

Business for Women. *Wilbur;* Everyday Business for Women ($1.25).

Letter Writing. *Wiers;* How to Write a Business Letter ($1).

For Speakers. *Kleiser;* How to Read and Declaim ($1.25); How to Speak in Public ($1.25).

For Writers. *Quirk;* How to Write a Short Story (50 cts.).

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Herrick; First Aid to the Young Housekeeper ($1). *Chance;* The Care of the Child ($1). *Drake;* What a Young Girl Ought to Know ($1). *Stall;* What a Young Boy Ought to Know ($1). *Daniels;* Furnishing a Modest Home ($1).

Marriage and Sexology (lists 8, 10)

Drake; What a Young Wife Ought to Know ($1). *Jordan;* Little Problems of Married Life ($1). *Stall;* What a Young Husband Ought to Know ($1).

Educational

Krishnamurti; Education as Service (50 cts.). *Partlow;* Training of Children in the New Thought ($1).

Boys' Books (list 11)

Boy Scouts of America; Official Handbook (50 cts.). *Kemp;* Camps and Cabins (70 cts.).

Socialism (list 12)

Russell; Why I Am a Socialist (50 cts.).

Occult Science and New Thought (lists 1, 2, 3, 4, 5, 6, 7, 14).

Buck; Mystic Masonry ($1.50). *Atkinson;* Reincarnation and the Law of Karma ($1). *Ramacharaka;* Fourteen Lessons in Yogi Philosophy ($1); Advanced Course in Yogi Philosophy ($1). *Elbe;* Future Life in the Light

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of Ancient Wisdom and Modern Science ($1.20). *Trine;* In Tune with the Infinite ($1.25).

(See also special Theosophical and Occult Free List)

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Kempis; Imitation of Christ (35 cts.). *Krishnamurti;* At the Feet of the Master (40 cts.). *Collins;* Light on the Path (40 cts.).

Theosophy And The Bible. Gray and baldheaded as we are—figuratively speaking—Mr. Unger's *International Sunday School Lessons* have given us a great surprise. Bible students and especially Sunday school teachers will find them an invaluable aid. We shall devote a leading article to them at the first possible moment; meanwhile, you cannot be too prompt in sending us five cents for a sample copy, or better, sixty cents for a year's subscription.

Curing Bad Habits. Correspondents who write to us about curing bad habits, physical or mental, by auto-suggestion, would do well to write directly to our good friend, Dr. F. Milton Willis, 25 Broad Street, New York, mentioning us. He knows infinitely more than we, both on Theosophy and Suggestion.

The Printer's Devil. Please send that 25 cent subscription for the CRITIC by return mail. The printer's devil is after us with a bill.

The Theosophist (monthly, Adyar, India). Mrs. Besant's personal organ. Subscription, $3 a year, single copies 30 cents, through the O. E. Library.

The Occult Review (monthly, London). Mr. Ralph Shirley, editor. One of the best general reviews of occultism. Single copies, 15 cents, subscription, $1.75, through the O. E. Library.

The Initiates and the People (monthly, Allentown). Dr. R. Swinburne Clymer's organ. Sample copies free, subscription, $1 a year, through the O. E. Library.

The Path (monthly, London). An independent theosophical journal, edited by D. N. Dunlop. Single copies, 20 cents, subscription, $1.85, through the O. E. Library.

The American Theosophist (monthly, Krotona). Single copies, 15 cents, subscription, $1.50, through the O. E. Library. Organ of the American Section, T. S. News stands.

The Word (monthly, New York). Edited by H. W. Percival. An old established theosophical magazine. Single copies, 35 cents, subscription, $4, through the O. E. Library.

The Young Citizen (monthly, Adyar, India). Theosophy for children and young people, edited by Mrs. Besant. Single copies 10 cents (free to parents), subscription, 60 cents, through the O. E. Library.

The International Psychic Gazette (monthly, London). Organ of the International Club for Psychical Research. Popular. Single copies, 15 cents, subscription, $1.50, through the O. E. Library.

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The Truth About Christ, by Dr. F. Milton Willis. The theosophical view. 10 cents, $1 a dozen.

SOME CHEAP BOOKS

February 12, 1913 *(Subject to change without notice)*

Books surplus or withdrawn. Sold only for cash in advance. State substitutes if desired. **These prices do not apply to books regularly loaned.** Address *Librarian, O. E. L., 1207 Q Street, N. W., Washington, D. C.*

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Business; Practical Books

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

DON'T BE AN OYSTER

International Sunday School Lessons, Mystically Interpreted, edited by *David S. M. Unger*. Issued monthly, 60 cents a year, postpaid; monthly numbers, $3.20 a hundred, postpaid.

Isolation is the foe of evolution.

Squirrels and monkeys are possessed by an insatiable curiosity; they constantly want to know what others are doing. Man, too, presents this trait to a certain extent, but among the more respectable members of the community inquisitiveness is looked on with disfavor.

Whatever theory we may hold as to the ultimate nature of life, we must accept the famous definition of Herbert Spencer, that it is "a definite combination of heterogeneous changes, both simultaneous and successive, in correspondence with external coexistences and sequences." In other words, life consists in a continual adaptation and adjustment to the world outside.

The progress of evolution is exceedingly interesting. Nature originally did not protect life at all, nor did it give it the means of protecting itself. In the earliest beings it counted on fecundity to replace those which died, and thus kept the species going. Later it hit on the plan of enclosing the animal in a calcareous, bony or chitinous shell, and thus afforded it a certain degree of protection. Now and then it introduced the variation of providing it with an enormously thick hide which saved it the trouble of looking out for its defense and thus left it to the more congenial occupation of keeping its stomach full. Worst of all, it introduced parasitism; it placed the creature in a fool's paradise, where it had nothing to do but to absorb what came to it, with the inevitable result of degeneration. Many parasites have become nothing more than absorptive machines with a reproductive annex. This principle may be found all the way from the tapeworm to man.

Nature still follows the method of shutting the animal away from the world, with one invariable result; it never comes to anything. The oyster of today is pretty much the same as the oyster

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of the earlier geological periods, barring a few minor details. It still remains the same poor patient oyster that Keats tells us of, sleeping within its pearly shell and oblivious to all but moonlight, just like its ancestors of myriads of years ago.

And man, following nature, tries the same method. He shuts himself away from the world—"settles down," the old folks call it—builds a material or mental shell around himself in which, no matter how gorgeous and pearly it may be, he is able to sleep and dream at ease and remain—an oyster. The walls of the monasteries were but the shells within which men could sleep, oblivious to the world outside.

The oyster and the man-oyster represent the old order of things. Nature allowed its children to get into a rut. Just as long as conditions remained unchanged, and conditions inside an oyster shell are likely to be much the same from age to age, progress was impossible. Hence many of these molluscs and other conservative animals have survived from the Silurian age. But even an oyster must open its shell now and then, and so it has happened that its enemies got the better of it. Where are the ammonites and trilobites which once overran the world?

Nature hit on the right method when it threw the individual on his own resources, providing him with eyes and an inquiring disposition and leaving the rest to him. Geology shows us that evolution has proceeded with much greater rapidity in recent times. Everywhere we see evidences that it is neither the protected animal on the one hand nor the highly specialized one on the other which has been the parent of future races, but rather the comparatively simple one. Perfect adaptation is not conducive to evolution. The greatest discovery man ever made was when he saw that he was naked and became his own tailor. The coming of the ice age and the necessity of keeping himself warm led to the use of fire, the invention of housing, while his lack of claws made him discover weapons.

Eternal vigilance is the price of evolution, as well as of liberty. Just as soon as you shut out the world, just as soon as you build a shell around yourself, just so soon does your prospect of taking a higher seat in nature's synagogue vanish.

Curiosity is one of the greatest virtues in the making, because it is the beginning of inquiry, and for an intelligent being to adapt itself to the world in which it lives it must first know what it is. It is never too late to become even an oyster, and one of the best ways is to shut yourself up with the ideas which those who regard themselves as wiser than you tell you are right and safe. Nothing but the open mind can save you. When you chide a child for being inquisitive you are just saying "Be an oyster, my dear." Christ said that if you would enter the kingdom of heaven you must be-

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come as a little child, and doubtless He had in mind, not only the innocence of the child, but still more its inquiring disposition, its desire to know. Pharaseeism is an adult characteristic.

These things are quite as true in spiritual as in material evolution. The recipe for becoming a spiritual oyster is a very simple one. Build a shell of conservatism about yourself; fasten yourself to the rock of tradition; listen only to that which your ancestors believed and shut yourself up with a snap when anything called Modern Criticism, or Comparative Religion, or Theosophy comes along. If you do not want to become a mollusc the very worst mistake you can make is to get the notion that your mother or aunt or pastor knows it all, and that you can accept their dictum. They know much, and their experience is often of great value, but for things beyond their experience their opinion is of just as much value, and no more, than that of the oyster about tree tops. We are never tired of insisting that if you want to understand your own religion, your own bible, you will not make a point of shutting yourself up with them. God is the same everywhere and men are much the same in India, in China, in America. To see God through the eyes of a Hindu or a Chinaman will not show you a different God, but another aspect of the same Divine Being, the same everywhere, but some of whose attributes may have escaped you and become apparent to others.

We have said this often enough, perhaps, but just now we want to give you a chance to study your own scriptures by a new method.

Everybody knows the International Sunday School Lessons. The plan of these is an excellent one, but those who devised it limited themselves to current orthodox ideas; they made no attempt to interpret the bible in the light of other scriptures, of other faiths; they made no effort to get out of the shell of tradition. To have done this, with the church as it is today, would have required more courage than an oyster possesses.

Mr. Unger has now attempted this great task in his new series of *International Sunday School Lessons, Mystically Interpreted.* These take up each week the same portions of scripture as do the common International Lessons, and the plan is the same, golden text and all. But instead of attempting to expound the bible on its own authority only, he throws on it the light of all the great scriptures and sages of the world, pointing out how others have regarded these truths which are not the monopoly of any one race or land. They are admirably adapted for use in Sunday schools, and even where conservatism forbids this, they should be studied by Sunday school teachers and all others who have the duty of instructing the young or old in religious matters.

The day of the religious oyster is rapidly coming to an end,

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and we feel confident that when the account is summed up, Mr. Unger will be found to deserve a large share of the credit.

We will supply sample copies of the lessons free, and take subscriptions.

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Banking. *Fiske;* The Modern Bank ($1.50). *MacGregor;* Pushing Your Business (bank advertising, $1). *Sweetland;* Bank Bookkeeping ($1).

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Letter Writing. *Wiers;* How to Write a Business Letter ($1).

Occultism for Business Men—a Selection. *Atkinson;* Reincarnation and the Law of Karma ($1). *Besant;* Thought Power, its Control and Culture (75 cts.). *Buck;* Mystic Masonry ($1.50). *Elbe;* Future Life in the Light of Ancient Wisdom and Modern Science ($1.20). *Leadbeater;* Outline of Theosophy (25 cts.). *Ramacharaka;* Fourteen Lessons in Yogi Philosophy ($1); Hatha Yoga (health culture, $1). *Vivekananda;* Karma Yoga (philosophy of work, $1).

Personal Training—General. *Atkinson;* Memory, How to Train, Develop and Use It ($1); Thought Force in Business and Everyday Life ($1); The Will ($1). *Larson;* Mastery of Self (50 cts.).

Real Estate. *MacGregor;* Pushing Your Business (advertising, $1). *Sweetland;* Insurance and Real Estate Accounts ($1.50).

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Bragdon; Episodes from an Unwritten History (50 cts.).

Cooper; Methods of Psychic Development (50 cts.).

Crookes; Researches into the Phenomena of Modern Spiritualism (50 cts.).

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Elbe; Future Life in the Light of Ancient Wisdom and Modern Science ($1.20).
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Leadbeater; The Astral Plane (35 cts.); Dreams (50 cts.); Clairvoyance (75 cts.); Invisible Helpers (50 cts.).
Mason; Telepathy and the Subliminal Self ($1.50).
O'Donnell; Byways of Ghostland ($1.25).
Ribot; Diseases of Personality (75 cts.).
Sargent; Scientific Basis of Spiritualism ($1.50).
Savage; Can Telepathy Explain? ($1).
Sepharial; Second Sight (and Crystal Gazing, 40 cts.).
Stead; After Death (Letters from Julia, $1).

Fiction

Bulwer-Lytton; The Coming Race ($1); A Strange Story (75 cts.); *Leadbeater;* Perfume of Egypt ($1.25); *Lees;* An Astral Bridegroom ($1.25); *Stocker;* Dracula, A Vampire Tale (50 cts.).

Valmy. Mr. L. W. Rogers, the eminent theosophical lecturer, addressed an invited audience on February 4th at Valmy, the residence of Mr. and Mrs. Julian Ortiz, near Wilmington, Delaware. The subject was "Do We Survive Bodily Death?" So far as we know, this is the first theosophical lecture which has been given in Delaware, but we hear that others are in prospect.

Why I Became a Theosophist. Mr. Claude Bragdon, who is not a dreamer, but a successful architect, has told us something on this subject in his *Episodes from an Unwritten History.* This book, selling at 50 cents, has so impressed us as giving information not readily obtained elsewhere about Theosophy, the Theosophical Society and the Masters, that we have decided to place it on our Free List. It may be borrowed on the conditions applying to all free books.

The Truth About Christ, by Dr. F. Milton Willis; 10 cents, $1 a dozen.

Reincarnation and Karma. Ask for our special list on these subjects.

SOME RECENT ADDITIONS

An Elementary Commercial Geography, *Cyrus C. Adams*	1.10	(.11)
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History of Common School Education, *L. F. Anderson*	1.25	(.12)
The Historical Development of Modern Europe (1815-1897), *C. M. Andrews*	2.75	(.24)
Poems; The Indian Song of Songs, *Sir Edwin Arnold*	1.00	(.10)

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Rogers. Why American Marriages Fail, .95 (new, 1.2).
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Webb. History of Trade Unionism, 1.95 (new, 2.60).

Young People's Classics

Aldrich. The Story of a Bad Boy, .50 (new, .70).
Dasent. Norse Fairy Tales, 1.30 (new, 1.75).
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Mabie. Folk Tales Every Child Should Know, .75 (new, .90).
Scott. Ivanhoe, .50 (new, .75); The Lady of the Lake, .50 (new, .75).
Stowe. Uncle Tom's Cabin, .50 (new, .75).
Swift. Gulliver's Travels, .50 (new, .75).
Warner. Being a Boy, .60 (new, .75).
Wilson. A Child's Story of Don Quixote, .50 (new, red. to .32).
Anon. Arabian Nights' Entertainments, .45 (new, .75).

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BY

The Oriental Esoteric Library

Vol. II Wednesday, March 12, 1913 No. 15

ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

A NEW PARADISE LOST

Man: Whence, How and Whither, *Annie Besant* and *C. W. Leadbeater*..... 3.75 (.21)
A Record of Clairvoyant Investigation.

Of Man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat,
Sing, heavenly muse.
I thence
Invoke thy aid to my adventurous song,
That with no middle flight intends to soar
Above the Aonian mount, while it pursues
Things unattempted yet in prose or rhyme.
.—Milton: Paradise Lost

John Milton and Edward Bellamy—Milton out-Miltoned and Bellamy out-Bellamied! That is the first impression which this remarkable work makes on us. It is a real prose epic of the history and future of man from a theosophical standpoint and can only be compared with Milton's *Paradise Lost*, and those who have read the latter will be constantly reminded of it.

The old-fashioned apology, "Goe, little booke," cannot apply in the present instance. As the preface says: "And so we launch our ship on the stormy ocean of publicity, to face its destiny and find its fate." And it is no frail bark which has been launched, but a real Dreadnaught, a ponderous volume of 524 pages on heavy paper, to be handled with care, like the family bible, lest it fall on one's toes, and one regrets that so large a part of the cost of handling must go to the postoffice.

The authors, the two foremost members of the Theosophical Society, and one of them its President, disarm undue criticism by stating frankly that it is entirely the result of clairvoyant investigation and that its value will be judged by the degree in which

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we admit the possibility of obtaining real knowledge in this way. We do not belong to the general public which the writers expect to regard it with incredulity, nor do we find it dull. On the contrary, we regard both the method and the book itself with the keenest interest, and as far as our scientific skepticism will permit, with entire sympathy.

Clairvoyant investigation! That means little to the average man. But those who have gone into psychical research know that there is "something in it," even if they may not admit that it is absolutely to be depended on, or that it can be carried out to the extent of proving that Mr. Leadbeater was walking about on the earth a hundred thousand years ago as a woman, with a baby on her back.

Students of psychical research generally admit that it is possible to have a clairvoyant vision of things occurring at a distance at the present moment. In fact, this possibility is hardly longer open to question and is doubted only by those who have not given themselves the trouble to ascertain the facts. And what applies to ordinary vision may be said to hold here; the keener the vision, the more trained the observer, so much greater is the dependence to be placed on what he sees. That the half-trained clairvoyant makes mistakes without end, as every one who has had to do with the average medium well knows, is no more objection than that a blind or near sighted person cannot perceive that which is obvious to him with perfect vision. The common-sense principle, which is also the scientific one, must apply here, that that which can be seen by several independent witnesses, and at different times, is more certain than that which rests on the testimony of one observer alone. And yet in this case even this evidence must be accepted with caution.

Occultists go still further. They claim that everything which happens leaves an indelible record in the "akasha." What the akasha is, in just what this record consists, is not very clear. The akashic record is not like a permanent photograph of a scene, but more like a moving picture, which seems to be constantly repeating itself, so that one may take it up at any point and follow it along. The akashic record has been defined as the memory of nature, or the memory of God. Just as we can start at any point in our own past and follow it up, so he who has the power can get into touch with this memory of nature and follow it out into infinite detail, no matter how many ages have elapsed. Another conception is that our idea of time as a succession is illusory; that past, present and future exist simultaneously and that we are simply travelling along a rut out of which we cannot get under ordinary circumstances. As eminent a philosopher as William James has suggested that we may be like travelers on a train running through a fixed landscape. The train is the present moment; the details of the

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landscape are permanent, but to us they seem to approach and then recede in the rear; their passing is illusory. Most intelligent people have heard of the mathematical conception of a fourth dimension of space and that the power of action in this fourth dimension would enable one to enter a closed room without passing through the door or walls. If we suppose that time has dimensions which our limitations prevent us from perceiving, just as they keep us from being conscious of the fourth dimension of space; that it is something more than a line along which the present is moving, we can imagine that one might step off this line, go back, step on and repeat his experiences. He might even run ahead and get on at some point which normally would be passed only in the future.

The scientific view of memory as a physical record in the brain is attractive, and by analogy one naturally falls back on an akashic record in some sense physical to explain visions of past events unknown to the beholder. But no record of a photographic character, not even a movie, can take account of that which has not yet occurred. And yet it seems unquestionable that coming events do now and then cast their shadows before in a manner which cannot be explained on any theory of ordinary foresight or inference. Any one doubting this will find numerous examples in Claud Field's book, *Shadows Cast Before,* to say nothing of innumerable well vouched for instances elsewhere. Whatever the akashic record may be, it is something more than a record in the ordinary sense, and one might spend much time in speculation without reaching a solution.

The problem which this book brings before us is this. There is something in reading the past and there is something in prevision. And yet one has to depend on a comparatively untrained faculty which experience shows is constantly making mistakes. Simply to close your eyes and see visions is no proof of their truth. Blind Milton doubtless saw enacted before his eyes the war in heaven, the fall of Satan, the temptation in the garden. Are we therefore to accept them as true? Naturally not, else we should have to accept the frequently contradictory statements of clairvoyants and automatic writers. Recent studies of subconscious phenomena have shown us how real to the individual and yet how false and contradictory these things frequently are. They have also shown us that in the subconsciousness minds are frequently in the most astonishing contact, so that the thoughts of one become practically identical with those of the other. The physical world places a barrier between individuals, so that the principle of independent observation is a sound one. But in the mental world this is not so; there is no such thing as a thought-tight barrier. In view of the fact which is undisputed by occultists, that it is pos-

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sible for one person to cast a glamor over a crowd and make it see what he wishes, it is impossible to deny that with the very best motives such things may not happen unintentionally and unconsciously. Neither is it possible to accept without reservation the assertion "I know it is true," for everybody believes what he sees.

Imagine two students of the Secret Doctrine, closely associated for years, endeavoring by clairvoyant means to penetrate into the past. Even if they are working as they suppose independently, it is a grave question whether they may not be the victims of this subconscious intercommunication which would lead them to see the same things. Atlantis is cropping up everywhere since it has become common talk, and we have not a few accounts of Mars and its inhabitants, especially since the observations and speculations based on the supposed canals. Flournoy's study of the revelations of Miss Smith about Mars have shown that her Martian language is French in construction. Why French? Simply because that was the only language she knew and her subconsciousness elaborated a new tongue on this basis, just as the Esperanto invented by a man knowing English only would be essentially English in construction. We have the highest respect for Mr. Leadbeater's wonderful powers of vision, but in much that he writes there appear to us unmistakable traces of subconscious auto-suggestion.

In short, we are driven to the point where we must accept the dictum of the authors of this book that while they know the truth of what they say, they cannot prove it to others; it must rest ultimately on their own assertion. The book must be taken, if at all, on faith, and while we have the very highest respect for the eminent writers, the fullest belief not only in their sincerity but their insight in spiritual matters and in their remarkable powers, we feel that we must reserve judgment for the present, that we must hold off from a full and final acceptance of this history of Man until further evidence of a different sort is forthcoming. The impartial man of science will regard *Man: Whence, How and Whither* as a valuable record of psychic experiences, to be interpreted in the light of further study of such subjects. Like Paradise Lost, it must await the development of our general conceptions of the universe. And this, judging from the broad-minded preface, we think is the attitude the authors would have us adopt.

The first two-thirds of the book are taken up with an account of the evolution of man in the past, the various chains and rounds, Atlantis, and other matters with which the student of technical Theosophy is familiar. There are endless details regarding the personalities concerned; in fact, many of these are identified with persons now active in the Theosophical Society, and a table of such is given which will doubtless add much to the interest in the book on the part of those mentioned, and possibly excite the jealousy of

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those who were left out. It is interesting to note that Mrs. Besant is identified with Herakles, a most apt connection, for without doubt she is the spiritual Hercules of the present day. May it always be her duty in the future, as in the past and present, to perform the labor of slaying the many-headed Hydra of superstition, bigotry and intolerance, and of cleansing the Augean Stables of selfishness.

It is the last third of the book which will most appeal to the general reader. It is devoted to a clairvoyant view of the future, and if the first part can be compared to Paradise Lost, this may be set beside Bellamy's Looking Backward and Moore's Utopia. It shows the world about the twenty-eighth century, with truly Leadbeaterian detail. The sixth Race is well under way; the United States has suffered the fate of Atlantis, all except California, which is the seat of a theosophical community, presumably centered at Krotona. A new continent has arisen in the Pacific. The Headquarters of the Society are still at Adyar and Col. Olcott is back again as President. Crime and disease are nearly, but not quite eradicated. Newspapers are not printed in a central office, but are turned out in each house by a machine suggesting a broker's ticker. Cooking is no longer performed in the present filthy fashion, but "the lady in the kitchen" sits in front of a switch board and by pressing a button squirts the desired flavor into the pudding, which is then shot down a pipe to the garden. Milk is not obtained from cows, but from cow trees. Potatoes are dug by a small barrel shaped machine on legs. When a man wants to reincarnate promptly he induces two friends to marry in order to become his parents, while attempts are being made to replace the mother-born child by "mind-born bodies," fortunately without great success.

We find the book highly interesting, and yet it fills us with keen disappointment. Nowhere do we find a broad statement of the evolution of man, past and future, which can be unravelled from the interminable details which will not be accepted by the world at large just now. We mean no disrespect to the eminent authors when we say distinctly that we hope that Theosophy will not be judged by the public generally, as would appear from this book, as a system of cosmogony and anthropogeny based on clairvoyance. The truth of Theosophy, as a system of life and as a belief in the divine heritage and destiny of man, does not depend on a belief in moon animals and in Atlantis. How to live, how to act, so as to fulfil this destiny; to love your neighbor as yourself; to cultivate the Christ nature; these are the ideals of Theosophy as we understand it. Mr. Leadbeater may be right or he may be wrong in these details—it matters little—but he is certainly wrong who so pins his faith to any clairvoyant investigations that should the latter fall, his faith must go down with it. There is but one

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Rock of Ages to which one can cling despite the storms which overwhelm theories and creeds. We believe in the Theosophical Society and trust that it has a great future, but we have absolutely no sympathy with the idea that one must belong to it in order to be a theosophist. Neither have we the least sympathy with the notion which is constantly forced on us by certain theosophical writers, that not only have all the great souls of past times reincarnated as members, but that nothing and nobody are worthy of mention or recognition which do not belong to it. The Theosophical Society is large, but the outside is much larger; it contains vastly more people who are working for the cause of Brotherhood, and who are therefore servants of the Masters, than those who wear the official label, and just as long as this label is required as an introduction to theosophical respectability, the ratio is likely to be preserved. Our regret is, therefore, that this broad spirit, which is so characteristic of the President of the Society, should not have been brought more to the front in *Man: How, Whence and Whither.*

More Rents in the Veil of Time

Prompted by the interesting investigations of Mr. Leadbeater into the records of the past, and not wholly satisfied with the incomplete list of *dramatis personae* given in *Man: How, Whence and Whither,* we have attempted, with the aid of two trained clairvoyants, working independently, and as rigidly isolated from outside influences as the jurymen in a murder trial, to make a few more holes in the veil which hides the past. The following results may be regarded as correct, but if unsatisfactory to those concerned we will attempt to revise them according to their wishes. We hope that no jealousy will be felt by those not mentioned; the work is very time-consuming.

Lucifer, Rudolf Steiner—Saggitarius, the Critic—Scylla, Mrs. Tingley—Scorpio, Mrs. Coulomb—Polyphemos, Mr. Coulomb—Aries, Richard Hodgson—Beelzebub, the Sard Archaeopterix of the U. B.—The Harpies, mostly reincarnated in Germany—Caichas, Alan Leo—Circe, Mathilde Scholl—Nestor, L. W. Rogers—Jason, A. P. Warrington—Patroklos, F. M. Willis—Penelope, H. B. Young—Achilles, D. S. M. Unger—Nausicaa, M. Tuttle.

The Hidden Side of Things

Mr. Leadbeater's book, *The Hidden Side of Things*, which has been promised for several years, is now in our hands (2 vols., $3.75). It is entirely popular in style and contents, and a most valuable contribution to occultism. Another fascinating book, not fiction either, is Elliott O'Donnell's *Werwolves* ($1.75).

Those who get these books now will be more able to enjoy the

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full notices which will appear in a near number of the CRITIC and which you will receive if you are a subscriber.

Bibby's Annual

Joseph Bibby is a prominent English manufacturer who furthers art and Theosophy at the same time by publishing a high class art annual in colors, the pictures being largely such as bear on the occult. The illustrations are all by eminent artists and the articles largely by well known theosophists, Mrs. Besant, Mr. Sinnett, Mr. Jinarajadasa and others. It is a beautiful production. Our stock is on the way and we are receiving orders now at 50 cents, postpaid.

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who are friends of the Library and who would like to aid in its work can do so by sending out our little free lists (both practical and occult) with their circulars or packages. Ask the Librarian about it.

A New Osophy. The new German society, the Anthroposophische Gesellschaft, seems bent on substituting human for divine wisdom. What really bothers us, however, is whether they expect us to pronounce their new science Anthroposophy—with the accent on the *pos.*

The Back Door—and Beyond. We wonder how the people at Krotona can stand the smell when the wind blows from the south east. It is a long distance from Point Loma to Washington, but even we have to hold our noses at times.

Bad Habits Cured. We are constantly importuned by our correspondents to help them out of their bad habits, from smoking to pure cussedness. Being a victim of both ourselves, we always refer them to our fellow theosophist, Dr. F. Milton Willis, 25 Broad Street, New York, with whom they can correspond directly. If anybody besides God can help them, he can.

Order of the Star in the East. This Order comes nearer to our ideals than any other organization we know of. Its aims are to develop the highest qualities of human nature, and to prepare the world for the coming of a Great Teacher. Membership costs nothing. Address Miss Marjory Tuttle, Krotona, Hollywood, Los Angeles, Calif., with six cents in stamps, or the Librarian, O. E. L., will give you some information.

The Karma and Reincarnation Legion is trying to popularize these fundamental conceptions. Membership, which is free, can be obtained by addressing Dr. C. Shuddemagen, 2228 Coles Ave., Chicago. It is a noble work which needs your assistance.

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The Truth About Christ, a small pamphlet, by Dr. F. Milton Willis, price 10 cents, or $1 a dozen, gives in a concise form information about the theosophical conception of Christ. From the O. E. L.

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THE HIDDEN SIDE OF THINGS

The Hidden Side of Things, *C. W. Leadbeater*.....
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Worse
Than fables yet have feign'd or fear conceived,
Gorgons and Hydras, and Chimeras dire.
—Milton; Paradise Lost

Several years ago it was announced that Mr. Leadbeater had in preparation a new work, to be entitled *Thé Hidden Side of Things.* For various reasons publication has been delayed till now, but it is finally before us. As the author says, it has lost nothing by the delay. Whether the reader will have lost is another matter, for the wonders which he presents accumulate like a rolling snowball, and have grown to such magnitude that while his first writings inspired us with faith, the present volume threatens to overwhelm, not our faith in Theosophy, but our belief in clairvoyant evidence as a basis for Theosophy. At the same time the delay has afforded him the opportunity of testing his earlier observations, and such repetition naturally lends weight to his statements.

Readers of the CRITIC who are interested in such things are already familiar with Mr. Leadbeater's general attitude and teachings and with his wonderfully lucid style. This clear fashion of expression, as well as his authoritative way of stating things which few of us can see for ourselves has done much to render his books popular and to gain them general acceptance. These qualities are prominent in the new book and add much to its attractiveness, but we expect—in fact, we know—that it will prove a stumbling block to those who are critically inclined, but who would otherwise accept the fundamental theosophical teachings. If you once believe in the infallibility of the author's clairvoyant powers, you will accept his statements entire. If you believe that even Mr. Leadbeater may sometimes be mistaken, you will read the book with

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a feeling which, unless you are on your guard, will cause you to reject that which is true and valuable with that which is questionable and unessential. That is the danger of the dogmatic method.

We would be the very last to deny that every physical effect is accompanied with a corresponding effect in the unseen. Science is constantly demonstrating through refined methods of research that what we see with the eye or the microscope is but a fraction of what is going on at the same time in the invisible. Not a drop of rain forms, not a particle of water evaporates without a corresponding electrical effect which only now and then becomes great enough to produce visible results. Twenty years ago the atom was looked on as unalterable; now it is known to be constantly changing. The scientific hypotheses of ten years ago are tottering, and even the theory of heat as a mode of motion has been questioned by competent authorities.

In short, science is rapidly proving the existence of a hidden side of things. Whether it will prove that the world is constituted as Mr. Leadbeater presents it is another matter. Possibly it may, and so we regard his statements as interesting working hypotheses which must await further confirmation. We feel perfectly free to accept or to reject them, with all deference to his superior powers of vision. At the same time we cannot help wishing that he would turn his clairvoyant powers now and then towards solving some perplexing scientific problems, such as giving us the key to some undeciphered inscription, which could be put to an immediate test.

It is a strange world to which he introduces us. There are nature spirits of all sorts, gnomes, salamanders, undines, sylphs and fairies of all the colors of the rainbow, to say nothing of less pleasant beings. Some of these will be regarded by the unbeliever as products of auto-suggestion. Why, for instance, should the devas in Ireland be green? Why should the elementals which live on the emanations of blood have huge red mouths? Why should the spirits which gloat over the orgies of the drunkard have the shape of an octopus? Alcohol may attract elementals, for aught we know to the contrary, but then common alcohol is but the second member of a series of alcohols, and one is tempted to inquire whether there is an octopus for wood alcohol, for propyl and isopropyl alcohol and the several butyl alcohols. Fusel alcohol is a constituent of bad whiskey and should also have its special octopus which delights in its fumes, while sugar, which is likewise an alcohol, should have its particular astral cephalopod, to say nothing of morphine, cocaine and other alkaloids. We earnestly desire information on these points.

Mr. Leadbeater draws a moral from everything and in general the ethical trend of his teachings is excellent and the reader cannot help finding the book helpful. But in some cases we fear that

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others may draw conclusions which he has not intended. He has much to say about the injurious magnetism of crowds and of food which has been touched by others. This accounts for the mischief wrought by pie and home-made bread. In fact, the unwary reader will be likely to make a bogy out of the various magnetisms which are waiting to attack him. We are reminded of the microbe-mad scientist who lived in a sterilized atmosphere and never stirred from home without an antiseptic inhaler over his nose, but who thoughtlessly drank the water in which he had washed his cherries and so died of cholera. The very first principle of Theosophy is "Kill out the sense of separateness." He who is afraid to shake hands with a stranger unless he wears gloves to protect himself from his magnetism, may escape the magnetism, but he is playing into the hands of the infinitely worse demon of separateness. We much prefer the nurse and physician who go where duty calls them, microbes and magnetism notwithstanding. From this bugaboo of pernicious magnetism we turn to the example of Christ, who, so far as we know, did not fear to touch the sick or to associate with publicans and sinners. We are not like Him, but we want to be, and the very worst way to become like Him is to pay attention to this talk about the magnetism which is likely to attack us the moment we forget ourselves. There is but little difference between the feeling "I am holier than thou" and "My magnetism is better than thine." We do not say that this is what the writer would teach, but it is the unconscious conclusion which many will draw, and we cannot help feeling that attention to such things leads away from theosophical ideals. Your motto should be, "Kill out the sense of separateness,' not "Look out for your magnetism." Have your own drinking cup, like a baby, if you will, but do not for a moment allow your notions on magnetism to prevent your using it to give a draught of cold water to one who needs it. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

A werwolf is a human being who at times intentionally or unintentionally assumes the form of a wolf and preys on his fellow men. There is a large mass of tradition and evidence in favor of the existence of men or women who can take the form of a wolf or other beast. Naturally you will say that this is absurd. But then in Mr. O'Donnell's *Werwolves* you have assembled a mass of evidence, some of it traditional, to be sure, but much collected from eyewitnesses who have given their experience to the writer. We hope that Mr. O'Donnell does not drink, but there is much in this and other books of his which suggests an affection known as jim-jams. We have read many of his books, among them *Byways of Ghost-land,* and have come to the conclusion that what he states is said in all seriousness and that much of it is as worthy of credence as the writings of Mr. Leadbeater. That is our reason for placing these two books under the same title. He is a psychic, and what is

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more, does not depend entirely on his own *ipse dixit.* We have no solution to present of the werwolf myth or fact. Those who read this book may not be convinced of the possibility of transformation, and may or may not seek for an astral explanation, but they will, if they are thoughtful, find in it abundant food for meditation. How far can human testimony be depended on? Do werwolves and vampires exist, and if not, how can reputable people be found who will testify to personal experiences with them? If we reject the testimony in the case of Mr. O'Donnell, how can we accept the statements of Mr. Leadbeater without a large discount? These are some of the questions which occur to us.

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Specially Recommended for Beginners. *Alcyone;* At the Feet of the Master (40 cts.). *Atkinson;* Reincarnation and the Law of Karma ($1); Thought Force in Business and Everyday Life ($1); The Will ($1). *Besant;* Ideals of Theosophy (75 cts.); Initiation, The Perfecting of Man ($1); The Path of Discipleship (75 cts.); Thought Power, Its Control and Culture (75 cts.). *Larson;* Mastery of Self (50 cts.). *Leadbeater;* An Outline of Theosophy (25 cts.). *Ramacharaka;* Advanced Course in Yogi Philosophy ($1); Fourteen Lessons in Yogi Philosophy ($1); Raja Yoga ($1). *Rogers;* Hints to Young Students of Occultism (50 cts.).

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Besant; Ideals of Theosophy (75 cts.); In the Outer Court (75 cts.); Initiation, the Perfecting of Man ($1); Karma (35 cts.); The Path of Discipleship (75 cts.); Thought Power, Its Control and Culture (75 cts.).

Bhagavad Gita (The Lord's Song, Besant's transl., 50 cts.).

Call; Nerves and Common Sense ($1.25); Power through Repose ($1).

Churchill; The Magic Seven ($1).

Collins; Light on the Path (40 cts.).

Cooper; Methods of Psychic Development (50 cts.).

Dresser; Health and the Inner Life ($1.35); Living by the Spirit (75 cts.).

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Elbe; Future Life in the Light of Ancient Wisdom and Modern Science ($1.20).

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Rogers; Hints to Young Students of Occultism (50 cts.).

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Unger; International Sunday School Lessons, Mystically Interpreted (free samples on request).

Vivekananda; Karma Yoga (philosophy of work, $1).

Willis; The Truth About Christ (sold only, 10 cts.).

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Bacteriology, Popular. *Conn;* The Story of Germ Life (35 cts.).

Beauty Culture. *Murray;* The Fountain of Youth ($1.25).

Breathing. *Fletcher;* The Law of the Rhythmic Breath ($1). *Ramacharaka;* The Science of Breath (75 cts.).

Colds. *Sadler;* The Cause and Cure of Colds ($1).

Consumption. *Otis;* The Great White Plague ($1).

Efficiency, Physical. *Latson;* The Attainment of Efficiency ($1).

Eugenics. *Burbank;* The Training of the Human Plant (60 cts.). *Davenport;* Eugenics, the Science of Human Improvement by Better Breeding (50 cts.).

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First Aid to the Injured. *Drinkwater;* First Aid to the Injured (35 cts.).

Foods. *Gouraud;* What Shall I Eat? ($1.50).

Hygiene. *Fallows;* Health and Happiness ($1.50). *Hutchinson;* Preventable Diseases ($1.50). *Murray;* The Fountain of Youth ($1.25). *Ramacharaka;* Hatha Yoga ($1). *Wattles;* The Science of Being Well ($1).

(See similar titles)

Infants and Children. *Chance;* The Care of the Child ($1). *Drake.* Maternity without Suffering (50 cts.). *Fischer;* The Health-Care of the Baby (75 cts). *Young;* First Aid to the Child ($1.25).

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Is Life Worth Living? The only satisfactory solution of this question is to be found in the books mentioned on our Theosophical and Occult Free Lists. e. g. *Besant,* Ideals of Theosophy; *Leadbeater,* Outline of Theosophy; *Rogers,* Hints to Young Students.

Life, Nature of. *Besant;* The Seven Principles of Man (35 cts). *Thomson;* What is Physical Life? (a full and untechnical presentation, $1.20).

Living Long. *Cornaro;* The Art of Living Long ($1.50). *Kintzing;* Long Life and How to Attain It ($1).

Medicine, Domestic. *Barrett;* The Family Doctor ($1.25). *Solis-Cohen;* Family Health ($1).

Mental and Physical Health from the Occult Standpoint. *Bain;* The Brotherhood of Healers (35 cts.). *Dresser;* Health and the Inner Life ($1.35). *Fletcher;* The Law of the Rhythmic Breath ($1). *Ramacharaka;* Hatha Yoga (physical well-being, $1); Psychic Healing ($1); Raja Yoga (mental training, $1); The Science of Breath (75 cts.). *Sinnett;* The Rationale of Mesmerism ($1.25). *Worcester, McComb and Coriat;* Religion and Medicine ($1.50).

Mental Healing. *Bain:* The Brotherhood of Healers (35 cts.). *Parkyn;* Auto-Suggestion ($1). *Ramacharaka;* Psychic Healing ($1). *Worcester, McComb and Coriat;* Religion and Medicine ($1.50).

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Nursing. *McDonald;* Home Nursing (80 cts.).

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(Those desiring personal advice or treatment in curing disease, bad habits, etc., by suggestion, should communicate directly with our specialist, **Dr. F. Milton Willis, Grantwood, New Jersey.** *The Librarian does not advise in these matters.)*

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Worry. *Saleeby;* Worry, the Disease of the Age ($1.35).

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THE O. E. LIBRARY CRITIC

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BY

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CRACKS IN THE WALL OF TIME

In response to many requests from our readers we have set our two trained clairvoyants at deciphering the still unwritten Akashic Records of the future. As we have not allowed them to read *Looking Backward* or *Man: Whence, How and Whither,* their vision may be regarded as unprejudiced. The following is part of what they have seen of the world about the year twenty-nine hundred.

The predicted geological convulsions have in part come to pass. All of the Eastern coast region of the United States has disappeared. New York had to move to Chicago, while Boston and the Christian Science headquarters found a more congenial location in Greenland. Much of the country had become a howling wilderness, through flood and drought, because men insisted on cutting off the forests. A new law compelling the planting of two trees for each one cut down has been gradually restoring it. Enormous dams hold back the water and allow it to be used for irrigation. Contractors who build dams are required to live with their families just in front of them; consequently the breaking of a dam is unknown.

INDUSTRIES

Some people have still not discovered that Keely was a fraud and are talking of etheric forces, but they are just talking, as they do today. The sensible ones have gone to work to discover some substitute for the coal and oil, which have long since been exhausted. Weeds and waste vegetable matter are converted into alcohol, which is used for gas engines. Holes have been drilled into the hot interior of the earth, water being pumped down and returned as steam, which is employed as it is today. Capitalists have utilized the enormous energy, hitherto wasted, which the sun pours on the earth and have covered the mountains and waste places with solar engines and windmills. This work is carried on by the Solar Energy Company, the successor of the Standard Oil Company. As it is recognized that sunlight is the free gift of the Logos, the Company is under Government control, every citizen

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being allowed his *pro rata* portion of the harnessed energy, subject to a small charge for the use of the plant. As the iron ore has been exhausted, aluminum, the most abundant metal, is extracted from clay and employed in the form of various alloys. Alchemy is still flourishing in the brains of occultists and to a limited extent in chemical laboratories, but the processes of transmuting metals are too slow and costly—it takes ten million years to produce a pound of iron—and hence are of no practical use except to occult writers and printers. A detailed account of the industries of this period will be given in our forthcoming book, *Woman: Which, Why and What.*

LANGUAGE

Esperanto has become the universal language. English was long a rival, but a bloody dissension having arisen between the advocates of English as she is spoke and English as she is wrote, in which neither would yield, the Government was obliged to abolish it as a public nuisance, thereby saving one-third of the time required for an education, but ruining the spelling reformers and publishers of spelling books.

THEOSOPHICAL AND OTHER SOPHICAL SOCIETIES

The Theosophical Society is in a flourishing condition. Not everybody belongs, but the exceptions are few and consist of those people who think they are too good to associate with others. All theosophists have killed out the sense of separateness and are willing to recognize other workers, even if they do not write F. T. S. after their names. They have ceased talking about Brotherhood and have begun to practise it. Our investigators expected to hear everybody talking about Brotherhood, having been deluded by the ancient notion that it consists in prating endlessly about it. Much to their surprise they scarcely heard it mentioned. On seeking the reason they found that nobody really takes any stock in talk, and that those who have the word Brotherhood constantly on their lips are regarded much as we of today regard a man who keeps talking about digestion—they are supposed to have something wrong with their spiritual insides. The only rival of the Theosophical Society is the Anthroposophical Society, the object of which is hygienic. Anthroposophy is the science of How Not To Do It. People who eat buckwheat cakes, who are theosophists, or who look for the coming of a Better System of Hygiene, are not admitted to membership. Dr. Steiner has reincarnated as its head, under the name of Dr. Roggenbrod.

THE ASTRAL PLANE

The fence around the astral plane has been removed and any one can enter it at will. Most people, however, have come to the conclusion that having been given physical bodies for a wise purpose, it is their business to stand by their guns and remain in them, at least when they are not in bed. Psychism is therefore not pop-

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ular. Some persons have learned to make use of the fourth dimension, outside of books, and can turn themselves inside out, which is found very useful for housecleaning. As these can see through a stone wall and enter a house without ringing the bell, they are usually employed as newspaper reporters.

PHYSICIANS AND SURGEONS

Doctors are still found, but as they are employed by the Government to keep people well, and are fined when any one gets sick, illness is practically unknown. Surgery has attained to great proportions, especially in the grafting of organs. Bodies of those killed in accidents are kept in cold storage and their parts are used for this purpose. One man was seen who was entirely patchwork and who had been restored to health by replacing his organs with those taken from healthy corpses. Experiments in grafting on the etheric and astral bodies promise success. Ghosts and astral shells are used for this purpose.

FAIRIES

Fairies are now generally visible and are kept as house pets, the cats having moved on to a higher incarnation. Miss Tuttle's cat has reincarnated as Krotona office boy.

PERNICIOUS MAGNETISM

The investigators expected to see everybody walking about in an anti-magnetic shell, and each citizen traveling with his own kitchen outfit, like an Englishman with his bathtub. They learned, however, that a Great Teacher had appeared some hundreds of years before and had taught the use of an anti-magnetic serum called Love for Others, and had shown that he who used it was effectually protected against Pernicious Magnetism and the microbe of fear. The general introduction of this serum is due largely to a society called The Order of The Star in the East.

CRIMINALS

Crime has mostly vanished, owing to better methods of education. The worst criminals are the slanderers. These are few, and such as there are are sent to an island called Loma, which has no mail or cable communication with the mainland. Not being able to communicate with the outside world, the inhabitants of this penal colony devote their efforts to slandering each other.

WOMEN AND MARRIAGE

Women vote, when they can prove their ability to form rational opinions on public matters; so do men.

People are judged by what they are, not by what they wear. Plain women are expected to beautify themselves without paint or powder, but beautiful women who render themselves hideous are sent to work in the public laundries. The horrible notion that clothing is meant to conceal, and that a woman must look like a roll of carpet with a strap around the middle has vanished, and with it the most prolific source of prurient ideas. When a woman talks

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about immodesty in dress she is given a treatment with anti-fat or anti-lean, as the case demands. This is found to be almost invariably effective without confinement, but intractable cases of comstockitis are sent to convents.

Women have pockets in their gowns.

People marry and are given in marriage much as they are today, but the divorce court has adjourned *sine die* because the fees would not support the judges. It was found that a little common sense in selecting a partner was usually effective, and that in those rare cases where partners could not get along together it was cheaper and better to let them separate with due provision for offspring than to follow the ancient method of keeping them and their children in hell. This notion was relegated to the attic along with the belief that man could be damned eternally for a single mistake. As a secondary result, clubs and barrooms became unnecessary.

The experiments in making mind born babies have been abandoned, not because it proved impossible, but because sensible people came to the conclusion that the sex function is just as essential in the married state as is a good digestion, and because women came to see that maternity is just as honorable as citizenship and were proud of the prospect of becoming a mother, instead of being ashamed and concealing it as they do today.

THE SOCIAL EVIL

The social evil no longer exists. This is not through legislation, because a wise statesman saw that you cannot legislate a natural instinct out of existence. Social reforms give every woman a chance to earn a respectable living, and those more fortunate women who set an example of extravagance to their poorer sisters and then throw stones at them when they slip in the attempt to imitate it are compelled to dress for a period in tar and feathers. The few men who cannot marry belong to the Hiram Butler Club.

ART AND EDUCATION

Those buildings which look like temples are public schools. It is thought that children should be reared in beautiful surroundings and that a temple on six days in the week is better than just on Sundays. In spring the schools adjourn to the woods and fields for nature studies and boy-scouting; consequently truancy is unknown. School superintendents who persist in cramming arithmetic and grammar in spring weather are confined in damp cellars and are fed on bread and water, with beer and pretzels on Sundays.

Much attention is paid to public architecture. Public statues, except of an ideal kind, are not in vogue, because it is recognized that the pride of the nation is in its living; that the dead will soon return, and that no man wants to come back to find that his fellow citizens have expressed their approval by placing him astride a bronze horse with the blind staggers.

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Post-impressionists and other delineators of the rectangular and gawky are hired out as old ladies' companions or as nursery maids whose duty it is to amuse children with block building.

The struggle for existence is still at the front, under the name Karmic Education. It has come to be recognized that life is a school, not a prison. Consequently the young are put to such work as will best develop their latent faculties rather than make machines of them. In this the parents have the aid of clairvoyants and astrologers. It is admitted, of course, that one must not be employed for that for which he is totally unfitted, and to indemnify both employers and employes who suffer from the mistakes of seers and star experts, there is a National Insurance against Fools.

THE IMPOSSIBLE REALIZED

All of these discoveries were just about what one would expect, so we told our investigators to discover something really improbable. After much searching they found that it had become possible for a man to talk about that which nobody else knows anything about without being set up as a prophet by his followers, or set down as a charlatan by his opponents. A famous clairvoyant named Bedheater wrote a treatise on nirvanic zoology. Nobody founded a religion on it and no one got mad and attacked his morality. On the contrary, the Academy of Sciences voted that he had rendered a valuable service to science in describing the nirvanic fauna, and that, like the Martian canals, the subject was worthy of further investigation. He was also put on the waiting list for the Nobel prize, to be awarded as soon as his statements could be revised and confirmed by others.

It is only this last observation, which seems too sensible for mankind ever to adopt, which allows us to feel the least doubt as to the veracity of the preceding statements.

On Which Side of the Road Are You?

We all remember the story of the man who went down from Jerusalem to Jericho and fell among thieves, who robbed him and left him lying wounded by the wayside. We remember how a certain priest came that way, who, when he saw him, passed by on the other side.

The priest was doubtless a very holy man; he loved the Lord his God with all his heart and incidentally his neighbor as himself, just as you do, and had he needed nothing he would have done anything to help him. But when he saw him lying wounded by the wayside, his love for God monopolized his attention and so he passed by on the other side, leaving it to the despised Samaritan to minister to him.

It is so easy to look for God out of the corner of our eye, instead of seeing Him in the needs of our afflicted brother! It is so easy to seek Him on the other side of the road! It is so easy to

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leave it to the other person to help those who need help, and to satisfy ourselves with worshiping God, who does not need it! It is so easy to keep the oil and wine for our own stomachs rather than for our brother's wounds!

The land is full of people who are needing just the help the Library affords; young people who are trying to get a start in life with no means and with no one to advise them, to whom a few timely suggestions as to business training and opportunities would be invaluable; people struggling against poverty because of their own ignorance; women with children they do not know how to rear; others going wrong because they do not know how to go right; still others sick or in prison. We have the books and these people have the need for them.

How to help them? We are doing what we can, but we need much more. For this reason we have established a special *Brotherhood Fund,* the aim of which is to loan books to the needy who cannot pay for them. Contributions from a cent up are accepted and used for this purpose only.

Are you going to pass by on the other side, like the holy man in the story? Are you going to leave it to the other fellow to help your brother, while you take it out in praising God? Or are you going to imitate the Good Samaritan and do it yourself?

Important! You probably have books which we loan and which you have bought but will never read again. Why not put them to work? Why not send them in to us to use for this purpose? Isn't it a bit selfish to keep a book you don't use, but which might be doing good to somebody else? Send them in postpaid, with your name on the package, and we shall see to it that they help somebody.

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Bibby's Annual

Joseph Bibby is a prominent English manufacturer who furthers art and Theosophy at the same time by publishing a high class art annual in colors, the pictures being largely such as bear on the occult. The illustrations are all by eminent artists and the articles largely by well known theosophists, Mrs. Besant, Mr. Sinnett, Mr. Jinarajadasa and others. It is a beautiful production. Our stock is on the way and we are receiving orders now at 50 cents, postpaid.

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We have for sale several sets of E. A. Wallis Budge's *The Gods of the Egyptians,* in two volumes, with over 100 colored plates and many other illustrations, which we will sell at $12.50 the set, express paid. This is a handsome and authoritative work by a well known Egyptologist, and sells regularly at $20. The sets are entirely new and in perfect condition. It is just the thing for a lover of fine books and of antiquities. Better order promptly, as you are not likely to find it again below the regular price.

1207 Q STREET, N. W.

Some of our friends, who receive the CRITIC and who should read it, have not yet grasped the fact that the O. E. Library removed six months ago to the above address and that it has no relation whatever with the Oriental Esoteric Society. They will save themselves as well as us much annoyance by addressing *O. E. Library, 1207 Q Street.* We cannot hold ourselves responsible for losses and delays resulting from neglect to address mail to the *Library,* not the Society.

A Sea-Green Thought Form

Mention this notice with an order for new or borrowed theosophical books to the amount of five dollars or more, accompanied by cash in full, and we will present you, or any friend or library you wish, with a year's free subscription to *The American Theosophist* ($1.50 a year), or *The Adyar Bulletin* (75 cts. a year), or *The Young Citizen* (75 cts. a year), or Mr. Unger's *International Sunday School Lessons, Mystically Interpreted* (60 cts. a year). Or we will credit you with one dollar towards membership in *The Theosophical Society* if you are not a member.

Good only for one month from date and for one time. Not good for miscellaneous or reduced books, or if you are receiving special concessions other than waiver of Library Credit.

Two Important New Periodicals

We call attention to two new periodicals, comment on which must be deferred to the next issue. Don't wait till then to send for them.

Theosophy, an admirable independent monthly, published in San Francisco, in which are reprinted valuable articles, now inaccessible, by Blavatsky, Judge and others. It represents the conservative side of Theosophy, and, progressive as we are, we read it with gusto from start to finish, including foot notes. As these classic papers will be hard to get later, better subscribe at once. Samples, 25 cents; subscription, $2.

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not join the Theosophical Society or the Order of the Star in the East, or both? Why do you hang around the doors of the Spiritual Restaurants wondering why you are hungry, when you could easily step inside and be filled? Rates and *menu* on request from the Librarian, O. E. L.

The Beggar's Bowl

We are not in the least ashamed to beg, when we are begging for others. Our Beggar's Bowl, which we hold out to you, is intended to receive contributions for the *O. E. Library Brotherhood Fund,* and by throwing in your mite or your large contribution, you will be helping to bring inspiring literature to those who cannot otherwise get it—the poor, the sick, the prisoners. We have exhausted our other means of persuasion and so we just say that not only shall we consider you a downright good fellow, but that you will have the same opinion of yourself, if you divert the cost of a few needless luxuries into our Brotherhood Bowl. Try it. It will improve your digestion and help you to sleep well—and others will bless you.

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BY

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EXCALIBUR

And if indeed I cast the brand away,
Surely a precious thing, one worthy note,
Should thus be lost forever from the earth,
Which might have pleased the eyes of many men.
What good should follow this, if this were done?
What harm, undone?

Tennyson; The Passing of Arthur

Prudence is an admirable quality when applied to small things and in the hands of small people who lack discrimination. There is an old saw that he who fights and runs away, will live to fight another day. Quite true, but it should be supplemented by adding that on the other day he will probably run away again.

Sir Bedivere, into whose mouth Tennyson has put the words quoted above, was the last of King Arthur's knights to survive in the great battle by the sea, and the reason is obvious. He spared himself in the fight where others sacrificed themselves. Just as an hour later he disobeyed his commands and refused to cast the brand Excalibur into the lake, because he thought the world needed it, so he saved himself in the fight, because he imagined the world needed him—he was too valuable to allow himself to be killed.

Prudence is right in its place. To save yourself in order to fight another day, when you are concerned with your personal affairs only, is your own business. But when you are fighting for the King, when you are serving under a Master who is working for mankind, and you shirk a task which is set before you just because you think yourself too good to be spared, that is gross arrogance. It assumes that He who set that task for you and appointed you to attempt it is unable to find anyone else quite as good as yourself to continue it.

Prudence is right, but the greatest people have been those who have totally disregarded it when a great object was to be achieved. The world believes, and it believes rightly, that Christ died to save it. Only now and then do we hear it maintained that He lived to save it. Doubtless we should have had a few more gospels, repeating the

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same things, possibly we might have had a few more pointers, had He been prudent enough to have remained away from Jerusalem on the ground that He was so essential to the world that He must stay alive. But history has proved Him right. It has been not so much *what* Christ said that has impressed the world as the fact that He was willing to stand for it to the bitter end. It was the bloody Q. E. D. which He signed to His gospel which always has and always will carry in itself conviction to the average man. And this may be said of the whole army of martyrs. You can prove your proposition more effectively by suffering for it than by saving your skin in order to talk the more.

And Peter denied Him thrice.

Most of us have a pretty good opinion of ourselves. We think the world needs us and that we must stop short of getting out of it. We must keep ourselves alive and in working trim at all hazards. When the financial shoe pinches, when our work brings us to the point of personal discomfort or threatened disaster, we begin to think of retreat. As soon as people revile us, we deny our Master. Why? Not because we are afraid of suffering or ridicule—by no means; on the contrary, we delight in them, at least so we say—but because we imagine that we can have no influence unless we are respectable and respected. We want to appear on the battle-field in a dress suit; we think we can fight the better if we are not bloody and powder begrimed. We take the prudent Peter as our example, instead of Christ. We make ourselves cowards today with the idea of being heroes at some future time which never comes, and never will come, because if we are so built that we will run today, we will run tomorrow likewise, unless the fight is not worth fighting.

Militarism is by no means an unmixed evil. It is simply one phase in the evolution of true knighthood. We are profoundly convinced that God had a beneficent purpose in setting men to fighting each other for so many ages. Training begins with the material and ends with the spiritual. No training can be better than that which enables men to stand up before the guns of the enemy and give their lives if need be. Militarism will doubtless pass, but it would be a loss until we have found other equally great opportunities for sacrifice to the death. To substitute being poured into the hopper of modern industrialism for death on the battle-field, to replace the camp by the mine and factory, may be a gain to those who are getting the dividends, but it is a loss to the person who is so ground up, unless, as is yet rarely the case, the victim makes it an occasion for developing the knightly qualities.

Into the wailing and lamentations over the loss of those who have died in the performance of their duty Theosophy brings a new light. Science has shown how the struggle for existence and the consequent survival of the fittest results in progressive evolu-

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tion. It is a brilliant discovery, but it brings small consolation to those who go under. The belief that nature is doing all for the best is consistent with the profoundest pessimism as far as the individual is concerned. Gray's wonderful Elegy Written in a Country Churchyard would have been written in a vastly more optimistic tone, had he possessed the keys of Reincarnation and Karma. It may be a stimulant to the soldier to believe that he shall sit twanging a harp before the throne, or wander through the gardens of paradise with a troup of delightful houris at his heels, or at least, that his friends will print his name in the newspaper and erect a hideous monument over his remains, but it is small consolation to those who are left behind. Better than this is the knowledge that he shall come back to fight again. The sacrifice of our heroes is to be regarded as a deposit in the savings bank. We lose it for the moment, but later we shall get it back with interest. The resoluteness of the soldier who fights to the death is lost in no sense whatever, whether his cause triumphs or not. The strength which he has gained in giving his life remains with him and he will return with it, making it a permanent asset, not only of himself, but of the race, for all time. When we fear to take risks, when we prudently spare ourselves that we may fight another day, we are not saving; we are wasting; we are drawing on the bank account of the future, and the future will be the loser through our prudence. He that saveth his life shall lose it. Only in Theosophy can be found a complete theory of heroism, a key to the real meaning of the struggle for existence.

When we are tempted to run away, to excuse ourselves from the fight on the grounds of our own importance, we will do well to remember the advice of the Lord Krishna when urging Arjuna to the battle:

But if thou wilt not carry on this righteous warfare, then casting away thine own duty and thine honor, thou wilt incur sin.

Slain, thou wilt obtain heaven; victorious, thou wilt enjoy the earth; therefore stand up, O son of Kunti, resolute to fight.

Taking equal pleasure and pain, gain and loss, victory and defeat, gird thee for the battle; thus shalt thou not incur sin.

And this, which supplements it:

As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new.

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Studying the Question

Many readers of THE CRITIC have come through it into touch with the Order of the Star in the East, have written to me asking various questions about the work and beliefs of the Order. Foremost of these questions are two very natural ones—first, as to what reasons we have for believing in the near coming of a World Teacher,—second, enquiries about the organization of the Order, its leaders, and especially its Head.

Now, the answer to these questions can not be given in one sentence. A full understanding involves study. And the readers of THE CRITIC and patrons of the O. E. Library have especial opportunities for such study, since they are able to obtain the necessary books from it with very little trouble or expense.

Along several lines of reading, the answers may be found. For all the deeper studies of the day may be seen to point to the one conclusion—that a World Teacher will come today, even as great Teachers came in the past when the world needed them. Valuable hints may be found in the study of history, philosophy, comparative religion, early Christianity, Astrology, Theosophy, Spiritualism, in occultism of various sources. It is true that the foremost exponent of this question, the person who is one of the inspirers of the Order of the Star in the East, is Mrs. Annie Besant. She sums up, perhaps more conclusively than others, the reasons for this belief, as in the course of her studies of Theosophy, and her living example of the occult life, she has come across illuminating facts. She has ever stood before the world as a Truth seeker, following her ideal by the road of open-minded study and a pure life. For those who care to judge the reliability of her reasoning on the subject of the coming Teacher, we would advise her "Changing World," "The Immediate Future," and "Esoteric Christianity." For those who are interested in studying the subject from the standpoint of occultism, another road has been opened through the writings of her colleague, Mr. Leadbeater, who is perhaps the most advanced and reliable student of the invisible world, whom we can find in the outer world today. Other roads may open to the student through the other sciences above mentioned, though such roads may be somewhat more veiled. But nevertheless, to the careful student, any of these lines will bring the conclusion that the message of the O. S. E. though startling, is not altogether unreasonable.

As to the second type of question about J. Krishnamurti, the Head of the Order, the best way to become acquainted with him is naturally through his writings. After reading his exquisite book, "At the Feet of the Master," it is not difficult to appreciate the wise and gentle soul in a young body. Nor should it be a mystery that such a one should be chosen to lead to its world work an organiza-

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tion like the O. S. E.; for an earnest soul can well be expected to grow into a man of ability and power, therefore a worthy leader. It sometimes seems that doubters of the O. S. E. or enemies of Mrs. Besant have often insinuated mysteries into plain open facts, but real seekers of the Light should not be swept off their feet by exaggerated statements of one side or the other. The best way is open-mindedly to study the question from as many sides as possible.

MARJORIE TUTTLE,
National Representative of the Order of the Star in the East.

Note by the Editor. The CRITIC agrees entirely with the above. It costs nothing to belong to the Order of the Star in the East, other than ten cents for necessary papers. Information may be obtained from Miss Tuttle, Krotona, Hollywood, Los Angeles, California, or from the Librarian, O. E. L.

The Herald of the Coming Christ

Aesop, in one of his *Fables,* tells of a man whose cart got stuck in the mud. The fellow fell on his knees and besought Hercules to pull the wagon out for him; whereupon the god appeared and advised him to put his own shoulder to the wheel.

This fable illustrates precisely the difference between the old and the new ideas of salvation. We are all stuck in the mud, even the best of us, and the old doctrine tells us to kneel and ask God to pull our wagon out for us. The new teaching is that we must at least make a show of effort ourselves before we can expect help.

One of the most encouraging signs of the times is the rapid growth of The Order of the Star in the East. One of the tenets of this Order is the belief in the near coming of a Great Teacher, but much more important is its belief that before you can be helped by such a teacher, you must try to help yourself, you must begin at once to cultivate the Christ nature in yourself, you must put your own shoulder to the wheel.

There are several organs of this Order, but only one is published in America, *The Herald of the Coming Christ.* It is an admirable paper, but like other infants, it needs nursing; it must be backed up by subscriptions.

We want to see *The Herald* a great success, and we appeal to all members of the O. S. E., as well as to others who believe in salvation through effort, to get it. The O. E. Library is assisting in collecting subscriptions and they may be forwarded directly to us. Sample copies, 5 cents; 5 consecutive issues, 25 cents; 10 consecutive issues, 50 cents.

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Why I Do Not Join the Theosophical Society

We have been hunting around for some good reasons for not joining the Theosophical Society, that is, supposing one is interested in Theosophy or in the ideals for which, in a broad way, the Society stands, and supposing that he can spare the small sum of one and one-third cents a day from his material necessaries and unnecessaries towards the permanent well-being of his soul.

Thus far we have not succeeded in finding any very good reason except laziness, and the object of this notice is to invite those numerous friends who have asked us for information, and who have not replied to our letters, to grant us the courtesy of a reply. We want to see how it looks through their spectacles.

Any replies will be regarded as a personal favor by the Librarian, and questions will be carefully answered.

The American Theosophist

the official organ of the American Section, T. S., is an up-to-date monthly in every respect. You can get free sample copies or enter subscriptions at $1.50 a year through the O. E. Library.

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THE O. E. LIBRARY CRITIC

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BY

The Oriental Esoteric Library

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

HOW I BECAME A THEOSOPHIST

I have faith such end shall be:
From the first, Power was—I knew.
Life was made clear to me
That, strive but for closer view,
Love were as plain to see.
—Robert Browning; Reverie

I am not conceited enough to think that anyone cares to know of my own experience as being *mine.* At the same time it presents certain phases which might be suggestive to others who have like difficulties. Given similar conditions, the solution, the way out, is likely to be much the same. Hence what follows is for seekers, and especially for those who, like myself, have trodden the path of agnosticism for many years, seeking a light in the revelations of science, and finding none. Possibly also it may be of interest to those, should they read it, who have regarded me as attempting to milk the theosophic cow for my own profit.

My name does not occur in the theosophic elite directory in *Man: Whence, How and Whither,* and so far as I know no previous incarnation saw my introduction to the theosophic way of thinking. Probably not; and this is encouraging, for it would argue little for my progress that in the present life I did not begin sooner or get further. I have no curiosity whatever in the matter. So far as I know, I do not even now wander about on the astral plane at night, trying to help people out of their difficulties, or seeking the company of those wiser and better than myself. I have not, so far as I am aware, either sought or attracted the attention of a Master, nor should I expect to do so until I have made my own a small portion of that which the Great Teachers have already laid down for my guidance. I am a plain John Smith, and in such matters the world is all before me, and of this I am glad, because I have all these interesting experiences to look forward to, and, which I value the more, the opportunity of working for that which I hope to be true, without the feeling that I must accept it because some one high up has given me a positive demonstration. I am glad because it gives

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me the chance to seek the light myself, to use my own spiritual eyes, instead of seeing because I can't help it. Besides, I am far too busy.

The first time I heard of Madame Blavatsky and of Theosophy was about the year 1890, through a gentleman whom I casually met, who told of wonderful things performed by H. P. B. Having been for many years a scientist and a rank agnostic, I promptly set him down as being a little off in his upper story. That was knock number one, but it was unheeded, though it doubtless left its mark, for several years later, while walking along Van Buren street, in Chicago, my attention was drawn by a brass plate bearing the words "Theosophical Society." "Next Sunday I shall go and see what it is," said I. But this second knock was also forgotten.

Somewhat later something induced me to take a book called *Raja Yoga,* by Vivekananda, from a shelf in a book store; why, I do not know, unless there was behind my agnosticism a craving for the occult. I took it home, read about the shushumna and the kundalini, and began practising breathing alternately through the right and left nostril. Suddenly it occurred to me that either I or the writer was a fool, or both, for seeking salvation through respiration, and I cast the book aside.

Years passed. Personal troubles, too personal to mention, came, and I began to think that the agnostic boat was a pretty poor one to be in in a storm. In fact, it had sprung a leak, and had nothing happened I should without doubt have been swamped. In order to stay alive at all I had to believe in some future better than the present. What a splendid thing is suffering! I could not wish anything better for my best friend than that he should suffer.

Meditating over these things, and trying to figure out in some future state a release from the miseries of the present, I was sitting one evening at my club, when I chanced to fall into a conversation with an eminent paleontologist, who related some of his experiences in the occult and recommended me to attend a spiritualistic seance. I did so, and received unquestionable proof that whatever this spiritualism might be, it was quite evident that my most carefully guarded secrets, things which I was confident no mortal could have known, were simply sticking on the outside, perfectly apparent to the speaker at the meeting.

About the same time two things happened. I picked up a book by Robert Browning which had stood on my shelf for years and which had meant nothing to me—it was a copy of *Paracelsus.* Suddenly I found in it and in his other works, of which I became a devout student, a wonderfully beautiful conception, the idea of a God of love and beneficence, an idea which may be summed up in his words:

Then life is—to wake, not sleep,
Rise and not rest, but press

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From earth's level where blindly creep
Things perfected, more or less
To the heaven's height, far and steep.
Where, amid what strifes and storms
May wait the adventurous quest,
Power is Love—transports, transforms
Who aspired from worst to best,
Sought the soul's world, spurned the worms'.

A splendid conception! Here was the real meaning of the evolution I had so long studied in its material aspects and which I had tried to put in the place of religion instead of using it as the basis of a religion. Blind force is but the tail end of Love. The foot of the ladder is Power, the top of it is Love, and this ladder must be climbed if we would fulfil our destiny. It was Robert Browning, more than all of the theosophical writers, who made me at heart a theosophist. He was a theosophist, though unconfessedly, and a believer in reincarnation and karma.

But was it true? Was it not simply the dream of a poet? Something was stirring within me, but my science said "No; seek a demonstration." And so there fell into my hands Myers' *Human Personality and Its Survival of Bodily Death,* and in this classic and scientific work I found proof enough to convince me that the denial of life apart from the body is possible only to him who deliberately closes his eyes to a great mass of well established scientific testimony; that there is evidence enough that whether man is immortal or not, he is much more than a material being. Here were two steps forward, one through poetry, the other through psychical research.

And so I pursued my search for truth among the spiritualists, seeing much which astounded me, much that I was convinced was fraud and self-deception, and yet seeking only a philosophy which was based on personal happiness. I also engaged in practises only to be compared with the right and left nostril breathing; I sought salvation in "psychic development," fortunately without result of any kind.

While I was so engaged, seeking the needle of truth in the haystack of deceit and illusion, there approached me one evening a messenger of God in the form of a medium whose outward appearance was more suggestive of beer and sausages.

"Why don't you go to hear that man Leadbeater?" said she. "He is lecturing at C. V. Hall, and he will show you with the lantern just what you will look like when you are dead."

"Leadbeater?" said I. "I suppose you mean that wholesale druggist over the river."

"Not by a jug full," said she. "He is a great theosophist, who is here lecturing under the auspices of the Theosophical Society."

"Theosophy?" thought I. "Where have I heard that word

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before?" And then I thought of my friend of years back and of the sign in Van Buren street, and I resolved to go and see what a theosophist really looked like.

I went. I saw a middle-aged man, who did not look in the least crazy, whose hair was of normal length, and who talked most entertainingly and withal rationally about the dead men who are walking about us everywhere and who might be seen by clairvoyant vision, a matter which I had learned of from my spiritualist friends. I saw beautiful colored pictures of the astral and other bodies cast on the screen, the same pictures, in fact, which you know if you have read the speaker's *Man, Visible and Invisible.* The speaker was so delightful that I went next night and heard a lot about the various planes, from the physical to the mahaparanirvanic, which were nicely shown in colors on the screen, looking like a diagram of a cross section of the earth's strata.

As far as I could judge, Theosophy was simply spiritualism with a lot of hypothetical matter tacked on, which might or might not be true, and which for my purposes did not matter in the least. I should probably have dropped it then and there, had not some kind lady at the door persuaded me to buy a copy of *The Other Side of Death,* and invited me to attend a lodge meeting. I read the book with delight. "Not half so scientific as Myers' *Human Personality,*" thought I. "The writer evidently expects me to accept his *ipse dixit;* but then it at least makes an attempt to carry the thing further."

But then the lodge. And here I might say that personal interest in such matters, a touch of brotherly interest, is worth all the lectures in the world. I went to the lodge and was taken in hand by a small lady who has my eternal gratitude, who devoted several evenings to pointing out to me some of the really big features of the theosophic philosophy. She showed me how it presents a sublime philosophy of evolution, including everything from cosmogony to ethics, something which I was able to tack on to my scientific knowledge of the subject and to fit into my Browning dreaming. She gave me a copy of *The Doctrine of the Heart,* from which I saw more clearly the devotional side; saw that man is not left alone to wander through this tremendous scheme of things and that there are really Beings who are concerned in his progress. I saw that while he must work his way himself, he is not left to do it in darkness. I saw, too, that the doctrines of reincarnation and of karma explained and justified the otherwise terrible law of the struggle for existence and the survival of the fittest, a conception which I had already learned in an imperfect way from Browning. She induced me to read books by Mrs. Besant, now President of the Theosophical Society, and from these I saw that the progress of each individual is largely within his own control; he may climb the mountain slowly by the beaten and easy track, but if he really wants

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to get to the top he will aim straight up the side, over rocks and rough jungles, caring little for scratches and bruises. From Mrs. Besant, too, I saw that service and self-sacrifice are the keys to real progress, and that no seeking of Power can be of use unless one realizes that the end of Power is Love, as Browning expressed it. It is to Darwin and Spencer, who taught me scientific evolution, to Browning, who inspired me with idealism, to Myers, who taught me survival, and to Besant, who united all these and showed me the tremendous significance of karma and that the universe is conducted on ethical principles, that I owe it that I am a theosophist; likewise to the friend who was willing to give her valuable time in pointing out these things.

Judging from personal experience, then, the scientific training and the agnostic spirit are not necessarily deterrents. They have the great advantage on the one hand of clearing the ground of the rubbish of the past, and on the other of preventing one from accepting too hastily everything which is branded occultism. Without doubt they deter one from unqualifiedly accepting many matters of detail which may seem to some essential, and hesitation over which may appear to some as rank heresy. But they tend to make one seek the broad features. The scientific training which fully realizes evolution as a demonstrated fact in the known, material world, is the very best preparation for a philosophy which, like Theosophy, is evolutionary from beginning to end; it makes it easy for one to see that a law which is so universal in the past in the visible world, must hold equally in regard to the future, which we know must come, and in the invisible world, which we must admit exists, unless we are stupid enough to limit the Universe by the little we can see of it. There is nothing to regret in losing forty years in such preparation.

But then one may lay the foundation and go no further. If life is easy and joyful probably he will not. It is here that suffering plays its part. One is forced to build. It is easy enough to admit that evolution is on the whole beneficent, but that there is no recompense for the under dog. When one is that dog himself, when he is pinched, he may indulge in pessimism, or he may look around for a more gratifying explanation, and this he will find in the great laws of reincarnation and karma. When he applies these to his own experience he will see that they supply the missing link.

Since those days I have interested thousands in Theosophy, and my conviction is that the most common, and in most cases the best introduction is through suffering. The statement that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven is simply the application of a well established principle of evolution to the spiritual life. Theosophy is essentially a gospel for the suffering; it does not

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remove the cause, but it shows the way out, and those theosophists who are not shouting for joy are still feeling the growing pains.

As I have said, I have had no visible demonstration of the existence of Masters, or other beings who guide us. I am told that they exist, and I am willing to accept the evidence of many witnesses of unquestionable honor and intelligence. What is still more convincing to me is the analysis of my own life. Just as Theosophy furnishes an explanation of the struggle for existence, so it supplies a key to my own experience. The obstacles I have met, the sufferings I have undergone, have acted just *as if* they were placed before me for my guidance by some intelligent Power. Everyone, without exception, has proved itself an opportunity, it has forced me in a certain direction which has later proved itself good. There may be no law and order in these things, but there is every evidence that there is.

And if I may judge from my own experience, the best evidence that one who calls himself a theosophist is really assimilating it, is the spirit of brotherhood with which he meets others. Exclusiveness, aloofness, an air of superiority or irritation at my mistakes on the part of those with whom I had to do in those days would have turned me aside; it will turn aside others. Such a spirit may be consistent with a superficial belief in Theosophy, but indicates that assimilation is imperfect. The true theosophist loves his enemies, and criticism and hostility fall from him as does the drop of water from the leaf of the lotus. *Sagittarius.*

Short Bibliography to the Above

Robert Browning: Rabbi Ben Ezra, Saul, Paracelsus, Christmas Eve and Easter Day, Reverie in Asolando, Epilogue to Ferishtah's Fancies, The Ring and the Book and others. In many editions and selections. A good complete edition is the Camberwell, 12 vols., each 75 cents in cloth.

F. W. H. Myers; Human Personality and Its Survival of Bodily Death. Original complete edition, 2 vols., $12; abridged in one vol., $3.

C. W. Leadbeater; The Other Side of Death, $1.50. Man. Visible and Invisible, $2.50. Invisible Helpers, 50 cents. Clairvoyance, 75 cents.

Annie Besant; The Ancient Wisdom, $1.50. In the Outer Court, 75 cents. The Path of Discipleship, 75 cents. The Doctrine of the Heart, 50 cents.

Mabel Collins; Light on the Path, with Comments, cloth, 50 cents, leather, 75 cents. With Historical Introduction, paper, 15 cents, cloth, 25 cents, leather, 50 cents.

The Bhagavad Gita, trans. by Besant; paper 20 cents, cloth 50 cents, leather 75 cents.

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Law and Justice

It is the duty of the bewigged gentleman who sits on the woolsack to decide cases which come before him in the light of the law, not of eternal justice or even common sense. Mr. Justice Pontius Pilate was possibly quite right from a legal standpoint in ordering the execution of Christ, and doubtless the enemies of Christ took exactly the same position that many take today in such cases—Pilate decided against Christ, therefore Christ was wrong.

The course of events, however, has shown that the enemies of Christ made a serious mistake in supposing that they could crush out dissent by getting its leader executed. They could not have rendered it a greater service, and today we should have to look far before finding one who would take the side of Mr. Justice Pilate or the plaintiffs. We may well ask ourselves whether the outcome is not guided in the long run by a higher power than the judge who hands down the decisions.

When the judge deprives a young man of the privilege of a good education and hands him over to a neurasthenic and incompetent parent, to be turned into a grocer or a fishmonger, he may be technically right. The law, like store clothing, is made to fit the average, not the exceptions. If the boy is really worth anything he will not be stumped in the least by this. It might have been an advantage to Christ to have had an Oxford education, but we doubt it. He managed to create considerable commotion notwithstanding.

And therefore we do not look on a recent foreign legal decision as having any significance whatever, other than as a practical vindication of the defendant, while technically in favor of the plaintiff. A decision which gives the case to the plaintiff, while ordering him to pay the entire costs of the suit, is too much like the awarding of "one cent damages" to make it worth crowing over.

Asteroids

Theosophy, *Annie Besant*.....loaned.. .25

A book of 94 pages, which is by all odds the best and broadest summary of Theosophy we have yet seen. We do not believe there is a better or more inspiring book for beginners' study classes and general propaganda work. Why teachers will insist on the dry technical manuals when they have this, passes our comprehension.

Annie Besant, *G. S. Arundale*.....sold only.. .10

A little pamphlet by one of her closest associates, describing her personal qualities. Her admirers will want to read it and her enemies should be made to do so.

Giordano Bruno, *Annie Besant*.....sold only.. .40

"To know how to die in one century is to live for all centuries to come." These words of the great hero and martyr of science, Bruno, sum up this inspiring lecture. In this day the world does not burn those who oppose it, but it often enough submits them to a slow roasting through slander and persecution. To those who fear to stand for what they know to be true we commend it, and to those who have to fight to the death also.

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Man's Life in This and Other Worlds, *Annie Besant*.loaned.. .75

It is too much to expect every book of lectures by Annie Besant to be entirely original, but what she says is always worth hearing again. This is specially true of the last lecture in the book, "The Spirit of Man and the Spiritual Life."

How to Live One Hundred Years, *G. H. Lockwood*.sold only. .75

The editor of "The Billy Goat" has not lived one hundred years to our certain knowledge, but we were persuaded to read his book because he does not claim to be able to live forever. It is a charming little book on long life, full of scientific optimism and sound sense—not the usual guff or impossible demands on an empty stomach and pocket book.

Astrology, *Sepharial* .....loaned.. .65

"How to Make and Read your own Horoscope." There is as much difference between making and reading a horoscope as between buying a fiddle and playing on it. At a cost of sixty-five cents cash and fifty dollars' worth of your time you can accomplish this feat, but we advise you to limit yourself to your own horoscope if you want to avoid a damage suit for astrological malpractice. Mr. Old's book comes nearer to accomplishing the impossible than any work of its weight we have seen. At least we think so.

The Priestess of Isis, *Edouard Schure*.....loaned.. .75

Bulwer has done so much to advertise Pompeii in his "Last Days of Pompeii" that the Italian government could well afford to pay his heirs a pension. Not far behind him is Edouard Schure, author of the well known Lives of the Great Initiates, whose book above mentioned, now in its second edition, describes the last days of the city, with an account of the occultism of the time.

Bibby's Annual for 1913.....sold only.. .50

Joseph Bibby is a prominent British manufacturer who furthers art and Theosophy at the same time by publishing a high class art annual in colors, the pictures being largely such as bear on the occult. The illustrations are all by eminent artists and the articles largely by well known theosophists, Besant, Sinnett, Jinarajadasa and others. A beautiful production.

Esoteric Christianity and Sunday School Lessons

Mr. Unger has changed the title of his admirable *International Sunday School Lessons* to *Esoteric Christianity and Sunday School Lessons,* and has somewhat simplified the method of treatment. Every one interested in religious instruction ought to get these regularly. The subscription is 60 cents a year (issued monthly) and we will send a free sample copy to any one asking for it.

We also receive subscriptions for *The Herald of the Star,* the quarterly organ of The Order of the Star in the East, 40 cents a year, published in India, and *The Herald of the Coming Christ* monthly, 5 cents for each number for not less than 5 consecutive issues.

Zoltan de Takach Gyongyoshalaszy

It is as silly to think that you can unravel your destiny after reading a fifty-cent book on astrology, as to imagine you can cure yourself after perusing a patent medicine almanac. Astrology is

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as difficult and complicated an art as medicine, and sensible people know that time and money are saved by employing a specialist. Our trusted friend whose long name heads this notice is an expert star doctor. Besides the usual life delineations and prognostications, he devotes special attention to diagnosing obscure diseases for physicians. His address is 754 Seventh Avenue, New York.

The Work of a Lodge

Lodges too often consist of one or two members who do all the work, while the rest just sit and listen—or sleep as the case may be.

All this is wrong. Apart from the duty of each member to share in the work of bringing Theosophy before the world, the lodge ought to be a means of training for individual members, and sitting on a chair and listening is hardly training.

Captain Powell's pamphlet, *The Work of a Lodge of the Theosophical Society* (price 20 cents) is the very best handbook of lodge work we have seen. It ought to be in the hands of each member, and further, it should be read as a part of the exercises at each meeting.

Of equal value, but covering a somewhat different ground, is Mr. Cooper's *Some Suggestions for Propaganda* (price 10 cents). Concerning the various ways of interesting the public in Theosophy it is as full of ideas as the dictionary. Every one who has been helped by Theosophy and who wants, if he is really a theosophist, to help others, ought to study it carefully. We commend both of these pamphlets to those who want to do something but who don't know just how.

Dr. F. Milton Willis

You can go on carrying a bad habit or nervous defect till it destroys you and ruins your family, because you have not the strength to throw it off and are too stingy to get help. When you are in this fix a little spiritual starch in the form of suggestive treatment is indicated. Our theosophical friend Dr. Willis (39 West 67th Street, New York) is the laundryman we employ when we need starching and we commend him to you. He handles all sorts of nervous troubles and habits (by mail, if necessary), and if he charges you a small fee, you will save it the first week.

If You Are

interested in Theosophy and would like to be in touch with others who can help you and whom you can help, why not take a moment to ask us about the Theosophical Society and the conditions and advantages of membership?

interested in the occult, why not send to us for a free sample copy

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of *The American Theosophist,* the most up-to-date monthly of its kind in the world? $1.50 a year, or $1 to your public library.

interested in Theosophy, why not send us a quarter for a year of the CRITIC? You don't want us to go without dinner to send it for nothing, do you?

the possessor of occult books which you do not read, why keep them? Why not send them to us for the benefit of the *Brotherhood Fund?* We need more than we are getting.

To Lovers of Light on the Path

It may not have occurred to you that Mabel Collins did not copyright *Light on the Path* and got nothing from its publication. In order to show their gratitude to her in a more substantial way than by talk, some friends have published a "Light on the Path Book Plate," the entire proceeds of the sale of which will go to her. 4 for 25 cts., 8 for 50 cts., 16 for $1. We gladly pay a fragment of our debt to her by publishing this notice and offering them to you. Will you not do likewise by ordering a package or more?

O. E. Library Subscription Department

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The American Theosophist (monthly, Krotona, ed. Warrington) .....one year 1.50
Canada, $1.75. Foreign, $2. Organ of the American Section of the Theosophical Society and free to members. Samples free.

The Theosophist (monthly, Adyar, ed. Besant).....one year 3.00
Official organ of the Theosophical Society. Samples 30 cts.

Adyar Bulletin (monthly, Adyar, ed. Besant).....one year .75
Invaluable to admirers of Mrs. Besant; also to her enemies.

The Herald of the Star (quarterly, Adyar, ed. Alcyone)....
.....one year .40
Official organ of the Order of the Star in the East.

The Young Citizen (monthly, Adyar, ed. Besant)...one year .75
Theosophy for young people. Samples, 10 cts., or free to parents.

Theosophy (monthly, San Francisco).....one year 2.00
A high class independent theosophical journal, largely devoted to reprinting now unobtainable articles by Blavatsky, Judge, etc. Samples 25 cts.

International Sunday School Lessons, Mystically Interpreted (monthly, Chicago, ed. Unger).....one year .60
Follows the regular International Lessons, and is indispensable to teachers and Bible students. Samples free. $3.20 per hundred.

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The Path (monthly, London, ed. Dunlop).....one year 1.85
A high class independent theosophical review. Samples 20 cts.

The Occult Review (monthly, London, ed. Shirley).one year 1.75
The best general occult review. Samples 15 cts.

The International Psychic Gazette (monthly, London, ed. Lewis) .....one year 1.50
Popular. Samples 15 cts.

The Initiates and the People (monthly, Allentown, ed. Clymer) .....one year 1.00
Organ of the Illuminati. Samples free.

The Herald of the Coming Christ (monthly, Seattle, ed. Sergeant)
Five successive issues, 25 cts., 10 successive issues, 50 cts.
Devoted to the Order of the Star in the East. Single copies, 5 cts.

The Word (monthly, New York, ed. Percival).....one year 4.00
An independent theosophical review. Samples 35 cts.

Modern Astrology (monthly, London, ed. Alan Leo).one year 2.00
The best astrological publication. Samples 20 cts.

The Theosophical Quarterly (monthly, New York)...one year 1.00
Single copies, 25 cts. Samples free.

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List No. 2] Theosophy

At the Feet of The Master, *Alcyone (J. Krishnamurti)*.....paper, .25; leather, .75; cloth.. .50 (.02)
By the Head of the Order of the Star in the East. This is the most forceful presentation of the ethical principles of Theosophy yet written, and it has been translated into over fifteen languages.

Education as Service, *Alcyone (J. Krishnamurti)*.....
.....paper, .25; leather, .75; cloth.. .50 (.05)

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Adyar Album, *Alcyone* and *C. W. Leadbeater*..... 1.00 (.13)
A collection of 42 views from original photographs of the headquarters of the Theosophical Society at Adyar, with descriptive letterpress.

The Growth of National Consciousness in the Light of Theosophy, *George S. Arundale*..... .80 (.08)
Author is the principal of Central Hindu College, Benares.

Exposition of the Doctrine of Karma, *"Brother Atisha"* ..... .40 (.04)
A technical and exhaustive analysis of Karma. For students, not commended for beginners.

Reincarnation and the Law of Karma, *Wm. Walker Atkinson*..... 1.00 (.09)
A popular and untechnical book. For beginners.

Ancient Ideals in Modern Life, *Annie Besant*..... .75 (.07)

The Ancient Wisdom, *Annie Besant*..... 1.50 (.09)
This is still the best and most inspiring elementary book on theosophy, and is largely used by study classes. Not technical.

Australian Lectures, 1908, *Annie Besant*....not sold.. ... (.07)

Autobiography, *Annie Besant*, new ed..... 1.75 (.14)
Mrs. Besant, President of the Theosophical Society, is one of the strongest and most eloquent women before the public. For years she was a prominent lecturer and worker in the cause of social reform in England.

Avataras, *Annie Besant*.....not sold.. ... (.06)
Besant's trans. of Bhagavad Gita, see below.

Birth and Evolution of the Soul, *Annie Besant*, not sold ... (.05)
A very technical essay, not adapted to beginners.

H. P. Blavatsky and the Masters of Wisdom, *Annie Besant*.....paper, .35; cloth, not sold.. ... (.05)
Mainly a defense of Mme. Blavatsky against certain charges of Richard Hodgson and the Coulombs, with valuable information on "The Masters."

Buddhist Popular Lectures, 1907, *Annie Besant*..... .80 (.05)

Building of the Kosmos, *Annie Besant*..... .75 (.07)

The Changing World, *Annie Besant*..... 1.00 (.09)
A collection of lectures to students and the public, among which those on The Coming Race and The Coming Christ are perhaps of widest interest.

Chicago Lectures, 1907, *Annie Besant*..... .75 (.07)

Children of the Motherland, *Annie Besant*..... 1.75 (.08)
For the young. Tales told by Indian mothers to their children.

Death—and After? *Annie Besant*..... .35 (.03)
A concise account of the theosophical view of death and the future life.

Esoteric Christianity; or, The Lesser Mysteries, *Annie Besant* ..... 1.50 (.13)
An occult view of Christ and Christianity. Some of the chapters are: The Hidden Side of Religions; The Mystic Christ; The Atonement; Resurrection and Ascension; The Trinity; Sacraments; Revelation.

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HOW TO STUDY THEOSOPHY

It must have occurred to every thinking person who has observed the progress of human knowledge from the lowest savage, from the man of the stone age, to what we are pleased to call civilized man, that a vast body of truth has become common property which at an earlier period was wholly undreamed of. This truth existed in primitive times just as fully as today, but men knew nothing of it. Their knowledge was limited to what they could perceive with the unaided senses, and to but a minute fraction even of that, while with regard to what lay beyond, or rather within, they had their notions, but these were not capable of confirmation or disproof.

Unless we are conceited enough to claim that we have pushed our observations to the very limit of things existing, a claim which every new discovery disproves, we must admit that within and behind there still exists a field of which we know nothing. But the progress of the past warrants us in assuming that there will be progress in the future, that we shall still continue to penetrate deeper and deeper into the mysteries of nature.

That which lies within the range of our present vision we call science; that which lies beyond we may term the occult. The occult is simply that mass of truth which lies beyond our present range, nothing more or less. It is doubtless just as interesting and valuable as that which we know, if we could but get at it. Occultism is science in the making. The occultist is he who attempts to explore this as yet hidden region, to find what it contains and to arrange and classify it so as to make it into a science. It must be admitted that this is a difficult matter, for witness the wrecks of cast away theories and philosophies, the outworn creeds, which strew the coasts of the past. The man of science is like a worm in a chestnut; he enlarges his cavity by knawing away at the periphery; he painfully feels his way step by step; he insists on a topographic survey of his back yard before he will venture out into the open country. The occultist is like the explorer who cuts loose from civilization and ranges through the unknown regions in search

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of knowledge. It is not only a hazardous but a thankless task, for ridicule and persecution have always awaited the occult Marco Polo The church dreads lest its particular notions may be discredited and that the morality of society may be endangered, while science fears that it must reconstruct its conceptions, for it takes more than ordinary courage to pull down the work of a lifetime and build it over. It is much easier to shut one's eyes and pooh-pooh the occultist.

To study occultism, then, is just as respectable as seeking the North Pole, provided the seeker goes forth fully equipped for his quest and does not imitate those three wise men of Gotham who set to sea in a bowl.

Theosophy is often confused with occultism, but it is much more. Medicine is not anatomy alone, or physiology, or pathology, or therapeutics, or hygiene; it is the application of all of these to the prevention and healing of disease. Theosophy is not science alone, nor occultism alone, nor ethics alone. It is the theory and practice of a rational life based both on what we know with certainty and what we may infer with a reasonable degree of probability.

A hundred years ago our western knowledge was more like a junk shop than anything. With the [illegible]ception of mathematics and astronomy it was a mass of unsystematized and uncoordinated facts. Then came the conception of evolution, a conception which we now recognize as covering the whole material world. down even to the chemical elements themselves. So universal is it, that there is every probability that it prevails just as much in the still unseen and unknown regions as in those which science has mastered. The notion that man has reached the limit of evolution is now placed on the shelf along with the belief that he was created perfect.

We may say therefore, that Theosophy is a very comprehensive scheme of evolution, based largely on science, and carried forward by what the mathematicians call extrapolation into the unknown. It is the plotting of a curve on the basis of an equation obtained by observing a very small part of it. Just as the astronomer observes the path of a comet for a few days and figures out its entire orbit, so Theosophy estimates the path of mankind by the study of the little we know, aided by researches into the unseen by special methods, and follows him far out beyond the reach of the telescope into the distant past and future. It is claimed that these special methods give results capable of confirmation and that knowledge is given to us by higher beings, but quite independent of these sources which the man of the world is not ready to admit, science gives us quite enough to arrive at essentially the same conclusions.

But Theosophy means much more than the study of science or occultism for the purpose of gratifying one's craving for knowl-

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edge; it means putting such knowledge into practice in modelling one's life; it means falling into line with evolution. Unless one does this, and is prepared to make some temporary sacrifice in order to gain a permanent advantage he might as well, in fact would better, devote his time to the study of some other subject which does not place a moral obligation on him.

We are taught that there are three "paths" or means of personal evolution, and a little consideration would show this, apart from any authority. These are, the Path of Devotion, the Path of Knowledge and the Path of Action. The Hindus call them respectively Bhakti Yoga, Gnana Yoga and Karma Yoga. The first develops the heart faculties, the second the brain faculties and the third the power of action. They correspond to the emotions, the intellect and the will. As a matter of fact, these are not three separate and distinct paths, but parts of the One Path. Every one, before he can hope to approximate to human perfection, must have pursued all of them, either separately or at the same time. Not one of these paths is better than the other. The value of each consists in its helping the others to make up the perfect man; to speculate as to which is nobler would be like questioning whether the nerves or the muscles are the better.

He who acquires knowledge for itself alone may become a walking encyclopedia, but he is like the man who buried his talent in the earth. He who works without a definite program may spend much time and effort in accomplishing nothing worth while. He who cultivates devotion without regard to the worthiness of its object is likewise apt to go far astray. It is only when devotion is controlled by knowledge and is the incentive to action, when knowledge shows the direction in which he must turn his steps, and when action is guided not only by knowledge but by a definite feeling of attachment that the man is aiming straight towards perfection. Any one can see examples of misapplied devotion, of misdirected energy and of unpractical knowledge, some of which are harmless, others of which produce a really detrimental influence on society.

Fortunately, if the theory of reincarnation be true, man has many lives to live and can, and in fact through force of circumstances he must, specialize along one of these lines to a certain degree in one life. But he makes a grave mistake in supposing that that which is best for him at the moment is best always and everywhere, both for him and for others. Nature shows that while some specialization is necessary, the attempt to push it to an extreme has wiped off the earth nearly every species that has ever existed.

It is only when all three paths are followed at the same time that we obtain real spiritual efficiency.

It is an interesting and important fact, however, that each

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of these paths gives a certain discipline which, however imperfect it may be from the standpoint of spiritual efficiency, has a beneficent effect on the individual himself. Devotion develops the soul, however unworthy its object. The devotion of the old lady to her cat or poodle does not benefit the world directly, but it is certainly of benefit to her and in a certain sense is her salvation. The acquirement of useless knowledge has still a developing effect on the mind, while useless action, such as athletic sports, evolves the will and judgment within its own field. Even the skill of the counterfeiter and the boldness of the burglar result in producing an individual who, with better balance, will become a useful citizen.

The student who is taking up the study of Theosophy must aim first of all to get the broad view and avoid specializing at the outset along any one of these paths. He must carefully avoid thinking that loading his mind with the data of clairvoyant investigations can make him a true theosophist. These things are part of the occult world which is science in the making; very likely they are true, but no such knowledge in itself is of greater value than a good knowledge of geology, physics, biology or history. Occultism affords such a tempting field for study that the student is very likely to lose sight of the real significance of Theosophy. He is likely to make himself ridiculous in the eyes of the world without accomplishing anything worth while.

(To be continued)

The American Theosophist

Our big colleague, *The American Theosophist,* quoting Mr. Leadbeater, we think, says that "no man gets very far in occultism without a sense of humor." Just what we think. Perhaps that is what the editor had in mind when he illustrated the paragraph (June number, page 773) beginning "Now, Theosophists, come forward," with the pictures of two prancing devils. We think he should get the million dollar prize offered in this number for a theosophical joke. And yet a prominent theosophist has taken us to task for joking about the astral plane. He maintains that joking must be limited to the physical plane and that super-physical things and places, including Satan and the Bad Place must be spoken of in terms of the highest respect. He holds up for our example the habit of certain savages, who always address their devil as "Good Devil," "Nice Devil," "Pretty Devil," and other terms of endearment.

One of our correspondents in Panama wrote us that he wanted "free occult and devilish books." We told him that *The American Theosophist* was the only thing of the sort we had for free distri-

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bution, and sent him a sample. He subscribed at once. We will send you a free sample copy if you wish it. The subscription is $1.50 a year, or $1 for your public library. Mrs. Besant's article in the June number, "The Open Road to the Masters," is alone worth the subscription price.

The Wisdom of the East Series

Many of our readers may not know that there is being published a series of cheap volumes, *The Wisdom of the East Series*, which presents the oriental classics in a form which not only fits the small pocket, and pocketbook as well, but which saves one the necessity of working through a mass of blue clay to find the diamonds. India, China, Japan, Persia, Arabia, Egypt, all find a place. We cannot do better than quote the editorial preface:

"The object of the Editors of this series is a very definite one. They desire above all things that, in their humble way, these books shall be the ambassadors of good-will and understanding between East and West—the old world of Thought and the new of Action. In this endeavor, and in their own sphere, they are but followers of the highest example in the land. They are confident that a deeper knowledge of the great ideals and lofty philosophy of Oriental thought may help to a revival of that true spirit of Charity which neither despises nor fears the nation of another creed and color."

The latest volume, *The Way of Contentment* (75 cts., postpaid), from the Japanese of Kaibara Ekken, presents the teachings of Confucius in a Japanese garb. The school of thought of which Confucius was a leader, and in which we may include Solomon the King and our own Ben Franklin, pays little attention to the future life or the hidden side of things. It holds that men are very likely to adopt the good if it is placed before them in a terse form, more so, in fact, than if one attempts to base it on the eternal nature of things. Ekken writes in a characteristically Japanese style and his effusions on the beauties of nature, and the aid which the beautiful gives to the good, appear everywhere. He is an aesthetic Confucian, or a Confucian Aesthete.

Further announcements regarding the series will appear shortly.

Bibby's Annual for 1913, a beautiful theosophical art production in colors, 50 cents.

Those of our Correspondents who have applied to Dr. F. Milton Willis, our expert in auto-suggestion, 39 West 67th Street, New York, are reported to be doing finely. His terms are reasonable.

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Asteroids

Sakuntala, an Indian drama by *Kalidasa*.....loaned.. .35

Many who think they know something of Hindu literature doubtless believe that the classic Sanskrit writers indulged only in philosophy and theology. This is an entire mistake. Sanskrit, at the height of its glory, had a rich literature of all kinds. One of the best known writers was Kalidasa, who lived in the fifth century, A. D. Sakuntala, or Shakuntala, is a delightful Hindu love story in the form of a drama. The good King Dushyanta meets Sakuntala and marries her "without witnesses" and promptly forgets all about her. As a result, she becomes the mother of Bharata, the All-tamer, from whom descended the chief heroes of the Mahabharata. Sakuntala is a beautiful character, strongly reminding us of Nausicaa in the Odyssey. This is a new translation and should be read without fail by all who think that Greece and Rome afford all the ancient literature worth considering.

Letters from the Teacher of The Order of The 15...loaned.. 1.00

This is the second edition of a very popular book which has been out of print for some time. It consists of letters written in reply to questions from members of the Order. The Order of The 15 bases its teachings on those of H. P. Blavatsky, and in general they resemble those of the Theosophical Society, with some philosophical differences which we do not pretend to understand. The book is an excellent one and characterized by strong commonsense. Like *The Voice of Isis,* from the same source, it ought to be helpful to those who are inclined to let occultism run away with their reason. We are told that "The aim of this movement is especially to help all Christian people to find the deep, underlying, vital truths common to all religions in their own, and thus truly, and in the only way possible, prepare for an universal brotherhood on earth in which each soul shall find the same vital truths spoken in his own language."

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June, 1913 *(Subject to change without notice)*

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[List No. 2] Theosophy

(Continued from last CRITIC*)*

Essays and Addresses, *Annie Besant* Collected essays and addresses, many of which are out of print.		
Vol. I, Psychology	1.00	(.10)
Vol. II, The Spiritual Life	1.00	(.07)
Vol. III, Science and Occultism	1.00	(.10)
Vol. IV, India and Indian Topics	1.00	(.10)
Evolution of Life and Form, *Annie Besant*	**.75**	**(.07)**
Four Great Religions, *Annie Besant* **Hinduism; Zoroastrianism; Buddhism; Christianity.**	**.75**	**(.07)**
Giordano Bruno, *Annie Besant*...paper..not loaned..	.40	....
Hindu Ideals, *Annie Besant*.....boards..	1.00	(.06)
Hints on the Study of the Bhagavad Gita, *Annie Besant*	**.75**	**(.06)**
Ideals of Theosophy, *Annie Besant*	.75	(.07)
The Immediate Future, *Annie Besant*	**1.00**	**(.08)**
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An Introduction to Yoga, *Annie Besant*..... .75 (.05)

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A concise account of the doctrine of Karma for general readers.

Laws of the Higher Life, *Annie Besant*....boards.. .50 (.04)

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Man's Life in This and Other Worlds, *Annie Besant*.. .75 (.05)

The Masters, *Annie Besant*.....paper.. .25 (.02)

The Path of Discipleship, *Annie Besant*..... .75 (.05)

One of the least technical and most inspiring of Mrs. Besant's books.

The Path to the Masters of Wisdom; Selections from *Annie Besant*, 2d ed.....leather, 1.00; cloth.. .35 (.04)

The Pedigree of Man, *Annie Besant*..... .75 (.06)

An account of the spiritual and physical evolution of man, according to the *Secret Doctrine*.

Popular Lectures on Theosophy, *Annie Besant*..... .....paper, .25; cloth.. .50 (.07)

Reincarnation, *Annie Besant*..... .35 (.03)

A concise account of the doctrine of Reincarnation for general readers.

The Religious Problem in India, *Annie Besant*..... .....boards.. .75 (.04)

The Riddle of Life, *Annie Besant*.....paper.. .25 (.03)

Very condensed, and better adapted for review than to interest beginners.

The Self and its Sheaths, *Annie Besant*..... .50 (.06)

The Seven Principles of Man, *Annie Besant*..... .35 (.03)

Written for the busy man and woman.

Shri Rama Chandra, Lessons from the Ramayana, *Annie Besant* .....boards.. .90 (.05)

A good abstract of the great Hindu epic, the Ramayana.

Some Problems of Life, *Annie Besant*..... .50 (.06)

The Story of the Great War (Mahabharata), *Annie Besant* .....not sold.. ... (.09)

Some lessons from the Mahabharata.

A Study in Consciousness, *Annie Besant*..... 1.50 (.12)

An elaborate treatise on the nature of the mind, much used by students. The section on the will is especially practical.

A Study in Karma, *Annie Besant*..... .75 (.07)

The most philosophical treatise on karma yet written.

Theosophy, *Annie Besant*..... .25 (.03)

The best general summary of Theosophy. Admirably adapted to beginners' study classes.

(For other translations see List No. 4)

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HOW TO STUDY THEOSOPHY

Concluded from CRITIC *of June 18*

One of the best foundations for the study of Theosophy is a liberal and scientific education. A comprehension of evolution as taught by science affords an invaluable aid. The study of the hidden side of the soul should be preceded by some training in psychology, the study of some standard text-book if nothing more. Such books are often narrow and dogmatic, but they present facts, and all occult science, must harmonize with these. In connection with psychology, some standard book on psychical research should be read. The study of the social conditions and problems of the day affords the very best foundation for active work. A knowledge of Theosophy, especially of reincarnation and karma, will afford the key to many of these problems, but a general outline of these is sufficient at the start. It is enough to know that man reincarnates; the exact process of shedding and resuming the physical body will not help much, nor will detailed knowledge of what happens between incarnations. Students generally pay far too much attention to these things. If Theosophy is to play a really useful part in the world, it must be practical, and the question of what we shall do when we are dead is certainly no more practical than speculating as to what we should do if we owned Aladdin's lamp.

The student should therefore be constantly on his guard that his interests are not withdrawn from the world about him. Theosophy teaches that every one finds himself in a certain position in life for excellent reasons. These are either the results of his past lives, or that he is placed where he is to learn certain lessons. It is therefore necessary to concentrate on these. He must meet them, and if he seeks to evade them in one form they will face him in another and perhaps worse, certainly not a better one.

Many, perhaps most, students become seized with a strong desire to test for themselves the wonderful things they read about; they crave the development of psychic faculties which will enable them to see clairvoyantly, or to bring through into waking con-

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sciousness the events happening during sleep. The desire itself is not to be condemned, but the attempt to realize it generally is. This is a very practical world, as we have said, and apart from the very considerable danger of jogging one's brain out of joint, it is sensible to attend to business in office hours. Many students have a strong desire to get on to the astral plane and "help" the unfortunates there. It is very nice and praiseworthy to want to help dead people out of their troubles, and it is doubtless easier to float about at will than to make the sacrifice of lugging our bodies about and aiding our fellows who are alive. But if that had been intended, doubtless we should have been born dead, not alive. We have eight hours of sleep which we are said to spend on the astral plane, and we can do what we wish with them, but while we are awake we should attend to waking affairs, else we should not have been given physical bodies. The astral plane fever is very like the missionary fever which impels men to contribute to saving the souls of the heathen on the other side of the world while letting their next-door neighbor starve.

The ideals of brotherhood and service, ideals towards which society is tending, and which constitute the most valuable part of Theosophy, are latent in most of us, and everything should be done to awaken them. This is done by devotional reading and by constant effort to practise them, but while the results of clairvoyant researches may afford some reason for them, it is as idle to think that they can be of real value in creating them as to imagine that the musical sense can be awakened by lectures on acoustics; as idle as to suppose that love can be awakened by studying psychology. As Browning says:

> So let us say—not "Since we know, we love,"
> But rather "Since we love, we know enough."

The student should watch himself carefully and guard against any feeling of self-superiority or hostility and intolerance towards those who do not agree with him. The way to make Theosophy respected is to make yourself respected through it, and that you do, not by talking about it but by practising it in your daily life. The very strongest argument is that of example. If people see that it raises you, they will seek to be raised by it. But if you are intolerant, if you speak evil of others or judge them unjustly, if you are ill-tempered and selfish, the less you say about Theosophy the better. Eternal vigilance is the price of progress as well as of liberty.

It will probably help you to join the Theosophical Society, as a lodge member if you can, as a member-at-large if you cannot. In either case you will be brought into contact with others who are pursuing the same path and who can help you and whom you can help. It will certainly aid you to join the Order of the Star in the East, because this order presents the fundamental principles in a concise form, without the frills which are so apt to befog beginners.

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Remain in your own church if you belong to one, if in any way possible. You may doubtless find many things you cannot agree with, but that you will do everywhere. Theosophy throws a new light on Christianity; it does not oppose it. The broader you make your sympathies, the greater the diversity of men and opinions you meet, so much the better for your Theosophy, and you can find the opportunity of introducing theosophical ideas quite as well under the name of Christianity as anything else. Really liberal church people are frequently on the lookout for new and broadening views, provided they are based on their own views and not expressed in terms of a heathen religion which they have always been taught to despise. You should therefore, unless among fellow students, avoid using Sanskrit terms if the idea can possibly be expressed in English equivalents. If you are compelled to use them for lack of an English word, for heaven's sake don't attempt—and fail, as you will—to give the native pronunciation. It is as priggish, except for a native, or for one who has long lived in India, to call karma *kurma,* or mantram *muntrum,* as to talk of *Paree* or *Bairleen,* and to pronounce the name of the Lord Buddha as if you had hot mush in your mouth will simply make you ridiculous. The quicker such words are anglicized the better. We need them.

There are several books which are studied by beginners which are very good later on, but which only serve at the outset to cram the student with details which he cannot use. We have selected a short list of books (schedule C) which can be had for the asking, and which we believe will aid in avoiding the pitfalls which are largely responsible for the prejudice against Theosophy among many good people. For a general introduction we know of no better books than Mrs. Besant's *Theosophy,* Mr. Leadbeater's *Outline of Theosophy* and Mr. Rogers' *Hints to Young Students of Occultism.* You should study at the same time that admirable little book, *At the Feet of the Master,* and Mrs. Besant's *In the Outer Court* and *The Path of Discipleship,* and a little later, *Light on the Path* and the *Bhagavad Gita.* And in the light of these you should read daily the *New Testament.* And never forget that you can only progress through your own efforts; the most that any teacher or book can do is to point out the way.

The Next Critic

will have something to say about the Peace Movement, its true significance and its relation to the Order of the Star in the East.

The American Theosophist, a Journal of Occultism. Write to the Library for free sample copy.

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De Profundis

———— *Prison*
June 15th, 1913

Dear Mr. Stokes:—

This letter may surprise you, received from a total stranger to you, and from a strange and lowly place like this. Nevertheless I feel as being under obligation to write to you, as I am the recipient of several letters from you and a subscriber to that great little Library CRITIC.

You may remember, by looking over the list of correspondents, that some time last summer I inquired about the O. E. Library and even asked for several lists of books which I promptly received, and then suddenly stopped it all. Since that time I have always felt kind of guilty for not explaining the reason, and I am attempting to do it now.

As you will understand from the head and form of this letter, I am a prisoner here and my liberty of action is somewhat restricted. When I asked the particulars about the O. E. Library from you, I made the mistake of not consulting the authorities here. Now, under the present administration I am not permitted to receive books from you on a loan and return. I am permitted only to buy books, but as my finances are not very bright this is out of the question. The only thing I could do was—to subscribe for your Library CRITIC and hope for a more liberal administration. As I understand now, a change of administration will take place very soon and I may be able yet to borrow books from you in the future.

Another and more important reason for writing this letter to you is—to try to express my appreciation and thanks for the many helpful suggestions and truths I have received through the pages of your Library CRITIC. I wish you all the strength you need in continuing this good work, and don't get discouraged and tired. You can't know where the seed germinates and brings forth a beautiful crop; only the Infinite Wisdom knows that. You probably did not suspect that even here inside these gloomy walls your little messenger has done immeasurably much good. I cannot count the blessings it has given me and others to whom I have passed it. I think I am not mistaken if I state that here are more in proportion who are thirsty for truth than outside. Blessed sufferings! Deprived of the earthly pleasures we turn instinctively to the spring of Real Happiness.

How beautifully Thoreau speaks in his *Walden*. "This life in us is like the water in the river. It may rise this year higher than man has ever known it, and flood the parched uplands; even this may be the eventful year which will drown out all our muskrats."

Our "parched uplands" were waiting long for this "flood." Verily all of us have got some kind of "muskrats" which must be drowned out, in order to enable us to realize the higher things.

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Pardon me the many errors I have made in this letter, as my knowledge of English is still very poor, my nationality being Lettonian, from the northwestern part of Russia. I wish you all success and to reach the mark you have set before you, but even if you don't succeed, remember that "to travel hopefully is a better thing than to arrive, and the True Success is—to labor," as R. L. Stevenson puts it. Sincerely,

A——— L———

Editorial Note. A. L., the writer of the above, has long been a subscriber to the CRITIC and regularly renews his subscription *without notice.* It occurs to us that perhaps a residence in the jug might make some of our other friends a bit more prompt and scrupulous in paying for the CRITIC. Clearly it is not stone walls and iron bars that make a prison, but innate carelessness and selfishness. We have no hesitation in saying that we have found such convicts as we have had to do with not only more appreciative, but more scrupulous in keeping their promises than the average outsider. It is a common occurrence that a free citizen who borrows books from the Library refuses point blank to return them or to pay the charges to which he has agreed. In fact, so many thousands of books and dollars have we lost that we now usually decline to lend books to strangers without a guarantee; the chances are about even that they will neither return them nor pay for them. There isn't a penal institution in the United States large enough to hold those people who have wilfully defrauded us when we have attempted to help them. We have never known such a thing to occur with a convict, consequently we trust them more than the average man who thinks himself too good to be in jail.

We commend the above letter to the thousands of CRITIC readers to whom we have appealed in vain for contributions, small or large, in aid of prisoners, and for books for the same purpose. We know that most people have to look many times at the black and green sides of a dollar before they can persuade themselves to part with it—to help others—and that even the gum on a postage stamp gets soft and sticks to their fingers when there is a thought of using it for another's good. But to persist in holding on to books which they will never look at again, when they might be passed on and be doing something is a sort of dog-in-the-manger selfishness we cannot understand.

Any good occult books, such as those we lend, can be sent to us postpaid, and we will use them in our Brotherhood work.

The Theosophical Society. Write to the O. E. Library for full information.

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Asteroids

Cosmic Consciousness, *Ali Nomad*.....loaned.. 1.00

It is told of the great Hindu saint, Ramakrishna, that he ultimately got so into the habit of going into the state of samadhi that he would go off in the midst of a public lecture, and had to be punched to make him keep on talking. Wonderful doubtless, but very inconsiderate of his audience and of the plain duty which he had assumed for the moment of instructing them. We have a distinct feeling that those who take this short cut to paradise are simply indulging in a sort of spiritual drunk, analogous to that produced by opium or haschisch. That a cat may look at a king is true, but he is none the less a cat and none the more a king, and he who attains to what he regards as God-consciousness, at the expense of his ordinary worldly duties, is none the less a man, and none the more a god, and proves it very clearly by his attempt to sit down with the gods at their feast before he is really fit to wash their dishes. It is a diversion that we do not commend to our readers till they have become godlike in their relations to their fellow men; it is, for the ordinary mortal, simply a form of spiritual sensualism. Still, those who want to know something about "cosmic consciousness" can find it explained in a popular form in this book, although we commend rather the writings of the Vedantists. They will also learn that im-mortality really means OM-mortality, a sort of etymology to which we are entirely OM-pervious.

Meditations, *Herman Rudolph*.....loaned.. 1.25

"A Theosophical Book of Devotion." There are many books of meditation, adapted to as many different types of mind. This is not a book for one unacquainted with Hindu thought—he would not understand it. But those who are familiar with oriental phraseology will find it full of thoughts which will help them. It is translated from the German, and written by a German theosophist.

Theosophy and the Woman's Movement, *C. Despard*.....

.....paper, sold only .25

What Theosophy has to say about woman as a human being—not as a voter or window smasher. Good pictures of Madame Blavatsky and Mrs. Besant.

What Is the Critic?

The CRITIC is an independent biweekly devoted to pointing out to the public the broad practical principles of life and action commonly known as Theosophy, but which might just as well be called Christianity or Common-sense. Not being an official organ, and not being subsidized by any one, it is its own master and can say just what it believes to be true and right without fearing that it will be called to order. It can give expression to opinions which many believe in privately, but are afraid to state openly, lest their associates regard them as "dangerous."

The CRITIC is not ashamed of being little, or of going without a fancy cover or of being ignored by its big colleagues. On the contrary, it feels like a gold dollar among a lot of nickels.

The CRITIC believes in the Theosophical Society and thinks that it has a great future before it if it will keep before its members the great principles of life for which it is supposed to stand, rather than

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encouraging them to saturate themselves with all kinds of unpractical matters which may be interesting, but which have no direct bearing on the spiritual progress of the world. For this reason it is liked by some theosophists, but disliked by others who fear that the lambs may be misled. Its real field is among the Gentiles rather than the Elect, among those who want to know what Theosophy is, not among those who believe they know already. We hear that a good many theosophists read it on the sly when they can borrow it or otherwise get it for nothing, but it is an exception for one to come out with a quarter for a subscription.

The CRITIC is a believer in and a supporter of the Order of the Star in the East, not so much because somebody says that a Great Teacher is coming, as because it believes that this event is clearly foreshadowed by the present transitional state of the world, considered in the light of past experience, and because it believes that the principles of this Order approach more nearly to what is required for the establishment of Brotherhood than anything found elsewhere.

As the small sum of twenty-five cents a year does not begin to pay the cost of publication, readers of the CRITIC are asked not only to subscribe for themselves but for their friends. The CRITIC also desires to solicit contributions towards meeting the cost of publication and of extending its circulation.

Special Astrological Announcement

In response to a special request, Mr. Gyongyoshalaszy, our expert in Exoteric, Esoteric and Medical Astrology, will cut his prices in half *for* CRITIC *subscribers only,* who wish to have their horoscope cast and delineated in a purely scientific manner.

The following half-rates are for the months of July and August only:

$5--$10--$15 for a full life reading, 10--15--20 typewritten pages respectively, and $25 for an Esoteric-Medical Horoscope, which latter is his specialty.

When the birth-hour is not known, $5 extra will be charged for "rectification."

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To Lovers of Light on the Path

It may not have occurred to you that Mabel Collins did not copyright *Light on the Path* and got nothing from its publication. In order to show their gratitude to her in a more substantial way than by talk, some friends have published a "Light on the Path Book Plate," the entire proceeds of the sale of which will go to her. 4 for 25 cts., 8 for 50 cts., 16 for $1. We gladly pay a fragment of our debt to her by publishing this notice and offering them to you. Will you not do likewise by ordering a package or more?

The Best Books by Mabel Collins

Light on the Path.

Probably the most valuable and profound treatise on the Path of personal development ever written. A portion of it is said to have come down from the times of Atlantis. It was directly revealed to Mabel Collins by one of the Masters.

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Miniature leather edition, without comments, 50 cents.

With historical introduction by C. Jinarajadasa; paper, 15 cents; cloth, 25 cents; leather, 50 cents.

When the Sun Moves Northward.

Second only to Light on the Path, 85 cents.

Through the Gates of Gold. $1.

The Transparent Jewel.

A commentary on the famous Yoga Aphorisms of Patanjali, with text of same. 75 cents.

The Idyll of the White Lotus.

The story of the adventures of a youth among the Egyptian Initiates. $1.00.

The Blossom and the Fruit.

An occult story based on reincarnation. $1.25.

O. E. Library Subscription Department

The O. E. Library Critic .....one year .25

The American Theosophist (monthly, Krotona, ed. Warrington) .....one year 1.50

Canada, $1.75. Foreign, $2. Organ of the American Section of the Theosophical Society and free to members. Samples free.

The Theosophist (monthly, Adyar, ed. Besant).....one year 3.00

Official organ of the Theosophical Society. Samples 30 cts.

Adyar Bulletin (monthly, Adyar, ed. Besant).....one year .75

Invaluable to admirers of Mrs. Besant; also to her enemies.

The Herald of the Star (quarterly, Adyar, ed. Alcyone).... .....one year .40

Official organ of the Order of the Star in the East.

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The Young Citizen (monthly, Adyar, ed. Besant)...one year .75
Theosophy for young people. Samples, 10 cts., or free to parents.

Theosophy (monthly, San Francisco).....one year 2.00
A high class independent theosophical journal, largely devoted to reprinting now unobtainable articles by Blavatsky, Judge, etc. Samples 25 cts.

International Sunday School Lessons, Mystically Interpreted (monthly, Chicago, ed. Unger).....one year .60
Follows the regular International Lessons, and is indispensable to teachers and Bible students. Samples free. $3.20 per hundred.

The Path (monthly, London, ed. Dunlop).....one year 1.85
A high class independent theosophical review. Samples 20 cts.

The Occult Review (monthly, London, ed. Shirley).one year 1.75
The best general occult review. Samples 15 cts.

The International Psychic Gazette (monthly, London, ed. Lewis) .....one year 1.50
Popular. Samples 15 cts.

The Initiates and the People (monthly, Allentown, ed. Clymer) .....one year 1.00
Organ of the Illuminati. Samples free.

The Herald of the Coming Christ (monthly, Seattle, ed. Sergeant)
Five successive issues, 25 cts., 10 successive issues, 50 cts. Devoted to the Order of the Star in the East. Single copies, 5 cts.

The Word (monthly, New York, ed. Percival).....one year 4.00
An independent theosophical review. Samples 35 cts.

Modern Astrology (monthly, London, ed. Alan Leo).one year 2.00
The best astrological publication. Samples 20 cts.

The Theosophical Quarterly (monthly, New York)...one year 1.00
Single copies, 25 cts. Samples free.

The Order of the Star in the East. Send ten cents to Miss Marjorie Tuttle, Krotona, Hollywood, Los Angeles, California, for information, or write to the O. E. Library. No dues.

Bibby's Annual is a large and beautiful art publication, with colored reproductions of paintings by eminent artists bearing on Theosophy. 50 cents.

Dr. Charles F. Winbigler's book on Suggestion has proved the most popular of all works on this subject which we loan. The price, if bought, is $2.

Outing Books. Ask for list No. 11, Outing and Nature Study.

How to Fnd Buried Treasure; How to Become Invisible; How to Make People Love You—see next CRITIC.

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BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC LIBRARY

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Renting Terms:—Unless otherwise noted, two weeks or less, ten cents per volume; each succeeding week or fraction of a week, five cents per volume. Time in transit not counted. Cost of transportation both ways at borrower's expense. Books must be returned prepaid. Payment in advance by a credit of two dollars (exceptionally, one dollar). Figures in ( ) show cost of transportation one way, but are to be disregarded if books are bought. Borrowed books may be bought, but five cents a week each must be paid for all time in excess of two weeks. Address *The Librarian, O. E. L., 1207 Q Street, N. W., Washington, D. C.*

[List No. 2] Theosophy

(Continued from last CRITIC*)*

Theosophy and Human Life, *Annie Besant*, not sold.. ... (.05)

Theosophy and the New Psychology, *Annie Besant*.. .75 (.06)

Thought Power, its Control and Culture, *Annie Besant* .75 (.07)
A very practical book on the training of the mind.

Three Paths to Union with God; and Dharma, *Annie Besant* ..... .75 (.07)
A brief explanation of the three paths to union with God: Karma Yoga, the Path of Work; Gnana Yoga, the Path of Knowledge, and Bhakti Yoga, the Path of Devotion.

Universal Text-Book of Religion and Morals, *Annie Besant*. Parts 1 and 2.....each.. .75 (.06)
The fundamental principles of religion, with illustrative quotations from the great scriptures of the world.

The Wisdom of the Upanishats, *Annie Besant*..... .75 (.05)

Man: Whence, How and Whither, *Annie Besant* and *C. W. Leadbeater*..... 4.00 (.21)
The latest and most elaborate treatise on the evolution of man, as shown by clairvoyant investigations. Second in importance only to *The Secret Doctrine*. Full details about Atlantis.

Thought Forms, *Annie Besant* and *C. W. Leadbeater*, illustrated by 47 colored plates..... 3.50 (.11)
Shows what thought forms are.

The Bhagavad Gita, translated by *Annie Besant*.... .....paper, .20; leather, .75; cloth.. .50 (.03)
The Bhagavad Gita is a section of the great Hindu epic,

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the *Mahabharata*, and contains the dialogue of Krishna and Arjuna before the battle of Kurukshetra. In religious value it is comparable with our New Testament, and should be read with it by all religious students of whatever creed. For those who prefer a poetical version we commend Sir Edwin Arnold's *Song Celestial.*

The Bhagavad Gita, with Sanskrit Text and free translation, *Annie Besant* and *Bhagavan Das*.....
.....half leather.. 2.50 (.07)

The Bhagavad Gita, translated by *M. M. Chatterji*... 2.00 (.17)

The Bhagavad Gita, translated by *W. Q. Judge*.....
.....leather, .75; cloth.. .50 (.04)

Srimad-Bhagavad-Gita, *Swami Paramananda*..... .75 (.05)
With historical and critical introduction.

(For other translations see List No. 4)

The Inner Life and the Tao-Teh-King, *C. H. A. Bjerregaard* ..... 2.00 (.19)
Reprinted from "The Word."

From the Caves and Jungles of Hindustan, *H. P. Blavatsky* ..... 1.50 (.12)
An entertaining and witty account of the author's travels in India.

Isis Unveiled, *H. P. Blavatsky* (new ed.), 2 vols. Vol. 1, Science; Vol. 2, Theology.....
.....The Set, 6.75; each.. ... (.16)
The first great work of Mme. Blavatsky.

A Key to Theosophy, *H. P. Blavatsky*..... 2.00 (.16)
A very clear and readable statement of the principles of theosophy by the founder of the T. S.

A Modern Panarion, *H. P. Blavatsky*..... 2.50 (.23)
A collection of miscellaneous papers of Mme. Blavatsky, throwing many interesting sidelights on her character.

Practical Occultism and Occultism versus The Occult Arts, *H. P. Blavatsky*..... .40 (.03)

The Secret Doctrine, *H. P. Blavatsky;* 3 volumes and Index volume to Vols. I, II and III, the set $16.00; Vol I, Cosmogenesis (.17); Vol. II, Anthropogenesis (.18); Vol III (.15); Index Vol. (.11). Odd volumes can frequently be supplied, as follows, Vols. I, II and III, each $5.00; Index vol. $2.50.
The Bible of the theosophists; an encyclopedic work on occultism which, while written from the theosophical standpoint, should be read by every student of occultism, philosophy and comparative religion.

Abridgement of the Secret Doctrine, by *Katherine Hilliard* ..... 2.00 (.12)
At best this can give some notion of Blavatsky's great work. We recommend the student to read the original, if only a small part of it, and to piece out with a text-book of theosophy.

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The Voice of the Silence, *H. P. Blavatsky*.....
.....paper, .15; leather, .75; cloth.. .50 (.04)
This claims to be a paraphrase of ancient manuscripts, and is of high occult and spiritual value, giving a concise account of "The Path." It also contains (except the paper edition) the famous Stanzas of Dzyan on which the *Secret Doctrine* is largely based.

To Those Who Suffer, *Aimee Blech*..... .50 (.04)

The Crown of Asphodels, *Helen Bourchier*..... .35 (.03)

Episodes from an Unwritten History, *Claude Bragdon*. .50 (.04)
A very readable account of H. P. Blavatsky and other theosophical worthies, with an account of the Masters by *Annie Besant.*

Thoughts on the Bhagavad Gita, *A. Brahmin*..... 1.25 (.07)

Theosophy for Beginners, *C. W. Christie*..... .60 (.06)
This is the best and in fact almost the only book on theosophy adapted to children from ten to fifteen.

Reincarnation and Christianity, *A Clergyman of the Church of England* .....boards.. .40 (.05)

The Awakening, *Mabel Collins*..... ..... .75 (.06)
Mabel Collins' books appeal to those of a mystical turn of mind. They are highly occult, and several, especially *Light on the Path, When the Sun Moves Northward* and *Through the Gates of Gold,* of the highest esoteric value.

The Blossom and the Fruit, a True Story of a Black Magician, *Mabel Collins* ..... 1.25 (.11)

The Builders, *Mabel Collins*..... .35 (.02)

A Cry from Afar to Students of Light on the Path, *Mabel Collins* ..... .35 (.03)

Fragments of Thought and Life, *Mabel Collins*..... .75 (.05)

Idyll of the White Lotus, *Mabel Collins* (fiction).... 1.00 (.08)
Adventures of a youth among the adepts of ancient Egypt.

Illusions, *Mabel Collins* ..... .60 (.05)

Light on the Path, *Mabel Collins,* with introduction by *C. Jinarajadasa*.paper, .15; leather, .50; cloth.. .25 (.03)

Light on the Path, with Comments, *Mabel Collins*
.....leather, .75; cloth.. .40 (.03)
One of the most profound and practical of all occult or esoteric treatises; a book which should be read every day, but which can be fully understood only by those who live its teachings. It contains the essence of the oriental esoterism and claims to be a direct inspiration.

Light on the Path, miniature edition; leather; sold only .50

Love's Chaplet, *Mabel Collins*..... .35 (.03)

One Life, One Law, *Mabel Collins*..... .35 (.03)
Against killing animals.

Through the Gates of Gold, *Mabel Collins*..... 1.00 (.06

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THE O. E. LIBRARY CRITIC

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

BY

The Oriental Esoteric Library

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

AFTER PEACE—WHAT?

It has always been a favorite trick of statesmen to turn attention from difficulties at home by encouraging strife with foreign nations. Whatever may be the final outcome of such a murderous policy, which finds its parallel in the old-fashoned bloodletting as a cure for disease, there can be no question that it is generally effective, at least temporarily. Faced by a common foe, men easily forget their differences and unite in the defense of the state, or, it may be, in a spirit of conquest. The drafting of large bodies of men for military purposes relieves the pressure of population and stimulates those industries which have to do with supplying articles for consumption in war. The unemployed, the failures, find employment either as soldiers or in replacing that which is destroyed, or, at least, a convenient method of suicide, while the equality on which men meet in the army, the comradeship, has a strong leveling influence; it tends to do away with the exaggerated social differences which are the cause of so much discontent in times of peace.

Looked at the other way, that which tends to universal peace tends to accentuate internal differences. The great masses of material which are made only to be destroyed being no longer required, there is an accumulation of wealth in the hands of the few; champagne, automobiles and Paris gowns take the place of canned beef, cannon and uniforms; the proletariat grows apace and strikes and other forms of industrial warfare replace external war.

We do not wish in the least to be taken as expressing contempt for the Peace Movement—it is a necessary preliminary to much greater and more fundamental reforms. But we have not the least doubt that as long as man remains what he is, a selfish being, a hundred years of peace would find him more discontented than he is today. Deprived of the relief of bloodletting, and with its present nature, society would become the prey of disease and corruption of all sorts. Peace and prosperity are dangerous conditions for the unregenerate man. The evil qualities which a nation

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inherits are sure to manifest in one form if not in another; there is no way of preventing it but by a radical change in the character of the units. Just as dishonesty will show up in one form if not in another, just as the quarrelsome man, if he does not fight with his neighbors, will quarrel with his wife and children, so it is with the nation. It is futile to imagine that universal peace will bring on the millennium; it will simply give so much more chance for internal disturbance.

We have been struck by the parallel between the present call for peace and an event which is said to have occurred two thousand years ago. It is told—it is doubtless a legend, but it has its meaning—that the birth of Christ was heralded by a host of angels, who sang "Glory to God in the highest, and on earth peace, good will toward men." Today we hear the same song of peace, but how about the good will? What is to bring about this good will which must be the correlative of peace if it is to be worth while? Good will means brotherhood, not a vague sort of wishing well, and brotherhood does not mean brotherhood towards everybody except the one who confronts you, towards the peoples on the other side of the seas, for example. It does not mean loving the Hindu and Hottentot and despising the black man or the poor man at your door. You have heard of the young ladies' boarding school where jam was given every other day; that is to say, jam yesterday and jam tomorrow, but never jam today. That is the kind of good will which prevails at present; our brother yesterday and tomorrow, but today—ourselves. It is usually out of operation at the moment it is needed.

We do not claim that the song of peace which heralded the coming of the Messenger of Good Will to men proves that today's call for peace foretells the coming of a Great Teacher. We simply want to point out the analogy, to state that the conditions are similar and that such a belief is not irrational. We are in a period of transition; we are shedding our old shell; we are casting out the old devil, and having swept and garnished our house we risk having seven other devils move in in his place. It is a precarious condition, but one of great promise, and if there is reason for supposing that we have ever needed guidance we surely need it now.

Is there really a need for such a teacher. Some say not. Some say that as long as we do not obey the gospel we have it is futile to expect another. There is a certain truth in this. The gospel of Christ is not outworn and very few of us have adopted it. But supposing we had; supposing that we were all ready to sell our possessions and give to the poor, for example, how much better off should we be? As individuals, those who follow the gospel of service and self-denial would undoubtedly profit spiritually, but how about the recipients of their benefactions? Philanthropy is not just giving; it is scientific giving; it is giving so as to produce

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the best results on both sides, not the pauperizing of those to whom we give. We establish free schools and throw in free breakfasts for the children of the poor, but what is the effect on the parent when he is relieved of the responsibilities of parenthood? What is the effect on the individual of old age pensions? In every direction we are allowing ourselves to place a premium on thriftlessness. The social conditions of today are vastly more complicated than in the time of Christ. His simple rules do not need qualifying, but they require elaboration to fit present needs. In short, we have here a very complicated problem, involving a deep knowledge of karmic laws. We are trying to solve it by law, but law does not alter the individual; it simply constrains him. Anyone who studies the enactments of law-making bodies from the karmic standpoint will see that we are simply treating the symptoms, not the disease of selfishness which lies at the root of most of our troubles, and how ignorant we are of the results which even unselfish action may produce.

The belief in the coming of a Great Teacher is not surprising or irrational. It comes in part from the tendency of men to ask "After Peace—What?" Such a teacher would doubtless show us how to apply the old rules to newer and more complicated conditions. We have pointed out that man must follow the three paths of devotion, of knowledge and of action, if he would become perfect. Knowledge is progressing enormously and there is no lack in our civilized nations of the spirit of action. Devotion we have, to some extent, but it is still divorced from the other two and reserved for Sundays and lent; it is neither guided by knowledge nor is it—except in the form of patriotism—markedly an incentive to action. Knowledge and action are being rapidly correlated; it remains to correlate devotion with these two, to give it a practical turn, in order to produce a real, not a theoretical sense of brotherhood. The peace movement, if we can see its real meaning, is to be the opportunity of turning the spirit of patriotism into the spirit of devotion, not to the Unseen alone, but to mankind. It will be a crucial moment when war, that great incentive to devotion in the form of patriotism, shall have ceased, and the nations shall have disarmed. How to keep this devotion alive and how to correlate it with the other two, knowledge and action, and how to do it effectively, will be, we imagine, one of the tasks of the Great Leader, should he appear among us.

We have a suspicion that if the Great Genius of Good Will to Men appears, he will find not a few who are honestly trying to enter the sheepfold by some other way than the door. We think that the churches do not fully appreciate the situation. They meet every Sunday, read the Ten Don'ts, sing about the good time to come—on the other shore—and pray God to deliver them from their sins instead of considering the ways and means of doing it themselves. Not a few will be busy working out the akashic records and learn-

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ing all about the souls which came in boatloads from the moon to the earth. Others will be busy developing buddhic consciousness, while still others will be trying to climb into the astral plane with the laudable object of helping the dead. It is related that Christ spent three years in preaching to those on earth and three days in ministering to the souls of the dead; we imagine that is about the right proportion. We have nothing whatever to say against such pursuits as studying the hidden side of things; they are quite as important for spreading good will among men as is the study of paleontology. But if anyone is really in earnest in the matter, if he wants to take part in the great movement which must follow the establishment of universal peace, he will see that his lamp is trimmed and his oil can filled before the bridegroom comes.

There is very little use in signposts saying "This is not the Way to Salvation." What is needed is some definite preparation, some attempt to cultivate those qualities which tend to good will. It is a significant fact that an order has been established which has for its main purpose the training of its members in those qualities which the Great Teacher of Good Will will require of his disciples. The Order of the Star in the East is but little more than two years old, but it already numbers many thousands of adherents. It is an encouraging sign that it is already meeting with much opposition on the part of the climbers-up some other way, and that it is getting a great amount of free advertising at the expense of its opponents, which will only serve to draw the attention of thinking people to it. It is not our object here to defend all the views held by some of its members. The important part is that it is endeavoring to lay the foundation for universal good will, not by talk, but by practice, by personal development. Of all the organizations of a religious nature we think its aims come nearest to the right one. It alone has taken to heart the lesson of the wise virgins—Be Ready. Young as it is, it is the true mate of the peace movement, for it alone is considering in a practical way the question *After Peace—What?*

Note. The Order of the Star in the East is an international organization. There are no membership dues, and information can be obtained by sending ten cents in stamps to the American Representative, Miss Marjorie Tuttle, Krotona, Hollywood, Los Angeles, California, or the O. E. Library.

The American Theosophist, a Journal of Occultism. Write to the Library for free sample copy.

The Theosophical Society. Write to the O. E. Library for full information.

Outing Books. Ask for list No. 11, Outing and Nature Study.

The Truth About Christ, by Dr. F. Milton Willis, 10 cents.

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Stickers

What is a sticker? A sticker is a rectangular, rhombic or circular piece of paper, of the size of a postage stamp, gummed on one side and printed in colors on the other. The sticker is intended to be stuck on letters and packages.

The object of the sticker is threefold. It serves to extract pennies from those who use it, to call attention to some charitable or public movement, and incidentally to notify the recipient that the sender is interested in it. The American Red Cross, the Tuberculosis Prevention Society, the One-cent-postage-for-letters Movement, and others resort to stickers to raise funds and to advertise themselves. We are coming to an epidemic of stickers. Before long we shall have flavored stickers, pepsin stickers, and antiseptic stickers which can be used for court plaster, so that the wearer, like his letters, can carry his sentiments on the outside. We now have theosophical stickers and karma and reincarnation stickers. Recently we received a sticker warning us to "Flee From the Wrath to Come."

The sticker is based on the principle that people who are too mean to give a cent will often buy a sticker. There is a certain pleasure to be derived from licking postage stamps and likewise stickers. Like chewing gum, it gives employment to the tongue and jaw. Have you never noticed that the smaller and more uncivilized a country, the more worthless and idle its inhabitants, the larger are its postage stamps? Time does not count with those people. They want the worth of their money. We are constantly diminishing the size, and therefore the cost, of our postage stamps, but we demand something to lick—hence stickers. We have heard of a fastidious gentleman in the early days of gummed envelopes, who refused a letter. "What does that boor mean by sending me a sample of his saliva?" said he. Nothing amuses us so much as the manner in which the young lady in the movie seals the letter which breaks off an engagement of marriage. She is literally spitting at him. With all the fuss about antiseptic drinking cups, we wonder that Congress does not require all stamps and envelopes to be made with antiseptic gum. Just think of the microbes which get free delivery by mail! Even the Anti-tuberculosis stickers would not bear examination.

The psychology of the sticker is simple. It involves the principle so widely used in advertising, that if you can only get people to look at a word often enough, it makes an impression and they finally asks what it means and what it is all about. The U. S. postoffice has contributed greatly to the efficiency of stickers by forbidding their use on the face of envelopes, where there are so many other interesting things, including your own name. They must be

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placed on the back, and as most people turn an envelope over to open it, the sticker attracts attention at once.

Recently an ingenious theosophist has hit on the plan of advertising Theosophy by means of stickers. His sticker resembles an old-fashioned map of the world. It is circular; the land bears the double triangle; around it lies the yellow Midgard Serpent, while outside is the blue ocean with the words "There is no Religion higher than Truth." Across the equator is printed the word "Theosophy" in red. Besides being ornamental, it affords a very efficient way of telling the recipient that you are a theosophist. You enter into no argument; you simply say "I am a Theosophist" and leave it to him to find out what it means. If the letter is a pleasant one or from one for whom he has deference, it is quite as effective as a sermon on Theosophy. It has also the advantage over pins and badges that it is cheaper and allows him to study it in private without rudely staring at your jewelry.

We recommend you to buy some of these stickers and use them on your letters, but we positively will not sell them to people who write disagreeable letters, for readers might attribute the ill-nature to the thing on the sticker. If however you write pleasant letters, it will be thought that this thing Theosophy, which you think so much of as to paste its name on your envelope, must have something to do with it.

These stickers are being sold for the benefit of the Theosophical Society and to call attention to Theosophy. We have been asked to sell them. You can get them from us at the rate of 15 for 10 cents in stamps, 50 for 25 cents, and at the latter rate *ad infinitum*.

Get the sticker habit at once.

Special Astrological Announcement

In response to a special request, Mr. Gyongyoshalaszy, our expert in Exoteric, Esoteric and Medical Astrology, will cut his prices in half *for* CRITIC *subscribers only,* who wish to have their horoscope cast and delineated in a purely scientific manner.

The following half-rates are for the months of July and August only:

$5--$10--$15 for a full life reading, 10--15--20 typewritten pages respectively, and $25 for an Esoteric-Medical Horoscope, which latter is his specialty.

When the birth-hour is not known, $5 extra will be charged for "rectification."

Address: *Z. de T. Gyongyoshalaszy, 754 Seventh Avenue New York City.*

Bibby's Annual is a large and beautiful art publication, with colored reproductions of paintings by eminent artists bearing on Theosophy. 50 cents.

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Mabel Collins in Trouble

We have before us a letter from Mabel Collins, the author of that celebrated book, *Light on the Path,* dated June 3d, from which it appears that owing to the failure of a bank, all her resources have been swept away and she is literally without the necessaries of life until she can get on her feet again. There are few writers to whom students of the higher life owe such a debt as to Mabel Collins, and now is the time to pay it. The Light on the Path book plates are sold for her benefit at 4 for 25 cents, 8 for 50 cents, and 16 for $1.

For one month from this date, the O. E. Library will contribute the entire profit from the sale of Mabel Collins's books to the fund for her relief. Now is the chance to buy them for yourself and your friends and to help her at the same time. Send us some liberal orders.

Anyone wishing to make cash contributions may send them to us, or to Mr. John W. Lovell, 3 West 29th Street, New York.

Here are some of her books, with prices:

Light on the Path (leather and gilt miniature ed., 50 cts.; with Comments, cloth, 50 cts.; leather, 75 cts.; with historical introduction, paper, 15 cts; cloth, 25 cts.; leather, 50 cts.). *When the Sun Moves Northward* (80 cts.). *Through the Gates of Gold* ($1). *Idyll of the White Lotus* ($1). *The Blossom and the Fruit* (a reincarnation story, $1.25). *Illusions* (60 cts.). *The Awakening* (75 cts.). *The Transparent Jewel,* a Commentary on Patanjali's Yoga Aphorisms (75 cts.). *One Life, One Law* (35 cts.). *A Cry from Afar, to Students of Light on the Path* (35 cts.).

June, 1913 *(Subject to change without notice)*

BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC LIBRARY

The Oriental Esoteric Library is one of the Associated Organizations of the American Section of the Theosophical Society.

Usual discounts to theosophical lodges. Any book not on this list will be supplied, if possible.

Renting Terms:—Unless otherwise noted, two weeks or less, ten cents per volume; each succeeding week or fraction of a week, five cents per volume. Time in transit not counted. Cost of transportation both ways at borrower's expense. Books must be returned prepaid. Payment in advance by a credit of two dollars (exceptionally, one dollar). Figures in ( ) show cost of transportation one way, but are to be disregarded if books are bought. Borrowed books may be bought, but five cents a week each must be paid for all time in excess of two weeks. Address *The Librarian, O. E. L., 1207 Q Street, N. W., Washington, D. C.*

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[List No. 2] Theosophy

(Continued from last CRITIC*)*

The Transparent Jewel, *Mabel Collins*.....
.....leather, $1.50; cloth.. .75 (.07)
A commentary on *Patanjali's Yoga Aphorisms*, with text of same.

When the Sun Moves Northward, *Mabel Collins*..... .85 (.05)
Second only to *Light on the Path*.

The Scroll of the Disembodied Man, *Mabel Collins* and *Helen Bourchier*..... .35 (.03)

Methods of Psychic Development, *Irving S. Cooper*... .50 (.04)

Some Suggestions for Propaganda, *Irving S. Cooper*..
.....sold only, paper.. .10
Should be studied by every one who wants to work and doesn't know how.

Extracts from the Vahan, *Sarah Corbett*..... 2.50 (.16)
Difficult points in theosophy elucidated by eminent writers, in answer to questions from students. Selected from the English periodical *The Vahan*.

The Science of the Emotions, *Bhagavan Das*..... 1.25 (.08)

The Science of Peace, *Bhagavan Das*..... 1.50 (.10)

The Science of Social Organization; or, The Laws of Manu in the Light of Theosophy, *Bhagavan Das*. 1.25 (.09)
Manu is to India what Moses is to the Jews; you cannot understand modern India without knowing the laws of Manu, which form the basis of nearly all Hindu customs. Of value to students of law and of Hindu society.

Theosophy and the Woman's Movement, *C. Despard*..
.....paper, sold only.. .25 ....

Atlantis, the Antediluvian World, *Ign. Donnelly*..... 2.00 (.13)
The geographic and ethnologic evidences in favor of the existence of Atlantis. Scientific in character, not occult.

Elements of Theosophy, *Lilian Edger*..... .75 (.07)

Gleanings from Light on the Path, *Lilian Edger*.... .75 (.06)

The Law of the Rhythmic Breath, *E. A. Fletcher*.... 1.00 (.11)

Theosophy and Social Reconstruction, *L. Haden Guest*
..... paper.. .25 (.02)

Brotherhood, Nature's Law, *Burcham Harding*..... .50 (.04)

Magic White and Black, *Franz Hartmann*..... 2.00 (.09)
One of the best and most popular of general treatises on occultism.

Dictionary of Some Theosophical Terms, *Powis Hoult* ..... 1.75 (.09)
The best theosophical and occult dictionary, containing about 2,700 definitions, covering all fields of occultism.

In His Name, *C. Jinarajadasa*.....
.....paper, .25; leather, .75; cloth.. .50 (.04)
We rank this little book with *At the Feet of the Master* and the *Bhagavad Gita* as a practical guide.

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THE O. E. LIBRARY CRITIC

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BY

The Oriental Esoteric Library

Vol. II | Wednesday, July 30, 1913 | No. 25

ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

SWEPT AND GARNISHED

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.
And when he cometh, he findeth it swept and garnished.
Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

—*Luke, xi:24.*

It is hard for an empty sack to stand upright.

—*Poor Richard's Almanack.*

There is a certain advantage in having your spiritual house occupied, even though it be by one of the lesser devils. Nature is said to abhor a vacuum, and when it finds a man who has scrupulously cleansed himself of all the minor defects, it is always supplied with a rich assortment of bigger ones to take their place, and it frequently succeeds in forcing them on him.

Everywhere we see illustrations of this principle. When a youth has divested himself of the relatively harmless notions of childhood, when he has swept his house free of the fairy tales, he becomes the prey of grosser superstitions; when he has dismissed the moral precepts of his old-fashioned parents he is in the position of the person mentioned in the text; he is ready to sow his wild oats, to take up with all sorts of ideas and habits which may seem manly and good to him, but which are very likely to ruin him.

Our modern Confucius, Benjamin Franklin, was so impressed in his youth with the danger of casting out the old devil too suddenly and completely that, as he tells us in his Autobiography, he set aside a special week for the practice of each virtue. During the first week he practised sobriety, during the second, chastity, in the third, he told the truth, in the fourth he abstained from profanity, until he had gone through with the twelve virtues. Later, at the suggestion of a Quaker friend, he added humility, the virtue most commonly overlooked. Each virtue had its show four times in the year. He wisely did not attempt too much at once, lest he

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should find himself in the position of the man who had his house swept and garnished, and become the prey of all the vices at once.

The soul has the wonderful power of adjusting itself to evil conditions, just as the body can adjust itself to coffee, to tobacco and to modern clothes. Thanks to this power of tolerating an evil, the soul is not likely to suffer half as much as we think from a bad belief or even a bad habit. There are so many forces brought to bear on it to make it adapt itself to its environment, to the requirements of life, that it carries its devil fairly well and succeeds in playing its part in a reasonably respectable manner. Our grandparents, who believed in infant damnation and the eternal roasting of the heathen and in the devil and the wrath of God, and who thought it respectable to go to bed drunk, were not half as bad as it would seem that their beliefs and habits should have made them. They succeeded in loving God, notwithstanding the poor opinion they held of Him, perhaps quite as much as we do. Even now we may know a person quite intimately and respect him highly, without having the least idea of his opinions or his habits. The reverse is true likewise. It is not altogether rare to find a person who holds the most lofty ideals of unselfishness, but who behaves exactly like everybody else—when there is anything to be had, he is always on hand, but when anything is wanted he is somewhere else. Men are usually better than the bad in them and worse than the good in them. Evil and good are entirely relative terms; the not-so-good may fit better with one who is used to it than the a-little-better with one to whom it is entirely new, thanks to this power of adaptation. While there is no religion higher than truth, it is quite possible, in fact, it is clearly evident, that the too rapid injection of a better truth into a mind not used to it may act as a virulent poison. Intolerance, self-righteousness and self-conceit are phenomena due to poisoning by truth. Everywhere we see people who have cast aside their old beliefs and vices, and adopted beliefs and so-called virtues which are in themselves better, but who manifest no other effect than that they become intoxicated with their own importance. They have taken up one more degree of truth or virtue, but from humility they pass to priggishness and conceit—they have taken in seven devils worse than the first.

There can be no doubt that one of the most valuable devils is fear. "The fear of the Lord," said the Psalmist, "is the beginning of wisdom." That is quite true, so long as our natures are such that we cannot love God. The terrible wrath of God has always been a most potent factor in making people behave themselves. Just so long as a man can act only through fear of punishment here or hereafter, just so long is that fear a valuable asset. Given one who is deterred from evil acts only by dread of hell and the devil, and you may be sure that by destroying that fear you will open the door to license. It is futile to talk of the saving quality of truth,

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when you have in mind that which only tells us that our former beliefs are false. The decay of religion has always been accompanied by a moral decay. We think that the hostility which the church manifested towards science was largely justified. Instead of training men to love God, it had always taught them to fear Him, and had used fear instead of love as controlling power. Any new idea which threatened to dispose of that fear was a menace to society as then constituted. "Let us eat, drink and be merry, for tomorrow we die," that is the interpretation which the man of lower nature is likely to place on the revelations of science; it is the penalty we pay for casting out the devil of superstition.

Another advantage of having a little devil is that it gives us sympathy with our fellows. A missionary who was shipwrecked was in deadly fear of falling among cannibals. Finally, driven from his hiding place by hunger, he ventured near a clump of bushes in which he heard voices. On coming nearer he caught these words: "Why the hell did you deal that card?", upon which he fell on his knees and exclaimed "Thank God! I am among Christians." Have you never experienced that delightful feeling of discovering that an acquaintance is not as holy as you thought him? A reverend gentleman visiting our office recently thoughtlessly gave expression to a big D——. "Ah!" thought we, "there is a man we can associate with. He won't be minding if we want to smoke or to drink a glass of beer." It takes a really great man to tolerate the shortcomings of others unless he has some of his own. The little man who has swept himself clean—as he thinks—suffers from the society of common people; their "magnetism" upsets him; he is constantly in fear of being contaminated. Everywhere we meet people who are so good and pure that they are perfectly intolerable; they are offensively holy; the odor of their sanctity oppresses us. No one was ever freer from it than Christ, and He, as we know, preferred the publicans and sinners to the Pharisees, and it was probably the latter He had in mind when He told the parable of the devils.

When you have cast the devil out of yourself, or had it cast out for you, then is the time to beware. When the devil noses about and finds that you have swept and fumigated your soul till there is not a microbe left, then he whispers: "How good and clean you are." The idea pleases you and you begin to think of your own righteousness. Pretty soon you find yourself so clean that everyone else is foul by comparison; then you begin to look for the faults in others in order to exalt yourself, and from looking for them you pass to meditating on them, and from meditating to talking about them, and before you know, you have appointed yourself not only their judge but their executioner; you are indulging in talebearing and slandering, and your last state is worse than your first.

Conservatism may be defined as the belief that it is better to

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endure the devil we have, than fly to others that we know not of. The agnostic is one who has cast out the old devil of superstition and who resolutely holds the fort against all new comers. If he can do this effectively, and admit nothing which is not clearly better, well and good. But most people have an irresistible desire to believe something; they cannot endure the pressure on their vacuum, consequently they open the door to all sorts of fads which are sometimes harmless, often worse than their former belief. The faddist is one who has swept out his house carefully and is not content to have it unoccupied till he can find a worthy tenant. He proceeds to try everything on himself or his family. We suppose that vegetarianism can hardly be longer designated as a fad, but it illustrates the principle we are considering. When one has wisely concluded that we eat too much nitrogenous food, he is likely to go insane on the subject of uric acid; he is horrified at the thought of the "poisons" in the pound of beefsteak, forgetting that he already has a hundred times as much in his own body; he grows eloquent over the elementals hanging about the butcher shop and takes to peanut chops and protose cutlets. When he has rightly decided that we should cause no unnecessary suffering by killing animals for food, he promptly gets the anti-vivisection mania, and prefers to let millions of human beings die of obscure diseases rather than have a few animals sacrificed in seeking a remedy. And yet, so inconsistent is he, that he continues to wear shoes, to have clothing every thread of which is treated with an animal fat, and to write his letters on paper every sheet of which contains part of a slaughtered animal.

In these days we are making vigorous efforts to clean up society by casting out the old devils, with very little regard to the question of whether others still worse may move in in their places. We are making it next to impossible to get a drink of water without buying a hygienic drinking cup, and are so playing into the hands of the bar rooms. We are fighting a natural instinct which unfortunately manifests itself under the form of what we call the social evil, not by trying to train the young in self-control, but by repression, and so are aiming directly towards a condition which exists in certain of the most civilized European cities, where over thirty per cent. of the births are illegitimate. There are not a few who are openly advocating exclusion from marriage of every one who cannot produce a doctor's certificate of health, to which will doubtless be added in time a number of others, good morals, good nature, a banker's certificate of deposit, and what not. And with all these things we are getting further and further from the ideal of self-control and substituting control by doctors, policemen and legislators, without the least regard for what goes on behind the scenes. We are raising an army of regulators, inspectors, a horde of people who live off the public and produce nothing. And with it all, we are too stingy to employ competent educators, who shall bring up the youth so that

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this eternal interference with personal affairs shall be unnecessary.

There is a trite saying about the danger of a little knowledge. Truth poisoning is manifested in other ways than by self-conceit and faddism. When a man has cast out the unclean spirit of superstition he is particularly prone to take up with the occult. This is well enough provided he does not leave common sense behind. But when he simply substitutes one kind of devil for another, when he begins to lisp in Sanskrit, to call himself by some other name than his parents gave him and to write it in Sanskrit pothooks and caterpillars, to insist that truth must be kept secret, as being dangerous to the common man—except himself—to pay his debts in thought forms instead of cash, to shun others because of their magnetism, to practise transcendental highway robbery, to talk of service instead of practising it, to spend his time in trying to live in some other world instead of existing decently in this, or in getting some other form of consciousness instead of controlling the kind he has, to hunt for short cuts to wealth instead of working for it, to seek a master before he has mastered himself, and to be constantly on the qui vive for the abnormal and supernormal, it may be questioned whether he has made any improvement. Our current theosophical teaching consists largely in substituting one set of devils for another. Old Spotty has disappeared, but we hear no end of talk about malicious magnetism, vicious elementals and elementaries and the like; we cram the beginner with all sorts of psychic sense and nonsense, and we talk vaguely of service. But how many theosophical lodges are really doing anything for the progress of the race? Where does one hear Theosophy mentioned in conjunction with any of the great philanthropic movements? A postman was once asked in a civil service examination, "How many miles from the earth to the moon?" He replied that the question was irrelevant, as he was not on that route. Four-fifths of the questions put to beginners in Theosophy deserve the same reply—"Not on my route."

The moral of the whole matter is that it is better to leave people alone with their old beliefs, their old faults, unless we are sure that in displacing them we are putting something in their place which is not only better in itself, but which the mind can assimilate. It is useless to try to teach Theosophy to some people, for they at once transmute it into black magic and psychism, or if not, they make it the occasion for intolerance towards others. As long as they are fundamentally selfish it is as well to leave them alone with their old devil and the fear of God's wrath. Only when the streak of idealism exists is it worth while to attempt to change them. Better to seek for this golden thread, and to follow it up in the simplest fashion, than to pour a torrent of occultism upon them. After all, to enter the kingdom of heaven one must be as a little child, and no amount of learning can in itself do more than place its owner in the front ranks of the goats.

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Mabel Collins in Trouble

We have told you once, and now we tell you again, that Mabel Collins, the author of *Light on the Path,* is in serious trouble, owing to the failure of an English bank in which she had her funds. From a personal letter of hers, which we have seen, and a copy of which you can get, if you wish, it appears that she is actually in need of the necessaries of life at the present time.

It would be a scandal on those who call themselves Theosophists, and on others who are not, but who have read and been helped by *Light on the Path,* if they allow its author to suffer, after she has given this book to the world without even making arrangements for her personal profit. There are various plans proposed for a permanent fund, but what is needed at the moment is cash for immediate use.

Until October 1st, 1913, The O. E. Library will contribute its entire profits from the sale of any and all of Mabel Collins' books for her relief. Everybody can help a little, even if it be only by buying a fifteen cent copy of *Light on the Path.* Give them to your friends. Everybody who is interested in these things gives copies for Christmas gifts. Order them from us NOW, and give Mabel Collins the benefit of the proceeds.

If you keep books for sale, order your stock for next fall from us NOW. The usual discounts will be given to Theosophical Lodges, but we suggest that the discount be foregone, in order that Mabel Collins may receive the entire proceeds.

A list of Mabel Collins' books will be found in this number of the CRITIC. These books may be borrowed on the usual terms on which The O. E. Library lends books by mail, and if such copies are purchased before October 1st, the profits will go to her just as if they were bought outright. The figures in ( ) refer to the postage charged when books are rented and returned; they are to be disregarded when the books are bought.

You will find a recent portrait of Mabel Collins in *When the Sun Moves Northward* (price 80 cents).

If you want to make an outright contribution, large or small, you may send it to us or to Mr. John W. Lovell, 3 West Twenty-ninth Street, New York.

If you cannot send cash, send us any *standard theosophical books* you can spare, prepaid, and not too old or soiled, and ***notify us*** what you are sending, and we will dispose of them for the benefit of Mabel Collins.

Get up and do something.

Send everything to *The Librarian, O. E. Library, 1207 Q Street, N. W., Washington, D. C.*

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Books by Mabel Collins

(Mrs. Kenningale Cook)

Figures in ( ) are to be disregarded if books are bought

Light on the Path, with Comments and an Essay on Karma.....leather, .75; cloth, .40 and .50 (.03)

"A treatise written for the personal use of those who are ignorant of the Eastern wisdom, and who desire to enter within its influence. Written down by M. C." The Way to Salvation is concisely taught in two treatises; the one, the *Sermon on the Mount,* the other, this small book, little known outside of occult circles, but which deserves to be as widely studied as the New Testament. The two do not precisely cover each other, though their essence is the same and each may be considered as a commentary on, and as filling out the other. It is a book which should be read every day, but which can be fully understood only by those who live its teachings.

Light on the Path, with Introduction by *C. Jinarajadasa* .....paper, .15; leather, .50; cloth.. .25 (.03)

This contains a valuable historical introduction and analysis. The Comments are omitted.

Light on the Path, miniature leather and gilt edition, ...sold only.. .50 ....

When the Sun Moves Northward..... .80 (.05)

This is the latest, and we think the best, of Mabel Collins' own writings. From beginning to end it is filled with concise statements of esoteric principles of the very highest value and practical importance in the life of the disciple. It contains a portrait of the author and a full account of the way in which *Light on the Path* was communicated to her.

The Awakening..... .75 (.06)

Contains a very interesting account of the way in which *Light on the Path* was obtained.

The Blossom and the Fruit..... 1.25 (.11)

The true story of a black magician.

The Builders..... .35 (.02)

A record of human work in the unseen world.

A Cry from Afar..... .35 (.03)

To students of *Light on the Path.*

Fragments of Thought and Life..... .75 (.05)

Seven essays and seven fables in illustration of the essays.

The Idyll of the White Lotus..... 1.00 (.08)

Adventures of a youth among the adepts of ancient Egypt.

Illusions ..... .60 (.05)

A series of brief essays on the inner side of nature, illustrated by records of actual experiences of a psychic character.

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Love's Chaplet..... .35 (.03)
A short treatise on the "Inner Life."

One Life, One Law..... .35 (.03)
Against killing animals.

The Scroll of the Disembodied Man..... .35 (.03)
Written down by Mabel Collins and Helen Bourchier.

Through the Gates of Gold..... 1.00 (.06)
The Search for Pleasure; the Mystery of the Threshold; the Meaning of Pain, etc.

The Transparent Jewel..... .75 (.07)
A commentary on *Patanjali's Yoga Aphorisms,* with text of same.

Out of print, but temporarily to be borrowed from the Library

Pleasure and Pain

The Story of the Year

As an introduction to the study of Mabel Collins we recommend

At the Feet of the Master, *Alcyone (J. Krishnamurti)*
.....paper, .25; leather, .75; cloth.. .50 (.02)
"Written down for young disciples of the Master K. H. for the use of aspirants." An esoteric treatise of almost childlike simplicity and suited to every one.

The Big Stick

Persons borrowing free books are notified that all such books are subject to a rent of five cents a week each, if kept over the month allowed free, together with all costs of collection and the price of the books if not received by the Library. This holds no matter how long you keep them, and negligence will not be accepted as an excuse. Such charges will be collected at the point of the bayonet if necessary. We are loaning books, not umbrellas.

We do not say that all of those who refuse to reply to notices of indebtedness sent to them—and this is true of most—are dishonest. Probably the term criminal negligence would be better. But as far as we are concerned the line between refusal to pay for what one has received and neglect to do so is an invisible one. At least our printer says so, likewise our attorney, whose business it is to get after such people.

Glad To See You

The Librarian hopes that all patrons of the Library who visit Washington will take a few minutes and call at the Library and on him personally. He will be glad to see them. 1207 Q Street, N. W., between the 11th and 14th Street car lines. Hours, 10 A. M.—5 P. M. Telephone North 250.

Outing Books. Ask for list No. 11, Outing and Nature Study.

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Will They Do It?

Every one of the four thousand members of the American Section, T. S., and every one who is not a member, but who is interested in Theosophy, ought to be able and willing to spare one theosophical book at least, to be sold for the benefit of Mabel Collins in the time of her need. Will they do it?

The Library will receive and sell for the benefit of Mabel Collins any second-hand *standard theosophical and occult books,* not too old or soiled, if sent postpaid for this purpose. We must be notified of the object, else they will be turned over to the Brotherhood Fund. *Do not send junk.*

Casting Out Your Devil

If **YOU** have an unclean spirit in the form of a bad habit, mental, moral or physical, which refuses to vacate at your request, why not ask the aid of our friend and expert, *Dr. F. Milton Willis, 39 West 67th Street, New York?* He is an adept in suggestive treatment by correspondence, and when he treats you he will see that you do not have seven other devils come in in its place. His terms are moderate.

Special Astrological Announcement

In response to a special request, Mr. Gyongyoshalaszy, our expert in Exoteric, Esoteric and Medical Astrology, will cut his prices in half *for* CRITIC *subscribers only,* who wish to have their horoscope cast and delineated in a purely scientific manner.

The following half-rates are for the months of July and August only:

$5--$10--$15 for a full life reading, 10--15--20 typewritten pages respectively, and $25 for an Esoteric-Medical Horoscope, which latter is his specialty.

When the birth-hour is not known, $5 extra will be charged for "rectification."

Address: *Z. de T. Gyongyoshalaszy, 754 Seventh Avenue, New York City.*

Bibby's Annual is a large and beautiful art publication, with colored reproductions of paintings by eminent artists bearing on Theosophy. 50 cents.

The American Theosophist, a Journal of Occultism. Write to the Library for free sample copy.

The Theosophical Society. Write to the O. E. Library for full information.

The Truth About Christ, by Dr. F. Milton Willis, 10 cents.

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New Books

Essays and Addresses, *Annie Besant*.....loaned; each.. 1.00
Volume 3, Evolution and Occultism. Volume 4, India.

Incidents in the Life of Madame Blavatsky, *A. P. Sinnett* ..... loaned.. 1.00
A new edition of one of the best books on H. P. B.

To Those Who Mourn, *C. W. Leadbeater*.....sold only.. .05
A personal letter intended for the information and consolation of those who have lost friends by death.

Meditation for Beginners, *J. I. Wedgwood*.....sold only.. .25

Studies in the Lesser Mysteries, *F. G. Montagu Powell*.loaned. .05

O. E. Library Subscription Department

The O. E. Library Critic .....one year .35

The American Theosophist (monthly, Krotona, ed. Warrington) .....one year 1.50
Canada, $1.75. Foreign, $2. Organ of the American Section of the Theosophical Society and free to members. Samples free.

The Theosophist (monthly, Adyar, ed. Besant).....one year 3.00
Official organ of the Theosophical Society. Samples 30 cts.

Adyar Bulletin (monthly, Adyar, ed. Besant).....one year .75
Invaluable to admirers of Mrs. Besant; also to her enemies.

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July, 1913 *(Subject to change without notice)*

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[List No. 2] Theosophy

(Continued from last CRITIC*)*

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.....paper, .50; cloth.. .75 (.06)

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To the esoteric, and other student, this book is of invaluable interest. It presents in beautiful style the inner, universal meaning of Christianity, and of all religion, recovered by the methods described. Anna Kingsford was a member of the faculty of Paris, and the book is eminently scholarly, yet wholly untechnical.

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Points out the confirmation of many theosophical doctrines by modern scientific discoveries.

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Mr. Leadbeater is the clearest and most convincing of all theosophical writers. His style is charming, free from technical and foreign terms and admirably adapted to beginners. Being a trained clairvoyant of the highest order his statements will carry conviction to most, while others must admit that his positive assertions about the unseen world—unless one makes the assumption that he is romancing—are worthy of respectful consideration. In this respect no one since Swedenborg is to be compared with him.

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Interpretation of the three forms of the Christian Creed, the Apostles', the Nicene, the Athanasian, in the light of theosophy. A highly instructive essay for all, orthodox included.

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The most readable book on clairvoyance yet written.

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A short account of the theosophical theory of dreams.

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The author's latest and most characteristic work.

The Inner Life, *C. W. Leadbeater*.....2 vols., each.. 1.50 (.11)

Talks at Adyar in 1909 and 1910. Widely read. Vol. I gives much information about the Masters.

Invisible Helpers, *C. W. Leadbeater*..... .50 (.05)

A description of certain "special providences" and their explanation on theosophical grounds, including ways in which one may make himself of use during sleep by activity on the astral plane; with an account of The Path.

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The Oriental Esoteric Library

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

LIGHT ON THE PATH

What Parsifal *is to lovers of music, that* Light on the Path *is to aspiring souls—a never-ending source of inspiration and wonder. They both proclaim that gospel of gospels that teaches men to seek God, not for a life of blessedness in heaven, but for one of service on earth lifting a little of the heavy Karma of the world.*

—*C. Jinarajadasa*

Probably the best test of the value of a book is that we never outgrow it. So many books are written, valuable, it is true, but valuable as stepping stones only. The time comes sooner or later, when we have assimilated all they have to teach, and we can lay them aside with the feeling that they are no longer of aid to us. At rare intervals a book is given to the world which may be said to be a lodestar rather than a stepping stone. Such books possess certain marked characteristics. Often almost incomprehensible at first, to the Jews a stumbling-block and to the Greeks foolishness, the more one ponders over them, the clearer do they become, and especially if one endeavors to practise the precepts they enjoin. In fact, it is only by living them that they can be understood, and yet one never gets to the end. With each step in the path of life that one makes, so many more are the truths which come to light, formerly hidden beneath what seemed unmeaning phrases. And this happens without the least attempt to read one's own ideas into them and without for one moment getting off the basis of sound common-sense. One does not have to work himself into any mystical state of consciousness; on the contrary, he distinctly recognizes —and what is perhaps better proof, his friends recognize—that he is with each step becoming more wideawake to the world and its duties. The further he progresses and the more he understands, the more clearly does he see that what is written here is just what the world needs if it would cure itself of its everlasting groaning and struggling.

Such a book is *Light on the Path.* The more one studies it, the more one attempts, little by little, to live by it, the more con-

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vinced does one become that whoever wrote it must be one who has in his personal experience actually lived these things; that he has far transcended the common man or even the genius and speaks from a level far above that which the world has at any time reached. In the New Testament we have this feature, which marks its chief character as a Superman, as a Leader, as one who has realized these things in himself and can vouch for their truth. And in *Light on the Path* we have just this same quality, the quality of speaking of what man may and shall be, not as one who dreams, but as one who sees with wide open eyes. It has all the characteristics of what we usually call inspiration. Great as is our reverence and admiration for the Christian gospels, we have no hesitation in saying that this book may be placed on a level with them, that each throws new light on the other and that each should be read as a commentary on the other.

And this conclusion, based only on the study of the book itself, is confirmed not only by the writer herself, acting as amanuensis, but by sources of information not generally accessible. Mr. Jinarajadasa, in his edition of *Light on the Path,* has given an interesting account of its origin. It is a composite production, consisting originally of thirty aphorisms which originated in Atlantean times, or rather were first communicated to men at that time. These were preserved, written in Atlantean script, and in secret keeping, until about four thousand years ago, when they were communicated by a Master of the Wisdom to one of his pupils, now known as the Master Hilarion, and certain elucidatory remarks were added.

However that may be, there can be no question of this fact, that in the year 1884, Mabel Collins, in a psychic condition, which we may call trance, or what we will, was able to leave the body apparently, and under the guidance of this same Master Hilarion was conducted to a place in the astral world now generally known as "The Hall of Learning." But this is best told in her own words, which we quote from her recent book, *When the Sun Moves Northward.*

"One stood beside me, in my room, and said to me, 'Come, you are able to read now.' I left my body, retaining a clear connection with it and recording in my physical brain all that I did, while I was doing it. . . . . The Master took my hand in his, and, in full recognition of what I was doing, I held to him, and went forth from my body, passing from matter into the ethereal space. . . . . The Master, still holding my hand, led me across the floor of the chapel to the wall, and I saw clearly the first rules of *Light on the Path* appear at the top of it. . . . .

"'Fix these in your memory,' he said to me, 'take them back with you to earth, and write them down. The teachers of the human race have decided to put these rules into human language, and you are chosen for the work. Return again and again, until

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you have read them all, and written them down in words upon earth.'

"I returned to my body, and found myself in clear possession of full memory of what I had done, and what I had seen and read. . . . . I committed to memory, in that state, the first lines of the ancient, mystic writing, now known to all students under the title of *Light on the Path.* I brought it down into physical consciousness, and recorded it. I obeyed the order given to me, and, again and again, entering into the state of clairvoyance, returned to the chapel of light, bringing back the rules one by one, and writing them down, until I had obtained the whole."

We are quite aware that many will pooh-pooh this whole experience as being on a par with the usual psychic or spiritualistic communication. So be it. The value of *Light on the Path* does not depend on this in the slightest degree. It is far above the level of such communications in general; it carries its authority in itself and in your own soul. The further you progress along the path of brotherhood, the more you grasp the conception that man is a being whose future is limitless and whose capabilities are unbounded, the more you will see for yourself that what this book says is true. It takes very little wit or literary experience to see that the style is altogether different from that of the other books of Mabel Collins.

But what does it say? Well, study that for yourself. We do not think ourselves open to the charge of being a mystic. If *Light on the Path* is a mystical book, it is mysticism of the most practical kind, and if you do not see this at first you will later, if you will but stick at it. It is not the kind of mysticism which leads one to shut himself away from the world, to enjoy selfishly his supposed communion with the Highest. It warns distinctly against such a delusion. Consider for example these words:

"Seek the way by retreating within.

"Seek the way by advancing boldly without.

"Seek it not by any one road. To each temperament, there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labor, by studious observation of life. None of these can take the disciple more than one step onwards. All steps are necessary to make up the ladder. The vices of men become steps in the ladder, one by one, as they are surmounted. The virtues of men are steps indeed, necessary—not by any means to be dispensed with. Yet, though they create a fair atmosphere and a happy future, they are useless if they stand alone. The whole nature of man must be used wisely by the one who desires to enter the way. Each man is to himself absolutely the way, the truth, and the life."

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In short, you will find in it the clear statement of what we have so often emphasized, that the path to perfection is triple, the path of devotion, the path of knowledge and the path of action. And in that single page, beginning with the aphorism, "Kill out all sense of separateness," you will find in a nutshell the whole theory of human brotherhood.

It was right that she to whom *Light on the Path* came out of the Unseen should not have reserved for herself the rights of publication, and so also it is right that you should feel it incumbent on you to do your part in seeing that the person who was entrusted with this knowledge and directed to give it to the world should not suffer from want by having done so.

To M. C.

In ages past, when fair Atlantis rode,
An island empire, on a western sea,
Its "Hall of Learning," fraught with mystery,
Unbuilt by human hands, the pure abode
Of ancient wisdom, stood in astral realms.
There Masters taught in silence; on its walls
Was writ such truth as formed creation's halls,
Such paradox as human lore o'erwhelms.
To one in modern times, 'twas given to go
A Master for her pilot, there to read,
Remember, and bring back and write again
What here and there a groping soul should know
To Light its upward Path in time of need,
A message from the Masters unto men.

—*E. C. Gray*

A New Book By Mabel Collins

(*Reprinted from the* CRITIC *of July 3, 1912*)

When the Sun Moves Northward..... .80 (.05)

The chapters of this book are devoted to the special ceremonies of the six sacred months, December to May. In a certain sense these are of a very mystical nature, and, as we gather, are concerned with the spiritual rather than the material world. They are performed in the Hall of Learning, which has a real existence somewhere on the astral or super-astral plane. It matters little, however, whether the reader accepts the description of these ceremonies as real or symbolical, for they occupy but a small part of the book. The important point is that it is filled with statements which are the very reverse of mystical, which have an important bearing on the life of the disciple, and which, as far as our limited

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experience goes, are not only absolutely true, but not difficult to understand. And one who reads them and compares them with the life and teachings of the Christ will not need to be told that they are one and the same. We could easily fill this number of the CRITIC with quotations from it without exhausting that which we should like to set before our readers. The book is not for theosophists alone, but for every one who has received a faint glimmer of the true meaning of the Path. It is quite the most important book that has appeared since the publication of *At the Feet of the Master*. It should be read many times and kept by one. In chapter 10 will be found an interesting description of the manner in which *Light on the Path* was received. Those who may be interested to know something of the personality of the author will find an excellent likeness, taken less than a year ago.

A Letter from Mabel Collins

NOTE. The following parts of a recent letter from Mabel Collins are published in order that her friends and admirers may better understand what a serious predicament she is in.

Ardat, Southall, England,
June 3, 1913

Dear Mr. Lovell:

. . . . I am working at the second and longer novel in the hope of better luck next year, in the meantime hoping to get a play out in England which would alter my position with the general public entirely. Now I am compelled to apply to the Royal Literary Fund for help, as I have nothing to go on with. They are friendly to me, as my literary career is well known, and helped me last year or I must have been in the poorhouse now! I have done a great deal of work, since the failure of the Charing Cross Bank took all my little savings, but none of the work published will bring me any profits till after the next stock taking, and I am at a moment of great difficulty. . . . This is a very egotistical letter, but I fear I cannot help that under the circumstances. I wish you were coming over this summer so that we might talk over many things of more interest than this bare struggle of living. . . .

Very sincerely yours,
MABEL COLLINS

Light on the Path Book Plates

are being sold for the benefit of Mabel Collins. The entire proceeds go to her. In packages, four for 25 cents, eight for 50 cents, sixteen for $1.

Cash Contributions

large or small, for the relief of Mabel Collins, will be received and forwarded by the *Librarian, O. E. Library.*

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Who is Mabel Collins?

Long as we have studied the writings of Mabel Collins it had never occurred to us to inquire who she is. When, therefore, we were suddenly asked the question "Who is Mabel Collins?" we were totally unprepared to answer, further than to say that it was she whom the Masters had selected to communicate *Light on the Path* to the world, and that we thought sufficient.

For the information of the curious we will state, however, that she is the only child of Mortimer Collins, an English poet and novelist, whose novel, *Transmigration,* is still read. She is the niece of Wilkie Collins, the well-known novelist, and brother-in-law of Charles Dickens. She married Professor Kenningale Cook, of Dublin University, now dead, whose name she still bears. For a time she was co-editor of *Lucifer* with H. P. B.

Mabel Collins has written several novels, none of which are now to be obtained. *The Blossom and the Fruit,* said to be the true story of a black magician, originally published in *Lucifer,* was reprinted about three years ago, but is unfortunately again out of print. One of the most widely read of her books is *The Idyll of the White Lotus,* which narrates the adventures of a youth among the Initiates of ancient Egypt. It is said, with what truth we do not know, that it is based on incidents in one of the lives of the Master Hilarion, from whom she received *Light on the Path.* We are informed that she is about to write a play based on the *Idyll of the White Lotus,* which will be brought out by the Theosophical Society.

Mabel Collins is a frequent contributor to the *Occult Review,* and it is here that her most recent articles can be found. Her books *Through the Gates of Gold* and *The Transparent Jewel,* a commentary on Patanjali, are to be recommended to deeper students. but most of all, next to *Light on the Path* we rank *When the Sun Moves Northward,* which is an enlarged version of *The Story of the Year.*

Waste Baskets

Originally the waste basket was intended as a receptacle for trash, but other uses have been discovered for it.

The possession of a waste basket assures to its owner an existence like that which we are said to enjoy in Devachan; it enables one to sit in a perfectly protected place, where no inconvenient or annoying thoughts can disturb his sacred everlasting calm. All you have to do is to throw everything into it which does not look on the outside as if it contained a check or an offer of a contribution. It makes it possible for you to say to a person who has writ-

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ten to you that perhaps you got his letter, but you are not sure, "because, don't you know, I really get so many letters that it is impossible for me to read them, so I just throw them into the waste basket unread."

This has a double advantage. In the first place, it tends to make people who can be taken in by such talk and who don't know that you are just a common mortal think that you must be a Great Man—"So many letters he can't read them! My! what an important person he must be." In the second place it affords a splendid way of avoiding the necessity of doing favors, and at the same time gives you an excuse for not making a courteous reply to those who would render a favor to you.

In the pursuit of our duties as Librarian we have had occasion to write to many thousands of people, occasionally in the pursuit of favors, but much oftener with the object of rendering them. It has been our universal experience that the bigger a person, the higher his responsibilities, the more he is loaded with the onerous duties of life and business, the more prompt is he in replying. It is the little people who have the waste baskets and use them—or say they do—who never know that you have written to them, or, if they do, never know what you have written, or who are confident you are trying to work them.

The biggest man in the United States is the President. Probably nobody gets more letters, for every Tom, Dick and Harry feels at liberty to write to the President about his personal affairs. Not one of these letters goes into the waste basket unanswered. We happen to know, for we have often had these letters referred to us, that the humblest citizen, who writes to the President asking questions, no matter how trivial, gets a prompt and courteous reply, dictated by the person who can best answer it and giving the best information the Government has at its command. The waste basket simply cuts no figure at all. It is only when we come down to those who want to be thought of as having a finger in the Divine Pie, as being in touch with the divine order of things, that the waste basket begins to play an important role.

Poor God! What a huge waste basket He must have, if He acts as do some of those who profess the wish to be godlike. Just think of the gigantic trash box standing beside the Throne, into which go the appeals of the poor and suffering, just because He has not time to listen to them! It is said that no earnest prayer goes unanswered in some form, the best form for him who makes it. It is only when we get down to the little tin gods that the waste basket plays its part. From which we conclude that its use, far from distinguishing its owner, simply puts him down as being at the very opposite pole to divinity.

And when we hear the waste basket brought forward as an excuse, we wonder whether all this talk about concentration and

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the like is really having an effect, and whether the ordinary individual who cannot find time to read a letter and know what it is about does not really need to go back to the kindergarten.

P. S.—The above is not necessarily intended to apply to those official personages to whom we appealed over a month ago to cooperate with us in helping Mabel Collins, and who have not answered our communications; nor do we think they will take it as such, for doubtless this CRITIC, like our letter, will find its way into the waste basket—*unread.*

One Way to Help Mabel Collins

Until October 1st, 1913, The O. E. Library will contribute its entire profits from the sale of any and all of Mabel Collins' books for her relief. Everybody can help a little, even if it be only by buying a fifteen cent copy of *Light on the Path.* Give them to your friends. Everybody who is interested in these things gives copies for Christmas gifts. Order them from us NOW, and give Mabel Collins the benefit of the proceeds.

If you keep books for sale, order your stock for next fall from us NOW. The usual discounts will be given to Theosophical Lodges, but we suggest that the discount be foregone, in order that Mabel Collins may receive the entire proceeds.

Here are some of her books, with prices: A full descriptive list in last CRITIC.

Light on the Path (leather and gilt miniature ed., 50 cts.; with Comments, cloth, 50 cts.; leather, 75 cts.; with historical introduction, paper, 15 cts.; cloth, 25 cts.; leather, 50 cts.). *When the Sun Moves Northward* (80 cts.). *Through the Gates of Gold* ($1). *Idyll of the White Lotus* ($1). *The Blossom and the Fruit* (a reincarnation story, $1.25). *Illusions* (60 cts.). *The Awakening* (75 cts.). *The Transparent Jewel,* a Commentary on Patanjali's Yoga Aphorisms (75 cts.). *One Life, One Law* (35 cts.). *A Cry from Afar, to Students of Light on the Path* (35 cts.). *The Builders* (35 cts.). *Fragments of Thought and Life* (75 cts.). *Love's Chaplet* (35 cts.). *The Scroll of the Disembodied Man* (35 cts.).

Another Way to Help Mabel Collins

Almost every reader of the CRITIC has some *standard theosophical or other occult books* which they don't read, and which they can spare. Send them to the O. E. Library, postpaid, and designate the purpose, and they will be sold for the benefit of Mabel Collins. *Don't send junk.*

There are four thousand members of the American Section of the Theosophical Society, and fully as many others in America interested in Theosophy. Each of these ought on an average to be able to contribute one book. What a fine contribution that would bring to the Fund! Will they do it? If not, why not?

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