

# THE O. E. LIBRARY CRITIC

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BY

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### A THEOSOPHICAL "ANTI-COMMUNAL LEAGUE"

I was greatly interested in an article in the January, 1940 *Argon Path*, of Bombay, entitled "Wanted—An Anti-Communal League", written by Sri Manu Subedar, a barrister-at-law with various titles, and in an unusually clear and pungent style. As some may not be acquainted with the Indian use of the word "communal" it may be explained that it refers to different groups, caste, political, religious or otherwise, which have different interests and which therefore tend to cling together, while remaining more or less aloof from each other. A familiar example is the separation of the population into Hindus and Moslems, the diverse and sometimes conflicting interests and fear of oppression keeping them from cooperation. Those who have followed recent events in India have noticed that one of the great obstacles to reaching a working plan for a reorganized government of India lies in the fact that the Moslems, constituting about 26.5 percent of the population of British India, fear that their minority rights will not be duly respected and that they will be oppressed by the overwhelming Hindu majority—a quite natural fear, since the religious antagonism is far more bitter than anything we know of here. The problem of the British Government in giving self-rule to India lies largely in the question of this Moslem minority. The Moslems fear that self-rule will mean that they will always be outvoted and will have no protection for their religious rites. Britain fears, and it would seem rightly, that precipitate action in granting unrestricted home rule to India, without some clearly defined and fully guaranteed policy agreed on in advance, would only lead to making confusion more confounded.

But the term "communal" has a wider application. We all know of the obstacles imposed by the caste system in India. But as Mr. Subedar points out, there are castes within castes, there is an increasing tendency for the population to split up into groups, ever smaller and more exclusive, even when not deliberately antagonistic, and this extends to trades, social relations and even to sports. Without aiming to go further into this, it may be said that there is an increasing tendency towards what theosophists call "separateness", which is the direct antithesis of brotherhood. Mr. Subedar regards this as so threatening to the welfare of India that he appeals for the formation of an "Anti-Communal League", the members of which, individually and collectively, shall fight this growing tendency to separateness in every possible way. He has various suggestions which are interesting, but on which it is impossible to enlarge here, as I am not directly concerned with Indian problems.

The point I want to stress is that this communal tendency, this growth of separatism, is by no means limited to India. It occurs everywhere in the world, Europe presenting a horrible example, and the Theosophical Movement is no exception whatever. Despite their professed belief in killing out the sense of separateness, despite their professions of Universal Brotherhood, theosophists are as big sinners as the others. The Movement is, and has long been split up into groups which, while they may not be as openly antagonistic as they once were, still continue to

ignore each other. It is—for theosophists—a shocking state of affairs.

What are the reasons? Well, differences in the past which separated people who still continue separated even when they have forgotten what first pulled them apart are largely responsible. Often it is a difference of belief in certain doctrines, even while they may agree on almost everything else, a condition which is obvious in the large number of sects in the Christian churches, which often have no reason for remaining apart other than that they have each established their own organizations, have their own places of worship, and are united by mere social relations.

There is another reason, one which I see in operation today among my friends. Societies and lodges and study groups have their great value, beyond all doubt. They bring people together with a common aim who would otherwise remain isolated and as is often the case, would fail to keep up their interest. I am not in the least arguing against such groups, large or small. But there is a manifest tendency, when one joins such a group, to concentrate one's efforts and interest in that one group and to forget the broader implications of *Universal Brotherhood*. Such a society or group naturally and rightly wants to extend its influence, wants to draw others into association with it and to become more powerful in various ways, not the least of which is the financial. This leads them to turn their backs on other similar groups and even, sad to say, to oppose them. Where will you find a lodge which would say: "That other society two blocks away is having a fine lecture tonight by a noted speaker; let's adjourn our meeting and go to hear him; let's forget that we are members of the X Lodge or Y Society, and become brothers with the others". Or: "That speaker belongs to another society, but let's ask him to come over and talk to us." Seldom enough, to be sure.

I don't propose to throw stones at any society on this occasion, though I have a large pile which I could use and have used. I only want to say that every theosophical society is tarred with the same brush, some far more thickly than others. It is one thing to profess friendship and brotherhood, and quite another to put it into active operation. Mr. Subedar's fine article at once suggested its application to theosophists. There is great need of something like a theosophical anti-communal league which will fight this tendency to separateness. Whatever the nature of such an association, something along that line is a crying need of the hour, and until such a movement exists theosophists cannot complain if they are looked on by outsiders as just another lot of hypocrites - talking one thing and acting another.

All this is preparatory to calling renewed attention to the movement towards theosophical fraternization which has been under way for about seven or eight years and which finds its expression in the annual fraternization conventions. These are excellent in their way, but it is all too easy to go home and forget all about it. There should be a permanent organization of theosophists of any society or none who should make it their duty to fight for theosophical fraternization every day, in every way, and oppose those hardheaded old theosophists who look on fraternizations as an impossible dream and who are satisfied with their old associations, if they have such.

The fraternization movement finds one of its expressions in the effort to establish a youth fraternization group which, while not condemning individual youth movements within any particular society, shall place fraternization above all societies, the Theosophical Movement above the Theosophical Society, universal brotherhood above group brotherhood.

I have talked so much about this that I am sure I must be regarded by some as an unmitigated bore. What do I care for that? When a young theosophist writes that he has given up working for youth fraternization because his particular society does not see fit to encourage it because it has its own activities in that direction, I can only reply: "Young fellow, if your society is that narrow, try to be bigger and higher than your society; try to oppose separateness, no matter what

your society thinks of itself as the sole appointed vehicle of the Masters, or, even if it does not think so acts as if it does. Your efforts may lead to little result, but you yourself will be standing on a pedestal, and your karma will reward you, even though you fight alone."

To come down to brass tacks; the next or eighth Theosophical Fraternization Convention will be held on Saturday and Sunday, June 29th and 30th, at General Brock Hotel, Niagara Falls, Ont., Canada. Further information can be obtained from Mr. G. Cardinal Le Gros, Apt. 4, 1702 Delaware Avenue, Detroit, Mich. Associated with this, at the same time and place, is the young people's fraternization group, about which further information can be had from Mr. Albert Emsley, 102 Mayfield Avenue, Toronto, Ont., Canada.

### The Critic has Another Birthday

This issue begins the twenty-seventh volume of the *Critic*. Somehow, despite many maledictions, it has managed to continue, and some say that it is no worse than it ever was. I hope so, but while both blessings and curses are inspiring, what is really needed is (1) cash to pay the printer, and (2) more subscribers. When the *Critic* appealed last month for a primer to set the dry pump working a friend, who could do no more, responded with a silver quarter. It takes many quarters to keep the *Critic* going, but we were so pleased with that quarter that we were tempted to have it framed and exhibited in the office. Whether another volume of the *Critic* is reached depends much on those who are willing to help it instead of borrowing someone's copy and using it to ask us questions.

### Grouches against "The Canadian Theosophist"

I have received letters protesting that the Editor of *The Canadian Theosophist* dares to use his own judgment about what shall be published in the magazine. It appears that persons have sent in papers with the request that he publish them and that instead of doing so he prints articles by persons already dead and which, if I can infer from my correspondents, are therefore less desirable. This I find amusing. People who submit papers naturally regard them as valuable and are likely to be peeved with the Editor for not accepting them. There is the natural desire to parade one's views before a larger audience than a lodge. But every Editor knows the situation and consequently reserves the right of decision. Were this not the case it would be impossible to conduct a journal satisfactorily and it would become a repository of intellectual trash and would disgust as many other fault-finders. Such papers doubtless have a value for the writers; they help them to stretch their thinking faculties instead of ceasing to think and sheeplike following some leader; they may be appropriate for lodge discussion, but it is too much to expect that such personal intellectual gymnastics shall be broadcast to all readers to the exclusion of weightier matters. Daily papers which can spare the space usually devote a column or two to printing letters from the public. Read these and think what would happen to a journal of small size which would be forced to use space better devoted to other purposes. Even in this respect *The Canadian Theosophist* is most generous.

I am told that instead of publishing up-to-date stuff *The Canadian Theosophist* gives space to matters long past and in which no one—meaning my correspondents themselves—feels any interest. So much the worse for them. It is this persistent demand for "something new" which is making the present Theosophical Movement often ridiculous. You may bet your hat that there is far more of value in the past than in the present, and even if the matter is sometimes historical or controversial, if it is "digging up old bones", it has its value just as paleontology is essential for understanding life of today. One cannot understand the present without some knowledge of the past.

There may be persons in the Canadian Section better qualified than the present Editor for conducting its journal, but if I may judge from the often illogical and irrational protests that have come my way, I am

compelled to doubt it. If *The Canadian Theosophist* is shunted off its present policy of sticking to the Ancient Wisdom and handling modern innovations lightly, we may expect to see in time the whole Section running down a steep place into the sea of psychism, pseudo-mysticism, Alicebaileysm, Fatherdivineism, Ballardism, or any new fad that comes along. Even the faker Brother XII dug a big hole at one time, and one lodge, so I hear, produced a new and wonderful "Mahatma". It is also rumored that there are other embryo Mahatmas and Mahatmaesses just waiting for a chance to spread themselves. The Section needs an Editor who stands firmly for the old and tried. And that it already has, even if he does not measure up to the stature of God Almighty. I am quite sure, from what I have observed, that even if the latter filled the editorial chair there would be some—possibly more—who would want to displace him.

*Note.*—Subscription to *The Canadian Theosophist* one dollar a year, which may be sent to 5 Rockwood Place, Hamilton, Ont., Canada or if more convenient, to this office.

### Rosicrankian Geophysics—A Glimpse of Piffletism

Geophysicists are busily engaged in investigations bearing on the character of the earth's interior. It is a difficult problem, to be sure, as no one can get in person more than a mile beneath the surface, and borings do not go very much deeper, and one must depend on conclusions drawn from experiments with rocky materials at high temperatures and great pressures in the laboratory, which obviously can yield only approximate results as a basis for theorizing. Some information is gained from the rate of travel of earthquake waves and so the seismologists are discovering a thing or two. It is generally believed that below the rocky crust the earth's mass consists largely of metal, presumably chiefly iron, as the mean density of the earth approximates to the density of that metal. It is usually thought that at a certain depth there is a plastic or pasty layer, semi-liquid, if you prefer, on which the solid crust is floating. It is needless to discuss these views, a task for which I have no adequate preparation, and it can only be added that whatever is known or rendered probable, follows from carefully conducted scientific observations; it is the usual scientific method of drawing tentative conclusions from established facts.

But there are people a-plenty, who call themselves occultists and who secure a following through their self-assertiveness, who are unwilling to concede that there are things which we cannot know at present, and about which we can afford to wait without risking our peace or our salvation. They must have the information right now to peddle out, and the way in which it is obtained doesn't matter; in fact, comment or criticism of the method is discouraged. Some years ago a person whose name I have forgotten, drew positive conclusions as to the earth's interior from a study of the Great Pyramid, the builders of which had deftly concealed their knowledge in its structure, but which he, with infinite patience, was able to dig out. Naturally his theories bore no relation whatever to the few established facts of the geophysicists and were therefore all the more acceptable to the ignorant.

Still another method of reaching this concealed knowledge, and apparently the most popular, is that of sitting in an easy chair, closing the eyes and accepting whatever notion comes into the carefully prepared mental vacuum, calling it clairvoyance, inspiration, revelation or what not. One does not have to know anything of established facts, if there are such. These are poo-pooed as the work of scientists who, we are told, are always changing their opinions and whose present views, therefore, are worthless. The theosophical seer, Leadbeater, was a great one at this; Mr. Jinarajadasa has described his method fully, as witnessed by himself; so also has Ernest Wood, but with an opposite conclusion as to its genuineness. Whether he "discovered" the structure of the earth's interior I do not know, nor would I take the trouble to look it up in his writings, for should I find it I should consider it worthless.

Anyway, the general conclusion to be drawn from the claims of these cocksure prestidigitators in science is that the actual scientists, the workers in field and laboratory, might just as well go home and go to bed; they are wasting their time and spending their money in vain. Why toil so laboriously when the truth can be hatched out by sitting in a chair with closed eyes and dictating one's visions to a stenographer? Even the seismologists, carefully recording every earthquake tremor and comparing the results, are to be referred to the theosophists, or some of them, who assert that earthquakes are caused by the evil thoughts of men.

A recent example of this cock-sureness is offered in the December, 1939 *Rosicrucian Magazine* (p. 559) where an inquirer puts the question: "I would like to know what kind of matter composes the center of the earth." The reply, given with an assurance worthy of God Himself, is one of the most astonishing samples of pseudo-occult pliffetism that I have recently encountered. I quote most of it:

"The earth is not a solid homogeneous mass. It is composed of nine distinct layers and a central portion. The first layer is an earthy stony crust; the second is similar to a thick paste; the third is vaporous and contains an everflowing pulsating life; the fourth is the water stratum and contains the germinal possibilities of all that exists on the surface of the earth; the fifth is the seed stratum, the primordial fount of life from which came the impetus that built all the forms on the earth; the sixth is the fiery stratum which is possessed of sensation such as pleasure and pain, sympathy and antipathy, all of which have their effect on the earth; the seventh is the refracting stratum, and in it exist the forces known as the Laws of Nature; the eighth is the atomistic stratum. This stratum seems to have the property of multiplying many fold the things in it. The ninth stratum is composed of lemniscate currents intimately connected with the heart, brain, and organs of generation. Of the earth's very center nothing can be said at present, except that it is the ultimate seed ground of all that is in and on the earth, and that it is the center of the Christ consciousness."

It is interesting to learn that the "Laws of Nature" exist in the "seventh stratum" and one would like to know how they got there and whether they exist elsewhere. What a "lemniscate current" is we must leave to the mathematicians. As for the center, we are told that Christ descended into hell and rose again, but from this we must conclude that he is still there. But enough.

I am hoping that Mrs. Bailey's "Tibetan", if he ever reaches the end of his apparently endless discoursing on the interrelations of the various planets, constellations, zodiacal and unzodiacal, and the various sorts of "rays", shooting around through them and bouncing from one person to another, will turn his attention to the earth's interior. As things go, few of us may hope to live long enough for him to get to the end of his present unfoldment of the mysteries of the outer universe, and to turn his attention to the inside. More's the pity. If he ever does so we may expect revelations before which these of the Rosicrucian seer will pale into insignificance.

### About the Wonderful Dingle—God Maker

As I have been asked questions about the history of Edwin J. Dingle, who is now flooding the country with circulars promising all sorts of great and good things to those who will send him their names and their money, I give the following list of books published by him, as found in the General Catalog of all publications in English. They are as follows:

- 1911. Across China on Foot, \$3.50; Helt; now out of print.
- 1912. China's Revolution, 1911 to 1912; \$4.50; Stechert.
- 1921. New Atlas and Commercial Gazetteer of China, as Editor; \$1.60; Dutton. This would seem to be a misprint for \$160.

1924. New Atlas and Commercial Gazetteer of China, as Editor; \$160; Dutton. This is now offered at \$100.

From these it would seem that Mr. Dingle had a sufficient reputation as an authority on China to have his books issued by responsible publishers, a matter which of course I do not wish to dispute.

Now in a very recent circular Mr. Dingle announces a new book, *Borderlands of Eternity*, embracing *Across China on Foot*, about which he makes the biggest sort of claims, and states that it contains much that he could not give in his first book "for occult reasons". Perhaps, but that is a familiar phrase which always makes me prick up my ears; it covers a multitude of sins. The self-acclaimed clairvoyant declines to have his purported powers put to a rational test "for occult reasons", the "occult reason" being that he doesn't dare to, lest his trickery be detected. The famous Geoffrey Hodson was quite able to describe "clairvoyantly" the medicinal properties of a drug submitted to him when he was informed what it was, but when confronted with a series of drugs in unlabeled bottles he declined "for occult reasons", reasons which to the skeptical mind were anything but "occult," namely that he couldn't. There were "occult reasons" why the clairvoyance of the Great Leadbeater was never put to a simple scientific test, these being the risk of exposure and the consequent collapse of the neo-theosophical structure which he had erected. In fact, the very term "occult reasons" smells strongly of fraud. I don't say that Mr. Dingle is spoofing in this case, but it sounds improbable. Why should there be "occult reasons" in 1911 which no longer exist? The world has not changed essentially in the interval; thirty years have made no great difference in the nature of humanity, entitling it to receive today that which it could not properly be given then. It may be quite wrong to cast pearls before swine but there are just as many swine today as ever. The inference is that the "occult reason" is that at that time the new revelations had not yet been invented.

But if the world has not undergone a change it would seem that Mr. Dingle has, and the following is witness. The year 1932 saw an astonishing change, or, perhaps, a hitherto unrevealed phase of character, to wit: In 1932 the distinguished scientist, explorer and accepted authority on China published a book with the following title and subtitle: *Life's Elixir Discovered: Scientifically Proven Regime for Radiant Health, Beauty, Youth and Personal Charm; the Only Easy Way; Invaluable Secret Beauty Formulas*. This was offered for the modest price of \$1.00. As I have not seen this book I cannot say whether he learned these secret formulas from the Tibetans, notably not a beautiful people according to our ideals, or from Tibetan masters or sages who are usually regarded as caring little for merely physical appearance. Apparently it is nothing more than an ordinary beauty book, of which there are swarms, having nothing to do with the wonderful powers he now promises in his announcements--on receipt of five dollars. Having tasted the material rewards of offering "secret formulas" for making you young and beautiful, he now promises to make you next door to a god; he "goes the whole hog", as the saying is, and a huge hog at that. You may draw your own conclusions after reading his extravagant promises to those who will fork over.

And now, in his latest circular, he offers his instructions to those who cannot pay more, at two dollars in advance instead of five dollars. This comes from the kindness of his heart which will not permit him to exclude even the poorest. That is wonderful, but reminds one strongly of the old dodge which is adopted by those who believe in quick sales and small profits. It isn't quite as extreme as the concern (see July-August, 1939 CRITIC) which reduced its price from \$25 to \$2 for much the same that Dingle offers, but is really magnanimous in the "Preceptor Emeritus" and "Chancellor of the Church of the Holy Trinity" in Los Angeles.

What surprises me is that a famous explorer should have started on a new tack by first offering a beauty book and then offering pretty much

everything else. But he has not quite caught up with Ballard's "Atomic Accelerator", which can change a toothless and hairless old man in five minutes into a blooming youth with new teeth, new hair and rejuvenated sex glands; nor has he as yet offered cosmic rays in a form to be carried around in the pocket (October, 1939 *CRITIC*). But give him time.

### "The Religion of the Stars"

Elbert Benjamin is President of "The Church of Light" in Los Angeles, with branches in various localities in the United States and abroad. It is "Incorporated to teach, praelise and disseminate 'The Religion of the Stars'". It is a non-profit religious corporation, and in a circular dated March 1, 1939 Mr. Benjamin calls on the public to distinguish "Ethical Standard Astrology" from "Fortune-tellers and Quack Astrologers". That Mr. Benjamin belongs to the former group I have not the least intention of disputing, and in witness of my confidence in his sincerity I give his address, which is Box 1525, Los Angeles.

Mr. Benjamin has recently published a 63 page pamphlet entitled "How to Use Modern Ephemerides" (50 cents) and as a copy was sent to the *CRITIC* for review, and as it contains things everybody should know, I devote a few lines to it. The section on using ephemerides is very learned and should sear the wits out of amateurs dabbling in astrology. I commend it to those who think they will have an easy job in casting horoscopes. What interests me most is the part from page 45 to page 52, which demonstrates beyond question the advantages of being a believer in this "religion". It tells you what lunar aspects are favorable for certain things. These may be learned from the pamphlet. I can only give a few of the results as stated by this scientific astrologer. "Making love; buying or repairing automobiles; baking; canning; renting; pouring concrete; buying clothing and cutting cloth; collecting debts; getting dental work done; hiring employees; asking favors; fishing; collecting fruit; buying furniture; getting your hair cut; manicuring; cutting ingrowing nails; moving; painting; social parties; getting your hair permanently waved (the permanence of the wave depends on the position of the moon); setting hens; making sauerkraut; catching oysters and clams; shingling your house; making speeches; having surgical operations; traveling; destroying weeds; stretching wire fences or clothes lines; and much more. These are a part of the "Religion of the Stars". I miss only one or two things so far. We are not told what relation of the moon to Taurus or Scorpio is most favorable to getting the Almighty and All-Accommodating to grant your prayers, nor do I discover the best time to take a cathartic; but without doubt scientific astrology can tell you.

Not even Christianity, Buddhism, Islamism, nor even Theosophy—though we have been assured that it contains all knowledge—tell you when to pickle cucumbers, have your teeth filled or extracted, can tomatoes, or buy new shoes.

### Another Book by Mary K. Neff

The "Brothers" of Madame Blavatsky. By *Mary K. Neff*. 125 pages with Index; Adyar, 1932. \$1.00 from the O. E. LIBRARY.

It may seem odd to give a review notice of a book published in 1932, but I can't help it in the present instance, for while the book was published at Adyar eight years ago, it appears to have received so little notice in the various Adyarite publications that I had not heard of it till just now. It will be recalled that Miss Neff later compiled a much larger work, *Personal Memoirs of H. P. Blavatsky*, which was published in London in 1937, Adyar, that is to say, George Arundale, having refused to permit its publication by the Adyar Theosophical Publishing House, and having attempted to discredit it with the Adyarites, about which see September, 1937 *CRITIC*.

As I am regarded as being unpleasantly frank at times in criticism.

ing books, I am glad to make an exception in saying that Miss Neff is an admirable compiler, and as it is a matter of course that in compiling it is necessary to introduce personally written comments to make a complete story, she has the rather rare quality—rare among theosophical writers at least—of sticking closely to the truth and of not attempting to twist or interpret her material in order to present her personal views. This I consider a very high theosophical virtue.

This applies to the little book under consideration. She says in the Preface:

"It is the purpose of this little book to call attention to the Masters as Men, rather than as Supermen, and to show something of their ways of working through their messenger 'H. P. B.' and other 'Brothers'."

This is greatly needed, and increasingly so, for the tendency is towards indulging in adulations and rambling talk about the "Elder Brethren", the Great White Lodge and what not, so that T. S. members are fed up on ideas which have no solid basis and which now and then bear internal evidence of spuriousness. The Masters, at least those concerned with the origin and early history of the Theosophical Movement, are men, men of flesh and mortality, and on their own admission not altogether perfect, notwithstanding anything Mrs. Besant, Mr. Leadbeater or Dr. Arundale may say. All attempts to represent them otherwise are due either to ignorance or deliberate intention to deceive. The proof is simple; read what they have themselves written; read the words of those who have come into direct visible contact with them. And this is what Miss Neff has helped to do in this little book. Of course *The Mahatma Letters to A. P. Sinnett* is the great and immortal work in this respect, and there are others of great value, such as Sinnett's *Occult World*, now unfortunately out of print, *Hints on Esoteric Theosophy*, also out of print, and Mrs. Besant's *H. P. Blavatsky and the Masters of the Wisdom*. But there is much more material bearing on the same point, some of it scattered and practically inaccessible to students, and it has been Miss Neff's object to bring some of this together. So far as I know there is no other book like it. I wish every theosophist who has had his head stuffed with illusory notions would read it.

I am not going to be hypercritical, I have not spent time in searching for mistakes in quotations, for omitted or added punctuation marks or the like. Perhaps there may be some, but they will not be fatal. I prefer to say that Miss Neff has gathered together material which even the most careful students could hardly have found without great effort, and which, even had they found it, could hardly have been given its true significance. So I heartily commend it to students of theosophical history, as well as to those who prefer to learn what the Masters are, rather than to be satisfied with regarding them as what they are not. I unhesitatingly place it on our "Recommended List".

In conclusion I may make an impertinent remark. I wish to goodness that Miss Neff, instead of going about showing ridiculous colored pictures from the Leadbeater books, could devote her entire time to this kind of work, just because her researches are aimed at presenting the bare truth, rather than at defending a theory. I may note here that she has in preparation a second volume of H. P. B. Memoirs, which it is hoped to publish within a year, but not at Adyar!

*Note.*—Miss Neff's book calls to mind a statement of Annie Besant in a Presidential address to be found in the June, 1926 *Theosophist* (p. 269). She said:

"It is only lately that a Theosophical orthodoxy [The Back to Blavatsky Movement] has grown up, limited to a few books, exclusive of all new ways of expressing old truths, and making of the Elder Brothers dim Christs in far-off heavens, out of reach and almost out of mind."

It is just the other way about, and Miss Neff's book should help to squash this probably intentional falsehood.

## At the Periscope

*Latest News in Brief.*—Next Theosophical Fraternization Convention at Niagara Falls, Ont., Canada, June 29, 30.—Dr. Pandia, lone of contention at Toronto, lectured at Washington (D. C.) Lodge, T. S.—Dingle offers godship at bargain counter price.—*The Arpan Path*, of Bombay, changes policy; more India, less Western Barbarism.—Originals of the Mahatma Letters to Sinnett deposited in British Museum.—Five year old boy enthroned at Lhasa, Tibet, as 14th Dalai Lama.—Arundale to help children to stay longer in heaven by dosing with color, sound and form.—Macrocosm now descending tremendously on a Microcosm, says Arundale; wheel in his head (chakra) spinning faster than ever, says he.—*Ancient Wisdom* to tell how to select cooks and chambermaids by astrology.—*American Theosophist* (March) takes to publishing theosophical cross-word puzzles.—Leadbeater theory of cancer exploded.—Huge celebration at Adyar of Jesu Arundale's 61st birthday; bells, drums and innumerable voices hail the Chosen One.—Madame Maria Montessori, noted educationalist, bitten by Adyar bug; addresses Arundale as "Our Lord"; expected to reside there.—Arundale sorry he is too old to fight; so are we, but he might drive an ambulance.—Arundale throws hat in the ring for next P. T. S. election.—Adyar reports six American lodges dissolved June 15; no new ones; where's Rogers?—Anita Henkel, formerly traveling lecturer for American Section, now at Adyar, singing pacans to G. S. A. and making a scrap book.—Adyar observed Armistice Day by two minutes silence; so did Dr. Arundale.—World Mother waking up in Indian Section, T. S. (Adyar); may be Mrs. Besant.

*Eighth Theosophical Fraternization Convention.*—This will be held on Saturday and Sunday, June 29th and 30th, at General Brock Hotel, Niagara Falls, Ont., Canada. Further information will be given later, or can be obtained from Mr. G. Cardinal Le Gros, Apt. 4, 1762 Delaware Avenue, Detroit, Mich. Keep this in mind in planning a summer trip for your automobile.

*A Presidential Suggestion.*—*The Indian Theosophist* is the monthly organ of the Indian Section, T. S. (Adyar) and is edited by Mr. G. N. Gokhale, its General Secretary. A distinguished colleague, when asked whom he would suggest as a successor to the present incumbent of the Adyar throne, named Mr. Gokhale. That caused me to prick up my ears and to read what Mr. Gokhale has to say in his journal. Of course he has to give most of his space to printing the Adyarian thoughts, but when he can edge in, what he says is characterized not only by common sense, but also by a sense of humor, both of which induce me to second my colleague's nomination. He is not given to the use of the big "I", but he does say this in the November, 1939 *Indian Theosophist* (p. 434), which may or may not be taken as a hint to the Great Doctor: "We all know how little we improve in a life time. To mention my personal case, in a diary I used to keep in 1909, I once wrote, 'I speak too much, and must learn to talk less.' That is my feeling and my problem still in 1939, after thirty years knocking about in the world, where I have often suffered from that failing . . ." Certainly a confession of sin is better than a confession of virtue, of which we have enough elsewhere. Mr. Gokhale can and does sparkle, but he doesn't set off a whole car load of fireworks when he speaks, which is more than can be said of some. *The Indian Theosophist* seems to me one of the best Adyarian journals. The foreign subscription is five shillings (about one dollar) to be had from The Theosophical Society, Benares, India. Those who are worrying over the question of the next P. T. S. would do well to read it.

*Rusu-Risti.*—I am glad to note that the Finnish theosophical journal *Rusu-Risti* is still continuing despite the repeated bombings of Helsinki. The December issue, however, has been cut from 32 to 16 pages, and I miss the usual English summary of the principal articles.

"*The Argon Path*".—With the January, 1940 issue *The Argon Path*, of Bombay, begins its eleventh volume. Up to the end of last year it was advertised as being published by The Theosophy Company (India) Limited, which is the business end of the Bombay U. L. T., while the editor remained anonymous. With the January issue it no longer carries the name of The Theosophy Company, has a different address and is edited and published by Sophia Wadia (Mrs. B. P. Wadia). Whether this implies a divorce from the Bombay U. L. T. influence is not obvious and for the world at large is unimportant. It has always maintained a high degree of excellence, one of its greatest values lying in the fact that it has pursued a liberal policy, presenting signed articles written from all points of view, and being sponsored by the U. L. T. it has been able to get read by those U. L. T. members who would limit their reading to their own literature. It now announces a somewhat new policy; it aims to devote greater attention to India, its past, present and future, becoming thus more a national and less an international journal. That this will be welcomed by those especially interested in India is doubtless true, but whether by those who live under and still see some good in the despised Western civilization is another matter. In any event it is sure to retain its theosophical coloring. The annual American subscription remains \$3.00, which may be sent through this office.

*Disposal of the Mahatma Letters to A. P. Sinnett.*—Mr. Jinarajadasa, now in London, informs me that the famous Mahatma Letters to A. P. Sinnett have been deposited in the British Museum by Miss Maud Hoffman, Mr. Sinnett's executrix. Under the deed of gift access to them will not be permitted for a specified number of years, according to Mr. Jinarajadasa's information. Why? That's the question, unless it be to keep the Brothers Hare away from them. We may now rejoice that these famous documents are in a safe place, Act of God and Nazi bombs excepted. Nothing was said by Mr. C. J. about the Letters of H. P. Blavatsky to Sinnett.

*First Hat in the P. T. S. Ring.*—Or is it a mitre? At the conclusion of the recent annual convention at Adyar Dr. Arundale said, (quoting Jan., 1940 *Indian Theosophist*, p. 100): "I have decided during the course of this Convention to offer myself for re-election—[continued cheers interrupted this welcome announcement, and it was some little time before the President could proceed], I am more than conscious of my many shortcomings." Saying that he does so by request, and that he thinks it may be wiser to continue as we are, he continued: "Therefore I shall present myself before the membership as a candidate for the Presidentship. But I shall not issue any circular whatever, only the formal intimation that I stand again." Without doubt others will issue circulars galore in his stead, and it remains to be seen whether rival candidates, if any, will receive the same dirty treatment as did Ernest Wood at the last election at the hands of the sainted A. P. Warrington, then acting editor of *The Theosophist*.

*Cause and Cure of Colds.*—An esteemed contemporary of the medical profession, and a right good doctor too, seems to have commingled his medicine with his occultism. He tells us in a special circular that: "The wars now on in Europe and China and the recent bloodshed in Poland, have so polluted the lower astral world with the effluvia of shed blood that the forces of evil are being precipitated in vast numbers in the form of disease germs." These are causing epidemics of colds, flu, pneumonia and gastro-intestinal troubles. Remedy: Stop eating [large caps], take a high-power enema twice a day and use a special "healing prayer" which the Doctor prescribes. Sad to say, the Doctor does not state whether the prayer is to be used at the moment of taking the enema. I hope so, for it would contribute to self-control. The only prayer I could think of at such a discomfiting moment has been "Oh, Hell!" Anyway, while using the prayer don't forget the enema, lest you fail to get that bad karma of Chinese and Polish blood out of your guts.

*Dr. Arundale and the Liberal Catholic Church.*—The following is quoted from Dr. Arundale's Christmas sermon in St. Michael's Liberal Catholic chapel at Adyar (Jan., 1940 *Indira Theosophist*, p. 17): "Though I do not actually wear the dress, I am a Bishop of the Liberal Catholic Church and am most happy in that office. I do not wear the dress, because of the need of The Theosophical Society that there should be the least possible confusion with any particular denomination. On the other hand my allegiance to the Liberal Catholic Church is as great as ever, and I am always looking forward to the time when I shall be able to associate myself very much more definitely, as I used to associate myself with this great movement." Of course it is the Doctor's right, as a private individual, to dress in miter and purple petticoats, or any other outlandish garb, and to teach Liberal Catholicism or any other form of Voodoo in flagrant contradiction to the teachings of the Masters and H. P. B. But "wearing the dress" is but a small part of the performance. Not wearing it counts for little when he lets his tongue loose at Adyar and states his intention when he retires to private life of attacking the fundamental principles of Theosophy, for the doctrines and practices of the L. C. C. are nothing less. His position as P. T. S. may require him to keep his episcopal toggery packed away in moth balls, but it does not prevent him from telling what he is going to do when freed from the shackles of Theosophical restraint. And how comes it that there is a L. C. chapel at Adyar?

*C. J. on "Reservoir of Hatred."*—According to a statement of Mr. Jinarajadasa (Jan.-Feb., 1940 *Theosophical News and Notes*, p. 4) there exists a "reservoir of hatred" and when animals suffer "the pain of such creatures accumulates and adds to the reservoir of hatred." He asks how the pressure in this reservoir can be let off by degrees, so that "it shall not burst and wipe out civilization." He suggests letting it out in dribblets and civilization will be spared. He says that the T. S. and the Liberal Catholic Church are doing something in this direction. With Mr. C. J.'s theory before me, I may be pardoned for suggesting the possible existence of a "reservoir of imbecility" which is threatening to burst and overwhelm the Theosophical Movement, and that the Adyar T. S., the Liberal Catholic Church, Dr. Arundale and Mr. C. J. are averting this catastrophe by letting it out in dribblets. We should be thankful to them.

*C. J.'s "Reservoir of Hatred" Outdone.*—According to a writer in the Oct.-Dec. 1939 *Path*, of Sydney, animals experimented upon produce "vibrating clouds" of "mad terror and frenzy" which are taken up by the elemental essence of the astral plane "to form an atmosphere of living horror enveloping us like a dreadful fog." This fog "vibrates"—whatever that may mean—and produces diseases, especially mental and nervous, and plays hell generally. The writer says: "No one knows the cause or nature of disease." If he will take a subcutaneous injection of tetanus bacilli he will soon learn something in an unmistakable way, to wit, lockjaw, and should he survive by a timely application of anti-tetanus serum, he might try a variety of other well-known causes of disease, for example, spirocheta pallida. I have seldom read such a self-exposure of ignorance of well-established facts, and it is pathetic that a reputable theosophical journal should aid in making Theosophy ridiculous by giving publicity to such ideas.

*Adyar Calling for Funds.*—It is always pleasing to read the mellifluous words of Mr. Pond in appealing for donations to the Adyar Fund. This time we are told that: "As the various units of the human family shoulder the responsibilities of building the great and happier civilization of the future, Adyar will become more and more the world center shaping the destinies of all humanity." We had thought that perhaps it would be Point Loma, as that seems more a center of Brotherhood than Adyar, where Brotherhood, except among members of THE Theosophical Society, has hardly begun to sprout.

*The Wheel in His Head.*—In an article in the February, 1940 *Theosophist* Dr. Arundale discourses learnedly on the relation of the Macrocosm to the microcosm. It is a common belief, almost universal in fact, that man, the microcosm, is subject to Macrocosmic influences, or if you prefer, that there is some sort of relation between God and man. Looking at things as they are today it would seem that the Macrocosm is receiving very little attention from the microcosm, and that the Macrocosm is not worrying overmuch about the microcosm. But this seems to be wrong. According to Dr. Arundale (p. 432): "in such a time as this the Macrocosm pervades the microcosm, more than it has ever pervaded it before, save at such time as this . . ." Perhaps he is referring to members of THE THEOSOPHICAL SOCIETY; hardly to the Nazis. The effect of this Macrocosmic onslaught on himself he describes briefly. He says (p. 433), speaking of the wheel in his head, otherwise known as the "crown chakra": "That particular chakra revolves at a rate never before achieved, so much so that it profoundly affects my own conscious self and my own relationship with my surroundings. That is my own individual and personal experience." It is interesting to read this admission of what I have always suspected, that the Doctor has a wheel in his head turning so fast that he cannot keep track of it. Let us hope that the Macrocosm will keep it from bursting.

*"The Canadian Theosophist" and Astrology.*—If theosophists who believe in Theosophy rather than soothsaying have anything to complain of in *The Canadian Theosophist* it would be the space devoted to the pseudo-science astrology. It is, however, rendering a distinct service by putting astrological predictions on record, so that these can be checked up later by those who wish. A lady contributor to the February issue (pp. 382-3) has summarized the predictions of *Raphael's Almanac* for this year, beginning February, regarding earthquakes and storms. Readers should keep this issue and check up each month. They may find, as I have done, that these predictions are just as likely to be wrong as the guesses of those everyday writers who do not look to the heavens to see what is going to happen. I cite a single instance from Raphael for February. It says (p. 7): "Saturn and Mars will be rising at Danzig and disorder is to be expected but War should be averted through recourse to reason." This was written not later than August, 1939. How about the rape of Poland by the Nazis? How about the war now in progress? But wherever there are suckers somebody will present a nipple for them to suck at, and that Raphael is doing to perfection. *The Canadian Theosophist*, which certainly is not selling its information as Raphael is, will be helping to turn these deluded people towards something better than astrology on which to exercise their sucking propensities if it will as frankly record in future which of the predictions it has presented have failed of fulfillment. It will thus prove that it is truth it is after, and not just "giving them what they want."

*Helping the children.*—Dr. Arundale is evolving a plan "to prolong the heaven period for the child through the use of colour, sound and form." (Jan., 1940 *Theosophical Worker*, p. 4) Whether these agents are to be applied before or after death is not stated. But why not try it on the old ones too? It might help the Theosophical Movement if some of them could be kept over there indefinitely.

*Vicious Dogs Explained.*—Why a dog should make an unprovoked attack on a human has always been a problem of dog psychology. Now we have the explanation. There is a "group soul" DOG, which suffers and reacts when the dog is abused. Ordinarily it is the abused dog which is caused to retaliate. Now and then the group soul DOG, which is not infallible, makes a slip and causes the wrong dog to bite the wrong human. I am glad to credit this explanation to Mr. Hall's theory (*Reincarnation*, pp. 107-8) that it is not the individual dog, but the collective entity DOG which suffers pain.

*Arundale, India and the War.*—Dr. Arundale is very emphatic in his pronouncements in favor of the war, and with certain exceptions—*e. g.* he would deprive me of my beefsteak—I am with him. In the Jan., 1910 *Indian Theosophist* (p. 98) he states his attitude towards India in this respect. He favors the direct entrance of India into the war, and while standing for home rule, is utterly opposed to the complete separation of India from the British Commonwealth. For this reason he has refused to become a member of the Indian National Congress, which stands for complete independence. Too bad; were he to join he could talk the separationists dumb.

*January Adyar "Theosophist".*—This is the most interesting issue that has appeared for a long, long time. With a few exceptions it is devoted entirely to an account of New Zealand by various writers. The racial, historical, geographic, economic, religious, social and artistic features of this country are described, and there is a biographical sketch of Lord Rutherford, the famous investigator into the nature of the atom, who, not everybody knows, was a New Zealander. The issue is excellent and I was beguiled into taking time from sassing George to read almost every word of it. Dr. Arundale's "Watch Tower" is, of course, mostly devoted to the war, and my sympathy is with him. He is no believer in "neutrality" and gets more belligerent every month. "Crush the rascals, and let every theosophist help" is the burden of his song, in which I join, even though I am one of them myself, for I do like a nice slice of meat twice a day. The Doctor says he has sent letters to all T. S. members about the war, but none has come my way so far, so imagination must take their place.

*How He Helps Poland.*—I cannot refrain from expressing my unbounded admiration for Dr. Arundale's desire to help everybody and everything, even the plants and minerals, in every possible way. Here is a sample. In the December, 1939 *Theosophical Worker* (p. 298) he tells us how he is helping Poland. He says: "I have the map of Poland before me and I take my centre from Cracow, and will away the forces of evil—both Russian and German—which have for the time being subjugated her. . . . It is easier for me to take a centre and then radiate out the forces of Power against the forces of evil. I do this constantly and I hope it helps." With the Doctor's dynamo in full operation and his continued nightly astral visits to Poland, it should soon be restored and Theosophy given the credit.

*Spreading the Fraternization Movement.*—The January *Fraternization News* has an article looking forward to spreading the movement by organizing fraternization conventions in the West and possibly abroad. I am pleased to see that there is an interest being taken in this matter, which I have touched on from a somewhat different angle in the leading article in this CRITIC. I expect to treat of this later and hope that the voice of the CRITIC, however feeble, may help to arouse interest in the matter. *Fraternization News* can be had free from the circulation manager if you can find her address, which I can't.

*Another Chance to be Saved.*—A rival of Dingle calling itself "Income Builders" advertises its wares extensively, with much pious talk. It does not promise to make you a god, but what's better, it offers its course, first priced at \$28, at \$2.98 (bargain table price), postage extra, and will refund even that if you do not add \$300 to your income within six months. This even beats Babson..

*"When God Laughed!"*—Said Dr. Arundale at the Convention: "I am perfectly certain that when God started the evolutionary process He laughed. For Him it was a game, a beautiful game, a game in which He knew that He was going to win without any possibility of failure. I am sure He laughed." (Jan., 1910 *Indian Theosophist*, p. 101.) Perhaps, but whether or not, I strongly suspect that He laughed when He created George Arundale, an expression of Divine jocosity.

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# THE O. E. LIBRARY CRITIC

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### FRATERNIZATION ONCE A YEAR—OR EVERY DAY?

An article by Mrs. Kathleen Marks in the January, 1940 *Fraternization Notes*, which will be found on the back page instead of the front page where it properly belongs by reason of its importance, emphasizes the desirability of holding Theosophical Fraternization conventions at other points as well as in the northeastern section of the country, in which they have hitherto been limited. Mrs. Marks calls for volunteers to organize a "West Coast Fraternization Convention" and would be glad to hear from any western theosophists with organizing ability with this object in view. Her address is 390 Oakwood Avenue, Toronto, Ont., Canada.

The reason for this should be obvious. Niagara Falls, Toronto, Detroit, Boston, are too far east for persons in the western sections of the United States and Canada to visit at moderate expenditure of time and money. The result is that the Fraternization Movement tends to become somewhat localized. Further, there is room for organizing such conventions abroad, even if informally, as in England, Holland, India, Australia.

The Fraternization Conventions so far held have unquestionably led to persons of different societies getting together and learning that they have a common object in view, the progress of the Theosophical Movement as something above individual societies. Many papers have been read which were doubtless instructive, even if they had no very direct relation to the object of the Conventions. At any rate they served to hold the visitors together, while the real fraternization, the result of value, was accomplished betwixt times, in after meeting talks, in hotel lobbies, restaurants, excursions. Those who attended doubtless went home filled with enthusiasm over theosophical fraternization. But how long did they keep it in mind? That each must answer for himself.

There is another important side of the Fraternization Movement which so far has not been emphasized. We are all familiar with the plan adopted by movements of all sorts, of setting aside a day or a week for stressing their particular ideas or needs, whatever they may be. Without denying the utility of this, especially in the matter of raising funds, it must not be forgotten that Brotherhood is not a matter of a day's or week's consideration; it is something for every day throughout the year. Unless this is done it will be too much like limiting the practice of religion to Sundays and forgetting it on weekdays. Something is needed to supplement the idea of a Fraternization day, or two days, as exemplified in the conventions. In the last CRITIC I called attention to the suggestion of a noted Hindu for the formation of an Anti-colonial League in India to combat in every way the growing tendency to separatism. Something of the same sort might well be considered for the Fraternization Movement. It would not involve the formation of a new society, with constitution, by-laws and officers; it would simply be a plan by which those interested would agree to use their efforts to bring theosophists together, first setting the example themselves by meeting other

theosophists more than half-way, going to their meetings, inviting them to their own.

The United Lodge of Theosophists has a form of "Declaration" which might well serve as a model. Those joining the United Lodges simply sign a card on which this Declaration is printed; no obligations are incurred and there are—outwardly at least—no officers or by-laws. Essential to such a plan for a Fraternization League, and one which the United Lodges do not have, would be, I think, an occasional reminder of their duties, a very simple publication, such as *Fraternization News*, or a more leaflet, which would be sent as often as possible as a reminder, say monthly, to all who have signed the card, with due precautions for an occasional weeding out of those who have lost interest. The cost should not be prohibitive.

Only by such a plan, I think, can the Fraternization Movement be made really effective. People are likely to forget; they must be constantly reminded.

*Eighth Theosophical Fraternization Convention.*—This will be held on Saturday and Sunday, June 29th and 30th, at General Brock Hotel, Niagara Falls, Ont., Canada. Persons from the U. S. do not need passports, and may bring back purchases up to \$100 duty free. Whether this applies to Canadian whiskey I am not informed. Canadians are glad to get U. S. dollars, which are at present worth about 13 cents more than the Canadian article of the same name. If you do not believe what I say, write to Mr. G. Cardinal Le Gros (pronounced Le Grow), Chairman of the Committee, Apt. 4, 1702 Delaware Avenue, Detroit, Mich., who will inform you of the best way to get there, hotel rates, etc., in the most obliging fashion. If you want to contribute financially to the success of the Convention, you may send your donation to Miss Ida Lewis, 3652 Reading Road, Cincinnati, Ohio, or Lt. Col. E. L. Thomson, 63 Bleeker Street, Toronto, Ont., Canada, and don't waste time in apologizing for its small size and how you wish you could send a hundred times as much. Just send it, and use the invisible remainder for gasoline or railway fare to Niagara Falls, Canada.

### The Theosophical War in Canada

Reference has been made in recent CRITICS to the dissensions in the Canadian Section, T. S. (Adyar) based upon opposition by a certain faction to the re-election of Mr. Albert E. S. Smythe as General Secretary and Editor of the Section's journal, *The Canadian Theosophist*. It is the democratic way, and probably a good way, to have heated discussions before an election, and here is no exception. I have stated before that I regard the opposition to Mr. Smythe as presenting a case of base ingratitude on the part of his opponents, for it has been he, far more than any other, who has upheld the standard of Theosophy as taught by the Founders, and who has opposed innovations based on the revelations of so-called clairvoyants, notably the late Leadbeater, and his followers.

To come down to the present moment, Mr. Dudley W. Barr, of Toronto, Editor of the *Toronto Theosophical News*, organ of the Toronto Lodge, has been nominated by his friends of that Lodge, and opponents of Mr. Smythe, as opposition candidate for the General Secretaryship. Mr. Barr is a capable editor, if he writes the leading articles, and his monthly is always awaited here with pleasurable anticipations, though it must be added that these anticipations relate mostly to the second page, "Crusts and Crumbs", contributed by Mr. Smythe himself.

Now Mr. Barr, as is expected in such cases, has presented his reasons for accepting the nomination and his objections to Mr. Smythe, in the March *Canadian Theosophist* (pp. 39-41). His chief argument for opposing Mr. Smythe is that under his guidance and the influence of *The Canadian Theosophist* the membership of the Section has dwindled constantly and terribly from the start to the present time. This is due,

according to Mr. Barr, to Mr. Smythe's persistence in abusing the position of Editor by presenting all sorts of controversial matter and making the journal a chronic groucher—somewhat like the CRITIC. Give them mush and molasses, carefully avoid treading on theosophical toes, and the Section would flourish.

Now that looks plausible enough at first sight. Here is what has happened to the Canadian Section, giving Mr. Barr's summary, but omitting the intervening years, for which I have no space:

Year	Membership
1920	827
1930	413
1939	315

That is certainly disheartening, and the most natural course for his opponents is to blame Mr. Smythe rather than themselves. Get rid of Smythe and the membership will soon go soaring; be sweet to everybody and everything and you will presently have, not a small society of real theosophists, but a big one of persons whose one idea is "harmony", an exemplification of Dr. Arundale's thesis that anything is Truth if you choose to believe it. What matter? There will be a large membership roll, and it is *members*, not theosophists, which count.

Spurred by Mr. Barr's superficially reasonable argument, I have delved into the official membership records of the Adyar Society, as given in *The Adyar Theosophist*, February, 1930 (p. 457) and the 1940 Supplement to the *Adyar Year Book* (p. 54), and what do I find? Taking only a few of the larger sections as well as the whole T. S., for the entire list would take too much space, I find that with a single exception these show a greater loss of members than the Canadian Section, and it is just these which have pursued the mush and molasses policy so dear to Mr. Barr. Here are the figures for the period 1929-1938:

Year	Membership	Percentage loss in nine years
	Canadian Section	
1929	430	
1938	317	26.2%
	Whole T. S.	
1929	43,625	
1938	28,862	33.8%
	U. S. Section	
1929	6,917	
1938	3,936	43.1%
	British Section	
1929	5,050	
1938	3,337	33.9%
	Indian Section	
1929	6,764	
1938	4,083	39.6%
	Netherlands Section	
1929	2,703	
1938	1,993	26.6%
	French Section	
1929	3,398	
1938	2,639	22.3%
	Australian Section	
1929	1,559	
1938	1,098	29.1%

One may reasonably assume that there is a common cause for these widespread defections, extending even to the Antipodes, but this is not the place to discuss them. Even Mr. Barr would hardly claim that the 39.6% loss of membership in India, or 43.1% loss in the United States, or 29.1% loss in Australia, are to be attributed to the machinations of

Mr. Smythe, any more than that he is responsible for the loss of membership in the Christian churches. He really should point out that Canada shows a loss of only 26.2%. Whatever Mr. Smythe's influence in his own Section, his journal, said to have only 400 subscribers not members of the Canadian Section, can hardly be so influential abroad.

I think that if Mr. Barr is able to get his ideas into operation by being elected to the Secretarial and Editorial chair, we shall see what we witness in other sections; it will show up just as in the other sections cited. Mr. Smythe has pointed out elsewhere some of the causes for defections in the Canadian Section in recent years; these were mostly following after false leaders, despite his efforts to prevent them.

Finally, of course I do not want to reflect on Mr. Barr further than to say that he is making his charges without giving the least attention to what has been going on in other parts of the Adyar T. S. With the office bug in his head he is scarcely likely to do so, but the members of the Canadian Section should do so, instead of listening to ill-digested charges.

### "Theosophical Nationalism" in Italy—and at Adyar

In the *Critic* of December, 1938 and February, 1939 attention was called to the difficulties in which the Italian Section, T. S. (Adyar) found itself by reason of the prohibition by the Government of all international organizations. Signor Castellani, General Secretary of the Italian Section, was opposed to Dr. Arundale's strong denunciation of Fascist methods, and declined to send delegates to the Adyar Convention. Quite aside from his personal views, however, the Italian authorities dissolved the Section and took possession of its properties. Dr. Arundale, not restrained by this, appointed a "Presidential Agent" to administer the affairs of the Section—a Section which no longer existed. It was Arundale vs. Mussolini.

It appears that Signor Castellani was himself sympathetic toward the Fascist ideology and resented Dr. Arundale's endeavors to "carry on" in opposition to the decree of the Italian Government. Some of the members sided with Dr. Arundale, but others, recognizing that they could not legally belong to an international society, and perceiving that it was not technical Theosophy as such to which objection was made, but solely the international feature of the T. S., decided, and it would seem rightly, to do the best they could and to keep a halt and maimed work going, rather than to see Theosophy wholly obliterated.

Dr. Arundale has persisted in misrepresenting the situation. In appointing a Presidential Agent he declared that the property of the involuntarily dissolved Section did not belong to it, that they had no rights in it and that it was to be held in trust by Adyar for some future Section which might be able to function legally. Further in the 1940 Supplement to the *Adyar Year Book* he says (p. 22):

"Considering The Theosophical Society's aims as being insufficiently national, a portion of the Section broke off from the Parent Society, Adyar, to found a separate Italian Society."

This is entirely contrary to the recorded facts. One has but to read Signor Castellani's letter to Dr. Arundale published in the March, 1939 *Theosophist* (p. 309) and reprinted in full in the February, 1939 *Critic*, to see that the "breaking off" from the Parent Society was nothing of the sort; the Section was dissolved by the authorities and its property confiscated, and there was nothing left to them than either to drop Theosophy altogether, or to work along national lines. Some of them chose, and honorably, the latter alternative.

That Dr. Arundale chooses to cast a slur of disloyalty on these brethren is characteristic; they have withdrawn voluntarily—they "broke off" from the Adyar Communion of Saints and are no longer worthy of recognition. While he is most vociferous in his denunciations of "Nationalism" and in proclaiming Universal Brotherhood without limitation of nationality, he is the most persistent advocate of theosophical

Nationalism of whom we have any record. For what else is it but a type of Nationalism to keep forever talking about his own society as the one and only authorized agency of the Masters, while utterly ignoring the existence of other theosophical organizations and other theosophists quite as good as any to whom he can point in his own ranks, and going so far as to misrepresent and condemn brother theosophists who could not remain in his society without violating the law of their land and risking punishment, saying that they "broke off"?

We have been admonished to "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Dr. Arundale adds to the above (p. 22) that he received "a letter containing a declaration signed by representative members [of the Italian Section] affirming their loyalty to The Theosophical Society, Adyar, and considering themselves 'as the legitimate promoters of The Theosophical Society in Italy.'" "Legitimate" they certainly are not, and while they may be respected for their willingness to risk martyrdom by opposing the will of their Government, one wonders whether in refusing to "render unto Cæsar the things that are Cæsar's" they have mistaken Dr. Arundale for God, and his theosophical nationalism as something divine.

It may be noted (1940 Supplement to Year Book, p. 54) that despite the dissolution of the Italian Section and the "breaking off", the entire former Italian membership is included in the T. S. membership statistics—a clear case of padding.

### "Tailor-Made Horoscopes"?

*Editor's Note.*—Dr. George S. Arundale was elected President of the Adyar Theosophical Society in 1934 for the term of seven years ending June 30, 1941. This term having nearly expired, he has nominated himself as a candidate for re-election. Shortly before the last election two professional astrologers, both theosophists, constructed horoscopes, the one, by Charles E. Luntz, being published in the April, 1934 *American Theosophist* (p. 80), the other, by Robert A. Hughes, appearing in the June, 1934 *Canadian Theosophist* (p. 109). In view of the coming election, even at the risk of wasting valuable space with astrological jargon, I reproduce these two articles for the benefit of astrologically inclined readers who might not otherwise find them accessible. You may take your choice. To my mind they constitute a striking illustration of the uncertainties of astrological predictions and delineations and the likelihood of their being influenced by personal bias. Mr. Luntz is, or was, an ardent admirer of Dr. Arundale, while Mr. Hughes was the reverse. To save space I have had to omit from Mr. Luntz's article the paragraphs concerning Mrs. Besant's horoscope.

#### Dr. Arundale's Horoscope by Charles E. Luntz

Dr. George S. Arundale was born in Surrey, England, December 1, 1878, at about 7:15 A. M. After careful consideration I should set the time at probably five minutes later, though in any case there would be little difference in the general interpretation of the chart.

Dr. Arundale's horoscope is magnificent—worthy indeed even of one who is to occupy so high an office as President of the Theosophical Society, and its points of resemblance with that of Dr. Besant are profoundly significant.

Two degrees of Sagittarius are rising if the birth time is 7:15 and about four degrees if it is 7:20. In either case his ruler is Jupiter. I have never seen a more splendidly aspected Jupiter, and the fact that this planet is Dr. Arundale's ruler unquestionably accounts for his magnetic personality and the general aura of success which surrounds all his undertakings.

Jupiter is sextile the Sun, sextile Venus (which, if he were born at 7:20 rules his Mid Heaven), sextile the Ascendant (almost exact), trine the Mid Heaven, and close conjunction the Dragon's Head. It is well

recognized that an array of Jupiterian aspects such as this, particularly where Jupiter is ruler, will largely counteract other bad aspects in a horoscope. Jupiter has only one unimportant affliction—a square to Neptune, which is in the succeeding fifth house. The good aspects, however, with one exception (the Dragon's Head) are all to angular positions.

Uranus is the highest planet in the horoscope of Dr. Arundale. It is in the ninth house. It is very significant that this, the planet of occultism and all higher thought *par excellence*, should occupy the house of higher thought and philosophy. Neptune, the other planet of occultism, is in trine to Uranus.

If the birth time is 7:20, Libra will govern the Mid Heaven—a cardinal sign indicating leadership. If the time is 7:15, Virgo would be on the Mid Heaven. All Dr. Arundale's known activities indicate that Libra is the sign. Virgo is rather a subordinate sign, but there is no trace of any hesitancy to assume the lead in Dr. Arundale's make-up. The writer is certain that Libra must be correct, in which case Venus (co-ruler of Dr. Besant's chart) is ruler of his Mid Heaven and house of occupation. Venus is conjunction the Sun within one degree and both are conjunction the Ascendant and all three are sextile Jupiter. This impressive list of aspects is simply overwhelming. It indicates beyond doubt that Dr. Arundale will govern the T. S. with a minimum of friction, with truly spiritual wisdom and success in that which he undertakes.

There are, of course, adverse aspects in his chart, as there are in Dr. Besant's, yet these cannot be judged as in the case of an average person. These two great egos are occultists in the true sense of the term. It is for the occultist to force his squares to vibrate like sextiles and his oppositions as trines. These aspects largely indicate the attacks made on Dr. Arundale by reason of his connection with the Church, attacks which in the writer's opinion are unworthy of Theosophists, who are pledged to discriminate against no man by reason of his creed. They show that Dr. Arundale has had his full share of obstacles and difficulties to contend with. We all know how magnificently he has met them. Do we want a head for our Society who has not had difficulties to vanquish? A "perfect" horoscope—all good aspects and no bad ones—would show no difficulties to be overcome. But how could one without such experience be fitted to guide the destinies of a pioneer body such as the Theosophical Society?

Dr. Arundale's progressions for June—the month of the election—are such that his election seems almost a foregone conclusion. His progressed Sun will be in 4° Aquarius *exact conjunction his ruler, Jupiter*, with which the Sun is in sextile in the natal chart. The progressed Ascendant will be over the Dragon's Head and sextile the natal Sun. The Sun, by seven-year cycle (which the writer has found one of the most powerful of directions) will trine the Ascendant from the Sun's own sign of Leo. Mars as planetary ruler will by direction trine the dominant natal Jupiter and therefore also the progressed Sun. Against these four major directions, strong enough to sweep everything before them and a combination occurring simultaneously perhaps once in a lifetime, there is one adverse progression—the Moon square Ascendant. If, however, the time of birth is out by five minutes, as seems almost certain, this will not occur until a month later, and there will then be no adverse progressions at all.

In that case, unless the opposing candidate has a still more powerful set of directions, which seems very unlikely, Dr. Arundale will most certainly be the next International President of the Theosophical Society. As Mars, the planet of leadership and essentially dignified in Dr. Arundale's horoscope, is almost exact trine to the Ascendant of the Theosophical Society (14 Scorpio to 16 Cancer), this furnishes another strong indication that such consummation will actually occur. Dr. Arundale's Sun in 9° Sagittarius is conjunction Venus in the T. S. chart (10° Sagittarius). There are other striking similarities of position in the two charts which may without violence be construed as strong

evidence that Dr. Arundale is destined to play a part much greater than heretofore in the high destiny of the Society.

And the writer, who has made no secret of his earnest hope that this may come about, can only conclude this article with the invocation, *So mote it be!*

### Dr. Arundale's Horoscope

by Robert A. Hughes

The April issue of the *American Theosophist* has blossomed forth with a delineation of "Dr. Arundale's Horoscope", by Charles E. Luntz. Mr. Luntz, to judge from the article, is an ardent supporter of Mr. Arundale, but on the whole is not entirely honest as an astrologer. He sketches all the good points in the nativity and deliberately leaves out the bad. I say deliberately for the chart also shows qualities that would react most harmfully upon the Society should Mr. Arundale become president.

According to the article Mr. Arundale was born in Surrey, England, December the first, 1878, at about 7:15 A. M. As five minutes later would place Libra upon the Mid-heaven, and so indicate greater executive ability, Mr. Luntz would thus have the horoscope made to fit his conception of Arundale.

Mr. Luntz begins his articles with a misstatement of fact:—"... his ruler is Jupiter. I have never seen a more splendidly aspected Jupiter, and the fact that this planet is Dr. Arundale's ruler unquestionably accounts for his magnetic personality and the general aura of success which surrounds all his undertakings".

This is a case of a tailor-made horoscope—a deliberate unethical astrological procedure, reminding one of the medieval astrologers who brought discredit upon the science by making predictions based not on Astrology but upon the superstitious reactions of the people!

Jupiter enjoys the benefic aspects of the Sun and Venus which tend to give Mr. Arundale some measure of popularity, but at the same time it is in square aspect to both Mars and Neptune. Its position in the Second House ordinarily would show under this solar aspect much success and fortune in money matters—but it is also in quartile aspect to Mars and Neptune, and considering the positions of these planets this shows extreme extravagance. Arundale, in my opinion, would make an extremely extravagant president, throwing the Society's money away foolishly in different crazes.

His ascendant is Sagittarius which would incline him to sudden enthusiasms; but as most of the planets are in mutable signs he will be inclined to too many interests to concentrate upon Theosophy. This also inclines him to be unstable and so he lacks the qualities of true leadership. Venus adds some personal charm to his nature, but the aspects of Uranus and the Moon to the Sun are unfortunate; Uranus indicating lack of tact, eccentricity, self-will and nervousness. Mercury also in the ascendant unsupported by any good aspects shows a somewhat shallowness of intellect and much loquaciousness. Its quartile aspect to Saturn strongly indicates that his schemes would bring censure and discredit upon the Society. His Moon, representing the personal character, in Pisces shows a negative, receptive, easily swayed character.

The Ruler's and Mars' aspect to Neptune does not argue psychic balance. They show emotional disturbances and impulsiveness, which may result disastrously. These aspects and positions increase the extravagant tendency, and are not conducive to straightforwardness.

Jupiter, writes our versatile astrologer, "has only one important affliction—a square to Neptune"; thus ignoring the aspect to Mars, and the evil affliction of Mars to Neptune, a study of which will verify all I have said and more! The tendency to extravagance need not be investigated only through Astrology, to prove whether or not the Mars-Jupiter affliction is operative in his Nativity!

Mr. Luntz fails to mention the evilly-afflicted Mercury, governing the intellect, which is not supported by any benefic aspect. Its house and sign position incline to loquaciousness with great use of the first per-

sonal pronoun. It indicates a self-assertive mentality, one self-centered or ego-centric; and tends to narrowness of outlook. His mentality, judging by the Saturn influence, is thus critical and suspicious; his disposition contentious. This position will arouse public hostility and criticism. As Mercury governs the Seventh house it also shows law-suits involving the Society.

One can easily understand why Mr. Luntz fails to properly delineate the horoscope.

He also considers that "Dr. Arundale will govern the T. S. with a minimum of friction, with truly spiritual wisdom and with success in that which he undertakes." This being based upon the five minutes later that would place Libra on the Mid-heaven. Even if this were so, and there is no indication that the time given is accurate, it would make but little difference. As Virgo is a subordinate sign and Libra a more executive one, Mr. Luntz is quite sure his hero was born with it on the Mid-heaven. Even were this the case the aspect of Venus, ruler of Libra, could not merit the assertion quoted above.

The affliction of Mercury alone is sufficient to offset the other good qualities in the chart—as Mercury in an angle in quartile aspect to Saturn is very powerful. Arundale, if president, would stir up infinite contention and so cause more splits in the Society. There are few signs of "truly spiritual wisdom" in this horoscope.

Yet Mr. Luntz passes over in silence this phase of Mr. Arundale's character, by the bold assertion—"There are, of course, adverse aspects in his chart, as there are in Dr. Besant's, yet these cannot be judged as in the case of an average person. These two great egos are occultists in the true sense of the term. It is for the occultist to force his squares to vibrate like sextiles and his oppositions as trines. These aspects largely indicate the attacks made on Dr. Arundale by reason of his connection with the Church, attacks which in the writer's opinion are unworthy of Theosophists, who are pledged to discriminate against no man by reason of his creed."

Such a statement as the above quotation is simple dishonesty and is not worthy of a true astrologer. There is little evidence in the chart of deep occult power, outside of tendencies, due to the house position of Uranus (the Ninth). To compare this horoscope with that of Annie Besant is to compare a pigmy with a giantess, the map of Madagascar with that of Asia! To censure honest theosophists because they have pointed the fraudulent nature of the Liberal Catholic Church, which is not condemning his personal creed, is to lack true discernment. An unbiased study of the L. C. C. will convince any intelligent person that it is a fake church run by fake bishops!

Mr. Luntz ends his article with confidence in Mr. Arundale's election as President T. S. "Dr. Arundale is destined to play a part much greater than heretofore in the high destiny of the Society." If such be the case, for I cannot dogmatize, not having Mr. Wood's birth data, it will be a sorry day for the Theosophical Society. The above is simply my honest opinion, which can be verified by a study of the chart. It is meant in no offense to Mr. Arundale, but as he is now a public character, one is entitled to diagnose his character and qualifications for the position; this article being my judgment.

### Mr. Jinarajadasa on The State of The World

Mr. Jinarajadasa, in London, sent an address to the recent Adyar Convention on "The War—and After", which has so pleased Mr. Sidney A. Cook that he has had it reprinted and sent free to all members of the American Section. Here we find Mr. Jinarajadasa at his best, and all will agree with him in his desire to see what he designates as God's Plan for Humanity realized, that Plan embracing a World Federation. While God doesn't seem to be particularly active at present it should be borne in mind that all such proposals, and they are increasingly numerous at present, should include a big "IF". It is the great merit

of theosophical teaching, if genuine, that it holds that man evolves through his own efforts, and it is God's Plan, if there be such a plan, that this should be the case, and that he is not to be pushed along into virtue, which after all would make him nothing more than an angelic milkop. The "IF" behind all these Utopian proposals depends on the mass of humanity coming to believe this, and that unless greed, selfishness, hatred, racial feeling and all forms of separateness can be eradicated it would seem hopeless. This man must do by himself. The Sages have told him what to do, but they cannot force him to do it. How he is to be awakened to this is the problem. The T. S. so far has not made any proposal beyond joining THE Theosophical Society, Headquarters Adyar and going in for art (including esthetic dancing, beautifying the lodge room, and the like, and reading the books of the leaders).

All the same it may be well to keep talking about what God would like you to do, and it is to the credit of the Adyar Society that it is more awake than some other societies seem to be. If it can do something to persuade people who talk about Brotherhood that "that means me", instead of "that means you" it will be contributing its mite.

One wonders why Mr. Jinarajadasa should bring a lot of stuff advertising Leadbeater and the purported instructions of a Master to him that Krishnamurti must not be allowed to grow corns. But this is one of C. J.'s hobbies. He has also the hope (p. 15) that Krishnamurti will ultimately abandon his recalcitrant attitude and consent to play the role of World Teacher that A. B. and C. W. L. had planned for him.

While the pamphlet was distributed free to members of the American Section, a quarter would induce the Theosophical Press at Wheaton, Ills. to spare a copy for anybody. I must say, however, that I consider the action of the Theosophical Press in copyrighting the document to be unethical and untheosophical.

### "Blavatsky, Besant & Co."

A curious book has recently been published in America entitled *Blavatsky, Besant & Co.; The Story of a Great Anti-Christian Fraud*. The writer is T. M. Francis, and there is a Preface by Herbert Thurston, S. J. It is a confessedly Roman Catholic attack on theosophical principles, and though the greater part of the book is devoted to reviving old scandals about H. P. B., its purpose is to demolish Theosophy. Of Father Thurston it may be said that some years back he was godfather to a book, *Some Fruits of Theosophy; the Origins and Purpose of the So-called Old Catholic Church*, by Stanley Morison, of which it may be said that it was a well-documented and fairly reasonable arraignment of the Liberal Catholic Church, showing, as the author supposed, what Theosophy—he should have said Leadbeaterism—leads to.

Here, however, Father Thurston appears as sponsor in the work of a plain dunce. I use the term intentionally, for a seeker after truth tries to look at all sides of a question; he does not examine one side only, and besides muddling that, wholly ignore readily accessible material on the other side. This is just what Mr. Francis has done. He fairly revels in the writings of Solovyoff, in the Hodgson reports of the Society for Psychical Research, in Coleman, in Count Witte's Memoirs, and dolls his hat—or biretta—to the Brothers Hare and to Bechthover Roberts, whose book, *The Mysterious Madame*, is one of the most unfair and vulgar books I have ever seen. But he knows nothing of, or if he does, carefully avoids the literature in defense of H. P. B. such as William Kingsland's *Was She a Charlatan?*, Jinarajadasa's *Did Madame Blavatsky Forge the Mahatma Letters?*, the destructive dissection of the Coulombs by Beatrice Hastings, and much more readily available literature. One expects prosecuting attorneys to distort and conceal the truth, to make mountains out of molehills and molehills out of mountains; it is part of their business and they are paid for it. But this book does no credit to the Roman Catholic Church and as little to the author.

It must be left to more competent hands than mine to show up the book as a whole. Here I can only point out some of the absurd errors which the author has committed; he was evidently in a terrible hurry to shoot his darts.

The medium David Douglas Home appears as Dongas Home (p. 14); A. Trevor Barker becomes T. A. Baker (p. 24); Mary K. Neff is M. K. Neffe (p. 21); H. P. B.'s sister, Madame Jelihovsky, is changed to Jelihosky (p. 21); Eliphas Levi is Levy (p. 28); Jacolliot is Jacollet (p. 28); Esoteric Buddhism is given as Estoteric Bhuddism (p. 33); Frau Gephard becomes Gekurd (p. 44); Alvin B. Kuhn is Mr. Khun (p. 45); the T. S. Loyalty League of Sydney appears as the Royal Lodge of the T. S. (p. 73); Chakravarti becomes Chakavarti (p. 78); Svengali changes to Svangali (p. 80); Judda Krishnamurti to Judd Krishnamurti (p. 81); Jinarajadasa is given as a "Hindu boy" and christened Janara (p. 81); Maitreya poses as Maityra (p. 83); the Rig Veda shines as Reg Veda (p. 96); Buddhism is repeatedly given as Bhuddism (p. 33); Mrs. Besant is given as author of Leadbeater's *Christian Creed* (p. 81); "Leadbeater joined Mine. Blavatsky, 1884, as Theosophist tutor to Krishna" (p. 11).

You may say these are printer's mistakes. Perhaps, but one who is so careless about his printer is not likely to be more careful in other matters, and as an ill-digested, one-sided and purposely misleading book this one is a leader.

### At the Periscope

*Latest News in Brief.*—Elephants descended from rats, says Father Burt, L. C. C.—Beatrice Hastings revives her political monthly, *The Democrat*; intended for Britons, but good for any liking spicy talk.—Jesuit book attacks H. P. B. with S. P. R.—Hodgsonian-Solovoyffian flapdoodle; makes mincemeat of Theosophy.—Canadian meets Jesus on every corner.—Hermetic Society in Dublin now in pralaya, says Capt. Bowen; members off chasing occult butterflies.—Adyar T. S. in 1938 shrinks from 29,182 to 28,862; lodges from 1,160 to 1,141; "all's well" says Dr. George; "we're growing"—850 delegates attended Adyar Convention, besides astral ghosts; 2,000 listeners to lectures; busy as bumblebees, with Dr. Arundale Chief Bumbler.—Canadian Section to seek opposition candidate to Dr. Arundale for P. T. S.—Maryland Young Theosophists fed on astrology; mistake it for Theosophy.

*Plutonic Discoveries.*—The assiduous Elbert Benjamine, who has discovered the proper aspects of the moon under which to can tomatoes and manicure your nails, has worked out the influences for good or ill of the remote little planet Pluto. According to his statement in his *Ephemeris* of this planet, the Great Depression began with its discovery early in 1930, from which we infer that that it was not the planet itself, but its discovery, which had such disastrous results. We are now eagerly looking forward to Mr. Benjamine working out the influence on human life of the thousand or more minor planets, or asteroids, which seem to have been overlooked by the astrologers. While even smaller than Pluto they are much nearer and should have a correspondingly greater effect. There is room here to explain on an astrological basis everything that happens, even to the boiling over of your soup, and so to establish this "science" on an irrefutable foundation.

*Mrs. Arundale on Tigers.*—Speaking at the recent Adyar Convention Rukmini Devi (Mrs. Arundale) said: "If I had to choose, I should rather be elected to Parliament by a large group of animals than by a large group of persons. . . I should like to be the chosen representative of the tiger, the lion, the dog and the deer." (Feb., 1940 *Theosophical Worker*, p. 34.) A very beautiful sentiment, no doubt, but as far as the tiger is concerned, I fear we should have another "Lady of Niger". It might be a good plan to invite some tigers to the next Adyar Convention.

**Canadians to Seek Opposition Candidate to Dr. Arundale.**—The April *Canadian Theosophist* necessarily devotes much space to the coming Sectional Election, none the less interesting for those who want to see the present editorship and policy continued. It is noted (p. 58) that the General Executive resolved unanimously "to approach one or two persons with a view to learn their willingness to contest" Dr. Arundale's self-nomination as candidate for the T. S. presidency. N. B. This issue can be had for a silver dime from 5 Rockwood Place, Hamilton, Ont., Canada, or a whole year's subscription for a paper U. S. dollar (not checks, please!). Next to giving a dollar to the *Critic* I can conceive of no more profitable investment for that sum.

**Dublin Hermetic Society in Pralaya.**—Captain F. G. Bowen writes: "A brief note in the *Critic* to the effect that the Hermetic Society [Dublin] has gone into pralaya would be welcome, and of service to old friends abroad, who are accustomed to addressing letters to the Lodge, not to my private address" [11 Grantham Street, Dublin]. It will be remembered that the Hermetic Society was founded by the late George Russell, better known as "Æ", and that at his request Captain Bowen succeeded him as its president. Captain Bowen says further, speaking of leaders: "... they are compelled to give what their followers want, or cease to lead, and retire into the wilderness. My experience with the Hermetic Society amply demonstrated this. When I got a Theosophical lecturer to talk of Races and Globes, and Inner and Outer Rounds, of life on other planes, etc., etc., there was openmouthed interest. But when I spoke of the hard, practical work, as set out in *Light on the Path*, *The Voice of the Silence*, and in my own book, *The Sayings of the Ancient One*, enthusiasm vanished—no one wanted to work."

**"All is Well!"**—In his recent Adyar Convention address Dr. Arundale said: "Need I say to you, then, my brethren, that in these days all is well with Theosophy and The Theosophical Society? Need I give you facts and figures to help me convince you?" But he failed to give "facts and figures"; had he done so it would have belied his assertion. I can help out with a few brief data, taking the nine years, 1929-1938, as given in the official Adyar reports, and not deducting the defunct Italian, Polish, and Czechoslovakian Sections. The whole Theosophical Society lost in membership 33.8%. The larger Sections showed in the same period the following losses: American Section, 43.1% British Section, 33.9%; Indian Section, 39.6%; Netherlands Section, 26.6%; French Section, 22.3%; Australian Section, 29.1%. These are the "facts and figures". Sad, to be sure, and nothing to brag about. Another fact is that Dr. Arundale, who has just nominated himself for re-election, is pulling the wool over the eyes of the confiding members by his misrepresentations, while proclaiming that the motto of the T. S. is: "There is no Religion Higher than Truth". But we must not forget that he has stated that anything is truth if you choose to believe it, to which might be added, or can get others to believe it.

**Movements of Mr. Jinarajadasa.**—The war and possibly other reasons seem to have brought immobility to the previously very active movements of Mr. Jinarajadasa. He seems to be stuck in London, as he has a nicely printed letterhead, with name, residence, telephone, telegram and cable address.

**Leadbeater Almost Forgotten.**—In his closing Convention address Dr. Arundale said "a word or two about someone who tends somewhat to be forgotten", namely, C. W. Leadbeater. (Jan., 1940 *Indian Theosophist*, p. 98.) It does seem, in fact, that of late the devil is not getting his due, and one wonders whether it is intentional, or perhaps due to a subconscious recognition of the fact that the shadow of this man over the T. S. has been one of the greatest obstacles to its progress.

*Dr. Arundale Opens the Convention.*—Everybody knows that Dr. Arundale is a white man, but future generations may not be aware of it, and may judge from the photograph of his opening the 1939 Convention, facing page 495 of the March, 1940 *Theosophist*, that he was a coal-black African. It is humbly suggested that on a future occasion he should use the facial smear employed by movie people to appear in their true color.

*Beatrice Hastings Back in Politics.*—In November, 1938, Mrs. Beatrice Hastings, better known to CRITIC readers as a vigorous champion of H. P. Blavatsky, started a monthly sheet called *The Democrat*, devoted to criticizing Umbrella politics and Umbrella politicians in Great Britain, especially Neville Chamberlain. She was promptly cudgelled by persons who wanted her to limit her activities to the defense of H. P. B., and it was even hinted by some that she was spending their money—when they gave any—for political purposes. Of course they could not prove it, and she disapproved it, at great cost of time, labor and health, the result being that she had to suspend not only her H. P. B. defense but *The Democrat* as well, which saw only two issues. Now someone who does trust her has been found who guarantees the cost of publishing *The Democrat* for a year, and No. 3 is at hand. It contains a spicy review of British foreign policies since 1934 and is a most convenient summary for those who forget everything back of yesterday. In the Correspondence Section we find a note from Mrs. Hastings' *betenaise*, Rebecca West, asking that she make the paper thicker, so she can use it for wrapping, while George Bernard Shaw says of Mr. Chamberlain: "Believe me, you will not easily find another so determined to stick to his post, cost us what it may . . ." The CRITIC is not much concerned with politics, but even if I did not agree with Mrs. Hastings' views—which I do in the main—I'd read it for her style; she boxes without gloves, and it is refreshing to see one saying just what is meant without lubricants which spoil so many an otherwise well-aimed shot. The subscription to *The Democrat* (12 issues) is two shillings sixpence, to be had from 4, Bedford Row, Worthing, Sussex, England.

*Hus J. M. P. Invented AMORC?*—In an interesting article in the April *Canadian Theosophist*, James M. Pryse suggests that the time between incarnations may be 150 years instead of 1,500, as held by the late Leadbeater, the additional "0" being added as a "blind". Why? In this he aligns himself with the late H. Spencer Lewis, Emperor of AMORC, who actually published the same theory, showing that Francis Bacon was due for reincarnation just about the time that Dr. Lewis was born. This, Dr. Lewis assured me, was just a mere accident—he made no claim to being Bacon. It fits in very well with the view that Dr. Arundale is a reincarnated Bacon. This ought to please Mr. Lutz.

*Leadbeater's Theory of Cancer Cells Exploded.*—Those who are scientifically interested in the possibility of clairvoyantly detecting the chemical difference between normal and cancer cells may refer to two Periscope notes in the CRITIC of September and October, 1939. A certain opinion expressed in 1906 or 1907 to Mr. Jinarajadasa by Mr. Leadbeater seemed to be confirmed by the investigations of two Dutch scientists. Since that time investigations by other chemists have led to conflicting results, some confirming, others failing to support the Leadbeaterian hypothesis. In *Science News Letter* of January 20, 1940 (p. 36) is summarized the result of more carefully conducted investigations by several biochemists at the National Cancer Institute and the Cornell University Medical College which prove conclusively that the erratic form of glutamic acid supposed to be found only in cancer cells, thus confirming Leadbeater, occurs equally in normal tissues; there is therefore no difference in this respect. It would require a chemical lecture to give details, for which I have no space, but the evidence seems to me, speaking as a chemist, to be conclusive—the Leadbeater hypothesis is without scientific basis.

*Origin of the Elephant.*—The Right Reverend Lawrence Burt, L. C., Vice-Grand Panjandrum of Theosophy as it is in Australia, contributes an interesting article to the March, 1940 *Theosophist* (p. 517) on the after-death condition of animals. He pays a tribute to the intelligence of rats, which I appreciate; apparently they are more intelligent than many theosophists. But I am astounded to learn that some naturalists regard the elephant as the lineal descendent of the rat. I had been told by some theosophists that the elephant is the offspring of man. Father Burt has good words to say about being kind to animals, but prudently avoids the question of the duty of housewives to mice and cockroaches, a question I have never been able to get an ultra-believer in being kind to *all* animals to answer. Perhaps Dr. Arundale could tell us, as he believes in being kind to weeds and stones, and makes no exception of lice. Miss L. Lind-Af-Hageby, *Editor of Progress Today, the Humanitarian and Anti-Vivisection Review*, tells us in a recent circular of a dog so intelligent that while protecting his injured master he would allow no one but a doctor to approach. Now if it had been a priest the dog might have spotted him by his garb, or scented the odor of sanctity; but a doctor! Neither you nor I would have been so smart. Father Burt's dog seems when it is Sunday, so he regards him as "individualized" and hopes to meet him in heaven, while the common cur is just run by a group soul. I love to think of Mr. Leadwater in Devachan, surrounded by his individualized cats, and hope that Mr. Jinarajadasa's cat "Ji" is awaiting the arrival of his master on the other side.

*Communal Fraternization in India.*—"The President [Dr. Arundale] is hoping to bridge the gulf between Hindus and Muslims by establishing, wherever possible, Hindu-Muslim Clubs, entirely non-political and mainly for mutual understanding and appreciation." (April, 1940 *Theosophical News and Notes*, p. 5). That is excellent and much needed. Score one for the Doctor.

*A New Lucifer!*—Mr. J. L. Davidge, reporting on the recent Adyar Convention in February, 1940 *Theosophical Worker* (p. 33), says: "The President was in splendid form, the visible focus and embodiment of the special forces which surge through Adyar during the Convention—the Peace that passeth all understanding and the Power that maketh all things new." It doesn't seem to have made Mr. Davidge new, however; he is the same old J. L. D., specializing in Adoration.

*Persons who would like to believe* that there is a Master waiting behind every bush, ready to bounce out and teach them if given some encouragement, will rejoice in a lengthy communication in the March, 1940 *Canadian Theosophist*. The communicant, who signs himself "A. B. D." tells of his meeting with Jesus on innumerable occasions in different parts of the world. It seems as if Jesus just wouldn't let him alone; he even secured him a free passage to America and helped him to circumvent the immigration authorities. The moral is, keep your eyes open for any unusual person you may meet in the street—it may be Jesus. I do not intend to dispute the veracity of the writer; Jesus may have had his reasons, but I am reminded much of Ballard and Saint Germain. This issue of the *Canadian Theosophist* also contains a picture of "Jesus" obtained by two girls with a camera in a most mysterious way. It looks just like the cheap pictures of Christ to be seen in Catholic churches, long-haired and with an inane expression. Of course the Editor does not vouch for it, and one is reminded of the pictures of fairies secured several years ago by two English children, which set Mr. Gardner wild. This issue can be had for a silver dime from a Rockwood Place, Hamilton, Ont., Canada, or a whole year's subscription, which you will never regret, for a paper U. S. dollar.

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### Breaking a Precedent

*Editor's Note.*—The CRITIC has always refrained from publishing poems, partly because it thinks there is no object in putting into verse what could be said as well in prose, partly because if it started it would be besieged by persons who mistakenly think themselves poets, who want it to give publicity to their doggerel. In twenty-six years it has made but two exceptions, Kipling's "IF" and A. E. S. Smythe's poem on H. P. Blavatsky. Here is another. The following is taken from a book of verse, *The Dawn of a New Age*, by Dorothy Kenrick, of London, printed in 1939 for private circulation. It reminds me of Walt Whitman's "Song of the Banner at Day-Break".

#### The Pine's Crest

If you have bread in your hand  
Share it with those who have none;  
If you see beauty in notes  
Dancing in rays of the sun,  
Speak of it, sing of it, now!  
Now, ere the night has begun,  
Picture to those who are blind,  
Light that you see in the sky,  
Be to the deaf, dumb, and blind,  
Ear, voice and light of the eye.  
If you can unfold your wings,  
Rise in the air and aspire  
Up to the height of a pine  
Pyramid, mountain, or spire.  
Just that additional height  
Gives you power to see  
Things that are hidden from sight  
Down by the root of the tree.  
Gaze on the crest of the pine,  
See it unfold its high crown,  
Drinking the pure air like wine,  
Dressed in its evergreen gown.  
Scorpio, Eagle, fly high!  
Rise heart and eye to the sun!  
If you have food in your hand  
Give it to those who have none!

#### Faith

Faith is the substance of things hoped for, the evidence of things unseen. Readers of the CRITIC will understand that this issue was compiled by the Editor while lying in a hospital bed. The only faith he had was the hope that the readers of the CRITIC would remember that this has been a terrible strain financially and the Editor's faith is in the willingness of readers to come forward with such financial help as they can.

## Mr. Sinnett on Himself

Who started the Theosophical Movement? It is a matter of record that the Theosophical Society was formally founded in New York, November 17, 1875, by H. P. Blavatsky and H. S. Olcott, with the co-operation of W. Q. Judge and others. At that time Mr. A. P. Sinnett was in India, editing *The Pioneer*, and had never heard of Theosophy. It is a matter of record that Madame Blavatsky and Colonel Olcott went to India in 1878 in the interest of the Movement and that they started *The Theosophist* in 1879. Mr. Sinnett published his first theosophical book, *The Occult World*, in 1881, and followed it by a second, *Esoteric Buddhism*, in 1883.

Despite these facts Mr. Sinnett has claimed for himself the credit of originating, not only the Theosophical Movement, but the Theosophical Society as well.

Let us compare what the Master Morya wrote to Mr. Sinnett in 1882 with what Mr. Sinnett wrote in 1919:

*Letter of Master Morya to Mr. Sinnett, received February 1882. Mahatma Letters, page 263:*

On the 17th November next [1882] the Septenary term of trial given the Society at its foundation in which to discreetly "preach us" will expire. . . . In casting about we found in America the man to stand as leader — a man of great moral courage, unselfish, and having other good qualities. . . . With him we associated a woman of most exceptional and wonderful endowments. . . . We sent her to America, brought them together — and the trial began.

*Mr. Sinnett in Collected Fruits of Occult Teaching (1919), page 5:*

My own earlier books, *The Occult World* and *Esoteric Buddhism*, forecast rather than embodied teaching along such lines, revealing the existence of those whom I called "the Elder Brethren of Humanity." . . . I was privileged to receive a considerable volume of information. . . . Though crude and incomplete, this preliminary sketch of occult science and of the agency through which, though unknown to the multitude, the purpose of creation was being worked out on the physical plane, thrilled the readers of the message all over the civilized world to an extent which gave rise to an organization, the Theosophical Society, which now covers Great Britain, Europe generally, and the United States of America with innumerable branches.

From the above it appears that the Masters think that they started the Theosophical Society in 1875 through H. P. B. and Col. Olcott, while Mr. Sinnett thinks—or thought, for he is dead now and perhaps knows better—that Mr. Sinnett did it through the agency of his books, written in 1881 and 1883.

Modest Mr. Sinnett!

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## THEOSOPHY OR ASTROLOGY

Capt. P. G. Bowen, President of the Hermetic Lodge in Dublin, author of the well known book, *Sayings of the Ancient One*, commenting on the article in the January CRITIC entitled Astrology Mad.

"In my opinion astrology, besides being a cumbrous time waster has, if viewed with a minimum of commonsense much less validity than has palmistry, phrenology, or any method of divination which takes the individual himself, and attempts to deduce therefrom his character and destiny. Not that I place the faintest reliance upon divination of any kind. Investigation of the "Occult Arts" no matter in what form, has

always been a hobby of mine, but never once did I find a "Fortune-teller" capable of telling me anything within a mile of the truth. The only soothsayer I have known (and in fact I know him very well, as a friend)—the man who wrote many books on the hand etc., under the name of "Cheiro"—who did with frequency come very near the mark, admitted, that his results were due far more to a "Sherlock Holmes" faculty of deduction induced by long practice and study of human nature, than to anything else.

It is amazing how many highly intelligent persons manage to become wholly deluded by astrology. For example, a young woman friend of mine, who has written a number of books, both fiction, and on occultism (you have reviewed some of them), and is a most highly intellectual, levelheaded, strongwilled person in other directions, is a complete slave to astrology and astrologers. Just as you say, when the stars indicate anything remotely approximating to the truth, she acclaims it as proof of the validity of the "Science". When things go wrong, as they do in most cases, then it is not the stars that are wrong, but their reader who has been insufficiently educated. Judging from the way their readings differ, one would think that these "Readers" must have learned their alphabet in several different languages. My friend has a near relative who is alleged to be an "ESOTERIC ASTROLOGER", much superior to the common astrologer. I sent her my "dates" and got a voluminous reading. Unfortunate my various "Houses" seemed to make a point of contradicting one another, with the result that I was given about twelve different outlines of my character and destiny, and generously left to take my pick. My friend suggested seriously that this was the correct course to take! When I complained to the soothsayer, she pointed out that I couldn't expect a true reading, as I was unable to give the exact hour and minute of my birth. I took up the challenge, and offered to give her the dates of two relatives, which I happened to know exactly. I got no reply, except an indirect one through my friend to the effect that the astrologer couldn't waste time on an obvious enemy—that I lacked the necessary OPEN MIND.

Are there really any (nominal) Theosophists who want Theosophy? I begin to doubt it. Are there, in fact, enough persons in any given country, who seriously desire to regenerate their characters (that being the essence of practical Theosophy), to make one healthy sized lodge? I am beginning to doubt it.

I have a great deal of sympathy with Mrs. Hastings, but I think I know more of the causes behind her difficulties than you appear to do. Mrs. H., unquestionably, brought much of her troubles upon herself, by attitude and actions which, to say the least, were indiscreet. The real root of the trouble lay in the hall, which was provided, at her own expense, by Miss Debenham, founder of the Society of Divine Wisdom, to be used for the purposes of the "Friends of Madame Blavatsky" movement. Mrs. H., nor anyone else except Miss Debenham, herself, had no right whatsoever to use this hall for any purpose other than that for which it was provided. Yet, quite on her own account, Mrs. H. proceeded to use it for meetings of a purely political nature, a thing quite naturally calculated to offend the donor. I do not say that Miss D. was offended, for I do not know, but I do know that large numbers of the "Friends"—average decent persons, of average intelligence, were, rightly enough, I think, indignant with Mrs. H., and the feeling, not unnaturally arose, and was voiced, no doubt, originally, in the form of gossip, or not very serious, nor yet well-considered speculation, that if Mrs. H. was ready to use the hall for her political ends, it was not unlikely that she might use the funds provided for the "Defence" for the same purpose. So the demand for an accounting came about.

It is easy to say that one should give Mrs. H. credit for good faith, seeing the amount of (apparently) unselfish labour she was putting into

her "Defence of H.P.B." Such an argument is really very weak, for do we not frequently see persons put a lot of work into worthy objects, with some quite ulterior motives. I think it is quite plain that there is as much right and as much wrong on one side as on the other, in this matter.

My own view is that the "Defence" is a wholetime job for anyone, and that Mrs. H. having undertaken it should have stuck to it, and left politics to politicians. Not that I now think she could ever have made a success of the Defence. Apart from her first pamphlet dealing with the Haze book, which was excellent, her work as defending counsel was feeble and unconvincing. Remember I was once her enthusiastic supporter, but the quality of the work with which she followed up her first pamphlet, quite dashed my hopes. Her handling of the Colomb letters was far more likely to injure than to help, and could do nothing to convince, even the most openminded, and generous student, of H.P.B.'s innocence. Purely personal attacks on fellow writers are not argument. Bechofer Roberts and Rebecca West, etc., may (I little doubt it) be, and be guilty of, all the discreditable things, Mrs. H. alleges of them, but no matter how thoroughly one discredits them, one does not thus establish H.P.B.'s credit. The truth is that the job was far outside Mrs. H.'s range. She is obviously a first class literary critic: that is her field, and while the Defence lay within that field, she did admirable work. But ability of a kind she does not possess is needed to make the Defence of H. P. B. effective. The job is probably beyond the scope of any one person, particularly so when such person does not work easily with others, nor take advice kindly, as is obviously the case with Mrs. H. It seems to me, as I thought from the beginning, that the one way in which H.P.B. might be justified before the world was that which I urged in my APPEAL to the Societies:—namely the employment of all the information, of all the resources of ALL the Theosophical Societies, together with that of expert investigators. I am not opposed to such attempts as that of Mrs. H., every mite counts; though, as far as noticeable results are concerned I regard them as foredoomed to failure. But the important point to remember is, I think, this, that if H. P. B. is being let down, it is with the great Societies, as represented by their leaders who call the tune to which their followers dance, that the real blame should lie.

Mrs. H. was really sitting on two stools from the start. She disclaimed any connection with Theosophy, yet had to depend for support almost wholly upon Theosophists. Those supporters came to regard "The Friends" as a definite part of their normal lodge activities. The result was that numerous Adyarites saw in Mrs. H. an agent of Point Lons; Lomaites saw in her work the cloven foot of the U.L.T., and so on, and so forth. It is really no good closing one's eyes to such facts, and expecting to find great things emerging from the jumble.

My own experience of the average intelligent citizen and Theosophy is not quite as you suggest. It is not H. P. B. he thinks of when you mention that you are a Theosophist, but Mrs. Besant, Leadbeater, Krishnamurti, etc. It is not H. P. B.'s reputation, which nowadays is hardly known at all, except to a rare few students, which reflects on Theosophy, but it is the doings of the later leaders, including, very prominently, Arundale, and above all the "Dancing World Mother". It is this rubbish which must first be swept away and destroyed, before any attempt at rehabilitating H. P. B., no matter how successful, can help Theosophy. In fact Theosophists must become genuine practicers of H. P. B.'s teachings before they become fit to "defend" her.

I had thought that Manly Hall would be the last to swallow this notion of "Group Souls". I don't know who originated the idea—the earliest exposition of it that I have read occurs in that awful farrago, Mrs. Besant's "Study in Consciousness"—but I find it impossible to make it square with the Theosophical philosophy as taught by H. P. B. and the Mahatmas. Neither can I make it square with the facts of nature, which I have

studied closely. I doubt whether there is another, among those who have written on the occult philosophy, who has had anything like the intimate acquaintance with the (wild) life of flock and herd that I have had. What my experience taught me was this, that every herd or flock had a leader, and that in addition there were subleaders, or individuals exercising special functions for the benefit of the whole body. The movement, in the face of danger or for any other reason, of the whole body, invariably occurred in response to some definite, physical signal—cry, flirt of wing, movement of head, limbs, etc., etc.—from the leader or one of his assistants, and not at all from any impulse from the overshadowing "Group Soul". I have never found myself compelled to fall back on a psychic explanation where animal behavior is concerned. Of course we know that every form of manifestation is an expression of the Psychic, or, to go to the ultimate root of the unknowable SPIRIT. But that should not blind us to causes and effects resulting from the interaction of the physical individual with his conditions. The average (or pseudo) occultist shrinks from "crude material" explanations; they tend to spoil the beautiful mystery in which he seems to love to revel. It is much more thrilling to say that a horse sees a ghost or other astral being when he jibs or shies, than to accept what every real horseman knows, that the animal's eyesight as compared with that of a man, is narrow in range, and defective.

G. de P. (I understand) teaches that migratory birds, such as swallows which pass from a nest in South Africa to another in England which they occupied the previous year, find their way by travelling along certain occult "currents", corresponding to nerve currents. I just do not believe this. Swallows, etc. do not just pass back and forth along fixed tracks. This year they may deviate by hundreds of miles from the course they followed last year. Weather conditions, more than anything else, determine their course, for these determine the distribution of the food supply (wind blown seeds, insects, etc.). I think, if one could really accompany a migrating swallow, you would find that what guided him on was his food supply, not any group soul, or planetary nerve current. Of course behind food supply, the weather, the sun, etc., which determines the weather, there is the movement of the ONE, unknowable, LIFE, but I find no logical reason for a Group Soul. The way to mental, psychic and spiritual confusion, in my belief, is easiest found through these "simplified" (exotericised) "explanations" of the life beyond the range of our senses, given in such profusion by our Leadbeaters, Puruckers, Arundales, etc., etc. To call this stuff "esoteric" is an insult to the student of intelligence. Anyone who has, even for a moment in meditation, had a glimmer of intuition, illumination, call it what you will, knows that he cannot enclose the spark he has found in any form of thought, much less express it in words. All anyone can say of the more real life and its conditions is "IT IS THUS, AND IT IS NOT THUS". So we have true teachings always in paradox."

I hope I have not over-wearied you.

Sincerely yours,

Signed P. G. Bowen.

The Eighth Theosophical Fraternalization Convention was held as proposed at Niagara Falls. Attendance was satisfactory. There was an excellent address by Major Turner of Brooklyn. Mr. James A. Long prepared a valuable report, but it is impossible to take the space to reprint this entire report. I am reprinting the first eight pages. The Youth Movement attracted considerable discussion.

It was proposed to make the next White Lotus Day quite an affair. Some years back this was proposed by a Convention at Point Loma. This saw the beginning of an effort to publish a series of volumes comprising everything written by H. P. B. Owing to lack of support this has not reached over five volumes. We hope that a further effort will be made to arouse interest in this.

RECORD OF PROCEEDINGS  
EIGHTH  
THEOSOPHICAL FRATERNIZATION  
CONVENTION

JUNE 29th and 30th, 1940

NIAGARA FALLS, ONT., CANADA

Mr. G. Cardinal Le Gros called the Convention to order Saturday morning June 29th at 10:00 A. M. and immediately turned the chair over to Mr. Samuel H. Wylie of Detroit, the Convention Chairman who said, "This being the eighth Fraternization Convention it is the beginning of a new cycle of seven. We have come from many different cities and different organizations. We have come here from a world filled with strife and one of the grandest things to quiet us and lead us into the mood of the Convention is music. We will now hear piano selections by Mrs. Iva Dietz of Lakewood, Ohio."

Mrs. Dietz played expressively "Liebestraume" by Liszt and "Arabesque", by Debussy.

Following this and the appointment of the Resolutions Committee the Chairman called for new business.

The Convention Secretary, Miss Mayme-Lee Ogden, reported the following greetings:

From—Cyrus Field Willard, San Diego, California  
Lawrence Haefner, St. Louis, Mo.  
Mrs. Leoline L. Wright, Point Loma, California  
Mrs. Ethel Green Small, Point Loma, California  
Mr. B. Boulot, Big Valley, Alberta, Canada  
Miriam Salanave, San Francisco, California  
The Edgewater Beach Hotel, Chicago, Illinois  
Miss Windust Walchren, Kingston on Thames, England  
Emi De Bidoli, Cleveland, Ohio.

The following greetings were also conveyed from the floor of the Convention by attendants:

From—Toronto Lodge  
Boston Lodge  
Cleveland (Three Study Groups)  
Dr. H. N. Stokes, Washington, D. C.  
Toledo Lodge  
New York Lodges

Chairman Wylie then called for further new business and suggestions for the consideration of the Resolutions Committee.

At this point suggestions for the place of the next convention were heard. New York, Chicago and Cleveland were proposed, the latter climaxing their appeal by erecting at the side of the auditorium a large banner lettered "Cleveland 1941".

Attention was called to the fact that May 8th, 1941 would be the Semi-centennial celebration of White Lotus Day and that the Convention consider the adoption of plans and efforts to make of this coming event an instrument for the further expression of fraternization by suggestions from the Convention that major efforts be made throughout the world to combine wherever possible the White Lotus Day meetings. It was further suggested that consideration be given to this date for the next convention.

The "Fraternization News" was discussed and its object as a medium for the expression of fraternization commented upon. A tendency toward the publication of articles of general theosophic interest was noted and attention was directed to the many Theosophic Magazines for that purpose. It was recommended that all who were capable should assist in supplying interesting material dealing strictly with the Fraternization Movement.

With reference to the next and succeeding conventions it was urged that since fraternization should include all who are theosophically minded, all organizations whose basic conceptions are of a broad and unorthodox

character he formally invited to take part. It was further urged since it has often been said there are better Theosophists outside than inside the movement, fraternization should not be limited to those individuals and groups alone who have the Theosophic label.

There being no further suggestions from the floor the Chairman called upon Mr. Le Gros for some remarks.

Mr. Le Gros: "This Fraternization work of ours is very, very serious and sacred work. It was conceived in the minds of these Holy Masters who stood behind H. P. B. We are all human, even those of us who study Theosophy. The Fraternization movement was inaugurated to bring back the pure blood of brotherhood into the arteries of the Theosophical Movement and is an appeal to all students of theosophy to rise above themselves and present a united front to the world for H. P. B."

Chairman: "When I am in trouble, I rise to my best and this trouble makes me be a Theosophist. Theosophy can be compared to a tree. It has its roots down into the past. H. P. B. formed the trunk of this tree, the basis from which the future of the Movement stands. As the tree mounts from its trunk, so there begins diversity, as the tree branches out. The branches of the North have a different experience than the branches of the South; the branches of the East have a different experience than the branches of the West. Then there develops slowly higher up a new dawn of consciousness in the world of ideation, the realm of the Higher Mind, where purity and freedom abide. It takes a new kind of civilization to grow up in that absolute freedom. Our society now is entering that world. Then we see the flowering of the tree, the new Race, and later on will come the fruit of this tree. Through all the unity of Theosophy must be the pillar of strength expressed through each individual. Every Theosophist should know that Right will prevail. Every Theosophist should be a bulwark in his community of that strength. It is our job to prove to the world that right will win. But the right will prevail and we must stand by the right as we see it.

"The young people ask us, What is Theosophy doing now? They are not interested in the differences of the past. The thing they are interested in is what can we do now of value in the world with our Theosophy? So, we have presented this opportunity of Fraternization.

"I hope you will all be free mentally; I hope you dare to speak your piece as you see it. We, as Aryans, must free the mind. In freeing of the mind, I hope it will not take that terrible point of attacking personal individuals. Let us take a stand for principles and attack wrong principles. A person that you dislike the most has as great a spirit in him as the one you like the most. Thus we should fraternize in our whole life—not just in a convention and be careful not to offend another.

"I should like the following to be the **KEY NOTE OF THIS CONVENTION**:

Let not the liberty of any individual cast a shadow on another. Be free, but in your freedom do not bind others."

Mr. E. L. T. Schaub of Toledo then spoke briefly as follows on the subject "Seven Years Ago—Seven Years Hence":

"It is a great pleasure to have the privilege of addressing this 8th Fraternization Convention here at Niagara Falls where most of us met for the first time and shook hands in Fraternal Greetings. Little did we suspect then, that in seven years we would return to the same starting point and renew our allegiance to the principle of Fraternization.

H. P. B. said:—"Right thought is a good thing, but thought alone does not count for much unless translated into action."

Some ten years ago, Dr. G. de Purucker, Leader of The Theosophical Society of Point Loma, California, suggested Fraternization among the Theosophists of the various Theosophical Societies for the good of the Cause.

That thought took root in the heart of Cecil Williams, of Hamilton, Ontario, who, after weeks and months of effort, translated that thought

into action by bringing those who believed in Fraternization together for the first time at Niagara Falls in June 1933 - a gathering which none of us will ever forget.

Has Fraternization proven practical during these past seven years?

Yes, it seems so to me, for the movement is spreading. Soon Fraternization Conventions will be held on the continent. Youths are taking hold of the work.

Today we have returned like a solid phalanx determined to carry on.

And why? Because we have realized, as never before, that man is an inseparable part of the Universe. That man is divine, with god-like possibilities. That, regardless of race, creed or color or previous condition of servitude, the divine sparks which operate through each and every one of us are identical, the same, making us one vast Universal Brotherhood. A realization of this fact has cemented us together with love—good will toward our fellow men, and forced us more and more to live an upright, unselfish life of peace and harmony and of love for all. For we cannot injure our fellow men without injuring ourselves, for we are all parts of the same thing, the same essence, the same underlying unity in all diversity.

One of the big regrets of H. P. B. was that she was unable to reach the masses. And, as we look back these seven years, I believe it is our regret also, in spite of the earnest efforts we made at each convention.

Of course, this is a Fraternization Movement designed mainly for members of the various Theosophical organizations to get better acquainted, to learn their points of agreement and so work together for the common Cause. After seven years this body of Theosophists have gathered together again at the starting point—wiser by the experience.

The question is, shall we continue meeting in city after city for the next seven years where the masses are so busy with their daily pursuits.

In my opinion, we should not do so any longer than necessary.

But, where shall we meet to further the cause of Fraternization and at the same time contact the masses?

On the grounds of the Great Toronto Exposition if we can gain access to them.

For over two weeks we can attract the public with a Theosophical program including lectures on Arts, Sciences, Philosophies and Religions of the world, which will satisfy the most profound as well as the most illiterate minds.

For two weeks we can accumulate an up-to-date mailing list running into the thousands. A list that will be glad to receive the program for the coming Theosophical Convention and calling the attention of Theosophists, if necessary, to the two days set aside for Fraternization purposes.

Such a plan of activities would put life, enthusiasm, into the whole Movement. Theosophists and the public for miles around would turn the noses of their machines toward Toronto, for a two weeks vacation at practically the same cost to attend a two days session at Niagara Falls.

If the matter is presented to the Management of the Fair from an economic standpoint, we should in the course of time gain a foothold on the grounds of the Exposition.

It seems as if this is a matter well worth considering and that a committee consisting of one or three persons be appointed to investigate and report to the Executive Committee without much delay.

Here is hoping we will all meet in seven years or sooner at the Toronto Exposition and inaugurate a new Theosophical Policy.

The Forum on "The Fraternization Movement" was continued with remarks by Mr. I. H. Lewis of New York on the essential characteristic of fraternization work.

"What is it that gives it its distinct character? It isn't a movement for theosophical teaching per se. What is the essential characteristic?"

It is that members of our society or any society unite in a cooperative effort which cannot be made otherwise or for which no form has been provided. Now the Theosophical Fraternization Movement is not a permanent movement in the sense that this or that society is a permanent organization. It is a device or a means of accomplishing something which cannot be accomplished in any other way. It is to break down those walls, thinner or thicker as the case may be, that have grown up in the course of years within the theosophical Movement as a whole and that breaking down should be accomplished in such a way that the individuals coming back to their specific work in their own specific groups will be the vital impulse for the same purpose, in their turn, and those walls, thick or thin that exist in their own groups, if they exist there, will be removed. When we have accomplished that purpose to such a marked degree that there will be spontaneously established a tolerant and an always ready spirit of working together, then the need for our fraternization will cease. So in our discussions, in our programs, in our publications of Fraternization News, that specific character of our work must be kept in mind. It is in this spirit with which we will go back to our home towns, to our own organizations and which will be effective in gradually removing all those prejudices and misconceptions that exist now in the minds of many theosophical students."

Mr. Clapp of Boston arose saying:

"The purpose of Fraternization is to promote brotherhood, tolerance for the beliefs of others. Fraternization means to be brotherly in the true sense of the word. We are all parts of one great whole; that the only way that we can properly express brotherhood is to be tolerant to the beliefs of others. We must dissolve—not break down the walls of prejudice."

At this point Mrs. Marks of Toronto informed the assemblage that there was the possibility in the future of a supplementary Fraternization Convention being held on the West Coast in 1911.

Major Turner, Brooklyn, was given the floor and remarked that, "This was a convention of individual Theosophists and let us forget even that we are members of societies."

Here the Chairman adjourned the Morning Session of the first day's proceedings.

#### AFTERNOON SESSION

Chairman: "Theosophists are very much needed in the world to-day because they can supply the only plan for the correction of our difficulties. Included in this plan is the age-old doctrine of Reincarnation, about which our first speaker of the afternoon will talk to you. It is with pleasure I introduce Mrs. Verna Brackett of Detroit."

#### REINCARNATION

Friends:

"We are meeting here to-day in one of the darkest hours of this world's history and we are witnessing the dark forces of hatred and greed wrecking the lives of men, homes and nations.

However, there is a ray of hope that this misery may be the birth pangs preceding the advent of a better civilization which shall cradle a more spiritually enlightened humanity.

In this coming new world let us hope that the seeds of Truth planted here by the messenger H. P. Blavatsky will grow and unfold in the hearts of men, to a better understanding of the brotherhood of man.

Madam Blavatsky was sent to this age from our Elder Brothers whom we call the Masters. They are the great souls who have preceded us on the pathway of evolution and are the custodians of the Divine Wisdom concerning Man and the Universe.

This ageless Truth, which they have given out under the modern name of Theosophy has always existed and we find that all true religions that have come up through the ages are based upon it.

However, under dogmatic churchianity and cold materialistic science,

this Divine Wisdom has been veiled from the hearts of men for a few past centuries.

Perhaps this havoc in the world to-day may shake off these shackles which have for so long imprisoned men's souls.

At the present time, man does not know himself, but through the teachings of Theosophy, he can gradually unfold from within his own spiritual being, a true understanding of himself.

The Law of Reembodiment or Reincarnation teaches man that he is a very necessary part in the divine plan of things.

What is needed first of all is to show that man is not a product of physical evolution only, but that he evolves mentally and spiritually as well.

Man is a being consisting of Spirit, Mind and Matter. This trinity in essence is one, for they are aspects of the One Consciousness, One Life, One Spirit.

In the evolutionary plan of things, man is a deathless spiritual Ego, who uses mind and matter as a vehicle to gain experience and express himself in the external world.

This spiritual Ego we can think of as the individual consciousness in man as a ray of the Universal Cosmic Consciousness which is the First Cause back of all manifestation.

Therefore the real inner man has always existed and cannot be destroyed anymore than can the Boundless Universe of which he is an inseparable part.

We can think of him as a center of consciousness in this Universal Consciousness.

The Universe itself is a product of evolution and as it rises on the ladder of evolution, it carries with it all that it contains—atoms, plants, animals, worlds, suns, solar systems—to an ever higher state of being.

This process is taking place because the Universe is the vehicle for the Universal Consciousness whose evolution is beyond the human conception.

The Universe is a vast living organism and in it there is no point in space which is not occupied by some form of matter and these forms are vehicles for the multitudinous degrees of ideation. This includes atoms and collections of atoms from the tiniest molecule to the greatest solar system.

We can think of evolution as unfoldment—for all growth starts from within as this growth is generated by the life force from within the ray itself.

In the acorn is all the potentialities of the oak tree it is to become—also within the acorn is the essence of all its past evolutionary experience.

It is just the same with man for in the core of his individual consciousness are the latent potentialities of his future being and also is stored within this consciousness the essence of his entire pre-existence.

Before man's evolution on this earth, he was a self conscious being who had acquired a degree of perfection from past evolutions on other planets and took on a body of flesh again on this earth in order to gain all experience there is to be had in this world.

The plan of evolution is for man to raise everything in the kingdoms below him to the state of man and then man by his own efforts unfold himself upward again into his own plane of perfection or Spiritual being.

This experience is gained through the laws of periodicity—that is through cycles of activity and rest. We see this happening around us on every side.

### At the Periscope

*Latest News in Brief*—Hitler may flop inside a year, and again, he may not, says astrologer Furze-Murrish.—Mrs. George S. Arundale, leap-yearless, had birthday February 29th.—George A. Lausbury died May 27th, Age 81.—February Adyar Day Contribution to Adyar Day,

Fund from American Section \$6,400.—Joseph Bibby, publisher of Bibby Annual, died recently, age 89.—Mr. A. E. S. Smythe returns as General-Secretary of the Canadian Section by a large majority at the last election.

*Song of a Hospital Shirt.*—King David and King Solomon lived their lives very merrily with many concubines and many wives, owing to their many excesses, they were sentenced to a term for recuperation in the National Hospital. It is the custom of every hospital to furnish its guests with a shirt. The National Hospital has only one shirt in excess, not enough for the two gentlemen. King Solomon said to David, "now Davey my son we'll share the shirt between us. And I dedicate the first chapter of my new book of proverbs to you." There is an implement well known to every sick room, known as "bed pan", the use of which is obvious. King Solomon being greatly in need of this implement sent in a requisition to the hospital office for one of these, and received the reply that they could supply only the Holy Bible.

A few weeks ago the Editor's chair collapsed leading to serious injury which has confined him in a hospital for several weeks. This will explain the delay in this issue of the CRITIC and constitutes an apology for neglect of ordinary business matters. The Editor's head was not broken, but he suffered injuries leading to partial paralysis of arms and legs.

To be in the hospital and surrounded by inimitable white-uniformed fairies who take good care of one and are expert in keeping the victim's pipe filled, who are guardians of the institution's flock of ducks—sort of place for Geoffrey Hodson.

We are rejoiced to learn from the June *Canadian Theosophist* as a result of the recent election of the Canadian Section, that A. E. S. Smythe has been returned as General-Secretary of the Section. This will not involve any change in policy of the *Canadian-Theosophist*, for which the Theosophical Movement is to be congratulated. A copy of this issue may be had for a silver dime from The Canadian Theosophist, 5 Rockwood Place, Hamilton, Ont., Canada. In order to find a suitable reliable opponent at the next T. S. election for Dr. Arundale, the Canadian Theosophist has been seeking for such a person as suitable successor. Apparently they have hit upon the eminent British Theosophist, George A. Lansbury, well known British Theosophist who is known as a pacifist and personal friend and admirer of Hitler. Mr. Lansbury died May 7, so Mr. Smythe will have to search further. Mr. Smythe also suggests the noted Russian radical Emma Goldman. After considering the comments in this issue by Dr. Washington E. Wilks on the theosophical services of Mr. Smythe, I beg to suggest Dr. Wilks as a suitable rival to Dr. Arundale at the next election for President of the T. S. In the same issue Dr. Arundale presents himself as candidate for reelection. There is no palpable reason stated by him, why he should be asked to serve a second term. There is possibly a fine opening for display of the doctor's egotism.

I am greatly rejoiced to hear that the distinguished Buddhist periodical *Buddhism in England* has survived its financial difficulties. You don't know what you are missing by not reading this excellent quarterly magazine, a subscription to which is \$2.00 a year which can be paid through this office. Sample copies from this office for a five cent stamp.

If you are interested in Theosophy, you would be interested in the famous U. L. T. magazine *Theosophy*, two or three sample copies of which we will be glad to send you for a five cent postage stamp.

I have just received a circular announcing the activities of His Serene Highness OM. Cherenzi-Lind, OM. who has been mentioned in the CRITIC before, is the faker who is trying to pass himself off as Master K. H. If you will follow him you will land on the top floor of the Universe where you will become a Buddha. OM.'s picture on the circular shows he has been roughing it picking berries.

If you are interested in Buddhism, get in touch with Mrs. Miriam Salanava, Cor.-Sec. of the East-West Buddhist Welfare Mission, Western Women's Buddhist Bureau, 635 Divisadero Street, San Francisco, California, who will answer any questions on the best way of studying Buddhism. She knows all about it and has travelled very widely in Buddhist countries and studied at Buddhist Monasteries.

T. S. members interested in the Canadian Section will find interesting material in the June *Canadian Theosophist*, a copy of which can be had for a silver dime, not stamps, from 5 Rockwood Place, Hamilton, Ont., Canada. Send a paper dollar for a year's subscription if you don't have the change. Especially interesting in this issue is the address of the King of England to the British people in which he lambasts the King of Belgium. Among valuable papers in this issue is one by Joseph Gardner, "The Divine Ancestry and Heritage of Mankind" which makes the matter distinctly clear. In this connection I suggest to the Honorable Editor that in continuing an article to another page, it would be well to state on what page it is continued. I made the air blue because I had to break off in the middle of the King of England's address which I was not able to continue.

In recent times there has been urged by the *American Theosophist* that every lodge should post a copy of the "U. S. Declaration of Independence" on its walls. It would be an excellent plan for members to take for their meditation the first few lines; the most appropriate subject with great significance bearing on present conditions with discussions of defense.

*Dr. Arundale Pounded On.*—Dr. Arundale's pronouncements regarding the war, with which I am in sympathy, though not having seen his "War Letter", have elicited several pouncements—excuse the expression—from theosophists, which he publishes in the April, 1940 *Theosophist* (p. 70). One is from a past president of the Theosophical Society in Joliet, Ill., who, though he has a French name, thinks the Britons a bad lot, as well as the Poles. He thinks that only a part of the "great, universal Dr. Arundale" is speaking, and hopes that "in the future all articles emanating from your mighty pen may be more in harmony with the Universal as opposed to the partial." Dr. Arundale in replying briefly concludes with saying that "I lay no claim whatever to any greatness, but perhaps you will also agree that had I any it would not depend on your measure of it, any more than my estimate of you could possibly reveal you as you really are."

*Astrology in Australia.*—*Theosophy in Australia*, the organ of the Adyar T. S. Section, is always instructive and sometimes amusing. The Dec., 1939-Jan., 1940 issue contains an astrological article by L. Furze-Morrish, which was written Sept., 14, 1939 and which is both amusing and instructive. He begins by saying that "Astrological observations of the present time of distress and destruction are most informative." But if you wish to get any information from Mr. Furze-Morrish's article you will be disappointed. He indulges in a display of astrological jargon, with a succession of "ifs" and "buts" which lead you nowhere. There is not one point of importance on which his analysis gives the least positive information; the one thing to be said in his favor is that he does not commit himself to killing off Hitler within a year. It affords a sad commentary on the degeneracy of Theosophy in Australia that it cannot find anything better to publish in its journal than this astrological tommyrot.

"*Raphael's*" for March, April.—Those who possess a copy of *Raphael's Almanac* for 1940 should read the astrologically deduced predictions for March and April. There is not one of these predictions which has been realized, and the astrologer is not even aware of the war going on in Europe. I except the racing predictions, as I do not keep posted on these. As an exposure of astrological humbuggery *Raphael's* is hardly to be surpassed, unless by Mr. Furze-Morrish.

*Mrs. Arundale has a Birthday.*—Mrs. George S. Arundale, the beautiful danseuse of Adyar, who prefers to be known as Shrimati Rukmini Devi, was born February 29th, 1904 and so has a birthday "anniversary" only once in four years (March, 1940 *Theosophical Worker*, p. 57). This unfortunate circumstance is evaded, however, by using the Hindu calendar. Judging from the commotion over the Doctor's birthdays, reported to faithful Adyarites everywhere from Dan to Beersheba, as theosophical news, one could wish that he too had been a leap-yearer.

*Mr. Jinarajadasa in London.*—The Dec., 1939-Jan., 1940 *Theosophy in Australia* (p. 7) contains a letter from Mr. Jinarajadasa describing the beautiful and elaborate quarters he has established for himself in London. He says: "Everyone is enthusiastic and I hope every department of the work of the Masters, the Society, L. C. C., Masonry and so on, will gain added vigor." Little remains now but for the Right Reverend Wedgwood to make Mr. C. J. a bishop; a mitre would be very becoming. But we regret that he does not go back to Adyar and continue his valuable work in the Adyar Archives.

*G. S. A. on A. B.*—In the December, 1939 *Theosophical Worker* (p. 295) Dr. Arundale fairly boils over in describing the glories of Mrs. Besant; she even surpasses the Holy Virgin of Geoffrey Holson and Phoebe Payne. Not long ago he told us that she was the adviser of President Roosevelt. Now, says he: "She organizes, she leads, she directs, she guides with even greater splendour and majesty than it was possible when she was within the confines to a large extent of the physical body. Her radiance, her magnificence, her youth, all are such as are almost inconceivable . . ." She must look something like the picture given by Leadbeater in *Man, Visible and Invisible*, p. 145. I wish I had space for more, but what I want to point out is that Adyar is rapidly developing a new religion, with the deceased Mrs. Besant as the Holy Virgin and her son, G. S. A. as the new Savior.

*An Australian Christmas.*—The Dec.-Jan., 1939-40 *Theosophy in Australia* (p. 5) publishes a communication from "The Angel of the Mass", of which the following is but a part, fed out to loyal disciples of G. S. A. The Angel, who is a He, says: "This time is a very busy time for us. From the last moon to this we are preparing for your Christmas. Our Lady and Our Lord plan and direct the whole of the work to be done by us. We are the powers who carry out their plans. . . The Blessed Lord looks over every part and directs us in our work. Those who are undeveloped are also blessed, and the sweet Mother folds the light of this blessing within them, so that it may lighten their path when they move." And much more. Of this glorified Santa Claus the "Angel of the Mass" tells us: "In the Mass He Shone out as the Sun and from His form streamed light in many rays pouring in great force from the centre of His form. . . Around His head shone a golden glory—his robe was shining silver blue—not like your blue but pure and radiant—gold and amethyst. His eyes looked so graciously on all. You sang your hymns of adoration to Him in His very presence and He Himself gave you the Holy Bread . . ." If this had not appeared in a purportedly theosophical journal I should have thought it another Ballard freak. But no, it is the offspring of the wicked Leadbeater, who laid its eggs in the theosophical nest. Holy Bread may be acceptable to some as a Christmas repast, but here most of us would prefer a slice of turkey with oysters and cranberry sauce.

### Contribution to the History of Cremation

In his *Old Diary Leaves*, Colonel Great admits: "More fortunate than most innovators, I have lived to see several reforms that I helped in the cradle, become world-wide successes. Of these, cremation is one." And he cites with pardonable satisfaction an article in praise of cremation in his *Law Journal* seventeen years after his American inauguration of this mode of sepulture.

How much keener would be his satisfaction today, some sixty-four years later, to see its wide-spread use in our own country as well as in Italy, Germany and England.

Surely it was by no accident that the Colonel was called upon to play the principal rôle in the strange drama involving the death, funeral and cremation of Baron de Palm the year following the founding of the Theosophical Society. Although in his *Diary Leaves*, Colonel Olcott gives an account of the event, quoting at some length from the New York Times reporter who was an eye-witness, yet many details pertinent to us today may be dug up by a perusal of the other New York journals, notably the Daily Tribune, the Herald, the Sun, and the Graphic.

Having made great sport of the—to the press—sensational Egyptian funeral ritual for the Baron de Palm conducted in the New York Masonic Temple on May 29th, 1876, an editorial of the New York Daily Tribune warns the public on the following November 20th, of a proposed cremation of the same Baron. He speaks of the Theosophists as a "very intelligent and sincere people who earnestly desire to introduce in this country the practice of cremation as a means of disposing of the bodies of the dead. Few agree but none will fail to respect their intentions, unless they insist upon carting across the mountains the remains of a man dead and embalmed long months ago, over whom a grotesque parody on a burial service was long since performed. It would be a pity to see the whole thing turned into a ghastly joke."

That this paper's own reporter as well as all others, were quite prepared to joke about the proceedings was evidenced by a further advance notice for November 28th. Mr. Bondley speaks of Olcott "in his different roles of army officer, colleague of materialized spirits, and Theosophic high priest, [who] has always kept himself on the top wave of notoriety; while the Baron has been principally famous as a corpse."

The invited guests at the Washington, Pennsylvania cremation consisted of the gentlemen of the press, physicians and public health officials, men of science, yet of them, the New York Times reporter writes:

"I was painfully struck by the apparent levity, not only of the crowd outside, but of some of the limited number of invited guests, who were in the reception room where the body lay. They seemed to regard the remains of the dead Baron with as little feeling as ordinary wedding parties regard the bridegroom, as a very secondary consideration, compared to the very scientific form of burial to which they were about to be subjected, and possibly they were a little *de trop*, if their presence had not been absolutely necessary to the occasion. However, others, led by Colonel Olcott and his friends, displayed all proper respect for the dead." (To be concluded)

### Remittances from Great Britain, Ireland and Canada

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

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

Orders for books must be paid in U. S. funds or their current equivalent. \$1.00 U. S. at present equals about 5/8 or \$1.17 Canadian.

### Bombay U. L. T. Blavatsky Pamphlet Series

This series of reprints of articles by H. P. B., Judge and others con-

sists of the following to this date: (1) H. P. B., *Is Theosophy a Religion?*; (2) H. P. B., *What Theosophy Is*; (3) Judge *Universal Applications of Doctrine*; (4) Damodar, *Castes in India*; (5) Judge, *Theosophy Generally Stated*; (6) Judge, *Karmā*; (7) H. P. B., *Thoughts on Ormuzd and Ahriman*; (8) Judge, *Reincarnation in Western Religions*; (9) H. P. B. & Judge, *Reincarnation, Memory, Heredity*; (10) H. P. B. & Judge, *Reincarnation*; (11) H. P. B. & Judge, *Dreams*; (12) Damodar & Judge, *Mind-Control*; (13) H. P. B., *Mediatorship*; (14) Judge, *H. P. Blavatsky*; (15) H. P. B. & Judge, *On The Secret Doctrine*; (16) Judge, *The Secret Doctrine Instructions*; (17) H. P. B., *Truth in Modern Life*; (18) Judge, *Culture of Concentration*; (19) H. P. B., *Hypnotism; Black Magic in Science*; (20) H. P. B., *Kosmic Mind*; (21) Judge, *Overcoming Karma*; (22) H. P. B., *What Are the Theosophists, Some Words on Daily Life by a Master*; (23) H. P. B., *Christmas*; (24) Judge, *Cyclic Impression and Return and Our Evolution*; (25) H. P. B., *Memory in the Dying*; (26) H. P. B., *The Origin of Evil*; (27) H. P. B., *The Fall of Ideals*; (28) H. P. B., *On the New Year*; (29) *A Master's Letter*; (30) Judge, *Karma—The Compensator*; (31) H. P. B., *Let Every Man prove His Own Work*; (32) H. P. B., *The Dual Aspect of Wisdom, etc.*; (33) *The Great Master's Letter* (by the Maha-Chohan); (34) Judge, *Living the Higher Life*; (35) H. P. B., *Theosophy and Education*; (36) Judge, *Musings on the True Theosophist's Path*; 5 cents each from the O. E. LIBRARY; one copy only, 6 cents.

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

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

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

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

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

Also:

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

### "Sayings of The Ancient One"

Your attention is again called to that illuminating book by Capt. P. G. Bowen, *Sayings of the Ancient One*, containing translations from an ancient work discovered in ruins in Africa. It is extremely suggestive of *Light on the Path* and *The Voice of the Silence* and to my mind, is one of the most valuable mystical productions of recent years. Price \$1.25.

Also, by Capt. Bowen: *The Occult Way*, \$2.50; *The True Occult Path*, 15 cts.

### Chronological Sequence of "The Mahatma Letters"

Mrs. Conger's recent pamphlet, "Combined Chronology for Use with *The Mahatma Letters to A. P. Sinnett* and *The Letters of H. P. Blavatsky to A. P. Sinnett*", which presents the actual order by dates in which these Letters were written, and which is the result of twelve years close study, is promising to reawaken interest in these famous documents, *The Mahatma Letters* being the most authoritative presentation of Theosophy which we have. Price, 25 cents (1/4) from the O. E. LIBRARY. *The Mahatma Letters to A. P. Sinnett*, \$7.50.

### Mrs. Hastings Defends Madame Blavatsky

So far published; others in preparation:

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

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

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

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

### Back to the Mahatmas!

It is not without a reason that that famous collection, *The Mahatma Letters to A. P. Sinnett*, is today being ignored and even boycotted by the grand pandurams of some of the theosophical societies. The letters of the Masters M. and K. H. contain in themselves a condemnation of the present-day attitude and policies; they make it clear that Annie Besant and C. W. Leadbeater "betrayed the Society of H. P. B. and the Masters"; they advocate a real Universal Brotherhood, not the sham brotherhood of Mr. Sidney A. Cook, which would limit itself to one's own organization while shunning fellow-theosophists. You owe it to yourself to read and study them—the Masters' own words. \$7.50 (Europe, \$5.40), from the O. E. LIBRARY.

I judge from the last two issues of the *Canadian Theosophist* that it is starting to pose as a textbook of chemistry. It is entirely too technical. The last issue advertises a vegetarian cook book published by the Toronto Lodge. From this it seems that Theosophy is getting "to be a mere matter of guts".

It has been stated that Mr. Wallace nominated as democratic candidate for vice-president is a member of the Theosophical Society.

The American Section of the Theosophical Society will hold its annual convention June 15—July 21 at Wheaton. We notice one of the activities is time set apart for meditation. They might meditate on the reason why the membership of the Section has fallen off 33 percent.

For beginners in Theosophy, The Theosophical Society, Point Loma, has rendered great service to students of Theosophy everywhere by publishing a series of *Manuals* showing students who have the idea that Theosophy deals only with reincarnation and karma, some of the more abstruse subjects. These are to be recommended to study classes. The price of these is \$0.25 each, or the whole set of fifteen *Manuals* in a box for \$3.50, from THE O. E. LIBRARY.

Reading of these *Manuals* will convince anyone uncertain of what Theosophical Society to join, that the Point Loma T. S. represents the highest achievements in intellectual Theosophy and is therefore more to be recommended than any other Society.

Theosophical Manuals:

- No. 1. *What is Theosophy?*—A General View for Inquirers—C. J. Ryan
- No. 2. *Reincarnation*—A Last Chord in Modern Thought—L. L. Wright
- No. 3. *Karma*—The Law of Consequences—G. van Pelt
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- No. 5. *After Death—What?*—L. L. Wright
- No. 6. *Evolution*—Henry T. Edge
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- No. 14. *The Mystery-Schools*—Grace Frances Knoche
- No. 15. *Yoga and Yoga Discipline*—A Theosophical Interpretation—C. J. Ryan

Of these we specially commend Numbers 9, 13, and 14.

# THE O. E. LIBRARY CRITIC

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BY

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### Contribution to the History of Cremation

*Continued from May and June*

In view of subsequent chaffing, it is well to bear this admission in mind.

That the reporter for the New York Herald saw great cause for fun in the proceedings, is evident from his report sent by telegraph for the issue of December 6th upon arrival "at the cradle of American cremation." He continues:

"The trip [from New York to Washington, Pennsylvania] was interesting and a lively one in many respects. No topic of conversation is so conducive to jollity as cremation, gloomy as it may be to some, and the charms with which Mr. Olcott, the president of the Theosophical Society, knew how to invest the theme, enhanced the pleasure of the journey. Mr. Olcott rendered cremation perfectly fascinating, to those who heard him expound its beauties in the sleeping car last night, and this morning explained that, after all, cremation was only a quicker process than inhumation in giving back to the earth the immaterial vesture of our spirits. This idea Mr. Olcott illustrated with a wealth of poetic and antique lore which was enough to convert the most stubborn lover of graveyard flowers." . . . etc.

To this reporter, as to others, one of the most amusing high lights of the trip was the losing of the corpse at Pittsburgh where they had to change cars, as well as the delightful gossip about the Baron.

His Editor took occasion to administer a strong rebuke for such unseemly levity in the New York Herald issue of December 7th, entitled: *The Cremation Folly*. He strongly criticized the whole thing as a 'farce'. Having given solemn instances of funeral pyres in the Iliad and Shelley's burning of the sea-shore, he can find no reason at all in favor of the Washington goings on.

"Colonel Olcott," he complains, "and other well meaning theosophists [without a cap], . . . dragged the poor corpse from its tomb and made it a spectacle for fools to jeer and clowns to despise." Having cited with favor the burning of various famous Egyptian mummies he continues, "but this [cremation] was a desecration . . . The obscene jokes, the heartless levity, the absence of any useful purpose, the scandalous management . . . will bring the whole theory of cremation into contempt, which it does not deserve."

And no more did Colonel Olcott deserve such abuse as his account in *Old Diary Leaves* amply proves.

However, this same Editor allows nearly two long columns of infinitesimal print to a minute description of the whole affair, and an ink drawing of the furnace. Again in the gay banter of his style, the author declares that "the only serious men [present] were the Colonel and the Baron, the latter, the more serious of the two."

Fortunately, in spite of his fun-poking, the same reporter quotes at length from the Colonel's address in the crowded Town Hall at the close of the cremation.

According to his notes, Olcott outlined the need for cremation from the standpoint of health, and told of its usage in ancient Asia. He told too, of the solemn promise made to his friend the late Baron de Palm two days before his death the preceding May, a promise repeated in the presence of his attorney, Mr. Wm. Q. Judge. The reporter then quoted the remarks directly:

"In one of the oldest of the Vedic manuscripts, the fourth book of the Pitaka, which was brought in 316 B.C. to Ceylon from Magadha by Mahinda, son of King Asoka, is the following precept:

"In life or death we should afford protection and care to the foreign pilgrim of any creed. We should give food to his body while alive and dispose of it when dead according to his own belief; for our sons have their fathers, but the pilgrim of another country has no one to care for him. . . ."

"The day will come when recluses of whom I have spoken will proclaim themselves, and then it will be seen how great a force we have been. . . ."

It seems strangely significant that in the midst of all the hilarity, the "heartless levity, obscene jokes and scandalous management," of which the Editor accuses Colonel Olcott, he failed to be impressed by this real teaching, all the more interesting to us in lieu of the Colonel's future work for Buddhism in Ceylon.

The article concludes with "a very funny story indeed"—about two wags who visited the furnace in the middle of the night, after the coke fires were already lighted, to offer \$40.00 to the stoker if he would burn the Baron at once and so render the whole cremation of the following day ridiculous. Fortunately, the humble old stoker could not be bought for \$10.00.

Another of these most amused gentlemen of the press is the reporter for the New York Sun who speaks always of Hierophant Olcott, which august title was conferred upon him after "the initial funeral of the very dead Baron—a jumble of Egyptian ritual, etc.—conducted by a little set of people calling themselves Theosophists. . . ."

He explains the delay between the death in May and December, 1876, owing to the lack of a place for the cremation. "However, the delay has ensured to the notoriety of the Theosophists, of the Baron, of Hierophant Olcott, and cremation."

His report, having been pushed aside to make way for the terrible fire in a Brooklyn Theatre which took place the same day, appears in his paper, the New York Sun for December 10th. It is curious to note what it was that interested him most of the Colonel's talk in the Washington, Pennsylvania Town Hall. Not the arguments for and against cremation, but the "mysterious religion in whose faith the Baron died, and the apostle of which is Hierophant Olcott."

This gentleman questions Olcott's assertion that 'this is the faith of the earliest Aryans and goes back some 10,000 years in Asia.' "For", he argues, "how can we have any idea of the faith of the pre-Brahmic Aryans? It can only be guessed at best."

So likewise he pooh-hooahs a faith called 'the Secret Doctrine,' as "the faith of the early Aryans, and therefore no faith at all. And very secret it is since no man can find it out, though perhaps the cremated Baron had now an outlook into the past which enables him to discover it and rap it out for the enlightenment of the Hierophant. The Theosophist apostle says this faith is 'now taught in its purity only in silent cloisters, among the Himalayas and beyond.' He italicizes beyond," (1) and hence we presume therein lies the secret. This mysterious faith, the apostle tells us, is now accepted by scholars in the United States, 'who, while devoting their lives and professing it in the privacy of their own libraries, dare not, the time not being ripe, come out and profess it boldly,' as he does.

"But," he continues, "is it fair for Hierophant Olcott, if he has so intimate a knowledge as he says he has of this mysterious and true faith,

to keep silent about what it is? Brahminism, as held in the Himalayas and beyond the Himalayas—wherever held—we know all about. So also we know the tenets of Buddhism; but what the peculiar doctrines of the ancestors of the earliest Aryans were, is as much beyond our ken as the degree of their civilization. Hierophant Olcott and his scholarly friends should shed their light abroad."

On the following day, December 11th, this same Sun reporter goes at length into the cheapness of cremation as arranged by Hierophant Olcott, who has figured out a cost of \$1.60 each, provided that four or five care to take advantage of the ovens at the same time. Then he cannot help jesting with him:

"Hierophant Olcott, however, has extravagant ideas about his own cremation. He is going to have it done somewhere beyond the Himalayas—the quarter whence he gets his mysterious religion, handed down from the earliest ancestors of the Aryans. We wish we could dissuade him from selecting a cremation place so far away. The cost of sending reporters to witness the von Palm cremation was considerable, but it was a mere bagatelle compared with the burdens which the Hierophant's Himalayan cremation would lay on our newspapers. It would be almost as bad as sending out an expedition to the Kerguelon Islands to witness a transit of Venus. The public too, would be kept in suspense for weeks, perhaps for months, since, as we understand it the secret of ancestral Aryan religion is only known in the silent cloisters of the lofty summits of the Himalayas, never yet trod by a Christian foot. No railroad reaches there, no telegraph, and the other facilities for reporters are, probably, few. The newspapers would have to organize a corps of STANLEYS to find the place, though we hope not to arm them with elephant rifles. The Aryans might object to being interviewed by the exploring reporters, for if they have kept their religion so secret for ten or fifteen, or, for what we know, for 50,000 years, they are not likely to tell all about it to the most enterprising reporter, even to oblige Hierophant Olcott. In fact, we see almost insurmountable obstacles to a proper description of the Hierophant's cremation, and we beg to suggest to him to have it done nearer home. So that it is done and done thoroughly, what difference does it make, Hierophant, whether you burn here or there? Your choice of the Himalayas seems to us purely sentimental. You cannot believe, your secret Aryan religion cannot teach, that the place of cremation is essential to its proper performance, else why did you cremate the body of Baron von Palm, in accordance with your pious duty, in Washington, Pennsylvania?"

Was it in answer to him that Colonel Olcott closes his chapter on the subject in his Old Diary Leaves with,

"In the abstract it matters not to me whether my 'desire-body' be dropped through the salt sea to its ameba-strewn floor, or left in the snow-locked Himalayan passes, or on the hot sand of the desert, but if I am to die at home and within reach of friends, I hope that, like those of the Baron de Palm and H. P. B.\*<sup>(2)</sup> it may be reduced by fire to harmless dust, and not become a plague or a peril to the living after it has served the purpose of my present *pravabdha karma*."

It is indeed a pity that these same facetious gentlemen of the press could not journey to Adyar thirty-one years later, to witness the cremation of Colonel Olcott on February 17, 1907.

\*<sup>(1)</sup> In H. P. B.'s letter to Dr. Hartman in 1866, ten years after these events, she writes: "Well, I told him [Olcott] the whole truth. I said to him that I had known Adepts, the 'Brothers', not only in India and beyond Ladakh, but in Egypt and Syria—for there are Brothers there to this day. . . There is *beyond* the Himalayas a nucleus of Adepts of various nationalities. . ." (Ital. ours.)

(Quoted by Mary Neff in Personal Memoirs of H. P. Blavatsky, p. 255)

\*<sup>(2)</sup> Cremated according to her wish at Woking, first used for cremation in 1885, seven years previously, though the crematory was fathered by Sir Henry Thompson in 1874.

## Recently Discovered, Original Letter of H. P. Blavatsky

This was recently found by Mrs. Carl S. Clancy in the archives of the Congressional Library in Washington. Nothing is known of the history of the letter. When this has been unraveled there will follow a complete statement in the *CRITIC*.

Letter of H P B to

New York, Nov. 28 (1878)

"Thanksgiving Day—" probably to the devil? and thanking him for all the evils bestowed by him so generously upon America?

My dear "Wide awake",

Allow me to offer you my thanks for various favours received, and also those in prospect. You seem to be determined to take my aged heart by storm. Well—go on.

Mr. Hayden will always be welcome. I wish he would come. But I do hope that he will not do as a Mr. Evans of Washington, a newly baked "brother" did last week.

Fancy, a man showing after two years of correspondence an intense desire to join the T. S. Duly elected and *diploméd*. Writer craving permission to come to N. Y. & be initiated in the Lamasonry. Receives graceful permission thereupon—also warm invitation. Telegraphs that he is not coming Monday, but Wednesday. Telegraphs Wed: "I'm a' coming," and—I not coming—Writes he is sure to come on Saturday & pass Sunday with us. Friday morning sends a cable dispatch, "Can not come tomorrow, will come tonight Friday, by the last train 10 ¼. Great preparations and a sumptuous banquet spread for the benefit of his hungry guts. 11, 12 o'clock—no Evans. No more of him Saturday morning. Finally a letter from him on Tuesday in which he pours out a whail of despair! Took train, came in good time to N. Y., went to my house, rang bell for half an hour, got chilly, despairing, rang for the last time and as the door did not open, went back, ie. crossed over to New Jersey, slept in a hotel, and taking the noon train went back to Washington, without seeing us!!!!!!

I have met with flapdoodles in my life; never—with one of such 50 horse power of flapdoodle!

Shin is *not* a Theus, but Shin came here last night, & warmed his shins at the cold stove, & his heart in the depth of my beautiful classical features. Says his article does not interfere with yours. He means to write up a "cameo"—(whatever it may mean) of H P B and you crave for a *biography* I understand? Well, & who the devil prevents you writing one? Say, I am born in three different places, at two distinct periods of the last four centuries, from seven mothers and a half of one father. Tell 'em, I am between 273 and 19 years of age, my nose being the most classical feature of my *phenology*; you may add that the above named *proboscis*, having something else to do at the time of my birth, (or rather, "last birth") could not present itself in *propria persona* but left instead its "visiting card" upon my classical countenance. That, I was reared by the Astrakhan Kalmucks, and benevolently brought up and nursed by camels and the mares of the prince of those Kalmucks, the prince Czerets-Vorchay-Tunge Tchichmak-Zuru.

That—surprisingly enough, I was born with a cigarette of Turkish tobacco in my mouth, and an emerald ring on my left big toe, a small gooseberry bush, moreover, growing out of my naval. That I was called Heliona (not Helen as people call me)—a Greek name derived from that of the Sun—Helios—because (1st) there was an eclipse of the luminary on that day, who knew prophetically, one must infer, that it would be eclipsed for long years by the newly born babe, and also (2nd) because of the possibility it gave the clergy & missionaries of the 19th century to spell it with a double H (thus—Helliona) and assure the more readily their congregations that I was an imp of Hell.

Now isn't there facts enough to make Mark Twain himself die of *cholera morbus* brought on by envy & rage?

Permit me, now, lovely "Lucreta" to say to you a few words seriously. Please let Miss Burr (the Editor's sister) know them.

While our Society received \$5 initiations fees & \$6 for the yearly pay, we had regular meetings every month, had a Hall (Mott's Memorial Hall) a library & all the paraphernalia required. But while the "Fellows" residing all over the States, were regularly notified of every meeting, they never attended them and even very few of those who reside in New York. Yet these notifications, stamped envelopes, stationary, etc. cost the T. S. more than the fees could cover. There was a general meeting of the council a year ago; and it was resolved to suspend general meetings, and for the council alone to meet, once a week. Three months after that we joined publically our Mother Society the Arya Samaj of India & it was resolved that all the initiation fees would go to the A. S. of Bombay as you know. Thus, our Society has no means of its own & depends on the liberality of its council. For the last year Olcott pays for the stationary himself, and I pay for the postage stamps, and it is a drain on my pocket, I assure you. That's all the secret.

Two days before the last ceremony described in the *Sun* (the throwing into the sea of the Baron von Palm ashes) one of our Hindu brothers came over from England, summoned the council together, planned the ceremony and performed it on the following night. There were but 21 persons present, mostly those of the council & the chief officers.

2 (single sheet written on both sides with very fine writing) Not a single Theosophist was present (of the general crowd of Theosophist I mean.)

Now, as I am going away in about three weeks (before Christmas surely) and even if Col. Olcott starts but in Spring and does not go with me, we are going to have a meeting called before my departure for . . . ((Old world? writing illegible)) to elect a new acting President and correspon. Secretary. General Agner Doubleday (of Fort Sumpter?) is to be elected Vice Presd. and Dr. Alex. Wilder 565 Orange St. Newark—a great philologist and an archaeologist here, and Dr. J. Weiss, a well known Philologist here (Oh, Paris has applied for membership!!)

We have 1000 Theosophists scattered in this republic. Don't you know the signs and password and grip. Why don't you try it on those you meet, and so find out whether they are "brothers"? I cannot name them all to you.

By the bye Mr. Hayden has not sent his Photog. card to us. He must send his portrait. I am going to write to him for it. Olcott is going to Providence again. Maybe he will see him.

Remember Mr. Judge's address. He is the Recording Secretary of the Society & you can learn anything from him. Address 71 Broadway Wm. Q. Judge, counsellor at Law. I suppose that under the Presidency of General Doubleday there will be meetings held. Anyhow we have two new branches of our Society established: one in Corfu (Greece) and the other in Constantinople (Turkey as you have been, doubtless, taught in school). The President of the London Branch is C. Carleton Massey; that of Constantinople, the richest Editor of the country, one who has a dozen of papers, at least, *Angelo Nikolandes*; and that of Corfu is *Paschale Menelao*. Another branch is now started in Paris, whom they will elect for Pres. I don't know, but Mr. P. Z. Leymarie, Editor of the *Revue Spirite 5 Rue des Petites Champs* will always know. So you see, any Fellow going abroad, and in whatever direction, will always find "brothers" who have to lay down their lives in case of necessity, for any other brother, of whatever race, color, or creed.

Please let this be known to Miss Ellen Burr. I will write to you from India and so give you a chance for more than one startling article. Mr. Hayden too. But I want his portrait—otherwise he be anathema maranatha!

Miss Bates is gone to London—preceding me like a Theosophical Precursor, & my four trunks are gone to Liverpool to await for me. So you see, I am ready. If you really want any points for my biography name them plainly. Good by.

Yours ever truly  
H P Blavatsky

## THE THEOSOPHICAL SOCIETY, POINT LOMA

The Editor is often asked by correspondents what Theosophical Society to join. He has not hesitated to express his opinion in favor of the Point Loma T. S. In this, one will have the opportunity of coming into contact with the best intellects in the Theosophical World. Why it is desirable to join a Theosophical Society? One is brought into contact with the best students in this field and has the opportunity of getting advice from headquarters and of joining a study group or Lodge in his own vicinity. One will find in studying Theosophy that it is the most profound philosophy which explains the nature and history of man and the history of the universe. Such questions as a philosophic basis of all religions. An explanation and a solution of all the problems of life. In order not to appear to favor one Society, I quote also the official announcement of the Point Loma, T. S. There will be more on this matter later. The Editor will be glad to be of any assistance to persons interested in this direction.

The Point Loma Society conducts a Theosophical University which offers courses in Theosophy, Sanskrit, Greek, Hebrew and other subjects. For further information apply to Point Loma. The University confers degrees in Theosophy. It tells you how you may become a D. L. T. and have a title to parade if you feel that your prospects of advancement will be enhanced with this aid.

Below I add the announcement of the Point Loma T. S. The announcement of the Adyar T. S. and the United Lodge of Theosophists.

Membership in the Theosophical Society brings one in touch with the best intellects in this field and puts him in the way of learning the origin and destiny of what happens after death and enables one to see a solution of many questions of the day; what is meant by liberty and democracy.

Persons interested in instructing children in theosophical ideals should be interested in the Point Loma Lotus Circle System. Those interested should apply to Mrs. Grace A. Knoche at Point Loma. Mrs. Knoche conducts an extensive work in this field.

## THE THEOSOPHICAL SOCIETY, POINT LOMA

### Theosophical Correspondence Class

This Class offers a definite method of progressive reading and study for individuals and study-groups of Elementary, Intermediate, and Advanced Courses. All lessons have for their basis the Secret Doctrine of the Ages, the Wisdom-Religion as first brought to the modern world by H. P. Blavatsky. The tuition is free but the students are asked to pay the postage for mailing the lessons.

Text-books used: Elementary Course, *Manual, What is Theosophy?*, 25c.; Intermediate Course, *The Ocean of Theosophy*, by W. Q. Judge, 50c.; Advanced Course, *The Esoteric Tradition*, by G. de Purucker, 2 vols., \$5.00. Valuable reference and study-books: *The Key to Theosophy*, by H. P. Blavatsky; *Occult Glossary*, by G. de Purucker.

### THE THEOSOPHICAL SOCIETY

#### General Offices

Point Loma, California  
G. DE PURUCKER, Leader

The Theosophical Society was founded at New York City in 1875 by H. P. Blavatsky, H. S. Olcott, Wm. Q. Judge, and others.

THE THEOSOPHICAL SOCIETY is an integral part of a movement which has been active, whether publicly known or unrecognized, in all ages and in all countries. The aims and purposes of the Society are wholly philosophical, religious, scientific, and humanitarian. It is entirely non-political.

Founded by H. P. Blavatsky, the Messenger or Envoy in our age of the guardians and custodians of esoteric wisdom throughout the ages, the Theosophical Society is an organization of students zealously

devoted to the research for truth and its promulgation among men, and to the formation of at least a nucleus of a Universal Brotherhood of Humanity.

The Society has neither creeds nor dogmas, but, teaching a sublime archaic philosophy of the Universe, it recognizes through its Fellows the need of remaining utterly faithful to the spiritual impulses which brought about its founding.

From each Fellow it requires the same kindly and thoughtful consideration for the beliefs of others which he expects others to show towards his own.

**The Objects of the Theosophical Society are:**

- (a) To diffuse among men a knowledge of the laws inherent in the Universe.
- (b) To promulgate the knowledge of the essential unity of all that is, and to demonstrate that this unity is fundamental in Nature.
- (c) To form an active brotherhood among men.
- (d) To study ancient and modern religion, science, and philosophy.
- (e) To investigate the powers innate in man.

**Application for Associate Fellowship in The Theosophical Society**

*The only prerequisite to Associate Fellowship is a sincere acceptance of the principle of Universal Brotherhood. Those who desire to know more of this Wisdom-Religion of Mankind, and who at the same time feel impelled to do what they can to serve their fellow-men, are cordially invited to sign this form:*

I, the undersigned, being in full sympathy with the Purposes and Objects of the Theosophical Society, hereby make application for Fellowship therein.

(Full Name) .....

(Address) .....

(Date) .....

*For membership in the American Section of the T. S. a registration fee of 50c. should accompany this application. This includes a six months' subscription to LUCIFER, the Section organ.*

### LOMALAND SCHOOL

A carefully planned co-educational day school. Girls accepted as boarders. Provides unique opportunities for children from pre-primary to High School.

Thoughtfully organized to assist in bringing about a balance of the moral, mental, and physical faculties. Terms moderate and inclusive.

Address inquiries to the Principal, Miss Florence Collisson, or to the Corresponding Sec'y., Lomaland School, Point Loma, Calif.

American-Canadian Section Headquarters, 810 Jackson Avenue, Takoma Park, Washington, D. C. President: Col. A. L. Couger.

## THE UNITED LODGE OF THEOSOPHISTS

### DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy and the exemplification in practice of those principles through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult  
or sect, yet belongs to each and all,"*

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to

*General Registrar*

UNITED LODGE OF THEOSOPHISTS

Theosophy Hall, 33rd and Grand Ave. Los Angeles, California, U. S. A.

**ADYAR**

**THE THEOSOPHICAL SOCIETY**

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17th November 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are:

First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second—To encourage the study of Comparative Religion, Philosophy and Science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

The Theosophical Society is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution.

It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to 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, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

### FREEDOM OF THOUGHT

As The Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of The Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of The Theosophical Society to maintain, defend and act upon these fundamental principles of The Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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**Gods and Heroes of the Bhagavad-Gita.** Compiled by Geoffrey A. Barboraka, Point Loma. \$0.75 from The O. E. Library.

A Brief Description of the Mythology of Ancient India as Contained in *The Bhagavad-Gita*, Including Technical Terms and Explanations In The Light Of Theosophy.

In recent times there has been a great abundance of literature bearing on the *Bhagavad-Gita*. The study of the *Bhagavad-Gita* is becoming ever more common. Students are perplexed by the large number of proper names. Gods, heroes and relatives of Arjuna. A compilation showing clearly who all these people are would be greatly welcomed. Mr. Barboraka of Point Loma has accomplished this feat in this small book, the issuance of which does great credit to the Point Loma T. S. It should be in the hands of every student of the *Gita* and will save them much searching and much profanity. It embodies one of the great services which the Point Loma T. S. has rendered to theosophical students in addition to its excellent series of *Manuals* referred to in the last *Critic*.

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**Studies in the Middle Way** by Christmas Humphreys, 103 pages, published by G. W. Daniel Co., London, price \$1.00 or 4/6 from the O. E. LIBRARY.

A Check List of Quotations of the Secret Doctrine by Dr. Thaddeus P. Hyatt.

Students of the *Secret Doctrines* have been amazed at the number of

references to books and magazines, and other authors which they wish to confirm but find it impossible to do so from the text. This valuable object has been made possible by Dr. Hyatt in his compendious book. Dr. Hyatt has undertaken with the aid of other scholars, to look up the original references and to compile them in this classical handbook which should be in the hands of every student of the *Secret Doctrine*. The edition is limited. Better order at once from the O. E. LIBRARY, price \$3.00 or (1/10/0). Dr. Hyatt was closely associated with W. Q. Judge as his dentist. It may be stated that in the current photographs of Judge in which he is seen wearing an old corduroy coat, it is of interest to note that this coat was Dr. Hyatt's office coat loaned to Judge to be photographed in, which is a story told me by Dr. Hyatt. It may be added that this work was undertaken by Dr. Hyatt as a labor of love in honour of H. P. B. It has taken Dr. Hyatt seven years to compile this work. Dr. Hyatt has in preparation a similar compilation covering *Isis Unveiled*.

#### Chronological Sequence of The Mahatma Letters and The Letters of H. P. Blavatsky to A. P. Sinnett.

Repeatedly the CRITIC has called attention to the various works of Mrs. M. G. Conger in arranging the *Chronological Sequence of the Mahatma Letters* and the *H. P. B. Letters to A. P. Sinnett* which occupied the work of twelve years. Miss Mary K. Neff is an indefatigable worker in this field and has spent much time in working out these *Chronologies* and her results are embodied in two recently published pamphlets, *The Mahatma Letters, Their Chronological Order; The Letters of H. P. Blavatsky to A. P. Sinnett, Their Chronological Order* which can be had from the O. E. LIBRARY, \$0.12 each.

**A Glimpse of Piffletism.** Sometime ago the CRITIC called attention to an Englishman who has gone crazy on the idea that he could isolate the active principle of metals. Having read many books on alchemy and the "philosopher's stone", and the elixir of life regarding which all sorts of superstitions have been current, he became completely bughouse. The name of this man is Archibald Cockren. He has just published a book entitled *Alchemy, Rediscovered and Restored*. This book published by Rider & Co., London, contains 158 pages, price \$2.00. The reviewer, being a chemist by training, read this book with great curiosity and and thinks it to be one that will excite the amusement of all chemists. It is prefaced by a patron of Mr. Archibald Cockren, Sir Dudley Borren Myers, O.B.E. (whoever he may be) who disclaims all knowledge of scientific matters. He tells us who this man Cockren is. Cockren was an inmate in an epileptic hospital in London, and while there he trained himself as a masseur and in other electrical methods of treatment used in hospitals. In the meantime he conceived the idea that metals contained an essence and that by isolating this it could be used for healing purposes. He proposed to start a new system of medicine. His speculation along this line is entertaining. He undertook various experiments to isolate the essential essence of several metals, among others gold. He obtained a volatile of liquid which he described as the essence of gold which has healing qualities. It would seem that his chemical education did not lead him to make an elementary analysis of this substance which is clearly a mixture of volatile organic compound such as alcohol, ether, acetone, aldehyde and familiar substances. How he may have gotten these in his fumbling experiments is not obvious. Little chemical skill would have been required to do this. On reading this book I am disposed to declare his results of conclusions, a jargon of scientific piffle. I should advise anyone reading the book to get some interesting information about some of the great alchemists of the past. As a scientific book it is worthy of no attention whatever. The author is to be compared with the late Morley Martin who produced living fish from

fused limestone. Any chemist will find the book entertaining. Understand how easy it is for a person playing with chemicals to deceive himself. This should be a warning to sensible people; let the subject alone. A friend has seen this essence of gold tried on many persons for healing qualities with no result.

## MISFORTUNE HAS STRUCK THE "I AM" CULT

Engineered by the Ballards.

There has been much reference in the *CRITIC* from time to time to the Ballards. It is obvious that these people were collecting millions of dollars from their followers and the suspicions of the U. S. Department of Justice were aroused. They made a thorough investigation of how they got their millions of dollars. A Federal Grand Jury in Los Angeles has issued twenty-four indictments against the Ballards and leading Ballardists for using U. S. mails for fraudulent purposes. The indictments were issued against a number of citizens in Los Angeles, among others, Mrs. Edna Ballard (widow of the old man) was indicted as well as her son Donald (the bellowing boy) for conducting a religious racket. It is to be hoped that when the time for the trial comes they will have to produce St. Germaine and the other wonderful ascended Masters and Mistresses from Venus and other parts of the Cosmos will be subpoenaed and required to give a demonstration of the wonderful phenomena of which the old Guy Ballard used to talk of profusely. Let us hope that this will put an end to this horrible superstition which has aroused such havoc in family life among the Ballardites.

### At the Periscope

*Latest News in Brief:* I am pleased to hear that the financial difficulties of the Point Loma T. S. have been finally settled, leaving them in a much better position.

We regret to mention the recent death of the well known writer, Talbot Mundy, author of *Om*, *The Devil's Guard* and other notable books. It is understood that Mr. Mundy was associated with the Point Loma, T. S.

The eminent British physicist and psychic researcher, Sir Oliver Lodge, died recently.

The Canadian Government has prohibited all peace societies in Canada.

**Erratum:** Referring to the poem published on the first page of the last *CRITIC*, written by Miss Dorothy Kenrick of London, who is the writer of many poems of theosophical topics.

**The Sky Clear at Point Loma.** I am glad to say that the difficulty about paying taxes on Point Loma has been definitely settled by compromise with the County.

The Annual Convention of the American Section, T. S. came off at Wheaton in June amid flashes of glory. The Convention is admirably reported in the August *American Theosophist* by Dr. H. Douglas Wild in his flashing English. It appears there was much lamentation over the failure of the Section to increase its membership. In the past year the membership has increased by 132 new members. There were many suggestions made as to methods in interesting the public in Theosophy. Among these was through the radio. Another through advertising in newspapers. And it was suggested that Lodge members take their friends by the nose and lead them into theosophical lectures. It would seem that these methods are rather visionary and no very practical methods were proposed. The problem of interesting strangers in Theosophy in view of the many kinds of competition is a very interesting one, excluding lectures illustrated by colored pictures of thought forms that are hairy looking aures of sick people who seem to be requiring help of a good astral barber. When people's interest can be aroused in what they are, whence they came, and what is the real explanation of the present world

Misfortune has struck the "I AM" cult engineered by the Ballards. God and the idea that when they die this imaginary God will eat them up or roast them alive. That is a lesson which many have still to learn as I did at one time in my life. Or that salvation can be acquired by what they put in their stomachs.

*Canadian Theosophist for August:* The August issue of the *Canadian Theosophist* contains what is food for thought for all T. S. members or members of the American Section who are worried over the causes of shrinkage of the Section. This issue can be had for ten cents, coin, from 5 Rockwood Place, Hamilton, Ont., Canada. Better send a U. S. paper dollar (not a check) for a year's subscription. You will be amply rewarded.

The August issue also has an interesting and suggestive article whose title is "Can You Save the T. S.?" by Cecil Williams of Hamilton, Canada. Other interesting material in this issue is a discussion by the Editor of the manner in which the Black Magicians got control of Germany. Mr. Cecil Williams speaks in no uncertain terms about the sort of people who go to comprise the membership of the T. S. They are persons who are interested in psychism and want to find some way of telling what is going to come to them because of being scared to death of God. They are largely people who have gone crazy on astrology and other forms of divination. He thinks that the T. S. is obsessed by all the talk of brotherhood and they do not know what it means. A large part of this talk is mere hypocrisy and that the prominent members who indulge in it are mere crackpots. He thinks the Constitution of the T. S. should be thoroughly revised. His remarks are worthy of attention of the vociferous crackpots at the Wheaton Convention. I can quote various statements of Mr. Williams' article which are worthy of further quotation in the *CRITIC*. Space does not permit quoting Mr. Williams' entire article. He thinks there is not enough attention devoted to the discussion of karma which he has already attempted to bring about. In my personal opinion many of the difficulties in discussing karma follow from the attempt to insist on the idea that all karmic suffering is unmerited which is sure to shock anyone who has not read the lucid articles by Oscar Ljungström which have been referred to from time to time in the *CRITIC*. Mr. Ljungström's booklet on the subject can be had from The O. E. Library for \$0.50. We should be glad to supply this and his very lucid *Theosophical Lessons* which was suppressed by Point Loma where they entertain very extravagant ideas on the subject of karma which are enough to shock any thinking person. I might say that the whole subject of karma is a sort of theosophical tanglefoot for ground for people who are theosophical crackpots can display their intelligence and make the subject repulsive to students.

Mr. Williams says,

"Its organization is stupid, at least in the Adyar Society. In Canada, it is demagoguism posing as altruism. Membership grants no privileges and imposes no responsibilities, other than voting at business meetings. In the light of the politics and hostilities with which the society is shot the condition of belief in universal brotherhood is meaningless, if not hypocritical. Of its membership it asks, at once, too much and too little. By imposing no conditions of membership it throws open its doors to crackpots and people suffering from the delusion of messiahship or guidance by a master. Attempting to embrace all it embraces a chaos. It is constantly in motion from the winds of current superstition, from modern astrology to crank money. Were it not for the inherent strength of Theosophical truth and the earnest and sincere people in the Society, it would have collapsed long ago."

Mr. Williams has an interesting article on AVATARS which should be a warning to theosophists who have a lingering hope that sometime they will become Mahatmas or Masters.

Another trouble with the T. S. is the excessive personality worship of Annie Besant, C. W. Leadbeater, and George Arundale.

In the *Adyar Theosophist*, Dr. Arundale announces that the day of judgment has arrived. Dr. Arundale has already nominated himself as a candidate for reelection as President of the T. S. This event will be a day of judgment of Dr. Arundale. So far no prominent members have been announced as rivals.

*The next President of the T. S.* Mr. A. E. S. Smythe, General-Secretary of the Canadian Section. Dr. Washington E. Wilks of Vancouver. Mr. G. N. Gokhale, General-Secretary of the Indian Section.

The Editor apologizes for the very rough form of this issue which has been gotten together while he is flat on his back as a cripple and unable to write or move about. Thanks to the very able cooperation of the associate editor Mrs. L. Goldberg who has helped him by keeping his cigars lit.

It is stated that the American Section is going to present to the new art gallery at Adyar a colored portrait of C. W. Leadbeater. Presumably this will be the same portrait of C. W. L. which was seen in all the magazines and which are doubtless the same as was published in an American religious newspaper as the picture of anti-Christ.

The last four issues of the *Adyar Theosophist* are especially interesting as containing the latest blasts from the Cave of the Adyar God of the Winds Æolus. Dr. Arundale expresses his opinions about the theosophical relationships of the United States. He also has some interesting and valuable advice to young Indian Theosophists which should be of value to the young Theosophists in America. Mr. L. W. Rogers contributes an interesting article on Thomas Paine, the great American Statesman. In this connection see also the book by Robert C. Ingersoll, mentioned below.

I have just received from Mr. Jorma Partanen an interesting pamphlet written in English by Kyösti Haataja, Professor of Economic Law at Helsinki University. The pamphlet deals with relations between Finland and Sweden and Russia, and portrays the horrible persecutions to which the Finns were subjected by the Russians. Anyone interested can get a copy of this complimentary by writing to Mr. Jorma Partanen, Väinämöisenkatu 5, Helsinki, Finland.

### Remittances from Great Britain, Ireland and Canada

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

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

Orders for books must be paid in U. S. funds or their current equivalent. \$1.00 U. S. at present equals about 5/8 or \$1.17 Canadian.

### Mrs. Hastings Defends Madame Blavatsky

So far published; others in preparation:

*Defence of Madame Blavatsky*, Vol. I, exposes the Hares, 50 cents (2/6).

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

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

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

## Bombay U. L. T. Blavatsky Pamphlet Series

This series of reprints of articles by H. P. B., Judge and others consists of the following to this date: (1) H. P. B., *Is Theosophy a Religion?*; (2) H. P. B., *What Theosophy Is*; (3) Judge *Universal Applications of Doctrine*; (4) Damodar, *Castes in India*; (5) Judge, *Theosophy Generally Stated*; (6) Judge, *Karma*; (7) H. P. B., *Thoughts on Ormuzd and Ahimian*; (8) Judge, *Reincarnation in Western Religions*; (9) H. P. B. & Judge, *Reincarnation, Memory, Heredity*; (10) H. P. B. & Judge, *Reincarnation*; (11) H. P. B. & Judge, *Dreams*; (12) Damodar & Judge, *Mind-Control*; (13) H. P. B., *Mediatorship*; (14) Judge, *H. P. Blavatsky*; (15) H. P. B. & Judge, *On The Secret Doctrine*; (16) Judge, *The Secret Doctrine Instructions*; (17) H. P. B., *Truth in Modern Life*; (18) Judge, *Culture of Concentration*; (19) H. P. B., *Hypnotism; Black Magic in Science*; (20) H. P. B., *Kosmic Mind*; (21) Judge, *Overcoming Karma*; (22) H. P. B., *What Are the Theosophists, Some Words in Daily Life by a Master*; (23) H. P. B., *Christmas*; (24) Judge, *Cyclic Impression and Return and Our Evolution*; (25) H. P. B., *Memory in the Dying*; (26) H. P. B., *The Origin of Evil*; (27) H. P. B., *The Fall of Idols*; (28) H. P. B., *On the New Year*; (29) *A Master's Letter*; (30) Judge, *Karma—The Compensator*; (31) H. P. B., *Let Every Man prove His Own Work*; (32) H. P. B., *The Dual Aspect of Wisdom, etc.*; (33) *The Great Master's Letter* (by the Maha-Chohan); (34) Judge, *Living the Higher Life*; (35) H. P. B., *Theosophy and Education*; (36) Judge, *Musings on the True Theosophist's Path*; 5 cents each from the O. E. LIBRARY; one copy only, 6 cents.

## William Kingsland's Last Book

The Gnosis or Ancient Wisdom in the Christian Scriptures.  
By William Kingsland. Pp. 230, with bibliography and index.  
\$4.00 from the O. E. LIBRARY.

This is Mr. Kingsland's last book, completed shortly before his death and regarded by him as his best work. It is now issued by the Kingsland Literary Trust, associated with the Blavatsky Association. All who have appreciated his excellent biography of H. P. B., his *Rational Mysticism* and other works should read it. It throws new light on Christian origins.

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

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

*Little Boy Bo* by Mark Sexson. 97 pages. Christopher Publishing House, Boston, price \$1.50 from the O. E. LIBRARY.

Mark Sexson has been greatly devoted to the Youth Movement. He is devoted to children and has the custom of gathering children around him and telling them stories. This is a delightful custom which I used to follow years and years ago at summer hotels; not devising my own stories but using strictly classical ones.

The stories in this book are serial and have much to do with animals and little people. The stories are ethical and tend to implant excellent ideals upon animals and one's playmates. The trend of the book is distinctly theosophical and is designed to be of aid to theosophical parents with children. I was unable to lay it down until I had read it through. I am unable to say anything about other published writings of Mark Sexson which I have not seen. Doubtless their trend will be about the same.

## "The Secret Doctrine" in Two Hundred Pages

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

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

### Back to the Mahatmas!

It is not without a reason that that famous collection, *The Mahatma Letters to A. P. Sinnett*, is today being ignored and even boycotted by the grand panjandrums of some of the theosophical societies. The letters of the Masters M. and K. H. contain in themselves a condemnation of the present-day attitude and policies; they make it clear that Annie Besant and C. W. Leadbeater "betrayed the Society of H. P. B. and the Masters"; they advocate a real Universal Brotherhood, not the sham brotherhood of Mr. Sidney A. Cook, which would limit itself to one's own organization while slandering fellow-theosophists. You owe it to yourself to read and study them—the Masters' own words. \$7.50 (Europe, \$5.40), from the O. E. LIBRARY.

For beginners in Theosophy, The Theosophical Society, Point Loma, has rendered great service to students of Theosophy everywhere by publishing a series of *Manuals* showing students who have the idea that Theosophy deals only with reincarnation and karma, some of the more abstruse subjects. These are to be recommended to study classes. The price of these is \$0.25 each, or the whole set of fifteen *Manuals* in a box for \$3.50, from THE O. E. LIBRARY.

Reading of these *Manuals* will convince anyone uncertain of what Theosophical Society to join, that the Point Loma T. S. represents the highest achievements in intellectual Theosophy and is therefore more to be recommended than any other Society.

Theosophical Manuals:

- No. 1. *What is Theosophy?*—A General View for Inquirers—G. J. Ryan
- No. 2. *Reincarnation*—A Lost Chord in Modern Thought—J. I. Wright
- No. 3. *Karma*—The Law of Consequences—G. van Pelt
- No. 4. *The Seven Principles of Man*—J. I. Wright
- No. 5. *After Death—What?*—L. L. Wright
- No. 6. *Evolution*—Henry T. Edge
- No. 7. *Rounds and Races*—Man's Divine Parentage and Destiny—G. van Pelt
- No. 8. *The Doctrine of Cycles*—Lydia Ross
- No. 9. *Hierarchies*—The Ladder of Life—G. van Pelt
- No. 10. *The Astral Light*—Henry T. Edge
- No. 11. *Psychic Powers*—Helen Savage
- No. 12. *Theosophy and Christianity*—H. T. Edge
- No. 13. *Mahatmas and Chelas*—J. I. Wright
- No. 14. *The Mystery-Schools*—Grace Frances Knoche
- No. 15. *Yoga and Yoga Discipline*—A Theosophical Interpretation—C. J. Ryan

Of these we specially commend Numbers 9, 13, and 14.

Check List of Some of the Books and Authors Quoted or Referred to in the Two Volumes of the *Secret Doctrine*, price \$3.00 or 1/10/0 from The O. E. LIBRARY. Students of Vol. I of the *Secret Doctrine* who may wish to follow up and confirm all references, will be able to do so by this classical work of Dr. Hyatt who was a pupil of W. Q. Judge.

Persons in search of the best theosophical literature would do well to read the publications of the Theosophical Press, Point Loma, which are among the best books being published at the present time.

H. P. B., *Key to Theosophy*, \$2.50, a verbatim reprint of the original. No alterations by Mrs. Besant and Mr. Mead. A new and complete Index which is suitable for use with the famous U. L. T. photographic reprint is supplied for \$0.50.

W. Q. Judge's famous *Ocean of Theosophy*, \$0.75, with a new Index. This Index can be used for any other edition. The Index supplied separately for \$0.12. This is a reprint of the original edition with amendments by W. Q. Judge. Judge's amendments are placed as foot-notes.

T. Subba Row, *Lectures on the Philosophy of the Bhagavad Gita*, \$1.00. This is a wonderful book.

H. P. Blavatsky and *The Theosophical Movement*. A Brief Historical Sketch, by C. J. Ryan, paper \$1.75, cloth \$2.50.

*The Esoteric Tradition*, 2 Vols., by G. de Purucker, \$5.00. A complete system of theosophical philosophy.

*Fundamentals of the Esoteric Philosophy* by G. de Purucker, \$5.00. A much more readable work than the above mentioned.

In addition I may add the excellent *Theosophical Manuals* listed in the last CRITIC.

*The Theosophical Forum*. One of the most instructive current magazines, issued monthly, \$1.10 a year. Add \$0.35 additional for foreign postage.

Geoffrey A. Barborka, *Gods and Heroes of the Bhagavad-Gita*, \$0.75. Valuable and indispensable for students of the *Bhagavad-Gita*.

All the above from the O. E. LIBRARY.

*Chronological Sequence of the Mahatma Letters and the Letters of H. P. Blavatsky to A. P. Sinnett*.

Repeatedly the CRITIC has called attention to the various works of Mrs. M. G. Conger in arranging the *Chronological Sequence of the Mahatma Letters and the H. P. B. Letters to A. P. Sinnett* which occupied the work of twelve years. Miss Mary K. Neff is an indefatigable worker in this field and has spent much time in working out these *Chronologies* and her results are embraced in two recently published pamphlets, *The Mahatma Letters, Their Chronological Order; The Letters of H. P. Blavatsky to A. P. Sinnett, Their Chronological Order* which can be had from the O. E. LIBRARY, \$0.12 each.

Persons joining the Point Loma T. S. would find much suggestive material in the monthly organ of the American Section of the Point Loma T. S. *Lucifer*, published monthly for \$1.00 a year at 30 Huntington Avenue, Boston, Mass.

*The Lectures of Col. Robert G. Ingersoll* should be very helpful to students of Theosophy and its relations to current religions of the day. Much valuable information about the great American Statesman, Thomas Paine, \$1.00 from the O. E. LIBRARY.

### Corruption of Original Blavatsky Texts

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

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

### The Great Master's Letter

Among the most famous and valuable of the *Mahatma Letters* is the letter of the Great Maha-Chohan which I consider one of the most valuable as suggestive of the whole series of *Mahatma Letters* now extant. I recommend this for the consideration of readers who want to know what is the value of Theosophy. This is taken verbatim from Mr. Jinarajadasa's volume *Letters From The Masters of the Wisdom, Vol. I* with his comments. The letter is repeated in the Bombay series of pamphlets, copy of which may be had from The O. E. LIBRARY at 6 cents each, or more than one at 5 cents each.

The following are Mr. Jinarajadasa's comments on the letter:

"This is the only letter from the Maha-Chohan, the great Adept "to whose insight the future lies like an open page". (See Letter XVI.) Written in 1881. Transcribed from a copy with C. W. Leadbeater. Parts of this letter were quoted by H. P. B. in *Lucifer*, Vol. II, August 1888, pp. 432-3.

The following is the U. L. T. Preface to the pamphlet issued by the Bombay U. L. T.

### FOREWORD

The *Chiefs* want a "Brotherhood of Humanity,"  
a real Universal Fraternity started.—MAHATMA K. H.

Over half a century ago, at a very early stage in the development of the Theosophical Movement in India, a document of valuable instruction was passed on to some of the principal workers of that day. It embodied important ideas indicating principles of action. It has been published in full or in part more than once. It is known as the Letter of the Maha Chohan; we use the title "The Great Master's Letter" used by our Los Angeles colleagues in *Theosophy* for January 1922. H. P. B. referred to the author of this document as "the *Paraguru*—my Master's MASTER"; at the same time

she referred to India as "the Motherland of my MASTER."

We add two appendices, both extracts from an article by H. P. Blavatsky, published in *Lucifer* of August 1888, and entitled "The Theosophical Society: Its Mission and Its Future." In this H. P. B. examined the views of the great French Orientalist, Emile Burnouf, on the aims and policy of the Theosophical Movement, concluding it with extracts from this same Letter.

April, 1936.

### The Great Master's Letter

The doctrine we promulgate being the only true one, must—supported by such evidence as we are preparing to give—become ultimately triumphant, like every other truth. Yet it is absolutely necessary to inculcate it gradually; enforcing its theories (unimpeachable facts for those who know) with direct inference, deduced from and corroborated by, the evidence furnished by modern exact science. That is why Col. H. S. Olcott, who works to revive Buddhism, may be regarded as one who labours in the true path of Theosophy, far more than any man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge. Buddhism, stripped of its superstition, is eternal truth; and he who strives for the latter is striving for Theosophia, divine wisdom, which is a synonym of truth. For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual and determined purpose of attaining Nirvāna—the culmination of all knowledge and absolute wisdom, which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause to benefit by it as many of our fellow creatures as we possibly can, which constitutes the true Theosophist.

The intellectual portion of mankind seems to be fast dividing into two classes: the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of intellect and its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate

intention of submitting to annihilation pure and simple, in case of failure, and to millenniums of degradation after physical dissolution. Those intellectual classes reacting upon the ignorant masses—which they attract, and which look up to them as noble and fit examples to be followed—degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the White Dove of Truth has hardly room whereon to rest her weary unwelcome feet.

It is time that Theosophy should enter the arena. The sons of Theosophists are more likely to become in their turn Theosophists than anything else. No messenger of the truth, no prophet has ever achieved during his lifetime a complete triumph—not even Buddha. The Theosophical Society was chosen as the cornerstone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, the alpha and the omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised "nigger" brother. This prospect may not smile for all, but he is no Theosophist who objects to this principle. In view of the ever-increasing triumph and at the same time misuse, of free thought and liberty (the universal reign of Satan, Éliphas Lévi would have called it) how is the combative natural instinct of man to be restrained from inflicting hitherto unheard-of cruelties and enormities, tyranny, injustice, if not through the soothing influence of Brotherhood, and of the practical application of Buddha's esoteric doctrines? For everyone knows that total emancipation from the authority of the one all-pervading power, or law—called God by the priests, Buddha, divine wisdom and enlightenment, or Theosophy, by the philosophers of all ages—means also the emancipation from that of human law. Once unfettered, delivered from their dead-weight of dogmatism, interpretations, personal names, anthropomorphic conceptions, and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different means for one and the same royal highway of final bliss—Nirvāna. Mystical Christianity teaches *self*-redemption through one's own seventh principle, the liberated Paramātmā, called by the one Christ, by others Buddha; this is equivalent to regeneration, or rebirth in spirit, and it therefore

expounds just the same truth as the Nirvāna of Buddhism. All of us have to get rid of our own Ego, the illusory, apparent self, to recognise our true Self, in a transcendental divine life. But if we would not be selfish we must strive to make other people see that truth, and recognize the reality of the transcendental Self, the Buddha, the Christ, or God of every preacher. This is why even exoteric\* Buddhism is the surest path to lead men toward the one esoteric truth.

As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded, and honour and mercy are both flung to the winds. In a word, how—since the main objects of the Theosophical Society are misinterpreted by those who are most willing to serve us personally—are we to deal with the rest of mankind? With that curse known as “the struggle for life”† which is the real and most prolific parent of most woes and sorrows, and all crimes? Why has that struggle become almost the universal scheme of the universe? We answer: because no religion, with the exception of Buddhism, has taught a practical contempt for this earthly life; while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the Pagan lands, and is nearly unknown among Buddhist populations. In China during famine, and where the masses are most ignorant of their own or of any religion, it was remarked that those mothers who devoured their children belonged to localities where there were the most Christian missionaries to be found; where there were none and the Bonzes alone had the field, the population died with the utmost indifference. Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion; that it is our own Karma, the cause producing the effect, that is our own judge—our saviour in future lives—and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands, and crime is nearly unknown among the Buddhist Tibetans. The world in general, and Christendom especially, left for 2,000 years to the *regime* of a personal God, as well as to its political and social systems based on that idea, has now proved a failure.

If the Theosophists say: “We have nothing to do

\* See Appendix I.

† See Appendix II.

with all this; the lower classes and the inferior races (those of India, for instance, in the conception of the British) cannot concern us, and must manage as they can," what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are those professions a mockery? And if a mockery, can ours be the true path? Shall we devote ourselves to teaching a few Europeans—fed on the fat of the land, many of them loaded with the gifts of blind fortune—the rationale of bell-ringing, of cup-growing, of the spiritual telephone, and astral body formation, and leave the teeming millions of the ignorant, of the poor and oppressed, to take care of themselves, and of their hereafter, as best they know how? Never! perish rather the Theosophical Society with both its hapless Founders, than that we should permit it to become no better than an academy of magic, and a hall of Occultism! That we, the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the embodiment of selfishness, the refuge of the few, with no thought in them for the many, is a strange idea, my brothers! Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of perfect Lamas there was one which was correctly understood and described. The incarnations of the Bodhisattva Padmapāni or Avalokiteshvara, of 'Tsongkapa, and that of Amitābha, relinquished at their death the attainment of Buddhahood, *i. e.*, the *summum bonum* of bliss, and of individual personal felicity, that they might be born again and again for the benefit of mankind. In other words, that they might be again and again subjected to misery, imprisonment in flesh, and all the sorrows of life provided that they, by such a self-sacrifice, repeated throughout long and weary centuries, might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many planetary races of mankind. And it is we, the humble disciples of the perfect Lamas who are expected to allow the Theosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of Psychology. No! no! our brothers, you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But

there is hardly a Theosophist in the whole Society unable to effectually help it by correcting erroneous impressions of outsiders, if not by actually propagating the ideas himself. Oh! for noble and unselfish men\* to help us effectually in that divine task! All our knowledge, past and present, would not be sufficient to repay them.

Having explained our views and aspirations, I have but a few words more to add. To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition, morally, is a conclusive evidence that none of its religions and philosophies—those of the civilized races less than any other—has ever possessed the TRUTH. The right and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1880 years ago. They are as far from the solution as they ever were; but to these problems there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first to confess that *ours* must be the true philosophy, the true religion, the true light, which gives truth and nothing but the TRUTH.

#### APPENDIX I

(H. P. B. in *Lucifer*, Vol. II, pp. 427-428)

M. Burnouf has evidently grasped the lofty ideal of primitive Buddhism, and rightly sees that this ideal is identical with that of the T. S. But he has not yet learned the lesson of its history, nor perceived that to graft a young and healthy shoot on to a branch which has lost—less than any other, yet much of—its inner vitality, could not but be fatal to the new growth. The very essence of the position taken up by the T. S. is that it asserts and maintains the truth common to all religions; the truth which is true and undefiled by the concretions of ages of human passions and needs. But though Theosophy means Divine Wisdom, it implies nothing resembling belief in a personal god. It is not "the wisdom of God," but *divine* wisdom. The Theosophists of the Alexandrian Neo-Platonic school believed

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\* In the various reprints, we come across two versions of this sentence: the copy in our possession has the following but we retain the other version in the text as it is inclusive and more general:—

"Oh! for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him."—Eps.

in "gods" and "demons" and in one *impersonal* ABSOLUTE DEITY.

## APPENDIX II

(H. P. B. in *Lucifer*, Vol. II, pp. 429-431)

The "struggle for existence" applies only to the physical, never to the moral plane of being. Therefore when the author [M. Burnouf] warns us in these awfully truthful words:

"Universal charity will appear out of date; the rich will keep their wealth and will go on accumulating more; the poor will become impoverished in proportion, until the day when, prodded by hunger, they will demand bread, not of theosophy but of revolution. Theosophy shall be swept away by the hurricane.

The Theosophical Society replies: "*It surely will, were we to follow out his well-meaning advice, yet one which is concerned but with the lower plane.*" It is not the policy of self-preservation, not the welfare of one or another personality in its finite and physical form that will or can ever secure the desired object and screen the Society from the effects of the social "hurricane" to come; but only the weakening of the feeling of separateness in the units which compose its chief element. And such a weakening can only be achieved by a process of *inner enlightenment*. It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and "food for all," to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated. This is the first of the three fundamental objects for which the Theosophical Society was established, and called the "Universal Brotherhood of Man," without distinction of race, colour or creed. . . . .

The Spirit of these aims [of the T. S.] is clearly embodied in a letter from one of the Masters quoted in the *Occult World*, on pages 71 and 73. Those Theosophists then,—who in the course of time and events would, or have, departed from those original aims, and instead of complying with them have suggested new policies of administration from the depths of their inner consciousness, *are not true to their pledges.*

"But we have always worked on the lines originally traced to us"—some of them proudly assert.

"You have not" comes the reply from those who know more of the true Founders of the T. S. *behind*

the scenes than they do or ever will if they go on working in this mood of Self-illusion and self sufficiency.

What are the lines traced by the "Masters"? Listen to the authentic words written by one of them in 1880.

### An Overlooked Risk in the Theosophical Youth Movement in America

Those who have followed recent discussions of the Theosophical Fraternization Movement will notice that it has been suggested that some sort of Theosophical Youth Fraternization should be organized. There are various persons attempting to do this. At the same time an effort has been made to get Theosophical Lodges to send young theosophists to join a pacifist organization organizing in Chicago. It is necessary to call attention to Theosophical Lodges that there is great risk to associate themselves with any such absurd movement. It is needless to call the attention of all Adyarites to the very elaborate series of articles published by Dr. Arundale and the *Theosophist* on the subject of war; war for justice and humanity. I believe that Dr. Arundale has distributed special letters to theosophists on this subject. I want to call attention to the fact that several years ago an American woman, Nesta H. Webster, instigated by certain persons scared of perverse influences, published an extensive research in 1924 in London, entitled, *Secret Societies and Subversive Movements* in which she lists large numbers of societies, among others the Theosophical Society of Adyar, and administers some severe cuffs at Mrs. Besant and her co-Masonic Order. It is quite likely that if young theosophists and Theosophical Lodges interest themselves in pacifist movements at this time they are likely to draw the attention of Mr. Dies of Congress and his committee. This young people's movement is said to be under communistic influences. The result would be an investigation of the Theosophical Movement such as we have witnessed in several countries as for instance Germany, Russia and Italy. Some years ago bills were introduced into Congress prohibiting the circulation of all kinds of literature dealing with occult subjects. You can imagine what might happen through the well meaning and fanatical activities of these people who might be alarmed at the corruption of American youth.

#### Capt. P. G. Bowen

With regard to the late Capt. P. G. Bowen whose works are well known to many readers of the *CRITIC*, we quote the following from a Dublin newspaper:

"We regret to announce the death, at his residence, 11 Grantham street, Dublin, of Captain Gillman Peamish Bowen, one of the most distinguished students in these islands of recondite philosophies and the occult. Captain Bowen was the youngest son of the late Robert Bowen, of Cleady House, Kenmare. He was intended originally for a scholastic career, but disliking the prospect, left Ireland for South Africa, where he became attached to the Intelligence Department of the South African Mounted Rifles. It was during this period that he acquired the deep interest in native dialects and modes of thought that formed the sum of his work in later years.

It was after the Great War—during which he saw service both in South Africa and France—and probably in London that he first met the late George Russell (A.E.). The two men, linked by their common interest in the mystic, became fast friends and worked in close collaboration after Captain Bowen's return to Ireland. When A. E. departed for America shortly before his death, he nominated Captain Bowen to the presidency of the Hermetic Society in Dublin, and they maintained a constant correspondence on the subject of the society during the poet's absence. Captain Bowen's death, therefore, breaks one of the last links

with an exceedingly interesting aspect of A. E.'s career.

As a student of mysticism and remote philosophies, Captain Bowen's reputation extends widely beyond Ireland. His published works include "The Occult way" and "The Sayings of the Ancient Ones". In addition, he contributed short stories and articles to many important magazines and innumerable papers to the occult and philosophical periodicals.

### Two Books by Alan W. Watts

Alan W. Watts, the well known Buddhist who has done more to bring Buddhism to the Western World, has added two books, *The Spirit of Zen*, 136 pages, price \$1.25, *The Legacy of Asia and Western Man*, 187 pages, price \$2.00. Both from The O. E. Library.

This Western World is greatly indebted for many of its religious conceptions to the teachings of oriental religions, especially to Buddhism and Hinduism. The latter book consists of Mr. Watts' discussion of many fine theological and ethical points and requires very close attention while reading. We learn some interesting things. According to Zen Buddhism, a flea or a louse is almost any unpleasant thing which the Abodhisattiva created for our benefit and our advancement. Persons interested in Buddhism have been perplexed by the great number of vanities of Buddhism. There is Hinayana and Mahayana and Zen. I have read Mr. Watts' books with desire to get some enlightenment on the matter of the Zen Kohan, but have entirely failed to get any information on the subject. We learn that an old Buddhist Monk went over from India to China carrying with him basic ideas of Zen. His name was Bodhi Dharma. He acquired a considerable following in China, among them a series of Patriarchs, one of whom was the famous Hui-Neng, known as the Sixth Patriarch. The teachings of this delightful old gentleman will be found in Dwight Goddard's *Buddhist Bible* (\$3.00) which may be taken as the text book of Zen. From China the Zen teachings spread to Japan. The Zen may be considered as the Japanese religion. One is somewhat surprised to find that a race should have as a basis of its religion a teaching which is based upon the idea of harmlessness. One is somewhat surprised to find that Buddhism should have such little effect. Today Zen is essentially the official religion of Japan. The military caste in Japan are followers of Zen. Zen has had an enormous effect upon the artistic character of the Japanese people. Some of the most distinguished Zen scholars have made great painters and its influence can be found everywhere in Japanese art, Japanese painting and poetry. Much of this is pointed out in this book. We have heard a good deal about the Japanese Juisitsu as athletic training, character of which Mr. Watts goes into in this book. We learn something about the famous Japanese tea drinking ceremonial and much more about the influence of Zen. I might add that anyone who wants to get the principles of Zen should study Mr. Goddard's *Buddhist Bible*, mentioned, which contains some of the most celebrated Zen scriptures. It is to be hoped that Mr. Watts will give us further dissertation on the subject of the Zen Kohan.

### A New Theosophical Periodical

*Theosophical Nuggets*, published occasionally for F. T. S.

This is a very important publication containing matter which has never been published. Among the numbers which have already appeared there is one dealing with Fraternalization Convention, also an unpublished letter by W. Q. Judge dealing with cycles and one dealing with Mrs. Tingley which is of interest to Point Loma members. This publication is not listed at a subscription price. It may be had by any Lodge President or active F. T. S. at-large who feels that this publication will be of assistance in his Theosophical activities and studies. Number eight which just appeared contains suggestions to theosophical workers, study-groups and lodges. Statements by G. de Purucker and William Q. Judge. This should well form one of the Point Loma series of *Manuals*. Address

inquiries to J. A. Long, Managing Editor, 810 Jackson Avenue, Takoma Park, D. C.

Many readers of the CRITIC are not aware of the fact that the Editor has been for a long time a member of the Adyar T. S. which he joined June 15, 1912. They will be much surprised at his advice in this CRITIC that if they wish to join a Theosophical Society they should select the Point Loma T. S. It is not his desire to encourage them to spend much time on the study of Sanskrit which will not get them anywhere in the study of Theosophy. It will be a matter of dismay to many readers to learn that he has himself become a member of the Point Loma Society.

### William Kingsland's Last Book

The Gnosis or Ancient Wisdom in the Christian Scriptures.  
By William Kingsland. Pp. 230, with bibliography and index.  
\$4.00 from the O. E. LIBRARY.

This is Mr. Kingsland's last book, completed shortly before his death and regarded by him as his best work. It is now issued by the Kingsland Literary Trust, associated with the Blavatsky Association. All who have appreciated his excellent biography of H. P. B., his *Rational Mysticism* and other works should read it. It throws new light on Christian origins.

### Twenty Jataka Tales

Retold by Noor Inayat, and pictured by H. Willebeek Le Mair, price \$2.00, from The O. E. LIBRARY.

It is generally believed that the Lord Buddha lived through many incarnations, either in human form or animal form, as was His custom to relate these stories to His Disciples. These tales are known as the *Jataka Tales* and they constitute a sort of folk lore in the Orient. This book contains a number of tales relating to the great King Shri Rama Chandra, King of Benares in India. They are animal stories which will interest children. King Rama Chandra was a great lover of animals and he decreed in his kingdom that no four footed animal could be killed either for hunting or food. The stories of King Rama Chandra in this book are very beautiful and calculated to have a good influence on children.

Any young theosophist will have heard of the Ramayana, a great Hindu classic presenting the adventures of the great King Rama Chandra, otherwise known as Shri Rama who was of an incarnation of Vishnu. Anyone wishing to know anything about the substance of the Ramayana should read Mrs. Besant's book, *Shri Rama Chandra, The Ideal King*, price \$2.00. This book was written as a textbook for students for Mrs. Besant's Central Hindu College at Benares. It is a fascinating narrative of Shri Rama and can be studied to great advantage by young theosophists. It is a sort of historical novel.

### At the Periscope

*Latest News in Brief:* The death of Capt. P. C. Bowen, July 30th, whose writings are well known to many readers of the CRITIC.

*An important member of the Adyar family injured:* The pet dog of Adyar was run over by an automobile and seriously injured.

Dr. Arundale informs us that Miss Anita Henkel, field lecturer for the American Section, has been in Adyar for some time acting as assistant to Dr. Arundale.

*The Theosophical Movement, Bombay, U. L. T., July 1940,* contains an interesting article on the *Voices of the Silence* which will be of special interest to those who have studied this famous classic. It discusses the Buddhist conception of the path of renunciation which is entirely a selfish conception on which point more could be said.

The *Magazine Theosophy* for September 1940 has an interesting

article on what H. P. B. has said about the Jesuits. A copy can be had from this office for thirty-five cents in stamps.

*A New Cult:* The *Occult Review* for July 1940 has an interesting article on a new cult of King Arthur. King Arthur was the greatest man who ever lived in England. There is immense literature referring to King Arthur in several countries, England, Wales and Ireland. It appears that this includes literature about the Holy Grail. It appears that there was a distinct cult including King Arthur's Knights of the Round Table. There is much in this cult which is of Ethical and Esoteric value. King Arthur and some of his Knights made a raid on the Celtic underworld and visited all the sections from Atala to Patala. They went in search of a wonderful vessel called the Mystic Chaldron which contained wonderful Liquid, the drinking of which would confer on a drinker initiation and endless wisdom. Mr. Lewis Spence, the authority on Atlantis, hopes for revival of this ancient cult which would be of help to British people in this present crisis. Those interested in this matter should read Tennyson's *Idyls of the King* and Sir Thomas Malory, *La Morte d'Arthur*, a most fascinating volume which can be supplied at present in English, two volumes, ninety cents each. To have read this work is to have done something worth living for.

Associated with the legends of King Arthur are stories about the famous prophet Merlin. These famous characters disappeared from the stage many centuries ago and one is inclined to ask the question whether they have ever been reincarnated in Britain. One wonders why Mrs. Besant and Mr. Leadbeater did not start a new cult like the Krishnamurti cult with these two individuals as actors at the present time.

In the *American Theosophist* for September 1940 Mr. Jinarajadasa returns to the timeworn question of whether Mars and Mercury constitute part of the earth chain. This involves saying that a Master does not know what he was talking about when he wrote to H. P. B. that they are not part of the earth chain. They constitute a Master's own words to be found in the early part of Vol. II of the *Secret Doctrine* to which readers are referred. The implication is that Mr. Jinarajadasa apparently is convinced that neither H. P. B. or the Master had any idea of what they were talking about. All of this is done in defense of Mr. Leadbeater's notions as advanced in his ponderous volume, *Man, Whence How & Whither*.

The September *American Theosophist* also contains a voluminous report of a committee on the religious philosophies and ideals compiled by Dr. H. Douglas Wild written in his ponderous style which must have been acquired by a long sojourn in a cave of Aeolus, The God of the Winds.

The Star Publishing Trust of Ommen is publishing a series of small volumes containing recent talks by Mr. Krishnamurti of which notice will appear in the *CRITIC*. One of the most interesting of these consists of his talks by special invitation at Adyar, which embrace the gist of his philosophy. Mr. Krishnamurti does not believe in the Masters or reincarnation and thinks that theosophists spend too much time on technical points such as rounds and races, or questions of science, so much favored by theosophists today. He thinks that these things lead to paralyze the power of independent thought and lead to a sort of intellectual constipation, very disastrous to further progress. I have been convinced of this after seeing the numerous articles on technical points of scientific questions which take up so much space in recent journals. The reading of theosophical journals for the past six months lead one to think that theosophists are dropping into a condition of spiritual constipation, to relieve which the study of Krishnamurti affords a suitable laxative. Contributing to this result are the inevitable arguments that karma, a horrible monster, is waiting to devour them. This monster spells his name KARMAN.

*Final Fate of the Mahatma Letters to Sinnett and the Letters of H. P. B. to Sinnett:* The originals of the *Mahatma Letters* and the *H. P. B. Letters to Sinnett* have been given irrevocably to the British Museum to preserve them for posterity under the care of MS. experts as a kind of National Trust. There is no one in Theosophical circles with the necessary skill to handle, bind, and preserve such delicate and fragile documents. Actually they have been arranged most beautifully, so that every line can be read and yet is pasted and bound into large callbound tomes in the Department of Select Manuscripts. Now a special permit is needed to get into that Department at all, and the *M. L.* and *H. L.* will not be shown to anyone for a period of ten years which should be enough to discourage unhealthy curiosity or malice.

*Dr. Arundale to straighten out the world:* According to the August 1940 *Theosophical Worker*, page 182, Dr. Arundale is bent on solving the problem of what will become of the world after the present war, a question with which many people are concerning themselves at present. Dr. Arundale is bent on developing a plan for the future of the world after the close of the war. He has appointed a peace committee of Theosophists to concern themselves with solving this problem; the problem of the World Federation. The committee consists of Mrs. Laura Chase, Miss Helen Veale, Mrs. Dinshaw, Mr. van de Poll, Miss Irene Prest, Miss Nisewanger, Mr. N. Sri Ram, and Mr. K. Sankara Menon. I consider the appointment by Dr. Arundale of this committee to get up a plan for the reorganization of the world, a great theosophical joke. I consider this very funny that Dr. Arundale should feel confident to start such a reorganization. That Dr. Arundale should consider himself sufficiently important to start such a movement indicates that his name will go thundering down the ages of Theosophical History together with Annie Besant.

*How to convert people to Theosophy:* Once upon a time a young man called on me and wanted a book telling how to make oneself invisible. On inquiring his reasons I learned that he proposed to get on the platform at a theosophical meeting and instantly vanish. He thought that such a miracle as this would convince people of the truth of Theosophy. I recommended him to read Leadbeater's *Man, Visible and Invisible*. I do not deny that Mr. Leadbeater possessed this power as was claimed for him by Dr. Milton Willis who once claimed that Mr. Leadbeater vanished before his eyes.

*Concerning Lucifer:* I regret to hear that the publication of the excellent little magazine *Lucifer*, organ of the American Section of the Point Loma, T. S., is seriously threatened. Those who are interested can aid its publication by sending in a subscription, \$1.00 a year, to the Editor, Mr. J. Emory Clapp, 39 Huntington Avenue, Boston, Mass.

September-October 1940 *Theosophy in Australia* has just come to hand. Theosophists in Australia are going crazy on astrology. There is an article on medical astrology by Dr. W. J. E. Mynssen which should be illuminating for any scientifically educated physician to read. From this we may infer that the health of a new born child will be determined by the position in which his mother's bed will be placed at the moment of delivery; that is if she is facing the northeast corner of the room or not. This business of astrology is getting to be most comical.

There has been developed in the research laboratory in Puerto Rico a vaccine to prevent influenza. It may be added that monkeys are employed in this research work. It will be recalled that this is the laboratory which has established a breeding colony for monkeys on a small island near Puerto Rico. The Anti-Vivisection Societies and Theosophists were greatly opposed to the importation of monkeys from India for experimental purposes. One of the signs of the times is the pestiferous activity of these organizations which stand in the way of our human progress. They may be denounced as **unmitigated pests**.

It may be stated that the *Arjun Path* for August 1940 has a virulent article attacking vaccination and has made itself very conspicuous in this respect in recent times. It may be said that the humanitarian influence of this magazine is strongly to be denounced as it stands in the way of all medical progress. Attention is called in another article on position of women in Islam, which is also very interesting.

The preposterous theosophical humanitarians, including Dr. Arundale, of Adyar and Bombay, will be interested to learn that a toxin for preventing measles has been developed. And it has been discovered that diphtheria antitoxin is a sure cure and preventive of leprosy. This was discovered by Dr. Douglas B. Collier.

*The Canadian Theosophist* for October 1940 is a highly interesting and valuable issue. There is an article by H. P. B. of special interest to those who are interested in the question of brotherhood. The question is raised, what is the basis of brotherhood? Nowhere in theosophical literature does anyone find an explanation of the fact why the all-father Parabrahm should have gone to the trouble to make such a complicated universe as that which we have and the liberty to proceed to destroy his work. No very good reason is given why the old gentleman should hit on such a cruel plan involving so much misery and suffering. A copy of this issue could be had by sending a dime to the *Canadian Theosophist*, 5 Rockwood Place, Hamilton, Ont., Canada. Better send a dollar for a year's subscription to this enlightening magazine.

*Studies in the Middle Way* by Christmas Humphreys, 103 pages, published by C. W. Daniel Co., London, price \$1.00 or 4/6 from the O. E. LIBRARY.

In these days people are terribly afraid of dying and do not know what they are and how they happen to be here, and are bewildered. They are terribly afraid of God. Mr. Christmas Humphreys has been actively engaged in spreading Buddhist principles in the west. He was President of the Buddhist Lodge, London, and one of the most active contributors as Editor of *Buddhism in England*. Mr. Humphreys has collected in this small volume a number of essays upon Buddhism and a number of poems. The book should be very helpful to those wandering in a fog and in doubt of what course to take. Mr. Humphreys was long a follower of H. P. Blavatsky and often refers to her writings; so it may be said that the general trend of this book is theosophical. It may be mentioned that the Buddhist Lodge was formerly a Lodge of the Adyar T. S. and turned its activities in the direction of Buddhism. I can especially endorse the publication, *Buddhism in England*, the American subscription for which is \$2.00 a year, published quarterly. Subscriptions may be sent to this office.

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*The Bank of Wisdom* by Robert A. Simmons published by The Christopher Publishing Company, 1940, Boston, 414 pages, price \$2.00. From the O. E. LIBRARY.

This is a collection of some 250 pointed quotations and pithy sayings which will serve to help one to pass a lumpy hour by trying to read oneself to sleep. Recommended to anyone who wants to look up a good story to adorn an after dinner speech, or fill in a few blank lines for editors of theosophical journals who have a few lines of blank space in the end of a galley. For this reason it is recommended to the editors of *The Adyar Theosophist* and the *American Theosophist*. It may be said by way of comment that the book is difficult to read in bed unless one possesses a huge stomach on which to poise it while reading.

Wisdom of the East: The following list of books written by prominent authorities on religion and philosophy in the East. These will be helpful to those who desire to inform themselves on these subjects; at prices stated, from the O. E. LIBRARY.

### NEW VOLUMES

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|---|---|
| <i>Essay on Landscape Painting</i> , \$1.00 | <i>The Herald Wind</i> , \$1.25           |
| <i>The Coming of Karuna</i> , \$1.00        | <i>The Religion of Tibet</i> , \$1.25     |
| <i>The Golden Breath</i> , \$1.25           | <i>The Creative East</i> , \$1.25         |
| <i>The Song of the Lord</i> , \$1.25        | <i>Christ in Islam</i> , \$1.25           |
| <i>The Harvest of Leisure</i> , \$1.25      | <i>Nogaku, Japanese No Plays</i> , \$1.25 |

### INDIAN

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|---|---|
| <i>Anthology of Modern Indian Poetry</i> , \$1.25 | <i>Ancient Indian Fables and Stories</i> , \$1.25 |
| <i>The Religion of the Sikhs</i> , \$1.25         | <i>The Cloud-Messenger</i> , \$1.00               |
| <i>The Heart of India</i> , \$1.25                | <i>Brahma-Knowledge</i> , \$1.25                  |
| <i>The Buddha's "Way of Virtue"</i> , \$1.25      | <i>Lotuses of the Mahayana</i> , \$1.00           |
| <i>Hindu Gods and Heroes</i> , \$1.25             | <i>Buddhist Pilgrim's Progress</i> , \$1.25       |

### IRANIAN (Persian, Pehlvi, Zend, etc.)

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| <i>The Diwan of Zeb-un-nissa</i> , \$1.00    | <i>Sa'di's Scroll of Wisdom</i> , \$1.00      |
| <i>The Splendour of God</i> , \$1.25         | <i>Omar Khayyam, The Poet</i> , \$1.25        |
| <i>The Persian Mystics: "Attar"</i> , \$1.25 | <i>The Persian Mystics (2 vols.)</i> , \$1.25 |
|  | <i>The Rose Garden of Sa'di</i> , \$1.00      |

*The Secret Rose Garden of Sa'd ud din Mahmud Shabistari*, \$1.25

### ARABIC

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| <i>The Poems of Mu'tamid</i> , \$1.00  | <i>Abu'l Ala, The Syrian</i> , \$1.25 |
| <i>The Diwan of Abu'l-ala</i> , \$1.00 | <i>The Singing Caravan</i> , \$1.25   |

### HEBREW

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|---|---|
| <i>Ancient Jewish Proverbs</i> , \$1.25 | <i>Wisdom of the Apocrypha</i> , \$1.25 |
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### CHINESE

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| <i>A Feast of Lanterns</i> , \$1.25         | <i>The Conduct of Life</i> , \$1.00                           |
| <i>Taoist Teachings</i> , \$1.20            | <i>The Sayings of Lao Tzu</i> , \$1.00                        |
| <i>The Sayings of Confucius</i> , \$1.25    | <i>The Book of Filial Duty</i> , \$1.00                       |
| <i>Musings of a Chinese Mystic</i> , \$1.25 | <i>Ti-me-kun-dan, Prince of Buddhist Benevolence</i> , \$1.25 |
| <i>The Flight of the Dragon</i> , \$1.25    |   |

## JAPANESE

- The Spirit of Japanese Poetry*, \$1.25      *Women and Wisdom of Japan*, \$1.00  
*The Spirit of Japanese Art*, \$1.25      *The Master-Singers of Japan*, \$1.25  
*The Way of Contentment*, \$1.25      *The Cloud-Men of Yamato*, \$1.25  
*The Sketch Book of the Lady Sei Shonagon*, \$1.25

## EGYPTIAN

- Ancient Egyptian Legends*, \$1.25      *The Burden of Isis*, \$1.00

*The Life & History of King Arthur*, Sir Thomas Malory, *La Morte d'Arthur*. Two handy volumes, ninety cents each. From the O. E. LIBRARY.

*Books on Yoga*: I am frequently asked to recommend some good books on Yoga. The literature is enormous. I give several titles: Judge, *Patanjali*, \$1.00, Stephen *Patanjali for Western Readers*, paper, \$0.25, Bragdon, *Introduction to Yoga*, \$1.00, *Light on the Path*, \$0.75, *Voice of the Silence*, \$0.75, *Bhagavad Gita*, Peking edition \$1.00, Besant edition \$1.00, *Voice of the Silence*, Peking edition, \$1.00, paper \$0.10, Judge & Crosby, *Notes on the Bhagavad Gita*, \$1.00, Blavatsky, *Raja Yoga or Besant, In The Outer Court*, \$0.75, Besant, *Path of Discipleship*, \$0.50. *Occultism* \$0.75. From the O. E. LIBRARY.

## Jatake Tales

*Twenty Jataka Tales*; stories from former lives of Buddha, retold for children by Noor Inayat, illustrated; \$2.00 from the O. E. LIBRARY.

The Great St. Germain bubble has bursted by a complete exposé by Dr. Gerald B. Bryan in a book called *Psychic Dictatorship in America*, 255 pages, price \$2.50, from The O. E. LIBRARY. Also the five Bryan brochures which are: (1) *The "I AM" Experiences of Mr. G. W. Ballard*; (2) *The "I AM" Teachings of Mr. G. W. Ballard*; (3) *The "I AM" Doctrines of Mr. G. W. Ballard*; (4) *The Sources of the Ballard Writings*; (5) *The Ballard Saint Germain*; 37 cents each, from The O. E. LIBRARY.

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## Chronological Sequence of "The Mahatma Letters"

Mrs. Conger's recent pamphlet, "Combined Chronology for Use with *The Mahatma Letters to A. P. Sinnett* and *The Letters of H. P. Blavatsky to A. P. Sinnett*", which presents the actual order by dates in which these letters were written, and which is the result of twelve years close study, is promising to reawaken interest in these famous documents, *The Mahatma Letters* being the most authoritative presentation of Theosophy which we have. Price, 25 cents (1/4) from the O. E. LIBRARY. *The Mahatma Letters to A. P. Sinnett*, \$7.50.

## Bombay U. L. T. Blavatsky Pamphlet Series

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# THE O. E. LIBRARY CRITIC

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### Mrs. Hastings Defends Herself

In the May-June 1940 CRITIC, with permission, I published a lengthy extract from a letter of Capt. P. G. Bowen in which references are made to Mrs. Beatrice Hastings. Mrs. Hastings sent a lengthy communication to the *Canadian Theosophist* in her own defense. This was published in the *Canadian Theosophist* of October 1940. As the CRITIC is responsible for the publication of this, and in order to do Mrs. Hastings justice, it reprints the article below without abbreviation.

### Open Note to Theosophists. Please Copy.

This is the gist of a considerably more vigorous reply I had written to the attack made on me by the late Capt. Bowen in the "O. E. L. CRITIC."

Capt. Bowen's "sympathy" with my work for the Defense of H. P. B. was confined within the limits possible for a Leading Theosophist who has no intention of doing much and I have a letter from the only member of his circle who showed any activity saying: "My efforts to form a F. M. B. group were neatly blocked". (That is a story which might be applied to other Theosophical groups.) Capt. Bowen stated that I "was really sitting on two stools from the start. She disclaimed any connection with Theosophy, yet had to depend for support almost entirely on Theosophists. The result was that Adyar saw in Mrs. H. an agent of Point Loma; Lomaites saw in her work the cloven foot of the U. L. T., and so on."

A pretty picture! And I wonder what the late Capt. Bowen saw in me! I knew nothing whatever about all this chaos called the Theosophical Movement. It was from Mr. Barker that I learned even that there was more than one T. S. As for the U. L. T., I only learned about that much later, "and so on". All that is no disgrace to me anyway. If I had known what I know now, I would probably not have touched the thing at all, certainly not in the way I did. My defence of H. P. B. begun before I knew one single Theosophist, would have been left as a literary legacy to my family along with other MSS. As it was, after I saw the Harc attack, I became enthusiastic and so earned the apparently unending and relentless enmity of "Theosophists". A sickening business.

It is very difficult to reply to a dead man. I cannot ask Capt. Bowen from whom he got his information. I can only say it is once more untrue and slanderous to the point of libel. He states that Miss Debenham paid for the "Hall", by which must be meant the larger of the two rooms I had for the F. M. B. (Capt. Bowen never came once) and that only she herself had the right to use the room for any purpose other than that for which it was provided. He goes on to say that "large numbers of the 'Friends'", among whom presumably himself was included, were indignant with me and thought that, if I were "ready to use the hall for her political ends, it was not unlikely that she might use the funds for the same purpose". O Charity, thy name is Theosophist!

The facts are that Miss Debenham paid for the rooms up to Dec. 7th. I understood that after that she was not prepared to go on. I think that she might have been persuaded, but I am not willing to persuade people to go on with things—and I had arranged with the landlady to give up the big room and to keep on the office at my own expense, the which I did until April.

But, here is the cream of the matter. There was only one evening's use made of the big room for my Democratic Liberty campaign, which had nothing to do with "politics" in the party sense. At that one meeting, middle November, of only five persons, including myself, Miss Debenham was present and contributed to the campaign as she had already done. The room was never used before or after that. Now will the NEXT accuser come forward?

The late Capt. Bowen's opinion of my qualifications to defend H. P. B. were his own and there is now no need for me to trouble with them. I have said all along that my object was to "collect data" for the defence. I have done that pretty well, I think. What Capt. Bowen calls my "apparently" unselfish labour was absolutely unselfish labour. The same kind of labour I have put in ever since I ever printed a word, for all sorts of Causes. For years I fought for every cause of freedom and thousands of people know it. When Sylvia Pankhurst published an extract from my first democratic pamphlet, she referred to me as "the well-known lover of freedom", and so I am and always will be, Theosophists notwithstanding.

I think I should place against Capt. Bowen's astounding assertion that my "handling of the Coulomb letters was more calculated to injure than to help", the judgment of the secular Indian "Pioneer": "Mrs. Hastings has made out a shattering case against Madame Coulomb". Also, I may correct a notion, first launched by Dr. Stokes—one of his few mistakes—that I made a personal attack on Rebecca West. I informed Dr. Stokes that I had a few years back written a whole quite personal book on the old "New Age" where I might have "attacked" Miss West had I thought her worth while. I never mentioned her name. I only told my story to show what a very *honourable* party was slandering Madame Blavatsky and accusing her of dishonesty. Now perhaps that error will cease to circulate? Again, Capt. Bowen's reference to my "personal attack" on "Ephesian" is simply silly. If Theosophists cared anything about the defence of H. P. B. my reply to "Ephesian" in "New Universe", No. 4 would be circulated by the million.

Finally, I shall continue the "Defence" as and when I think fit. The F. M. B. will never die.

### Astrology and Theosophy

I quote the following communication on Astrology and Theosophy from a letter of Mr. Alan W. Watts of New York, the eminent writer on Buddhism and former Editor of *Buddhism in England*. Mr. Watts is giving instruction on philosophical subjects in limited classes. His address is 435 East 57th Street, New York City. From what I have read of Mr. Watts' writings I should think these classes would be of interest to any serious students.

"I notice you have given considerable space recently to lambasting astrology. I don't blame you, for an appalling amount of nonsense is committed in its name. *But*, I wonder if you would give a little space to another point of view.

Generally speaking, there are now four types of astrologer: (1) newspaper and magazine writers of the "lucky star" and birth-month variety; (2) woolly "esoteric" astrologers of the Itsiervicuan type who talk about the "lords of Mercury" &c; (3) capable mathematicians and statisticians doing honest research, and (4) psychologists such as C. G. Jung who see in astrology the symbolical form of the psychological knowledge of the ancients.

The fourth class have a point of view to offer which seems to merit close attention. They claim that astrology contains a basis of truth for reasons with which most ordinary astrologers are quite unfamiliar. The present condition of the science, however, makes it inadequate for accurate predictions but of some value in interpreting historical rhythms and the psychological tendencies of individuals. Modern astrologers are apt to speak of the influence of planetary and zodiacal "vibrations", generally imagining that a person who has, say, his Neptune in Pisces is actually influenced by the planet Neptune in the constellation Pisces. Needless to say, when the ephemeris tells you that Neptune is in Pisces you will not find it in the constellation of that name, for the zodiac ceased to correspond with its constellations well over 2000 years ago.

The truth that is in astrology has only an indirect connection with the stars as such. In a horoscope Neptune and Pisces are names for rhythms rather than stars. They are made to correspond to some extent with actual stars for the following reason:—The ancients who invented astrology perceived that all events followed certain natural, rhythmic laws and they named these rhythms after certain animals and mythological beings with whose natures the rhythms corresponded. They then sought for a convenient measuring device by reference to which these rhythms might be recorded. They saw that the motions of the stars were more or less regular, orderly and obvious. First they noted the group of stars occupied by the sun at the vernal equinox and named them Aries the Ram to symbolize the sexual, creative urge of spring, and so on throughout the year. You will find that each sign of the zodiac describes the climatic nature of a season. They did not reason that it was spring *because* the sun was in Aries, but exactly the other way around; they named that point Aries because here on earth it was spring. The vernal equinox still comes around March 22nd, but the sun is no longer in that original group of stars. But the Ram symbol is still good for spring.

Much the same reasoning was applied to the planets. But the rhythms here are not so regular; they are more complex, though each planet makes a fairly regular apparent cycle through the zodiac. The ancients asked whether these cycles would correspond in any way with the cycles they had perceived in human life. There was plenty of evidence for the sun and moon, for many things are actually influenced by those bodies. In the end they satisfied themselves that the rhythms of other planets fitted also, reasoning that this was not coincidence but the result of all processes in the universe obeying a common law. Thus certain people are not aggressive *because* they have Mars in Aries any more than Mr. Smith gets wet *because* Mr. Brown gets wet; *both* went out in the rain. Both acted alike at the same time, and astrology reasons that there is a universal connection between all things happening at any one moment of time. For a banal illustration, take a look at the general appearance of all automobiles designed in 1921! Astrology is thus the study and symbolical representation of the "spirit of the time", and the psychological investigator will find in it valuable information concerning man's early knowledge of rhythm in life. Astrology is true just to the extent that that early knowledge was true, always providing that the rhythms have not substantially changed. It is proverbial that human nature remains much the same.

The moral of all this is that we should follow the example of ancient astrologers and study not the stars alone but actual rhythms in human life. We can then see if they still fit stellar rhythms, and if not, refit them if possible; if not possible, scrap the stellar measuring-clock and find a new one. My own limited experience is that there is still some correspondence and that astrology is a mine of information about the order in which nature develops its activities. I feel that this order is eternal although its timing may change. 2 will always follow 1, but our measures may change from linear to metric.

Finally, it is interesting to see what HPB has to say on this matter. (VSD i. 707, TPI ed.): "Ancient Wisdom added to the shell of Astronomy the vivifying elements of its soul and spirit—Astrology. And, as the sidereal motions do regulate and determine other events on earth besides potatoes and the periodical diseases of that useful vegetable—a statement which, not being amenable to scientific explanation is merely derided, while none the less accepted—these events have to submit to predetermination, by simple astronomical computations." See also li. 525n. Elsewhere she says our present astrology is primitive in comparison to the real science. How true! But why not make an effort to find the real science instead of throwing out the baby with the bath water?

Of course, there is so much bath water that it's sometimes impossible to see the baby."

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**Mr. A. O. Hume Badly Confused on the Subject of Religion**  
*Such a mighty Adolph Hitler at the head of the universe as embodied in current religious conceptions.*

There is a great deal written on subjects where Theosophy and religion touch on each other which is very apt to be more or less perplexing. I call the attention of students of the *Mahatma Letters* to many flat denials by the Masters of the value of religion. It will be remembered that A. P. Sinnett and Mr. A. O. Hume corresponded with the two Mahatmas "M" and "K. H." on this subject. Mr. Hume was a devout Englishman and he was thoroughly impregnated with the English belief of a Supreme Being commonly known as God. Mr. Hume couldn't shake this tendency off. It was his fervent conviction that God was a sort of Supreme Nazi, omnipresent and all powerful, and that He was able to send anybody to hell who didn't worship Him devoutly. The God of Mr. Hume was a magnificent Adolph Hitler. In order to convince the Mahatmas that he was right, Mr. Hume wrote a pamphlet entitled *God* in which he gave his reasons for his horrible belief, a copy of which he sent to the Mahatma "K. H." "K. H." picked the dissertation all to pieces and left Mr. Hume sitting in the middle of his delusions. "K. H." was frank enough to say that all the evils from which humanity suffers are due to religion. His letters are published in the *Mahatma Letters* and are well worth following. Not everyone reading the *CRITIC* is fortunate enough to possess a copy of the *Mahatma Letters*. For this reason I quote a large part of "K. H.'s" comments on Mr.

Hume's book and for the rest of which I refer the reader to the *Mahatma Letters*. I will say that this section is well worth studying and the student who has grasped its significance will agree with me that "K. II." was right in saying that religion is the cause of all the evils that humanity suffers from. You may put it all with the doctrine of God in a box and seal it up and cast it into the depths of the sea. The more I study these matters I come to the conclusion that God is about as useless a being in the universe as Adolph Hitler. This may be a very shocking standpoint.

#### LETTER No. Xi

Notes by K. II. on a "Preliminary Chapter" HEADED "God"

By Hume, INTENDED TO PREFACE AN EXPOSITION  
OF OCCULT PHILOSOPHY (ABRIDGED)

Received at Simla, 1881. July

Neither our philosophy nor ourselves believe in a God, least of all in one whose pronoun necessitates a capital H. Our philosophy falls under the definition of Hobbes. It is pre-eminently the science of effects by their causes and of causes by their effects, and since it is also the science of things deduced from first principle, as Bacon defines it, before we admit any such principle we must know it, and have no right to admit even its possibility. Your whole explanation is based upon one solitary admission made simply for argument's sake in October last. You were told that our knowledge was limited to this our solar system: ergo as philosophers who desired to remain worthy of the name we could not either deny or affirm the existence of what you termed a supreme, omnipotent, intelligent being of some sort *beyond* the limits of that solar system. But if such an existence is not absolutely impossible, yet unless the uniformity of nature's law breaks at those limits we maintain that it is highly improbable. Nevertheless we deny most emphatically the position of agnosticism in this direction, and as regards the solar system. Our doctrine knows no compromises. It either affirms or denies, for it never teaches but that which it knows to be the truth. Therefore, we deny God both as philosophers and as Buddhists. We know there are planetary and other spiritual lives, and we know there is in our system no such thing as God, either personal or impersonal. Parabrahm is not a God, but absolute immutable law, and Iswar is the effect of Avidya and Maya, ignorance based upon the great delusion. The word "God" was invented to designate the unknown cause of those effects which man has either admired or dreaded without understanding them, and since we claim that we are able to prove what we claim—i. e. the knowledge of that cause and causes we are in a position to maintain there is no God or Gods behind them.

The idea of God is not an innate but an acquired notion, and we have but one thing in common with theologians—we reveal the infinite. But while we assign to all the phenomena that proceeds from the infinite and limitless space, duration and motion, *material, natural, sensible and known* (to us at least) cause, the *theists* assign them *spiritual, supernatural and unintelligible* and un-known causes. The God of the Theologians is simply an imaginary power, *un loup garou* as d'Holbach expressed it—a power which has never yet manifested itself. Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery. Pantheistic we may be called—agnostic *never*. If people are willing to accept and to regard as God our one Life immutable and unconscious in its eternity they may do so and thus keep to one more gigantic misnomer. But then they will have to say with Spinoza that there is not and that we cannot conceive any other substance than God; or as that famous and unfortunate philosopher says in his fourteenth proposition, "*prætu Deum nequi dari nequi concepiti potest substantia*"—and thus become pantheists. Who but a Theologian nursed on mystery and the most absurd supernaturalism can imagine a self-existent being of necessity infinite and omnipresent *outside* the manifested *boundless* universe. The word infinite is but a negative which excludes the idea of bounds. It is evident that a being independent and omnipresent cannot be limited by anything which is outside of himself; that there can be nothing exterior to himself—not even vacuum, then where is there room for matter? for that manifested universe even though the latter limited. If we ask the theist is your God vacuum, space or matter, they will reply no. And yet they hold that their God penetrates matter though he is not himself matter. When we speak of our One Life we also say that it penetrates, nay is the essence of every atom of matter; and that therefore it not only has correspondence with matter but has all its properties likewise, etc., hence is material, is *matter itself*. How can intelligence proceed or emanate from non-intelligence—you kept asking last year. How could a highly intelligent humanity, man the crown of reason, be evolved out of blind unintelligent law or force! But once we reason on that line, I may ask in my turn, how could congenital idiots, non-reasoning animals, and the rest of "creation" have been created by or evolved from, absolute Wisdom, if the latter is a thinking intelligent being, the author and ruler of the Universe? How? says Dr. Clarke in his examination of the proof of the existence of the

Divinity. "God who hath made the eye, shall he not see? God who hath made the ear shall he not hear?" But according to this mode of reasoning they would have to admit that in creating an idiot God is an idiot; that he who made so many irrational beings, so many physical and moral monsters, must be an irrational being.

We are not Adwaitees, but our teaching respecting the one life is identical with that of the Adwaitce with regard to Parabrahm. And no true philosophically brained Adwaitce will ever call himself an agnostic, for he knows that he is parabrahm and identical in every respect with the universal life and soul—the macrocosm is the microcosm and he knows that there is no God apart from himself, no creator as no being. Having found Gnosis we cannot turn our backs on it and become agnostics.

Were we to admit that even the highest Dyan Chohans are liable to err under a delusion, then there would be no reality for us indeed and the occult sciences would be as great a chimera as that God. If there is an absurdity in denying that which we do not know it is still more extravagant to assign to it unknown laws.

According to logic "nothing" is that of which everything can truly be denied and nothing can truly be affirmed. The idea therefore either of a finite or infinite nothing is a contradiction in terms. And yet according to theologians "God the self existent being is a most simple, unchangeable, incorruptible being; without parts, figure, motion, divisibility, or any other such properties as we find in matter. For all such things so plainly and necessarily imply finiteness in their very notion and are utterly inconsistent with complete infinity." Therefore the God here offered to the adoration of the XIXth century lacks every quality upon which man's mind is capable of fixing any judgment. What is this in fact but a being of whom they can affirm *nothing* that is not instantly contradicted. Their own Bible their Revelation destroys all the moral perceptions they heap upon him unless indeed they call those qualities perfections that every other man's reason and common sense call imperfections, odious vices and brutal wickedness. Nay more he who reads our Buddhist scriptures written for the superstitious masses will fail to find in them a demon so vindictive, unjust, so cruel and so stupid as the celestial tyrant upon whom the Christians prodigally lavish their servile worship and on whom their theologians heap those perfections that are contradicted on every page of their Bible. Truly and veritably your theology has created her God but to destroy him piecemeal. Your church is the fabulous Saturn, who begets children but to devour them.

(*The Universal Mind*)—A few reflections and arguments ought to support every new idea—for instance we are sure to be taken to task for the following apparent contradictions. (1) We deny the existence of a thinking conscious God, on the grounds that such a God must either be conditioned, limited and subject to change, therefore *not* infinite, or (2) if he is represented to us as an eternal unchangeable and independent being, with not a particle of matter in him, then we answer that it is no being but an immutable blind principle, a law. And yet, they will say, we believe in Dyans, or Planetaries ("spirits" also), and endow them with a universal mind, and this *must be explained*.

Our reason may be briefly summed up thus :

(1) We deny the absurd proposition that there can be, even in a boundless and eternal universe—two infinite eternal and omnipresent existences.

(2) Matter we know to be eternal, *i. e.*, having had no beginning (a) because matter is Nature herself (b) because that which cannot annihilate itself and is indestructible exists necessarily—and therefore it could not begin to be, nor can it cease to be (c) because the accumulated experiences of countless ages, and that of exact science show to us matter (or nature) acting by her own peculiar energy, of which not an atom is ever in an absolute state of rest, and therefore it must have always existed, *i. e.*, its materials ever changing form, combinations and properties, but its principles or elements being absolutely indestructible.

(3) As to God—since no one has ever or at any time seen him or it—*unless he or it is the very essence and nature of this boundless eternal matter, its energy and motion*, we cannot regard him as either eternal or infinite or yet self existing. We refuse to admit a being or an existence of which we know absolutely nothing, because (a) there is no room for him in the presence of that matter whose undeniable properties and qualities we know thoroughly well (b) because if he or it is but a part of that matter it is ridiculous to maintain that he is the mover and ruler of that of which he is but a dependent part and (c) because if they tell us that God is a self existent pure spirit independent of matter—an extra cosmic deity, we answer that admitting the possibility of such an impossibility, *i. e.*, his existence, we yet hold that a purely immaterial spirit cannot be an intelligent conscious ruler nor can he have any of the attributes bestowed upon him by theology and thus such a God becomes again but a blind force. Intelligence as found in our Dyan Chohans, is a faculty that can appertain but to organized or animated being—however imponderable or rather *invisible* the materials of their organizations. Intelligence requires the necessity of thinking; to think one must have ideas;

ideas suppose senses which are physical material, and how can anything material belong to pure spirit? If it be objected that thought cannot be a property of matter, we will ask the reason why? We must have an unanswerable proof of this assumption, before we can accept it. Of the theologian we would enquire what was there to prevent his God, since he is the alleged creator of all—to endow matter with the faculty of thought; and when answered that evidently it has not pleased Him to do so, that it is a mystery as well as an impossibility, we would insist upon being told why it is more impossible that matter should produce spirit and thought, than spirit or the thought of God should produce and create matter.

We do not bow our heads in the dust before the mystery of mind—for we *have solved it ages ago*. Rejecting with contempt the theistic theory we reject as much the automaton theory teaching that states of consciousness are produced by the marshalling of the molecules of the brain; and we feel as little respect for that other hypothesis—the production of molecular motion by consciousness. Then what do we believe in? Well, we believe in the much laughed at *Phlogiston* (see article "What is force and what is matter?" *Theosophist*, September), and in what some natural philosophers would call *nîsus* the incessant though perfectly imperceptible (to the ordinary senses) motion of efforts one body is making on another—the pulsations of inert matter—its life. The bodies of the Planetary spirits are formed of that which Priestley and others called Phlogiston and for which we have another name—this essence in its highest seventh state forming that matter of which the organisms of the highest and purest Dyans are composed, and in its lowest and densest form (so impalpable yet that science calls it energy and force) serving as a cover to the Planetaries of the 1st or lowest degree. In other words we believe in *matter* alone, in matter as visible nature and matter in its invisibility as the invisible omnipresent omnipotent Proteus with its unceasing motion which is its life, and which nature draws from herself since she is the great whole outside of which nothing can exist. For as Bellinger truly asserts "motion is a manner of existence that flows necessarily out of the essence of matter; that matter moves by its own peculiar energies; that its motion is due to the force which is inherent in itself; that the variety of motion and the phenomena that result proceed from the diversity of the properties of the qualities and of the combinations which are originally found in the primitive matter" of which nature is the assemblage and of which your science is the assemblage and of which your science knows less than one of our Tibetan Yak-drivers of Kant's metaphysics.

The existence of matter then is a fact; the existence of

motion is another fact, their self existence and eternity or indestructibility is a third fact. And the idea of pure spirit as a Being or an Existence—give it whatever name you will—is a chimera, a gigantic absurdity.

CRITIC subscribers in England are having difficulty in sending us small sums to renew their subscriptions to the CRITIC, owing to some law which prevents the sending of funds out of the country. Several have sent us money orders and have had them returned by the censors. Some have sent us postal notes for 2/6 for renewals. In order to facilitate matters these friends may send us a 2/6 book of British postage stamps which will be entirely acceptable here.

*Dr. Arundale explodes. A new H. P. B. Voice of the Silence.*

"Some books are born dead, some are shortlived, some reach a measure of popularity and last their generation, but it has rightly been accounted a high ambition that expects to be read by two generations."

It may be said in present years that some theosophists are born dead. This may apply to Dr. Arundale and his literary butcher who got out his meat axe to work on the original *Voice of the Silence* as was written and published by H. P. B. in which she unquestionably said what she meant.

Dr. Arundale, President of the T. S., who is in charge of the Adyar Publishing House has taken it into his head to revise the writings of H. P. Blavatsky. Since he has occupied the Adyar throne and has been warming his sacrum on a well cushioned seat, he has gotten out a greatly mutilated edition of *The Secret Doctrine*. Now he has started again with a jubilee edition of the *Voice of the Silence*, a cloth bound book, 291 pages, price \$1.00, from The Theosophical Press, Wheaton, Illinois. He calls this a golden jubilee edition much edited and doctored, I should judge, by one of his able assistants Mr. Arya Asanga which is an alias for A. J. Hamerster, which he was named by his parents. The book is an entertaining one for any student of the *Voice of the Silence*. It will be remembered that the *Voice of the Silence* was horribly mutilated by Mrs. Besant and G. R. S. Mead. All of their butchery was shown up in a series of ten CRITICS which can now be supplied for twenty-five cents. These contain the best exposé of their treacherous and scandalous behaviour of these sages to the memory of the founder of Theosophy and favorite pupil of the Masters. This set should be in the hands of every person who is interested in reading H. P. B.'s writings as she published them. An excellent illustration of the scandalous attitude of Annie Besant towards the Masters and her teacher. Anyone who is intending to study the *Voice of the Silence* should read these. The set contains an exhaustive analysis of

the behaviour of these two people which one may consider as a gross breach of trust. Lets begin by saying that this jubilee edition cuts out and changes various essential portions of the original relating to Pratyeka Buddhas showing that Mrs. Besant was perhaps the worse illustration of a Pratyeka Buddha who has appeared on the scenes. For this reason let me say frankly and emphatically that this new Adyar edition is worthy of the severest condemnation. The book should be read only for entertainment. This new edition would have you believe that H. P. B. and Olcott were not Buddhists, although they made no secret of the fact that they joined the Buddhist Church by taking pansill.

#### About Damodar

Damodar K. Mavalankar was a young Brahmin boy who associated himself with H. P. Blavatsky and was in part partially Editor of *The Theosophist*. It was of him that H. P. B. said he was one of the first that she knew who had ever fulfilled all the conditions of Chelaship. He was a very voluminous writer and corresponded heavily with Judge. What he wrote is well worth studying. To make this possible a Canadian student made a collection of his scattered writings in a single volume entitled *Concerning Damodar K. Mavalankar* which is now out of print. Mr. C. J. Ryan of Point Loma has also published a separate volume entitled *Damodar, The Writings of a Hindu Chela*, 338 pages, price \$2.00, from The O. E. Library. Without any critical examination it is impossible to state how far the material of this text has been taken from the above mentioned book. I have no doubt this has been faithfully copied. There is no reason for questioning the accuracy of the text. Damodar, A Hindu Chela, was reviewed in the CRITIC of December 1937. One of the most extensive of these articles, so-called, *Notes from the Diary of a Hindu Chela* which was published in the *Path* of June, July, August and September 1886. There is much in this *Diary* which led me to believe that it was fraudulent. I gave my reasons in the CRITICS of April 1937 and December 1937. My conclusion after a very thorough analysis was that Damodar had sent these notes to Mr. Judge who had worked them up into a sort of occult novel which led me to believe that the whole business was fraudulent. My reasons are given in the above issues of the CRITIC. I am very glad to recommend this book as one of the excellent products of Point Loma. It would be very well worth while for a student of Theosophy to have this book to study carefully.

#### At the Periscope

*Latest news in brief:* We learn from the *American Theosophist* that Mr. Jinarajadasa has left London and returned to India via Australia.

Mrs. Beatrice Hastings, the valiant defender of H. P. B., still continues publishing her little paper *The Democrat* which is partly political. Number eight shows her antagonism to the various political characters in England, namely, Sir John Halifax whom she charges with having betrayed the country into the hands of Roman Catholic interests. She is very much displeased at the extensive absorption of the land along the seashore by other interests which are converting it into private parks and Coney Islands. She wants the government to put a stop to this so that the land may be used for public purposes and raising food. Subscription to *The Democrat* is 2/6 to be had from Mrs. Beatrice Hastings, 4 Bedford Row, Worthing, Sussex, England.

Six issues of the *Adyar Theosophist* are at hand. Interesting reading. Dr. Arundale pulls himself to bits and spreads himself over over so many pages. He attempts to show that there is an important relation between Theosophy and war. He repeats an interesting story about Commander Jolley of the British War Ship Mohawk, who was seriously wounded, refused to leave his post on the bridge and go below for surgical treatment. He stuck to his post, brought his ship safely into port and died thereupon. This conduct is illustrative of what Theosophy should make of a man. Dr. Arundale talks interestingly about Ireland, tells us he is Irish and throws some interesting remarks on the mystical character of the Irish Race. He discourses on the future of India. He has very little use for Mr. Jinnah the leader of a Moslem party. He has still less use for Mr. Ghandi who he thinks is leading India to destruction because of his extreme ideas about civil disobedience. He points out various directions in which the future of India will be compromised by paying any attention to Mr. Ghandi. What he has to say is worth reading. All of this is in the May 1940 *Adyar Theosophist*.

A suggestion that George Bernard Shaw the most famous literary Irishman of today was one-time High-Priest in Atlantis.

Old Time Theosophists Will Remember the Famous Bibby's Annual published by Joseph Bibby, an English Theosophist, long since discontinued. The following note from the July *Canadian Theosophist* tells a little about Joseph Bibby.

"With the caption 'The Passing of a Karma Yogi,' *The Theosophical Worker* for May writes of the death of Joseph Bibby of Liverpool, England, whose work for Theosophy probably exceeded in extent that of any other person in England. He through his firm built up one of the largest oil cake and seed crushing factories in the world; in connection with this he issued *Bibby's Quarterly* which was intended to keep him in touch with his customers and ran from 1895 till he changed it into *Bibby's Annual* in 1906 which ran till 1922 with a valedictory issue in 1935. This *Annual* was the most attractive form of Theosophical propaganda ever published. Its exquisite beauty, the pages filled with reproductions in the finest style of art work of the most celebrated pictures of the leading artists of the world introduced an element of beauty in thousands of homes which never could have access to them otherwise. Articles on Theosophy of a popular nature but containing the world-old truths of the Wisdom religion brought these truths home to readers who could never have had access to them but for Joseph Bibby. His success as a business man was not the least of the recommendations he thus lent to the support of Theosophy. 'Today the Bibby mills occupy practically the whole of three or four streets, and the firm owns two experimental farms.' Mr. Bibby died on March 11 last in his ninetieth year. Two of his sons were killed in the Great War, but three survive with a daughter, and Mrs. Bibby who as Ruth Pye married him in 1881. *The Theosophical Worker* makes a long selection from Mr. Robert A. Hughes' article in *The Canadian Theosophist* of January last."

Referring to the item in the last CRITIC about a new theosophical journal, *Theosophical Nuggets*, Vol. I, No. 9, has just been published, title: *The Gates of Life*, (Read before the Upasana T. S., San Diego, by a member thereof.) Name of the author is not given. This is an extremely mystical and esoteric article which requires so much thought in reading. It can be had upon request from the Editor, Mr. J. A. Long, 810 Jackson Avenue, Takoma Park, Md. This will be sent on request by the Editor to Lodge Presidents. No subscription price affixed.

From a note in the *American Theosophist* for October 1940, page 238, we note that the eminent theosophist and lecturer, Mr. L. W. Rogers, is in search of a secretary. Further information as to the terms of the nature of the duties can be had from Mr. L. W. Rogers, C/O Mrs. M. Griffith, 120 Royal St., Fort Rouge, Winnipeg, Canada.

In the *American Theosophist* for October, 1940, page 239, we learn that Wheaton has received a donation of a new stove. It is to be hoped it will enable the Editor to infuse more warmth in the numerous reports of special committees. It will afford a convenient means of getting rid of numerous stuff which comes into the Editor's office.

A general convention of the European Theosophical Sections was held in London under many obstacles due to difficulties of traveling and official interference of the Hitler variety. The British Section seems to be keeping up its activities due to the energy and perseverance of the General Secretary, Mrs. Adelaide Gardner.

The *Adyar Theosophist* for September and the *Theosophical Worker* for September has lengthy articles by Dr. Arundale in which he fairly turns himself inside out for inspection. One of the articles is entitled "God Fulfills Himself". He did fulfill Himself when He gave life to George Arundale and gave him an irresistible disposition to talk about himself. The object is to put himself forward as a candidate for reelection. After reading these articles I think God did very well with respect to Dr. Arundale.

We understand that the publication of the Adyar journals is greatly hampered by the falling off of subscribers. It seems at the present time that it is impossible to print over 1500 copies of the *Theosophist*. In order to supply lapsed subscribers it is proposed to send all of these copies to foreign members who have not renewed their subscriptions owing to war difficulties and political complications. The article is an appeal to all Adyar members to get more subscribers for these two magazines. The American subscription price for *The Theosophist* is \$4.50 a year and *The Theosophical Worker* \$1.50 a year; both for \$5.50.

Check List of Some of the Books and Authors Quoted or Referred to in the Two Volumes of the *Secret Doctrine*, price \$3.00 or 15/- from THE O. E. LIBRARY. Students of Vol. I of the *Secret Doctrine* who may wish to follow up and confirm all references, will be able to do so by this classical work of Dr. Hyatt who was a pupil of W. Q. Judge.

Persons in search of the best theosophical literature would do well to read the publications of the Theosophical Press, Point Loma, which are among the best books being published at the present time.

H. P. B., *Key to Theosophy*, \$2.50, a verbatim reprint of the original. No alterations by Mrs. Besant and Mr. Mead. A new and complete index which is suitable for use with the famous U. L. T. photographic reprint is supplied for \$0.50.

W. Q. Judge's famous *Ocean of Theosophy*, \$0.75, with a new Index. This Index can be used for any other edition. The Index supplied separately for \$0.12. This is a reprint of the original edition with amendments by W. Q. Judge. Judge's amendments are placed as foot-notes.

T. Subba Row, *Lectures on the Philosophy of the Bhagavad Gita*, \$1.00. This is a wonderful book.

H. P. Blavatsky and *The Theosophical Movement*. A Brief Historical Sketch, by C. J. Ryan, paper \$1.75, cloth \$2.50.

*The Esoteric Tradition*, 2 Vols., by G. de Purucker, \$5.00. A complete system of theosophical philosophy.

*Fundamentals of the Esoteric Philosophy* by G. de Purucker, \$5.00. A much more readable work than the above mentioned.

In addition I may add the excellent *Theosophical Manuals* listed in the last CRITIC.

*The Theosophical Forum*. One of the most instructive current magazines, issued monthly, \$1.10 a year. Add \$0.35 additional for foreign postage.

Geoffrey A. Barberka, *Gods and Heroes of the Bhagavad-Gita*, \$0.75. Valuable and indispensable for students of the *Bhagavad-Gita*.

All the above from the O. E. LIBRARY.

*Chronological Sequence of the Mahatma Letters and the Letters of H. P. Blavatsky to A. P. Sinnett*.

Repeatedly the CRITIC has called attention to the various works of Mrs. M. G. Conger in arranging the *Chronological Sequence of the Mahatma Letters and the H. P. B. Letters to A. P. Sinnett* which occupied the work of twelve years. Miss Mary K. Neff is an indefatigable worker in this field and has spent much time in working out these *Chronologies* and her results are embraced in two recently published pamphlets, *The Mahatma Letters, Their Chronological Order; The Letters of H. P. Blavatsky to A. P. Sinnett, Their Chronological Order* which can be had from the O. E. LIBRARY, \$0.12 each.

Persons joining the Point Loma T. S. would find much suggestive material in the monthly organ of the American Section of the Point Loma T. S. *Lucifer*, published monthly for \$1.00 a year at 30 Huntington Avenue, Boston, Mass.

*The Lectures of Col. Robert G. Ingersoll* should be very helpful to students of Theosophy and its relations to current religions of the day. Much valuable information about the great American Statesman, Thomas Paine. \$1.00 from the O. E. LIBRARY.

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

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

## "The Secret Doctrine" in Two Hundred Pages

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

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

## "Sayings of The Ancient One"

Your attention is again called to that illuminating book by Capt. P. G. Bowen, *Sayings of the Ancient One*, containing translations from an ancient work discovered in ruins in Africa. It is extremely suggestive of *Light on the Path* and *The Voice of the Silence* and to my mind, is one of the most valuable mystical productions of recent years. Price \$1.25.

Also, by Capt. Bowen: *The Occult Way*, \$2.50; *The True Occult Path*,

## Back to the Mahatmas!

It is not without a reason that that famous collection, *The Mahatma Letters to A. P. Sinnett*, is today being ignored and even boycotted by the grand pandemics of some of the theosophical societies. The letters of the Masters M. and K. H. contain in themselves a condemnation of the present-day attitude and policies; they make it clear that Annie Besant and C. W. Leadbeater "betrayed the Society of H. P. B. and the Masters"; they advocate a real Universal Brotherhood, not the sham brotherhood of Mr. Sidney A. Cook, which would limit itself to one's own organization while slandering fellow-theosophists. You owe it to yourself to read and study them—the Masters' own words. \$7.50 (Europe, \$5.40), from the O. E. LIBRARY.

## Corruption of Original Blavatsky Texts

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

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

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

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

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

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

Also:

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

## A Hindu Classical Dictionary

Students of Theosophy and Indian religions encounter many names and terms not to be found in theosophical glossaries. An excellent book to help them in this respect is Dowson's *Classical Dictionary of Hindu Mythology and Religion, Geography, History and Literature*. A standard work. I have long used it and find it to meet practically all requirements. Price, \$4.00, from the O. E. LIBRARY.

## The History of Science

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

On another page see a note of a new book containing the writings of Damodar. There is very much in this which is needed at the present time for students. The title of the book is *Damodar, The Writings of a Hindu Chela*, price \$2.00, from The O. E. LIBRARY.

Reliable editions of *The Voice of the Silence*: Peking edition, edited by Mrs. Cleather and Mr. Crump at the request of the Tashi Lama, \$1.00. Recent American reprint of the original edition, imitation leather, \$0.75. All later reprints are fraudulent.

*Sanskrit Keys to the Wisdom-Religion* by Judith Tyberg, price \$2.00. From The O. E. LIBRARY. This is an important aid and authoritative to people who bump their heads against many Sanskrit words encountered in the *Secret Doctrine*.

## Genuine Letters of the Masters

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

*The Mahatma Letters to A. P. Sinnett*, ed. by A. Trevor Barker, \$7.50, 146 letters. Recognized as the most important theosophical book of this century. Mrs. Conger's Chronological Index to same, 25 cts.

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

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

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

## Free on Request

The Famous Martyn Letter to Mrs. Besant about Leadbeater.

H. P. B.'s *Five Messages to American Theosophists*, 25 cts. (1/-).

*Jinara-jadasa*, Did H. P. B. Forge the Mahatma Letters?, \$1.25. (5/-).

*Aldous Huxley*, Ends and Means, \$3.50.

*Robert Crosbie*, The Friendly Philosopher, \$3.00.

# THE O. E. LIBRARY CRITIC

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BY

## The O. E. Library League

Editor; H. N. STOKES, Ph.D.

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

### WHAT IS TRUTH?

Everyone is supposed to be seeking truth. We spend tremendous time in studying many of the details in Theosophy about Rounds and Races and Astrology. I think very few people get the idea of what Theosophy is and how it should be studied. They spend their time on matters not relating to the real subject itself. In this connection I beg to be permitted to quote from the celebrated classic *Imitation of Christ* by Thomas A. Kempis, the celebrated Dutch Theologian.

From all of these quotations it would seem that St. Thomas, as well as God, had no particular tolerance for sincere seekers after truth or the kinds of truth like those which delights so many who love to swim in the ocean of Theosophy.

This brings us to the question, what is truth? I take it that the question of truth is something like the question, what is universal brotherhood? All of us have in us a feeling which makes us feel that all kinds of truth and the question whether the infinite or the absolute are related in any way to brotherhood, and that the desire to search in these abstruse subjects is nothing but a sort of expression of the feeling of universal brotherhood. Any truth, however insignificant, is related to us by a sort of brotherhood. It is worth while to consider the implication of this idea; that every truth is our brother and is to be respected and sought and cherished like any sort of human brotherhood, notwithstanding the fact that this conception differs from the opinion of St. Thomas and of God. Think that idea over and you will find a new argument for seeking truth. You simply are indulging in the natural tendency to see brotherhood in everything. So far theosophists have not come forward with any gratifying theory of the basis of universal brotherhood. It may be a fundamental law of nature, just as fundamental as the law of karma and it is to be desired that those writers who fill up the pages of the *Canadian Theosophist* on astrological stuff would turn their attention to developing this conception. This remark with the

compliments of St. James is intended for the Editor of *The Canadian Theosophist*.

#### CHAPTER 1, PARAGRAPH 3

"What doth it profit thee to enter into deep discussion concerning the Holy Trinity, if thou lack humility, and be thus displeasing to the Trinity? For verily it is not deep words that make a man holy and upright; it is a good life which maketh a man dear to God. I had rather feel contrition than be skillful in the definition thereof. If thou knewest the whole Bible, and the sayings of all the philosophers, what should all this profit thee without the love and grace of God? *Vanity of vanities, all is vanity*, save to love God, and Him only to serve. That is the highest wisdom, to cast the world behind us, and to reach forward to the heavenly kingdom."

#### PARAGRAPH 4

"It is vanity then to seek after, and to trust in, the riches that shall perish. It is vanity, too, to covet honours, and to lift up ourselves on high. It is vanity to follow the desires of the flesh, and be led by them, for this shall bring misery at the last. It is vanity to desire a long life, and to have little care for a good life. It is vanity to take thought only for the life which now is, and not to look forward to the things which shall be hereafter. It is vanity to love that which quickly passeth away, and not to hasten where eternal joy abideth."

#### PARAGRAPH 5

"Be oftentimes mindful of the saying, *The eye is not satisfied with seeing, nor the ear with hearing*. Strive, therefore, to turn away thy heart from the love of the things that are seen, and to set it upon the things that are not seen. For they who follow after their own fleshly lusts, defile the conscience, and destroy the grace of God."

#### CHAPTER III, PARAGRAPH I

##### "Of The Knowledge of Truth"

"Happy is the man whom Truth by itself doth teach, not by figures and transient words, but as it is in itself. Our judgment and feelings often deceive us, and we discern but little of the truth. What doth it profit to argue about hidden and dark things, concerning which we shall not be even reproved in the judgment, because we knew them not? Oh, grievous folly, to neglect the things which are profitable and necessary, and to give our minds to things which are curious and hurtful! Having eyes, we see not."

#### PARAGRAPH 2

"And what have we to do with talk about genus and species! He to whom the Eternal Word speaketh is free

from multiplied questionings. From this One Word are all things, and all things speak of Him; and this is the Beginning which also speaketh unto us. No man without Him understandeth or rightly judgeth. The man to whom all things are one, who bringeth all things to one, who seeth all things in one, he is able to remain steadfast of spirit, and at rest in God. O God, who art the Truth, make me one with Thee in everlasting love. It wearieth me oftentimes to read and to listen to many things; in Thee is all that I wish for and desire. Let all doctors hold their peace; let all creation keep silence before Thee: speak Thou alone to me."

PARAGRAPH 3

"The more a man hath unity and simplicity in himself, the more things and the deeper things he understandeth; and that without labour, because he receiveth the light of understanding from above. The spirit which is pure, sincere, and steadfast, is not distracted though it hath many works to do, because it doth all things to the honour of God, and striveth to be free from all thoughts of self-seeking. Who is so full hindrance and annoyance to thee as thine own undisciplined heart? A man who is good and devout arrangereth beforehand within his own heart the works which he hath to do abroad; and so is not drawn away by the desires of his evil will, but subjecteth everything to the judgment of right reason. Who hath a harder battle to fight than he who striveth for self-mastery? And this should be our endeavor, even to master self, and thus daily to grow stronger than self, and go on unto perfection."

PARAGRAPH 5

"O if they would give that diligence to the rooting out of vice and the planting of virtue which they give unto vain questionings: there had not been so many evil doings and stumbling-blocks among the laity, nor such ill living among houses of religion. Of a surety, at the Day of Judgment it will be demanded of us, not what we have read, but what we have done; not how well we have spoken, but how holily we have lived. Tell me, where now are all those masters and teachers, whom thou knewest well, whilst they were yet with you, and flourished in learning? Their stalls are now filled by others, who perhaps never have one thought concerning them. Whilst they lived they seemed to be somewhat, but now no one speaks of them."

PARAGRAPH 6

"Oh how quickly passeth the glory of the world away! Would that their life and knowledge had agreed together! For then would they have read and inquired unto good purpose. How many perish through empty learning in this world, who care little for serving God. And because they love to be great more than to be humble, therefore they

'have become vain in their imaginations,' He only is truly great, who hath great charity. He is truly great who deemeth himself small, and counteth all height of honour as nothing. He is the truly wise man, who counteth all earthly things as dung that he may win Christ. And he is the truly learned man, who doeth the will of God, and forsaketh his own will."

#### CHAPTER IV, PARAGRAPH 2

"If thou wert good and pure within, then wouldst thou look upon all things without hurt and understand them aright. A pure heart seeth the very depths of heaven and hell. Such as each one is inwardly, so judgeth he outwardly. If there is any joy in the world surely the man of pure heart possesseth it, and if there is anywhere tribulation and anguish, the evil conscience knoweth it best. As iron cast into the fire loseth rust and is made altogether glowing, so the man who turneth himself altogether unto God is freed from slothfulness and changed into a new man."

#### PARAGRAPH 3

"When a man beginneth to grow lukewarm, then he feareth a little labour, and willingly accepteth outward consolation; but when he beginneth perfectly to conquer himself and to walk manfully in the way of God, then he counteth as nothing those things which aforetime seemed to be so grievous unto him."

Every reader of the *CRITIC* has been informed of my great appreciation of the *Canadian Theosophist* as the very best theosophical journal. I reprint below an article from the November 1940 issue by Mr. A. E. S. Smythe, Editor of the *Canadian Theosophist*, in behalf of the financial assistance for publishing the magazine. *CRITIC* readers who desire to help should subscribe to the *Canadian Theosophist*. Subscription price \$2.00 a year from the Canadian Theosophist, 5 Rockwood Place, Hamilton, Ont., Canada.

#### "WE WANT TWELVE PATRONS"

"The value of *The Canadian Theosophist* is not altogether to be estimated by the quality of the articles that appear in its pages, though these have been recognized as helpful and instructive. The principle of the magazine is of most importance, the freedom of discussion, the repudiation of leadership, the determined loyalty to the principles laid down in the beginning by those who founded the Theosophical Movement, autonomous societies, open-mindedness, eager research, liberal outlook, tolerance for all forms of truth, rejection of false standards and careful analysis of pretentious claims; these with kindly feeling and broad charity for all men and their activities form a basis upon which we may rest, whatever our achievement may lack. We have had enthusiastic support from large numbers of

readers who wish us success but are unable rapidly to enlarge our circulation. Many members, in fact, of the Society itself have recorded themselves as opposed to the magazine, and from them we cannot expect assistance. Opposition on the Executive is tacit but obvious. So our friends who believe in the Magazine have now the opportunity to show what they are willing to sacrifice to keep it going for another year, perhaps the most fateful year in modern history. As far as can be judged at present unless such help is furnished the magazine will close its career at the end of the present volume in February. It is suggested that Twelve Patrons might subscribe Fifty Dollars each to maintain it for another year, after which it may be hoped that it will be able to continue as in the past before the war prevented contributions from other lands. We have been promised some of this help as proposed already. Let us see how much in earnest our friends are in their expressed admiration. Have we Twelve \$50. Patrons?"

#### Quislings

Americans who are interested in the doings of Jehova Hitler will be interested to know that he and his colleagues have started a school in Berlin for training spies and saboteurs. These people are known technically as quislings. They are trained to go to foreign cities and start schools for training people the methods of Hitlerism. A man who aspires to get on as a quisling must do more than furnish evidence of degeneracy of character, treachery and corruption. He has a lot to learn and must prove that he has imbibed all the necessary knowledge required by the Nazi regime of those who would help in undermining the morale of other nations. It is no exaggeration to prophesy that Hitler will soon be creating diplomas for successful candidates for a quisling career, perhaps even "doctorates of high treason". Can you conceive anything more demoniac than this? If you notice young men sneaking about the streets with a sort of cynical sarcastic smile you can set them down to be part of Hitler's quisling outfit. The sooner there is some kind of legislation to cause these people to be thrown out of the country and sent to a lovely little prison in San Francisco known as Alcatraz, the better.

#### More Cooperation Needed

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

CRITIC subscribers in England are having difficulty in sending us small sums to renew their subscriptions to the CRITIC, owing to some law which prevents the sending of funds out of the country. Several have sent us money orders and have had them returned by the censors. Some have sent us postal notes for 2/6 for renewals. In order to facilitate matters these friends may send us a 2/6 book of British postage stamps which will be entirely acceptable here.

### A Legend of St. James

When the great Christian St. James died and ascended to heaven he asked to be given a job in the office. He was told by the superintendent that they were badly in need of a supervising scavenger. This position was open for him. "Now James you must understand that every house has an annex in the back yard known as *Jacque*. This is so-called in honor of you as *Jacque* is equivalent of James. The whole business of all of these places is placed under your supervision to see that they are kept in sanitary condition. It has occurred to me that a number of current theosophical journals, as well as recent numbers of *The Canadian Theosophist* which is shot full of astrology and stuff about prophecies which will do no one any good, can be thrown out and replaced by material of value to students of Theosophy." The sanitary director called in Mr. Smythe, the Editor, and introduced him to St. James our new supervisor of scavengers and said, "I will make you a suggestion. If your journal is in such difficult position as can be judged from a recent issue, why spend money on printing such stuff? Why not replace it by real theosophical articles from *The Vedanta* which will illuminate persons desirous of information of understanding how such a capricious individual as the present Adolph Hitler ever got such complete control of the human mind as to lead them to swallow so much of his stuff circulating under the guise of religion as pointed out by the Mahatma K. H. whom I take the liberty of quoting in the CRITIC. Please bear in mind Mr. Editor I want to ask you to use your ability to relieve the scavenger department of additional work. As a distinguished member of the community of Saints I desire information about the fundamental principles which lie at the basis of a creation of the universe and mankind. I would like an explanation of how such a sublime Adolph Hitler could have gotten things so completely under his thumb. By way of suggestion let me call your attention to the famous Upanishads and very readable book, *The System of the Vedanta* by Paul Deussen (now out of print) which will give theosophists something to think about. We have come to this conclusion at the private meetings of our scavengers' union. It is to be hoped that coming from this source this suggestion will not be taken as impertinent. My orders from the Aller-

hochsten editor." St. James said that when he makes his next round among editors, including the Editor of the *Canadian Theosophist* and the Bombay journals, that he would come provided with a medicine chest filled with a supply of efficient laxatives for the use of the editors he might have business with.

*Spiritual Light* by John M. Pryse.

New Scripture, 192 Pages, Price \$2.00. From the O. E. LIBRARY.

Mr. John M. Pryse of Los Angeles is one of the oldest surviving associates of H. P. B. His service to the T. S. was the printing of the much butchered and revised edition of Vols. I & II of the *Secret Doctrine* by Mrs. Besant and Mr. Mead of the original texts. Mr. Pryse has still kept up his theosophical activities and has found time to compile a new book, *Spiritual Light* in which he tells us this new book can be called a New Scripture. It is a book destined to immortality. Many of the paragraphs are obviously quoted from the *Voice of the Silence* and other familiar sources. Many of them are doubtless original with Mr. Pryse. The book is intended for class work and is a sort of directory for finding a Master. It is a sort of description of a directory to the astral plane. My first thought on reading part of it was that now we have a reincarnation of Mr. Leadbeater. Mr. Pryse follows the example of Leadbeater in upholding himself as a prophet. A description of what is going to happen to America in the next few centuries, page 162, betrays a wonderful knowledge of geology and evidence of having bathed deeply in Leadbeater's great epic, *Man, Whence, How & Whither* by which he has deeply profited. We hope it will do something towards crushing the epidemic of prophets now in progress. It is to be hoped that Mr. Pryse's flights to the astral will serve to make this a popular text book of the Astral Plane. This is from a story now in circulation; that Mr. Pryse in order to travel on the Astral Plane had to separate his astral body from his physical body, and in order to do this by way of preparation, he had to anoint himself with oil so that the astral body could slip out more easily. This story comes from one of his early associates. Mr. Pryse is the founder of a Mystical Society in California, designated the Gnostic Society, Prometheus Lodge, the address of which is 730 S. Grand Ave., Los Angeles, meetings Sunday evenings at 8:15 P. M. The public is cordially invited.

### Corruption of Original Blavatsky Texts

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

### Supplementary to Vol. I of the Secret Doctrine

Students of the *Secret Doctrine* have been greatly perplexed by a large amount of technical material having to do with chemistry, astronomy and the nature of the sun. In order to understand this there is needed information based upon modern scientific discoveries. Somewhere in this volume H. P. B. apologizes for her ignorance of science. I am glad to say that this fault has been atoned for by the recent publication of two scientific books which taken together may be said to constitute a fourth volume of the *Secret Doctrine*. The first one, George Gamow, *The Birth and Death of the Sun*, deals with the question of the character of the sun, whence the source or the energy which it so freely radiates and which we know to be the basis of life and the human energy. This is a new book by a Professor of physics at the George Washington University of Washington, D. C. It contains information which is based upon current discoveries and theories in chemistry and physics. In order to make up for this lack of deficiency in the *Secret Doctrine*, some theosophical journals as the *Canadian Theosophist* and the *Adyar Theosophist* have of late published various abstruse articles, the reading of which requires a certain amount of training in scientific methods of thinking. The question of whether life exists in other worlds than our own planets is a very fascinating one. The possibility of life in other worlds is discussed in a recent book by H. Spencer Jones, *Life on Other Worlds*, Astronomer Royal of Great Britain. All students of the *Secret Doctrine* should have these two books which they will find very illuminating. Mr. Jones' book is written from a standpoint of chemistry and physics, and speaking as a chemist I can vouch for the accuracy of what he says. Students of the *Secret Doctrine* should know something about the history of science and for that I recommend W. C. Dampier's *History of Science*.

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*Sanskrit Keys to the Wisdom Religion* by Judith Tyberg, price \$2.00. From the O. E. LIBRARY.

Miss Tyberg is a distinguished instructor in Sanskrit at Point Loma. It would be presumptuous for a dead fish like the present Editor to attempt to comment on this book. It would be of the greatest value to students of the *Secret Doctrine* and oriental literature who are perplexed by the large number of Sanskrit words they encounter. They will be told how these words are pronounced and what their exact meaning is as given in the *Glossary*. I think it will please those who attempt to talk about *Bugavad-Gita* who make themselves ridiculous. General discussion about the nature of Sanskrit is illuminating and to my taste entirely too sentimental. We learn that W. Q. Judge expressed the opinion that Sanskrit would be the language in daily use and that housewives would use it in direct-

ing their servants and making out order lists for grocers. This seems to me quite a wild idea and leaves me to the conclusion that Mr. Judge was mentally cracked and that he was split half way open. And don't forget that if you expect to go to heaven and want to talk to the Gods and Angels you will have to talk in Sanskrit. When you get there you will not be able to converse with Dr. de Purucker who, I believe talks only Sanskrit.

Not very long ago a kind lady reader of the CRITIC learned that I was laid up in bed in the hospital and conceived that under these circumstances some cigars would add to my comfort. She was at a loss to know what particular brand of cigar to send me. She consulted one of her gentleman friends. In order to be of assistance to any further readers who may be so prompted and to save them the trouble of having to make inquiries, I would state that there are two brands of cigars which I usually smoke. One is "Henrietta Cigars" and the other "Robert Burns". Either of these two brands will go to the right place.

#### At The Periscope

*Latest News in Brief:* Miss Anita Henkel has returned from Adyar and is already fully loaded with latest information about this Theosophical Heaven.

Mrs. Rukmini Arundale had a birthday celebration in Adyar, February 28th in which it seems she narrowly escaped being a leap yearist.

The 1940 annual convention of the T. S. will be held in Benares. Get on the next aeroplane to India and do not miss seeing Mrs. Arundale dance.

The Audubon Society has issued an appeal to theosophical women to spare birds by not wearing stuffed birds or feathers in their hats. A few feathers from the plumage of Dr. Arundale would speak volumes.

I regret to hear of the death in Africa of Col. Baden Powell, distinguished for his great activities in the past in regard to Boy Scouts. It was Col. Powell who induced Mrs. Besant to become active in this Movement in India. It may be said that he was the only living man who ever induced Mrs. Besant to wear pants.

The Rev. Martin Niemuller in Germany who was persecuted by Hitler for his religious views, and put into a concentration camp, has now denounced Protestantism and adopted Catholicism.

Attention is called to a series of articles in recent issues of the *Aryan Path* on religious conditions in the Orient. There is one which points out the influence of Moslem mysticism. Reading this article is very disheartening to anyone who hopes for some kind of intellectual harmony in India. With so many

different creeds it is not to be expected there will ever be intellectual harmony.

The *Aryan Path* of October 1940 contains an article by Hugh P.A. Fausset on a very deep discussion of the relations of the infinite to the infinitesimal. This makes no impression on me; that the progress of Theosophy is practically dead if theosophists will cease to concern themselves with such abstruse questions as what race do I belong to and what round am I in.

Elsewhere I have recommended to those wishing to get a knowledge of what Theosophy is that they ought to join in with the Point Loma Theosophical Society. The following is reprinted from their January 1941 *Theosophical Forum*. You can get information about the correspondence class in Theosophy by writing to The Point Loma Theosophical Society, Point Loma, San Diego, California.

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*Caution for Mr. Wadia.* From the October *Indian Theosophist*, page 369, we learn from the Editor Mr. G. N. Gokhale, that a member traveling in India was arrested for having in his possession a copy of the *Secret Doctrine* and was tried by court-marshal and sentenced to be hanged. He arrived at the gallows late owing to the difficulties of traveling. True to red tape tradition, the old order to hang him was now obsolete and a new order to hang him was now necessary. After a great deal of red tape he was pardoned and was paid a substantial amount of pension due him. I give this news item because many distinguished theosophists in India will be traveling around with this terrible book. The *Secret Doctrine* is supposed to contain a secret code for political uses. It is to be hoped that Mr. Wadia and Dr. Arundale will exercise precaution and leave their copies at home. It will be interesting to hear of Dr. Arundale being sentenced to be hanged for having suspicious documents in his possession.

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“Theosophy is a formulation in human language of the operations, structure, origin, present state, and destiny of the Universe . . . .

Light for the mind, love for the heart, understanding for the intellect: all three must be satisfied in every man before he has real peace.

Finally, would you like to take the first steps in this wide field of intellectual and spiritual culture and development? Then, I say, join a Theosophical study-group or lodge, or enroll in the free Theosophical Correspondence Class, and read the series of fifteen little *Theosophical Manuals* issued

this year as a complete set by the Theosophical University Press. They are entitled respectively :

1. What is Theosophy? A General View for Inquirers
2. Reincarnation: A Lost Chord in Modern Thought
3. Karman: The Doctrine of Consequences
4. The Seven Principles of Man
5. After Death—What?
6. Evolution
7. Rounds and Races: Man's Divine Parentage and Destiny
8. The Doctrine of Cycles
9. Hierarchies: The Ladder of Life
10. The Astral Light
11. Psychic Powers
12. Theosophy and Christianity
13. Mahatmas and Chelas
14. The Mystery-Schools
15. Yoga and Yoga Discipline: A Theosophical Interpretation.

As a verbal keystone to the great arch in the temple of Theosophy, I think the following message from one of the Masters transmitted through H. P. Blavatsky to her students is superlatively inspiring and bears constant repetition:

Behold the Truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of Truth, once we have placed our confidence in and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science (*Gupta-Vidyā*) depicts—these are the golden stairs up the steps of which the learner may climb to the temple of Divine Wisdom."

The *American Theosophist* for February 1941 contains an article by Clara M. Codd of Saint Catherine of Siena. In this article we see a reflection of Miss Codd.

I regret to report the death of Mr. Walter G. Greenleaf on December 27, 1940. Mr. Greenleaf was for many years a reader of the *CRITIC* and the Editor had not yet filled up the bald spot on his head which Mr. Greenleaf left after jerking out his hair for what he said about Mr. Leadbeater and the Liberal Catholic Church.

We regret to learn from *Buddhism in England* January-February 1941, that their printing plant and much valuable

literature was totally destroyed in one of the recent air raids on London. This is a great deprivation to the Buddhist cause in the west.

We report with regret the death of Sir Frederick Grant Banting, killed in the wreck of a military plane on the coast of Newfoundland. Sir Frederick Banting, the co-discoverer of insulin, received his knighthood from King George V in 1934. He received the Nobel Prize for his work, and the amount was a considerable sum of money which he shared with three other doctors who did the work with him. For the benefit of readers who may be one of those mad fanatics who are always raving about experimenting with animals, Sir Frederick's discoveries were made by experimenting with animals. There are several Theosophists whom I might name who are rendering humanity a disservice by their denunciation of experimenting with animals. In this connection it may be stated that mice, now in the laboratory of the U. S. Public Health Service, are being taught to inhale tobacco smoke. The object of this is to ascertain whether cigarette smoking tends to produce cancer.

The American Section is sending around a beautiful circular soliciting funds for Adyar Day. This circular is signed Thomas W. Pond of Baltimore. We congratulate Mr. Pond on his way of expressing the needs of Adyar. We think Mr. Pond should make an appeal to the literary department of the masses and ask them to compile something more persuasive, something which would make us believe that Dr. Arundale's command of English fairly beats the devil. He should apply to St. James to purge him of all these pretty little flowery expressions which would convince us that the whole outfit is suitable for a comic theatre. I refer him to past announcements as the American Section was going to cease its doorbell ringing, and ask him to look up the by-laws and see that it is forbidden to use members' names and addresses for soliciting purposes. Anyone who joins the American Section may be sure that the by-laws prohibit the central office from using names and addresses in a bell ringing campaign for which they have no personal interest.

The January-February 1941 *Theosophy in Australia* has some interesting lectures by Mr. Jinarajadasa who is traveling in that country. Mr. Jinarajadasa gives us some very interesting discussions on the nature of the soul, from which we conclude that Mr. Jinarajadasa knows something about a mysterious person who is continuously called God; whom he blames for all the thoughts and miseries of humanity. He should tell us why this gentleman succeeded in making a world so full of misery. Why He wants to smash it all up; throw His entire product into Tophet. That is a crying fault of most theosophical teachers today. Understand that with all

their twaddle about Ancient Wisdom they are making the mysteries of life far more easily understood by adopting a mysterious word called karma. The theosophical magazines are in need of a visit from St. James and a box of purgatives which would help the editors to free their bowels from all this twaddle about Ancient Wisdom, karma and astrology, which is making Theosophy quite futile.

Mr. Jinarajadasa thinks there will never be a more beautiful Australia than when they begin improving the kitchens and having esthetic cooking utensils. This is an idea of Dr. Arundale who might give up his endless talk in his journals on this subject, pack up the beautiful Rukmini in a box and take her over to Australia to teach them some ideas about beauty. The course would begin with the frying of beef steak in an esthetic frying pan.

The Ninth Theosophical Fraternization Convention will be held in Cleveland, Ohio, August 30, 31 and September 1. Further information as to hotel accommodations can be had from Mr. G. Cardinal Le Gros, 1702 Delaware Ave., Apt. 4, Detroit, Michigan.

Persons who are clairvoyant and are interested in the color of their own auras will be interested in the suggestion occurring in an article in *Buddhism in England* for January-February 1941, suggesting that they would be horrified if they could see themselves as they look if they persistently indulge in hatred towards anything or any one person. They will get an idea of what they look like if they look at Leadbeater's *Man, Visible and Invisible*. I am inclined to think this over having been engaged in some retrospection recently.

Thomas A. Kempis, *Imitation of Christ*, Chapter IV, "Of A Pure Mind and Simple Intention. By two wings is man lifted above earthly things, even by simplicity and purity. Simplicity ought to be in the intention, purity in the affection. Simplicity reacheth towards God, purity apprehendeth Him and tasteth Him. No good action will be distasteful to thee if thou be free within from inordinate affection. If thou reachest after and seekest nothing but the will of God and the benefit of thy neighbour, thou wilt entirely enjoy inward liberty. If thine heart were right, then should every creature be a mirror of life and a book of holy doctrine. There is no creature so small and vile but that it showeth us the goodness of God."

George Gamow, *The Birth and Death of the Sun*. Stellar Evolution and Subatomic Energy. Price \$3.00, from the O. E. LIBRARY.

H. Spencer Jones, *Life on Other Worlds*, Macmillan, 1940. Price \$3.00, from the O. E. LIBRARY.

### What Did H. P. B. Say to the Archbishop of Canterbury?

You will find out if you will send 20 cents for a copy of her famous open letter to the Archbishop. A fine critique of Churchianity.

John M. Pryse, *Spiritual Light*, Price, cloth \$2.00, flexible leather, \$3.50. From the O. E. LIBRARY.

Thomas A. Kempis, *Imitation of Christ*, \$1.00, leather \$1.75. From the O. E. LIBRARY.

### Mrs. Hastings Defends Madame Blavatsky

So far published; others in preparation:

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

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

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

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

### Memoirs of H. P. Blavatsky

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

The Brothers of Madame Blavatsky, \$1.00.

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

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

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

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

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

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

### A Few Famous Theosophical Classics

H. P. Blavatsky—The Secret Doctrine; photographic reproduction of original; the two volumes in one, \$7.50.

The Voice of the Silence; Cleather-Crump Peking ed., flex. cloth, \$1.00. McKay reprint, blue fabricoid, \$0.75.

The Key to Theosophy; photographic reproduction of original, \$2.00; a cheaper paper edition, \$1.00.

Isis Unveiled; U.L.T. ed., \$7.50; Rider ed., \$5.00. Both photo. reproductions of original.

The above are genuine, not the corrupted Besant editions.

Mabel Collins—Light on the Path; McKay ed., blue fabricoid, \$0.75.

Bhagavad Gita. This great Indian scripture exists in over twenty English translations. We recommend; W. Q. Judge's version, \$1.00;

Sir Edwin Arnold's famous poetical version, *The Song Celestial*, cloth, \$1.00; red lea., \$1.65.

Sir Edwin Arnold—The Light of Asia, cloth, \$1.00; red lea., \$1.65. This splendid poetical account of the life and teachings of the Buddha has done more than any other book to bring Buddhism to the Western world.

*Light on the Path*, the several versions of the *Bhagavad Gita*, and *The Light of Asia* are all fine pocket editions appropriate for gifts.

## After Death—Egyptian and Tibetan Views

S. W. Budge—The Egyptian Book of the Dead, \$5.80.

W. F. Evans-Wentz—The Tibetan Book of the Dead, \$4.35.

### Books by Paul Brunton

*A Search in Secret India*, \$3.50. The author's first and, we think, best book; a fascinating account of his quest for yogis in India and what he found.

*The Secret Path*, \$1.50.

*A Search in Secret Egypt*, \$3.50.

*A Hermit in the Himalayas*, \$2.50.

*A Message from Arunachala*, \$1.75.

*A Quest of the Overself*, \$3.00.

### What Buddhism Is

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

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

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

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

*The Buddhist Catechism*, by H. S. Olcott, \$0.50.

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

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

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

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

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

### "A Buddhist Bible"

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

### Chronological Sequence of "The Mahatma Letters"

Mrs. Conger's recent pamphlet, "Combined Chronology for Use with *The Mahatma Letters to A. P. Sinnett* and *The Letters of H. P. Blavatsky to A. P. Sinnett*", which presents the actual order by dates in which these Letters were written, and which is the result of twelve years close study, is promising to reawaken interest in these famous documents. *The Mahatma Letters* being the most authoritative presentation of Theosophy which we have. Price, 25 cents (1/4) from the O. E. LIBRARY. *The Mahatma Letters to A. P. Sinnett*, \$7.50.

### A Scientific Estimate of Paracelsus

For those who want a strictly scientific—and favorable—estimate of Paracelsus by a competent scientist I recommend highly *Paracelsus, His Personality, and Influence as Physician, Chemist and Reformer*, by John Maxon Stillman, Professor of Chemistry Emeritus, Stanford University (184 pages, illustrated), (\$2.00).

For a highly idealistic analysis of Paracelsus, Robert Browning's fine poem, *Paracelsus*, is unsurpassed. There are few books to which I am more indebted. (\$0.95).

Dr. Franz Hartmann's *Life of Paracelsus* is still a standard among those interested in the occult (\$2.50).

## A Hindu Classical Dictionary

Students of Theosophy and Indian religions encounter many names and terms not to be found in theosophical glossaries. An excellent book to help them in this respect is Dowson's *Classical Dictionary of Hindu Mythology and Religion, Geography, History and Literature*. A standard work. I have long used it and find it to meet practically all requirements. Price, \$4.00, from the O. E. LIBRARY.

## The History of Science

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

## Genuine Letters of the Masters

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

*The Mahatma Letters to A. P. Sinnett*, ed. by A. Trevor Barker \$7.50. 146 letters. Recognized as the most important theosophical book of this century. Mrs. Conger's Chronological Index to same, 25 cts.

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

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

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

## The Great Pyramid in Fact and in Fancy

Few creations of man have been subject to wilder speculations than the Great Pyramid of Gizeh. It has been supposed to embody pretty much all knowledge, past, present, future and imaginary, and is a favorite theme for occultists to spread themselves over. The late William Kingsland, engineer and noted theosophist, spent some time in making accurate measurements of the pyramid inside and out, and has debunked many of the speculations of the "biblical pyramidists" and others. His results and conclusions are embodied in two handsome illustrated volumes, *The Great Pyramid in Fact and in Reality*; \$5.00 each, sold separately.

## "Narada Sutra—an Inquiry into Love"

E. T. Sturdy's translation from the Sanskrit of this beautiful Hindu classic of Bhakti Yoga, with Sturdy's commentary, is still available. 75 cents from the O. E. LIBRARY.

## The "Void" vs. "Vacuity"

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

# THE O. E. LIBRARY CRITIC

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BY

## The O. E. Library League

Editor; H. N. STOKES, Ph.D.

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### Theosophical Fraternization Convention

The CRITIC has received several reports of the Fraternization Convention. I have no doubt that some of these interesting addresses will be published elsewhere. The Editor must apologize for having omitted the names of some of the acting participants in the Convention. There is one thing the committee should bear in mind when arranging a program for their next Convention, and that is to keep out too many articles. They should adopt the motto "May the Great Lodge help us to be Theosophically constituted" when we listen to the siren songs of the ladies and others who would like to see their names printed on the list of topics and also the astrological cranks who are seeking a way of advertising themselves.

### *P r o g r a m m e*

of the

## NINTH THEOSOPHICAL FRATERNIZATION CONVENTION

held at the

**WADE PARK MANOR HOTEL**

(near Cleveland, Ohio)

Saturday and Sunday, August 30th and 31st

### SATURDAY

Registration.

Appointment of Officers and Reports.

Open Forum: The Fraternization Movement.

Address: **Initiates and Their Teachings**, by Mr. Felix A. Belcher.

Address: **The Overflow From the Universal Chalice**, by Mrs.

Gladys Harbst of Cleveland, Ohio. Mrs. Harbst is the

Leader of Cleveland's "Center of Christian Service," and

a prominent student and exponent of **The Secret Doctrine**.

Address: **Prophecy and the Future**, by Mr. Cecil Williams. Mr.

Williams is the editor of **Fraternization News**.

## SUNDAY

Reports and Other Business.

Youth Session. Convener: Mr. George Hosler of Detroit, Mich. Banquet.

Address: **Theosophy and Music**, by Madame Emi de Bidoli.

Address: **The Relation of Religion to Post-War Reconstruction**, by Mr. Albert E. S. Smythe of Hamilton, Ontario. Mr. Smythe is editor of the popular **The Canadian Theosophist**, and General Secretary of the Canadian Section of the Theosophical Society (Adyar).

Address: **Brotherhood—the Fruit of Spiritual Culture**, by Mr. Fatha Engle of New York, Head of the Sufi Movement in the United States.

From reports of the Convention sent to the CRITIC it would seem that there was plenty of action both fraternal and otherwise.

It was decided at the last Convention to this year invite or encourage students of other philosophies and schools of thought having ideals similar to Theosophy to attend and take part in the sessions held in Cleveland. This was accomplished as evidenced by the program and it is to be hoped that these non-Theosophist speakers gave full credit to Theosophy and the Fraternization Movement for the privilege granted them.

The CRITIC has long felt that these fraternization activities held the promise of being of inestimable value to the future of the Theosophical Movement in America but one wonders at the possibilities opened up by the inclusion in them of all kinds of thought "similar" to Theosophy. We can with very little difficulty imagine the inclusion of Astrology, Palmistry and the whole list of pseudo theosophical activities including the oriental "quacks" who have been reeking so much havoc in the western world with their promotion of "Hatha Yoga" by appealing to the selfish instincts in their victims. A beard and turban is not necessarily a sign of spiritual advancement.

For many years the CRITIC sounded the "Back to Blavatsky" call to all theosophists. Will it be necessary to sound a new call of "Back to Theosophy" for the fraternization movement? If these annual Conventions are to be Theosophical Fraternization Conventions then let them be theosophical. H. P. Blavatsky and her Masters introduced Theosophy and any philosophy or school of thought that does not have as its source their teachings is not Theosophy however idealistic they may be.

The next Convention is to be held in Toronto, Canada over the Labor Day week-end of next year, the committee in charge having been appointed as follows:

Mr. Cecil Williams, Chairman  
Major H. S. Turner  
Mrs. Kathleen Marks

A serious ruction has started in the American Section over certain criticisms published in the American Theosophist and in the magazine *Ancient Wisdom* of a book by Dr. Alvin B. Kuhn, *The Lost Light*. The controversy is getting very hot. I wish to express my sympathy with Dr. Kuhn of the treatment he has received at the hands of the American Section. Dr. Kuhn has undoubtedly been the most competent Lecturer connected with the Section. It may be true that he is being prevented from getting a hearing before different lodges as a lecturer, to which I must add that the authorities of the T. S. are not able to turn out a better assortment of lecturers than they already have. The entire Section needs overhauling and a new set of officials who have some idea as to what Theosophy is, installed. The present officials attempt to use the Section as a means of promoting their fortune-telling business by featuring horoscopes etc. I refer also to a certain gentleman who professes to be an authority on ancient wisdom and who advertises his horoscope business. All association of this sort of thing should be broken off. The St. Louis Lodge must be condemned for passing off a periodical under the name of *Ancient Wisdom* intended to advertise interests of people who make a living by casting horoscopes. This sort of thing should be denounced and it is quite time that any respected theosophist should refuse to support it.

It may be added that when a person writes a book on Theosophy and solicits notices of reviews from theosophical magazines, he has no right to complain if he is criticised because it is the function of an honest magazine to criticise recent publications "without fear or favor".

It is very well known that the CRITIC has pointed out from time to time that the Theosophical Society and its Sections have no end in view of pushing the cult of Leadbeater, Annie Besant and the Liberal Catholic Church. It has a large vested interest in so doing as it publishes a large number of books of similar trend. The management of the whole Society is a great scandal and needs overhauling. Its present object seems to be to advertise as President George S. Arundale, and it publishes many books by him from which he derives a considerable income.

Anyone who is interested in the lecture programs of Dr. Alvin B. Kuhn may address him at 218 W. Jersey Street, Elizabeth, N. J.

#### Chemical Basis of Theosophical Ethics

Mr. J. A. Long's little magazine *Nuggets* has an article on theosophical ethics. The best way to cultivate a conception of brotherhood depends upon proper use of vitamins. In a series of experiments which were conducted in the Mayo Clinic it was discovered that the moral sense is greatly inhibited by depriving people of vitamin B. It would seem that vitamin B

(thiamine) one of the most important of the vitamins, is very important from an ethical standpoint. A large number of men and women were deprived of food containing this vitamin and they showed distinct impairment of character. The experiments are described in *Science News Letter* of April 12, 1941, page 231. It is important to know this if you wish to get a scientific basis for vegetarianism and to learn a way in which universal brotherhood can be inculcated. This fact has been observed in Germany and has been adopted as a means of producing Nazis and Quislings (see *CRITIC* of January-February 1941) by depriving people of foods containing vitamin B, making it possible to make them utterly deprived in their ideals. These observations are highly important from a theological standpoint. If you wish to make a thorough-going believer in universal brotherhood, feed him on whole wheat bread and foods containing vitamin B. You should read these articles and you will see that there is a scientific basis for vegetarianism.

The study of comparative religions is one of the objects of the Theosophical Society. To promote and facilitate this is one of the objects of the British Society for the Study of Religions. This Society publishes a quarterly journal which contains many valuable articles upon the growth and development of the different religions, consisting largely of lectures delivered before the Society at its regular meetings. I want to say that anyone may become an associate of the Society and receive this journal upon payment of the annual membership which is ten shillings a year, about \$2.00. I consider this journal the most valuable piece of literature which comes to me. You will have here the opportunity of getting the views of eminent authorities in each religion. You cannot afford to be without this excellent journal. Send your remittance to the Hon. Treasurer, Lionel Sproule, Esq., 30 Bloomsbury Street, London, W. C. 1, England.

### How To Get There

If you wish to get somewhere in Theosophy you will follow my recent experience and get yourself badly smashed up as I did by falling off my office chair from which I suffered an attack of paralysis in my right arm and leg and have been confined in the hospital which has given me ample time to read and meditate. I have learned a good deal of Theosophy and I have been feasting on the pronouncements of Dr. Arundale. What I have learned by meditation has appeared in the last few issues of the *CRITIC*. I have come to the conclusion that devil dancing is a poor way of teaching Theosophy as the Theosophical Society is disgracing itself in doing and presenting Theosophy under the guise of dancing. This particularly shocked me.

## Vitamins

In recent times the taking of vitamins has become quite a fad. The newspapers are full of them and the drug stores also. You are told what vitamins to take for all sorts of purposes. The study of vitamins has become highly important as a means of improving national health. If you want to keep posted on the subject you should read a recently published book by a California physician, research biologist in the California Institute of Technology. The title of this book is *Vitamins* by Henry Borsook, Ph.D., M.D., Viking Press, 212 pages, price \$2.00 from the O. E. Library. This book will tell you how to prepare vegetarian menus and the kind of food to give your children if you wish to bring them up with the belief in universal brotherhood. The book is thoroughly scientific and is a product of properly trained bio-chemists. If you have read this book you will feel that you have the key to salvation and that you will no longer be lamenting over your various ailments.

I have learned a great deal of human nature. One thing I learned is that vegetarianism is all humbug. My hospital experiences in part are rather entertaining. I will narrate one.

It is the custom in the hospital to give the patient while lying in bed, a clean shirt each day. This involved a change every morning which was effected by a nurse and attendant. It was necessary for me to sit up in bed. In order to sit up I was to grasp the nurse by putting my arm around her waist. Unfortunately in one instance my arm proved too short to complete the circuit of thirty-four inches. In order to accomplish this I sent word down to the office to send up an assortment of waists to try my grasping capacity on. Pretty soon there came a sound of pattering feet, every nurse in the institution turned up to see if I could grasp her sufficiently. The result was successful finally and I was helped into a clean shirt.

I had a good deal of experience with nurses. They are a kindly lot and appreciate a little attention. When I left that hospital they wanted to kiss me good-bye. They had not forgotten the incident of the shirt.

All of these little incidents have given me time for meditation and for reading. I have been reading history and old Greek classical plays and *Prometheus Bound of Aeschylus*. This impressed me very much. Prometheus when he was being led away to be chained to a rock by order of Jupiter, he gave vent to some very emphatic condemnations of Jupiter for having created mankind and sentencing him to endless misery and punishing anyone who tried to relieve his suffering. If anyone will read the Holy Bible and compare it with the implications of Prometheus he will see what a horrible thing religion of today is and what a horrible Being men have

invented to worry themselves with with their idea of God and eternal punishment for sin, as has been pointed out by the Master K H in His letter to A. O. Hume (see November-December 1940 CRITIC). This is the moral to which my meditations have brought me during my enforced vacation.

#### Public Nuisance

This country seems to be infested with a plague of female hornets who are crazy on the subject of vivisection. They have badly infested the Theosophical Society. Unfortunately the Editor happens to be deluged with piles of newspaper clippings and anti-vivisection magazines. There is a gentleman in New England who pesters me with long letters on the subject, which I haven't time to read, and a lady in California who pesters me with postcards attacking the reputation of Pasteur. All of these things have convinced me that the progress of medicine depends upon animal experimentation.

The last issue of the *Canadian Theosophist* has a lot of talk by a well known theosophical ignoramus in Canada whose talk reminds me very much of the braying of Balaam's ass. I am very sorry that highly respected magazine, the *Canadian Theosophist*, should write such stuff for those who display their own ignorance and theosophical bigotry. The last number is especially devoted to an attack on insulin for the cure of diabetes. It has rightly been discovered that certain forms of insanity can be stopped by the use of insulin. These people with their talk show that they are entirely uneducated. Let any one of these people take a modern book on physiology and look up the source of the information they will find that physiology is based on experimentation of living animals. I think that a course of treatment with insulin by a physician who is advised as to what is being done in this direction would save them from ending their days in an insane asylum. Perhaps some of the people who have such a horror of insulin ought to submit to a surgical operation and have their pancreas removed. The CRITIC has often commended the *Canadian Theosophist* to its readers and wishes to add that the Editor has no desire to add to his karma by supporting literature of that kind. He suggests that those who are deluged with such stuff should take a course in biology at a properly qualified school conducted by men of education. In fact this pestering him with newspaper clippings, anti-vivisection magazines and long letters on the subject is monotonous and he feels that his karma has precipitated him in the midst of a herd of wild asses.

It may be said that the United States Government is conducting several departments bearing on public health and that these departments are doing splendid work. At the present time laboratories are being erected in Washington having to do with the investigation of cancer and infantile paralysis. These

laboratories depend for their support upon Congress. A lot of crazy women in Washington are trying to influence Congress not to appropriate money for the support of these investigations. They are filling the newspapers with silly talk which makes one think there has been a wholesale escape from the female wards of St. Elizabeths Insane Asylum.

There has been much interest among students of esoteric philosophy whether life exists on other planets. Students of Theosophy are always confronted with the statement that we spend part of our course of evolution on other planets. This is a very perplexing subject and very deeply entangled with the scientific question whether life could exist under conditions existing in those planets as established by scientific research. Those who are interested in believing this should read a very recent publication *Life on Other Worlds* by H. Spencer Jones, Astronomer Royal of Great Britain, Macmillan, 1940, price \$3.00, from the O. E. Library. Mr. Jones treats the subject from a scientific aspect, biological and chemical as well as physical. The general conclusion is that chemical and physical conditions on the planet do not admit of a life of any high order. Persons should not pin their hope of final salvation upon what they are told by H. P. Blavatsky and C. W. Leadbeater. They should take the trouble to inform themselves properly. The book is somewhat difficult to read as it is involved a good deal with the kinetic theory of gasses. There is an enormous amount of interesting information about the moon and the planets which you will not find in any theosophical book.

#### Presidency of the American Section, T. S.

Readers of current theosophical journals are quite familiar with the caustic criticisms and stink bombs hurled against Dr. Alvin B. Kuhn's recent book *The Lost Light*. Dr. Kuhn is very well known in the U. S. and Canada, as a very learned theosophical scholar and a competent lecturer. Many of his friends would like to know why he is never listed as an official lecturer of the T. S. Many of these friends are of the opinion that he would be a suitable successor to the present incumbent Mr. Cook. He should be taken into consideration by the Board of Trustees in arranging their schedule for public lectures for the coming year.

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#### ADV.

*Vitamins, What They Are and How They Can Benefit You*, by Henry Borsook, Ph.D., M.D., price \$2.00 from the O. E. Library.

*Prometheus Bound of Aeschylus* by J. M. Pryse, 208 Pages, illustrated. Price, cloth \$2.00, leather, \$3.00 from the O. E. Library.

H. Spencer Jones, *Life On Other Worlds*, price \$3.00 from the O. E. Library.

I regret very much to announce the death of Mr. A. Trevor Barker on July 17, 1941, the famous Editor of the *Mahatma Letters*. Mr. Barker was visiting Christmas Humphreys, the eminent Buddhist, in May when London was bombed by the Germans. The ceiling came down on top of Mr. Barker and it took half an hour to get him out of the ruins. He died in a nursing home at Torquay and his remains will be cremated at Plymouth. There is no one to whom theosophists are more indebted than Mr. Barker.

We regret to report the death recently in India of the celebrated theosophist Babu Bhagavan Das.

We regret to hear of the recent death of Mrs. Anna Wicander of Stockholm, who was a great supporter of Mrs. Tingley's work in Sweden and was the head of the Point Loma Section in Sweden.

I regret to learn from Basil Crump that Miss Christobel Davey, the Daughter of the Hon. Mrs. A. J. Davey of the Blavatsky Association of London, died November 19, 1940. She was long associated with Mr. and Mrs. Cleather in their work in India.

The Editor of the *CRITIC* regrets to announce the death of Agnes E. Marsland on July 28, 1941. Miss Marsland, as many readers of the *CRITIC* will remember, was long ago associated with the Editor in a so-called Oriental Esoteric Society, back of which was the famous occultist Dr. Albert Sarak who died some years ago. The history of the *CRITIC* is intimately associated with Miss Marsland.

### At The Periscope

#### *Latest News in Brief:*

We are glad to state that Mr. A. E. Smythe has been re-elected as General-Secretary of the Canadian Section T. S., Adyar, and as Editor of the *Canadian Theosophist*, for which the Theosophic World is to be congratulated.

The *Canadian Theosophist* for June 1941 states that the Canadian Section gave Dr. Arundale 61 votes out of 211.

According to the latest reports Dr. George S. Arundale has been re-elected to the Presidency of the Adyar T. S. This involves reelection of Rukmini as Chief Theosophical Dancer and prize beauty of the T. S.

If you are seeking a job after death with the Celestial Hierarchy you should apply to St. Peter who might give you employment with the scavenger force in heaven. I understand

there is also great demand for a chain of beauty shops, including barber shops.

I believe CRITIC readers are under the impression that the Editor is a member of the American Section, T. S. and of the Washington Lodge. I have resigned from these and expect to join the Canadian Section and the Hamilton Lodge. The reasons are of a personal nature and not open for discussion in correspondence.

The *Aryan Path* for November 1940 is a very interesting issue and contains various articles relating to social progress in India. I call special attention to a lecture entitled "Duty of the State to the Citizen". This is a very instructive lecture by Mrs. B. P. Wadia. I find the following interesting definition of democracy on page 540. "Democracy is *Svaraj* and *Svaraj* is *Dharma-Raj*"; that is to say self-determination.

The *Theosophical Forum* for March 1941 contains a very learned article entitled "The Making of a Gospel". The process arouses much skepticism. It seems that some learned adherents of the early Gospel teachings took a number of familiar names such as Jesus, Christos, Joshua, and simply modified them by changing a vowel or consonant and strung them together so as to make a consistent story. This reminds me of the old fashioned way of making sausage which you must remember if you ever lived on a farm at pig killing time. Take a dictionary, chop it up in bits and run it through a meat grinder, and you have the material for making a first class Gospel. The whole idea arouses my intense skepticism.

The *Canadian Theosophist* announces its regular subscription price which was formerly one dollar has been increased to two dollars a year. If you wish to renew your subscription you can send your remittance to the Editor, Mr. Albert E. S. Smythe, 5 Rockwood Place, Hamilton, Ont., Canada, or to this office and we will look after it for you.

Manly P. Hall's *Monthly Letter* is at hand. It has a very abstruse article on meditation and talks very learnedly about introspection, and reminds me of getting back to one's former incarnation. I must admit that I find this too deep swimming for me.

The *Indian Theosophist*, the organ of the Indian Section T. S., turns up regularly. I am very glad to learn that the Editor Mr. G. N. Gokhale has not yet been hanged for carrying around a copy of the *Secret Doctrine*. See CRITIC of January-February 1941.

Persons who are interested in the value of Buddhism as a world religion ought to find much interest in this connection in the journal of the Buddhist Lodge, *Buddhism in England* published in London. The subscription to this is two dollars a year through this office. The latest issue March-April 1941, con-

tains a highly interesting article on the Guru Nagarjuna, an important successor to the Buddha who wrote down his teachings. This is a very valuable article. Other excellent articles in this issue are "Buddhism and World Unity" by Sir Hari Singh Gour, "Buddhism and Right Conduct" by R. J. Jackson, an eminent British Buddhist. The address of the Buddhist Lodge is 37 South Eaton Place, London, S. W. 1, England.

The Theosophical Lodge of Bombay, Adyar, publishes a nice little periodical monthly. The CRITIC wishes to express its thanks to this Lodge for sending this monthly periodical, *The Bombay Theosophical Bulletin*.

The November 1940 Adyar *Theosophist*, page 153, contains an excellent photograph of the Icelandic sculptor Einar Jonsson. Mr. Jonsson has reached great distinction in his country. The Icelandic government built a museum for his works. He also has some distinction as a poet. His theosophical contribution so far has been a medallion of Annie Besant. In our opinion he might have turned his talent toward producing a good bust of H. P. Blavatsky. He might produce a picture of Dr. Arundale expatiating the beauties of vegetarianism and to chewing an immense apple. A great part of this issue is taken up by a rambling discourse by Dr. Arundale, of the war and on the possibility of universal peace. In this article Dr. Arundale indulges in some complimentary remarks about the United States. He says he is writing a book about the United States, but it is not yet ready. We think this will be very entertaining and a howling success, and when ready will be announced by blasts of the trumpet of the Angel Gabriel of Adyar.

Various magazines from Adyar, *The Adyar Theosophist*, *The Theosophical Worker*, *Conscience*, *The Indian Theosophist*, *The American Theosophist*, and Dr. Arundale indulge in an unlimited amount of blah about peace with a lot of advice to young theosophists. Having read most of this I fail to get any definite conviction as to whether Dr. Arundale has a definite idea as to what he means by peace. Clearly he does not link this up with universal brotherhood or the sentiment, "Thou shalt love thy neighbor as thyself". We wish that someone would come out with the universal statement which would awaken this sentiment in anyone rating it. There must be words in the English language sufficient to do this. Probably they are not in the command of Dr. Arundale or his old ladies' peace committee of Adyar.

The Indian theosophical magazines are all filled with a lot of blah by Dr. Arundale about peace. What he talks of most is a peace with honor. This is nothing but fiction of his imagination. Under present circumstances what brought about the present war is not a question of honor. It cannot be settled by any kind of peace made by a lot of blatherskites gathering around a green table. You can imagine a burglar brought into

court and putting up his plea that he wants to be treated with honor. The fact is that the world is overrun by a pack of wolves intending to get everything they can by robbing others. There is no honor in getting after these people with explosives. I think there is one place for every pacifist; that is hanging from the nearest lamp post. I should like to be one of a mob to help put them there.

In several issues of the CRITIC we have mentioned a little theosophical magazine entitled *Theosophical Nuggets* published by James A. Long, 810 Jackson Avenue, Takoma Park, Washington, D. C. The selections are always very interesting. The current number just received Vol. II, No. 1, contains an interesting autobiographical letter of H. P. B. telling the interesting way in which she received communications, including the *Secret Doctrine*. If you wish to know what a remarkable person she was you will write to Mr. Long and get him to send you a copy. There is no regular subscription price.

The Indian theosophical journals contain a very elaborate account of the general T. S. Convention at Benares. An account is given of the wonderful appearance of Mrs. Arundale. I think that Dr. Arundale is making a vulgar display of the T. S. by using his wife as an advertising circular. I think that the sooner this is stopped the sooner Theosophy will make an appeal to all decent minded people. I suggest that Dr. Arundale join a Barnum & Bailey circus now in the United States. It has a huge elephant and the most beautiful girl in the world stands on his head and dances. This would be an appropriate exhibition of Mrs. Arundale, the World-Mother.

Dr. Arundale has published at Adyar a little book entitled *The Night Bell*, an account of his astral experiences in Germany as an astral detective during the war with Poland. How he detected a German soldier playing the role of a spy dressed as an old woman. This story was wildly broadcast and shows that the Theosophical Society is in need of a president who does not attempt to pose as a professional humorist and will make no success in promoting the T. S. by traveling around in the astral and acting as a detective by peeping under old lady's garments. A century from now Dr. Arundale will be a huge joke of theosophical literature.

Referring to our brief review to a book by James M. Pryse in the January-February 1941 CRITIC, Mr. Pryse denies that he ever greased himself with olive oil in order to get out in the astral. Please don't attempt it you may get foiled or stuck there. Mr. Pryse objects to my criticising his various prophecies and crediting them to a book by Leadbeater, to which we apologize for having reflected on Mr. Pryse and suggest that he take the opportunity to read Mr. Leadbeater's book *Man, Whence, How & Whither*.

In the last two issues of the *Adyar Theosophist* Dr. Arundale

gives an account of his travels in India with his beautiful wife Rukmini who attracted great attention by her beautiful dancing. Dr. Arundale tells us that Mrs. Arundale performed Indian devil dances (pretty little devil). Dr. Arundale might dress in pink tights and dance the sailors horn pipe to celebrate the sinking of the Bismarck.

The *Canadian Theosophist* for May 1941 contains a very pathetic article. Mr. Smythe has some beautiful sentiments on the subject of love. Attention is called to the definition of love by Emerson in his *Essay*. "To love is to see the sane truth". That I consider an excellent definition which many will confirm who will think it over.

The *Canadian Theosophist* for June 1941 seems bent on going in for Theology. They take up the case of the woman who had seven husbands. When she got to heaven they all claimed her. The Editor makes horrible hash of karma. He doesn't settle whether a Reno divorce holds good in Devachan.

In the same issue the Editor expatiates on a Scriptural narrative of war between the Israelites and the Ammonites. It seems that the Ammonites descended upon the Israelites whose king was Jehoshaphat. There was a violent argument between Jehoshaphat and Jehovah who was accused of double crossing Jehoshaphat in not turning over the right number of poker chips. The Israelites lost out. The Ammonites stripped the bodies of large numbers of Jews.

Mr. Basil Crump informs me that he is working on the *Occult Memoirs* of Mrs. Cleather which will not be published until the war is over.

*Lucifer* for July 1941 has an article by J. A. Long entitled "Appearances" in which Mr. Long wacks the so-called Blue-Laws as rather uncomplimentary to the 10th Commandment. As you know, when the Lord got tired of making the world He sat himself down to rest with his seat on the table and called in Moses and said, "Write this down", and He then dictated to him the 10th Commandment which has made the people of the world so scared of God that He would give them a licking if they did not celebrate the holiday with Him. The way in which they were to celebrate it has been accurately described by Calvinist preachers. If they would sit down and think a little they would follow the advice given in an editorial in the same *Lucifer* and scrap all the dogmas put out today under the name of religion.

We have just received *Theosophical Nuggets*, Vol. II, No. 2 which contains reprints of articles by Katherine Tingley and W. Q. Judge. There is a curious one entitled "Serpents Blood" published pseudonymously by Bryan Kinnavan, from which it would appear that Mr. Judge was the original St. Patrick. I must say that on reading this article, there is some very

hidden mystical meaning which entirely escaped me. I don't feel it necessary to satisfy my quest for the esoteric by reading it over. We learn that Mr. Judge killed a snake and spilled his blood around. You may make what you wish out of this story. I think that the popularity of Theosophy will not be enhanced by feeding out more of Mr. Judge's wild stories. There are also several articles about God which have led me to feel that I have no desire to make the acquaintance of this august individual who may have been Mr. Judge himself. All these poems and articles about God have led me to speculate on his personal habits. I have received from Akasa a nice little story about Noah which I hope to give a little later.

The *Adyar Theosophist* for May 1941 is largely occupied by Dr. Arundale on the subject of education. He will have young people brought up with the idea that they are growing into Gods and that the time will come when it will become their duty to assist Grandpa Jehovah to make the world all over again. By that time they will have seen many ways by which the job could be improved. This is a very poor sort of ambition to implant in the minds of young folks. This recalls the story of King Ferdinand of Spain who called on the astronomers to explain to him the structure of the universe and the motion of the stars. Poor Ferdinand was much worried and he told the scientists the way to go home and tell the Almighty Grandpa Jehovah when He started to revise his work he could point out many ways in which it could have been done better. I think Dr. Arundale and plenty of people at Adyar would make very wise councilors to the great Grandpa Jehovah. They could point out to Him why He should avoid putting such a horrible monster as C. W. Leadbeater off on the Theosophical Society. Dr. Arundale innumbrates a number of distinguished educators among whom he mentions Dr. Montessori of whom he presents a splendid photograph which I can testify as being excellent. He also mentions Dr. Tagore of Calcutta and Mrs. Annie Besant of Adyar and presents a photograph of Mrs. Besant which looks like she needs a cathartic. There is also a picture of Leadbeater who looks as if his face would drop off. Among these distinguished educators he does not mention H. P. B. He also gives a sketch of Lord Baden-Powell who organized the Boy Scouts. This article is one which needs to be studied carefully. This will give you an idea of what Dr. Arundale's ideas are about education. He does not mention himself or the distinguished Mrs. Arundale. It brings one to the conviction that if theosophists would stop talking so much about God they would get somewhere with Theosophy.

Queerest people in the world are the British. They are continually talking about liberty. In the last few days British Parliament has rejected by vote by a close margin a bill authorizing the opening of the theatres in England on Sunday.

There does not seem to be much freedom in this. If the British want freedom what they should do would be to abolish the Ten Commandments and exile the whole troop of Bishops and Clergymen who are responsible for this bit of tyranny.

*Fraternization News* is the official organ of the Theosophical Fraternization Convention, an annual gathering which represents the desire of Theosophical Students, belonging to any Theosophical Society or to none, to give expression to the teaching of Universal Brotherhood as laid down in the fundamentals of the Theosophical philosophy. The *News* is circulated free, and consequently relies upon voluntary contributions from supporters of Fraternization, which are welcomed. The Convention Committee of the Ninth Convention, which will be held in Cleveland, Ohio, in the summer of 1941, is composed of: Mr. R. P. Hoffmann, 14193 St. Mary's Avenue, Detroit, Mich., chairman; Mrs. A. P. Hawkins, 6410 Ridge Road, Parma, Ohio, U. S. treasurer, and Mrs. Ruth Emsley, 102 Mayfield Avenue, Toronto, Ont., Canadian treasurer, to whom donations from friends in the U. S. and Canada should be sent, respectively; Mrs. Ruth Somers, 36 Servington Crescent, Toronto, Ont., circulation manager, to whom requests for the *News* should be sent, and Mr. Robert Marks, 390 Oakwood Avenue, Toronto, Ont. The following are publicity agents: Mr. Felix Belcher, 250 Lisgar Street, Toronto, Ont., for Canada, and Mr. E. L. T. Schaub, 220 Gardner Bldg., Toledo, Ohio, for U. S. Cecil Williams, 49 East 7th Street, Hamilton, Ont., is editor.

### Think This Over!

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

### What Buddhism Is

Do you know what Buddhism is? If not, read *What is Buddhism?*, by the Buddhist Lodge, London. Read it anyway. Price, \$1.00. Also: *Buddhism in Translation*, by H. C. Warren, \$3.15. Highly recommended.

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

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

*The Buddhist Catechism*, by H. S. Olcott, \$0.50.

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

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

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

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

## Bombay U. L. T. Blavatsky Pamphlet Series

This series of reprints of articles by H. P. B., Judge and others consists of the following to this date: (1) H. P. B., *Is Theosophy a Religion?*; (2) H. P. B., *What Theosophy Is*; (3) Judge *Universal Applications of Doctrines*; (4) Damodar, *Castes in India*; (5) Judge, *Theosophy Generally Stated*; (6) Judge, *Karma*; (7) H. P. B., *Thoughts on Ormuzd and Ahriman*; (8) Judge, *Reincarnation in Western Religions*; (9) H. P. B. & Judge, *Reincarnation, Memory, Heredity*; (10) H. P. B. & Judge, *Reincarnation*; (11) H. P. B. & Judge, *Dreams*; (12) Damodar & Judge, *Mind-Control*; (13) H. P. B., *Mediatorship*; (14) Judge, *H. P. Blavatsky*; (15) H. P. B. & Judge, *On The Secret Doctrine*; (16) Judge, *The Secret Doctrine Instructions*; (17) H. P. B., *Truth in Modern Life*; (18) Judge, *Culture of Concentration*; (19) H. P. B., *Hypnotism; Black Magic in Science*; (20) H. P. B., *Kosmic Mind*; (21) Judge, *Overcoming Karma*; (22) H. P. B., *What Are the Theosophists, Some Words on Daily Life by a Master*; (23) H. P. B., *Christmas*; (24) Judge, *Cyclic Impression and Return and Our Evolution*; (25) H. P. B., *Memory in the Dying*; (26) H. P. B., *The Origin of Evil*; (27) H. P. B., *The Fall of Ideas*; (28) H. P. B., *On the New Year*; (29) *A Master's Letter*; (30) Judge, *Karma—The Compensator*; (31) H. P. B., *Let Every Man prove His Own Work*; (32) H. P. B., *The Dual Aspect of Wisdom, etc.*; (33) *The Great Master's Letter* (by the Maha-Chohan); (34) Judge, *Living the Higher Life*; (35) H. P. B., *Theosophy and Education*; (36) Judge, *Musings on the True Theosophist's Path*; 5 cents each from the O. E. LIBRARY; one copy only, 6 cents.

For beginners in Theosophy. The Theosophical Society, Point Loma, has rendered great service to students of Theosophy everywhere by publishing a series of *Manuals* showing students who have the idea that Theosophy deals only with reincarnation and karma, some of the more abstruse subjects. These are to be recommended to study classes. The price of these is \$0.25 each, or the whole set of *fifteen Manuals* in a box for \$3.50, from THE O. E. LIBRARY.

Reading of these *Manuals* will convince anyone uncertain of what Theosophical Society to join, that the Point Loma T. S. represents the highest achievements in intellectual Theosophy and is therefore more to be recommended than any other Society.

### Theosophical Manuals:

- No. 1. *What is Theosophy?*—A General View for Inquirers—C. J. Ryan
- No. 2. *Reincarnation*—A Lost Chord in Modern Thought—J. I. Wright
- No. 3. *Karma*—The Law of Consequences—G. van Pelt
- No. 4. *The Seven Principles of Man*—L. L. Wright
- No. 5. *After Death—What?*—J. I. Wright
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Of these we specially commend Numbers 9, 13, and 11.

### "Narada Sutra—an Inquiry into Love"

E. T. Sturdy's translation from the Sanskrit of this beautiful Hindu classic of Bhakti Yoga, with Sturdy's commentary, is still available. 75 cents from the O. E. LIBRARY.

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

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

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### Is The Desire to "Live" Selfish?

If you will come to think of it the desire to gratify any desire is a matter of selfishness. Many persons who wish to contact Masters and who wish to attain their Nirvana and want to become Angels and get to heaven when they die and be patted on the back by God and by Jesus and told how good they are, and enjoy all the joys of New-Jerusalem are in effect selfish. The root of modern religion is to have one's sins forgiven and get to heaven and play a harp. The fact is that modern religion which consists in having your sins forgiven is a very extremely selfish idea. You may remember an article in the *Mahatma Letters* quoted in the *CRITIC* a few months ago, telling us that religion is the curse of the human race. The more I have thought of it the more I am convinced that it is a matter of pure selfish gratification. The following article is part of a very extended article published by H. P. B. in an early volume of *The Theosophist* and reprinted years later in a volume called *Five Years of Theosophy*. The title of the article is the "Elixir of Life" which will be found on page 1 of this book which is now out of print and unobtainable. Whether H. P. B. wrote this article I am unable to say, but from the style of it I am inclined to think it was Damodar. It is worthy of careful study by people who are apt to go crazy on religion, who will see that their interest is a purely selfish one.

### Is The Desire To Live Selfish?

The passage "to live, to live, to live must be the unswerving resolve," occurring in the article on "The Elixir of Life," is often quoted by superficial and unsympathetic readers as an argument that the teachings of Occultism are the most concentrated form of selfishness. In order to determine whether the critics are right or wrong, the meaning of the word "selfishness" must first be ascertained.

According to an established authority, selfishness is that—

*Exclusive regard to one's own interest or happiness; that supreme self-love or self-preference which leads a person to direct his purposes to the advancement of his own interest, power, or happiness without regarding those of others.*

In short, an absolutely selfish individual is one who cares for himself and none else, or in other words, one who is so strongly imbued with a sense of the importance of his own personality that to him it is the crown of all thoughts, desires, and aspirations, beyond which lies the perfect blank. Now, can an Occultist be then said to be "selfish" when he desires to *live* in the sense in which that word is used by the writer of the article on "The Elixir of Life"? It has been said over and over again that the ultimate end of every aspirant after Occult Knowledge is Nirvāna or Mukti, when the individual freed from all Māyāvic Upādhi, becomes one with Paramātmā, or the Son identifies himself with the Father in Christian phraseology. For that purpose, every veil of illusion which creates a sense of personal isolation, a feeling of separateness from The All, must be torn asunder, or, in other words, the aspirant must gradually discard all sense of selfishness with which we are all more or less affected. A study of the Law of Cosmic Evolution teaches us that the higher the evolution, the more does it tend towards Unity. In fact, Unity is the ultimate possibility of Nature, and those who through vanity and selfishness go against her purposes, cannot but incur the punishment of annihilation. The Occultist thus recognizes that unselfishness and a feeling of universal philanthropy are the inherent laws of our being, and all he does is to attempt to destroy the chains of selfishness forged upon us all by Maya. The struggle then between Good and Evil, God and Satan, Suras and Asuras, Devas and Daityas, which is mentioned in the sacred books of all the nations and races, symbolizes the battle between unselfish and selfish impulses, which takes place in a man, who tries to follow the higher purposes of Nature, until the lower animal tendencies, created by selfishness, are completely conquered, and the enemy thoroughly routed and annihilated. It has also been often put forth in various Theosophical and other Occult writings that the only difference between an ordinary man who works along with Nature during the course of cosmic evolution and an Occultist, is that the latter, by his superior knowledge, adopts such methods of training and discipline as will hurry on that process of evolution, and he thus reaches in a comparatively short time the apex which the ordinary individual will take perhaps billions of years to reach. In short, in a few thousand years he approaches that type of evolution which ordinary humanity attains in the sixth or seventh Round of the Manvantara, *i.e.*, cyclic progression.

It is evident that an average man cannot become a Mahatma in one life, or rather in one incarnation. Now those, who have studied the Occult teachings concerning Devachan and our after-states, will remember that between two incarnations there is a considerable period of subjective existence. The greater the number of such devachanic periods, the greater is the number of years over which this evolution is extended. The chief aim of the Occultist is therefore to so control himself as to be able to regulate his future states, and thereby gradually shorten the duration of his devachanic existence between two incarnations. In the course of his progress, there comes a time when, between one physical death and his next re-birth, there is no Devachan but a kind of spiritual asleep, the shock of death, having, so to say, stunned him into a state of unconsciousness, from which he gradually recovers to find himself re-born, to continue his purpose. The period of this sleep may vary from twenty-five to two hundred years, depending upon the degree of his advancement. But even this period may be said to be a waste of time, and hence all his exertions are directed to shorten its duration, so as to gradually come to a point when the passage from one state of existence into another is almost imperceptible. This is his last incarnation, as it were, for the shock of death no more stuns him. This is the idea the writer of the article on "The Elixir of Life" means to convey when he says:

By or about the time when the death-limit of his race is passed *he is actually dead*, in the ordinary sense, that is to say, he has relieved himself of all or nearly all such material particles as would have necessitated in disruption the agency of dying. He has been dying gradually during the whole period of his Initiation. The catastrophe cannot happen twice over. He has only spread over a number of years the mild process of dissolution which others endure from a brief moment to a few hours. The highest Adept is, in fact, dead to, and absolutely unconscious of, the world; he is oblivious of its pleasures, careless of its miseries, in so far as sentimentalism goes, for the stern sense of duty never leaves him blind to its very existence.

The process of the emission and attraction of atoms, which the Occultist controls, has been discussed at length in that article and in other writings. It is by these means that he gets rid gradually of all the old gross particles of his body, substituting for them finer and more ethereal ones, till at last the former Stuhla Sharīra is completely dead and disintegrated, and he lives in a body entirely of his own creation, suited to his work. That body is essential to his purposes: as "The Elixir of Life" says:

To do good, as in everything else, a man *must have* time and materials to work with, and this is a necessary means to the acquirement of powers by which infinitely more good can be done than without them. When these are once mastered, the opportunities to use them will arrive.

Giving the practical instructions for that purpose, the same paper continues :

The physical man must be rendered more ethereal and sensitive; the mental man more penetrating and profound; the moral man more self-denying and philosophical.

Losing sight of the above important considerations, the following passage is entirely misunderstood :

And from this account too, it will be perceptible how foolish it is for people to ask the Theosophist to "procure for them communication with the highest Adepts." It is with the utmost difficulty that one or two can be induced, even by the throes of a world, to injure their own progress by meddling with mundane affairs. The ordinary reader will say: "This is not god-like. This is the acme of selfishness."

But let him realize that a very high Adept, undertaking to reform the world, would necessarily have to once more submit to Incarnation. And is the result of all that have gone before in that line sufficiently encouraging to prompt a renewal of the attempt?

Now, in condemning the above passage as inculcating selfishness, superficial critics neglect many profound truths. In the first place, they forgot the other extracts already quoted which impose *self-denial* as a necessary condition of success, and which say that, with progress, new senses and new powers are acquired with which infinitely more good can be done than without them. The more spiritual the Adept becomes the less can he meddle with *mundane gross* affairs and the more he has to confine himself to spiritual work. It has been repeated, times out of number, that the work on the spiritual plane is as superior to the work on the intellectual plane as the latter is superior to that on the physical plane. The very high Adepts, therefore, do help humanity, *but only spiritually*; they are constitutionally incapable of meddling with *worldly* affairs. But this applies only to very high Adepts. There are various degrees of adeptship, and those of each degree work for humanity on the planes to which they may have risen. It is only the Chelās that can live in the world, until they rise to a certain degree. And it is because the Adepts *do* care for the world that they make their Chelās live in and work for it, as many of those who study the subject are aware. Each cycle produces its own Occultists capable of working for the humanity of the time on all the different planes; but when the Adepts foresee that at a particular period humanity will be incapable of producing

Occultists for work on particular planes, for such occasions they do provide by either voluntarily giving up their further progress and waiting until humanity reaches that period, or by refusing to enter into Nirvâna and submitting to reincarnation so as to be ready for work when the time comes. And although the world may not be aware of the fact, yet there are even now certain Adepts who have preferred to remain *in statu quo* and refuse to take the higher degrees, for the benefit of the future generations of humanity. In short, as the Adepts work harmoniously, since unity is the fundamental law of their being, they have, as it were, made a division of labour, according to which each works on the plane appropriate to himself, for the spiritual elevation of us all—and the process of longevity mentioned in "The Elixir of Life" is only the means to the end which, far from being selfish, is the most unselfish purpose for which a human being can labour.

### Heywood Broun

Every newspaper reader will remember that famous columnist Heywood Broun with the greatest American wit since Mark Twain. His son has collected all of his pithy sayings in a single volume entitled "Collected Edition of Heywood Broun", 561 pages, price \$3.50 from The O. E. Library. This is delightful reading for spare moments. My great regard for Mr. Broun is due to his defense of just causes. I heard him lecture on the civil war in Spain which really made me love the man. The book is faulty in not containing a picture of Mr. Broun except on the paper jacket cover which should be cut out and pasted in the book. Mr. Broun's ideas were very interesting. There was something about God which interested Mr. Broun. He wanted to know more about him and the book contains various quizzical remarks.

Mr. Broun's skepticism prompted me to visualize this tale. One evening there came a knock at his door. On opening the door an astounding individual dressed in robes with angelic wings and carrying a huge trumpet stood there. He said, "Mr. Broun I am the Angel Gabriel and I am sent as a messenger from your Grandpa Jehovah whose acquaintance you have often craved. He sent you this little parcel". Mr. Broun opened the parcel and in it was a note addressed to him and signed Grandpa Jehovah. The note read, "My dear son your Grandpa invites you to a supper party Saturday night to meet several distinguished individuals and to have a sort of discussion on the improvement of the world. In order for you to know you will get enough supper to fill your stomach I am enclosing a sample of the fare." The parcel contained a small bottle of grape juice and some unecda crackers. That was

about all. "I hope to have the pleasure of your company. R.S.V.P. by bearer. The whole party will take part in a fishing party Sunday morning. You will have the opportunity of discussing some very important questions which I mention below. These questions are whether there should be a new edition of the Holy Bible and a new version of the Ten Commandments. You may expect to meet the following gentlemen; Myself and My son Jesus Christ and His mother Mary and the whole group of Apostles and the great Prophets including Moses, Abraham, Isaac and Jacob, and all the famous Sages such as Buddha, Krishna, Gallileo, Noah, Darwin, Bruno, Thomas Paine, Thomas Jefferson, Herbert Spencer, H. P. Blavatsky, Voltaire and many others noted as great skeptics. You will remember that the creation of the world was a job which took six days and I am proposing to start the whole universe over again and leave out some of the defects, including original sin, salvation and forgiveness of sins. I want to make a much better job of it than I did. I shall call you in as a co-worker. We shall get out a new Bible which will leave out all these things to which objections have been raised by agnostics. We will discuss all these matters during the fishing party which will be held from the stern of the Ark. Fishing tackle and bait will be furnished. You must remember that all of these people are devoted to tobacco and I love good cigars. Bring some cigars, packages of smoking tobacco, corn cob pipes and a pound of Lorillards chewing tobacco and cigarettes for the ladies. Please do not overlook any of these items as they are very important to the enjoyment of the feast." The fishing succeeded successfully. A good supply of fish was taken home for Sunday dinner. This will be prepared for dinner by Martha and Mary who are mighty good cooks. There will also be a good supply of toothpicks. The package also contained a note from her Ladyship the Virgin Mary telling Mr. Broun he was at liberty to omit evening dress but to be sure his hands were clean and finger nails properly manicured. The Virgin Mary said "You will remember that I will wear a ball gown and it will be a great temptation for you to use your hands to scratch my back and I am afraid of infection and tetanus. At one of these parties St. Peter neglected to inspect the finger nails of the Holy Ghost and he scratched my back and infected me in the manner which history relates. "

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#### Fellow-Creatures

Our good theosophical friend Mr. W. B. Pease, 2840 Cadboro Bay Road, Victoria, B. C., Canada, has favored me with a pamphlet entitled *Fellow-Creatures*. Mr. W. B. Pease is very well known as an ardent vegetarian and a great opponent of vivisection. A copy of this pamphlet can be obtained from him at the above address on request.

Mr. Pease begins his pamphlet as follows:

"Of all the creatures that inhabit this earth Man is the most ferocious and the most deadly enemy to all living forms. There is not a species, from a butterfly to an eagle, from a beetle to an elephant, that he does not—when the fancy takes him—delight in killing! No animal is safe from his greed, curiosity or vanity. And, not content with killing in order to supply the thousands of unnecessary wants he has created for himself through his ignorance and self-indulgence, he has even extolled killing, under the name of 'sport', into achievement to be actually proud of.

"One would have supposed that the followers of Jesus Christ, the gentle and compassionate, would be among the most merciful of the races of men, but what do we find? This: That the most ardent lovers of hunting and killing animals are found among the peoples of Christian lands. That vivisection—tormenting countless animals to find remedies for the diseases man has brought upon himself by over indulgence of his carnal appetites and by obstructing and defying the laws of nature by which his health should be maintained, trapping wild animals in heartlessly cruel and cunning devices and many other forms of diabolic cruelty are supported by governments and condoned by churches all over Christendom."

Mr. Pease writes occasionally for theosophical journals and especially the *Canadian Theosophist*. I may say, speaking as a man of science, his theories are altogether preposterous. This pamphlet is written with the object of combating the habit of wearing the skins of animals which involves killing the animals to get their fur. This involves terrible suffering. Mr. Pease is rather rough on the good ladies who go to church on Sundays and pray to God for His mercy, clad in the skins of some animal who died to gratify their vanity. They should bear in mind the words of the Ancient Mariner:

"He prayeth best who loveth best  
All things both great and small;  
For the dear God that loveth us,  
He made and loveth all."

Mr. Pease becomes foolish in his talk about vivisection. He said the terrible sufferings of the animals are a sort of astral thought form of horror and this astral substance becomes converted into the causes of many diseases. Mr. Pease has no use for the theory of germs which explain smallpox, diphtheria, scarlet fever and other diseases which are due to mysterious substances which biologists have given the name "virus". Mr. Jinarajadasa, about a year ago, advanced a similar theory. It is very much to be hoped that some of these enthusiastic humanitarians will take the time to advise themselves about what scientists are doing in these fields instead of making themselves ridiculous by putting forth such theories. It may

he said that the whole Theosophical Movement today is infected with the anti-vivisection "virus". These people are doing their cause the greatest possible harm by indulging in such foolish speculations. I have no sympathy whatever with Mr. Pease's attitude. I have not the slightest hesitation in saying that the persistence of some of these people in pressing their hobby have caused me to throw the Theosophical Movement overboard. Mr. Pease would think it a great offense to kill a mosquito which is known to be the carrier of malaria. I have no sympathy with the humanitarian aims of Mr. Pease and others who have deluded themselves and who will not take the trouble to get scientific information on subjects about which they prate with such confidence. These remarks are not intended to reflect on our good friend Mr. Pease whose enthusiasm for Theosophy I have the greatest respect.

#### Dr. Arundale on Sex

Dr. George S. Arundale, President of the Adyar, T. S., has just issued from the Adyar Press a little red pamphlet of forty pages entitled *The Glory of Sex*. This can be obtained from the Theosophical Press, Wheaton, Illinois for twenty-five cents. I read this in about ten minutes and didn't get an idea from it, except that the Doctor's ideas on the subject are very vague. This is a biological subject and a psychological one; and he doesn't give the slightest reason why the animal world and the vegetable world should have started out with sex as a foundation. Dr. Arundale might have explained to us why it is that two slipper animalcules or paramonas should seek each other in a drop of water. Whatever it is may include in itself the explanation of sex in plants and animals. I might say that Dr. Arundale's ideas are absolutely vague. One might ask why it is that the President of the largest Theosophical Society in the world, who married the most beautiful girl in India just because his mama told him to, has not supplied the Theosophical Movement with a successor of his own talents. This is today the outstanding joke in the Theosophical Society. Let us hope there is still time for this to occur.

#### The Theory of Reincarnation

Persons who reincarnate are likely to reincarnate under conditions where they could take part in activities in which they were interested. The famous Ballard claimed that he was a reincarnation of George Washington. Have you ever read that famous poem, *Sheridan's Ride* by Thomas Buchanan Read. One may well assume that such persons may reincarnate as animals. There was an animal which played an important part, the famous horse which carried Sheridan to the battle of Winchester and strained every nerve and muscle to get Sheridan to the battle in time to win it. This episode is part of this famous poem which every schoolboy has learned by heart.

## Hurricane in a Theosophical Atmosphere

In the August 1941 *Ancient Wisdom* the Editor Charles E. Luntz gives an enormous amount of space to the controversy of Dr. Alvin B. Kuhn's book. He and Kuhn jump head first into the question of sex and whether H. P. B.'s theory that the sexes were separate, that the female developed into the male. If you wish to be convinced of this all you have to do is to look at the picture of Dorothy Thompson as it appears with her column in the daily paper. I am not going to get excited about the question. I am willing to leave the subject as it is. Mr. Luntz worries me to death with his everlasting articles upon astrology and he seems determined to smash the zodiac and drive it into the vicinity of the great Nebula of Andromeda. If I ever get in that region I hope to be able to have the opportunity of reading *Ancient Wisdom*.

For the information of many kind friends who have made inquiries and who will understand that I have been laid up in the hospital since May 13, 1940, I have succeeded with very great effort to get out six issues of the *CRITIC* with the very able cooperation of my secretary, Mrs. Goldberg. As you can understand with so many hospital expenses, there has been a very severe drain on the financial resources of the *CRITIC* so that its indefinite continuance is very uncertain unless its friends come forward with some cash; I might add also that many kind friends have enabled me to bear the time by sending me boxes of cigars which have proven very welcome. The only brand of cigars which seem to meet the purpose is the "Henrietta".

Many older members of the Theosophical Society will remember the very active theosophist Mrs. Esther Windust who died in London in September 1941 as the result of an accident. She rendered great services in the early days of the Theosophical Movement.

### Periscope

Mr. W. Loftus Hare informs me that a large stock of his scandalous book *Who Wrote the Mahatma Letters* was destroyed by German bombs. I can congratulate Mr. Hare for having escaped.

The *Adyar Theosophist* for June 1941 is distinguished by having the editorial section "On the Watch Tower" written by J. L. Davidge instead of Dr. Arundale. There is a letter from Miss Esther Bright a very fine English theosophist and a Quaker. Miss Bright was at one time the head of Mrs. Besant's E. S. She got into a very curious controversy with Mr. Loftus Hare which was described in the *CRITIC* at the time. Miss Bright demanded of Mr. Loftus Hare that he return to her all documents in his possession having to do with the E. S. Mr. Hare claimed that these documents were his,

and right, and he refused to return them. He got out a very interesting pamphlet showing up the E. S., copy of which you can have for a two penny stamp from the CRITIC. Mr. Davidge imagines a very wonderful Phoenix flying upward into the Empyrean with Dr. Arundale on his back, something like Vishnu's magic bird Garuda, with a load of publications by Adyar including new books by Dr. Arundale.

There is also in this issue an interesting article by Margaret E. Cousins on Adyar. Mrs. Cousins was invited to Travancore to be the guest of Maharani to witness certain religious ceremonies which consisted of a great procession taking the idols from the Temples and then giving them a bath in the ocean. A curious thing about this is that Travancore has a sort of patron demon which lives in a hole on a certain road. The procession was not allowed to pass by this hole lest the demon should cast his evil eye on the idols. If I were going to India I would select Travancore as a place to live and study.

On previous occasions I have suggested that persons who desire to educate themselves and their children in the ancient traditions of India, follow the custom of American families of going to reside abroad. They would do well to take up residence in one of the Indian cities which may be regarded as a cultural centre. I say do not try Adyar, but try Benares or Bombay. Allow me to suggest Travancore where you will find a very independent form of Hinduism which is ruled over by two famous Hindus, the Maharaja of Travancore and his wife the Maharani, one of the most brilliant and free thinking women of India who has done a heap to better the conditions of the untouchables in India.

I learn that the Welsh Section, the Scottish Section and the British T. S. are consolidated and have dropped Mrs. Adelaide Gardner and chosen J. B. S. Coats as General Secretary of the British Section.

Somewhere in Virginia there is a religious cult which teaches if you are bitten by a rattlesnake vigorous praying will save your life. This faithhealing cult has obtained considerable foothold and the Ministers of the cult have been sentenced to jail, the reason being that so many people were killed in this way and the court thought it time to put a stop to this.

Mr. William Loftus Hare has been very busy in a literary way. He is very much interested in town planning and edits a journal, *Garden Cities and Town Planning* which can be had for one shilling from The Garden Cities and Town Planning Association, 3 Gray's Inn Place, Gray's Inn, London, W. C. I., England. He is also interested in philosophy and was Editor of the *Journal of Transactions* for the Society For Promoting The Study Of Religions, which can be had for two shillings

from Luzac and Company, 46 Great Russell Street, London, W. C. 1., England. The University of St. Andrews, Scotland, offered several prizes for the best essay on prayer. Mr. Hare won a twenty pound prize which we hope will add to his comfort. This *Essay On Prayer* can be had from The Theosophical Publishing House, 1 Upper Woburn Place, London, W. C., England. This has the appearance of being a very learned and instructive essay covering the subject for centuries. I regret not having the time to study it.

From the Indian newspapers I learn that all legal efforts to enforce prohibition upon the province of Madras in India have been abandoned as a complete failure. You can now become a resident of Adyar and get anything you want to drink in the city of Madras. You are not expected to exploit this opportunity if you are visiting Adyar. You are not expected to invite Dr. Arundale across the river to have a drink.

Dr. Arundale has issued a general invitation to all T. S. members to attend the big Centennial Convention. All physical comforts will be looked after and you may remember that anything of an alcoholic character should be attended to in Madras. Do not bring a stock along.

The September 1941 *Canadian Theosophist* has gone quite bughouse on astrology. There is a long article on "The Temple of the Stars" which tells how a certain Marmaduke upset the heavens and knocked all the signs of the zodiac to earth. He killed many animals including a number of bulls which he set up in a row along the coast. I wish he had killed them all thoroughly. The Editor runs off with a prophetic vein on earthquakes and tidal waves which will get us thoroughly wet and which I hope will drown some of the prophets and give the Editor an opportunity to give us some of his excellent talk on Theosophy.

There is also an article by W. Frank Sutherland which has to do with psychic research in the famous Eastern State Penitentiary in Philadelphia. From this article is it not clear whether Mr. Sutherland is an inmate of this institution.

This same issue has an interesting report of the Fraternalization Convention in Detroit which was largely attended by many well known theosophists. You can get this issue by sending a silver dime to the Editor, Mr. A. E. S. Smythe, 5 Rockwood Place, Hamilton, Ont., Canada. Do not send stamps. Annual subscription is \$2.00 a year in U. S. Currency. Do not be foolish enough to send a check or postal order.

We have received a pamphlet from Max Gysi, 330 Washington Street, Melrose, Mass., giving an account of the erratic oriental Yogi Meher Baba who created such a sensation by his visit to America some years ago. We are interested to learn that the Meher has finally decided to do away with his impersonality. It will be remembered that he never talked. If

you wish to know anything about him write to Mr. Gysi whose address is given above for a copy of this pamphlet.

We have made several references to a new theosophical magazine entitled *Theosophical Nuggets* edited by Mr. James A. Long, 810 Jackson Avenue, Takoma Park, Washington, D. C. I have received Vol. II, No. 3 which contains interesting matter by H. P. B. By way of complaint I must say there are reprints of several articles by W. Q. Judge which I must admit are of a very mystical nature and which I do not understand. I wish the Editor would shut up on Judge and give us a little rest. There is a long article entitled "Saga of the Boiler" by Major H. S. Turner. This article tells about a man who has trouble taking care of his furnace and who went down into his cellar and concocted a long morale of a theosophical character. My impression from this article is that Major Turner is a reincarnation of Wm. Q. Judge. He writes very much in his style. *Nuggets* can be obtained from Mr. James A. Long at the address given above.

Mr. G. N. Gokhale has been reelected as General Secretary of the Indian Section T. S., and Mr. Mehta, the young Hindu, has been elected President of the Affiliated Youth Theosophical Associations. Mr. Mehta is highly interested in education of the young people in India and is a very eloquent and convincing speaker.

Charles E. Lantz, the Editor of *Ancient Wisdom* magazine, makes himself very merry in the September 1941 issue, page 51, over the foolish behavior of Old Noah. He does this under the title, "Occultism in the Bible". I am looking carefully for some occultism in the writings of Mr. Lantz. It will be remembered, from a story told long ago, that Mr. Noah finished a few bottles of wine he had left and got gloriously drunk, stripped off all his clothing and lay down on a pile of ropes in the front part of the Ark and went to sleep. His son Ham came in and saw this and was terribly shocked and ran out and hunted up his brothers Shem and Japheth and said "Dad is lying drunk asleep in the front part of the boat and the only thing for us to do is to cover him up". They got a tarpaulin and covered their respected parent. The old gentleman woke up and was horrified for having disgraced himself. He was so mad about it he gave all three of them a good cursing. The only occult thing about Mr. Lantz is that he fails to admire this exhibition of filial piety. To my mind it is one of the most beautiful stories to be found in the Old Testament.

In the September 1941 issue of the *American Theosophist* we learn that Dr. Arundale is getting up what he calls a "Theosophical Charter" with the assistance of a committee of Adyar ladies. This "Charter" is to be presented at an International Conference where the question of settling the war is

to be considered. I think Dr. Arundale is skating on thin ice. If the ice breaks he will let the T. S. down into cold water and make it look ridiculous before the world. He might as well prepare his "Charter" and present it to the United States Senate. This seems to me to be a preposterous step to take. This is another illustration of the tendency of theosophists to nose in where they have never been heard of.

The October 1941 *Canadian Theosophist* has a very abstruse discussion of the long puzzling question, what was the secret name of God, which no one was allowed to know. This was known only to a mystical lion, the statue of which was to be found in some Ancient Temple. If you twisted the lion's tail it would roar out this mystic name which if you could get would enable you to do anything. It was a word of power. It might be Hitler! It was by virtue of this word that God created the universe. Why should occultists allow themselves to be so excited about the private name of God? Why not spend their time on something better? This is one of the disadvantages of trying to study occultism as one gets himself "hel-up" over such trivial matters. Who cares what the secret name of God is which He has only for His private use.

Mr. Jinarajadasa has issued from Adyar a small pamphlet entitled *The Return of Julius Caesar*. This can probably be had from The Theosophical Press, Wheaton, Illinois. It is a small pamphlet and will cost but a few cents. It is a small piece of fiction relating the adventures of two English brothers. One brother nearly pined to death over the loss of the other. One was named Cyril and the other Lancelot. It appears that one of them reincarnated as Julius Caesar, and the style of the book is so involved that it is difficult to follow the characters through. It is just as complex as a novel of Aldous Huxley. Having spent some time in reading it I found myself very much perplexed and the whole thing seems to be a sort of fiction inspired by Leadbeater. It seems that Julius Caesar is now living and is going to play an important part in the reformation of the world when this war is over. Who this Julius Caesar may be, if you permit me to guess, is George Arundale and his committee of women.

I wish to call attention to the very excellent little monthly pamphlet of the Point Loma American Section, T. S. You may perhaps receive a sample copy with this mail. The subscription is \$1.00 a year. This may be had by sending \$1.00 to Mr. J. Emory Clapp, 30 Huntington Ave., Boston, Mass. The November issue has an article by Martha R. Franklin on theosophical publications and their field and contains some valuable comments on how a theosophical magazine should be conducted. I may add that some time ago a proposition was

made that Lodges in the Adyar, T. S. should hold a sort of Sunday forum reviewing the Adyar magazines which contain a great deal of valuable material. I suggest that any Lodge would do well to subscribe to the following publications.

*The Theosophical Worker*, yearly subscription price \$1.50.

*The Adyar Theosophist*, yearly subscription price \$4.50.

These contain most useful information for theosophists.

*The Indian Theosophist*, yearly subscription price, \$1.25.

This magazine is particularly valuable as it gives information on the early Indian teachings.

*The Aryan Path*, yearly subscription price, \$3.00.

This contains articles by Mrs. Wadia which are extremely illuminating, and the articles by Mrs. Rukmini Arundale on Ancient Indian art and Indian literature are especially valuable.

Other recommended Theosophical Magazines are as follows:

*The Canadian Theosophist*, \$2.00 yearly.

*Theosophy*, Los Angeles U. L. T., \$3.00 yearly.

*The Theosophical Forum*, Point Loma, T. S., \$2.00 yearly:

All the above can be had through the O. E. Library.

The November 1941 *Canadian Theosophist* contains a long article by the Editor from which it appears that there is an independent movement within the Roman Church in this country. This is not to be confused with the so-called Liberal Catholic Church of Leadbeater. This group call themselves "Converted Catholics." They publish a monthly magazine describing their objects and methods. The subscription to this magazine is \$1.00 a year from The Converted Catholic, 229 W. 48th St., New York City.

A newspaper clipping from Australia says Krishnamurti arrives with his shirt-tail hanging out of his pants, much to the horror of the faithful. The idea of their "New Messiah" walking about the streets of Sydney with his shirt-tail hanging out. The question is whether there is anything esoteric in this.

The CURRIC editorial quarters on Q Street which has been my present address for a long time, has been sold. That means starting in a new place. You will be on the lookout for the change of address in the CURRIC.

#### What Did H. P. B. Say to the Archbishop of Canterbury?

You will find out if you will send 20 cents for a copy of her famous open letter to the Archbishop. A fine critique of Churchianity.

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

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

### Adv.

Heywood Hale Broun, *Collected Edition of Heywood Broun*, 561 pages, \$3.50. From the O. E. Library.

### Two New Point Loma Books

G. de Purucker, *Man In Evolution*, price \$2.50. From the O. E. Library.

H. Trevor Barker, *The Hill of Discernment*, price \$2.75. From the O. E. Library.

Readers of the CRITIC have heard of the recent death of A. Trevor Barker of London, who collected and published those valuable papers *The Mahatma Letters* through A. P. Sinnett. Space is lacking to give an account of the activities of Mr. Barker. Mr. Barker was the President of the Point Loma T. S. in England. His admirers have collected his miscellaneous addresses and papers in one volume entitled *The Hill of Discernment*. The volume contains a photograph of Mr. Barker which his many admirers will be glad to have.

### "In Memory of Helena Petrovna Blavatsky"

Immediately following the death of H. P. Blavatsky there was issued a 96 page book, *In Memory of Helena Petrovna Blavatsky by Some of Her Pupils*. This contained articles by Laura M. Cooper (Mrs. G. R. S. Mead) G. R. S. Mead, Emily Kinslingbury, Isabel Cooper-Oakley, Countess Wachtmeister, A. P. Sinnett, Charles Johnston, W. Q. Judge, Annie Besant, Herbert Burrows, Walter R. Old, Dr. J. D. Buck, Dr. Archibald Keightley, Bertram Keightley, Dr. Franz Hartmann, Francesca Arundale, William Kingsland, Mrs. J. Campbell Ver Planck, Col. H. S. Olcott and a few others. While professionally a memorial volume it is especially valuable as giving estimates written before time had had the chance to dim the memories of the writers. It is interesting, too, because it shows what one or two of the contributors, who have since not hesitated to belittle her, thought of her while living.

The original collection has long been out of print, but has now been reprinted without alteration by the Blavatsky Association, but with the addition of several more articles, introduction, index and bibliography and eight photographs, in a cloth-bound volume of 200 pages, edition limited to 500 copies. Price, \$2.25, from the O. E. Library.

### "Concentration and Meditation"

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

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

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

### "Narada Sutra—an Inquiry into Love"

E. T. Sturdy's translation from the Sanskrit of this beautiful Hindu classic of Bhakti Yoga, with Sturdy's commentary, is still available. 75 cents from the O. E. LIBRARY.

## Clearance Sale

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

- Beaut, Annie*—The Changing World (\$1.50).  
 Doctrine of the Heart (\$0.60).  
 Death—And After? (\$0.60).  
 Evolution and Occultism (\$1.50).  
 The Ideals of Theosophy (\$1.00).  
 The Immediate Future (\$1.25).  
 Initiation, the Perfecting of Man (\$1.25).  
 Introduction to "Science of Peace", ppr. (\$0.30).  
 In the Outer Court (\$1.00).  
 The Laws of the Higher Life (\$0.75).  
 London Lectures, 1907 (\$1.25).  
 Thought Power; its Control and Culture (\$1.25).  
*Bosquet, Helen*—The Family (\$2.75).  
*Bloomfield, Myer*—Vocational Guidance of Youth (\$1.30).  
*Bölsche, W.*—The Evolution of Man (\$0.50).  
*Bradford, E. S.*—Commission Government in American Cities (\$1.25).  
*Bragdon, Claude*—Episodes from an Unwritten History, bds. (\$0.50).  
 Boy Scouts of America Handbook (\$0.50).  
*Bray, R. A.*—The Town Child (\$2.00).  
*Brighton, J.*—The Banker in Literature (\$2.00).  
*Brackway, Z. R.*—Fifty Years of Prison Service (\$2.00).  
*Brooks, R. C.*—Corruption in American Politics and Life (\$1.25).  
*Brooks, J. C.*—The Social Unrest (\$1.50).  
*Brookings & Kingwalt*—Briefs for Debate (Debaters Handbook) (\$1.25).  
*Broughton, Mrs. J.*—Practical Dressmaking (\$0.75).  
*Brown, J. F.*—The American Highschool (\$1.40).  
*Brown, M. W.*—The Development of Thrift (\$1.00).  
*Brown, Laura N.*—Scientific Living (\$1.50).  
*Brown, Grace M.*—Life Lessons (\$1.00).  
*Brown, G.*—Scientific Nutrition Simplified (\$0.75).  
*Brownell, L. W.*—Photography for the Sportsman Naturalist (\$2.00).  
*Brunner, J.*—Animal Tracks and Tracking (\$0.75).  
*Bryce*—The Gentleman's Dog (\$1.00).  
*Buchanan, Uriel*—The Heart of Being, bds. (\$0.75).  
*Buck, Winifred*—Boys' Self-Governing Clubs (\$0.50).  
*Carus, Paul*—Das Evangelium Buddhas (German of Gospel of Buddha) (\$1.25).  
*Castle, W. H.*—Heredity in Relation to Evolution, etc. (\$1.50).  
*Chance, Mrs. R.*—Care of the Child (\$1.00).  
*Charters, W. W.*—Methods of Teaching (\$1.10).  
*Chase, Dr. R. H.*—General Paresis (\$1.75).  
*Barton, John*—Making the Business Pay (\$1.00).  
*Bunting, John*—Elementary Laws of Advertising (\$1.00).  
*Burrell, D. J.*—The Love of the City (\$1.00).  
*Butterfield, K. L.*—Chapters in Rural Progress (\$1.00).  
*Cady, H. E.*—Lessons in Truth (\$1.25).  
*Coll, Annie Payson*—As a Matter of Course (\$1.00).  
*Campbell, Rev. J. R.*—The New Theology (\$1.50).  
*Carey, Walter*—Master Keys of Life and Death (\$1.25).  
*Carrington, Hereward*—Psychical Phenomena and the War (\$2.10).  
*Chesteron, Gilbert K.*—A Miscellany of Men (\$1.50).  
*Clark, J. K.*—Systematic Rural Education (\$1.00).  
*Cleveland, F. A.*—Funds and their Uses (\$1.25).  
*Clodd, Edward*—The Childhood of Religions (\$1.50).  
 Animism (\$0.60).  
*Coutts, James*—Self Reliance (\$1.75).  
*Cooke, Dr. J. R.*—Hypnotism; How it is Done, Uses and Dangers (\$1.50)

## A "Defense of Those Who are Unjustly Attacked"

I pledge myself never to listen, without protest, to any evil thing spoken falsely, or as yet unproven, of a brother Theosophist, and to abstain from condemning others.

*From an old E. S. T. Pledge*

When I called attention in last November's CURRIC to a forthcoming series of articles entitled "To Every Open-Minded Theosophist," announced to appear in the magazine *Theosophy*, in commending the expected articles to my readers it was expressly stated that I did not commit myself in advance to everything that might be said. It is well that such reservation was made, for now I find myself compelled to protest most strongly against certain statements and insinuations appearing under that title in the January *Theosophy*. In doing this it is not my desire to condemn my esteemed and respected colleague, but it is necessary to speak out in defense of certain brother theosophists who, I believe, are most unpardonably and unjustly attacked. To decline to do so would be to refuse to perform a sacred duty.

The United Lodge of Theosophists expressly states in its declaration of principles that it "does not concern itself with discussions or differences of individual opinion." The magazine *Theosophy*, in turn states that it is "an independent Journal, unconnected with any theosophical society or other organization." Clearly, then, what I have to say has no reference whatever to, and carries no reflection upon the United Lodge of Theosophists. It refers only to an anonymous writer who has succeeded in getting his virulent and often historically inaccurate article printed in this otherwise estimable magazine.

In the October, 1923, issue of *Theosophy* (pages 536-539) was an article which cannot be described otherwise than as an attack upon the personal character of Mrs. Alice Leighton Cleather, a student of H. P. Blavatsky, a member of her "Inner Group" and of her E. S. T. council, and the author of several books in her defense and in defense of Theosophy as she taught it. I was shown this article in proof and protested against its publication, as being beneath the high standard of that magazine. Nevertheless it was published, and called forth vigorous protests from several friends of Mrs. Cleather, including William Kingsland and Basil Crump, which protests were printed in late 1923 in a pamphlet entitled *Unpublished Letters in Reply to a Theosophical Attack on Mrs. A. L. Cleather's Books*, which is still obtainable.

Whether the writer of the present article in the January *Theosophy* is the same who was responsible for the former one one cannot say with certainty, as both articles are anonymous. If so, time has not served to mellow him, or to cool his wrath that such a person as Mrs. Cleather should dare to exist and to open her mouth, even in defense of H. P. Blavatsky. About one-and-a-half page (pages 101-102) is devoted to Mrs. Cleather and her co-worker Basil Crump. In this short space the anonymous writer has crowded together more misstatements of facts, more innuendo and even more really base insinuation than I have ever seen in the same space elsewhere in a theosophical magazine. Every artifice is employed, veiled insinuation, sarcasm, the use of familiar words in quotation marks, "facts" which are falsehoods, quotations which are not quotations, to cast a slur upon Mrs. Cleather and her associate Mr. Crump. It would be quite impossible in my limited space to cover them all.

Not only Mrs. Cleather, but nearly every one of the close associates of H. P. B. in her E. S. T. council is described, yes, often deliberately lampooned, till one wonders what sort of person this Blavatsky could have been to have taken such knaves to herself. The fourteen apostles were nearly all Judases. Even for the returning prodigals the anonymous writer has no fatted calf; naught but jeers.

One has a right to expect that those who criticize others shall be accurate in their presentation of facts, and shall not twist, distort, or make false statements with the view of discrediting them. He who is

careless in presenting facts opens himself to the charge of being equally careless in drawing his deductions. Let us consider some of the statements given as facts:

The writer says:

"After the death of H. P. B., and of her husband, Col. Cleather, Mrs. Cleather associated herself with Basil Crump, a London barrister (page 101)

Quite the contrary. Col. Cleather died in the winter of 1918-1919. Mr. Crump, who succeeded his father as editor of the London *Law Times*, was already acquainted with the Cleathers as a youth, and as a theosophist knew Mrs. Cleather intimately since 1892. He visited Italy during the war with the Cleather family, father, mother and son, Graham Cleather, Mrs. Cleather, her son and Mr. Crump then going to India in 1918, where it was expected that Col. Cleather would join them, but this was prevented by his death. Since that time the trio have lived in India, and later, as at present, in Peking, Graham Cleather assisting the other two in their work.

Says the writer:

"From having been one of Madam Tingley's most laudatory panegyrists, she retired to 'secrecy and silence' within three years along with so many others who had heralded that 'Leader,' leaving the misguided multitude who had accepted their championship to make the best of the *impasse*."

The "secrecy and silence," so *Theosophy* tells us, consisted in giving in conjunction with Mr. Crump "Wagner concerts and occult interpretations,"—rather a noisy silence and public secrecy, one should say. Further, as she tells us in one of her books (*H. P. B., Life and Work*, page 4), being unable to work with either of the two then extant theosophical societies, she had to content herself with private work and propaganda of H. P. B.'s teachings. The same words apply to Robert Crosbie, founder of *Theosophy*, also at one time one of Mrs. Tingley's most laudatory panegyrists. Each did the best that was humanly possible under the circumstances.

The writer continues:

"Soon after *Theosophy* was established in 1912 Mrs. Cleather, then living in Italy, began a correspondence with its Editors, commending the undertaking and proffering advice as to its conduct."

It appears that in the course of this correspondence Mrs. Cleather said things about Mr. Judge which were objected to. With regard to the advice proffered to *Theosophy* I am in no position to speak, but the article in question is evidence enough that advice of some sort was, and still is needed. Neither can I speak for the correspondence regarding Mr. Judge. But having read what she has stated in her books, and having had not only a considerable correspondence with her, but having seen various letters to others which she passed through my hands, referring to Mr. Judge, I can see nothing at which offense can be taken. Some of her points seemed to be well taken, others to lack logical foundation. That Mr. Judge had in her opinion "fallen victim to the psychological powers of Madam Tingley soon after H. P. B.'s death," to quote *Theosophy*, is a view which may or may not be true, but which is supported by sundry E. S. T. documents in my possession, substantiated by eight reputable theosophists who had access to Mr. Judge's papers after his death. Whether eight hitherto honorable persons should have entered into a conspiracy to tell deliberate lies, whether the facts were as stated by them, need not concern us. But there is ample room for honest difference of opinion, and none whatever, as far as my study of Mrs. Cleather's books and correspondence is concerned, which entitles an ardent admirer of Mr. Judge to lose his temper and deliberately to lampoon one who thinks differently. And it is quite obvious that it is this which lies at the bottom of the various attacks on Mrs. Cleather's sincerity and honesty which have appeared in *Theosophy*. That Mrs. Cleather does not accord to Mr. Judge the high and lofty position assumed for him by the writer is quite sufficient reason in his eyes for accusing her and perverting actual facts. One must bear in mind that personal correspondence such as

is referred to is quite a different matter from published statements. And in Mrs. Cleather's printed books I can find nothing on this point in which serious exception can be taken, considered as matters of opinion, however much one may be disposed to disagree with them. Certainly attacking a person publicly on the basis of unpublished private correspondence, as is done here, is scarcely to be regarded as ethical. We are asked, on the basis of unpublished letters, to regard the writer as a pretender and worse. But of that later.

The anonymous writer continues:

"Following the uproar in the Australian section of Mrs. Besant's society, Mrs. Cleather once more invited publicity by writing her own theosophical autobiography in the guise of a 'defense' of H. P. Blavatsky."

In other words, it is claimed that the books which Mrs. Cleather wrote were in fact written, not to defend H. P. Blavatsky, but to publish her own autobiography. Such an assertion is scandalous and defamatory, unless substantiated by the facts. That statement may go down with the lambs who meekly follow the leadership of anonymous detractors, but who will not read for themselves. Having read Mrs. Cleather's three books, *H. P. Blavatsky: a Great Betrayal*, *H. P. Blavatsky: Her Life and Work for Humanity*, and *H. P. Blavatsky as I Knew Her*, I can find nothing whatever to substantiate such an opinion. On the contrary, every page shows that her only object is the defense of her old teacher and of what she taught against the corruptions of the neo-theosophists. Hardly a dozen lines in *A Great Betrayal* refer to herself and the context makes the reason for these sufficiently clear. The book is an arraignment of modern leaders and their fads, and to Mrs. Cleather's honor be it said, she accepts the responsibility by signing her name and does not take refuge behind anonymity as does the person who makes this unbrotherly charge against her.

The second book, of 125 pages, *H. P. Blavatsky: Her Life and Work for Humanity*, contains five pages of "introductory," which are of a personal nature, clearly rendered necessary in explaining the reason for the book and the evidence that the writer is in a position to treat of the subject from actual first-hand acquaintance with H. P. B. In her introductory she states:

"This little book is an expansion of a series of articles [on the Bodhi Dharma, or Wisdom Religion.—*Ed.*] written for the *Journal of the Maha Bodhi Society* (Calcutta), a Buddhist monthly, at the request of the Editor, the Venerable the Anagarika Dharmapala, who also asked me to preface them with a short account of myself and the nature of my connection with the wonderful woman who forms the subject of this book."

Comparison with my file of the *Maha Bodhi* (June, 1922, N.) substantiates this statement, and the charge of *Theosophy* resolves itself into the fact that the autobiographical part was written at the request of and published by the Anagarika Dharmapala in his own journal. The wording is essentially identical. Evidently the Venerable Dharmapala, one of the most eminent and best known living Buddhists, a pupil of H. P. B., has not as keen a scent for base motives as has the anonymous writer in *Theosophy*. It was he, not Mrs. Cleather, who was responsible—he was the serpent who beguiled her.

The third volume, *H. P. Blavatsky as I Knew Her*, consists of personal reminiscences of H. P. B., such as were issued about the time of her death by Countess Wachtmeister and others, and like these are personal and quite properly and unavoidably so. Having read all of these books carefully I am convinced that the charge above quoted could be made only by a person bent upon hunting for evil and upon deliberately closing his eyes to the real motive, the defense of H. P. B.

Further, we read:

"Her 'occultism' and her charges were reviewed in *THEOSOPHY* for October, 1923—and to the intimation there conveyed of her two-faced 'occultism,' Mrs. Cleather has never replied, though Mr. Grunp contributed an article to the *Maha Bodhi Journal* in which he naively suggested, on Mrs. Cleather's behalf, that if *Theosophy* would send certain to Mrs.

Cleather her self-incriminating documents she would then say if she were willing to have them published!"

Fortunately I have before me Mr. Crump's *Maha Bodhi* article. He says nothing of the sort; the statement of the anonymous writer is a pure invention. What Mr. Crump *did* say was this:

"In the face of the sort of 'construction' *Theosophy's* peculiar cast of mind puts upon her printed statements, it is hardly likely that Mrs. Cleather will request them to publish documents of which she has no knowledge, and which may be private communications still more open to misconstruction, unless she is furnished with *copies* [italics mine.—Ed.] first and given an opportunity to give her own explanation of their contents."

Some difference there. To suggest that Mrs. Cleather would probably want to see *copies* of what it is proposed to publish is wholly different from asking for the originals, as *Theosophy* states, seemingly intending to insinuate that she might want to get them back in order to suppress them. Otherwise why the word "naive"? Further the statement that Mr. Crump was speaking in Mrs. Cleather's behalf is an assumption—he was merely talking common-sense. The mere fact that the anonymous writer perverts the facts and misquotes in order to carry his point sufficiently brands with a huge question mark any "fact" that he may give, as far as Mrs. Cleather is concerned, or, indeed, any other person mentioned in his article.

Why Mrs. Cleather "never replied" to the 1923 article in *Theosophy* is clear enough, and to her credit. Questions of fact may be discussed, but questions of motive cannot be, and it is far better to ignore a detractor than to risk being called a liar by replying.

The anonymous writer continues:

"In her earlier booklets Mrs. Cleather made much of a new book she was writing in collaboration with Mrs. Laura Langford, a 'Yellow Chela of the Masters of H. P. B.' Mrs. Langford is the Mrs. Laura C. Holloway of 1884-5, dealt with very clearly in the Mahatma Letters to A. P. Sinnett. After the publication of those Letters Mrs. Cleather seems to have changed her mind, as the promised book has not been published."

Nothing could better illustrate than this passage the disregard of the anonymous writer for facts. In the Foreword to Mrs. Cleather's *H. P. Blavatsky as I Knew Her* we read:

"Exactly a year ago—in May 1923.—I wrote the substance of my part of this book as a contribution to Mrs. Laura Langford's *Helena Petrovna Blavatsky: Personal Recollection by Old Friends*. We had hoped that her book would have been in the hands of the public about the same time as two books of my own, designed to justify H. P. B. and her Works, which were published last November. Owing, however, to unforeseen and unavoidable delays, Mrs. Langford's book is not yet in the hands of the publishers. . . ."

Referring then to the publication of A. P. Sinnett's posthumous book, *The Early Days of Theosophy in Europe*, which was virtually an attack on the character of H. P. B., she continues:

"It has, however, been thought advisable, in these circumstances, to issue my contribution to her book in advance, in a modified and curtailed form. For it will at once be seen that much that I wrote, a *year ago*, has a direct bearing on the numerous malicious and untrue statements made by Mr. Sinnett about H. P. B. . . ."

Apparently the anonymous writer has never even read this book, else he would have learned that it is, in fact, with some curtailment, exactly Mrs. Cleather's portion of the proposed Cleather-Langford book, the publication of which was prevented for reasons which need not concern us, but which I happen to know positively had nothing whatever to do with the appearance of *The Mahatma Letters*, which is made responsible for Mrs. Cleather's not publishing a book which she had already published, for so far from Mrs. Cleather having changed her mind after the publication of *The Mahatma Letters, H. P. Blavatsky as I Knew Her* was dated May, 1923, four months *before* the date of *The Mahatma Letters*, September, 1923.

In saying that "In her earlier booklets Mrs. Cleather made much of a new book she was writing in collaboration with Laura Langford, a 'Tellow Chela of the Masters of H. P. E.," any anonymous writer makes it appear that Mrs. Cleather uses the words quoted, whereas they are not to be found in her books and are an invention of his own, while the "making much in her earlier booklets" turns out to be two lines at the end of the Introductory to *H. P. Blavatsky: Her Life and Work for Humanity*, aside from two advance advertisements of not over three lines each, giving the title only!

Says the anonymous writer:

"Recently, from Peking, she has issued a *facsimile* reproduction of 'The Voice of the Silence'—plus pretentious Notes by Mrs. Cleather, and plus an *alleged* [italics mine—Ed.] autograph 'message' from the Tashl Lama. Her varied activities in recent years have thus attracted much attention—to Mrs. Cleather."

That Mrs. Cleather and Mr. Croup have done a great service in making accessible a *facsimile* reproduction of the original *Voice of the Silence*—a similar service having been performed not long ago for *The Secret Doctrine* by the company which publishes the magazine *Theosophy*—would, one might think, have met with some recognition. But what do we find? Nothing but a very clear insinuation in the use of the word "alleged" that the lines claimed to have been written by the Tashl Lama especially for this reprint are fraudulent! It is distinctly stated in the reprint that these sentences were "written by H. H. the Tashl Lama with his own hand specially for this reprint," and that the work was undertaken at his request. Certain it is that the editors were in close touch with the Tashl Lama and members of his suite, that the book was issued under the auspices of the Chinese Buddhist Research Society, and that, to say nothing of Mrs. Cleather, her co-editor, Mr. Croup, is a reputable journalist of eleven years standing as editor of the *London Law Times*, at present engaged in journalistic work in Peking. Putting over a fraud of the kind insinuated would be an impossibility even had there been any incentive thereto. As for the snare in the final lines quoted it is quite sufficient to retort that it works both ways. One might with equal justification make the same statement about H. P. Blavatsky or W. Q. Judge—their varied activities drew much attention to themselves! This remark borders on the obscene.

Mr. William Kingsland receives no more consideration than does Mrs. Cleather. Our anonym makes as much of his editing *A Child's Story of Atlantis*—a book of considerable interest from a psychical standpoint, it must be said—as a child's history of George Washington makes of the cherry tree story. The space and emphasis given to this incident simply border on the ludicrous. More serious is the following:

"Mr. Kingsland later became 'impressed' with the 'occult' value of Mrs. Alice L. Cleather, and joined with her in the formation of the 'Blavatsky Association,' ostensibly 'to perpetuate the memory and work of H. P. Blavatsky,' but whose major activities consist in the circulation of Mrs. Cleather's own writings."

The last statement is a distinct falsehood. From the last (50th) Annual Report of the Blavatsky Association one learns that the chief activities consist in holding weekly classes in *The Key to Theosophy*, *The Secret Doctrine* and *The Mahatma Letters*. Without wishing to reflect on other associations which, while profound, and indeed entertaining, high regard for H. P. Blavatsky, practically ignore her books in class work and content themselves with epitomes and summaries by other persons, the Blavatsky Association is going direct to the original sources. As far as I can learn it is the only association devoting attention to *The Mahatma Letters*. Further, its "H. P. B. Defense Committee" has published elaborate defenses of H. P. Blavatsky against the slanders of the Society for Psychical Research, Sir Arthur Conan Doyle and others.

The books which the Blavatsky Association specially offers include, besides the three of Mrs. Cleather in defense of H. P. B., *The Voice of the Silence*, *The Letters of H. P. Blavatsky* by A. P. Sinnett, *The Mahatma Letters*, and the reprints of *The Key to Theosophy* and *The Secret Doctrine* issued by the publishers of *Theosophy*. To our lampooner, to whom

the very mention of Mrs. Cleather is like waving a red flag before an enraged bull, all this counts for nothing. Further, from the first *Proceedings of the Blavatsky Association*, containing a full account of its organization, we learn that it was organized by thirty persons meeting in London, November 13, 1923; that the Constitution and Rules contain no mention of Mrs. Cleather, and that a motion to recognize Mrs. Cleather and Mr. Kingsland as "Founders of the Association" was rejected by a large majority including Mr. Kingsland himself, Mrs. Cleather being absent in India.

Our lampooner has no use for prodigal sons, as he blames Mr. Kingsland for having remained silent when H. P. B. was attacked by the Society for Psychological Research in 1985, although in fact he never met her till June, 1888, and had only shortly before become acquainted with Theosophy (*The Real H. P. Blavatsky*, page 18)! He then abandons Mr. Kingsland with the remark that:

"Mr. Kingsland's latest activity is his just published book on 'The Real H. P. Blavatsky'—a subject on which he, like so many others, doubtless feels amply qualified to inform and instruct the world."

And this sneer, or shall I say snarl, was printed *before* Mr. Kingsland's book had been released by the publisher, and when the writer could not by any means have been in a position to comment on it. Mr. Kingsland is wrong both ways; wrong when silent and wrong when he speaks out for H. P. B. That's what he gets for being a friend of Mrs. Cleather.

The introduction of the private family difficulties of an early theosophist (page 99) into what purports to be a history of the theosophical movement is in shockingly bad taste, especially when it has no bearing on the subject and is obviously done to create prejudice. On this I have no further comment than to call to the mind of the anonymous writer that familiar caution to people who live in glass houses, and to remind him that children are not the only things that come home to roost.

Finally, I can only repeat my regret that *Theosophy* should have on two occasions published articles so far beneath its usual standard of excellence, and which are beset with vindictiveness, unbrotherliness and misrepresentation, and should assail those who are working just as earnestly as it is for the cause of real Theosophy, simply because they will not agree to accept all of its own pet idols. It is not with the desire to condemn, but to defend brother theosophists who are unjustly attacked that I have written as I have done, and so it gives me real pleasure to call attention to the next following excellent article in the same issue of *Theosophy*, on "Self-Righteousness," from which I quote the concluding paragraph (page 105):

"If you find friction between yourself and another or others never stop to think where they are wrong. Everybody is always wrong somewhere; and, apart from that, it would be easy enough to find their errors in your own imagination. Their errors real or imaginary are no concern of yours, are not your duty, need not and should not be considered by you. For you to do so is for you to make 'an occult break.' What concerns you and what is your duty, is to discover wherein you have been at fault. If, on finding friction of any sort, you will look back over your past thoughts and words and deeds, you will surely find you have erred either directly or indirectly, by leaving something undone or unsaid. By living that way you will learn a great deal about yourself, while by looking for and noting the possible faults of others—no matter how greatly they have sinned in your opinion—you will learn nothing and merely prove yourself an ass!"

H. N. STOKES

### Books Referred to in the Preceding Article

Unpublished Letters in Reply to a Theosophical Attack on Mrs. A. L. Cleather's Books. By William Kingsland, W. E. Pease, Basil Crump and others. Pamphlet; sent on receipt of four cents stamps (U. S., Canadian, British).

H. P. Blavatsky: A Great Betrayal. By Alice Leighton Cleather. Calcutta, 1922. Paper, 50 cents.

H. P. Blavatsky: Her Life and Work for Humanity. By Alice Leighton Cleather. Calcutta, 1922. Boards \$1 25.

H. P. Blavatsky as I Knew Her. By *Alice Leighton Cleather*, with Addendum by *Basil Crump*. Calcutta, 1923. Boards, \$1.25.

The Voice of the Silence: Being Chosen Fragments from "The Book of the Golden Precepts." Translated and Annotated by "H. P. B." *Only extant reprint of the original edition of 1889*, with notes by *Alice Leighton Cleather* and *Basil Crump*. Published by request of the Tashi Lama. Peking, 1927. Limp cloth, \$1.00.

The Real H. P. Blavatsky: A Study in Theosophy and a Memoir of a Great Soul. By *William Kingsland*. London, 1928. \$5.75.

Was She a Charlatan? By *William Kingsland*. A defense of H. P. B. against the Charges of the Psychological Research Society. Paper, 50 cents.

The Mahatma Letters to A. P. Sinnett. Containing the letters from Mahatmas K. H. and M. in Mr. Sinnett's life. Edited by *A. Trevor Barker*, \$7.50.

The Letters of H. P. Blavatsky to A. P. Sinnett. From Mr. Sinnett's file. Edited by *A. Trevor Barker*. \$7.50.

The Key to Theosophy. By *H. P. Blavatsky*. Reprint of the original and *only authorized edition*. Published by The Theosophy Company. \$2.00.

The Secret Doctrine. By *H. P. Blavatsky*. Photographic reproduction of the original and *only authorized edition*. The two volumes in one. Published by The Theosophy Company. \$7.50.

Also

Buddhism the Science of Life. By *Alice Leighton Cleather* and *Basil Crump*. Peking, 1928. Boards, \$1.50.

All from the O. E. LIBRARY, 1207 Q Street, N. W., Washington, D. C., or The Blavatsky Association, 26, Bedford Gardens, Camden Hill, London, W. 8.

## A "Defense of Those Who are Unjustly Attacked"—II

After the article in the March *Carriv* controverting the assertions of an anonymous writer in the January *Theosophy* (pages 101-102) attacking Mrs. A. L. Cleather and Mr. Basil Crump was already in print, I received a communication from Mr. Crump, dated Peking, February 24, 1929, containing further details, from which I quote some points not already covered.

Says *Theosophy*:

"After the death of H. P. B., and of her husband, Col. Cleather, Mrs. Cleather associated herself with Basil Crump, a London barrister . . ."

Says Mr. Crump:

"I became a member of Colonel Cleather's household by his request in December, 1892. He had known H. P. B. personally, we were Brother Masons, and had other things in common, including musical studies. Having just been investigating Spiritualism, I was glad of H. P. B.'s teachings thereon from Mrs. Cleather, and I joined the T. S. and E. S. in 1893. Far from dying at that time, Colonel Cleather took an active part with us in the Judge Defence, and accompanied us in the inaugural Convention at Point Loma in 1899. He did not die until 1919, aged 81."

Says *Theosophy*:

"Mrs. Cleather and Mr. Crump gave Wagner concerts and occult interpretations, and began a magazine to expound their views. This, however, soon died from lack of appreciation."

Says Mr. Crump:

"In addition to private and group study, Mrs. Cleather and I did do some lecturing on Wagnerian Music Drama, a branch in which Mrs. Tingley had featured us on lecture tours in U. S. A. There was no 'occult interpretation,' but the symbolism was explained from Wagner's writings. We did not begin any magazine, but we wrote up our lectures in a set of four books which are now standard authorities. So that branch of our work has not 'died from lack of appreciation.'"

In this connection it is only fair to add that this series of four volumes on "Richard Wagner's Music Dramas: Interpretations, embodying Wagner's Own Explanations", and consisting of *The King of the Netherlands, Lohengrin and Parsifal, Tristan and Isolde, and Tannhauser and the Mastersingers of Nuremberg*, is still listed in the 1929 catalog of the

publisher, Methuen and Company, London, and first as far back as 1920 the first, published in 1904, was in its sixth edition, the second in its third and the third in its second edition (1920 Methuen catalog)—surely a peculiar indication of "lack of appreciation."

Says *Theosophy*:

"Asked to supply *evidence*, Mrs. Cleather intimated her own 'occult' knowledge of Judge's hopes. Pressed once more for *mundane* corroboration of her charges, and asked to reconcile them with her own recorded statements to the contrary in 1896 and 1899, Mrs. Cleather dropped the correspondence."

Mr. Crump replies:

"Mrs. Cleather 'dropped the correspondence' with the ULT because of the impossible attitude they assumed when she ventured to correct errors of fact from her own firsthand knowledge, not 'occult' as *Theosophy* continually suggests."

*Theosophy* continues:

"From Italy Mrs. Cleather and Mr. Crump went to India in search of a 'Swami of Almora' of her own."

Mr. Crump retorts:

"We did not go to India in search of a 'Swami of Almora'. That person died on Dec. 31st, 1883 (see *Theosophist*, Feb. 1884, page 123), but we did live at Almora and other Hill stations mainly for the health of Mrs. Cleather's son, who had delicate lungs and was rejected for the War. He has always been with her since 1911, and is an invaluable helper in the work. . . . *Theosophy* pointedly omits mention of his presence in our party for obvious reasons."

Says *Theosophy*:

"To Mrs. Besant's 'occult' dictum that 'H. P. B. had reincarnated,' Mrs. Cleather replied with an 'occult' dictum of her own: 'H. P. B. has not reincarnated.'"

Mr. Crump replies:

"Mrs. Cleather gave no 'occult dictum' denying H. P. B.'s reincarnation. Anticipating such claims, H. P. B. had told the Inner Group that she had no intention of reincarnating immediately, and it was on that warning that Mrs. Cleather made the statement without any thought of suggesting that she knew it 'occultly.'"

*Theosophy* states:

"From India and her associations there, Mrs. Cleather went to Tibet, and thence to China."

Mr. Crump replies:

"Mrs. Cleather did not go to Tibet from India. Our party spent the summers of 1924, 1925 at Leh in Ladak (Little Tibet) which is now a part of Kashmir."

Any one who will refer to the map of India in the Century Atlas of 1897 will see that Ladak is in Kashmir, a part of British India, not in Tibet.

In the short space of a page-and-a-half the anonymous writer in *Theosophy* has made no less than twelve actually false statements of facts, including fabricated quotations, to say nothing of other charges which are to be regarded as matters of opinion, with the object of discrediting Mrs. Cleather and Mr. Crump. It is needless to use epithets—the matter may be left to the judgment of every really "open-minded theosophist" who is willing to distinguish between truth and falsehood. The publishers of *Theosophy* state that they "assume full responsibility for all unsigned articles herein." So be it, but they themselves are anonymous. Unfortunately it has become evident that the reproach will rest upon the United Lodge of Theosophists, instead of upon the anonymous writer alone—one of the "Fruits of Anonymity," as I have pointed out in the March *CRUIE*.

H. N. STOKES

(Copies of the above may be obtained free from THE O. E. LIBRARY  
CRUIE, 1207 Q Street, N. W., Washington, D. C.)