

# THE O. E. LIBRARY CRITIC

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BY

## The O. E. Library League

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### LEAGUE TO ABOLISH CAPITAL PUNISHMENT

Everybody knows that the spirit of revenge is abroad and that increasing pressure is being brought to bear upon legislators to enact more and more severe penalties for every sort of felony. Several states have recently made certain degrees of burglary punishable by death, while efforts are being made in the same direction in others. First degree murder, of course, has long been a capital offense, and at the present time the death penalty is still in use in forty out of forty-eight states, as well as in the District of Columbia and the territories. Further, at least three states, Missouri, Arizona, Washington, having once abolished it have readopted it, while persistent efforts are being made to restore it in Michigan.

For many years efforts have been made to abolish capital punishment, but there have been until recently no organized efforts to do this, such efforts being of local or individual character, or due to an occasional newspaper. Several years ago an association was started with headquarters in Buffalo which was largely under theosophical direction and which operated in several states, published a small monthly and doubtless contributed to the sentiment against the death penalty. Unfortunately it was unable to meet the large expenses involved and finally ceased to exist. Possibly this fate was aided by its mixing its activities with the anti-vivisection and vegetarian movements, and by its basing its arguments upon certain theosophical conceptions as to the nature of death and the after-death state which could hardly enlist the sympathies of those not of this belief.

The year 1925 saw the inception in New York of *The League to Abolish Capital Punishment*, which aims to bring about the abolition of the death penalty in every state and territory of the United States, and to this I wish to refer especially here.

In judging of the probable future of such an organization one naturally looks to see who are its supporters. The League to Abolish Capital Punishment presents a formidable list of members of its executive and advisory committees, seventy-

five names in all, and residing in fourteen states. The list includes such well-known names as Dr. Geo. W. Kirchwey, Clarence Darrow, Dr. H. Hastings Hart, Lewis E. Lawos, Warden of Sing Sing, Adolph Lewisohn, Mrs. Kathleen Norris, Jane Addams, U. S. Senator Royal S. Copeland, John Haynes Holmes, George W. P. Hunt, Governor of Arizona, David Starr Jordan, Judge Ben. B. Lindsey.

It appears from the literature which the League circulates that it proposes to devote itself to the one and only object of bringing about the abolition of the death penalty, and that it desires to enlist for that one object the cooperation of all persons interested, without advocating hobbies or theories which might offend or repel some who would be otherwise in sympathy with it. No one's religious sensibilities are touched, either in one way or another, and while it cannot be denied that a certain sentimental appeal is made, it is one which is based solely upon the question of cruelty to the victim here and now; it does not picture him in the light of religious theories as to what happens to him after his death. The arguments that capital punishment is proved by statistics not to be a deterrent of crime, that it is irrevocable and therefore admits of no remedy in case of mistake, that juries know the risk of conviction on circumstantial evidence and therefore often render a verdict of not guilty rather than take the chance of sending an innocent person to death, that it inflicts shame and suffering on the innocent relatives of the accused, that it is in itself a repetition of the offense of murder, that it breeds indifference to murder through publicity, these and others are practical questions. There is no appeal not to send a sinner to judgment before his God, no reference to the picturesque possibilities of eternal damnation or the return of the victim's ghost to wreak revenge, not a word about what the Lord or Savior would have us do. It might seem needless to say this, were it not for the fact that it is just such arguments which are commonly made use of, but which have no application to a society intent on protecting itself against crime. I am interested in noting that while the executive and advisory committees contain the names of judges and university professors, the clergy is conspicuously absent. There can be little doubt that were the clergy as a body opposed to capital punishment, and did they do their duty in this respect, it would soon be abolished.

The League has recently begun to publish a monthly *Bulletin*, which gives information on its current activities, together with other interesting facts about the death penalty, indications of the drift of popular sentiment and much more, and which is sent free to all members. From a recent *Bulletin* I learn that the League is starting a campaign in Ohio, with the

cooperation of various associations, that it is working in Georgia and Texas and proposes to put up a fight in New York this year, in which it will have the cooperation of the *World*, *Herald-Tribune*, *Telegram*, *Journal* and *Evening Graphic*.

Membership dues in the League are stated to be \$1 a year for campaign membership, \$5 a year for active membership, \$10 a year for sustaining membership and \$100 for life membership.

For further information address *The League to Abolish Capital Punishment*, 104 Fifth Avenue, New York City.

### Newspaper Clippings Wanted

Readers of the *Critic* can render us a great service by sending us press clippings relating to criminal and penal affairs which may be of general interest. We do not care for current police court news.

Some of our friends who have formerly been exceedingly helpful in this respect seem to have forgotten us. We suppose that they still read the papers and we ask them to bear us in mind once more.

### Our Corrupt Federal Penal System

The *Critic* has occasionally called attention to the administration of our Federal penitentiaries, especially the penitentiary located at Leavenworth, Kansas. This penitentiary, to say nothing of the whole Federal penal system, appears to be a dumping ground for the lame duck political friends of the present administration. As a result both Leavenworth and Atlanta have been in recent years the scene of serious scandals, only McNeil Island having escaped.

Not long ago one W. E. Biddle held the job of warden at Leavenworth, and distinguished himself by his arbitrary and brutal treatment of the inmates, and finally by presenting an official report of disbursements which was so palpably absurd that after certain inmates who had access to the books and the facts had exposed him, and after a departmental investigation, he was given indefinite leave of absence without pay or title, and T. B. White became acting warden and finally permanent warden. Who this T. B. White is I have no idea, as his name does not appear on the roll of distinguished penologists. But *what* he is is clearly shown by the following.

The *Critic* has often called favorable attention to *The American Equity Association* of this city, an association which has for its object rendering legal assistance to friendless persons confined in prisons and insane asylums. A certain man whom I shall call "X" was a prisoner at Leavenworth and was very persistent in his efforts to prove his innocence of the charge on which he was sentenced. This peeved the warden, the same Biddle, who packed him off to Saint Elizabeth's Hospital for the Insane in the District of Columbia, the pretext being that he was sent for observation as to his sanity, this being a well-known way of getting rid of prisoners who will not sit quiet when they consider themselves innocent. The authorities of Saint Elizabeth's endeavored to obstruct his further efforts to gain his freedom, attempting to prevent his communicating with the Equity Association, which was trying to help him. So unpleasant did the Equity Association make it for the Saint Elizabeth's people that the latter suddenly dumped him back on Leavenworth, neglecting to return his belongings, including a sum of money held to his credit in the front office. X finally succeeded in getting his belongings but not as much money as he claimed belonged to him, as shown by his receipts.

With the merits of his claim I have nothing to do, but being at Leav-

enough he attempted to have an officer of the Equity Association appointed as his attorney to adjust the matter with the Asylum, but this was forbidden by Warden White, who, however, was finally forced to give the man his rights.

White however, thwarted by the Equity Association in his attempt to deprive X of his legal right, got back at the Equity Association by causing to be written to it the following letter:

U. S. PENITENTIARY  
OFFICE OF THE MAIL CLERK

July 15th, 1927

American Equity Association  
1340 New York Avenue, N. W.  
Washington, D. C.  
Gentlemen:

Please be advised that inmates of this institution are not permitted to correspond with your Association.

Consequently I am returning your letter addressed to Bill Cunningham, our Registered No. 16001.

I enc.

Yours truly,

JAS. DISCOLL  
Mail Clerk

This speaks for itself. The Equity Association, by purely legal methods, is attempting to aid prisoners in securing rights to which they are entitled under the law. It has very generally succeeded in so doing, and this is just what Warden White will not tolerate. Prisoners who think themselves misused may employ shyster lawyers to defend them, but they may not employ a philanthropic association which is working in their behalf without charge.

This bit of arbitrary injustice affords a promise of the future for Mr. White. If not hung sooner to make place for some more influential political favorite, he will hang himself with his own rope and will pass into the obscurity of retirement or be set to chasing bootleggers—another failure, to be succeeded, no doubt, by another as bad or worse.

### Witnessing a Hanging

Members of the State Parole Board of Washington recently witnessed the hanging of Arthur Winters at the State Penitentiary, their object being "to study personally the effects of hanging." Their conclusion was that "hanging is brutal, barbarous and out of date." Nevertheless all members of the Board favor continuation of capital punishment. I agree with their first two conclusions, but obviously it is very much up-to-date in Washington.

These sentimental but obtuse gentlemen who believe in capital punishment but who are shocked by seeing a human body dangling and kicking at the end of a rope overlook several facts. Nobody is in a position to measure the actual suffering of the victim who has his neck instantaneously broken, there being no evidence that the muscular contractions are accompanied by consciousness any more than they are in the case of a beheaded chicken. If they are, they can hardly bear comparison with the terrible muscular spasm caused by sending a powerful electric current through the body in that popular but, I think, far more barbarous mode of killing now generally in vogue.

The real brutality consists in the mental suffering inflicted, always extending over months and sometimes over years, with its accompaniment of alternate hope and despair, and this these pretendedly humane gentlemen wish to continue. And this suffering is due, not so much to the form of the anticipated death, as to its being mercilessly inflicted by one's fellow man. Upwards of thirty million people die every year, many of them from painful disease, and most of them suffer, physically speaking, quite as much as does the victim of legal killing. The mere form

of execution, provided it is not accompanied by deliberate and protracted physical torture, is a mere drop in the bucket. If our real object is to punish revengefully, who can add this one drop more?

The fact is, that the really disastrous effect is upon ourselves; we punish the victim, so we think, but we curse ourselves, for no one can deliberately be a party to putting a fellow man through what the victim suffers from the hour of sentence to the moment of execution without becoming hardened in heart and more indifferent to human misery in general, yes, even more prone to commit a similar offense himself under stress of circumstances.

Make the executions as dirty and nasty as possible, I say. Chop off our victim's head, and require the judge, the jury, the legislature, the governor, and most of all, the clergy, to witness the blood squirting around; place them close enough to catch some of it so that they may carry it home on their clean clothes. It might give them something to think over.

### Why They Won't Do It

My recent appeal to members to get busy and interest their friends in prison correspondence has brought a variety of replies, some of which, while written in a kindly spirit, are decidedly entertaining.

One lady, who is, by the way, one of our valued correspondents, tells me that the main reason why people will not write to prisoners is this: "Unselfish and kind-hearted people who would be most likely to give time to writing to a prisoner, are Christians, so the theosophic matter in the *Carric* has no appeal to them."

I suppose that this is based upon her own experience, so I am driven to assume that there are unselfish and kind-hearted Christians who would write to a prisoner, were it not for the fact that they do not like the *Carric*. Their dislike for the heathen religion of its editor prevents them from performing a Christian act. They will not do a kind deed to a prisoner because somebody else who does not share their religious views asks them to do so!

Now isn't that funny? What has the belief of the editor to do with their duties to fellow men in distress? They might as well refuse to help the prisoner because the editor doesn't like prunes. I am not aware that Christ ever refused to aid a sick man until he had inquired into the religious belief of his friends, but that is what these purported Christians propose to do. Of course that is not Christianity; it is ignorance of it, and what is more, it is the symptom of a mental twist which would make them very questionable prospects as correspondents and we are as well off without them. I suggest to my correspondent that instead of imploring me to "give up Theosophy and take over the Christian religion as revealed to us by Jesus Christ", she read to these Pharisaical friends Matthew xxv, 31-46, and, if necessary, ram it down with a stick; it is one of the uncomfortable parts of Christ's teachings which people like to overlook: they are so cocksure that they are sheep that they forget that after all, they may only be goats.

We have, I am glad to say, many real Christians among our members who have enough of the Christian spirit to do their bit with the prisoners and to remain supremely indifferent to what I may be or may believe.

### Penal Notes

*Why the Electric Chair?*—It is stated that the electric method of killing criminals, which was first adopted in New York, had its origin in the efforts of an electric company using the relatively safe direct current to afford a standing and convincing proof of the dangerous character of the alternating current employed by a rival corporation. Under the plea that electrocution is more humane than hanging—which it is not—it succeeded in inducing the legislature to install at no expense to

itself a permanent advertisement of the superior safety of its own wares over those of its rival, the rival, of course, supplying the killing apparatus. The later general adoption of the electric chair has been just a result of the simian trait of imitation, a fad, and the same may be said of the death penalty itself. It may be questioned whether an enlightened community starting *de novo* today would adopt it if not led to do so by imitation. Half of the obnoxious penal methods have been adopted only because somebody else had started them. Prison stripes, solitary confinement, the silent system, bread and water diet, bobbed hair and mustaches belong in the same class—imitative customs.

*Life Hung on a Dot.*—A case has just occurred in New Jersey in which a prisoner under sentence to die July 31st secured a writ of habeas corpus based upon the question whether a semi-colon in the written verdict was intended to be a comma. If a comma was intended it meant life imprisonment, if a semi-colon, execution. Judge Ronyon, in supporting the application for the writ said: "By a most unusual and untoward series of circumstances it would seem that a group of words constituting the verdict of the jury has made its appearance, is variously interpreted, and that the marks of punctuation have most largely to do with the interpretation." A wandering fly might have added the additional dot to the comma, making a semi-colon and causing another "legal murder". And then, the average jurymen doesn't know the difference between the use of a comma and of a semi-colon.

*New York Prisoners Repair Roads.*—New York has now about 200 convicts from Auburn and Great Meadow prisons in camp repairing roads. The experiment is declared to be a great success. New York has just discovered this plan, which has been employed in Colorado, California and elsewhere for years. Perhaps it will discover that eight states have succeeded in living comfortably without capital punishment.

*Capital Punishment Questionnaire.*—It would be interesting if the League to Abolish Capital Punishment would send out a questionnaire to clergymen, asking whether they favor the death penalty, and if so, if they would be willing, as good citizens anxious to protect society, to spring the trap or throw the switch, but, if opposed, why they do not use the position of influence they hold against it. As most of these gentlemen, if one can judge from their silence on the subject, appear to approve of the death penalty, it is suggested that a good topic for a Sunday sermon would be "Jesus Christ as Volunteer Hangman."

*Barbarous Illinois.*—The state of Illinois has lately gone through the ugly business of hanging three men for the murder of the deputy warden during an attempted escape from the state prison. There were originally seven condemned, but four got away. In the scuffle with the deputy warden the latter received two stabs from which he died. Since these wounds could have been inflicted by but one, or at most two, of the escaping prisoners, the others must have been innocent, but as it was impossible to discover which of the seven were guilty the whole bunch was sentenced to death! There must be something mentally wrong with a jury of twelve men who would convict any one of them with the odds of seven to one, or even three-and-a-half to one in his favor. The idea back of this seems to be that a convict has no rights and it doesn't matter much what you do to him. And so far I have not seen a single protest, no, not even from the official representatives of Jesus Christ.

*Canadian Convicts Get Concession.*—An Associated Press dispatch from Ottawa states that Canadian prisoners serving terms of more than six months will have their sentences reduced by the Government "as an act of grace and mercy" in honor of the Diamond Jubilee of the Canadian Federation. The reduction amounts to about two months for each year of sentence. Whether the men under sentence of death are to be only five-sixths hung or are to be hung one-sixth sooner is not stated, but they should certainly have had a slice of the pie. While congratulating the recipients

of this act of grace, and appreciating the generous spirit in which it was granted, one cannot forget that there is no connection between punishment for crime and popular jubilees, and that merit alone should be made the basis of reduction of sentence, which should be ordered under any circumstances, jubilee or no jubilee.

*Warden Lawes on Causes of Crime.*—One of the most broad-minded penologists in America, as well as one of the widest experience, is Warden Lewis E. Lawes, of Sing Sing Prison. His knowledge of the causes of crime is not based upon theories but upon actual contact with some 20,000 prisoners during the last twenty-three years, and a careful study of 4,454 cases. His opinion is therefore worthy of far more deference than that of most speakers and writers on the subject, and it may be of interest to read his findings. He says: "I have yet to find two crimes where conditions and circumstances leading up to their commission were identical. I have listed over three hundred different causes of theft and have found as many as fifty which were factors in a single offense. Instead of a single cause for a particular crime, there are, without exception, a dozen or more." Regarding the 4,454 cases specially studied he gives the following data:

Seventy-five per cent have used alcohol or drugs.

Ninety per cent have gambled on the races and with cards and dice.

Eighty per cent are ignorant.

Eighty-five per cent had no settled jobs.

Seventy-five per cent are irreligious, although ninety-nine per cent express preference for some religion.

Ninety-five per cent are without personal means.

Seventy-five per cent are irreligious, although ninety-nine per cent ex-

Eighty-five per cent committed their crimes in the city and less than ten per cent in their home community.

Sixty-five per cent come from broken homes.

Sixty-five per cent have some physical weakness.

Sixty-five per cent have a record of juvenile delinquency.

Sixty per cent were under thirty years of age at the time of their crime.

Commenting on the above, however, it must be remembered that not long ago Warden Lawes said that only one in fifty criminals is actually caught and convicted. Naturally these are the ones who are least able to commit a crime and get away with it. The subnormals, whether mentally or physically, are more likely to get caught, and therefore conclusions as to the close relation between subnormality and crime drawn from prison statistics must be taken with reserve.

### Mr. Mead's "Facts About 'The Secret Doctrine'"

In the June *Caric* it was pointed out that Mr. G. R. S. Mead, in making the statement in *The Occult Review* for May, that Mr. Judge had confessed to him that he had forged letters from the Mahatmas, entirely overlooked the fact that he had placed himself on record in 1896 to the effect that he and others were unable to get any admission at all from Mr. Judge, and this led me to the conclusion that Mr. Mead's memory has failed him and that he has imagined things which never happened. Mr. Mead is not to be considered as "a scoundrel", "a cowardly slanderer", or even a plain liar, as some of his critics would have us believe, but as a well-intending gentleman who is so cocksure of himself that he considers it needless to refresh his memory by referring to his own recorded words in the past.

But the above is not the only instance in which Mr. Mead's memory has failed him, and as in the same *Occult Review* article he gives his theory as to the "third volume of *The Secret Doctrine*" issued by Mrs. Besant it is just as well to point out what Mr. Mead said then and what he says today. I quote from his review of this volume in *Luctifer*, July 15th, 1897 (pages 353-360) and his *Occult Review* article (May, 1927, for-

eight edition, page 322). It must be remembered that the excepted pages 433-594 are, admittedly, unscientific articles of H. P. B., not claimed to form part of *The Secret Doctrine*.

Mr. Mead; July 15th, 1897:

It is somewhat a novel experience for the present writer, who has edited, in one form or another, almost all that H. P. B. has written in English, with the exception of *His Unedited*, to find himself turning over the leaves of Volume III, of *The Secret Doctrine* as one of the general public, for with the exception of pp. 433-594 *he has seen no word of it before* (Italics mine—Ed.). But other work has prevented his sharing in the labour of editing the Ms., and the burden has fallen on the shoulders of Mrs. Besant.

From the above we learn several interesting and instructive things. We learn that Mr. Mead had never—with the irrelevant exception stated—seen a word of "Volume III" before its publication, while today he tells us that *before* its publication he judged it not up to standard. If he had never seen it, how could he have formed any judgment regarding it? Are we to assume that he was in the habit of forming judgments on the value of what H. P. B. wrote without seeing it, or are we to infer that his present day statement is just imagination?

And if at the time he declined to take a share in the task of editing because of "other work", why are we told today his reason was that he thought the material not up to standard?

Further:

Mr. Mead; July 15th, 1897:

The editor [Mrs. Besant] was bound to publish these, but we entirely share her private opinion, that it would have been better to have printed them as separate articles in *Lucifer*, than to have included them as part of *The Secret Doctrine*.

If Mrs. Besant entertained the "private opinion that it would have been better to have printed them as separate articles in *Lucifer* than to have included them as part of *The Secret Doctrine*," we can understand that she might have waived this view out of deference for H. P. B.'s supposed wishes, but this does not agree with Mr. Mead's present statement that she included them in *The Secret Doctrine* because she placed a far higher value on everything that H. P. B. wrote than he did. Mrs. Besant could not have had two absolutely opposite opinions at the same time.

After all, it matter little whether Mr. Mead saw the papers or not before publication, or whether he agreed or disagreed with Mrs. Besant on their value. What *does matter* is that Mr. Mead should attempt to put over on the public today, as "history", mere recollections of events thirty years or more ago, which are flatly contradicted by his own words at the time. All of this material existed and Mr. Mead admitted that "he has seen no word of it before." Clearly, then, H. P. B. had considerable manuscript of which Mr. Mead had no knowledge, and yet, merely on the ground that he had never seen it he scratched out of the revised *Secret Doctrine* all reference to a Volume III which she claimed, there as elsewhere, to be ready for the press, a statement confirmed by Dr. Archibald Keightley, her constant assistant in preparing *The Secret Doctrine*, and

Mr. Mead; February 15th, 1927:

Next, I came to Vol. III. With this I refused to have anything to do whatever. I judged the *disjecta* or *resecta membra* from the manuscript or typescript of Vols. I and II not up to standard, and that it would in no way improve the work. They could, I thought, be printed preferably as fugitive articles in *Lucifer*, but could not possibly be made into a consistent whole.

Mr. Mead; February 15th, 1927:

Mrs. Besant, who put a far higher valuation on everything H. P. B. had written than I did, persisted in her view, and by herself edited the matter for publication.



even today virtually calls both of them Hars! He still clings to the fancy that H. P. D. could do nothing without consulting HIM.

Whether Mr. Mead's statement (*Oceant Review*, page 320) that "There are numerous similar enthusiastic mis-statements, or confusions of psychic probably with physical fact, to be found elsewhere in Mme. Blavatsky's voluminous literary output" be true or not, these words surely apply to Mr. Mead's recent articles. A few have been pointed out in the present and the preceding Catic. When he tells us (*Oceant Review*, May, page 323) of "the copy of the 'M' seal which Olcott had had made at Lahore", one has simply to refer to page 74 of Mrs. Besant's *Case against W. Q. Judge*" to see a detailed history of this seal and the evidence that it was made, not at Lahore, but at Delhi. When he tells us (*The Quest*, April, 1926, page 293) that the E. S. "had been started by Mme. Blavatsky in about 1890," one has to remember H. P. D.'s letter to Judge, dated December 14th, 1888, appointing him as her E. S. representative in America, and that the E. S. had been started some months before this. And when he asserts (*The Quest*, April, 1926, page 293) that in the libel suit against *The Hindu* newspaper Leadbeater had to appear in court, one finds it stated in the magistrate's own words in dismissing the suit, that Leadbeater was not present.

These, by themselves, are trivialities; it is too much to expect that history can be written without an occasional slip, but it is not too much to demand that he who would write it shall not depend upon his own fallible recollections alone, but shall refresh his memory by the perusal of contemporary documents and records, including those for which he himself is personally responsible. When he does not take the trouble to do this, but relying on the assumption that his past reputation will make everything he says "go" with his readers, rambles along, handing out charges of fraud and innuendoes against persons long dead and unable to call him to account, and in plain contravention of his own earlier presentations of fact, he exposes himself to the risk not only of laying his statements taken as pure fiction, but his qualifications as a scholar called in question. Such a fate Mr. Mead shows that he richly deserves.

### Krishnamurti as the Great "I Am"

The Messiah question is settled. In a supplementary leaflet to the *June Theosophist* Mrs. Besant says:

Shri Krishna and the Lord Christ were and are manifestations of the same Great Being, and our Krishnaji is a manifestation once more of that same Being. To the East he will be Shri Krishna; to the West he will be the Lord Christ of the future, even if He be despised and rejected now as in Palestine. What matters the superficial judgment of the day? The future justifies the children of the Wisdom, and they who abide in the Eternal do not trouble themselves as to the judgments of the moment.

Passing over the statement which we owe to Leadbeater that Christ is a red-haired, violet-eyed man who lives in a garden on the slopes of the Himalayas (*The Masters and the Path*, page 36) and the question how, if this is the case, he can be at the same time a black-haired, dark-eyed young man who is traveling to and fro in the world, we may seek some evidence of this extraordinary claim in the words and behavior of Krishnaji himself. And we have but to read what he says of himself in an article published over his own signature in the *June Liberal Catholic* (pages 41-44). The article is entitled "A Hymn to the Lord Buddha", but it might as aptly be described as "A Hymn to the Lord Krishnamurti". It is well worth reading if one would form a conception of what manner of creature this may be.

Krishnaji evidently has a strong strain of the mystical and devotional element, but when he attempts to give birth to his feelings he appears to be suffering with labor pains and one gets a rather weak sort of effusion, forced in expression, full of stilted metaphors, suggestive of Baha-

ism, and far below either the Psalms of David or the Song of Solomon in poetic quality. It may be due to his lack of power of expression that he uses such phrases as these, which almost anybody could string together: "Because Thou hast shown Thyself to me, I am as the rivers that dance down to the sea;" "As the rose-petal is to the rose, so art Thou to me;" "As the mountain top that disappears into the clouds, so my love for Thee disappears into space;" "As on the sunlit sea the waters dance joyous in their ecstasy, so is my heart dancing for love of Thee;" "The black mountains stood amazed in their dance, fearing their own mighty sight." And much more. Everything, mountains, waters, rivers, the sea, is dancing, and so, doubtless, would be Krishnaji, were he not sitting cross-legged on the floor. The Psalmist, it is true, described the mountains as skipping like rams and the little hills like lambs, and asked what ailed them. One is tempted to ask Krishnaji to what purpose he sets the whole of nature a-jumping to express his adoration.

While one finds here and there some really fine expressions, the whole gives the impression of being written to produce an effect on foolish and emotional persons; it has a made-to-order ring which is quite the reverse of spontaneous emotion. Perhaps all this talk is natural enough, but it has no significance whatever as giving evidence that Krishnaji is more than a sentimental and devotional young man who has to express his love nature in some way and can't quite manage the job, and who, being deprived of the usual outlet, pours it forth on the Lord Buddha of his dreams.

But it is when he speaks of himself that he gives evidence of a megalomania which is often, so I am told, an indication of incipient paranoia. Great love is accompanied by humility, if not self-abasement, but Krishnaji lets us know that he is the whole thing. Not only does he tell us that "I am pure, I am holy," but he ends his effusion with these words, repeated for the third time:

*I am he that openeth the heart of man, that giveth comfort. I am the Truth, I am the Law, I am the Refuge, I am the Guide, the Companion and the Beloved."*

That is somewhat of a program. The Lord Buddha took refuge in the Law, but Krishnaji is the Law and the Refuge himself! While this announcement may seem to his devotees, who have left their reason behind them, to be proof of authority, to a plain person who does not accept self-assertion backed by bad poetry as evidence of divinity, it would seem tolerably clear that Krishnaji, if he is really talking in earnest, is making a bee-line for the bughouse. There are plenty of just such persons in insane asylums who can talk and write as well as Krishnaji, who regard themselves as Christ returned, but who are labeled by the psychiatrists as "paranoid."

It is claimed that this youth is an incarnation of Krishna and of Christ. We have the scriptures of these two great teachers in the Bhagavad Gita and in the Four Gospels of the New Testament. Let any discerning person study these and compare them with the vapid sentimentalism of Krishnamurti and judge whether it is the same Being speaking. Happiness? Where in the great scriptures is this held up as an aim in itself? The Theosophy of today has seemingly lost sight of the fact that we are in the world for discipline, that we may and do have to shoulder burdens the carrying of which is not conducive to delight. Nothing can be more admirable than to bear them gracefully and with joy, knowing why we live. The "Path of Woe" may really be made a Path of Joy. But this constant harping on happiness as an end and aim tends to withdraw the attention from the true Path. What cheaper appeal could be made to a race which is already striving by hook or crook after happiness, where each ruthlessly crushes others in his effort to be happy? Is not this very struggle the cause of half the misery of the world? Is this the same Krishna who said: "Thy right is to the work, but never to its fruits; let not the fruit of thy work be thy motive, nor take refuge in abstinence from works"?

And what example does this young man, fed like the fatted calf, living on the best that is to be had without one stroke of work to earn it, with never an obstacle to surmount, with everybody competing to do him service, offer? Nothing but cheap talk, boasts of being the Law, the Refuge and the Guide, unwilling even to speak except to those who will flatter him, keeping himself aloof from the suffering world. As an incarnation of Krishna and of Christ he is the worst imaginable failure, and that Mrs. Besant should put him forth as such indicates either some hidden motive, or that she is sliding into senility.

### Myth in the Making

The extent to which the Krishnamurti craze has turned the heads of some of his devotees is well illustrated in an article by V. Savinkov in Mrs. Besant's *Theosophist* for May (pages 143-146). After telling us that Krishnaji is beauty itself, that he is a flower which blossoms once in a thousand years, that he is light, ephemeral and transparent, that there is nothing human in him, that he knows all and sees all, that the blessing of a velvet southern night is in his look, and much more, he proceeds to describe what happened on January 11th, 1927. When Krishnaji opened his mouth "The birds grew quiet, the trees stopped waving, the wind stood still, as if entranced, the clouds were loth to go. Everything dissolved itself in an all-compelling, all-embracing power. No human voice was heard. Life itself sounded. Self-existing Being assumed an earthly voice, and this voice resounded not from one mouth, but rose as hymn from every heart, from every tree, from every cloud; every beetle, every insect sang with all their being the praise of the Lord of Love. . . . He ceased speaking. Down here nothing stirred. Up there everything aspired and reached up to unsuspected heights; everything dissolved in love at His Feet; everything lay blissfully in an embrace as wide as the world; everything merged into One ineffable Life and Love." Then Krishnaji chanted "Shanti, Shanti, Shanti." At the sound of this mystic word, the meaning of which is to be judged by its effects, "everything stirred. The wind full of bliss, broke loose and carried into space the blessed news, the clouds rolled ecstatically away, the trees silently shone with love and hosts of angels sped to all parts of the world. There was nothing, however small, however weak, however insignificant, which did not feel itself great, and did not burn with bliss . . ."

Clearly, whatever Krishnaji may be, he has in the case of V. Savinkov waked to ecstasy the living liar. When people can be found who will talk such balderdash about the living there is no difficulty in accounting for the origin of myths about the dead. Krishnaji makes the claim for himself: "I am the Truth." If he were one-tenth of what is claimed for him, or of what he claims for himself he would prevent Mrs. Besant from publishing such advertising stuff. The O. S. E. meetings appear to be degenerating into emotional debauches, into spiritual drunks, and for this we have above all to thank Annie Besant.

### What the Editor Thinks

It has always been the policy of the *Carric* to do what it can in spreading information regarding publications and societies which are working in the same direction. It is glad to do this, because it wants to help everybody. It must be said, however, that we have found so far that the idea of co-operation in a common work appears generally to be to let us do the operating, and to accept any results coming from such publicity as if they fell from heaven. It is a rare thing indeed for us to receive a subscription to the *Carric* which can be traced to such sources. In fact, we have received letters somewhat after this style: "Dear *Carric*: I have taken your recommendation and joined the \_\_\_\_\_ and subscribed for the \_\_\_\_\_. As this is about all I can attend to, I bid you an everlasting farewell." We know that this has occurred in hundreds of cases.

We are not asking for reward for what we do, but we have to keep going somehow, and it has at times occurred to us to ask ourselves whether it would not be more sensible to use the space thus filled in the general interests of our own work, to practise anonymity as to others, and to let our readers themselves forage for other societies and other publications in the same field.

What do you think?

### "Buddhism in England"—An Appeal

The July issue of *Buddhism in England* presents a statement of its financial needs for the current year, from which it appears that there is an estimated deficit of eighty pounds. To meet this it is necessary to secure at least 200 more subscribers. The subscription price in Great Britain is 7/6 and for the United States, \$2 a year.

I have frequently called attention to this excellent magazine, which not only presents the principles of Buddhism and Buddhist doings in Western lands, but much other material which will be of interest to students of Theosophy as taught by H. P. Blavatsky. While the London Buddhist Lodge is not strictly associated with the Back to Blavatsky Movement it is in sympathy with it, and I cordially recommend its magazine to students.

Subscribers in Great Britain should remit 7/6 direct to Miss Alice M. Faulkner, 101a Horseferry Road, London, S. W. 1. American subscribers may remit \$2 to the Office, which will forward it without deduction. Sample copies can be supplied for 4 cents in stamps.

### Falsification of Theosophical History

The substitution of fiction for fact made by C. Jinarajadasa in his so-called history, *The Golden Book of the Theosophical Society*, for the purpose of white-washing the character of C. W. Leadbeater, as well as other misrepresentations, is set forth in a series of six Office articles which will be sent upon receipt of 15 cents in stamps. These show clearly the desperate methods which have to be resorted to to support the present regime in the Theosophical Society and the lax code of sexual ethics which is being insidiously endorsed.

### At the Periscope

*Boasting the T. S. in India.*—The General Secretary of the India Section, T. S., makes an appeal for doubling the membership this year. His chief suggestion looking towards this end is that each member shall spend a few moments in meditation in the morning, at noon, and at the going down of the sun. As he remarks in this connection: "The ordinary man believes, the occultist acts." (*Theosophy in India*, January-February, 1927, page 11). The Indian General Secretary, Mr. Iqbal Nardin Gurtu, is to be complimented on his journal, which is better than most of the official organs, and upon his modesty in not following the example of Mr. Arundale and devoting most of his space to talking about himself. Last year his modesty led him to dedicate his annual report to "the feet of Dr. Annie Besant."

*A Still Newer India.*—Mrs. Besant's daily political paper, *New India*, came to an end with the issue of March 15th. From her farewell editorial entitled "The Triumph of *New India*," it is not quite clear why it has ceased publication except that it was conducted at a financial loss. The Indians appear to be much more expert in making a noise about home rule than in paying the expenses of so doing. In any event, Mrs. Besant makes the best of a bad situation and congratulates her readers that she has at least made a huge commotion and secured some little attention from the British Government. It is interesting to note, however, that another *New India* has been started as a weekly, the editors

of which are stated to be Annie Besant and Jaminadas Dwarkadas. As Mrs. Besant is absent from India and is not likely to be able to conduct her editorial functions via cable, I suppose that her name is there to sell the paper, and that Mr. Dwarkadas is the real editor. But this is not all. The original *New India* was published in Madras, was constantly in trouble with the Presidency authorities and led to Mrs. Besant's internment in 1917. The new paper is issued from Bombay, the government of which is independent of that of Madras. One may speculate on these matters without reaching a definite conclusion, at least if he depends on Mrs. Besant to give him the explanation.

*Movements of the Sages.*—I learn from *July News and Notes* that Dr. and Mrs. Arundale left England June 23rd, shortly after the Convention, for India, "on important work," whence they will proceed to America. The Arundales had intended to go direct from England to America to tour the country and to attend the Chicago Convention which opens August 24th. It must be important business indeed to cause them to travel from London to Chicago via India. Perhaps some light is cast on its nature by the statement of Mrs. Besant (*July Theosophist*, page 296d) who says that after visiting Holland, Germany, Denmark, Norway, Sweden, Finland, Poland, Czechoslovakia, Austria, Hungary, Switzerland, France and Wales: "And then I turn homewards, leaving on the 6th of October, to land once more, I hope, in 'the Motherland of my Master.' If only I could carry to that dear land a message of His peace." Italics are mine. Mrs. Besant does not talk that way about certainties, and what is there that may prevent her landing in India? Why has George gone post-haste in advance, and why is it that Mr. Jinarajadasa and his wife, as he informs us, have postponed their South American tour and are not going to accompany Mrs. Besant on her European trip "because of the expense"? Why cannot she carry the above message to India if she wishes? Will she be excluded by the officials? One may use his intuition in the matter, but clear it is that the Arundale couple are using up all the money in this "important work" and the otherwise all-important C. J. has to sit quiet. As for Krishnamurti, he is like the wind, blowing whenever and wherever he listeth. You hear the sound thereof—that is, if you are one of the privileged elect—but you cannot tell whence it cometh and whither it goeth; a sure sign of being born of the Spirit. As for the minor lights, they are like a swarm of gnats, busily buzzing about Mrs. Besant, always ready to go with her as long as cash holds out.

*More Movements of the Sages.*—The *July Messenger* tells us that Fritz Kunz and Dora van Gelder were married May 16th. Mr. Kunz is the well-known funny man of the American Section, ranking perhaps next to Mr. Arundale in his scintillations, and is also an authority on theosophical sex and on fairies. Miss van Gelder is likewise an ultra-neo-theosophical authority on both fairies and angels. Rumor has it that the Quite Reverend Irving Cooper, "Regionary bishop of the Province of the United States," has moved in the same direction. Let us hope that their joint activities will include the raising of numerous little angels and fairies, bishops and bishopesses.

*An Imitation of Christ.*—In a characteristic letter printed in the *June Theosophist* (page 272a) Mrs. Besant tells us how she is imitating Christ who, "when he was accused of the chief priests and elders he answered nothing." "To remain silent under accusation is without doubt a great virtue, but there is a big difference in this respect between Christ and Mrs. Besant. Christ practised this virtue, but did not boast of it; Mrs. Besant boasts of it but does not practise it. We have not forgotten her libel suit against the London *Daily Graphic*, in which she demanded £1,000 bail for her injured personalty because that paper had said that she had been interned in 1917 by the Madras Government because she had refused to discontinue the advocacy of sedition, nor have we for-

gotten her revenge on Mr. Martyn and his colleagues of the Sydney Lodge because they criticized her and Mr. Leadbeater, throwing them out of the Society and attempting to rob the Lodge of its property. Possibly she has improved her ethics in the meantime, but not to the extent of declining to capitalize her virtue; she simply cannot resist the temptation to pose as a martyr. When she says that "I leave my reputation in Hands stronger than my own" one wonders why she does not do it, instead of attempting to place it in the hands of her disciples.

*Medical Theosophy.*—The first indication I have received that the World University exists other than in name is an announcement and program by the Dutch Association of the Theosophical World University of an "International Congress and Summer Addresses" to be held at Amsterdam in July, the subject being medicine. Five days were to be consumed in listening to fourteen addresses. Famous specialists were scheduled to take part. Bishop J. I. Wedgwood, specialist in homosexuality, was to open the Congress; Dr. Mary Rocke, who forsook hysterics to become Physician in Waiting on C. W. Leadbeater was to lecture on "Happy Child-Birth"; Geoffrey Hodson, specialist on angels and noted for his recent interview with the Virgin Mary (*Herald of the Star*, August, 1926, page 331), was to speak on "Clairvoyance as an Instrument of Medical Research," while Mr. C. Jinarajadasa, specialist in pseudo-chemistry, who poses here as "Dr.," was to give his views on "Idealism in Medicine." The World University is to be congratulated on its selection of "specialists" to address its first medical convention, and it is hoped these people will be appointed to its regular staff of medical instructors.

*Back to Blavatsky in "The Messenger."*—The June *Messenger* (page 18) published an able appeal by Mr. A. Ross Read for the T. S. to return to the teachings of H. P. Blavatsky, these being the teachings endorsed by the Masters. He is, however, completely demolished in the July issue (page 40), by "a Member of the United States Supreme Court Bar," the quality of whose Theosophy is indicated by his request to the members of his class on healing to sit in their stocking feet, so that the healing force could run up their legs. Brother Ross is urged to "get into action!" By this is meant to swallow Leadbeater, to shout for Krishnamurti and to enter the Kingdom of Happiness.

*Death of Mabel Collins.*—All lovers of that great theosophical classic, *Light on the Path*, will regret to learn of the death of Mabel Collins (Mrs. Kenningale Cook), March 31st. Mabel Collins' own statement about the source from which she received *Light on the Path* was limited to saying that it was given to her by a Master, and she emphatically repudiated the statement made by Mr. Leadbeater and Mr. Jinarajadasa that it was the Master Hilaryon, and the editions in which this appears were withdrawn at her request. Whatever the real origin of the work there can be no question that it is one of the most inspiring and profound theosophical books ever written, one to be classed with *The Bhagavad Gita* and *The Voice of the Silence*, and a tonic which should be taken by those who have fallen prey to the neo-theosophical emotionalism of the present day. Mabel Collins wrote several other theosophical books, most of which are still to be had, notably *The Idyll of the White Lotus*, *Through the Gates of Gold*, *When the Sun Moves Northward* and *As the Flower Grows*.

*Illness of Mr. Smythe.*—I regret to learn that Mr. A. E. S. Smythe, General Secretary of the Canadian Section, T. S., and editor of *The Canadian Theosophist*, recently had a most serious breakdown as the result of overwork, but from which he is happily recovering. I learn from private sources that besides having to put most of his time on his profession, which is that of a newspaper man, Mr. Smythe has very little assistance in editing *The Canadian Theosophist* and in handling the official work of the Section. In Toronto alone there are two lodges with a membership of about 250, and one wonders why sufficient help is not

forthcoming to save Mr. Smythe from having to risk his life for the sake of the Section. Readers of the CURRIC who are in sympathy with the Back to Blavatsky Movement, of which Mr. Smythe is an ardent advocate, could lend him encouragement, if not actual help, by subscribing for *The Canadian Theosophist*, which is one dollar a year. Subscriptions sent to the CURRIC will be promptly forwarded.

*A Gay Bird.*--In the Zoological Park in Washington, D. C., is a parrot whose cage bears the following placard: "Leadbeater's Cocatoo (Kakatoe Leadbeater). Inhabits Southern Australia. This is a favorite with bird fanciers as it is showy and lives well in captivity."

### Will You Help Us by Buying Books?

The publication of the CURRIC and the work it represents are partly paid for by the sale of books by the O. E. LIBRARY. You can give us material and much needed assistance by ordering your books from us, whether theosophical and occult, or of general character.

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### Charles Lazenby's "The Servant"—Last Chance

Notice is given to those patrons of the O. E. LIBRARY who have been in the habit of ordering copies of *The Servant*, by Charles Lazenby, and to others, that this invaluable book is now out of print. We have a small supply still left and they would do well to secure these at once. The price remains at 50 cents.

### Inside History of the Krishnamurti Movement

Those who would like to know something of the inside history of Mrs. Besant's New Messiah affair, and of the personalities back of it, will find much astonishing and authentic information in the following:

*The Theosophic Voice*, three parts. A full account of the famous Leadbeater scandal of 1906 and of how Mrs. Besant put him back into the T. S. Also the Van Hook letters.

*Veritas*—Mrs. Besant and the Alcyone Case.

A full account of the famous Madras trial centering about Krishnamurti, the New Christ, and telling you much you should know about C. W. Leadbeater, now one of the "Twelve Apostles," and his infamous doings, including his own confessions, in the form of original documents.

*Brooks, F. T.*—The Theosophical Society and its Esoteric Bogeydom.

*Brooks, F. T.*—Neo-Theosophy Exposed.

The Brooks books contain many documents otherwise inaccessible relating to Leadbeater and others who are now "Apostles" and "Arhats."

*Levy, Eugène*—Mrs. Besant and the Present Crisis in the Theosophical Society.

These books contain facts every F. T. S. should know, but which are either carefully concealed or denied.

These books will not be sold, but will be loaned to responsible persons upon making the usual deposit of two dollars, against which the postage and a small charge of five cents a week to cover wear and tear and packing will be assessed. We reserve the right to require satisfactory references from persons unknown to us, and to refuse to loan them to those not complying with this.

An unabridged reprint of *The Theosophic Voice* can now be had from the O. E. LIBRARY for \$1.25.

The famous pamphlet, "The Central Hindu College and Mrs. Besant," by Bhagavan Das, author of *The Science of Peace*, can still be supplied for 10 cents.

## Last Chance!—Out of Print Rider Books!

The following books, published by Rider & Co., London, are now out of print. We have a few left at reduced rates all unused. Please state subtitles.

- Brackett, E. A.*—The World We Live In (spiritualistic), \$0.60 (from \$0.90).
- Carrington, Hereward*—The Problems of Psychological Research, \$1.75 from \$2.65.
- Clergyman of the Church of England*—Reincarnation and Christianity, \$0.40 (from \$0.60).
- Dallas, H. A.*—Mors Janua Vitae? \$0.60 (from \$0.90).
- Cranford, Hope*—Ida Lyndon and Her Hour of Vision (psychic fiction), \$0.80 (from \$1.60).
- Filkin, Roland*—Agar Haln, the Mystic (psychic fiction) \$0.80 (from \$1.60).
- Leland, C. G.*—Flaxius; Leaves from the Life of an Immortal (psychic fiction), \$0.65 (from \$1.25).
- Lees, R. J.*—The Heretic (psychic fiction), \$0.80 (from \$1.60).
- Fielcing-Ould, Rev. F.*—Is Spiritualism of the Devil? ppr., \$0.40 (from \$0.60).
- Hill, J. Arthur*—New Evidence in Physical Research, \$0.85 (from \$1.25).
- Johnson, Ethelbert*—The Altar in the Wilderness, \$0.40 (from \$0.60).
- Jones, Amanda T.*—A Psychic Autobiography, \$1.00 (from \$1.60).
- Mystics and Occultists Series, as follows, each \$0.40 (from \$0.60):
- Dr. John Dee; Franz Anton Mesmer; Martin Luther; Giordano Bruno; Prentice Mulford; Andrew Jackson Davis; Joseph Glanvill; Joannes Baptista van Helmont; Cornelius Agrippa; Swedenborg; Jacob Boehme; Raymond Lully; Louis Claude de Saint Martin.
- O'Donnell, Elliott*—Byways of Ghostland, \$1.00 (from \$1.25).
- Paget, Lady Walburga*—Colloquies with an Unseen Friend, \$0.85 (from \$1.25).
- Papus*—What is Occultism? \$0.55 (from \$0.70).
- Sampson, Rev. E. Holden*—Ekklesia, \$1.20 (from \$1.75)
- Waite, A. E.*—The Turba Philosophorum, or Assembly of the Sages (alchemical), \$1.50 (from \$2.10).
- Wright, Dudley*—The Epworth Phenomena; Psychic Experiences of John Wesley, \$0.65 (from \$1.00).

## Occult Publications of Rider & Co., London

- Ward, J. S. M.*—Freemasonry: Its Aims and Ideals (L.), \$3.75.
- Gone West; Three Narratives of After Death Experiences (L.), \$2.00.
- A Subaltern in Spirit-Land (L). A sequel to "Gone West," \$2.10.
- Wase, Charles*—The Inner Teaching and Yoga (L.), \$1.75.
- Wilmshurst, W. L.*—The Meaning of Masonry (L.), \$3.75.
- The Masonic Initiation; a Sequel to "Meaning of Masonry" (L.), \$3.75.
- The Chief Scripture of India (The Bhagavad Gita) (L), \$0.70.
- Wright, Dudley*—Masonic Legends and Traditions (L), \$1.75.
- Woman and Freemasonry (L), \$2.10.
- Roman Catholicism and Freemasonry (L), \$3.75.
- Vampires and Vampirism (L), \$1.75. Second edition.

### PERIODICAL

- The Occult Review* (monthly, London). Annual subscription, \$3.00; single recent or specified copies, 30 cents; sample copies, back dates only, for 4 cents. *The Occult Review* contains editorials, contributed articles, correspondence and book reviews, and is by far the best general occult magazine in the English language. The editorials are especially valuable, being characterized by their wide range, critical ability and sanity.



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### WANTED!—AN ALEXANDER!

One of the features of the Sacco-Vanzelli case most astonishing to minds not saturated with legal technicalities is that as far as the Massachusetts Supreme Court has been concerned, the possibility of error in the original verdict, the possible value of asserted new evidence in their favor, the question of the bias of judge and jury, received no attention whatever. Everything hinged upon the proper legal procedure from start to finish. Had there been a slip in this, a new trial might have been ordered; lacking such a slip, the Court was powerless. The surgical operation was a complete success, performed in perfect manner according to prescribed rules; that the patient was about to die as a result was a matter of no concern whatever.

To the common mortal it seems preposterous that a civilized community can have on its statute books a law requiring that the very judge whose fairness and impartiality are called in question shall be the only one permitted to pass upon his own conduct, and that a superior court, when appealed to for a writ of error, should be unable to circumvent this law and is compelled to side with the judge provided his action in vindicating himself was done in a fashion technically correct. Common numskulls like myself can see no difference between this and permitting the criminal to be his own judge and jury. And equally preposterous seems the rule that an appeal, no matter how well justified, cannot be considered once final sentence has been passed.

Obviously Massachusetts has created for itself a legal machine which is so unalterable, so inflexible, that when one is once entangled in it there is no hope for him. No matter how unjust the original trial judge may have been, provided he has acted "according to form", nothing can be done, and short of executive intervention there is no way by which the machine may be halted and those caught in its wheels rescued. The machine functions perfectly, perhaps, but it is the master, not the servant, not only of the people, but of the judiciary itself.

Massachusetts provides fire departments which are authorized to act promptly in an emergency, to ride roughshod over laws designed to protect property, to perform acts which under ordinary circumstances would be criminal; it provides police who may commit assault or even kill in an emergency without waiting for the permission of the legislature or the courts. But it has provided no loophole by which its judiciary may act in an emergency involving the lives of its citizens; here the law is as unalterable as the law of the Medes and Persians.

When Alexander the Great was unable to untie the knot which held the Gordian chariot and which none before him had succeeded in undoing, he drew his sword and cut it, therein showing his greatness in being able to rise on occasion above practice and precedent. But there are no Alexanders in the Massachusetts Supreme Court, no one with the courage to risk tampering with the machine which has grown up with time, no one brave enough to cut the knot and order a new trial when it had become obvious that it could not be untied. One cannot blame these gentlemen; they are paid for a certain purpose, to wit, to keep the machine running smoothly, not to tamper with it. Without doubt they did their duty, as the ashes of Sacco and Vanzetti testify. They did not commit themselves on the question of possible error in the verdict, the possible innocence of the condemned men; they were concerned only with certain legal points, and as far as one can see, decided them in correct form.

One cannot help wondering what would happen had they placed humanity and the sacredness of human life above law and ordered a new trial. Would they themselves become the victims of the machine? Would they be subjected to impeachment for breach of duty? One cannot say, but certain it is that they would have been hailed by thousands upon thousands of people all over the world as new Alexanders whose courage and common sense were superior to their obedience to convention.

And would the "majesty of the law" have been impugned? Rather, I think it is just this inflexibility which is doing more than anything else to create disrespect and contempt for it. The average man is right in thinking that the law is made for man and not man for the law and that when it begins to devour men it is unworthy of respect. That law alone is worthy of respect which, functioning for the ends of justice, works justice in every case, which provides for the exception as well as the rule. To insist that law is above everything, that it matters little if now and then one suffers unjustly, provided only the law is upheld, is but to add fuel to the smoldering fires of hatred and rebellion.

With the United States Supreme Court justices the case is different. The Supreme Court of Massachusetts is the interpreter of the laws of that state. Nothing short of the destruction of the court through impeachment of its members by the legislature could reverse their verdict. But the United States Supreme Court could only decide whether the action of the Massachusetts courts was in accordance with the law of the state and the United States Constitution, and on this there seems to be no question. It is therefore difficult to see how the latter could have done otherwise than to refuse to intervene.

### European Penal Systems—A Report

When the so-called National Crime Commission was organized, two years ago, there seemed little hope that it would do more than voice the popular demand for more stringent methods of suppressing crime, and it was feared that the question of the treatment of the convicted criminal would be limited to insistence upon harsher penalties. It is therefore encouraging to read the recently published report of a sub-committee of the National Crime Commission on "European Methods and Ideas of Penal Treatment." The report was written by the secretary of the sub-committee, Prof. Louis N. Robinson, who was sent by the Commission to Europe to study the penal methods in vogue there. It is but brief, comprising only ten pages and is concise and to the point.

The report shows that penology in the more advanced European countries is far in advance of American usage, that more consideration is given to the salvage of the criminal, that more attention is devoted to swift and sure punishment and far less to severity, that labor is provided for all convicts, that there is greater stress placed on the study of the individual delinquent, and that the tendency is towards substituting probation and fines for imprisonment as far as may be safely done. European penologists look aghast at the American practice of political appointments, for there an efficient official would no more be dismissed to make place for a political favorite than could happen in one of our great business corporations. The entire report is worth reprinting and it is with regret that I can quote but a few striking paragraphs. The writer says:

"Though there is no let-down in Europe in the general attempt to make punishment for wrongdoing swift and certain, the thing that strikes one's attention is the absence of any tendency to turn to more severe penalties or to a harsher prison régime in the effort to stamp out crime. Everywhere there is manifest a movement to soften the asperities of the penal law and to mitigate the former harshness of prison discipline. The long sentences recently imposed by certain American judges are regarded by European students as a return to the cruelty of the Middle Ages, and a further increase in the barbarities of our prisons is difficult to explain to those Europeans who have in the past looked to America as the birth-place of new ideas with respect to the worth and dignity of all members of mankind."

"The question will now be asked: On what do European countries rely to keep down crime? Leaving out of account those social ameliorations of which we are all, both Europeans and Americans, fully conscious as tending to lessen crime, I would say that the main reliance is on the police. In other words, while we Americans seem to think that crime can be held in check by punishing severely an insignificant fraction of our criminals, Europeans believe that it is far more effective to impose reasonably mild penalties on a large proportion of those who offend. A short time ago, an investigation in two of the leading cities of Missouri revealed the fact that whereas information had been laid before the

police concerning some fourteen thousand major felonies, arrests had followed in only eight per cent of the cases. Worse—it was shown that a total of only three per cent had been found, or had plead guilty. To trust in the efficacy of punishing severely the three per cent while allowing the ninety-seven per cent to escape scot free would scarcely appeal to a European as an example of our boasted efficiency or our hard common sense. They, on the contrary, have built up non-political police forces that make it decidedly risky for an individual to engage in crime."

"The second thing that impresses the visitor to European prisons is the existence, in the care and treatment of prisoners, of a standard of care steadily and faithfully maintained. Our constantly shifting personnel, the almost complete absence of any known qualifications for guards and officers, and the unworkable muddle with respect to prison labor which together make impossible the development of a definite standard of care and treatment of prisoners in the United States, are difficulties which if not wholly unknown in prison administration in European countries, are of far less importance and in no way nullify what I have said with respect to the existence of a definite standard of care and treatment that is steadily and honestly maintained from year to year wholly unaffected by changes in the balance of power as between the various political parties within a given country. To throw out the entire staff of a prison from the warden down to the lowest guard simply to make places for the friends of the incoming administration, and to have this process repeated over and over again as has been done in many of our states, is a thing utterly abhorrent to the European's notion of public administration or of proper public protection of society from crime. All prison officials from the highest to the lowest who are faithful and suitable for the work can look forward to advancement and to a secured position from which they cannot be ousted except for genuine fault or neglect of duties. I do not mean to imply that their system is ideal from every standpoint; the important thing is that they actually do what they profess to do. There is no such gap between ideals and practice as one finds in the United States."

"The evanescence of many of our penal reforms, to take still another example, is only too evident, dependent as they often are on the unsupported efforts of a chance reform administrator. The contrary is noted in Europe. New ideas, after a period of trial, are slowly woven into the prevailing prison administration and continue in effect without relation to the fate of the innovator. Good ideas are not thus lost as with us to be discovered again in the course of years by someone else."

"In the first place, the evil consequences to society itself of shutting a man away from his fellow beings have finally come to be recognized. The loss of earning capacity, the loosening of family ties, the social stigma, the possibility of contamination, the weakening of morale, the difficulties of readjustment are evils borne not alone by the man who undergoes the imprisonment, but by the rest of us who cannot, no matter how hard we try, cut ourselves loose from the criminal. We suffer with him, not mentally to any great extent perhaps, although the faithful adherence to any kind of religion would cause us to do so, but practically from the loss of money taken from us through taxes for his support, and from further injuries which this man, less suited than ever to dwell in society because of his enforced absence from it, is likely to do to us. Imprisonment is therefore not something to be used lightly without thought of the damages it may do."

The writer goes on to state that the statistics of 1923 show that 46.9 per cent of the commitments to prison in the United States were for nonpayment of fines. The rich could pay the fine while the poor, not having the money, have gone to prison. Not only is there, in Europe, a tendency to replace imprisonment by fine whenever possible, but in England a plan is in operation by which the poor are allowed to pay their

lines in installments. Speaking of the system of separate and solitary confinement, England has been turning away from this, and Germany is giving it up, but both Holland and Belgium are utterly barbarous in this respect. To quote:

"One must now go to Holland and Belgium to find in full force this scheme of isolating each prisoner from all other prisoners. Working, eating and sleeping in their cells, wearing masks in the corridors, exercising in separate yards, listening in chapel to the man of God while sitting in what are best described as open-front chicken-coops, the prisoners of these two countries serve their terms without contact or communication other than that which escapes the notice of the prison officials."

Can one conceive of anything more utterly brutal and destructive?

One more quotation. Speaking of the necessity for a superior and better paid class of guards the writer says:

"Murchison speaks of a certain prison in the United States where the inmates averaged nearly a hundred per cent higher in the Alpha test than did the guards of that same prison. In view of this fact, the question may properly be asked: Whose character, guard's or criminal's, will be changed by contact in this prison?"

In conclusion, this excellent report is to be commended to the reading of every swelled-headed "average American" and conceited newspaper editor who thinks the problem is to be settled by beating up and starving out the convict, and that America is far too big to be under any necessity of learning from the Europeans. It may be obtained from Prof. Louis N. Robinson, 411 College Avenue, Swarthmore, Pa.

### Favors Capital Punishment

*Note by the Editor.*—The following letter, recently received, contains about the most forceful arguments for capital punishment that I have seen. I give it just as written, but am not sure of the signature. The writer is careless with his dots, and it may be "Kellermann", but the other is more appropriate.

Editor of the Critic  
Respected Sir

Aug. 20, 27

I seen your last Critic in which you declaim aganst the ancient and honorable custom of capital punishment. I dont agree with you. You are wrong. Capital punishment is helpful all round as I will show you.

1. My uncle was for many years executioner in this state and while I don't know how much he earned as he wouldnt tell, I know that after his last two jobs he bougt a nice ford and a fur coat for auntie. I am a carpenter and my uncle got me the job of building the gallows, likewise the coffins, so it helped both of us.

2. It helps the murderer, now if you dont believe that just read how every man who is hung gets forgiveness and salvation and goes strait to heaven. All he has to do is to sit in a cell and eat government food and listen to a minister and when the time comes he is saved. Now if we are to beleve the minister that most of us have a slim chance of heaven and have to work mighty hard to get there and cant be sure up to the last minute, isnt it clear that getting swung off is a good thing? Our minister told me the only people he was sure of getting into heaven was them that was hung. They always grabbed for it so eagerly.

a nigger whose coffin I made told me hed be havng milk and honey tomorrow night and a fine nice white robe and a harp to play on insted of a banjo and perhaps a nice girl none of which he was never able to get here on this earth. One fellow that got reprieved just at the last moment told me he was real dissappointed, he had already begun to hear the angel voices and had to come back to this cold world.

3. Then it saves the victims wife the cost and time and trouble of getting a divorce which she would be put to if he staid in prison all

his days. And she can get married again right off. You'd be surprised to know how these widows is in demand and how quick they get pared off again.

4. Murderers are likely to break loose or get pardoned, but nobody can break loose or get pardoned from his coffin. he is nailed in and stays there.

5. Its much cheaper. You told us that it costs a dollar a day to keep a man in Sing Sing. How many dollars would that be for a life prisoner, say twenty or thirty years? Isn't it much cheaper to do away with him right away and save the taxpayers money? of course it is.

6. Besides its good for society. It is not only a warning, edifying you might say, and makes them behave themselves, but its entertaining. Down in Mexico and Spain they kill bulls for sport, but as we people here, being far more Christian and civilized wouldnt have the poor bulls hurt, the only thing left is to kill some people who is no good left alive.

7. Your argument that you can never be sure is no good. You shouldnt run risks. if a fellow is likely to make trouble better kill him at once. You wouldnt wait for a boiler to bust before condemning it, would you? so why wait for a bad man to bust before putting him away? If I had my way I would just kill all the criminals and might be criminals, protect society, save the cost of prisons and make society a real ugeonic one. Perhaps I wouldnt say that if I hadnt seen so many fellows go right up to heaven from the gallows. why you can even see the wings sprout before the trap drops. All of em can do it if they wish. Salvations free to all, but some has to have it rammed into them, under compulsion you might say.

Now youll say I am a cold blooded villian but I aint. I am just as soft hearted as you are, but I am soft hearted for the majority. I love my family and my dogs and chickens and I wouldnt harm a mouse. I think you mean well, but you dont know. Youd let a rascal run loose but I wold treat him just like a maddog. You wouldnt try a maddog with lawyers and juries and put him in prison, would you? Youd shoot him just as soon as he begun to run and look frothy at the mouth.

yours for hanging

and for ugeenics,

GOTTLIEB KILLERMANN

P. S. You can print this letter if you wish. I aint afraid to have my sentiments known. If you know any body in this town or county who would like to be measured for a nice plane coffin tell them about me.

G. K.

### What the Editor Thinks

Three thousand five hundred cans of sardines! Well, what about them? Just this. The CURRIE has received a donation of five dollars from a lady, aged seventy-two years, who is earning her living by packing sardines at the rate of seven cans for one cent. At that rate she had to pack three thousand five hundred cans to earn the five dollars. And she is happy and contented, hoping to continue to pack sardines to the end of her days and to die in her harness, packing sardines, and helping others meanwhile to the extent of her ability.

The Editor nearly came to the point of shedding tears over this, not so much for joy over the five dollars—although it did look big—as because there are such people in the world. And in this case it isn't religion, it isn't even Theosophy—it's just goodness:

Through such souls alone

God stooping shows sufficient of His light

For us I' the dark to rise by.

And then it made the Editor think of many others, who read the CURRIE, and who know its needs, and whose only packing is limited to packing their trunks for their summer trip, and who yet never think of sending us even a small fraction of that amount, even when they hear us howling and bellowing in our efforts to keep going. Which are happier?

## Penal Notes

*Do You Disapprove of Capital Punishment?*—If so, join the League to Abolish Capital Punishment. Get information from the League, whose address is 104 Fifth Avenue, New York City.

*A Sacco-Vanzetti League.*—The proposal to form a league "to establish the innocence of Sacco and Vanzetti and to expose the conspiracy which sent them to death" I heartily approve of. That Sacco and Vanzetti were the victims of a chain of circumstantial evidence, much of it of a ridiculous character, that there was a strong bias against them because of their radical views, on the part of both judge and jury; that reasonable alibis were ignored while supposed identifications under preposterous conditions and by persons of questionable character and intelligence were accepted as evidence of guilt, that actions susceptible of two interpretations were always interpreted as against them, that there was not one particle of direct evidence implicating them in the crime, these are believed firmly by large numbers of educated, intelligent and conservative people who have studied the details of the trial. Whether there was a conspiracy against them is a matter on which I have no opinion; there are conspiracies of all degrees, direct and indirect; there are conspiracies of inaction as well as conspiracies of action; conspiracies of silence as well as conspiracies of speech. But one does not have to be a party to a conspiracy to be influenced by prejudice, and the statements of Governor Fuller and of his committee of three give abundant evidence of prejudice. That Sacco and Vanzetti are now dead makes no difference. The fact of their execution under such conditions should be made the occasion of a thorough examination, not only for the purpose of vindicating them and doing justice to their families and friends if possible, but still more in order to give a thorough airing to the legal and judicial questions involved, a complete review of the question of the value of circumstantial evidence and evidence built upon supposed identifications, of the value of the jury system and the advisability of capital punishment under any circumstances.

*Radical Bias and Conservative Bias.*—Without question a large part of the so-called radical demonstrations in favor of Sacco and Vanzetti were made by persons influenced entirely by class feeling who had not personally looked into the evidence at all. This, however, was not wholly without justification. Barring a few radical papers of limited circulation these people had no other means of expressing themselves, while their opponents controlled the larger part of the press of the country, to say nothing of the pulpits. I availed myself of the opportunity of reading radical papers, and to my mind they were no more virulent, and far less ignorant of the facts and the questions at issue than the editorial writers of the large papers. The attitude of a considerable portion of the press in this country has shown that there was little desire on the part of the writers to limit the matter to the actual question of the guilt or innocence of the persons concerned, and an effort was deliberately made to confuse this issue with the question of the social and political convictions and affiliations of the accused. "These radicals!"—these words have appeared in by far the greater number of newspaper editorials insisting upon their execution. What would you think of a paper which would speak of "this Catholic", or "this Jew" in discussing the merits of a criminal charge? Yet the matter of radicalism has been used daily to create prejudice against them. In fact I have been convinced, in following this affair in the press, that those who have taken part in the demonstrations have the best of reasons for believing that class prejudice rather than the impartial question of innocence or guilt, has been among the dominating factors in influencing that part of public opinion which demanded their execution. Who then can blame them for voicing this conclusion?

## Going Round the Clock—A Prophecy Fulfilled

I print below an old letter of Herbert Coryn, F. T. S., dated May, 1895, and a recent communication of William Loftus Hare to *The International Psychic Gazette* of May, 1927, page 156. Mr. Coryn was prominent in opposing Mrs. Besant's efforts to oust Mr. Judge from the Theosophical Society, while Mr. Hare is equally well-known in theosophical circles of today.

Mrs. Besant has, as predicted, gone round the clock, and her hand points once more to the belief with which she started on her career. To those who still believe in Mrs. Besant's infallibility one may well address the inquiry: "At which particular period of her life was she right? What reason is there for assuming that her present attitude is her ultimate one, and that she may not, some day, lead her credulous followers in entirely the opposite direction?"

The words in brackets in Mr. Coryn's letter occur as footnotes in the original.

### The Pageant Of The Fifth Act

#### A STUDY OF MRS. ANNIE BESANT

Dedicated by a Friend to other of her Friends.

Has not the time come for looking *through* this cloud that rests over the T. S. instead of *at* it? It is sometimes well to turn from what is said to examine the sayer. Through all the smoke and flying missiles one discerns the pale, determined face of one woman bearing on its front one dominant idea, an idea that must have come unwelcomed, stayed as a guest and is now a parasite. *Detenda est Carthago*; Judge must disappear from the front of the ranks of Theosophy. From the words in which is set forth what she thinks "evidence", we turn to examine the speaker.

Once a fervent Christian [ "I longed to spend my life in worshipping Jesus, and was . . . absorbed in that passionate love of the Saviour, which among emotional Catholics really is the human passion of love transferred to an ideal." ] glowing with emotional Christianity; once pupil of Bradlaugh, and fervent Freethinker; once Fabian Socialist; once devoted follower of H. P. B., [ "I would trust my life on H. P. B.'s lightest word," ] now Hindu; [ "I became a Hindu with my full and complete acceptance of Theosophy as taught by Occultists."—What is the meaning of the last four words? ] what next? These make five acts of the drama; what of the sixth and seventh?

After leaving Christianity she tried to destroy it. Then, becoming Socialist, she opposed herself to the Bradlaughites. Withdrawing from the next position she took shelter with H. P. B.; now, breaking the Theosophical Society into halves, she becomes Hindu; disrupting, meanwhile, the Lodge of which she is president. Changes must still go forward. You think to keep her as your leader; look on. You think that in Theosophy she has found final resting-place; watch the hand still moving over the dial. Once she hung on every word from the lips and pen of H. P. B., and knew of that "Great Teacher's" attitude to Judge. Now she is a Hindu; we reflect on that curious phrase "Theosophy as taught by Occultists"; we note some other things on which fuller light is coming; we should be pleased to learn her views on the authorship of the Prayag T. S. letter; we learn that "Theosophy is a fragment of Pre-Vaidic Brahma-Vidya," though the words Theosophy and Brahma-Vidya are translations of each other in Greek and Sanskrit. A psychic vision [Members will not have to wait long for more details as to the circumstances of this] which she thinks to have been the "thought-body" of the Master, dissolves the faith in Judge that once was perfect. A few months ago she buried the hatchet in peace for ever as a "final settlement"; now she is in the full trappings of war, believing that she never had other resolution than to go to the end. Change, change, which never ceases; but



where next? From her, I and many others in the ranks of the Society have had help of the most valuable and enduring character, help in the assimilation of Theosophy as taught by H. P. B.; but, by reason of changes in her, coming about unconsciously to herself, she no longer inspires in many of us the instinct to look to her. She is occupied once more, as in all her past, in dissolving companionships. And it says nothing against this fact, that many have not yet begun to feel it. But for others it is certain fact, and that Light which first reached us through H. P. B. now reaches us, of her two chief successors in the west, through Judge alone, and through him increasingly. It is because of the quality and helpfulness and stimulation of the Light coming ever increasingly through that man, that we are and shall be unable to associate with him the idea of fraud, whatever the "evidence". To us it appears that the Light of H. P. B., and of what is behind her, is dying down in Annie Besant, and that rapidly, ever since the commencement of the fifth act. So to us she is no longer leader; she is no longer fellow-teacher to the man who re-created Theosophy in America, and has never turned his face this way or that, never swerved from his position, never deserted friend, never struck at comrade while the battle was hot. She is travelling over the circular dial-plate of beliefs. There is no finality in a clock hand, and no more than that does she show any sign of rest. Always she has moved on from group to group, comraded in each, cooled, left it. Already she has left our English group for India. In all her changes sure of finality *this time*; "this time" is each time, and she at least has no suspicion of what is written down for her and unconsciously by her on the other side of the fast-turning page.

Of her personally we are bound to think affectionately—even with reverence, but must we follow! She does what in the moment seems to her right, but a wandering comet can have no place in a system. Her genius is rather destructive than constructive. Lighting up with fitful glow whatever she may approach for momentary alliance, and awakening here and there a fitful life as a passing lamp makes the cage-bird think it morning, such has been the passage of Annie Besant through all the chambers of human thought. Passing, she leaves to wither behind her the warm hopes of comrades, friends, and pupils. If her life has been, as it has, one long pain, who tore the tendrils almost year by year? She has never blanched in any battle, never thought of worldly fortunes, never turned back before moral, intellectual, or physical opposition, but when the hour strikes, when the cyclic moment comes for the confusion of impulse and intuition, as it always does come, the old mistake is made, impulse mis-read for the inner voice, and she has turned about, going elsewhere by the law of her present life. Is that law now abrogated? Another change must shortly come about, and then those who have looked to her for guidance, or who have pinned to hers their present faith, or have left some other field to get within the magic of her presence, will be shelterless. Look about; the fifth act is in progress.

HERBERT CORN.

Trewirgie, Acre Lane, Brixton, London.

May, 1895.

### Mrs. Besant and the Liberal Catholic Church

By William Loftus Hare, F.T.S.

Theosophists who might have cared to wend their way to St. Mary's Church, Caledonian Road (once a Wesleyan Chapel) on Sunday mornings June 12, 19, and 26, would have been entertained by the spectacle of Dr. Annie Besant, the aged President of the Theosophical Society, preaching on "Believe in the Light." They would have seen her emerge from the presbytery during a processional hymn, heralded by candle-bearing acolytes, defended by a phalanx of six priests in purple birettas, and supported fore and aft by splendid bejewelled "Bishops" with towering mitres! Clouds of incense enfolded the throng and stifled the adjacent

congregation, who were compensated by the rhythmical benedictions, showered from the cruciform movements of the episcopal fingers of Messrs. Arundale and Figott! A deacon carried a huge pastoral staff to prove that they were true shepherds of souls!

The same march occurs a second time accompanied by the canopied host, held by a Bishop above the vast congregation of kneeling Theosophists; and again a third time to the strains of the final processional hymn.

I do not know what particular "Light" Mrs. Besant wishes her hearers to believe in, but I may express my conviction that the people are brought to this church by the personal authority of Mrs. Annie Besant and no other. It is no inner light that has drawn almost the whole of the Theosophical Society into this church, which was built up on "orders" obtained by bad faith and was forced upon the deluded Society by sophistry, besantry, and artifice unequalled in modern ecclesiastical history. It was, I believe, the conception of Mr. Wedgwood, aided by the powerful antipodean Leadbeater; but Annie Besant gave the word, and her word is law.

The service I witnessed on June 19 lasted two hours, and was accompanied by all the ritual familiar to the Roman Church, with Modernist changes. A portrait of "the Master" hangs over the illuminated altar and is suggestive of a composite of Christ and Krishnamurti!

The name "Christ our Lord" is used frequently in the liturgy, and occasionally "Jesus Christ our Lord." Innocent Christians there believe they are worshipping the Gospel Saviour and Teacher. The "gnostic" Theosophists know better; they worship an unknown being whom they say drove out the soul of Jesus, dwelt in his body for three years, and escaped to safety just before the agony of the cross!

They ape the Roman Mass, which they interpret in the Leadbeaterian mode. Mrs. Besant preaches on "Transubstantiation" for fifteen minutes, of which she knows little, believes less, and tells nothing. It is truly a pitiful sight and painful hearing. She takes the sacrament from Mr. Arundale, genuflects before the "real presence" crosses herself, and does all the acts which she has spent half her life in denouncing, and the other half in surpassing.

Having started out to lead us out of the bondage of ritual into the freedom of *Theosophia*, Divine Wisdom, she dedicates her closing years to lead us back again into it by the aid of an amateurish pantomime, devoid of historical tradition, sincerity, piety, or beauty.

I say no word of censure for the Roman office, though I do not believe in it; but this Liberal Catholic Church I know to be based on untruth, and built up by a manoeuvre, almost every detail of which I have exposed during ten years of Theosophical contest.

### The Theosophical Situation in Hungary

The following letter from a Back to Blavatsky worker in Budapest, Hungary, and translator of *The Secret Doctrine* into Hungarian, speaks for itself. I call special attention to the attempt of the Besant Liberal Catholic faction to interfere with the translation and to hamper her by throwing her out of her home:

Budapest  
Esterházy u. 19  
Hungary

Dear Mr. Stokes:

I feel sure you will take an interest in what I intend to tell you.

For ten years I was the most active member of the T. S. in Budapest, Hungary. I did all I could do to serve the Masters. As so many others I was also misled, worked for the Star, I was an E. S. member for ten years. Then I began to see the many contradictions, occupied myself with the writings of those who left the E. S. and the T. S. and made up my mind to translate *The Secret Doctrine* into Hungarian, in order to

give my countrymen genuine Theosophy. I lived at the old Headquarters for ten years, but for the last two years worked only for H. P. B., and the members who rushed headlong into all the "new activities" began to mistrust me and to be afraid of me. To get rid of me, and to make it impossible for me to work, they tried to sell the flat behind my back while I was in the country last year, in order to put me into the street. Good people (non-theosophists) sent me a wire, so I appeared in time, bought the flat for all my savings I had and went on working for H. P. B. The first part of *The Secret Doctrine*, Cosmogony, left the press at Christmas. Synbology will appear soon. The printing cost is paid by a Hungarian who lives in America, but is still a great admirer of A. B. and believer in the Coming of Christ. He is a hard-working man. I am very poor, have no relations, am earning my living as a teacher and spend five or six hours a day in doing what I hope will please the two Masters. I have an excellent co-worker, a well-known man in Budapest, who is a fighter for the Truth, and who will help me not only in the translation of *The Secret Doctrine*, but also in putting the T. S. on its old foundation.

Unfortunately, the L. C. C. people are at the rudder!

Mrs. Ráthonyi, a rich Hungarian lady, who represented Hungary at Adyar, came back with a Mr. C. S. Price, a priest of the new sect, and started the business at Budapest! Then she went to Ommen, came back quite mad. As it is forbidden to start a new sect in this country without the permission of the Ministry (which they would not get) she made her propaganda under the cover of the T. S., invited Wedgwood to Budapest, who consecrated the chapel. Mr. Price was living at her house for several months and they made many converts out of the ranks of F. T. S., of course. It was she who wanted to sell the flat (old Headquarters) above my head and gave the T. S. a large room, next door to the chapel, on the same landing. So the L. C. C. and the T. S. Headquarters are under the same roof at Budapest! The sober members of the T. S. were disgusted with the whole arrangement, never went there, which strengthened the church people so much that by all sorts of underground work Mrs. Ráthonyi was elected President of the Hungarian Section! The protector and "mother" of the L. C. C. is now the General Secretary of the T. S.—it is a hopeless case.

Our late President, Mr. Nadler, a great painter and professor in the University, when told of the underground work against him, resigned. He was a thorn in the eyes of the crazy fanatics, as he never was a Star member even. He was our President for seventeen years.

When my co-worker and I got wind of the underground work and the wish to elect the L. C. C. people as President, Vice-President and Secretary of our T. S., we wanted to prevent this, handed in several declarations to the Convention that the L. C. C. must be separated from the T. S., etc. At the Convention the sect behaved like wild animals, our speakers could not speak. Before the Convention my co-worker and I sent round a pamphlet (extracts from M. Thomas's Memorandum) about the Lead-beater and Wedgwood case to open the eyes of the people. But as people did not know about these charges, they did not believe them, but thought it blasphemous to attack such holy men.

On the 25th of June the new Staff was elected. On the 25th they held their first board meeting and their first duty was to take away from me *The Secret Doctrine* (first edition) which was lent to me by the old staff for the purpose of translating it. I used it for three years and the new Vice-President and new librarian were not ashamed to come after their first meeting, after 9 o'clock in the evening and to take away *The Secret Doctrine* from the translators!! That speaks for itself, does it not?

At the same meeting, although they did not tell me, they expelled us, my co-worker and myself, from the T. S., for we dared to slander Lead-beater! *The translators of THE SECRET DOCTRINE are expelled from the*

*Theosophical Society* in Hungary! The curse of the L. C. C. is working in our Section.

As I am expelled I shall have to start some sort of H. P. B. Movement, if I cannot get the right from the Ministry to run the T. S. on the old line, according to the rules—and, of course, break with Adyar altogether. So you see I need the help of all those who fight for the same cause—Theosophy as it was given to the world by the two Masters.

Some of Martyn's letters would be very useful to us. A friend of mine is going to work out a pamphlet about A. B. to open the eyes of our deluded countrymen. So please, do send us, as much as you are able to. We must help each other, mustn't we? Fighters for Truth are not helped by the masses.

(The writer narrates how Leadbeater had photographed what he claimed was the signature of the Hungarian Master, Rákócy, patron of Dr. Van Hook. She secured a copy of the photograph taken by Leadbeater, which proved to be nothing but the well-known signature of the still living Hungarian Minister, Rakovsky Iván! This reminds me of Leadbeater's trick of passing off on the readers of his book, *The Masters and the Path*, a picture of a tropical landscape as the home of the Masters in Tibet. The writer also gives the names and affiliations of the Board of the Hungarian Section. Of the 18 members all but one as E. S., all but two Star members, and all but five Liberal Catholics. She continues):

As you see, there is only one free member against the whole lot of Stars and L. C. C. There are not more than sixty Star members and the same members are L. C. C. members, and three hundred members opposed to both movements, but their will does not count; the Board decides, the others have to put up with their decision, leave the T. S., or be expelled, if they open their mouths.

I do hope I have found in you a worker in the cause of Theosophy and as such you will not let go the unseen rope I throw over the ocean, but will hold it fast to unite us.

With fraternal thoughts,

Sincerely yours,

MRS. MARIA VON SZLEMENICS

### Foreign Theosophical News Items Wanted

Readers of the *Current* residing in foreign lands are earnestly invited to send us newspaper articles, circulars, announcements and periodicals having to do with Theosophy, Neo-theosophy, Star in the East and Krishnamurti, Liberal Catholic Church, etc. Items in any language welcomed. Kindly indicate on newspaper clippings the name and date of publication. Information by letter will also be appreciated.

### At the Periscope

*James B. Pond on Besant and Krishnamurti.*—It was the Pond Lyceum Bureau which managed the recent lecture tour of Mrs. Annie Besant and her silent partner, Mr. Krishnamurti, and James B. Pond, the manager, gives his impressions of these two sages in an interview in *Collier's Weekly* for June 4th. Mr. Pond says:

"Mrs. Annie Besant and Krishnamurti, the latter-day messiah, were my most recent clients. Mrs. Besant is one of the most remarkable women living. Past eighty, she has managed to achieve her life's ambitions by sheer dint of personal force.

"One of my managers who traveled with her summarized her career interestingly. When she wanted the degree of doctor of literature and couldn't obtain it readily from existing universities, she founded her own, the University of Benares, and received the honor. When she realized that Masonry excluded women she originated her own order of Masonry and became a thirty-third degree member. Later, denied admission to the priesthood, she and some of her associates started their

own Liberal Catholic Church, whose ritual is hardly recognizable from that of the Roman Catholic Church, save in the language of the liturgy, which in her church is English. She became a priest in that and I saw her pontificate at a service in robes resplendently cardinalic.

"This, however, didn't satisfy her. She not only wanted her own church, but her own Christ. Hence Krishnamurti. Krishnamurti is a healthy, athletic young man of thirty, with a grip like steel. I still feel his first hand-shake. And he has wholesomely forthright emotions.

"When newspaper men gathered about him in Chicago they complained that he had given no manifestation of his messianic power in Chicago and the public was disappointed.

"I don't give a damn what the public expects," snapped Krishnamurti in the best American oligarchic tradition. He owns five castles and a home at The Hague, a shooting lodge in Scotland and a ranch in California. So being a modern messiah has its compensations."

How far Mr. Pond's sarcastic remarks are true is not for me to decide; but this much seems certain—Mr. Pond would not have indulged his humorous tendency at the expense of Mrs. Besant were he expecting to render her a similar service on a future occasion, and as she is likely to keep on talking in public as long as there is breath in her, I am forced to the conclusion that the last venture was a financial failure, certainly for Mr. Pond, and probably for Mrs. Besant likewise, which agrees with the reports of nearly empty houses. As for Krishnaji with his castles and ranches here and there, probably he "doesn't give a damn" one way or the other. He has secured a grip on the purses of his followers which represents pure profit, and can afford to be laughed at. That he "doesn't give a damn" for the public is well illustrated by the fact that he will not talk except before disciples. What a contrast is this to the Christ, who was never tired of addressing the multitudes! As for Mrs. Besant, she seems to have pulled Mr. Pond's leg badly. She was going to exhibit a real live Messiah and cause him to talk, but he was shortly sent away and wasn't on show after all.

*Krishnamurtian Wash-Wash.*—Mr. J. Krishnamurti, now announced as the reincarnated Christ, has taken to writing love verses, and presents us with some in *The Herald of the Star* for August (page 290), entitled "My Beloved and I are One." I think I have heard the same sentiment expressed by many another, but not in precisely the same way, for he says:

As thunder is among the mountains,  
So is my Beloved within my heart.

This noisy display of temperament on the part of his Beloved does not disconcert the young Messiah in the least, however, for he tells us that his love is

As fair as the morning,  
As serene as the moon,  
As clear as the sun.

That is delicious, but still more delightful is the appended footnote, which reads: "These verses must not be reprinted in Theosophical, Star Sectional, or any other magazines without permission from the Star Publishing Trust, Omnen, Holland." If anything could mark the New Messiah as a fraud it is this. What would you think had Christ copyrighted the Sermon on the Mount? But the effusions of this young boob can be had only if paid for, and it is announced that several volumes are in course of publication. Still, we should enjoy them while there is time, for, as "M. E. L." tells us in an address to Krishnaji on page 292 of the same magazine: "We are heaping ashes upon your flame; the deluge of our devotion quenches your fire. We strive to grow, and in growing we choke you as a field of nettles chokes the flower in its midst." Between the thundering of his Beloved in his heart and the sadistic propensities of his adorer the poor Messiah is not likely to survive long.

*Priests Play Truant.*—Bishop Leadbeater, pope of the Liberal Catholic

Church, takes the priests of St. Mary's L. C. church in London to task in *The Liberal Catholic* for July (page 61), because on Easter Day they deserted in a body and left "my dear and well beloved brother Bishop Pigott" to administer the Holy Communion all by himself. While stating that this was without doubt quite unintentional, he hints that they availed themselves of the holiday to visit the country. This is not surprising, however. According to the tenets of this church the blessing called down by the officiating priest is showered upon everybody for miles around. Probably these much overworked young men preferred negligée to robes and birettas and "the breezy call of incense-breathing morn" to the stench of ecclesiastical smudge-pots, and decided to take their bread and wine, and the accompanying blessing, under a tree in the country, and within reach of the cloudburst of divine grace evoked by the powerful incantations of the dear and well-beloved Pigott.

*Lending the World.*—"Bishop Arundale told the Theosophical Order of Service groups at Easter that Australia is in the position of being able to lead the Theosophical world today" (*Australian Theosophist*, June, page 207). Just whither Dr. Arundale is leading the Australian Section appears from the following. It will be remembered that when Mrs. Besant spurned the great Sydney Lodge and cast it out of the Section by canceling its charter, the faithful minority, and a small one at that, proposed to show the wicked Martyn majority something by erecting a huge headquarters building which would far eclipse the King's Hall of the Martyn faction. By dint of some giving, but far more borrowing, they erected the large building known as Adyar House, housing the Sectional offices and the various neo-theosophical activities, and with spare space galore for rent. It is believed that the Section embarked on this hazardous enterprise with the expectation that the effort of Mrs. Besant to deprive the Independent Theosophical Society of its \$440,000 property at 69 Hunter Street would be successful and that the loot would pay most of the indebtedness. When, however, it appeared that the defendants in the suit would force Leadbeater upon the witness stand, Mrs. Besant compromised for a paltry \$15,000 rather than risk this gentleman's hard-won reputation for moral cleanliness, which is not cross-examination proof. Now comes the news that the Section has been unable to meet the interest on the mortgage, which has been foreclosed, and the property has been taken over by the mortgagees and is in the hands of receivers, who are going to raise the rents, which will result in the Sectional offices and local activities having to move out and seek humbler quarters. Not only that, but Dr. Arundale's broadcasting station, which was to theosophize Australia, is also unable to meet expenses, even with the aid of cosmetic and taxicab companies. In the midst of this critical situation in the Section of which he is the responsible head, Dr. Arundale has left Australia and is ramping over the world, first to England, then back to India and then to America, and at the same time is raising heaven and hell to get these poor Australian theosophists and what-nots who can't pay the interest on the mortgage on their headquarters, to contribute £5,000 as a birthday gift to Mrs. Besant and to Leadbeater, a poor old man who is living at ease with a cohort of servants working on the no wages and pay your own board plan in a \$250,000 hotel near Sydney, and who is quite willing to let the Section go bankrupt if his wallet can be made fatter. From this it would appear that Dr. Arundale's idea of practical brotherhood is giving to your friends while letting your creditors go to the devil. It must be added to his credit, however, that the Adyar House scheme was concocted and brought nearly to completion before his arrival in Australia.

*Learn for Yourself.*—If you want to see for yourself the conflict between the Theosophy of H. P. Blavatsky and the Masters, and that of present day leaders, write to the Editor of the *Carric*, who will put you in the way of securing incontrovertible evidence.

## Remittances from Great Britain

Residents of Great Britain desiring to send remittances to this office may, if more convenient, send us checks drawn on London banks, blank (not filled in) domestic postal orders, or British paper currency. Coin and postage stamps will not be accepted. One dollar equals approximately four shillings twopence.

A blank two shilling postal order will bring you the *Critic* for one year.

## Get a Back File of the "Critic"

We can still supply sets of the *Critic* from October, 1917, to March, 1927, for three dollars, or twelve shillings sixpence, sent to any part of the world. Later issues at five cents a copy. These issues contain invaluable information not otherwise easily accessible to T. S. members, and all carefully verified. The *Critic* is the only periodical publishing inside information about the T. S. which is excluded from the officially censored journals. The present conditions in the T. S. are discussed with entire frankness by an F. T. S. Get a set of the *Critic* while it can still be supplied, and subscribe for your theosophical friends. Subscription, 50 cents.

## Some Second Hand Books

From THE O. E. LIBRARY. Cash with order or C. O. D. only. Mention substitutes if possible.

- Beasant and Leadbeater*—Occult Chemistry, \$2.75 (new, \$4.00).  
Man; Whence, How and Whither, \$2.75 (new, \$5.00).  
Thought Forms, many colored plates, \$3.15 (new, \$4.50).  
*Blackwood, Algernon*—John Silence, \$1.25 (new, \$2.50).  
*Blavatsky, H. P.*—The Key to Theosophy, London ed., \$1.40 (new, \$2.50).  
*Buck, Dr. J. D.*—Constructive Psychology, out of print, \$1.25.  
The New Avatar and the Destiny of the Soul, out of print, \$1.25.  
Modern World Movements, out of print, \$1.00.  
A Study of Man and the Way to Health, out of print, \$1.25.  
*Cameron, Marguerite*—The Seven Purposes, out of print, \$1.00.  
*Collins, Mabel*—The Crucible, out of print, \$1.00.  
Light on the Path, preface by C. Jinarajadasa, leather, new, \$0.50 (red. from \$1.00). This edition is now out of print.  
*De Voc, Walter*—The Doors of Life, \$0.50 (new, \$1.00).  
Healing Currents from the Battery of Life, \$1.00 (new, \$2.00).  
*De Karen, Anna*—A Cloud of Witnesses, out of print, \$1.25.  
*Farnsworth, Edward C.*—The Heart of Things, \$1.20 (new, \$1.75).  
Glimpses of Inner Truth, \$1.00 (new, \$1.50).  
*Genoux, Elias*—Mysteries of the Qabalah, \$0.65, new, red. from \$1.00.  
Hidden Treasures of the Ancient Qabalah, \$0.65, new, red. from \$1.00.  
The Diary of a Child of Sorrow, new, red. from \$1.00.  
*Harmonic Series*, by T. K. and Florence Huntley—  
The Gay Gnan of Gingalee, by Huntley, out of print, new, \$0.75.  
Questions of Natural Science, by T. K., with Key, out of print, \$2.00.  
Life and Action, T. K.'s periodical, vol. 1, bound, \$0.75.  
The Great Psychological Crime, \$1.75 (new, \$3.00).  
*Jinarajadasa, C.*—First Principles of Theosophy, \$2.10 (new, \$3.00)  
How We Remember our Past Lives, \$0.85 (new, \$1.25).  
Theosophy and Modern Thought, \$0.65 (new, \$1.00).  
Early Teachings of the Masters, 1881-1883, \$1.25, red. from \$2.75.  
*Jamcs, Prof. William*—Varieties of Religious Experience, \$2.80 (new, \$4.00).  
The Will to Believe, \$1.90 (new, \$2.75).  
*Kheci X*—Rosicrucian Fundamentals, \$2.25 (new, \$3.00).  
*Leadbeater, C. W.*—Clairvoyance, \$0.40 (new, \$0.85).

- Astral Plane; Devachanic Plane; each, \$0.30 (new, \$0.60).  
 Invisible Helpers, \$0.40 (new, \$1.00).  
 The Inner Life, 2 vols., \$3.00 (new, \$4.75).  
 Some Glimpses of Occultism, \$1.25 (new, \$2.25).  
 The Monad, \$0.60 (new, \$1.25).  
 Starlight, \$0.40 (new, \$1.00).  
 O'Donnell, Elliott—By-Ways of Ghostland, out of print, \$1.00.  
 Ramacharaka, Yogi—Fourteen Lessons in Yogi Philosophy, \$1.25 (new, \$2.00).  
 Schuré, Edouard—Krishna and Orpheus; Hermes and Plato; Rama and Moses; Pythagoras and the Delphic Mysteries; each, \$0.63 (new, \$0.90).  
 Sefpharim—Dictionary of Astrology, \$1.75 (new, \$2.80).  
 Second Sight (clairvoyance and crystal gazing), \$0.40 (new, \$0.60).  
 Astrology (how to make and read your horoscope), \$0.63 (new, \$0.90).

### Books by Mabel Collins

This list contains all of the books by the late Mabel Collins, author of *Light on the Path*, which are now in print. For sale by the O. E. LIBRARY. Books marked "(L)" will be loaned. Prices subject to change without notice.

- Light on the Path.** "A treatise written for the personal use of those who are ignorant of the Eastern wisdom, and who desire to enter within its influence. Written down by M. C." Said to have been communicated to Mabel Collins by a Master. Few books, if any, equal it in profundity, directness and spiritual value. It forms an indispensable supplement to and elucidation of the Christian Gospels, the Bhagavad Gita and other great religious scriptures. It should be owned and studied by every serious student of the great problems of the soul.  
 United Lodge of Theosophists reprint of the original edition, with the Notes, Comments and Essay on Karma: Cloth (L), \$0.75; red leather, \$1.00.  
 With Notes, Comments and Essay on Karma: London Edition, paper, \$0.40; cloth, \$0.75; fine lambskin edition, \$1.65.
- The Idyll of the White Lotus (L), \$1.35.**  
 Adventures of a youth among the occult priesthood of ancient Egypt. Said to be a true account of the experiences of a Master in a former incarnation. Second only to *Light on the Path* in value.
- Through the Gates of Gold (L), \$1.25.**  
**When the Sun Moves Northward (L), \$1.25.**  
 A record of the occult ceremonies and festivals of the six sacred months. One of the most valuable of Mabel Collins' books.
- As the Flower Grows (L), \$1.50.**  
**The Builders (L), \$0.60.**  
 A record of human work in the unseen world.
- A Cry From Afar; to Students of *Light on the Path* (L), \$0.60.**  
**Fragments of Thought and Life (L), \$0.75.**  
 Seven Essays and Seven Fables in illustration of the Essays.
- Illusions (L), \$0.75.**  
**The Locked Room; a true account of psychic experiences, paper, \$1.00.**  
**One Life, One Law (L), \$0.60.**  
 Showing the evil effects of cruelty in the visible and invisible worlds.
- Our Glorious Future; an Interpretation of *Light on the Path* (L), \$1.25.**  
 "*Light on the Path* has been interpreted and misunderstood by writers of various nationalities, but never before by the author, who until now has been silent on the subject."
- The Story of Sensa (L), \$0.60.**  
 An Interpretation of *The Idyll of the White Lotus*.
- The Threshold of Life (pamphlet), \$0.10.**



# THE O. E. LIBRARY CRITIC

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BY

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### KILLING THEM OFF!!

J. M. P., the writer of a letter published in the *New York Herald-Tribune* of September 1st, takes the position that it is irrational to execute a strong man when he could be made to work and produce for the rest of his life. That is quite right. Assuming that a convict can produce two dollars' worth a day over and above the cost of maintenance, for 300 days in the year, that would mean a profit in keeping him alive of \$600 a year, or \$12,000 in twenty years, which may be regarded as the average working period of a life prisoner. This we simply throw away by putting him to death, thanks to the ancient superstition that one murder calls for another.

The writer, however, displays conspicuously one of his loose screws and expresses sentiments which are by no means uncommon. He says:

On the other hand, we need to have done with the squeamishness which insists on keeping alive all sorts of human wrecks and monstrosities. The hopeless idiot, the hopeless cripple, the hopelessly bedridden—these and other similar classes ought to be speedily and humanely given release from their misery, partly in kindness to them but chiefly in the interests of society as a whole, which would thereby have a heavy burden lifted off its shoulders.

In the opinion of this writer, then, these unfortunates have no rights which society is bound to consider, unless it be "to be speedily and humanely given release from their misery." Their wishes are not to be consulted; they are a nuisance to us and their misfortune is to be treated as we treat a capital crime, because they are a heavy burden on society. Oddly enough—that being his argument—he does not recommend the same course for a number of other classes who are neither deformed, idiotic, bedridden nor aged, but who are walking or riding around in the best of health, but who are likewise parasites on society, living on the work of others and producing nothing, contributing in no way whatever to sharing society's burdens, or who, be their activities what they may, are not sharing society's burdens in a way that that section of society which happens to be in power at the moment considers desirable.

The practical application of this idea, the idea that the

right to live is derived from society and is not inherent in the individual, we have, of course, witnessed throughout history in every considerable social revolution down to the present day. How about the French Revolution, for example, or in our own day the Russian Revolution? A human wreck or monstrosity is not of necessity of the physical sort. Anybody is a "monstrosity" whose views are fundamentally at variance with the opinions of those who hold the reins of government, or it may be of the established church, while as for laws, laws are simply an expression of the will of the class in power, no more. Massachusetts, in its horror of radicalism, has done the very thing it is afraid of. Of all the comments I have read, of all the letters I have received from personal correspondents, perhaps one-half have been so blinded by the dread of radicalism that they have mixed up the question of the political tenets of Sacco and Vanzetti with the question of their guilt or innocence. The benign Governor Fuller of Massachusetts, self-appointed judge of Sacco and Vanzetti, made a speech in Congress about ten years ago in connection with the question of the unseating of the Socialist Victor Berger, in which he called for "the execution of the whole red scum brood of Anarchists, Bolsheviks, I. W. W.'s and revolutionaries." And yet his decision is regarded as an exemplification of impartial justice!

Our American Declaration of Independence begins its second paragraph with these words:

We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.

Now, however, it is getting to be "self-evident"—in the opinion of an ever increasing number of people—that the possession of these rights inheres, not in the individual himself, but in "society", and that his fellow-men may withdraw them whenever their supposed convenience, their hysteria, or what not, dictates.

In his essay on "Heroism" Emerson wrote:

Whatever outrages have happened to men may befall a man again; and very easily in a republic, if there appear any signs of a decay of religion. Coarse slander, fire, tar and feathers, and the gibbet, the youth may freely bring home to his mind, and with what sweetness of temper he can, and inquire how fast he can fix his sense of duty, braving such penalties, whenever it may please the next newspaper and a sufficient number of his neighbors to pronounce his opinions incendiary.

This it is just as well to remember. Killing off your social or political or even religious opponents is a condition sometimes reached with terrible rapidity—witness the recent history of Russia, where people normally decent made no scruples of killing off any and everybody who stood, or was supposed to stand in the way of their accomplishing their purposes.

We hear much about the necessity of instilling veneration for the law. But we must remember that respect for law is not merely respect for some particular law, but a definite attitude of mind, just as is conscience. Enact a law which by its nature is calculated to inspire the disrespect of a considerable portion of the community, for instance a law interfering with their private habits, and you will create not alone a reaction against this particular law, but a slackening of respect for law in general. As the sense of honesty is weakened by one little theft, as one lie paves the way for another, so does one law which is disobeyed, or which is resented as unfair, pave the way for contempt of other laws. We have more laws, and make more new laws every year in America than in any other land—the result, we have more crime. There are always those who are on the border of lawlessness, and it takes but little to put them over.

In the same way we must look at the sacredness of human life. The founders of our nation expressed themselves in no uncertain terms—all men have certain inalienable and God-given rights, including the right to life. Once admit that this right does not inhere in the individual, and that life may be taken when it suits society, or that part of society which happens to be in power, to take it if the individual is decided to be objectionable, and you are creating the opening wedge. From killing the traitor or the murderer the next step is killing the burglar or highwayman, then other offenders against the dictates of society, whether criminal, religious, political, then killing those who are unfortunate enough to be mentally defective, crippled, incurably diseased or aged. Once concede the right of society to kill at all, and you breed that disrespect for life which on occasion and with persons on the border line will give a justification for killing those who are in their way.

There is no safe line to be drawn, just because there is no limit to the enactment of laws by those in power. Within the last two years an association of responsible business men in a Southern state declared itself in favor of punishing violation of the liquor laws with death. Kill under no circumstances, that is the only safe rule. The fight against capital punishment is not based alone on the uncertainty of circumstantial convictions, nor on the cruelty involved. It is because the idea of deliberately killing, once given a foothold, cannot be restrained. By the very same argument, the protection of society, it becomes a germ which destroys respect for human life in general and which, given suitable nourishment, may breed and multiply till no one is safe if those in power choose to declare that it is for the good of society that he shall perish. There is but one safe attitude: exterminate the germ. Declare that life shall be taken under no circumstances whatever.

## E. R. Cass Honored

Mr. E. R. Cass, long the energetic secretary of both the American Prison Association and of the Prison Association of New York, was elected president of the American Prison Association at its recent annual Congress at Tacoma, Wash. I am informed that this will in no way affect Mr. Cass' connection with the New York Association, and that an understanding exists whereby he will continue his services as General Secretary of the American Association. While everybody will be pleased that Mr. Cass has been so honored they will have cause for rejoicing that his secretarial duties, which he has fulfilled with such eminent distinction in the past, will not be interfered with.

Incidentally it is a pleasure to note that C. W. Burr, chaplain of the Federal Penitentiary at McNeil Island, Washington, is now one of the vice-presidents of the American Prison Association. Mr. Burr gained his training in the Salvation Army in connection with work for discharged prisoners, and is unquestionably one of the most competent men holding a chaplain's position.

The offices of both associations are at 135 East Fifteenth Street, New York City.

## More Thoughts from a Gallows-Buildler

*Note by the Editor.*—It is sometimes interesting to see how one's occupation unconsciously influences his sentiments. Lawyers want more clients, doctors want more patients, laundrymen look on dirt as a gift of God, so why should not a gallows-buildler be strong for capital punishment?

Sep. 21, 27

Editor of the Critic

Respected Sir

I seen your Critic where you printed my letter about capital punishment and I want to thank you, but you read my name wrong, its Kellermann not Killermann, a fly must have done a dirt on it. The peopple who reads your paper very likely think this hanging bussiness is all wrong. What they need is to here from a fellow like me who has seen how the thing works and has looked at all sides of it.

Now about them tow dagos they stewed in Boston. Lots of good peopple made an awful fuss about it and even here in my town they was holding protest meetings every weak or too and the newspaper was shouting kill em and while I beleve in killing peopple what are nuisances, specilly anarchists and dagos and all sorts of criminals I didnt know what to think and I talked with our minister about it, the same minister that got the men saved my uncle hang.

Gottlieb my boy, he says, I feel mighty sad about those tow men, they wouldnt accept salvation and they must have gone to there judgement with all there sins on there heads which is bad enouf even if they didnt kill any body. They must have gone to hell as all unrepentant peopple do, and quite likely fell in with them tow men they shot if they did shoot em. O its just terrible to contemplate, just think of it, my boy, hell forever more. Its an awful thing to send a man to hell.

Well, I says, I dont see what your making so much fuss about. It seems to soot God all right to put them in Hell and whats good enouf for God mitto be good enouf for you and its certainly good enouf for me. God told moses to stone such peopple as made themselves obnoxious and drowned the whole world except Noah and family and burned up Sodom and Gownorra because they wouldnt obey the law, and so we have the best example for killing dagos and anarchists that dont want to keep the laws.

He says your too hard harted my boy, just think of the mercy of God. So I says when I want to kill all bad and obnoxious men Im just doing what God would have me do and not half enouf, for I would only

hang em but he puts em in hell. Im not hard enouf. So I went home.

Now I think them peopple in Mass. are coming in see things right. They knew them dagos was a danger and sooner or later theyd be doing some real mischif so they very rightly used the pretext of a murder to hang it on them and get rid of them legally, seeing there wasnt no way of getting rid of them otherwise. Mass. is going to be ugeeptic and moral if its in any way possible and them dagos wanted to be anarchists and radicals and bolchevicks just because they didnt want no laws to stand in the way of there doing just whatever they wanted to do and that they might go round and steel and kill and everything bad. I think it was God made judge Thayer do what he did just to clean them dagos off.

They tell me them Mass. peopple were puritans with a strong sence of duty and thats just why that judge got the dagos strowed and wouldnt listen to no talk. It takes a mighty strong sence of duty to do a dirty job and stick to it. Somehow now when I think of God I think he must be like that judge Thayer, he puts the bad peopple in Hell because he knows that if they are let hang around heaven thed corrupt the angles and judge Thayer got the dagos killed because he that theyd corrupt the good peopple of Mass and perhaps make them bolchevicks like themselves.

Theres a dago going to be hung here next weak. My uncle isnt on the job now but they let me build the gallows and the coffin is nearly ready. I took his measure for the coffin and he was just as particular as if he was havn the tailor measure him for a evening suit. There mustnt be no knot holes and there must be screws insted of nails as he didnt want no pounding over his corpse and every screw must be in the right place just as if they was buttons. And he wanted a nice board toomstone, all of which extras he offered to pay me to do, and a nice grave with grass on it for he said it ud be so nice for his little baby daughter to put flowers on. Its odd how a fellow would think of these things and be just getting ready for heaven.

He says he isnt gilty, but they all say that. He raped a blind girl and she identfied him by the feel of his moostach. There wasnt no other witnesses and no alibi he could prove, and the jury wasnt out over tow minutes, it was the moostach that convinced them. One of the jurors said he wasnt convinced but some body had to be killed and it might as well be this dago and everybody crying for blood.

Some said the law in Mass was too stiff, but whats the use of a law that isnt stiff enouf to kill a man when he outto be killed and that every lawyer can just twist round his little finger. It isnt stiff enouf or it wouldnt have taken seven years. A law outto go off bang like a gun and the mans dead.

Yours for hanging  
dagos and bolchevicks,

GOTTLIEB KELLERMANN

P. S. One P. M. while I was working on the gallows there came an awful storm and I missed my train home and I staid all night in the prison and slept in a cell. The bugs nearly of me up. Next morning the warden says Mister Kellermann glad to have you, how did yuo sleep in our gest chamber, and me a scratchin and scratchin, thats our solitary. Solitary says I, I that it was hwere you put them in as is sentenced to hard labor. I had to work dam hard all night to keep to myself. If you dont want to hang a man just put him in that cell and in a weak hell be et up alive. In some prisons eatin up by bugs is due process of law, so they tell me.

G. K.

*Do You Disapprove of Capital Punishment?—If so, Join the League to Abolish Capital Punishment. Get information from the League, whose address is 104 Fifth Avenue, New York City.*

## A Few of Many

*Note by the Editor.*—It has been frequently suggested that the *Critic* publish from time to time letters from prisoners who appeal to us for correspondents. In compliance with this suggestion I propose to print some of the ordinary run of such letters. It must be clearly understood, however, that as all prisoners' names are confidential and as publishing might cause them embarrassment, it is not intended to give out publicly anything which might lead to the identification of the writers. The addresses will, however, be supplied to any *LEAGUE* member desiring to communicate with them.

Port Madison, Iowa

July 10, 1927.

Dear Mr. Stokes:

I have been interested in your League by —, and would very much like to join and have a correspondent, preferably female. In order that you may select some one who will be compatible, I furnish the following particulars regarding myself: Age, 31; nationality, American; religion, very much in doubt; hobby, books—that is literature.

I have been here only seven weeks, but have already discovered that my former friends (?) are forgetting me. Hence this application, feeling that a letter now and then would inject a little sunshine and interest into this rather drab and humdrum existence.

S. H. B.—

Windsor, Vermont

Aug. 21, 1927

Gentlemen:

I venture to write the following letter in the hopes that your Society may be able to aid me in my loneliness. I am in prison and shut away from the things that are beautiful in the world,—the things that really make life bearable and worthwhile, and at times I feel very much alone, and in need of a friend who understands and is interested in such as I.

I have heard much concerning your League, and appreciate that you are doing a wonderful work towards aiding those who have been unfortunate. For this reason, may I kindly suggest that you allow me a correspondent, as I am destitute of a really worthwhile friend.

I am an American by nationality, and a Protestant, white and twenty-three years of age. I am a native of this State of Vermont. If convenient, I would like my correspondent to be a lady.

H. R.—

## Penal Notes

*San Quentin Changes Wardens Again.*—San Quentin seems to be in the condition of the Sing Sing of several years back—it changes wardens every year. Not long ago it was James J. Johnston, then Frank I. Smith, and now, for reasons unknown to me, a new warden, James B. Holohan, appears on the scene. The *San Francisco Bulletin* of September 6th publishes an interview with Mr. Holohan from which I gather the following. Mr. Holohan says that he has had considerable experience with criminals—so has a police chief, a detective, a judge, a criminal or prosecuting attorney, a prison guard, chaplain, cook or a plain crook—that he is going ahead very cautiously, that his mind is open and that he has no preconceived ideas. Expressed in other words this seems to mean that Mr. Holohan had had no experience worth mentioning in managing a penitentiary, but that he is well equipped with the material with which the way to hell is said to be paved—good intentions. Further he started out with a dictum which at once marks his caliber. He says: "Under our existing laws a prison is primarily a place of punishment. San Quentin is to be that very thing. When we have accomplished that with the men we will attempt rehabilitation. *Classes and libraries and instruction will*

be a reward of merit, when we are certain the men have been chastened and have learned they cannot violate the codes of society and the laws of the state." In short, Mr. Holohan's idea seems to be that a bad man must be given no opportunity of improving himself; the chance to do so is to be withheld except as a reward of merit. This reminds one of the rule of the late lamented Warden Diddle of Leavenworth that bad men must not read good books. He is evidently ignorant of what has become a commonplace among progressive penologists, that one of the first steps towards reform is to offer opportunities for self-improvement, and that to withhold books and instruction is but to keep the mind open for that which is evil. Mr. Holohan seems destined to be a failure. One reason, perhaps the main one, that California does not secure a trained penologist to run its prisons seems to be that no person worthy of that designation would accept such a position while it is still the prey of the politicians.

*"Fatty" to the Front.*—The Washington Evening Star, protector of public morals and purveyor of cant and pharisaism to the people of this city, has been publishing from one to three editorials weekly demanding the execution of Sacco and Vanzetti. Superficially the argument is that these two men, having been found guilty of murder by a jury of their peers, should be put to death without further ado. Whether a jury verdict is to be considered equivalent to the word of God depends on the point of view, however. In its issue of August 15th, under the caption "A Challenge to Decency," the Star devotes a third of a column to protesting against the public appearance in Washington of Roscoe—commonly known as "Fatty"—Arbuckle, who is aiming to reinstate himself in the good graces of the movie-going public. "This man," says the Star, has been implicated in a most shocking offense," and is a discredited person in the eyes of the type of reader to whom the Star panders. Now the fact is that in 1921 "Fatty" Arbuckle was accused of having caused the death of a screen actress during a debauch. Tried once, the jury almost acquitted him; tried a second time with the same evidence, another jury almost convicted him, while on the third and final trial with still the same evidence another jury stood unanimously for acquittal and "Fatty" was discharged. Now one must ask why, if in the estimation of this newspaper the verdict of the Sacco-Vanzetti jury is final, it proceeds to hound and slander Mr. Arbuckle when the jury declared him innocent? Why does it attempt to thwart the efforts of this man—declared innocent—to make an honest living? I am no admirer of his style of comedy, but is it really worse for Mr. Arbuckle to support himself by displaying the size of his abdomen, decently covered by shirt and pants, than for his female colleagues to display other parts of their bodies? Which is in better taste? Which conduces more to "morality" and "decency?" And does the editorial writer inquire whether his grocer or tailor have ever been on a spree before he will condescend to patronize them? Does he proceed to investigate and air the past follies of others who appear in public and warn its readers against them if a few fly specks are found? Be that as it may, I sympathize fully with Mr. Arbuckle in his endeavor to utilize that physical quality with which God has endowed him, to earn his daily bread. Showing off one's fat to public is a humbler but far more honorable calling than writing editorials filled with unsupported charges and hounding a man who is trying to live down his past, in order to prevent "respectable" people from helping him to do it. That I consider "indecent" in the highest degree, and indicative of far worse rottenness in the top story than an occasional spree. I am glad to hear that the really "decent" portion of the public gave "Fatty" a rousing and enthusiastic reception.

*Capitol Punishment in the United States.*—The following states have abolished the death penalty: Maine, Rhode Island, Michigan, Kansas, Wisconsin, North Dakota, South Dakota, Minnesota.

## Did H. P. B. Make Mistakes?—A Danger Signal

In an article in *Theosophy* for September, pages 492-495, occurs the following paragraph:

Beware of persons, students or otherwise, who say that H. P. Blavatsky "made mistakes." She did not, as years of honest digging in the teachings will gradually disclose to you. Make an immediate and vigorous demand that the "mistakes" be pointed out—not by word of mouth, but by reference to the writings, insisting on exact references. It will invariably be disclosed that the purported "mistakes" are due to the ignorance of the assarter thereof—and usually that he is trying to direct attention to himself.

It is not with the object of criticizing my dear and good friends the editors of *Theosophy*, who assume full responsibility for all unsigned articles, but rather with the purpose of showing what H. P. B. thought of herself, and comparing it with what some of her followers think of her, that I quote her own words in *The Secret Doctrine* (Vol. II, page 640, original ed.; page 678, revised ed.):

And here, we must be allowed a last remark. No true theosophist, from the most ignorant up to the most learned, ought to claim infallibility for anything he may say or write upon occult matters. The chief point is to admit that, in many a way, in the classification of either cosmic or human principles, in addition to mistakes in the order of evolution, and especially on metaphysical questions, those of us who pretend to teach others more ignorant than ourselves—are all liable to err. These mistakes have been made in "Isis Unveiled," in "Esoteric Buddhism," in "Man," in "Magic: White and Black," etc., etc.; and more than one mistake is likely to be found in the present work. This cannot be helped. For a large or even a small work on such abstruse subjects to be entirely exempt from error and blunder, it would have to be written from its first to its last page by a great adept, if not by an Avatar. Turn only should we say, "This is verily a work without sin or blemish in it!" But, so long as the artist is imperfect, how can his work be perfect? "Endless is the search for truth!" Let us love it and aspire to it for its own sake, and not for the glory or benefit a minute portion of its revelation may confer on us. For who of us can presume to have the *whole* truth at his fingers' ends, even upon one minor teaching of Occultism?

H. P. B., then, states explicitly that she *did* make mistakes in *Isis Unveiled*, and most likely has made some in *The Secret Doctrine*. But now we are told she *did not* make mistakes, from which it would appear that she made a mistake in asserting that she had made them. The writer of the article attributes to H. P. B. an infallibility which she not only here, but elsewhere, was most insistent upon repudiating (e. g., *S. D.*, Vol. II, page 22, note, orig. ed.; page 25, note, rev. ed.). It may be true that years of honest digging have failed to reveal to the writer any mistakes such as were admitted or suspected by H. P. B. Well and good. But to assert that they *do not exist* is to assert on the part of the claimant an infallibility which H. P. B. not only disclaims for herself, but which she says could only be possessed by "a great adept, if not by an Avatar." Such a claimant must be in the position to verify personally every single statement that H. P. B. has made; rather a large proposition one would think, especially as it would involve not only access to material "to be found scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto unnoticed because of this veil" (*S. D.*, preface), but an investigation of the—to us—invisible side of nature.

Surely one must appreciate the spirit which prompts the defense of the writer of *The Secret Doctrine* and the acknowledged messenger of the Masters against trivial criticisms, against that carping spirit which is



always looking for my specks, and which would hold that because here and there an error has been detected the whole stupendous work of H. P. B. is to be discredited. But one must remember that such criticisms are not of necessity intended to reflect on H. P. B., but may rather be made as a protest against the extreme view that she was infallible, and entirely in accordance with what she said of herself.

There is, further, the grave risk that those who assume this position of infallibility, should they perchance stumble upon one of those mistakes which H. P. B. herself admitted making in *Isis Unveiled*, or suspected herself of having made in *The Secret Doctrine*, might receive a shock entirely out of proportion to the seriousness of the blunder. I have repeatedly heard persons say that should they discover a single mistake in *The Secret Doctrine* they would be driven to lose faith in the whole; this is the danger of the inflexible fundamentalist attitude. There are persons who have rejected the entire Holy Bible because they could not accept the story of Jonah and the whale, and those who could see no good in Saint Paul because he made uncomplimentary remarks about women. Would you reject a gold vein because it is mixed with quartz? Why not then follow H. P. B.'s statement that "The tree is known by its fruits; and as all Theosophists have to be judged by their deeds and not by what they write or say, so all Theosophical books must be accepted on their merits, and not according to any claim to authority which they may put forward"?

To my mind it is one of the signs of the greatness of H. P. B. that she claimed no infallibility for herself. There are plenty who do make such claims for themselves, and it is a characteristic of fakers and charlatans, as well as of the self-deceived. It is her sincerity, her humility, her unwillingness to make herself out more than she herself knew herself to be which have given me the confidence I have in her. Should I perchance discover a mistake I should then know that I was doing only what I was forewarned of by her. Had she claimed freedom from error I should feel disposed to distrust her.

The "danger signal", then, is not so much in questioning some statement found here and there in the writings of H. P. B., provided it is done in a sympathetic spirit and in accordance with her own estimate of herself. It rather lies in the dogmatic and unprovable assertion—unless one proves one's own infallibility—that she never made mistakes; it is encouraging that attitude against which H. P. B. expressly warned us, of accepting any Theosophical book on authority rather than on its merits; it is hazarding the entire loss of faith in Theosophy should by chance an error be discovered in a written statement, as H. P. B. said might well be the case; it repels those who object to fast and fixed creeds, and to whom a claim of infallibility is in itself a warning; it is apotheosizing a human being who made no claim to such distinction while living and who would certainly have resented it; and perhaps worst of all, it tends to foster a spirit of intolerance and sectarianism which sees wrong motives in those who cannot agree with it, a disposition towards resentment against those who would retain even a semblance of intellectual liberty and who agree with H. P. B. that "theosophists have to be judged by their deeds and not by what they write or say."

I agree entirely with the writer of the article referred to that "No interpreters are needed," certainly not for the writings of H. P. B. The more one studies, either alone, or conjointly with others, even in the condemned "private 'Secret Doctrine' classes," what she has given us, and the less time one spends on those who have attempted to summarize her, the more intimately will they be able to come into touch with her noble spirit, her keen intellect, her splendid breadth and liberality, and that is a lesson in theosophical living. These are things for which one must seek her directly; no mere presentation of the philosophy of Theosophy, however faithful, can reproduce them. The door is open to all

who will enter; there is no need to stand outside and have someone tell you what is within. "Back to Blavatsky" means just that, not back to anybody or any book purporting to be "just as good," or "a faithful presentation of Blavatsky's philosophy," whatever merits these may have.

"I had rather—if I had to choose—be an idolater of the most pronounced kind, who believed in Indra, and be left with my common reasoning, than believe in such a doctrine as that which permits me to suppose that my brother who does not believe a dogma is sizzling in hell while I, by simply believing, may enjoy myself in heaven"—*W. G. Judge*.

### "The Secret Doctrine" Repudiated

Stanley F. Babington, Secretary of the Service Lodge, T. S., in New York, recently addressed a circular letter to the members and friends of the Lodge explaining why he was not seeking re-election. This may be summarized by saying that the Lodge has departed from the original teachings and refuses to allow them to be presented, and that in their place new and weird, and in part utterly immoral doctrines are being set forth.

After protesting against the acceptance of the notorious Leadbeater as a leader, which he backs with indisputable evidence already familiar to the readers of the *Carrier*, Mr. Babington narrates his efforts to have *The Secret Doctrine* taught. To quote:

Realizing the importance of the study of the "Secret Doctrine," I invited a lady well known for her knowledge and deep study of that work, to lecture before the Lodge during the past winter, and her lecture, on the "Three Fundamentals", which was very well attended, provoked considerable interest and attention. I then endeavored to get together a class for the study of the "Secret Doctrine", and obtained several names. The lady in question kindly consented to lead the class twice a month, but the President and Vice-President of the Lodge refused to permit it, on the grounds that she did not believe in the important things in Theosophy. I was given to understand that these were: Not eating meat, not wearing fur, a belief in Mr. Krishnamurti as the World Teacher, and in the infallibility of Mrs. Besant.

This scandalous attitude on the part of the President and Vice-President of the Service Lodge implies not only a direct repudiation of *The Secret Doctrine*, of H. P. B., and of what the Masters gave out as Theosophy, but also a tyrannical interference with the rights of members to learn about them. When this work was written by H. P. B., Annie Besant had not even been heard of in theosophical circles and Mr. Krishnamurti was romping about in Devachan, as he still lacked seven years of being born. To refuse permission to an admittedly competent teacher of *The Secret Doctrine* to expound it before a class in the Lodge on the ground that she does not accept Annie Besant and Jiddu Krishnamurti is a plea which would have excluded not only H. P. B. herself, but the Masters who taught her. There is not the least question that were one of the Masters to appear *incognito* in this theosophical lodge today and to attempt to expound Theosophy identically as they gave it to H. P. B., he would first of all be asked whether he believed in the infallibility of Annie Besant and in Krishnaji as the World Teacher and, if not, would be ruled out of order. Captain Sellon and Captain Russell Jones would invite him to shut up and sit down.

It would seem that some at least of the members of Service Lodge would like to learn about Theosophy as the Masters gave it to us, but they are simply denied the opportunity. Instead, they have forced on them the weird concoctions of Mrs. Besant and Mr. Leadbeater, backed by the power and influence of the ring which they have organized. Mr. Babington gives a sample in the form of a quotation from a lecture on

"Angels" delivered before the Lodge by Dora van Gelder, a pupil of Leadbeater, as follows:

They belong to a different and parallel evolution to our own, ours is through suffering and theirs is through happiness. It is not the good which counts with angels but the beautiful. It is easy to get into touch with the angels any place where there is a ceremonial—it is their job to come to church. They are channels of divine energy. Their devotion to the Christ is something very wonderful to observe. It is not sufficient to have all the virtues and be very good. It does not get us anywhere, it does not help us. The Masters do not want good people, they want people who are going to be useful. *It is useless to meditate or do anything because it is a duty but only when you can put your soul into it and thoroughly enjoy it.*

This is not only false Theosophy; it is abominable ethics, ethics which would be indignantly repudiated by any ordinarily decent person whose mind has not been poisoned by the Krishnamurtian philosophy of "happiness first". That such a Mephistophelian doctrine is taught in Service Lodge, while the teachings of H. P. B. and the Masters are excluded, should be enough to condemn those who are responsible as dupes of the forces of the Left Hand Path.

### Mrs. Besant on Birth Control; 1908-1927

I have not the least intention of discussing birth control, and want here merely to call attention to a statement of Mrs. Besant in her *Autobiography*, published in 1908, giving her reasons for abandoning its advocacy, and to compare it with what she says today (*The Theosophist*, July, 1927, page 390c):

*Autobiography, 1908, page 237:*

I gave up Neo-Malthusianism in April, 1891, its renunciation being part of the outcome of two years' instruction from Madame H. P. Blavatsky, who showed me that however justifiable Neo-Malthusianism might be while man was regarded only as the most perfect outcome of physical evolution, it was wholly incompatible with the view of man as a spiritual being, whose material form and environment were the results of his own mental activity.

*The Theosophist, July, 1927, page 390c:*

My own connection with the movement had a curious interruption. My Theosophical Teacher, H. P. Blavatsky—to whom I owe all that is most precious in my life—only once alluded to that matter while I was with her as her pupil, and that was to tell me that her Master had said that the courage I had shown in the trial on the subject had brought me "to the threshold of Initiation." But while I was away in the United States on a mission from her, she wrote to Mr. Judge, saying she wished me to give up its advocacy.

The trial referred to was that of Mrs. Besant and Charles Bradlaugh for selling a reprint of a pamphlet by Dr. Charles Knowlton entitled *The Fruits of Philosophy*, advocating birth control and stating methods for preventing conception.

I leave it to those interested to reconcile these two statements. At the same time it is interesting to learn just how Mrs. Besant reached "the threshold of Initiation"—it was her stubborn persistence in teaching contraceptive methods. Perhaps it was her colleague Leadbeater's persistence in teaching his boys a contraceptive method of another variety which brought him to "the threshold of divinity."

Incidentally it may be mentioned that a dinner was held in London on July 26th by the Malthusian League, an organization having the object of advocating birth control and instruction in contraceptive methods, in celebration of the fiftieth anniversary of the Bradlaugh-Besant trial, at which Mrs. Besant and H. G. Wells were the speakers.

## Back to Blavatsky in Foreign Lands

The Editor will be pleased to hear from lodges, associations or groups in Great Britain, on the continent of Europe, or elsewhere abroad, which are making a stand for the Theosophy of H. P. Blavatsky and against the recent innovations, such as Leadbeaterism, Krishnamurtiism and the Liberal Catholic Church, or from any of their members. As far as space is available the *Carric* will gladly publish addresses and programs of their activities.

### At the Periscope

*Back to Blavatsky in Holland.*—This is just a preliminary notice of a Back to Blavatsky Association which is being organized in Holland. Further details will be given when received; meanwhile those interested may communicate with Mr. Th. F. Vreede, Ant. Heinsiusstraat 2, The Hague, Holland.

*Cheap Language from Mrs. Besant.*—In the report of the London convention of the British Section, T. S., in *The Theosophical Review* for July (page 344), Mrs. Besant is credited with the following statement: "She wished to remind members that neither Mme. Blavatsky, nor herself, nor any leader of the Society, possessed any authority other than that possessed by the intrinsic merit of their words." Mrs. Besant knows the famous letter of Master K. H. to Colonel Olcott in which he uses these words about H. P. B. (*Letters from the Masters of the Wisdom*, page 53): "But this you must tell to all:—with occult matters she has everything to do. We have not abandoned her. She is not given over to chelas. She is our direct agent." Mrs. Besant accepted the genuineness of this message, which she once published in a signed communication as authentic (*The Path*, October, 1893, page 202). If this means anything, it means that H. P. B. had authority, as "direct agent" of the Masters, quite apart from the intrinsic merit of her words, an authority which no one since can claim unless he or she produces equally unquestionable credentials. No such unquestionable credentials have been forthcoming in any other case, such as exist being merely based upon unproved personal assertions. There is not one line or one word from a Master, of irrefutable genuineness, which authorizes Mrs. Besant, Mr. Leadbeater, or any one of the clique with which they have surrounded themselves, to act as their agent or to speak in their behalf. In two cases at least, that of the charges against Mr. Judge and that of the World Religion, Mrs. Besant has claimed in print to have acted by direct orders of a Master, only to repudiate the assertion later (*Carric*, January, 1927). In other cases her claim to be acting upon orders which are flagrantly in contravention of all that the Masters have taught carries with it its own proof of delusion or mendacity. So far as she is concerned, therefore, I fully agree with her concluding "appeal to all Theosophists never to believe anything without evidence, merely on authority." Her appeal is nevertheless extraordinarily cheap. She has succeeded in getting nearly the whole Theosophical Society to accept her unsubstantiated word as authority—she has the floor, so to speak—and she knows they will do so, while H. P. B., being dead, has but few loyal defenders. It is to H. P. B., not to Mrs. Besant, that the audience at the convention will apply her words.

*A Land of Pure Delight.*—If we are to judge from the deluge of words which Mr. Geoffrey Hodson pours forth in the July and August *Messenger* on "The Coming of the Angels," Neo-Theosophy is rapidly getting back to the old idea of heaven as a place where one plays a harp before the Throne forevermore. He quotes one of the "angels" as saying: "We invite you to a journey of adventure and discovery in a land which has no horizons; which stretches on all sides out into the limitless fields of space. Come and hear the angel choirs, chanting their hymns of praise; see the choristers in robes of fiery white and listen to the voices of

countless multitudes, singing their age-long and eternal song; hear the successive waves of harmony which flow outward from their midst, weaving and interweaving as they flow, combining, parting and rejoining in eddies, waves and vast areas of song, forming a mighty whole, which never ceases from eternity to eternity and yet is ever new. See the order and movement of their winged forms . . .", and much more. Further these angels "are singing to the accompaniment of the organ tones of the voice of God." We are told in Hindu books that there are thirty-three crores, or three hundred and thirty million angels (devas), so the concert must be quite deafening withal. Just why Mr. Hodson's angels have wings, when there is no air to fly in, why they wear robes, when they might as well be naked, and whether God has nothing else to do but to act as choir leader through all eternity, perhaps Mr. Hodson can tell us. I don't like to suggest that he is putting over this stuff because he finds it goes with the credulous followers of C. W. Leadbeater. It has all the earmarks of the stuff which can be heard in almost any seance room, and indicates that Mr. Hodson either has a superheated subconsciousness or is a victim of communications from the astral plane. In either event he has secured a market for his wares and will probably succeed the Grand Old Man Himself as scer-in-chief of the T. S.

*A Watered Maitreya.*—*News and Notes* for August (page 9) reports Mrs. Besant as saying to a meeting of the Star in the East in Edinburgh, in speaking of Mr. Krishnamurti, that "now it was not so much that his body was used by the World Teacher, as it had been on two occasions, but that there was a blending of the two consciousnesses." Such a blending is a psychological phenomenon of which I must admit I can form no conception. Rather, it would seem, Mrs. Besant's remark is an apology for Mr. Krishnamurti and an admission that as a vehicle of the Lord Maitreya he is a failure. Milk and water together do not make a new sort of milk, they make just watered milk, and a Lord Maitreya mixed with Krishnamurti makes nothing but a watered Maitreya, a milk and water Messiah. This may be very fine for Krishnaji, but it is a bit rough on the Lord and is very far from Mrs. Besant's very recent claim (*June Theosophist*, supplementary sheet) that Krishnaji is an incarnation of Krishna and Christ. As for the degree of dilution one has but to read the sayings of Christ and of Krishna and to compare them with the talk of Krishnaji. Evidently the Divine Milkman has used the pump most liberally.

*Sydney Lodge, I. T. S.*—I am informed that the once great Sydney Lodge, which in the time of T. H. Martyn had a membership of 800, has now dwindled to less than 100. After the withdrawal of the Besant-E. S. L. C. C. faction and the establishment of the Independent Theosophical Society it still had at least 500 members. It is difficult to account for the falling off. Is it possible that the gentle George has beguiled them, or is it due to lack of efficient administration?

*Star Camp, 1927.*—The gush about the annual Camp of the Order of the Star in the East at Ommen has not yet come in, probably requiring a season to ripen. From a preliminary report in the September *Theosophical Review* one learns that over 2,500 members of 49 nationalities were present, an increase over last year of about 600. The usual eminences and pre-eminences were present, but it appears that the Lord did not attend, leastwise, if he did, it was *incognito*, as he did not make use of his chosen vehicle, Krishnaji, who merely conducted himself with the grace and dignity becoming a young gentleman of his breeding. The reporter states that Krishnaji has now "become one with the Belovéd," of which he has already apprised us. The most interesting point is that the name of the Order has been changed to the "Order of the Star," and that its objects are revised to read: "1. To draw together all those who believe in the presence of the World-Teacher in the world, and 2. To work with Him for the establishment of His Ideals." All members are

required to sign these objects or get out. The Dutch *Overvyselch Dagblad* of August 8th tells us that Mrs. Besant made a speech (strange to say) and that Krishnaji recited some of his poems, all of which were broadcasted in English, French, Dutch and German, reminding one of the incident in Acts II—everybody heard them in his own tongue. Everything was lovely except that a visitor arose and protested against having to pay sixty cents gate money on the ground that neither in Christianity nor Buddhism does one have to pay to listen to a sermon. He was promptly put out, but whether his sixty cents was refunded is not stated. The food was also charged for, Krishnaji not having progressed as yet to the point of feeding the multitude gratis on bread and fish.

*Dry Rot in the British T. S.*—*News and Notes* for June (page 2) publishes a statement from the Acting General Secretary anent the large proportion of members who are resigning or lapsing. He says: "Whilst it is too early yet for any general consensus of opinion regarding the cause or causes of this phenomenon to be disclosed, there seems nevertheless a general unanimity that there is reason for some disquietude, and that we must do something about it." The "general consensus of opinion" among my British correspondents is that the Section is ignoring the Masters and their messenger, H. P. Blavatsky, as amply shown by the recently published official list of books for students (see May *CRITIC*), that it is following leaders, one of whom is a man with a notorious past, while the other is openly teaching doctrines which have no resemblance to Theosophy as given by the Masters, that it is patronizing a ridiculous imitation of Christ in the person of Jiddu Krishnamurti and a second-rate imitation of the Church of Rome, that it is smiling on the notorious theological swindler Wedgwood and is circulating a book which openly tends to encourage sexual irregularities (see February *CRITIC*). Those ignorant of these facts may join the Society under the impression that they are getting real Theosophy, but they soon find out and out they go again despite the efforts to blind them. To adapt a saying of Abraham Lincoln, "You can fool all of the theosophists some of the time, and some of the theosophists all of the time, but you cannot fool all of the theosophists all of the time." *Hinc illuc lachrymæ*. Further, why should the average person who is seeking sensation care to pay for membership in the T. S., which offers nothing better than fairies, when there are far more interesting side shows which charge no gate-money—the Star in the East with its compound Messiah and his Kingdom of Happiness and the Liberal Catholic Church, where one can consort with angels every Sunday morning and receive the blessing of Christ piped right down from heaven, on tap and without the trouble of drawing it? In this connection a British correspondent writes: "It may interest you to hear (although you seem to know all that is going on over here) that there is considerably more independent thinking among members of the T. S. than would appear to be the case. During a short tour of about 10 lodges and centres I was asked more than once whether I thought A. B. was failing mentally—and that from members and officials. Unfortunately they do not say much in public, and are content to wait and see whether Krishnamurti comes up to expectations."

*Growth of T. S. in Scotland.*—The General Secretary of the T. S. in Scotland reports (*News and Notes* for September, page 7) that the Section has gained 65 new members and lost 47 in the year ending April 30th, a net gain of only 18. At this rate it will take the Section, now 783 members, 43 years to double itself. As the General Secretary remarks: "There seems to have been a good deal of Propaganda work done, with small visible result," adding that "the general feeling was that new methods of theosophising Scotland must be found." The Indian General Secretary, Mr. Iqbal Narain Gurtu, recommends meditating a few moments morning, noon and night, but I suggest hiring Fritz Kunz; he'll do it. If that fails, they might try teaching Theosophy.

## Reprint of "The Theosophic Voice"

The three issues of *The Theosophic Voice*, published in 1908, showed all the details of the infamous Leadbeater scandal of 1906, his abominable corruption of young boys, Mrs. Besant's denunciation of him and how she changed face and forced him on the T. S. when she discovered he could serve her purposes, and much more material bearing on this episode of neo-theosophical history. This has been reprinted in full and may be had from the O. E. LITMAN for \$1.25. Here are the plain facts for those who are open-minded enough to read them.

## Falsification of Theosophical History

The substitution of fiction for fact made by C. Jinarajadasa in his so-called history, *The Golden Book of the Theosophical Society*, for the purpose of white-washing the character of C. W. Leadbeater, as well as other misrepresentations, is set forth in a series of six Carric articles which will be sent upon receipt of 15 cents in stamps. These show clearly the desperate methods which have to be resorted to to support the present regime in the Theosophical Society and the lax code of sexual ethics which is being insidiously endorsed.

## The Liberal Catholic Church and the Theosophical Society

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

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Those who earnestly desire to learn what Theosophy, as taught by the Masters, really is, will not concern themselves with the various spurious, perverted and adulterated versions to be found in recent books which are being forced on the public as real Theosophy, but which are largely based upon the unproved assertions of self-proclaimed psychics and leaders; neither will they seek it in the claims of mediums.

The following are *genuine* theosophical books, by H. P. Blavatsky, and are authorized and undoctored versions, as far as such exist. Books marked (L) will also be loaned.

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The Secret Doctrine; photographically reproduced reprint of the original and *only authorized* edition; 2 volumes on India paper bound in one volume, (L), \$7.50.

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The only reliable glossary, and an indispensable companion to *The Secret Doctrine*.

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H. P. B.'s answers to questions on *The Secret Doctrine*. It elucidates many difficult points.

The Voice of the Silence; *only authentic* edition; cloth, (L), \$0.75; Practical Occultism, and Occultism versus the Occult Arts (L), \$0.50. Nightmare Tales (L), \$1.25.

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### On Atlantis

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# THE O. E. LIBRARY CRITIC

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BY

## The O. E. Library League

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No. 4

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### THE AMERICAN PRISON ASSOCIATION'S CONGRESS

The American Prison Association held its 57th annual congress at Tacoma, Wash., August 12th-18th. Very little was to be found in the press about the meeting, and for that we shall have to await the appearance of the official report. With the exception of the *Seattle Post-Intelligencer*, which had its own representative at the congress, and which has kindly furnished the CRITIC with a file of its articles, there was not a newspaper in the entire country which gave as much space to the entire session as to many an insignificant crime. If the Prison Association was honored by the presence of an agent of the Associated Press, the gentleman must either have been asleep or so intently absorbed that he neglected to submit his report. As the press gives what it supposes will interest the public, clearly the public is more interested in individual crimes than in the proceedings of a national association which has, among its other objects, the alleviation of the six billion dollar annual crime tax which we Americans are said to be paying. One may be surprised at this, but it is but natural. Crime is a source of national entertainment; we are quite willing to pay the cost.

The most striking part of the address of the retiring president, William Franklin Penn, was:

I hold the most important need for every prisoner is work with a respectable wage. Idleness should be abolished for every jail for all who have been tried and sentenced. Labor unions and governmental agencies should co-operate toward this end.

And yet it is stated that 90 per cent of the prisoners are idle!

As already noted in the CRITIC, E. R. Cass, the secretary of the American Prison Association, was elected president. This, however, was not effected without some discord. The Prison Association is a composite body, associated with which are groups or sections representing different phases of prison work. Notable among these are the Wardens' Association and the Chaplains' Association. Each of these thought it was its turn to have the presidency and the Wardens' Association was peeved and threatened to withdraw because it could not se-

cure the election of Warden Thomas of the Ohio State Penitentiary. The chaplains, on the other hand, were ruffled because in their opinion not enough recognition was given to religious work, and they, too, threatened to withdraw, one of the reasons being, it is reported, that they were not allowed to open the sessions of the Congress with prayer! One might have supposed that these gentlemen would have been contented with addressing the Almighty privately in their hotel closets without taking up the time of busy people assembled for practical matters, with lots to do and little time to do it in, in listening to them. Everybody at the congress was in dead earnest and hearing the Lord harangued could hardly have made them more so, or have impressed them with ideas not already in their minds. As will take up the time of a board of railroad directors with prayer. I am not aiming to belittle the influence of religious instruction on the prisoner, but there is no class of person having to do with prison inmates which has as free a hand as the chaplains. They can preach and teach as they like without interference and worrying about legislation and appropriations. They are satisfied with their medicine and can administer it *ad libitum*. This sentiment of irritation is reflected in the report of one of the chaplains who says in *Agenda* for September:

I was greatly impressed with the small, very small, recognition given religion as one of the redeeming or reconstructive agencies in life. Psychology, physiology, sociology were all presented to the general sessions with every emphasis—but religion didn't get a look in. . . . Many chaplains were there and had their separate meetings but they had no chance to tell the general audience what part religion has played and can play in the social as well as the spiritual redemption of us all. . . . Good buildings, good oversight, good food, good surroundings, good work, good exercise. Yes, the Congress had them all, but they forgot religion, the foundation, the spring, the impulse, the generator of all good things.

Quite likely, but it was the Congress, not the prisoners, who have these good things and that is why the Congress wanted to talk about them. They do have religious instruction, hence why take up their time with it?

Be these matters as they may, the wardens and chaplains nearly revolted, but finally the matter was settled by the election of Mr. Cass, whose penological creed is summed up in his statement that:

It's not severe penalties that we need but sure, certain, swift punishments. If every one of our boys knew he would be punished if he stole an automobile, we wouldn't have so much of this crime. It's the uncertainty of our system of punishment that leads to more crime. The severity of the punishment is not the solution.

The Wardens' Association is reported as wanting politics kicked out of the prisons, and while sympathizing with this sentiment, one wonders how many of these wardens would remain if all who are "in" for political reasons were to be kicked out with the influences which put them there.

## To Prisoners Who Want Correspondents

The O. E. LIBRARY LEAGUE will attempt to supply a reliable correspondent for any prisoner who applies to us in good faith, who does not make unreasonable requirements and who is not influenced by a desire to carry on a flirtation or to make exorbitant demands on his correspondent for money or supplies. Our aim is to furnish interesting and heartening correspondents, but the LEAGUE is neither a matrimonial bureau, a bank nor a general commissary, and such small donations as our members are willing to give to their inmate correspondents must not be forced by begging or importuning.

All applicants should state age, race, nationality and color, and length of unexpired sentence. Further information may be of help in getting the right correspondent, but is not demanded. The CURIE is sent every two months to prisoners whose applications have been accepted. There is no charge for enrollment.

All prisoners on our list are registered as LEAGUE members and are expected to be loyal to its aims and ideals, and to discourage any attempt to abuse them. They are expected to reply to letters from correspondents, and to make apologies if they do not wish to continue the correspondence. In this case another correspondent will be furnished on request.

Inmates having correspondents are particularly requested to interest their friends in the LEAGUE.

### The O. E. Library League

Membership in the O. E. LIBRARY LEAGUE with a view of corresponding with friendless prisoners, may be had by sending in your name with ten cents registration fee and fifty cents for a subscription to the CURIE if you are not already a subscriber. Voluntary donations in support of the LEAGUE are invited, but not insisted upon. Persons enrolling as members would help us by giving a little personal information, which will enable us to make a more satisfactory selection of prisoners for them. As a basis for beginning correspondence we forward the prisoners' letters. It's as easy as eating, and as interesting. Try it.

### Two of Many

August 12, 1927.

My dear Sir:

I have the address of your League, given to me by a fellow inmate, so taking advantage of it I write to you asking for a correspondent.

I am a native of Alaska, and doing ten years. While my trial was in progress I lost my Father, Sister and Brother by the call of untimely Death, leaving me with the exception one younger sister at school in Alaska a very lone and heart-broken forlorn wanderling, with no one to write to.

Thru the friendship of a fellow inmate comes your wonderful League to my notice, its far reaching hand to those lost to the outer world finds my shaking hand to steady it and bring me hope and outside letters of cheer.

I should like to correspond with an elderly lady of the Catholic faith, and should you find yourself with any extra copies of your paper, I should be very happy to receive one occasionally.

J. L.—

Aug. 14, 1927

Dear Sir:

I am sending this letter to you for one particular reason, that of becoming a member of your society. I am a prisoner in the State Prison here in Vermont, and sadly in want of the comfort that a friend can bring at such a crisis. Letters in an institution of this class mean the world to us, as you no doubt realize, and as I grow very lonely at times

the thought comes to me that I could derive the needed benefit from your society. I feel very much alone in the world and realize that a friendship of the kind that understands would go a long way towards bringing me a little comfort and happiness. Therefore, I presume to ask for a correspondent from the League, and trust that you will be able to comply with my wishes.

My age is 22 years, white, American and of the Protestant faith, and if permissible, would desire a correspondent of the opposite sex.

E. R.—

### The Artists' Council

The Artists' Council, of 56 West 45th Street, New York City, offers to men and women in prison individual instruction in painting, sculpture, music, writing and kindred subjects. From this it will be seen that the aim of this association is to supply special instruction in such subjects, rather than to furnish correspondents of a general character, such as the O. E. Linnay League provides.

While the League is always glad to give such help as it can in these directions, prisoners specially interested in the above subjects would probably receive more efficient assistance from the Artists' Council. The instruction is, of course, offered by volunteers and is gratuitous.

### A Glorious Hanging

Oct. 25, 27

Editor Critic  
Respected Sir

I read your Critic of Oct. where you printed my last letter and I hope it did some of your readers good to here from a practical man that knows how fine and ageenic hanging is. Nearly every body here thinks just the same as me,

Now I want to tell you how we hung that dago that raped the blind girl. The lawyer tried his best to get him off, he said a moostach was no good means to identify a man when the girls blind and half the dagos wearing moostachs, but it was no good. The judge told the jury you see its that moostach and no other. Then they told these things to the governor and how the judge was mad to get him hung quick and how one of the jurors said he voted to hang him because some body had to be hung and it didnt matter much who, and the dago's wife and baby went to see him and she said he couldnt have done it and she cried and hellowd, but the governor was as hard as steel, he said he wasnt going to have no nonsense like they had in Mass. and hed show them his state was better than Mass, and then he was going to run for governor again and didnt want no trouble, so he showed the lady the door.

They got this dago a priest seeing that he was a catholic and the priest got him saved somehow I dont know how. And they took him out, the priest in his petticoats walking along side and saying prayers. Before the hangman put the cap and rope on him he was asked what he had to say and he was real mad and said he didnt do it and God woud send them all to Hell but he wouldnt be there to meet em and if he had shaved off his moostach theyd have hung some other fellow and I think so for the whole town was just calling for somebody to be made an example of, so the trap was dropped and down he went into the box under death and for a minute you could here him a kickin and scuffin like a rat in a trap and then no more and the doctor says hes dead, his head was near jerked off as he had lots of rope.

And I screwd him in his coffin seeing that he wanted to be screwd in which finished my job except the board (coonestee), and his wife and baby was allowed to put flowers on the box and then she fainted and no wonder for she was sick and expectin and nobody to take care of her but him, it was most enouf to make even a fellow like me cry that beleives in hanging. Then the wurst of it was that tow days after there was a

nigger got drunk and he talked so much and laughed so much about this bung dago that everybody what heard him says well we wonder if he wasnt the fellow with his wooly mustach, but nobody could do any thing for they couldnt try and hang another man.

But every body is wondering now if they wasnt in too big a hurry. all but the newspaper which said you mussnt question the due process of law which was always right and of course the jurors who wouldnt admit they was wrong and the folks that didnt want to see the judge and the governor made a fool of.

Our minister said to me, well Gottlieb my boy, hes in heaven now poor fellow, even if I didnt get him there and Ive saved so many I dont mind that priest havin one to his credit for he needs it. I wonder if he done it. But I stuck to it there was one less dago any how which was a blessing and that there wont be no more fellows rapin girls around here I guess for some time to come, and if they dows theyll get there mustachs shaved off or ware a mask like a KKK. It was a glorious example for men inclined to be loose. The gallows was in the prison yard and while nobody much was let in but the reporters and the doctor and priest the houses all round was crowded windows and roofs and people with spy glasses and showtin kill him.

I and the hangman and the grave digger cleared a nice little money and the mrs dago paid me for the extras as she was asked to do tho she said it most busted her. Whether the priest got anything for gettin him into heaven I dont know tho he looked hungry like as if he expected to be paid, as them priests seldom does something for nothing, most of all saving souls. Im anxiously waiting for another job as that sort of bussiness just agrees with my conscience to say nothing of my purse.

Yours for hanging,

GOTTLIEB KEISERMAN

PS. This dago kicked about so in the box after the trap was dropped that now the newspaper is calling for that new fangled electric chair for roasting em. Ill lose my job as there wont be no more gallows to build and nothing but the coffins which dont nut me much.

G. K.

### Penal Notes

*Life Imprisonment for a Pint of Liquor.*—Michigan has a "Bannin law" and has just sentenced Fred Palm to prison for life for illegal possession of a pint of gin. According to the Michigan law to be caught the fourth time with a pint of liquor makes one an "habitual criminal", subject to life imprisonment. Palm may have been a bad character, and in fact had been four times convicted of felonies, but one wonders how many new prisons Michigan would have to build if every respected citizen, clergyman, doctor, judge and honored church member were sent to prison for life after possessing a fourth pint of liquor not purchased before this fantastic prohibition law went into effect. Henry Ford's entire outfit wouldn't hold them. Probably half the male population of Michigan are "habitual criminals," thanks to the dictates of the other half, who appear to be habitual lunatics. In due time I hope to witness the enactment of a law making it presumptive evidence of insanity to attempt to dictate to others what they may or may not put into their stomachs. Had George Washington lived today he would have been an "habitual criminal", and would have been sent up for life.

*Weird Argument for the Death Penalty.*—In June Scribner's Magazine George W. Hayes, an ex-governor of Arkansas, presents one of the oddest arguments for the death penalty that I have yet seen. While disposed to oppose capital punishment in most cases, he thinks that a convicted murderer should be legally executed if a commutation of sentence might lead to mob violence and perhaps lynching. What a contemptible confession of weakness and cowardice! A real man would use every power of the

state in protecting the prisoner and if necessary call on the Federal Government to aid him, but this weakling would have the state do the mob's work for it, not because it is justifiable, but because he is afraid of violence. As well urge the state to burn a building or wreck a railroad because otherwise a mob might do it.

*Mistaken Identification.*—In September a man called "Little Maxie" was about to receive a life sentence under the Baumes law in New York for selling spurious jewelry, this being his fourth offense. Despite his vigorous protests of innocence he had been positively identified by five of the victims. Finally, through the assistance of a Sing Sing prisoner the real offender was brought to light and confessed. The interesting point is that there was but little resemblance between the two men, the only point of similarity being conspicuously bulging eyes. And yet five men identified the wrong person and the jury believed them.

*Value of Supposed "Identifications."*—If you want to form a conception of the dependableness of "identifications" of strangers in criminal cases, identifications which have sent thousands to prison and even to death, try this simple experiment. If it is possible to identify with certainty a person who has been seen but once, surely it should be possible to give a fair description of an acquaintance as far as the more conspicuous features are concerned. Make a list of men whom you meet occasionally or even frequently and ask yourself whether they are clean shaven or wear moustaches. Get any fairly intelligent acquaintance—one whose word would be accepted by a jury—to do the same; then verify the answers. You will be astounded at the number of mistakes made. I occasionally amuse myself in this way. Still more uncertain is the memory of the color of the eyes. Persons who are trained to remember faces may perhaps make but few mistakes, but the average person is so unreliable that a conviction based on identification of a stranger is extremely hazardous if the penalty is an irreversible one. Another interesting experiment is to read a newspaper account of some occurrence, filling say twenty or thirty lines, and then write it down from memory. You will be surprised to find how unobservant you are. And yet you will go upon the witness stand and swear that you have seen or heard things occupying no more time than the reading of the newspaper story, the jury will believe you and the defendant may be executed on your testimony, that is, if others, equally stupid, do not tell contradictory stories.

*Parole Reform in New York.*—The New York State Parole Board has at last decided to keep secret the names of paroled prisoners. Hitherto it has been the custom to allow the names of paroles to be published, thus throwing obstacles in the way of their securing employment and fostering recidivism.

*Agitation in Germany Against Capital Punishment.*—A petition to abolish the death penalty has been addressed to the Reichstag by a number of foremost German jurists, mostly heads and professors of university law schools. They claim that it is not only barbarous and degrading, but does not have the effect of diminishing crime.

*Penal Reform in Germany.*—The spirit of the recent congress of German criminologists was decidedly progressive. Protest was made against the attitude of the state towards malefactors and the "reactionary ritualism of the German Bench." (Had they not specified "German" one might have thought them talking of the Supreme Court of Massachusetts!). It favored ample opportunity for convicts to recover self-respect and was against the needless humiliation now so common. Payment of suitable wages was advocated and the statement of a distinguished criminologist that "for every gram of legal lore a judge should have a hundred weight of knowledge about life and mankind" received enthusiastic applause. An eminent judge urged that disciplinary measures within a prison should be fixed by a board on which the convicts themselves should be represented.

## What the Editor Thinks

The Editor gets many an instructive letter. One recently received from a Curric reader who was approached, as were others, with the suggestion that the Editor is not in a position to bear personally the entire expense of publication and that a dollar or two by way of assistance would be welcomed, deploras "your policy of begging letters," advises us to "learn from Mrs. Besant how to make ends meet"—though if there were ever greater "beggars" than Mrs. Besant's official agents he has yet to learn it—and ends with the remark that "None likes a beggar!"

This is a frank expression of opinion for which the Editor is grateful, and he desires to express his thanks to the writer for having expended a two cent stamp in conveying it. It is a far better course than that followed by no end of readers who applaud the Curric, require it to send two notices and a letter to collect a subscription of fifty cents, and pass by in silence on the other side when they are told of the difficulty we have in supplying the information they desire. If any reader knows of a young man who would be willing to act as Messiah—and that, judging from Krishnaji, should not be difficult—we might make an effort to follow the advice to imitate Mrs. Besant's methods of "making ends meet."

## A Freak Dictionary of Theosophy

A Dictionary of Theosophy, by *Theodore Besterman*, pp. xviii, 147. The Theosophical Publishing House, Limited, London, 1927. Price 10/—.

This new Dictionary of Theosophy, announced by the publishers as "A complete up-to-date dictionary for English readers and students, specially compiled by a distinguished scholar," reminds one of a doughnut—it is a hoke neatly bound. The compiler invites our charity by concluding his introduction with a quotation from Hemacandra, translated thus: "May the noble-minded scholars instead of cherishing ill feeling kindly correct whatever errors have been here committed through the dullness of my intellect in the way of wrong interpretations and misstatements."

Surely I entertain no ill feeling against the compiler. Rather he has my deepest sympathy, such sympathy as one accords to a mother who has given birth to a still-born or deformed infant. But I must respectfully decline to point out more than a few errors and blemishes, which would be a week's job. I can give only a few selected almost at random, which may be said to characterize the work. However, he has rendered a distinct service by clearly exposing to our view the decadence of the British Theosophical Society. Only in these days would it be possible for one of the largest and semi-official theosophical publishing houses to accept for publication such a faulty, misleading and preposterous book, to guarantee it as "a complete up-to-date dictionary," and to secure flattering (and lying) reviews in the theosophical journals. It is an answer to the query of the British General Secretary as to why the Section is losing ground.

Let anyone sit down for a half-hour and check up these definitions with H. P. Blavatsky's famous *Theosophical Glossary*, with *The Secret Doctrine* and *The Mahatma Letters* and he will find that the new dictionary is worse than useless because one cannot be sure of a definition without confirmation. H. P. B.'s *Glossary* is still in print and sells in London at nine shillings, less than the price of the Besterman compilation, and while incomplete, is authoritative. It would have been far better to have reprinted Powis Hume's *Dictionary of Some Theosophical Terms* which, while not free from errors, is infinitely better than this one.

Mr. Besterman forewarns us that this is not an encyclopedia, but a dictionary, which aims to define terms but not to elaborate or discuss them. Consequently most of the definitions are limited to one line, some to two or three, and a few to more. But a dictionary, however brief in

use of words, must convey authentic and correct information as far as it goes; further, each definition must give that which is the most essential and important. Whether Mr. Besterman has complied with these requirements will be seen by taking a few examples:

*Blavatsky, H. P.* Vajra in the lives of Alcyone.

Not a word more. Think of that, will you! All that this "distinguished scholar" tells his readers and students about the founder of the Theosophical Society and the messenger of the Masters is that she is a character in Leadbeater's preposterous book, *The Lives of Alcyone*.

Further:

*Besant, Annie.* Herakles in the lives of Alcyone.

*Judge, W. Q.* Phocaa in the lives of Alcyone.

*Leadbeater, C. W.* Sirius in the lives of Alcyone.

*Olcott, H. S.* Ulysses in the lives of Alcyone.

and many more of like kind. Not a word as to who these people are or what part they have played in the Theosophical Movement. By actual count nineteen per cent of the terms are names of characters in *The Lives of Alcyone*.

We are told that "Aquarius" is "an old form of Aqua." This would lead us to suspect Mr. Besterman's knowledge of Latin did not further investigation show that what he has in mind is one of the characters in the same book. Notwithstanding the constant mention of the signs of the zodiac in theosophical books there is not the first indication of this: Aries, Taurus, Gemini, and in fact the whole twelve, are merely characters in Leadbeater's book.

Several Masters are mentioned, but the name of Morya does not occur. As examples of incomplete definition one may cite:

*Asura.* Devil; generally contrasted with *sura* or *deva*.

*Avichi.* Complete isolation.

*Bhagavad Gita.* The Lord's Song.

*Dhyani.* A spiritual being.

*Kalyuga.* One of the four *yugas*.

*Tretayuga.* One of the four *yugas*.

*Kalpa.* An age.

*Murucantara.* An age.

*Laou-Tsze.* The founder of Taoism; Lyra in the lives of Alcyone.

*Taoism.* The religion founded by Laou-Tsze.

*Religion.* Religion is the use of prayer, persuasion, offerings and the like, to influence beings or processes beyond normal human reach, as opposed to magic. This definition applies to religion, not to any specific religion.

One seeks in vain for such familiar words as Liplka, Dugpa, Gelukpa, Bhoi, Svabhaval, Lanoo, Tsong-kha pa, Kwan-Yin, Narjol, Kshanti, Viraga, Virya, Secret Doctrine and many another.

Not a few of the definitions are entirely erroneous, at least as used in Theosophy, for example:

*Kali.* Discord.

*Laya.* Dissolution.

*Linga Sharira.* The subtle body, that which is reborn.

*Osiris, E.* The king of the underworld and judge of the dead.

*White Island.* This the compiler locates in the Gobi Sea and as the seat of Shamballa, *The Secret Doctrine* notwithstanding (II, 319, orig.: 233, rev.)

*The Absolute* is not mentioned as such, while the Brahma and Brahmā are given the exact reverse of the true meanings, a glaring and unpardonable error. Mars and Mercury are made members of the earth chain, in flat contradiction of the clear statement of a Master quoted in *The Secret Doctrine* (I, 165-6, orig.: 188-9, rev.)

These are but samples taken at random, and probably careful investigation would show that a very large percentage of the definitions are either vague, faulty or erroneous. Further the compiler seems to be



entirely ignorant of *The Secret Doctrine*—no wonder—and has followed the vagaries of Leadbeater. One could pardon this last, in fact, a complete dictionary should include them, with caution to the student, but to ignore Theosophy up to the time this theosophical pervert put in an appearance is to make the work worthless for students.

In short, with regrets to those concerned in its publication and sympathy for those deluded into buying it, one can only say that the one proper place for a book of this sort is that Avitchi of British neo-theosophists—"the dust bin."

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### For the Defense of The Theosophical Society

There has recently been organized by prominent members of the Dutch Section of the Theosophical Society an international "Order for the Defense of Theosophy and the Theosophical Society." The occasion of this movement is the continual and increasing inroads of various subsidiary and affiliated movements, such as the Liberal Catholic Church and the Order of the Star, which have other objects than those of the Theosophical Society and are gradually sapping its strength, obscuring the purposes for which it was founded and using the plea of freedom of thought and expression in the Society to proselyte among its members and distract their attention from true Theosophy.

While not aiming to oppose such parasitic and vampirizing movements as such, the Order for the Defense of Theosophy and the Theosophical Society aims to work for the protection of the Society against such disturbing and disintegrating influences, which are rapidly making it a "Theosophical Society" only in name and are causing the very name of Theosophy to be misunderstood, not only within but without its membership. Already persons who are officially authorized to speak for the Society are deliberately creating the impression that Neo-Messianism and the Liberal Catholic Church are parts of the Theosophical Movement, while the popular notion of a theosophist is that of one who believes in the recent advent of a reincarnation of Christ and who holds queer notions on sex.

The new movement is international in scope and it is desired to secure members and start branches in foreign countries. I earnestly commend the Order to members of the Theosophical Society and shall be pleased to mail a full prospectus to any T. S. member applying for it. Those who prefer to apply direct should write to the Foreign Secretary, Dr. Charlotte A. van Manes, Statulaan 108, The Hague, Holland.

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### Theosophical Flea-Biting

Ever since *The Canadian Theosophist* approvingly opened its pages to Mr. James Morgan Pryse it has become increasingly clear that the Mahatmas made the mistake of their lives in permitting H. P. Blavatsky to place their teachings before the western world without appointing Mr. Pryse as her editor and selecting Mrs. Annie Besant and Mr. G. R. S. Mead as his associates. For then, instead of the endless mistakes and blemishes to be found—according to Mr. Pryse—in the writings of H. P. B., we should have had lucid, flowing, brilliant English, redolent of Cambridge and of Parnassus, and Mr. Pryse might have been spared the pains of searching today for Blavatskian fleas and have settled down to wrapt contemplation of his own navel, while *The Canadian Theosophist* would have had far more space to get back to Blavatsky by singing the praises of Mrs. Besant and Dr. Arundale.

The chief object of Mr. Pryse's articles seems to be to defend his "staunch and dear old friend, Mrs. Annie Besant" and his "old friend and colleague, Mr. G. R. S. Mead" from the criticisms of "semi-theosophists who hung on the fringe of the Society" and from "pseudo-theosophists who

were never in any way connected with the original T. S., and who quite evidently have not absorbed its philosophy and ethical principles" (*Canadian Theosophist*, September, 1926, page 140), and in order to do this he has been obliged to undertake the task of showing what a poor writer of English H. P. B. really was. This is most generous of Mr. Pryse, who seems quite willing to cover the spiritual nudity of his friends even if he has to deprive himself of the last fig leaf in so doing.

The last work of H. P. B. in which Mr. Pryse has undertaken to catch and bite the fleas is *The Voice of the Silence*, and in *The Canadian Theosophist* for September (page 147) he has indulged in a most extraordinary exhibition of theosophical flea-biting. He has been over this work and has spotted no less than 112 fleas, including 17 mixed metaphors—a variety of flea by itself—and some of these he proceeds to bite for our edification.

Naturally I am not in a position to say that there are no verbal or grammatical errors in *The Voice of the Silence*, having always read it with other objects in view, but if Mr. Pryse's examples are the best that can be produced, it is tolerably clear that he is much more eager to display his ability to bite fleas than to understand the meaning of the book and to concede a reasonable degree of poetic license to its author. I can give but a few examples of this. I follow Mr. Pryse in quoting the original version, an exact reprint of which is published by The Theosophy Company. The page references being to this edition.

Mr. Pryse says:

The "Voice" is appropriately "dedicated to the few;" yet it begins with the rather startling statement, "These instructions are for those ignorant of the dangers of the lower Iddhi" (psychic powers). This would apply to the mass of mankind! Here, to use the Master K. H.'s expression, "the tall peeps out before the head"—nay, worse than that, the "head" fails to peep out.

Mr. Pryse forgets that the dedication of a book has no necessary relation to its contents. I might dedicate a book to Mr. Pryse, or to my wife or mother-in-law, and yet intend it for the instruction of the world at large. *The Voice* is admittedly a translation from *The Book of the Golden Precepts*, and while H. P. B. says in the preface that she has made a selection "which will best suit the few real mystics in the Theosophical Society" she has naturally enough started out with the introductory sentence of the original text.

*The Voice of the Silence* says (page 15):

There is but one road to the Path; at its very end alone the Voice of the Silence can be heard.

Mr. Pryse comments: "Usually a 'path' leads to a 'road.' Grammatically 'its' refers to the 'road,' not to the 'Path'; 'alone' is incorrectly used for 'only,' and 'can' is dislocated."

This is mere quibbling. Whether a road leads to a path or the path to a road depends entirely upon the direction one is going, and many a country road dwindles to a path. Further, "The Path" is an ancient simile, not to be understood as a path in the literal sense. Any dictionary will tell you that "alone" and "only" are synonymous. "Man shall not live by bread alone," says the New Testament (Luke iv, 4). "The universal soul is the alone creator of the useful and beautiful," says Emerson. "It" obviously refers to the Path and the position of can is merely a matter of taste and rhythm.

Says *The Voice of the Silence* (page 15):

The ladder by which the candidate ascends is formed of rungs of suffering and pain; these can be silenced only by the voice of virtue.

Here Mr. Pryse says: "The 'Path' changes into a 'ladder,' the 'rungs' of which are to be 'silenced' by a virtuous 'voice.'"

More quibbling. Both "Path" and "ladder" are similes. *Light on the*

*Path*, certainly coming from a higher source than Mr. Pryse, uses the simile of a ladder—"plant your foot on the first step of the ladder"; "All steps are necessary to make up the ladder." One can imagine Mr. Pryse insisting that in this case the title should have been "Light on the Ladder." He objects to the silencing of "trails of suffering and pain", from which one may infer that in his opinion, when one speaks of drinking a "glass of water," this is strictly to be interpreted as drinking the glass. And can anything be more absurd than to make the "voice of virtue" equivalent to a "virtuous voice"? Voices are not virtuous, even if their owners may be.

Says *The Voice* (page 36):

'Tis from the bud of Renunciation of the Self, that springeth the sweet fruit of final Liberation.

On this Mr. Pryse makes the following astonishing comment: "Here 'self-renunciation' is meant; 'the Self', one's inner God, is not to be renounced."

Herein Mr. Pryse shows his ignorance of the book he fleas-bites. H. P. B. invariably used "Self" as meaning the personal self; "SELF" as the higher self and "SELF" as the universal self. She says (page 13), and Mr. Pryse should know it:

The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both.

And earlier (page 5):

Saith the Great Law: "In order to become the KNOWER of ALL SELF, thou hast first of SELF to be the knower." To reach the knowledge of that SELF, thou hast to give up Self to Non-Self, Being to Non-Being. . . .

These degrees of capitalization occur every where throughout the original edition of *The Voice of the Silence*, and had Mr. Pryse ever read the work comprehendingly—and he has used the original version for his fleas-biting—they could not have escaped him. It is one of the scandals of the later Besant-Mead revision that these distinctions have not been preserved and thus at times utter nonsense has been introduced.

Says *The Voice* (page 7):

The name of the third Hall is WISDOM, beyond which stretch the shoreless waters of AKSHARA, the indestructible Fount of Omniscience.

If thou would'st cross the first Hall safely, let not thy mind mistake the fires of lust that burn therein for the sunlight of life.

If thou would'st cross the second safely, stop not the fragrance of its stupefying blossoms to inhale. If freed thou would'st be from the karmic chains, seek not for thy Guru in those mayavic regions.

This does not please Mr. Pryse, who says: "The disciple is said to 'cross' three 'Halls.' The second 'Hall' is described as 'those mayavic regions.' Beyond the third 'Hall' 'stretch the shoreless waters of a 'Fount.'"

Would Mr. Pryse really limit the size of a Hall? Would he deny the possibility of crossing a Hall? As for "the shoreless waters" of a "Fount", his conception of the word Fount is seemingly limited to that of a spring or a garden fountain. Among the definitions of "fountain—synonymous with "fount"—given in the *Century Dictionary* are "origin; first source; cause." The ocean is the fountain of the rain. Further, he is referred to the Communion Service in the *Book of Common Prayer*, where occurs an invocation beginning: 'Almighty God, the fountain of all wisdom.' Here, surely, we have "the shoreless waters of the Fount of Omniscience." As the *Book of Common Prayer* is being revised at present, it is suggested that Mr. Pryse communicate with the Archbishop of Canterbury before it is too late to have this "blemish" corrected.

The above are fair samples of Mr. Pryse's style of criticism and indicate to what desperate extremes he is driven in order to justify his de-

fense of Mr. Mead's doctoring of *The Secret Doctrine*. He has exposed his ignorance of what he criticizes almost indecently, and Editor Smythe is to be thanked for having enabled him to do it. At the same time it is to his credit that he has made use of the original version of *The Voice of Silence* published by H. P. B., and has not attempted to place on her shoulders the blunders introduced into the revised edition published by Mrs. Besant's London Theosophical Publishing Society, a revision which, while not specifically naming the revisers, was evidently made on the authorization of Mrs. Besant and apparently by Mr. Mead. Had he attempted his flea-biting on this—and with much greater justification—he surely would have fainted. This revision is a perfect slaughter of the original, omitting some of the most important teachings and hopelessly muddling the sense in others. It is to be most unqualifiedly condemned, yet it is the only version recognized by Mrs. Besant's Theosophical Society and offered for sale to its dupes. The issues of the *Curric* of January 3, 17, 1923, contain an analysis of this Besantized and butchered, Meadized and murdered caricature of H. P. B.'s work.

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### Corruption of Original Blavatsky Texts

A set of *CRITICS* containing an exposure of the unscrupulous tampering by Mrs. Besant and others under her direction with the original texts of *The Secret Doctrine*, *The Voice of the Silence* and *The Key to Theosophy*, with parallel quotations and other examples, can be had from this office for 15 cents in stamps. Don't believe what others tell you. Get the facts for yourself by reading these.

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### Back to Blavatsky in England

*Note by the Editor*.—The *Curric* will be pleased to publish under the above title information as to the activities of associations and lodges in Great Britain which aim to promulgate the original *Theosophy* of H. P. Blavatsky and the Masters, and details are solicited.

*The Blavatsky Association*, Independent. Formed to perpetuate the memory and work of H. P. Blavatsky and for the study of the Wisdom Religion as given by her in *The Secret Doctrine* and her other works. Information as to membership, study classes, library, etc., from the Headquarters, 26, Bedford Gardens, Campden Hill, London, W. 8.

*United Lodge of Theosophists*, 62, Baker Street, London, W. 1. Theosophy as taught by H. P. Blavatsky and W. Q. Judge. Meetings Sundays and Wednesdays, 8.15 P. M. Library and reading room.

*The Judge Lodge of the Theosophical Society* studies and promulgates the Original Teachings as given out by H. P. Blavatsky and W. Q. Judge. For information as to meetings, etc., inquire of C. H. Collings, Esq., 3, Tollington Place, London, N. 4.

*The Society of the Divine Wisdom*, "The Porchway," 26, West Kensington Gardens, London, N. W. 4. The purpose of the Society is to carry on the programme of H. P. Blavatsky and her Eastern Teachers as stated in their authenticated writings. Public lectures or classes Saturdays at 3.15 P. M. *Secret Doctrine* study group, Mondays, 8 P. M. Reference and lending library and reading room open Mondays 7.8 P. M., and Thursdays, 5.30-7 P. M. Special arrangements for aiding out-of-town students. Write to the Secretary at above address for further information.

*The Buddhist Lodge*, Independent. While aiming to study and spread the Buddhist teachings, this lodge is in sympathy with the teachings of H. P. B. Address for information the Secretary, Miss Aileen M. Faulkner, 121, St. George's Road, Westminster, London, S. W. 1. Telephone, Victoria 4977. Meetings, open to the public, at same address, 7.30 P. M., Nov. 14th, 28th; Dec. 12th and later as announced.

## United Lodge of Theosophists—New York

Devoted to the study and promulgation of the Teachings of the Ancient Wisdom-Religion which were once again recorded for the present age by H. P. Blavatsky.

Sundays, 8.15 to 9.30 P. M.—Public lectures on Theosophy.

Wednesdays, 4.15 to 5.15 P. M.—Meetings for studying the spiritual and devotional aspects of Theosophy; based on the *Bhagavad Gita*.

Wednesdays, 6 to 7 P. M.—Training class for speakers. Not open to the public.

Wednesdays, 8.15 to 9.30 P. M.—Study class in *The Ocean of Theosophy*.

Thursdays, 8.15 to 9.30 P. M.—Public lectures on Theosophy in the French language with questions and answers.

Fridays, 6 to 7 P. M.—Study class in *The Secret Doctrine*.

Fridays, 8.15 to 9.30 P. M.—Question and answer meeting on evening lecture of preceding Sunday.

Saturdays, 11 A. M. to 12.30 P. M.—Theosophy school for youths and adults.

Reading room, free reference and circulating library, open 10 A. M. to 5 P. M. daily except Sundays.

Address: 1 West Sixty-seventh Street, New York City.

## United Lodge of Theosophists—Philadelphia

Address, 1606 Locust Street, second floor front.

Sundays, 8.15 P. M., public lecture, free.

Wednesdays, 8.15 P. M., study class in *Ocean of Theosophy*, free.

Library open afternoons except Saturdays and Sundays.

## At the Periscope

*Krishnamurti Kicks Over the Tracks*.—One learns from *News and Notes* for October that Mr. Krishnamurti's talks at Ommen were characterized by "simplicity of speech (in which not a trace of theosophical terminology was to be found) uttering a message greater than his language could express." Another reporter in *News and Notes* states that he told his hearers that "We must be free of all badges, ceremonies, dogmas, books, orders and regulations before the soul can find the Peace that passeth understanding." The first looks like a repudiation of Theosophy, the second as if he has no use for the Liberal Catholic Church. Still another reporter to *News and Notes* says: "Somebody said that Krishnamurti had even asked Dr. Besant not to come to the Camp at all, as he felt a little 'shy and nervous' sometimes in speaking in her presence. But at any rate he took full advantage of his Mother's absence on the Monday evening, when he gave us some opinions on Theosophy! He told us he had never been able to read a Theosophical book in his life,—could not understand our theosophical 'jargon', and although he had heard many theosophical lecturers, none had convinced him of their knowledge of Truth." All of these things are both astonishing and encouraging. By "theosophical lecturers" those of the Besant-Leadbeater type are of course meant, as he has not had a chance to hear others. If he can actually repudiate Neo-theosophy and Liberal Catholicism he may be able as he matures to develop a simple and clean philosophy of his own which will be helpful to many. But what will Mrs. Besant say? The Order of the Star, of which Krishnamurti is, nominally, the Head, is dominated by Liberal Catholic interests—Besant, Leadbeater, Arundale, Jinarajadasa, Wedgwood and a host of others, yet Krishnamurti repudiates the very things which are the heart of the Liberal Catholic Church. What next?

*The Facetious Mr. Mead*.—In an article on "The Rings of H. P. B." in *The Canadian Theosophist* for August, page 112, Mr. James Morgan Pryse tells us that there were three such rings. The original, or "The Master's ring," Mr. Pryse tells us, "is now in the possession of my

staunch and dear old friend, Mrs. Annie Besant;" the second ring was worn by Mr. Judge and "is now in the possession of my old friend and colleague, Mr. G. R. S. Mead," while the third ring, "sad to say, ultimately fell into the hands of a person whom a non-theosophical magazine has dubbed, with brutal frankness, 'the Boob Balter of San Diego.'" All this is of no import whatever, but it is of import that Mr. Pryse continues as follows: "Mr. Mead wrote me that after the death of H. P. B. 'there was a swap of amulets and magic-box rings: A. B. got H. P. B.'s, Judge got A. B.'s, and I got Judge's.' Long afterward, after the falling out between Mrs. Besant and Mr. Judge, and the later estrangement between Mr. Mead and Mrs. Besant, Mr. Mead in view of the many absurd and baseless rumors and reports that were then, as now, current among glibble partisans—facetiously spread abroad the legend that Mrs. Besant's and Mr. Judge's rings had been 'occultly changed, so that Mr. Judge had the real article, viz., H. P. B.'s potent finger-circle of magical power,' and Mrs. Besant 'had her own small-bear *apotropaion* back again!'" The import lies in the fact that Mr. Pryse charges his "old friend and colleague, Mr. G. R. S. Mead," with deliberately pulling a lie in circulation just as a joke. This is a serious charge and if that is really the case, one wonders how much credence is to be placed upon Mr. Mead's recent assertions about Mr. Judge's "forgeries." (See *The Occult Review* for May, and the *Caric* for June.) Were these charges also jokes? If it is not true, how much credence is to be placed upon the numerous other yarns which Granny Pryse is spinning from his fertile memory? Is anybody, dead or alive, friend or foe, safe from a gossip? One has to take his choice in deciding which of these two gentlemen—Mr. Pryse and Mr. Mead—is telling the truth, or to ask himself whether neither of them is so doing. One may sympathize with Editor Sindhbad Smythe in having been so unfortunate as to get this "Old Man of the Sea" on his shoulders. He may not be able to shake him off, even if he is already intoxicated with his own importance, but he might at least start a section in *The Canadian Theosophist* for his benefit with the caption "Old Wives' Tales." Then, truly, might Editor Smythe join with Dr. Coué in saying: "Every day, in every way, I'm getting better and better."

*Movements of the Sages.*—Mrs. Besant, Mr. and Mrs. Jinnarajadasa and Mr. Krishnamurti are reported as sailing for India in October. Dr. Arundale, after having succeeded in getting his picture and that of his wife's bare feet in several American newspapers and having convulsed the Chicago T. S. Convention with laughter, expects—Mrs. Besant and God willing—to start for India early in December. They will all be at the December Convention at Adyar.

*Miraculous Growth of the T. S. in Holland.*—The membership of the Dutch Section of the Theosophical Society, July 1st, 1925, was 2,573, an increase of 142 members over the preceding year, as stated in Mrs. Besant's annual report. The annual report of the Dutch Section for 1926-1927, as given in the official organ, *De Theosophische Beooging* for September, makes the following statement: "The total increase in membership for this year is not large, only 42, and this notwithstanding the fact that 291 new members (that is, 10 more than last year) joined. We lost, however, 249 members, of which 24 were on account of death, 22 were transferred to other sections and 32 were finally taken off the list, because they did not answer, after having been repeatedly requested to pay their dues. 171 members resigned, many of them on account of the fact that they could not agree with the policy of the T. S., or differed in opinion with our leaders. We do hope that they will remain theosophists, though outside the Society." It is further stated that Mrs. Besant addressed the Sectional Convention in Amsterdam on "Theosophy of Today." We are not told just what this is, but it is clearly something which caused 203 old members to run away from it.

*Oh-High Near Jerusalem.*—The British T. S. General Secretary says that "under no circumstances should anyone go to the Happy Valley, Ojai, California, without express permission. It is not expected that settlers will be able to live in the Happy Valley before at least another two years have elapsed." (*News and Notes*, September, page 1.) Meanwhile the official agent is actively booming the place and offers an illustrated descriptive booklet for fifty cents, while Mrs. Besant is whooping it to heaven. The whole affair looks like what is designated as "speculating in futures," with would-be sixth racers as the "lambs."

### Remittances from Great Britain

Residents of Great Britain desiring to send remittances to this office may, if more convenient, send us checks drawn on *London* banks, blank (not filled in) domestic postal orders, or British paper currency. Coin and postage stamps will not be accepted. One dollar equals approximately four shillings twopence.

A blank two shilling postal order will bring you the *Carric* for one year.

### Books for Christmas

Readers of the *Carric* who intend to purchase books for Christmas can help us materially by ordering them from us. We supply not only theological and occult books, but current books of any kind (except bibles and dictionaries). The profit from these goes towards supporting our work. We have no grudge against your local bookstore, but as you are interested in the *Carric* we think you will feel a satisfaction in aiding it in this way at no additional cost to yourself. In ordering miscellaneous books give name of author and title, and also publisher if possible. Early orders prevent delay and disappointment.

### Course in Public Speaking for Theosophists

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

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

### Periodicals

THE O. E. LIBRARY takes subscriptions for the following periodicals. Sample copies can be supplied only if so stated:

*Buddhism in England.* Published monthly except Aug., Sept., by the Buddhist Lodge, T. S., London. \$2.00 a year; single copies, 25 cents; a few copies for 4 cts. postage.

*The Canadian Theosophist.* Monthly official journal of the Canadian Section, T. S. The only official T. S. journal supporting the Back to Blavatsky Movement. \$1.00 a year.

*The Path.* Published every two months by the Independent Theosophical Society in Australia. Thoroughly "Back to Blavatsky." \$1.00 a year.

*Theosophy.* Monthly organ of the United Lodge of Theosophists. The leading "Back to Blavatsky" magazine. \$3.00 a year; sample copy, 4 cents; single copies, specified date, 35 cents, current volume only; if back volumes, 50 cents.

- The Theosophical Quarterly.* The Theosophy of H. P. B. and W. Q. J. \$1.00 a year.
- The Occult Review.* Monthly. London. By far the best of all general occult periodicals. \$3.00 a year; sample, 4 cents; single copies, specified date, 30 cents. Much information on current theosophical events.
- The Quest.* Quarterly. London. Ed. G. R. S. Mead. Comparative religion, philosophy and science. High class. \$2.50 a year.
- The British Journal of Astrology.* Monthly, London. \$1.75 a year.
- Modern Astrology.* Monthly, London. Founded by Alan Leo. \$3.50 a year.
- The Astrological Bulletin.* Quarterly, Ed. Llewellyn George. \$2.00 a year.
- THE O. E. LIBRARY CRITIC.** Monthly, 50 cents a year. "Back to Blavatsky."

### Some Reduced Books

- The following, all unused, are offered by the O. E. LIBRARY at reduced prices. Subject to withdrawal without notice. Cash or C. O. D. only.
- Alexander, G. O.*—Confucius the Great Teacher, \$1.50 (from \$2.25).
- Atkinson, Wm. Walker*—Psychology of Success; Thought Culture; Suggestion and Autosuggestion; each, \$0.60 (from \$1.50).
- Barley, A. H.*—Rationale of Astrology (old Leo Manual), \$0.25 (from \$0.50).
- Beant, Annie*—The Doctrine of the Heart (recommended), paper, \$0.15 (from \$0.25); cloth, \$0.35 (from \$0.50).
- Theosophical Manuals, Death and After; Seven Principles of Man; each, paper, \$0.20 (from \$0.35); cloth, \$0.40 (from \$0.60). Karma; Man and His Bodies; Reincarnation; each, paper, \$0.20 (from \$0.35).
- Buddhist Popular Lectures, \$0.45 (from \$0.75).
- The Birth of New India, paper, \$0.50 (from \$0.75).
- Esoteric Christianity, India edition, bds., \$0.50 (from \$0.75).
- Dharma, paper, \$0.35 (from \$0.50); cloth, \$0.45 (from \$0.75); leather, \$0.90 (from \$1.40).
- Evolution and Occultism, \$1.00 (from \$1.75).
- Duties of the Theosophist, \$0.50 (from \$0.80).
- The Great Plan, \$0.60 (from \$0.85).
- The Ideals of Theosophy, cloth, \$0.60 (from \$0.85).
- Initiation, The Perfecting of Man, \$1.00 (from \$1.50).
- In the Outer Court (recommended), \$0.85 (from \$1.25).
- Introduction to the Science of Peace, paper, \$0.30 (from \$0.50).
- Laws of the Higher Life, paper, \$0.20 (from \$0.35); leather, \$0.90 (from \$1.40).
- Lectures on Political Science, \$0.60 (from \$1.00).
- London Lectures, 1907, \$0.85 (from \$1.25).
- Man's Life in Three Worlds, paper, \$0.30 (from \$0.50).
- Path of Discipleship (recommended), \$0.85 (from \$1.25).
- Popular Lectures on Theosophy, cloth, \$0.40 (from \$0.75).
- Psychology, \$0.90 (from \$1.50).
- The Religious Problem in India, boards, \$0.50 (from \$0.75).
- The Riddle of Life, \$0.20 (from \$0.35).
- The Sheaf and Its Sheath, \$0.50 (from \$0.75).
- The Spiritual Life, \$1.00 (from \$1.75).
- Some Problems of Life, \$0.70 (from \$1.00).
- A Study in Karma, cloth, \$0.40 (from \$0.60).
- Superhuman Men in Religion and History, \$0.70 (from \$1.00).
- Theosophy; a popular Exposition (recommended), \$0.35 (from \$0.50).
- Theosophy and Life's Deeper Problems, boards, \$0.40 (from \$0.60).
- Theosophy and the New Psychology, \$0.70 (from \$1.00).
- Theosophy and the Theosophical Society, \$0.65 (from \$1.00).
- Three Paths to Union with God, cloth, \$0.50 (from \$1.25); leather, \$0.90 (from \$1.40).



# THE O. E. LIBRARY CRITIC

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### CONFERENCE OF THE NATIONAL CRIME COMMISSION

The National Crime Commission, which is not an official commission at all, but a body of private and voluntary character, held a conference in Washington, November 2d and 3d, with representatives from various associations directly or indirectly interested in the suppression and prevention of crime and in the punishment and reformation of criminals. As illustrating the wide scope of the conference it may be stated that there were represented state and city crime commissions, bankers' associations, the National Credit Men's Association, the American Prison Association, bar associations, chiefs of police, judges of criminal courts, prosecuting attorneys, psychiatrists, chambers of commerce and fraternal and business associations such as the Masons, Knights of Columbus, Kiwanis, Rotarians and others. The object, as stated, was to get together as many different types, looking at the crime problem from different aspects, with a view of getting better acquainted and in a better position to work together harmoniously and to influence public opinion.

Among the special problems considered were:

1. Securing uniform state, and possibly national, legislation directed against the "fence", or receiver of stolen goods.
2. Reducing recidivism by providing prisoners with practical training while in prison.
3. Securing legislation looking towards the collection of criminal statistics of all kinds and the establishment of a well-equipped national bureau of criminal identification.
4. Consideration of the problem of studying the mental condition of offenders and legislation relating to the same.

While the time allotted, two days, would seem all too short to accomplish much of importance, a well-arranged program permitted a number of addresses by eminent persons interested in special lines, and to a few of these attention may be called in our limited space.

James E. Baum, deputy manager of the American Bankers' Association, addressed the conference on the plan adopted in Iowa a few years ago, of having armed bands of "vigilantes",

citizens whose duty it is to act quickly in pursuing bank robbers and highwaymen, and who are drilled and trained for this purpose. In 1920, before the introduction of the vigilante system, the Iowa banks lost \$258,000 by robbery, while by 1921, under the vigilante system, the loss fell to \$2,000, and the insurance premium on bank funds dropped to \$1 per thousand, while in Kansas and Illinois it was \$6, and in Oklahoma \$10 per thousand. Mr. Baum was in favor of introducing the vigilante system into cities likewise.

It must be remembered that the banks are interested in protecting their cash and not in the lives of citizens. There has been some question as to the practicability of using the vigilante system in cities, owing to the crowded condition of the streets and the possible confusion of innocent persons with offenders, and the danger of shooting in the streets. Shooting to kill is a dangerous privilege to place in the hands of any one. Quite apart from the risk from stray shots, the person who uses it appoints himself judge, jury and executioner all at once and in a moment of excitement when mistakes are easily made, and the existence of a body of armed men with such privilege in the midst of a city can hardly be regarded with equanimity, however consoling it may be to the banks. Certainly no such system should be permitted except under strict laws holding the banks or the vigilantes fully responsible for any mistake made. Police and prohibition agents are bad enough. Here in Washington not long ago a congressman nearly lost his life through the random shooting of prohibition agents at bootleggers. At the present time Iowa has 3,900 such vigilantes. The plan is also in operation in Illinois, where some of the banks even offered a large reward to anyone capturing a burglar dead or alive.

Mr. Baum limited himself to vigilantes, and did not mention the interesting fact that there is a higher percentage of bankers in the state prison of Iowa than of any other state, prevention of embezzlement apparently not coming within the scope of the conference.

Richard Washburn Child, chairman of the National Crime Commission, discussed the question of dealing with the "fence", or receiver and purveyor of stolen goods, which is being much agitated at present. As is known, thieves who steal property other than cash do not as a rule attempt to sell it. Disposing of such loot is a highly specialized business, the thief sharing his profit with the fence. It is strongly suspected, if not actually known, that there are unscrupulous merchants who purchase from the fence, asking no questions, but very well knowing that the property has been stolen. The existence of the fence enormously facilitates the operations of the actual thief, even if it diminishes his profits, consequently it is proposed to inaugurate a crusade against the former, and to consider the

legitimate dealer who has to do with him. Last year an attempt was made in New York State, but without success, to enact a law requiring the merchant to satisfy himself before purchasing from unknown or questionable parties that the vendor has a legal right to the property, and holding him criminally responsible if he does not. Such a law would obviously be beset with difficulties. Large quantities of materials of one sort or another are disposed of in small lots by their owners and compulsory investigation would make the payment of a fair price impossible. Jewelers, for example, often buy or take in exchange jewels or small amounts of gold, silver and platinum; and proving ownership would work a hardship. It would be annoying everybody for the sake of catching a few thieves. It is stated that the United States Mint is one of the largest purchasers of stolen goods in the nation, as it will redeem in coin all the gold that is brought to it.

It was further attempted in New York to pass legislation making the unsupported testimony of a thief valid against a fence. This was defeated on the ground that it could easily lead to blackmail. In fact, the problem of the fence, while one of the most pressing in crime prevention, is beset with difficulties. But in one way or another, it is believed, the agency of the fence in the commerce in stolen goods must be checked as a step towards discouraging theft.

Chief Justice Taft, in a valuable address, urged that more latitude be given by law to the trial judge in aiding the jury with his counsel than is at present permitted. This would not mean influencing the jury, but assisting it in giving the proper weight to the evidence on both sides. The jurors, said Justice Taft, "constitute the tribunal to pass on the facts, and they are the ultimate judge of the facts. But the judge is there, and it should be his sworn duty with his experience to help the jury to consider and analyze the evidence and weigh it with common sense."

As was to be expected, the problem of prison labor came in for not a little mention, although this would seem to be somewhat foreign to the aims of the National Crime Commission, namely, the prevention of crime. It is cheering to note that the contract labor system met with denunciation, but I must emphatically dissent from the idea expressed by one of the speakers that the state use system is a rational substitute. That the contract system is demoralizing and detrimental to the prisoners is well enough established, but that the competition of prison labor with free labor, and of prison made goods with goods made by independent manufacturers can be obviated by selling the prison-made goods to the state only, is a conception which I cannot understand any-thinking person entertaining. Every article made in a prison and sold to the state diminishes by exactly so much the purchases by

the state of such articles made by free labor and by free manufacturers. A. F. Allison, executive secretary of the International Association of Garment Manufacturers, strongly denounced the contract labor system. The fact is very well known, however, that this association would, if it were in its power, prohibit the manufacture of garments in prison under any system whatever. What it is after is reducing competition, and it would have the prisoners sit idle and let the taxpayers pay for their support, or, at least, would have them compete with some other trade than their own. All this, it would seem, was bringing in economic questions and taking up the valuable time of a conference which was intended to devise ways of diminishing crime, not industrial competition.

It was also encouraging to note that there is now an increasing sentiment in favor of having the mental condition of accused persons determined by an impartial medical board rather than through influencing the jury by an array of paid "expert" opinion on both sides. It may be safely predicted that the pernicious system of paying scientific alienists to find for one side or the other, which is nothing less than a sort of prostitution, will soon be a thing of the past.

It did not appear from press reports that the sessions were "opened with prayer", and it would seem that the amount of needless talk was cut down to a minimum and time saved for weightier matters.

### A Letter from Mrs. Widmayer

*Note by the Editor.*—The following was received from our good friend Mrs. Widmayer too late for insertion in the November *Courier*. But the conditions and the needs referred to are not matters of the holidays alone, but of every day of every year, so I print it without change. Mrs. Widmayer tells me of one of our members who has sold \$550 worth of prisoners' goods in about a year:

Once more the glad holiday season is approaching when practically everyone likes to cast a ray of sunshine into some one else's life. There is one class of unfortunate persons—the inmates of our prisons—who are in particular need of cheer-bringing attention.

While most of us are now planning to purchase holiday gifts it might be well to call to the attention of your readers the fact that in many state prisons the more ambitious and industrious prisoners utilize their spare time by making—from their own materials—in many instances exquisitely artistic, as well as distinctive articles for sale, such as: Inlaid wooden boxes, dainty laces, jewelry fashioned from sterling and turquoise, as well as German silver items inlaid with pearl and decorated by engraving; beaded purses and necklaces, intricately and beautifully made belts and hat-bands of horse-hair, lovely embroideries, rugs of various types, hand painted cards and many other novelties.

So unusually attractive is much of this work that the casual observer is often amazed at the fact that persons who are surrounded by the most repellent and depressing ugliness can still turn out work of such striking beauty. But what has a soul-searing effect on these men is that the market for their products is extremely limited and much of it, desirable and reasonable though it may be, they are unable to dispose of because they have no way of displaying it.

I have offered to find sales for goods of this nature for the inmates of various prisons scattered throughout the country and will be extremely glad to hear from any one who will encourage friendless prisoners and help restore their self-confidence by purchasing some of their handiwork, and I should also like to get in touch with persons who feel that they could sell consignments of the goods.

Mrs. G. WIDMAYER,  
Route 2, Box 638A,  
Edgewater, Colorado.

## Penal Notes

*Pistol Experts and Circumstantial Evidence.*—On October 3d, last, Ernest J. Yorkell was murdered in Cleveland. A few weeks later Frank Milazzo was arrested with a pistol in his possession. A police detective having conceived the idea that the bullets taken from the body of the murdered man had been fired from Milazzo's pistol, the weapon and bullets were sent to Major Calvin H. Goddard, a pistol expert in New York. Major Goddard made a careful investigation and declared that the marks on the bullets were such that these must have been fired from Milazzo's pistol and no other. Clearly then, Milazzo was in imminent danger of being convicted of the murder, when, luckily, it was discovered that whereas the murder had been committed on October 8th, the pistol had not been sold until November 3d, nearly a month later, this fact being established by the records of both the manufacturer and the retailer. Major Goddard, while insisting that his method of identification was infallible, was unable to explain the mistake unless he had been sent the experimental bullets fired from the pistol instead of those taken from the murdered man's body, such experimental firings having been made in the Cleveland city chemist's office. It is interesting to note, however, but without intending to reflect on Major Goddard, that he was the expert who in June last reported to Governor Fuller that according to his investigation the bullet found in the body of the murdered South Waintree paymaster's guard must have been fired from Sacco's pistol and no other. And yet both pistol and bullet had passed through many hands and many experimental shots had been fired before they came into the possession of Major Goddard. The application of this incident to the question of capital punishment is obvious enough.

*Do You Disapprove of Capital Punishment?*—If so, join the League to Abolish Capital Punishment; address 104 Fifth Avenue, New York City. Annual dues, \$1 up, according to grade.

*Against the Baumes Law.*—Addressing the City Club of Philadelphia September 16th, District Attorney Joab H. Banton of New York advised against the adoption by Pennsylvania of the Baumes law of New York which makes life imprisonment mandatory in the case of fourth-time offenders. In Mr. Banton's opinion the question of life imprisonment for a fourth felony should be left to the discretion of the court.

*Convict's Time Worth \$333.33 a Day.*—Col. Charles H. Forbes, former director of the United States Veterans' Bureau, has just completed a two years' sentence at Leavenworth Penitentiary for defrauding the Government in connection with hospital contracts. Forbes was in addition fined \$10,000, but by signing a pauper's affidavit he got off from paying the fine by serving thirty days additional. It isn't everybody who can save \$333.33 a day by sitting in prison or earn \$11.66 an hour for the Government in an eight hour day making shoes. This goes to prove, as I have always suspected, that Col. Forbes is a very remarkable colonel and the Government should re-employ him at once. In his earning capacity he beats the President of the United States. Now if Forbes had been a common duffer who stole \$10 from a postoffice, what would have

been his sentence? The moral is, and the Government is doing its best to touch it, if you are going to commit a crime at all, make it a big one.

*Hazard and Waste of the Death Penalty*.—Warden Lewis E. Lawes of Sing Sing has been analyzing the commitments for execution to that prison since 1889. 415 (3157) persons have been committed for execution during that period and 261 of these have been executed. Of the others, the convictions of fifty-five were reversed by the Court of Appeals, thirty of these being acquitted, the others being given a milder sentence. This, says Mr. Lawes, "causes one to wonder how many of the 261 who were executed might not have received new trials and have been acquitted or convicted on a charge which did not exact the death penalty if they, too, had had money or friends to engage the most able legal counsel. As a matter of fact, the juries and judges err in 11 per cent. of the original commitments for murder, first degree; and 54 per cent. more than half, of these persons were acquitted on retrial as not guilty." If my estimate in the October *Carrie* be true, that each of these 261 executed had an average labor value to the state of \$12,000, this would make a total of \$3,132,000 wasted by killing them—quite a nice sum for the taxpayers to consider.

### A Blanket Apology

Because of the absence of the Editor from duty for several days in November an unusual amount of congestion in the work of this office has resulted. It is hoped that those who have not had their needs or inquiries attended to promptly will accept this explanation as an apology.

### What the Editor Thinks

Though I speak with the tongues of men and angels, and have not the cash to pay the printer, I am become even less than sounding brass and a clanging cymbal. In fact, I can make no noise whatever outside this office. Last year, with much ado, I barely succeeded in securing from our readers the necessary cash to carry on for another year. This year, with the expenditure of much more labor, much more brazen-facedness and at greater cost, I have succeeded in producing decidedly smaller results, and the requisite amount to carry on has not been secured. Some of our supposed friends have responded with regrets, some with reproaches and some with curses, while most have responded with silence.

Why is it? Is the *Carrie* less peppy than of old? Are the principles for which it stands less important now than then? Is there less floating cash? Or are the demands of the world, the flesh and the devil more insistent this year than last? Prices have not risen, taxes have not been increased, and our respected President tells us that there is unprecedented prosperity.

Perhaps some of our friends who have not yet responded will enlighten me on these points, or, should that be too much trouble, will send a check in lieu of a formulated reply.

### Krishnamurti's Declaration of Independence

Who Brings the Truth? An Address by J. Krishnamurti at Berde, the International Headquarters of the *Order of the Star*, August 3, 1927. pp. 16. Price, 25 cents, from the O. E. Library.

If one may judge from the reports in *October News and Notes* Mr. Krishnamurti did not a little talking at the various meetings held in conjunction with the Star Camp at Ommea last August which gives some hope that he is beginning to break away from the untoward influences which have hitherto surrounded him. Not all of the talks are available at this moment, but one has been published under the title *Who Brings the Truth?* which is worthy of notice and from which I shall quote extensively. In considering this it must be clearly understood that I am not making the slightest concession to the World Teacher idea, or to

the notion that any particular Great Being is using, or will ever use the body of Krishnamurti as a vehicle, or will speak through his mouth. But having many times criticized these conceptions and Mr. Krishnamurti's own actions and earlier statements, it is but justice that he should be given a hearing in these pages when he attempts to explain his views.

As everybody knows, it has been impressed on Krishnaji from his boyhood, say from about 1911, that his body had been selected to be the future "vehicle" of the coming World Teacher, no other than the Lord Maitreya, Krishna, or Christ, which three are claimed by neo-theosophists to be identical. This idea was worked up by Mrs. Besant and Mr. Leadbeater conjointly and has been assiduously exploited by them ever since. So fixed has Mrs. Besant been in this conception that she actually announced (*Herald of the Star*, September, 1925, page 307) the selection of seven out of twelve apostles who were to play for Krishnaji much the same role as the twelve apostles of the Christian Gospels, to wit, herself (of course), C. W. Leadbeater, George Arundale, Rukmini Arundale, C. Jinarajadasa, J. I. Wedgwood and Oscar Köllerström. Mrs. Besant further claimed that certain rather commonplace remarks which he had made were made, not by him—Krishnamurti—but by the World Teacher speaking through his mouth.

Now at last, in this address, we have a statement from his own mouth indicating his reaction towards all the adoration and flattery which have been heaped upon him for years. Remember, if you will, that these words are the utterances of a youth barely thirty years old, upon whom every influence has been brought to make him have a definite and fixed conviction of his own transcendent importance to the world. Remember, too, that youth—thinking youth at least—is ever somewhat confused and that it is too much to expect one in a state of transition to be wholly free from crude, vague, and even contradictory statements. These things must be condoned in a young man, provided he is patently trying to be honest with himself and others, to shake off the shackles imposed on him and to develop a philosophy of his own. In such a case the least we can do is to listen sympathetically, to give credit for whatever of worth he may say, and to trust that sincerity, coupled with the resolution to think for himself, may ultimately lead him to fuller truth and greater power of expressing it.

The address begins thus, all italics being mine:

When I began to think for myself, which has been now for some years past, I found myself in revolt. I was not satisfied by any teachings, by any authority. I wanted to find out for myself what the World-Teacher meant to me and what the Truth was behind the form of the World-Teacher. Before I began to think for myself, before I had the capacity to think for myself, I took it for granted that I, Krishnamurti, was the vehicle of the World-Teacher because many people maintained that it was so. But when I began to think, I wanted to find out what was meant by the World-Teacher, what was meant by the taking of a vehicle by the World-Teacher, and what was meant by His manifestation in the world.

Clearly, then, the boy Krishnamurti took it for granted that he was to be the vehicle of the World Teacher because he was told so. When he began to think for himself he began to doubt, to question, to desire to discover what was behind the term "World Teacher". He continues (page 2):

Now, when I was a small boy I used to see Shri Krishna, with the flute, as He is pictured by the Hindus, because my mother was a devotee of Shri Krishna. She used to talk to me about Shri Krishna, and hence I created an image in my mind of Shri Krishna, with the flute, with all the devotion, all the songs, all the delight—you have no idea what a tremendous thing that is for the boys and girls of India. When I grew older and met with Bishop Leadbeater and the Theosophical Society, I

began to see the Master K. H.—again in the form which was put before me. The reality from their point of view—and hence the Master K. H. was to me the end. Later on, as I grew, I began to see the Lord Maitreya. That was two years ago, and I saw him then constantly in the form put before me.

Whatever these visions may have been, whether they were due to auto-suggestion or to suggestion from without, needs not concern us; there is hardly a saint who has not had visions of the Christ or the Blessed Virgin, and quite likely the visions of Krishnamurti are to be classed in the same category.

Further (page 3):

It has been a struggle all the time to find the Truth, because I was *not satisfied by the authority of another, or the imposition of another, or the enticement of another.* I wanted to discover for myself, and naturally I had to go through sufferings to find out. Now lately, it has been the Buddha whom I have been seeing, and it has been my delight and my glory to be with Him.

Here, curiously, it is the Buddha that he has been seeing of late, not Maitreya, whose vehicle he was supposed to be. This would appear to exclude the idea of suggestion from without. Further (page 3):

I have been asked what I mean by "the Beloved." I will give a meaning, an explanation, which you will interpret as you please. To me it is all—*It is Shri Krishna, it is the Master K. H., it is the Lord Maitreya, it is the Buddha, and yet it is beyond all these forms.* What does it matter what name you give? You are fighting over the World-Teacher as a name . . . What you are troubling about is whether there is such a person as the World-Teacher who has manifested Himself in the body of a certain person, Krishnamurti; but in the world nobody will trouble about this question. . . . By Beloved is the open skies, the flower, every human being.

And on page 10:

I have always in this life, and perhaps in past lives, desired one thing: to escape, to be beyond sorrow, beyond limitations, to discover my Guru, my Beloved—which is your Guru and your Beloved, the Guru, the Beloved who exists in everybody, who exists under every common stone, in every blade of grass that is trodden upon. It has been my desire, my longing, to become united with Him so that I should no longer feel that I was separate, no longer be a different entity with a separate self. When I was able to destroy that self utterly, I was able to unite myself with my Beloved. Hence, because I have found my Beloved, my Truth, I want to give it to you.

Again (page 11):

Up till now you have been depending on the two Protectors of the Order [Besant and Leadbeater—Ed.] for authority, on someone else to tell you the Truth, whereas the Truth lies within you. In your own hearts, in your own experience, you will find the Truth, and that is the only thing of value. That alone will satisfy your afflictions, that alone will clear away your sorrows, and that is why I feel I have got to speak of these things.

I could not have said last year, as I can say now, that I am the Teacher; for had I said it then it would have been insincere, it would have been untrue. Because I had not then united the Source and the Goal, I was not able to say that I was the Teacher. But now I can say it, I have become one with the Beloved. I have been made simple. . . .

Doubtless the last paragraph is capable of being interpreted as meaning that he now claims to be the World Teacher, but it is explained further on on the same page, where he says:



— because I bear love, because I have suffered and seen and found all, naturally it is my duty, it is my pleasure, my dharma, to give it to those who have not.

All this is simple and natural enough. Not because of any purported authority, but because he believes he has found Truth and the source of Liberation he feels it his duty to teach that Truth to others. What is the Truth he has discovered? Clearly, and it is not necessary to enlarge on it here, for all students of Theosophy know it, it is the realization of the Higher Self, that Self which is part of the Universal SELF, and, farther, that Love is the great spiritual force of the universe, the ultimate solvent of all our troubles. There is nothing new in this; it is no new gospel. Krishna taught it, Christ taught it, and so has many another, and he who teaches it today is but following in their footsteps. For, as Saint Paul said:

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

Krishnaji says again (page 13):

Because you have been accustomed for centuries to labels, you want life to be labelled. You want Krishnamurti to be labelled, and in a definite manner, so that you can say: Now I can understand—and then you think there will be peace within you, I am afraid it is not going to be that way. . . *I am not going to be bound by anyone. I am going on my way, because that is the only way.* I have found what I wanted, I have been united with my Beloved, and my Beloved and I will wander together the face of the earth. . . It is no good asking me who is the Beloved. Of what use is explanation? For you will not understand the Beloved, until you are able to see Him in every animal, in every blade of grass, in every person that is suffering, in every individual.

Krishnaji's utterances are often prolix and he indulges in constant repetition which is at times wearisome: he decants constantly on Truth without always making it sufficiently clear what that Truth is. But he is getting there, and I think, is much nearer to the really worthwhile Truth than most of his followers, or even than most theosophists who concern themselves with the letter rather than with the spirit of Theosophy. Whether or not he may develop the rhetorical qualities of a successful teacher, he has a large following who will listen eagerly to what he says, and, it is to be hoped, some of them will grasp his meaning and will turn from his personality to what he is trying to express. Certainly under these circumstances we shall do well to save our ridicule for the notions which have become attached to him rather than for the man Krishnamurti himself.

One more quotation, which is at the same time a warning (page 8):

When Krishnamurti dies, which is inevitable, you will make a religion, you will set about forming rules in your minds, because the individual, Krishnamurti, has represented to you the Truth. So you will build a temple, you will begin to have ceremonies, to invent phrases, dogmas, systems of beliefs, creeds, and to create philosophies. *If you build great foundations upon me, the individual, you will be caught in that house, in that temple, and so you will have to have another Teacher come and extricate you from that temple, pull you out of that narrowness in order to liberate you. But the human mind is such that you will build another temple around Him, and so it will go on and on.*

But those who understand, who do not depend on authority, who hold all peoples in their hearts, will not build temples—they will really understand. . . .

We may then, watch Krishnamurti's progress with deep interest. He is in a difficult situation where he must of necessity feel his way. He is surrounded by a powerful and unscrupulous clique which consists almost wholly of adherents of the Liberal Catholic Church who have what might be called a vested interest in its success and power; their dogmas and their practices are the very reverse of what he is now attempting to assert. He is dependent upon these people for his support. There can be little question that they will either attempt to force him into embracing their ways of thinking, or into some sort of compromise, or at least into silence upon them; else they will try to pervert and twist what he says to suit their dogmas and their aims. He is under obligations to Annie Besant for his education and his support and who has practically staked her reputation on her claim that he is a reincarnation of Krishna and Christ. Even now (November *News and Notes*, page 16) she repeats her recent assertion that "the consciousness of Krishnamurti was merged in that of the World Teacher." He makes no such claim for himself. His expression "My Beloved and I are one" does not admit of such an interpretation. Sooner or later it must come to a crisis and either Besant or Krishnaji must give way.

In such a conflict, the one attempting to assert what he regards as the Truth, the other aiming to save her face, there can be little doubt on which side the sympathies of right-minded persons should lie. Krishnaji does not show the elements of a World Teacher; he is but repeating an old story. But if he succeeds in persuading his followers to look for the essentials rather than the non-essentials, he will have done enough.

### Some Glimpses of Piffletism

The Mental Body; by *Lieut. Colonel Arthur E. Powell*. pp. xii, 331. The Theosophical Publishing House, Limited, London, 1927. Price, \$3.50.

In its way, this book by Col. Powell is a very creditable piece of work. He has evidently spent much time in collecting data, has presented them clearly and has had them neatly printed and bound. But with that the commendation must end. To students of Theosophy as it was given out by H. P. Blavatsky and by the Masters in the *Mahatma Letters* it can scarcely serve as more than a warning and, perhaps, a source of entertainment.

The author tells us in his Introduction that "some forty volumes, mostly from the pens of Dr. Annie Besant and Bishop Leadbeater, recognized today as the authorities *par excellence* on the Ancient Wisdom in its guise of modern Theosophy, have been carefully searched for data connected with the mental body. . . Throughout this series no attempt has been made to prove, or even to justify, the statements made, except in so far as their own internal evidence and reasonability justify them. The *bona fides* of these veteran investigators and teachers being unquestionable. . ." etc.

His list of "authorities" is given as follows:

By Annie Besant . . . . .	14 books
By C. W. Leadbeater . . . . .	19 books
By Besant and Leadbeater . . . . .	3 books
By E. Wood . . . . .	1 book
By J. I. Wedgwood . . . . .	1 book
By J. J. van der Leeuw . . . . .	1 book
By W. J. Lang . . . . .	1 book

On the other hand we find:

By H. P. Blavatsky . . . . .	NONE!
By The Masters of Wisdom . . . . .	NONE!

That, perhaps, is sufficient to characterize the book. But Col. Powell does not think so, for he states further:

The works of H. P. Blavatsky are not included in the list of authori-

has quoted. To have searched *The Secret Doctrine* for references to the Mental Body would, frankly, have been a task beyond the powers of the compiler, and would, also, in all probability have resulted in a volume too abstruse for the class of student for whom this series of books is intended.

I do not question the sincerity of this astonishing assertion. Probably Col. Powell has never looked inside *The Secret Doctrine*. Had he done so, and had he used the revised edition current in England, he would have found it the best indexed book in the whole of theosophical literature, the separate index volume having almost the proportions of a concordance, making search extremely easy. As for *The Mahatma Letters*, the only authoritative book aside from the works of H. P. B., which contains much information on the mental body and which is fairly well indexed, this does not even receive mention. Had Col. Powell proceeded conscientiously with his work he would have faced the dilemma of having to publish numerous statements which flatly contradict those of his favorite authorities, notably the fairly detailed accounts of what happens at death and after. If the *bona fides* of the Masters who founded the T. S. and of their messenger H. P. Blavatsky is unquestionable, then much that is in this work is illusion, pure and simple. If Leadbeater is right, then the Masters are wrong.

In what does the *bona fides* of Mrs. Besant and Mr. Leadbeater consist? It is to be regretted that Col. Powell does not inform us, but it is easily done. It does not consist in teaching what the Masters and H. P. B. taught. It consists solely in the unlimited laudation of Mr. Leadbeater by Mrs. Besant and the unstinted praise of Mrs. Besant by Mr. Leadbeater, whereby the public is led to believe that these two sages are of unquestionable authority, the agents of the Masters and beings on the threshold of divinity. This reciprocal endorsement is aided by the unequalled oratorical powers and facile pen of Mrs. Besant and the plausible style and pretended claims to clairvoyant infallibility made by Mr. Leadbeater, of which there is not an iota of proof other than his own assertions.

If any reader is disposed to question these statements, but would like to know to what extent the Theosophy of Mrs. Besant is contradicted by the teachings of H. P. B. and the Masters, and will communicate with this office, he will be put in the way of finding out for himself.

A Syllabus for a Ten Weeks' Course of Study on Esoteric Christianity; by *Daisy E. Groce*. Paper, pp. 46. The Theosophical Publishing House, Limited, London, 1927. Price 1/—.

This is a pernicious booklet intended to lead the student, under the guise of presenting the mystical side of Christianity, into the arms of C. W. Leadbeater and the bosom of the Liberal Catholic Church. Mrs. Besant's *Esoteric Christianity*, which serves as a basis for study, is bad enough, but this goes much further and delves into Leadbeater's *Science of the Sacraments*, his consecrated grease and other paraphernalia for securing salvation through magical processes and through the agency of a priest. It is entirely possible to study Christian mysticism profitably, and when properly understood it is simply an aspect of Theosophy expressed in different terms. But that is a far different matter from the clairvoyant absurdities of Leadbeater, which conflict not only with the theosophical teachings of the Masters, but with the spirit of the Christ of the New Testament.

As is to be expected, the writer discourages the student from following up the controversial material to be found in *Isis Unveiled* and in *The Secret Doctrine* on the ground that "for the student of today, however, the perusal of these early controversies is no longer profitable, save as witness to the distance already traversed." What is this distance? It is the distance between H. P. B.'s declaration (*Isis Unveiled*, Vol. II, page

544) that "the apostolic succession is a gross and palpable fraud" and the teaching distinctly laid down by the founders of the Liberal Catholic Church, that any rascal, by virtue of having had a certain hocuspocus pronounced over him in a specified fashion by a bishop dressed up in a specified toggery, possesses the power of calling down the divine blessing on his hearers and of absolving them from their sins, whereas a virtuous and spiritual man who has not gone through this performance does not possess such power; it is the distance from the Christianity of Christ to the worst sort of blasphemy, a blasphemy the more dangerous because it is accompanied by everything calculated to blind the true spiritual perceptions and to produce a species of spiritual intoxication.

The booklet costs but a shilling, but the student will save himself far more than a shilling by not buying it; he will save himself the risk of getting on to the left-hand path of ceremonial magic. Mrs. Grove, of course, is not to be charged with deliberate intention of corrupting her readers, as she has been deluded and misled by the "revered President" to whom she dedicates her syllabus.

### Back to Blavatsky in Holland

A correspondent writes, under date of October 11th:

It will interest you to hear that a "Group of United Theosophists" has been formed in Amsterdam (address 178 Valeriusstraat) which intends to study and promulgate the original Theosophy of H. P. B. and her Mahatmas. A few days ago I delivered a public lecture on behalf of that group, speaking about "Original Theosophy." The audience of about 200 people, mostly non-members of the T. S., seemed quite interested. Some 20 people enlisted themselves for further instruction. The time seems to be ripe for a reaction against the Krishnamurti Cult and the Liberal Catholic Church.

In Holland, as elsewhere, there has been much dissatisfaction with the teachings and tendencies of the Theosophical Society, and this has in some cases led to the dissatisfied persons following after strange gods, such as the mediumistic "Mahatmas" "M." and "K. H." who are, if one can judge from their utterances, nothing but seance-room spooks. It is therefore highly encouraging to learn that a real movement back to the original teachings is now under way. The hope expressed in the recent annual report of the Dutch Section, T. S., that those 303 members who left the Society during the past year will still remain theosophists, may be realized, yes, further, they will now have the opportunity of learning what Theosophy really is.

For further information, address *Mr. Th. F. Vrede, Emmalaan 1, Wassenaar, Holland.*

### United Lodge of Theosophists—Philadelphia

Corrected program:

Mondays, 8.15 P. M., study class in *Ocean of Theosophy*, free.

Thursdays, 8.15 P. M., public lecture, free.

Address, 1606 Locust Street, second floor front.

### At the Periscope

*Mr. Pryse on the T. S.*—In *The Canadian Theosophist* for October Mr. James Morgan Pryse, under the caption "What Will the T. S. Be in 1975?" abandons his theosophical flea-biting and gives us a humorous and in the main sensible and true view of present-day conditions in the Theosophical Movement and especially in the Adyar T. S., which is well worth reading. Naturally Mr. Leadbeater of Sydney comes in for the greatest share of his sarcasm. Mr. Pryse admits that he has "never actually read any of the works of this 'trained clairvoyant.'" Had he done so he might have avoided the error into which he falls in attributing to Leadbeater the statement that Thomas Vaughan (born 1622) was a reincarnation

of Francis Bacon, who died 1626, so that Bacon reincarnated four years before his death! This is very funny, but the joke is on Mr. Pryse, not on Leadbeater, who makes no such statement, but tells us that Vaughan is now reincarnated as an Englishman (*Mrs. Whence, How and Whither*, page 112), while Bacon, after living as Comte de St. Germain, reincarnated as the now living Master Ragoczy (*The Masters and the Path*, page 251, Amer. ed.), Mr. Pryse copies without verification from A. E. Waite (*Brotherhood of the Rosy Cross*, page 19), who makes this assertion, even committing the stupid blunder of making Ragoczy precede Comte de St. Germain, who he asserts is now living! Still, if Mr. Pryse would but read the books of Leadbeater, he would find it worth his while; they would afford an inexhaustible mine of material on which to exercise his humor, and a joy forever. To clean the T. S. Aqueous Stables of the accumulations deposited by C. W. Leadbeater would require a river, rather than a pallid of Mr. Pryse's wit. Curiously, Mr. Pryse's "staunch and dear old friend Annie Besant" receives no attention, although she is responsible for Leadbeater, who would long since have been consigned to the dust bin had it not been for her support. It is her endorsement which has made profitable the stream of egregious piffle which has poured from his pen for years—no Besant, no Leadbeater. The attitude of the United Lodge of Theosophists towards W. Q. Judge peevs Mr. Pryse. But why worry? Even if this attitude may occasionally be amusing, as long as this group sticks to the original teaching like grim death—and it does—why not let it alone and spend his time in disembowelling the traitors to H. P. B. rather than worrying over the eccentricities of her friends? Mr. Pryse is usually entertaining and sometimes edifying, but his statements in matters of fact should be carefully confirmed before passing them as proved.

*Arhat Birthday Fund.*—Everybody with ears to hear knows that early this year Dr. Arundale set the welkin ringing with his vociferous appeals for a large sum as an 80th birthday gift to Arhats Besant and Leadbeater, and the British Section was asked to raise £3,000 for this purpose. The Section heard and obeyed, but only so far as the appeal was concerned. According to *News and Notes* for October (page 3), only £420 had been collected up to August 31st, while the collection bag closes December 1st. So England treats the prophets! Even this little will help, however, and enable Arhat Leadbeater to increase his ration of milk, which I am informed consists of four gallons daily. This may be an exaggeration, however, as two gallons daily should be enough for anybody, even when on the threshold of divinity.

*Is He Married?*—The Theosophical Press announces a new booklet of "poems" by Mr. Krishnamurti in these words: "It seems that much of the manifestation of the Lord will be in poetry. These poems, *Come Away* and others, reveal Krishnaji in ecstasy over his union, *now a reality on the physical plane*, with the Beloved. They are beautiful beyond words to describe and in them shines forth a perfect love." The italics are mine. All of the productions of the new Jesus are copyrighted and it is expressly forbidden to reprint them without permission. If the above is true, probably his "Beloved" is copyrighted likewise;—"all rights reserved."

*Vampirizing the T. S.*—In *The Theosophist* for September, page 575, Lady Emily Lulyens enters a protest against the numerous activities started or sponsored by Mrs. Besant to which she is expected to contribute in time, money and work. Here they are: The T. S., calling for membership dues, annual donation to make up the deficit, subscriptions to *The Theosophists* and *The Theosophical Review*, and personal work for the Society; Order of the Star, calling for as big donations as it can extract, subscriptions to two journals and personal work; Co-Masonry, demanding annual dues, subscription to journal and personal work; Liberal Catholic Church, calling for money, subscription to journal and personal work; Happy Valley Foundation, 80 Years Young Fund, General Purposes Fund

"and others." These are too much for Lady Lutyens, who now announces that she intends to "place all my time, money, intelligence and energy at the service of Krishnaji." This decision, of course, I do not criticize, but it is a clear statement of the fact that the T. S. in England, as well as elsewhere, is being vampirized by the innumerable activities started by Mrs. Besant. The official and semi-official T. S. journals, filled with propaganda and demands for funds in support of all sorts of subsidiary activities, and for swelling the personal purses of the "leaders", have scant space to devote to Theosophy, such as it is. And yet there seems to be a general demand for re-electing as President this person—Annie Besant—who has done more than any other alive to wreck the Society and to send its members scurrying hither and thither in pursuit of other activities. It is not a case of serving two masters only, but a dozen.

*Notes from Great Britain.*—It is a pleasure to note that the British Section, T. S., expects to carry on an energetic "reincarnation campaign" during 1928. This will consist partly of public lectures and partly of lodge study courses and will include, as it must, karma. *News and Notes* for November publishes an elaborate list of suggestions for publicity and lodge work. The plan is admirable, and it should help to restore British Theosophy to respectability after its L. C. C. and Star debacle. Naturally, since the books of C. W. L. are to be used, some pile will be absorbed, but it is heartening to see H. P. B.'s *Key to Theosophy* recommended as a reference book.

It is also encouraging to note that in the Section's quarterly "Diary" for October-December, H. P. B.'s *Secret Doctrine*, *Key to Theosophy*, *Voice of the Silence* and *Practical Occultism* have been added to the list of books recommended for study. In the May Current attention was called to the total omission from this list of all books by H. P. B. Perhaps sometime the *Mahatma Letters* and *Light on the Path* will receive notice.

It appears from *News and Notes* for November, page 6, that there is a possibility of *The Theosophical Review* being discontinued for lack of funds. The *Review* can well be spared, but what will become of the editor, Mr. Beauvais? He might get a job on *Truth* or *John Bull*.

*Australian Section, T. S. Sucked Dry.*—From the September *Australian Theosophist* I learn that the members of the Australian Section are expected to "huddle over with happiness" on the occasion of Annie Besant's 80th birthday, October 1st. Father Harold Morton, acting general secretary in the absence of George Arundale, however, is far from happy. George started what he called the "Active Service Fund" for milking the members, according to which 1000 members of the Section were to contribute 50 cents a week each for running his various schemes for theosophizing Australia. He then went off on a costly world tour, leaving Father Harold to get the money. But neither prayers, tears nor threats of the agonized Father Harold have succeeded in bringing the number of contributors above 550—the thermometer has stuck at this point and refuses to budge a degree. The result is, as we are informed on page 103, that one or the other of George's pet hobbies, *Advanced Australia* and his theosophical broadcasting station, will have to be abandoned. George is in favor of keeping the radio station and has stated that he would rather sell his coat, than drop it. One could sympathize much more were it not that George, ready as he may be to sell his coat, is constantly tearing over the world at great expense with his fair wife, promoting his presidential candidacy, while the fat old Leadbeater is living in luxury in a palace near Sydney. Self-denial, in my opinion, should begin from the top. Father Harold implores members to work overtime and save car fares to get more money for George. George, on the other hand, is working overtime to spend more on himself, while A. B. saves railway fares by riding in airplanes. Compare Besant, Leadbeater, Arundale, Jinarajadasa, Krishnamurti, with the Son of Man, who had not where to lay his head, and the moral should be obvious.

## In Defense of H. P. Blavatsky

Was She a Charlatan? A Critical Analysis of the 1885 Report of the Society for Psychical Research on the Phenomena connected with Miss H. P. Blavatsky. By *William Kingsland*. Paper, 60 pages. The Blavatsky Association, London, 1927. Price, 50 cents, from the O. E. LIBRARY.

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

## The Tibetan Book of the Dead (Bardo-Thüdol)

The Tibetan Book of the Dead, or the After-Death Experiences on the *Bardo* Plane, according to Lama Kazi Dawa-Samdup's English Rendering. By *W. Y. Evans-Wentz, M.A., D. Litt., B.Sc. (Oxford)*. With Foreword by *Sir John Woodroffe*. Pp. xlv, 248. Oxford University Press, 1927. Price, \$5.50, from the O. E. LIBRARY.

This classic work sets forth the condition of the soul on the "Bardo Plane", the state between death and reincarnation, according to the Tibetan Buddhist teachings. White of ancient origin, it is still in use in Tibet. The text of the *Bardo-Thüdol* consists for the greater part of admonitions and consolations addressed to the departed soul, and is read aloud daily or weekly for a protracted period by a priest, the soul being supposed to be present and to hear and profit by the instructions. Not only are the often terrifying illusions of the astral plane described, with advice on how to meet them, but elaborate instructions are given aiming to assist the soul in selecting the right parent and locality when about to reincarnate. The relations to Buddhist and theosophical teachings are most interesting. The late Lama Kazi Dawa-Samdup was a noted scholar and lecturer in Tibetan at the University of Calcutta; Dr. Evans-Wentz, the editor, is a competent scholar and his elaborate discussion of the text is learned and illuminating, while Sir John Woodroffe, also known as Arthur Avalon, the editor of *Tantric Texts* and *The Secret Power*, contributes an instructive foreword. The work is illustrated with Tibetan pictures from the *Bardo-Thüdol* and is excellently indexed.

## Some Reduced Books

The following, all unused, are offered by the O. E. LIBRARY at reduced prices. Subject to withdrawal without notice. Cash or C. O. D. only. *Blavatsky, H. P.*—The Voice of the Silence, rev. ed., paper, \$0.15 (from \$0.25); cloth, \$0.50 (from \$0.75).

The Key to Theosophy, London ed., \$1.75 (from \$2.50).

The Stanzas of Dzyan, with introduction and notes, \$0.50 (from \$0.75).

*Codd, Clara*—Looking Forward, \$0.35 (from \$0.75).

Theosophy for Very Little Children, \$0.25 (from \$0.50).

*Collins, Mabel*—Light on the Path, preface by C. Jinarajadasa, leather, \$0.50 (from \$1.00). This edition is now out of print.

*Cooper, Irving S.*—Some Suggestions for Propaganda, ppr., \$0.10 (from \$0.25).

The Secret of Happiness, \$0.40 (from \$0.60).

Ways to Perfect Health, \$0.50 (from \$1.00).

Reincarnation the Hope of the World, paper, \$0.35 (from \$0.50); boards, \$0.50 (from \$0.75).

Theosophy Simplified, paper, \$0.35 (from \$0.50); cloth, \$0.50 (from \$0.75).

- Garbe, Richard*—Philosophy of Ancient India, \$0.50 (from \$0.85).  
*Gewirtz, Elias*—Diary of a Child of Sorrow, 65 cents (from \$1.00).  
 Hidden Treasures of the Ancient Qabalah, \$0.65 (from \$1.00).  
 Mysteries of the Qabalah, \$0.65 (from \$1.00).  
*Green, H. S.*—Theoretical Astrology (old Leo Manual), \$0.25 (from \$0.50).  
*Hara, O. Hashun*—Concentration and Personal Magnetism, \$0.65 (from \$1.25).  
 Road to Success; Practical Hypnotism, each, \$0.25 (from \$0.50).  
*Jinurajadasa, C.*—Early Teachings of the Masters, 1881-1883, \$1.25 (from \$2.75).  
 Theosophy and Modern Thought, \$0.65 (from \$1.00).  
 Theosophy and Reconstruction, \$0.65 (from \$1.00).  
 I Promise, 30 cents (from 60 cents).  
 Practical Theosophy, paper, 35 cents (from 50 cents).  
 Art and the Emotions, paper, 60 cents (from 85 cents).  
 The Heritage of Our Fathers, paper, 30 cents (from 40 cents).  
 The Faith That is the Life, paper, 40 cents (from 60 cents).  
 In His Name, 50 cents (from 75 cents).  
 How We Remember Our Past Lives, 80 cents (from \$1.25).  
 What We Shall Teach, 30 cents (from 50 cents).  
 The Theosophical Outlook (with B. P. Wadia and Others), 60 cents (from \$1.00).  
*Krishnamurti, J.*—Education as Service, paper, \$0.15 (from \$0.25); cloth, \$0.25 (from \$0.60); leather, \$0.50 (from \$1.25).  
*Leadbeater, C. W.*—Theosophical Manuals: The Astral Plane; The Devachanic Plane; each, paper, \$0.20 (from \$0.35); cloth, \$0.40 (from \$0.60).  
 Clairvoyance, \$0.45 (from \$0.85).  
 Invisible Helpers, \$0.60 (from \$1.00).

### A Working Library for Blavatsky Students

The following are recommended to students of Theosophy as among the most important works to have at hand for constant study and reference. They can all be obtained from the O. E. LIBRARY, and those marked "(L)" will be loaned. *Prices subject to change without notice.*

- Blavatsky, H. P.*—A Key to Theosophy, reprint of original (L), \$2.00.  
 The Secret Doctrine; photographic reproduction of the original edition, the two volumes bound in one (L), \$7.50.  
 Isis Unveiled; London edition in two volumes (L), \$10.25; Point Linn edition in four volumes, \$12.00.  
 The Voice of the Silence; reprint of original (L), cloth, \$0.75.  
 A Theosophical Glossary (L), \$2.00. Indispensable to students of *The Secret Doctrine*.  
 Transactions of the Blavatsky Lodge (London) (L), \$2.00.  
 Stenographic report of H. P. B.'s answers to questions on *The Secret Doctrine*. Difficult points elucidated.  
 Five Addresses to Conventions of American Theosophists, paper, \$0.25.  
 The Mahatma Letters to A. P. Sinnett (L), \$7.50. Teachings of the Masters at first hand. The most important theosophical book of this century.  
 Letters from the Masters of the Wisdom, Part 1 (L), \$1.25.  
*Judge, William Q.*—The Ocean of Theosophy (L), \$1.00.  
 One of the best introductions to Theosophy.  
 An Epitome of Theosophy, paper, \$0.25.  
 Bhagavad Gita—Judge's version, cloth (L), \$0.75; leather, \$1.00.  
 Charles Johnston's version, \$1.25.  
 Sir Edwin Arnold's poetical version, *The Song Celestial*, cloth (L), \$1.00, red leather, \$1.65. Both in pocket size.  
*Row, T. Subba*—The Philosophy of the Bhagavad Gita (L), \$1.00.  
 Of extreme value to theosophical students.  
*Collins, Mabel*—Light on the Path, cloth (L), \$0.75; red leather, \$1.00.



# THE O. E. LIBRARY CRITIC

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BY

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### GENERAL BOOTH ON PRISON CHAPLAINS

The London *Evening Times* of November 23d quotes General Booth, the Head of the Salvation Army, as saying: "As a moralizing influence and as a builder of character I believe the chaplain is of no use whatever in a prison."

Coming from such a source this opinion is worthy of consideration and is doubtless based upon actual observation. Without doubt General Booth had reference to chaplains as they are, not as they should be. There are chaplains and chaplains. It is notorious that prisoners are very generally antagonistic to what currently passes as "religion". They attend Sunday morning services either because it is compulsory, or because it affords a break in the monotony of workshop and being locked up in cells and the possibility of a little emotional diversion.

This is no wonder. What is to be thought of a system which teaches that men are inherently bad, that they are naturally doomed to hell and that any virtue they may possess will not save them, but only an act of belief accompanied by repentance? If a chaplain should tell his hearers Sunday morning that if they want to get free all they have to do is to tell the judge that they are awfully sorry and won't he please let them off, and that they should accompany their appeal with the flattery and adulation characteristic of the ordinary religious service, he would be hooted at. Yet he holds up the very same idea about a Supreme Judge who will act in the same way, and he tells it to men in the grip of the law who know that the penalty must be paid to the uttermost farthing. That may go down with the sheep outside, but it won't work in a prison, where experience shows that nature doesn't act in that way.

The chaplain who believes, not that men are inherently bad, but that they are innately good, that beneath the thick crust of evil is a spark of the divine nature, and who has the tact to stress this, the ability to help the prisoner to see it for himself and that indefinable personality which will arouse the desire to do so, is a rare bird. Prison chaplains, with a

few exceptions, get their job just as a trolley motorman gets his; they take it because it is the best thing that offers. Did you ever hear of a clergyman who deliberately and by choice preferred working for the souls in prison rather than for the saints in silk in the pews? I have not, though I admit there may be exceptions. I know good prison chaplains who are doing their best to help the men. I do not suppose General Booth would deny that. What he means is that they are not getting results with the methods they employ.

Even supposing that such work is undertaken through deliberate choice and with the proper equipment, the chaplain has to contend with influences which the system emphasizes. Prison discipline is based, not upon the conception of discipline as a reformatory factor, but upon distrust, upon suspicion, upon the idea that "punishment" means making life disagreeable, with only enough let up to keep the prisoner in good health, mentally and physically, and very frequently not even that; it is based on all sorts of restraints which, however necessary in some cases, are almost indiscriminately applied and are far more likely to arouse the evil than the good. Against such destructive influences the chaplain has but little chance. He is but one in a company of several hundred to several thousand men taught every day to regard themselves as the scum of the earth, and who are treated as such.

Thomas Mott Osborne was not a reverend; so far as is reported he never even talked religion to the inmates of Sing Sing, but he had a way of understanding them, of seeing the good in them and appealing to it, and he effected results which no ordinary chaplain could accomplish. When men are chosen for the position of chaplain, not because of their seeking a job, not because of their ability to preach religion, to talk about salvation through the blood of the Lamb, the repentance and grace of God, and the rest of the stock in trade of the present-day Christian church, but because they have the qualities which made Osborne so pre-eminent; when wardens are selected, not for political reasons, not only because of their ability as executives, but also because of their sympathetic understanding of human nature, and when men are appointed as guards who are gentlemen at heart instead of brutes and bullies, and when all work together in the desire to awaken the soul in the prisoner, the charge of General Booth will be less deserved.

### **International Action on Prison Reform**

*Note.*—The following is reprinted from the *Manchester (England) Guardian* of November 18th, 1927:

It is nearly eighteen months since a Prisoners' Charter was drawn up by the Howard League for Penal Reform in collaboration with the Society of Friends, and ever since then the Howard League has been hoping that some nation would formally introduce the Charter to the notice of the League of Nations.

The Charter will probably continue to be known by the convenient name first given to it, but it is now officially described as a "schedule of conditions to be observed as a minimum in all civilized countries in the treatment of persons under arrest or in captivity under whatever charge." It has been drawn up as a basis for discussion and does not claim to represent the ideal of a really scientific or humane treatment of prisoners but the standard that must of the Great Powers consider they have already achieved.

It states that, among other things, every prisoner should be entitled to a public trial within six months of arrest, to be defended by a lawyer if he so desires, to have private interviews with his lawyer, and the right to call witnesses for the defence. He should have facilities for the exercise of his religion and visits from an authorized chaplain. Representatives of authorized societies working solely for the welfare of prisoners should be allowed to visit every prisoner in custody, women prisoners should be attended by women warders and not by men, and every prisoner should be allowed a visit from a relation or friend at least twice a year.

#### INJUSTICE BEFORE CONVICTION

Prisons should have good light, warmth, and ventilation, and be kept in a sanitary condition; and the prisoners should have as much food and water and daily open-air exercise as is needed for health. All forms of torture and of corporal punishment liable to cause permanent injury should be forbidden, and corporal punishment should not be inflicted at the discretion of prison officials nor upon unconvicted prisoners. No child or young person should suffer the death penalty. The names of all prisoners sentenced to death, the particulars of the offence, and the tribunal by which the sentence was passed, should be published before the sentence is carried out. These conditions should not be varied in an adverse manner for any prisoner or class of prisoners whatever.

In a circular containing this schedule, which the Howard League has just published, instances are given of the abuse and brutalities which have been proved by the testimony of many trustworthy witnesses. For obvious reasons the names of the countries in which they occurred are not given. In one country alone over one hundred persons are known to have been imprisoned for more than a year without trial and without a charge preferred. A man was driven almost insane by twelve months' solitary confinement when on remand awaiting trial for an offence of which he was afterwards proved innocent. Thirteen prisoners were kept in one cell, several suffering from active tuberculosis and others from venereal disease.

Men were so brutally flogged in the police cells in order to extort confession or evidence implicating their friends that they were too seriously disabled to be brought to trial. Prisoners serving long sentences, old hardened criminals, first offenders, and young women were herded together.

The Howard League points out that, low as is the demand made by their schedule, which represents simply "the irreducible minimum of decency and humanity," its observance would mean a revolution in the treatment of prisoners in many lands and the lightening of an intolerable burden. "A penal system which herds hardened criminals in prisons with first offenders and young delinquents breeds crime like a pestilence, and spreads from country to country."

The Federation of League of Nations Societies, at its plenary congress in Berlin last May, passed a resolution urging the Assembly of the League of Nations to institute an inquiry into the whole question at the earliest possible moment. The Howard League begs its friends to work for the adoption of an international convention by the League to make these facts known, and to try to persuade the British Government to raise the matter at the next Assembly of the League.

## The National Association Opposed To Blue Laws

Do you believe that the Sabbath was made for man, and not man for the Sabbath?

Do you concede the right of each individual to regulate his life as seems best to him, with due regard for the rights of others?

Do you repudiate the right of any church, sect, or cult to force its views or customs on others by legislative means, and under threat of punishment?

Do you believe that occupations and amusements which are legitimate on six days of the week should not be declared by law to be criminal on the seventh?

Do you realize that there are powerful organizations of meddlers, bigots and busybodies, such as The Lord's Day Alliance, intent upon securing and enforcing legislation designed to deprive the public of the right to live decently after its own fashion and to enjoy life in the way that best pleases it on Sundays?

Do you know that the persons backing and engineering these associations are mostly those who have a personal pecuniary interest in forcing the public to attend churches on Sundays by depriving them of harmless secular recreation, professedly for the public good and the glory of God, but palpably with the object of suppressing competition with their own profession? Do you know that they are spending large sums of money on lobbies and other methods of accomplishing their purposes?

Do you realize that this is but a step towards compulsory observation of religious customs, towards an unendurable tyranny which can only lead to disrespect for law in general?

Do you know that we are in the name of God—threatened with a church tyranny which differs from that of the Middle Ages only in substituting fines and imprisonment for the stake?

Do you repudiate the notion that God has appointed any clergyman or his agent as your keeper?

Do you know that there is at this moment a bill before Congress, applying to the District of Columbia, according to which a newsdealer who sells you a monthly magazine (or a bible!) on Sunday, the barber who shaves you, the boy who shines your shoes, the messenger who delivers you a telegram or the postman who brings you a special delivery letter on "the Lord's Day", or his employer, is liable to a fine up to \$500 and to imprisonment up to six months, to say nothing of other tyrannical and oppressive provisions?

If you do—and you should if you do not—write to *The National Association Opposed to Blue Laws, Inc.*, headquarters at 817 Thirteenth Street, N. W., Washington, D. C., but operating in every state. The Association numbers among its officers such well-known men as Clarence Darrow, Sinclair Lewis, Rupert Hughes, Gov. Geo. W. P. Hunt of Arizona, Bishop Wm. Montgomery Brown and others.

If you reside in the District of Columbia, or have friends there who value their liberties and respect the liberties of others, send for copies of the petition against the pending bill for signatures.

**Eternal Vigilance is the Price of Liberty.**

### The Prison Robinson Crusoe Again

Behind Gray Walls. By Patrick C. Murphy, Life Prisoner in the Idaho State Penitentiary. Second and revised edition. Price \$1.85; from the author, Penitentiary Box 58, Boise, Idaho.

Seven years ago, or more exactly, December 8th, 1920, the *Cutric* reviewed a book by Patrick C. Murphy, a life prisoner in the Idaho State Penitentiary. To introduce Mr. Murphy again, I cannot do better than to quote from that article, "A Prison Robinson Crusoe":

Once within the walls, however, he abandoned morbid thoughts and

looked about for something to do. Idaho has no system of prison labor. When not occupied with jobs about the prison the men have plenty of time on their hands and those who are industriously inclined and who are not satisfied with what the state allows them in the way of accommodations and food utilize this time in making trinkets for sale, or, to use the prison term, "junk". Murphy had not a cent wherewith to buy materials and not a friend in the world to advance him a dollar. So he worked as assistant to a junk maker for a whole season, receiving as total payment, not cash, but a lot of refuse or "bull's wool junk" which he disposed of for \$1.40. This he spent neither for tobacco nor food. For forty cents he bought some scraps of abalone or mother-of-pearl shell, and procured a dollar's worth of silver from Chicago. By grinding down bones from the garbage can on a rough stone in the prison yard he fashioned twenty-four bone toothpicks which he sold to visitors. He improvised a soldering lamp from an old tin can and fed it with oil from the drippings of the oil house which would otherwise have been thrown away. His abalone shell he fashioned as he did the bones, grinding it into shape on a stone. Later a departing convict left him his savings of ten dollars.

From these humble beginnings, backed only by his determination to get ahead, Pat finally accumulated enough money to erect at his own expense a special building within the prison enclosure, with seven windows and concrete floor, and provided with all the necessary electrically driven lathes and other machinery required by his rapidly growing junk business. Around this shop, in his spare time, he has made a large lawn with well-kept grass and flower beds, instead of the barren waste of stones. His junk is sold all over the state of Idaho.

Just why Murphy should have given his new book the same title and called it a revised edition, is best known to himself. As a matter of fact, apart from the introductory chapter detailing his first impressions of prison life, it is a new book. The incidents are new, comprising sketches of some of his comrades in captivity, and during the interval of seven years he has developed an introspective mood, has studied much, including Theosophy and psychology, as well as penology and criminology, which show their effect on his subject matter, though not in his style, which is characterized by a sort of blunt honesty and lack of self-approbation which are not often to be found in books written within the walls. My only regret is that he has not repeated the story of his attempts to build up a business, as outlined above. This was one of the most instructive lessons I have ever read in literature of this kind, and should be an inspiration to those inmates who are disposed to idle about waiting for opportunity to come to them. Murphy waited for nothing and started out with a beef bone.

Without doubt Murphy hopes to be free some day, despite his life sentence, and he should be. Twelve years of good behavior, the confidence of the officials, the proof that he has within him the elements of success, should surely entitle him to a parole at the earliest possible moment.

Murphy shows his enterprise in a way which pleases me. He asks me to give him just as much space in the *Curio* as I did before, and was considerate enough to offer me a dealer's profit on all sales. To neither of these can I accede. There are other demands on space, and as for profit, while it is needed sorely here, that belongs to Murphy, so you are advised to send direct to him for the book. His address is Box 58, Boise, Idaho. \$1.65 will bring it and you will be glad you have read it.

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*Inside Out.*—The *Ohio Penitentiary Notes* has started coming again inside out. For years this interesting paper persisted in turning its inside skinside, then reformed, and now has apparently relapsed. I wonder why?

## Penal Notes

*Increased Gratitude to Federal Prisoners.*—According to the *Leavenworth New Era* an outgoing Federal prisoner will hereafter receive, in addition to the old time pittance of five dollars, the sum of five dollars a day for traveling expenses until he arrives at his destination, provided the total does not amount to over twenty dollars. The gratuity, however, may be withheld from prisoners of means, at the discretion of the discharge officer. This is a great advance, and will be of inestimable benefit to those who, like Col. Forbes, are self-admitted paupers.

*Why Capital Punishment Fails.*—The *Brooklyn Daily Eagle* of November 26th published an interview with Joseph A. Faurot, stated to be "America's greatest detective"—(I thought it was W. J. Burnet).—Mr. Faurot states his belief that capital punishment is not effective because it is not applied often enough. He asserts that "by far our largest crop of annual murders comes from the professional bandit." This is a direct contradiction of the statement of Lewis E. Lawes, America's greatest warden, that the statistics of Sing Sing show that 90 per cent. of those committed for murder had no previous criminal record. Mr. Faurot added: "I have known many murderers who have gone to the chair, but I have never heard of one who went there innocent." Mr. Lawes, on the contrary, points out that "the juries and judges err in 11 per cent. of the original commitments for murder, first degree; and that 54 per cent. of those persons were acquitted on retrial as not guilty." There are plenty of cases on record where the original conviction has been proved to be in error, some escaping execution by only a few hours or days. Is it not therefore probable that in some cases the mistake was not discovered? Mr. Faurot may be America's greatest detective, but there are some things he seems not to know, one being that juries often make mistakes, a conclusion which follows from the fact that one jury will often reverse the decision of a preceding one. The same interviewer talked with Edgar Allan Poe, former district attorney of Baltimore and attorney general of Maryland, who is of the same mind. He thinks that capital punishment has not been given a fair trial. Mr. Poe's statistics of the great criminality of America as compared with England may be unimpeachable, but they apply to all classes of felony. Hanging pickpockets and tilt-tappers as a means of suppressing crime has not as yet been given a fair trial in this country. Neither did he suggest hanging the astute lawyers who make use of legal technicalities to save men who are obviously guilty of murder, as he claims. These lawyers more than anything, are responsible for the failure of justice. Incidentally, Mr. Poe was the defense lawyer for Reese Whittemore, and tried, unsuccessfully, to save him from the gallows, knowing him to be guilty. A good fee covereth a multitude of sins.

*Do You Disapprove of Capital Punishment?*—If so, join the League to Abolish Capital Punishment; address 104 Fifth Avenue, New York City. Annual dues, \$1 up, according to grade.

*Where Do They Go?*—According to the March *Leavenworth New Era*, out of about 2,000 men who leave the institution yearly, "not more than ten per cent. have formulated any idea as to their life and work for the future." If this is so it is a serious arraignment of the Federal penal system. Ninety per cent. depart with up to only \$20 in their pockets, not knowing what they will do when it is spent. The *Leavenworth Penitentiary* affords certain educational facilities which, however, I understand, are voluntary. But there seems to be only a feeble attempt made to put the outgoing men where they can have a fair chance of making good. While it is too much to expect that such persons shall be assigned to positions of serious responsibility, the Government always has need of labor and these men should be given a chance in this way.

## Bishop Leadbeater's "Dominus Vobiscum"

In his entertaining and fantastic book, *The Science of the Sacraments*, Bishop Leadbeater describes the various ways in which the divine blessing is collected by the priest and showered upon the congregation during a service of the Liberal Catholic Church. Several diads worn by the officiating priest serve this purpose, and from his description and drawings it will be seen that the grace of God is a sort of electricity which flows along metal conductors and is discharged into the atmosphere; in fact, he tells us that it can be measured like electricity. The course of the current in the stole (page 436), the alb (page 444) and the chasuble (page 449) is shown in diagrams, and although not mentioned, considerable care must have to be taken in preventing short circuits. I quote as an example his description of the functioning of the stole, a sort of long scarf or tippet worn by the priest. He says: "The force which emanates under the surplice during a service rushes up through the neck-hole, and is attracted by the metal cross fastened to the middle of the stole. Thence it flows down both sides of the stole to the ends where it forms a vortex around each cross attached thereto. It then radiates out upon the people through the metal fringe."

This is truly wonderful, and still more so is the action of the "biretta", a sort of square cap with a tuft on top worn by priests, and which may be seen in some pictures of their excellencies Leadbeater, Arundale and Wedgwood. I had always imagined that this was worn as a part of the dress simply to keep the head warm, but not so. Of the biretta Bishop Leadbeater says (page 464): "Its use is of the same character as that of a cork in a bottle—to prevent evaporation and consequent waste. Such force as may be aroused within the priest should accumulate within him and be discharged for the benefit of his people, and not be allowed to escape fruitlessly into higher planes, as is its natural tendency. In the same way, steam permitted to escape into the air, rises rapidly and dissipates itself; if we want it to do work down here in the physical world we must confine and direct it." So should you perchance see Dr. Arundale wearing such a headgear you may know that for the time being he is corked up.

That is the sort of stuff that is being taught today to theosophists! The trousseau of a full-fledged bishop of the Liberal Catholic Church comprises the following (pages 427-277), not including shirt and nudies: cassock, surplice, cotta, stole, cope, alb, amice, girdle, chasuble, maniple, dalmatic, tunicle, humeral veil, rochet, mozetta, mantelletta, mitre, biretta, zucchetto, pectoral cross, and episcopal ring, in addition in the crosier, a long staff surmounted with a small-shaped top covered with warts, and having jewels concealed in it. Arrayed in all of these garments, or as many as he is able to don at one time, a Liberal Catholic bishop must be truly irresistible to the Lord. It is said that clothes do not make the man, but they evidently do make the bishop, for without these garments the Lord would utterly ignore him—he would get no more attention from On High than a naked savage. It is not the man, but the clothes, which attract attention before the throne.

Bishop Leadbeater says (page 469), speaking of the bishop's ring: "It is always radiating the special and personal magnetism of the Christ; in fact the nearest that I can come to a description of its peculiar potency is to say that it has the same effect as a ring that had been worn by the Christ Himself. . . . The blessing of a bishop is marvellous in its complexity and adaptability, and it is worth while going a long way to obtain it; and the action of his ring is one of its most important factors."

All of this would be truly delightful as a work of fiction, were it not that thousands of theosophists are deluded into accepting it as truth and are beguiled into contributing their cash for the support of the author, the wily old fox who is living in luxury in his palace at Sydney at their expense.

## A "Poem" by Mr. Krishnamurti

Under the title "Come Away" the Star Publishing Trust publishes what it designates as a "poem" by Mr. Krishnamurti. It is neatly got up, tied with a silk cord, enclosed in an envelope, comprises eleven pages which might have been compressed into two, and is sold at sixty-five cents. It is impossible even with the utmost stretch of imagination to see how it can be called poetry. It consists of prose, pure and simple, cut up into sections of one to ten words, and these are placed under each other instead of running consecutively. The reader is admonished to come away and to sit beside the writer and learn the way to happiness.

This is not intended as condemnation. On the contrary, it contains admirable advice, and just such as the Krishnamurtiites need for their health. Perhaps it is impossible to rain it into them in any other way; if so, well and good. It confirms, even if vaguely, the impression one receives from his recent address, reviewed in the December *Critic*, *Who Brings the Truth?* Krishnamurti's Hindu nature is telling at last; he is going in for yoga, the yoga of union with the Supreme, with the Higher Self. He has no use for the churches and their ceremonials and sacraments, nor for the philosophies. Let me quote a few lines which seem to me to be the most significant of the whole "poem":

O friend,  
Wouldst thou love thy reflection,  
If I can give thee the reality?  
Throw away thy bells, thine incense,  
Thy fears and thy gods,  
Set aside thy systems, thy philosophies.  
Come,  
Put aside all these.  
I know the way to the heart of the Beloved.  
O friend,  
The simple union is the best.  
This is the way to the heart of the Beloved.

Perhaps his sentimental trend has been necessary to prove to Krishnamurti the futility of all the paraphernalia of the Liberal Catholic Church, its vestments, its censers, its sacraments, its rituals, its absolution and its priests, who alone can call down the divine blessing on the people. Let one read these few words and compare them with Leadbeater's *Science of the Sacraments*, and he will see that one cannot accept both. One or the other must go, and I think it is Leadbeater.

### Get Busy!

Readers of the *Critic* who are in sympathy with the movement back to the teachings of H. P. Blavatsky and the Masters are earnestly invited to co-operate with us by getting new subscribers for the *Critic*, by sending us the names of persons who are being led on the erroneous doctrines propagated by the present "leaders" of the Theosophical Society, and who are being led into the delusions of the Liberal Catholic Church, by inducing friends who want to get at the actual facts to write to us for information, and lastly, but of prime importance, by assisting us in this work financially. It is impossible to maintain and defend the original teachings in their purity as long as their opponents have, not only the floor, but the command of all the available cash as well.

### Some Glimpses of Piffletism

The Mind of Annie Besant, by *Theodore Besterman*, pp. 122. Price 5/—

The Annie Besant Calendar, by *Theodore Besterman*. Price 5/—  
The Theosophical Publishing House, Limited, London, 1927.

Mr. Besterman is the author of a theosophical dictionary which limits



his information about Annie Besant to stating that she is one of the characters in Leadbeater's *Lives of Alcyon*. This book, however, goes further, and we learn that she is a living woman who has taken an active part in social and political reforms and in spreading what her followers call Theosophy. It is semi-biographical in character, devoting separate chapters to her varied activities. One chapter is devoted to Theosophy, and it is interesting to note here the influence now at work. There is not a word bearing on that all-important period in the Besantine life when she came into touch with *The Secret Doctrine* and with H. P. Blavatsky. In fact, neither of these are mentioned in the whole book, with the exception of a single line crediting H. P. Blavatsky and Henry Steele (sic) Olcott with being the founders of the T. S. For this we are grateful; it represents an advance on Mr. Besterman's statement in his dictionary that H. P. B. and Col. Olcott are characters in *The Lives of Alcyon*. Perhaps in time Mr. Besterman will discover that Annie Besant got her Theosophy from H. P. B. and then scrambled it. The book is readable, but is palpably intended as an advertisement of Mrs. Besant.

Mr. Besterman's *Annie Besant Calendar* is a selection of brief quotations from her writings for each day in the year. These will be helpful to many, if in reading them, they are taken at their face value and not, as is obviously intended, to glorify Annie Besant.

*Life and Teachings of the Masters of the Far East*; by Baird T. Spalding. Vol. II, pp. 162. California Press, 1927. Price, paper, \$1.50; cloth, \$2.00.

In 1924 there appeared a curious book entitled *Life and Teachings of the Masters of the Far East*, by Baird T. Spalding. The writer claimed to have been a member of a scientific expedition sent from America to India in 1894 for archaeological research. While there, according to his claims, they fell in with a certain "Master" named "Emil", who is a lineal descendant of Saint John, traveled and studied with him for three years and with him visited the Himalayas, Tibet, Persia and China, and meeting various adepts. The book purported to set forth their teachings, and further narrated various miraculous and incredible adventures, some of which were obviously fished from the New Testament and thinly disguised.

The internal evidence pointed to fraud, the "teachings" presented having no relation whatever to those of any of the far Eastern schools, and being palpably of far Western origin (see CURRIC, October 22d, 1924). So marked were the evidences of the fraudulent character of the book that the writer was followed up by a group of students in San Francisco, was found to be merely an uneducated artisan who had never been in India and who had no real knowledge of Oriental teachings. Correspondence with the Smithsonian Institution and Columbia University showed that neither Spalding or his research expedition had ever been heard of. Finally, he himself admitted the imposture (see CURRIC, December 3d, 1924).

Notwithstanding his exposure, the book met with such acceptance that he was induced to add a second volume, of which little needs be said than that it resembles the first in its absurdities. Here we have not only Buddha and Christ, but even Pontius Pilate, re-embodied and appearing for the benefit of Mr. Spalding and his fellow "scientific investigators". We are told that "sometime" the complete narrative of the "research expedition", with maps, photographs and accurate records will be published—a cheap enough promise indeed!

Ordinarily such a book might be laughed at, but as it is being taken very seriously even by people who should know better, it is necessary to repeat that it is a fraud from start to finish. Whatever may be thought of the teachings themselves, and they are not devoid of good, they bear no relation to any Oriental school of thought and display an ignorance of them scarcely possible in one who had spent several years in India.

The mention of Buddha is merely a blind. That a scientific research party should have been at work from 1894 to the present time—thirty-three years—and have neither published anything nor have been heard of by the Smithsonian Institution is evidence in itself that the story is fictitious. Had the book claimed to be a work of fiction its misrepresentations would be bad enough, but this purports to be a record of actual facts, and is, therefore, a deliberate imposture. There is apparently no way in which the author can be suppressed; he has found a market for his wares and is apparently exploiting it to his profit, as we are promised more of the same rubbish.

### Back to Blavatsky in England

*Note by the Editor.*—The CURRIER will be pleased to publish under the above title information as to the activities of associations and lodges in Great Britain which aim to promulgate the original Theosophy of H. P. Blavatsky and the Masters, and details are solicited.

*The Blavatsky Association.* Independent. Formed to perpetuate the memory and work of H. P. Blavatsky and for the study of the Wisdom Religion as given by her in *The Secret Doctrine* and her other works. Information as to membership, study classes, library, etc., from the Headquarters, 26, Bedford Gardens, Campden Hill, London, W. 8. Study classes: Wednesdays, 7.30 P. M., *Mahatma Letters*; Thursdays, 5 P. M., *Secret Doctrine*.

*United Lodge of Theosophists*, 62, Baker Street, London, W. 1. Theosophy as taught by H. P. Blavatsky and W. Q. Judge. Meetings Sundays and Wednesdays, 8.15 P. M. Library and reading room.

*The Judge Lodge of the Theosophical Society* studies and promulgates the Original Teachings as given out by H. P. Blavatsky and W. Q. Judge. Meets every Monday at 7 P. M. at 37, Great Russell Street, London, W. C. 1 (entrance Willoughby Street). For further information address C. H. Collings, Esq., 3, Tollington Place, London, N. 4.

*The Society of the Divine Wisdom*, "The Parkway", 26, West Kensington Gardens, London, N. W. 4. The purpose of the Society is to carry on the programme of H. P. Blavatsky and her Eastern Teachers as stated in their authenticated writings. Public lectures or classes Saturdays at 3.15 P. M. *Secret Doctrine* study group, Mondays, 8 P. M. Reference and lending library and reading room open Mondays 7-8 P. M., and Thursdays, 5.30-7 P. M. Special arrangements for aiding out-of-town students. Write to the Secretary at above address for further information.

*The Buddhist Lodge.* Independent. While aiming to study and spread the Buddhist teachings, this lodge is in sympathy with the teachings of H. P. B. Address for information the Secretary, Mrs. Christmas Humphreys, 121, St. George's Road, Westminster, London, S. W. 1. Telephone, Victoria 4977. Meetings, open to the public, at same address, 7.15 P. M., on alternate Mondays, Jan. 8 *et seq.*

### A New "Who's Who" in Occultism

Who's Who in Occultism, New Thought, Psychism and Spiritualism. Compiled and edited by William C. Hartmann, pp. xviii, 314. The Occult Press, 1927. Price, \$5.00, from the O. E. LIBRARY.

The success of the first edition of Dr. Hartmann's general directory of occultism, published in 1925, has been such, I am glad to say, as to encourage him to issue this second and greatly enlarged edition. The first edition comprised 176 pages, the new edition, 332 pages.

It would be impossible to list here the wide range of subjects covered, but a few may be mentioned: occultism, astrology, new thought and various movements describing themselves as psychological and metaphysical, theosophy, spiritualism, psychical research, health and healing by occult or spiritual methods, Buddhism, rosicrucianism, bahá'ism, vegetarianism, palmistry, numerology, anti-vaccination, anti-profanity and anti-almost

everything, vedanta, birth control, and ever so many more, even to legerdemain and George Arundale. In fact, almost every movement a bit out of the ordinary, conventional and "respectable" is here listed, with the names and addresses of the most prominent persons connected therewith. The index alone comprises twelve pages of fine print in which mystics, mythics, tantrics, iridologists, theosophists, mediums, anti-vivisectionists, anti-capital punishmentists, psychiatrists, psycho-analysts, diviners by celestial, terrestrial and infernal methods and ever so many more elbow each other.

There are sections devoted to prominent persons, both living and dead and a brief statement of their work, descriptive lists of societies all over the world, lists of periodicals, of important books in each field. The text is impartial in its treatment and in no sense intended to advertise anybody or anything, there being no charge for insertions, although there is a special advertising section admittedly such, and while omissions are to be expected they are surprisingly few. The work is an unique one and will be simply invaluable to any who seek the kind of information which lies within its scope. In short, the compiler has made it his life work to supply a directory of this nature and has been highly successful.

What more can I say? Perhaps this: that if any one, let us say a theosophist, thinks that his school or system will have the field to itself and that all it has to do is to wait for adherents, counting on its merits, a brief perusal of this book should show him how numerous are its competitors for attention.

### At the Periscope

*"The Messenger" Changes its Name.*—Beginning with the December issue *The Messenger* becomes *The Theosophical Messenger*. Formerly the organ of the American Section, U. S., was called *The Theosophic Messenger*, but with the advent of Besant-Leadbearerism the word *Theosophic* was dropped. The return to the old title is appropriate. Not only does it prevent confusion with other periodicals of the same name, but it enables the reader, who might otherwise be in doubt, to know what it is all about.

*Fritz Kunz Backs Out.*—Mr. Fritz Kunz, who was recently married, has announced his intention of retiring from the lecture field after filling his present engagement, running from January to June (*Theosophical Messenger*, December, page 151). The only reason assigned is that there are more lecturers in the field than the lodges are able to support. This is very self-sacrificing in Mr. Kunz; the others will now have a better chance. It is stated on the same page that there are as many as twenty-seven itinerant theosophical lecturers in the United States, though Mr. Kunz can count but seventeen. Probably these are too many. U. S. lodges have developed a mania for being talked to by outsiders rather than making an effort to develop their own talent. Furthermore, most of these speakers do not give Theosophy; their stock in trade consists in gossip about the leaders or general news. Here is one who comes to tell about his trip over Europe with Annie Besant in airplanes; here is another, hailing from Australia, who comes with his wife and an attendant, tells his listeners what a wonderful country America is, puts up with his party at one of the expensive hotels and on leaving has the bill for the trip sent to the lodges to pay, besides getting what he can by way of the collection plate and insulting the lodges in the bargain for not providing a lecture hall worthy of his Serene Highness. Did he give anything? No, he simply showed himself off, having acquired a reputation by his much talking, and having been furiously advertised from headquarters. Seeing America at the expense of the lodges, as did this theosophical demagogue, may be very pleasant, but most of them are forced, or force themselves, on the lodges and it is embarrassing to refuse them.

*After-Lecture Questions.*—Mr. Rogers (*Theosophical Messenger*, December, page 151) says that after-lecture questions should never be put

verbally, but written on slips and passed up to the speaker. This is a brilliant scheme—it enables the lecturer to dodge difficult or inconvenient questions, such as those pertaining to the L. C. C., C. W. L., or the betrayal of H. P. B. by A. R.

*Big Slices for Besant and Krishnaji.*—Mrs. Edith Annie Douglas-Hamilton, daughter of a millionaire British tobacco manufacturer, dying, has left £25,000 to Annie Besant (or the president for the time being of the Theosophical Society) and £10,000 to the society known as "The Order of the Star in the East", for the purposes of these societies. A. R. is sure of her slice, but after this will was made, however, the Order of the Star in the East changed its name and its objects and all members were dismissed and were invited, if they wish, to join the new "Order of the Star." It is an interesting question whether the residuary legatee, her husband, could not contest the bequest on the ground that the Society mentioned in the will no longer exists and that the new society has different objects not contemplated by the testatrix. In any event one may safely venture that not a red penny of these bequests will be used to promote real Theosophy. And yet real Theosophy, (the Theosophy of the Masters, has to go begging and is happy when it gets a dollar!

*Who Will Be the Judas?*—In her Ommen address (*Herold of the Star*, September, 1925, page 368) Mrs. Annie Besant, in announcing the names of seven of the twelve apostles to Krishnaji, alluded to the possibility of there being a Judas among them. It now begins to look as if the Judas is to be, not one of the apostles, but Krishnaji himself, if we may judge from his recent utterances. In this case it is not the disciple who betrays the Master, but the Master who shows up the disciples. The betrayal is eminently praiseworthy, however, and it is now the turn of the disciples to go and hang themselves.

*"George!"*—Dr. Arundale has come and gone, after giving American theosophists his opinions of America, which were eminently flattering, as befits one on a self-publicity tour with the presidency of the T. S. as its ultimate aim. Incidentally, I am informed by one who heard it that on one occasion he referred to the CRRIC. "Why, do you know," he said, "it actually called me George!" The CRRIC admits the charge, having been informed that this is his name. If, however, he will inform the editor of the pet name which his wife calls him, the CRRIC will be pleased to use that in future. I am almost ready to bet that it's "Blah".

*Tibetan Phonetics.*—Persons proposing to visit Tibet in search of Mahatmas are advised that reading Tibetan newspapers will not help them greatly in speaking the language, which surpasses English in the departure of the pronunciation from the written form of the words. Here are a few typical examples: *rnat-hybor* (pron. *nin-jar*); *brzus-sykes* (pron. *zu-kye*); *hsgrud* (pron. *dub*); *vang-grol* (pron. *vang-dol*); *thos-grol* (pron. *tho-dol*); *ngo-sprod* (pron. *ngo-tud*); *bhzyur-so* (pron. *zhu-so*); *sprashral* (pron. *total*); *spyan-ras-gzigs* (pron. *chen-tu-zu*); *sgrib* (pron. *dib*); *lghags-sgrop-ma* (pron. *cha-zug-ma*). These are all important words in Tibetan philosophy. They remind one of the Virginia family which writes itself *Enraughty*, but calls itself *Darby*.

*Coming Back Soon!*—In his graceful letter of appreciation addressed to Mr. Rogers and printed in the *Theosophical Messenger* for December (page 150), Dr. Arundale tells what a good time he had in America and hopes that he and his wife may come back soon. Now it is in order for the lodges to get busy and begin to save up pennies against the day when this Australian kangaroo comes hopping across the seas again. *Theosophy in Australia* for October (pages 146-147), being mostly devoted to George, publishes the announcements sent out from Chicago headquarters by Dr. Ernest Stone, heralding the approach of the Arundales. The most important information in these is that George and Rukmini "eat everything

but eggs", that they are under terrific traveling expenses and that lodges are expected to put up an average of \$43 for each lecture for first-class accommodations on the most expensive steamers, railroads and taxis (the Arundales scorn street cars), which, "of course, is in addition to compensation to Dr. Arundale." Besides that, lodges are to pay hotel bills. Besides bringing his wife at lodge expense, George brought along a gentleman whom we have seen before, who remained silent and presumably was either his private secretary or his valet. The next time George comes hopping this way headquarters should get out an estimate for "Dr. Arundale and retinue."

*Reaction to Krishnamurti.*—Capt. Max Wardall, who fills three pages of the December *Theosophical Messenger* with an account of "Flying with the President" tells us that when he and Mrs. Besant reached Warsaw "We found some of the members here had just returned from Omman convinced that the message of Krishnamurti is all sufficing, that it supersedes all that was and is and ever shall be. Having convinced themselves of this fact these members at once cut loose from the T. S., Masonry, the L. O. O. and all the other useless organizations that were cluttering up the Polish atmosphere. The infection began to spread to the great alarm of the good and faithful. The arrival of the Chief was the signal for long and anxious questionings." Mrs. Besant, however, waived the matter aside with the remark that "all conscientious persons were following the right path, whether it was the wrong one or not!" That does not alter the fact, however, that Mr. Krishnamurti has thrown a bomb into the camp of the faithful, and that Mrs. Besant is doing her best to minimize the damage.

1. *Timely Warning.*—In the December *Theosophical Messenger* (page 148) Mr. Rogers gives a timely warning against those lecturers who are inclining in their hearers a desire to "awaken the Kundalini." Naturally such lecturers give a warning against trifling with this except under a "competent teacher"—usually meaning the speaker. Even if one admits the competence of the teacher to do this safely, it is obvious that many will not be deterred from seeking for themselves the supposed wonderful results. It is like giving a child a box of matches with instructions not to strike them. Two cases are cited of persons who had become insane after taking the lessons of "Swami" Yogananda, and other teachers not named are hinted at. Here is a T. S. lodge which sends a special invitation to all members to attend a meeting "to be devoted to the study of the Kundalini or Serpent Fire", as a result, apparently, of the late presence of a "teacher" who dabbles in such subjects and who was allowed the use of the lodge room for holding public classes, at so many dollars the course, in which these subjects were discussed—with the usual "warning", of course—under the pretense that they are connected with Raja Yoga. The only safe course is to taboo utterly any person, no matter who or what, who goes into this subject. Membership in a lodge is no guarantee against being a fool, and in the case cited, no doubt, the aim of the lecturer was accomplished—the dollars were collected.

*Death of Dr. Roche.*—Everybody interested in Neo-Messianism, whether for or against, will regret to learn of the death of Dr. Mary E. Roche. Dr. Roche, who was by profession a gynecologist of some standing in London, had during late years turned her obstetrical talents in the direction of bringing a new Savior into the world. A blind worshipper of Arhat Leadbeater and of Jesus Krishnamurti, she was indefatigable in her efforts in behalf of the Order of the Star in the East. Having gone to Sydney, Australia, as physician to the nearly defunct Mr. Leadbeater, she conceived the idea that Sydney would be the proper place for the first appearance of the Lord, and set to work to erect a magnificent amphitheater at Balmoral Beach for his reception and use. Many thousands of pounds were expended in the erection of this handsome structure, which is now the abode of buzzards. Star members in Australia were induced

to invest their savings, to sell their belongings, to go us naked as heat and modesty would permit, and even to borrow "for the Lord's sake" cold stone seats were sold to the faithful all over the world; those who wished to perpetuate their memories or those of their friends could have their names inscribed on the walls for a cash payment, and finally the property was mortgaged up to the limit. The property was offered as a gift to Mr. Krishnamurti, but he very sensibly declined to accept it, as it was more mortgage than anything else. It was expected that the theater could be rented for profane purposes to help out, and glowing prospectuses were issued showing how much could be raised in this way, but this proved a disappointment; apart from a few movie shows and offers from promoters of prize fights nothing was doing. A tea room was provided as a side source of revenue, but this beverage did not prove sufficiently attractive to the class of Sydneyites visiting this popular bathing beach. The adjacent land, intended for homes for the devotees, had to be sold at a sacrifice, and in the end it was found impossible even to meet the interest on the mortgage. The Lord simply refused to come, preferring Ojai, California, as a place of incarnation, and it is said that disappointment over this, and chagrin at the financial fiasco contributed to Dr. Rocke's breakdown and death—a martyr to a mad ideal and a victim of Besant-Leadbesterism. The contemptible Leadbeater, who probably owed his life to her, simply egged her on, using her as a tool for his own glory, while he could easily have foreseen, had his pretended clairvoyance been a reality, that the scheme was destined to be a failure.

*A Note from Burma.*—A letter from an F. T. S. in Rangoon, Burma, states that the reported great popular interest in Burma in the Coming World Teacher is a myth. The T. S. lodge in Rangoon, with not over forty members, is devoted to the "leaders" and to Krishnamurtiism, but apart from these there is no interest whatever. The tales in theosophical journals to the effect that Burmese Buddhist priests are preaching the near coming of a Teacher is likewise a myth. What they preach is the return of another Buddha, the Maitreya, some thousands of years hence, and they scornfully repudiate the idea that a teacher will come in the near future. The story of a Buddhist priest who preached the Coming and built a shrine is likewise pure fiction. The Burmese are Buddhists, and it is said that many have left the T. S. because of the Star teaching.

*Vegetarianism Triumphant!*—The Childs' restaurant system should sue Mr. Rogers for libel. In the December *Theosophical Messenger* (page 149) he tells us that "Notable among the restaurants which are now exclusively vegetarian is Childs, with houses in the principal cities from the Atlantic to the Pacific." This he adds "came about as a matter of conscience." Here is a sample of conscientious exclusive vegetarianism as exemplified by the local Childs restaurant: nine dishes containing chicken, seven containing pork, five with beef, four with oysters, twelve (or more) with eggs; also roast turkey in season. This, as Mr. Rogers says, is "a daring attempt to serve the public the food it ought to have", and readers of the *Theosophical Messenger* may now indulge in these delicacies with the assurance that they are eating vegetables.

*New Cause of Cancer.*—I am pleased to learn from Dr. Arundale's organ, *Advance, Australia!* (June, page 247), that the donations to the Sydney University Cancer Research Fund have exceeded expectations. It was aimed to raise £100,000. My rejoicing is not shared by Dr. Arundale, however, who quotes with approval "a fine letter written by Mr. Freeth, M. A. (Cantab.)," in which said Freeth directly attributes the increase of cancer in human beings to experiments on animals! He says in part: "The only result of all that horrible cruelty has been a large and continuous increase in the cancer death-rate. . . . Seeing that the torture of 250,000 living animals has only produced an aggravation of cancer . . ." As an "A. M. (Cantab.," can be expected to write

good English one must assume that the gentleman means what he says. That experiments on animals may cause lunacy and even rabies in human beings, notably in members of anti-vivisection societies, I am willing to concede, and that to produce this result one does not have to experiment on animals, but merely to express an opinion on the subject, is said to have been observed; but cancer! This beats the theory that cancer is caused by eating pork--chickens and mice, notorious pork eaters, being especially subject to it.

### Remittances from Great Britain

Residents of Great Britain desiring to send remittances to this office may, if more convenient, send us checks drawn on London banks, blank (not filled in) domestic postal orders, or British paper currency. Coin and postage stamps will not be accepted. One dollar equals approximately four shillings twopence.

A blank two shilling postal order will bring you the Currier for one year.

### Krishnamurti's Latest Pronouncement

Who Brings the Truth? By *J. Krishnamurti*. - Paper, 15 pages. Star Publishing Trust, Ommen, Holland, 1927. 25 cents, from the O. E. Library.

In his address, delivered at Berde, the headquarters of the Order of the Star, August 20, 1927, Mr. Krishnamurti unbosoms himself and in so doing spills the beans of those who regard him as a reincarnated Christ, as well as of the Liberal Catholics. It is said to have caused chagrin among the devotees and to have led Bishop Wedgwood, inventor of the L. C. C., peeved, to pack up and depart. A highly important document.

### Important New Reprint of "The Voice of the Silence"

There has just been issued a new reprint of the original edition of H. P. Blavatsky's *The Voice of the Silence*. This is a faithful reproduction of the London edition of 1889, published by H. P. B., only a few obviously typographical errors having been corrected, and is identical as to pagination and even cover. It is printed in Peking under the auspices of the Chinese Buddhist Research Society, by Alice Leighton Cleather and Basil Crump, of the Blavatsky Association, and is endorsed by the Tashi Lama of Tibet, who contributes an interesting communication. In the supplementary editorial notes by Mrs. Cleather and Mr. Crump will be found the clear proof that H. P. B. obtained this work direct from original sources, and that it is not of her own devising. It is therefore unique, and should be in the hands of all lovers of *The Voice of the Silence*.

Price, from The O. E. Library, paper, 65 cents; limp cloth, \$1.00.

### Some Recent Publications

These may be purchased from The O. E. Library:

- Bailey, Alice A.*—*The Light of the Soul*, \$5.00. A version of the Yoga Sutras of Patanjali, with commentary.
- Blavatsky, H. P.*—*The Voice of the Silence*: new reprint of the original 1889 edition; edited by *Alice L. Cleather* and *Basil Crump*, under auspices of the Chinese Buddhist Research Society and co-operation of the Tashi Lama of Tibet; paper, \$0.65; limp cloth, \$1.00.
- Blavatsky, H. P.*—*An Pays des Montagnes Bleues*; a narrative of travels in the Blue Hills in India. Translated from Russian into French by *Marc Sencuoff*. Paper, \$0.90.
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- Bell, Sir Charles*—Tibet, Past and Present (Oxford Univ.), \$4.00. By the late British Representative at Lhasa and a friend of the Dalai Lama.
- Macdonnell, A. A.*—India's Past (Oxford Univ.), \$3.75. An excellent introduction to the literature, religions, architecture and philosophies of India.
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- Frank, Adolphe*—The Kabbalah, \$5.00. Revised and enlarged translation of Frank's Kabbalah.
- Mathers, L. MacGregor*—The Kabbalah Unveiled (new edition), \$5.00.
- Westcott, W. Wynn*—Introduction to the study of the Kabbalah (new edition), \$1.30.
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- Spence, Lewis*—The Problem of Atlantis, \$3.50.
- Spence, Lewis*—Atlantis in America, \$4.50.
- Spence, Lewis*—The History of Atlantis, \$3.75.  
The Spence books are based on archaeological, biological, geological, ethnological and traditional evidence, and are not occult. They present the best available evidence in favor of Atlantis.
- Krishnamurti, J.*—Who Brings the Truth? paper, \$0.25. Krishnamurti's declaration of independence of churches and cults. A great sensation maker.

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# THE O. E. LIBRARY CRITIC

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BY

## The O. E. Library League

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No. 7

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### PROPOSED NATIONAL PRISON LABOR LEGISLATION

Two bills are at present before Congress bearing on interstate commerce in prison-made goods. These, the Hawes-Cooper bill and the Walsh-Cooper bill, while differing in wording, have the same intent, namely, to remove all goods produced by convict labor from the action of the interstate commerce law and to subject them to the laws of the state into which they may be imported. I quote the words of the Walsh-Cooper bill (S. 1792 and H. R. 7729):

*A Bill To divest goods, wares, and merchandise manufactured, produced, or mined by convicts or prisoners of their interstate character in certain cases.*

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That all goods, wares, and merchandise manufactured, produced, or mined wholly or in part, by convicts or prisoners, except paroled convicts or prisoners, or in any penal and or reformatory institutions, transported into any State or Territory of the United States and remaining therein for use, consumption, sale, or storage shall, upon arrival and delivery in such State or Territory, be subject to the operation and effect of the laws of such State or Territory to the same extent and in the same manner as though such goods, wares, and merchandise had been manufactured, produced, or mined in such State or Territory, and shall not be exempt therefrom by reason of being introduced in the original package or otherwise.*

The Hawes-Cooper bill (S. 823 and H. R. 6014) reads:

*A Bill To divest articles made with convict labor of their character as subjects of interstate or foreign commerce.*

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That every article manufactured, mined, processed, or fabricated, in whole or in part, in any State or Federal penal or reformatory institution, or with the labor of convicts or prisoners, except paroled convicts or prisoners, transported into any State, Territory, or possession for use, sale, storage, or other disposition therein is hereby divested of its character as a subject of interstate or foreign commerce to the extent that it shall, upon crossing the boundary of such State, Territory, or possession, be subject to the operation and effect of the laws of such State, Territory or possession enacted in the exercise of its police power.*

As everybody knows, or should know, the interstate commerce laws prohibit individual states from interfering in any way with the importation of merchandise from other states, or with its sale, provided it is introduced in the original package. In time this provision was deemed to be too sweeping,

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*A Bill To divest goods, wares, and merchandise manufactured, produced, or mined by convicts or prisoners of their interstate character in certain cases.*

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That all goods, wares, and merchandise manufactured, produced, or mined wholly or in part, by convicts or prisoners, except paroled convicts or prisoners, or in any penal and or reformatory institutions, transported into any State or Territory of the United States and remaining therein for use, consumption, sale, or storage shall, upon arrival and delivery in such State or Territory, be subject to the operation and effect of the laws of such State or Territory to the same extent and in the same manner as though such goods, wares, and merchandise had been manufactured, produced, or mined in such State or Territory, and shall not be exempt therefrom by reason of being introduced in the original package or otherwise.*

The Hayes-Cooper bill (S. 823 and H. R. 6044) reads:

*A Bill To divest articles made with convict labor of their character as subjects of interstate or foreign commerce.*

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That every article manufactured, mined, processed, or fabricated, in whole or in part, in any State or Federal penal or reformatory institution, or with the labor of convicts or prisoners, except paroled convicts or prisoners, transported into any State, Territory, or possession for use, sale, storage, or other disposition therein is hereby divested of its character as a subject of interstate or foreign commerce to the extent that it shall, upon crossing the boundary of such State, Territory, or possession, be subject to the operation and effect of the laws of such State, Territory or possession enacted in the exercise of its police power.*

As everybody knows, or should know, the interstate commerce laws prohibit individual states from interfering in any way with the importation of merchandise from other states, or with its sale, provided it is introduced in the original package. In time this provision was deemed to be too sweeping,

as interfering too much with the right of the state to regulate its internal affairs, and consequently Congress has from time to time permitted exceptions, one of the best known being that which permitted states with regulatory or prohibitory laws concerning the sale of liquor to apply the same to liquor brought in from other states.

It will be noted that the first bill (Walsh-Cooper) above quoted limits the action of the state to applying the same regulations or prohibitions to imported convict-made merchandise as it does to that produced within its own borders. The second (Hayes-Cooper) bill, however, goes further and would allow the state to make laws discriminating against the products of other states in favor of its own. This, it would seem, is a distinctly pernicious feature, whether intentional or due to careless wording, for it is contrary to the spirit of the interstate commerce law which aims to prevent states from setting up barriers or discriminating against the products of other states. States are rightly granted the privilege, in special cases, of regulating the sale of certain commodities, when in their opinion it is good policy to do so; but such regulations should apply irrespective of the place of production, and not be used to favor intra-state industries at the expense of other states. Under the Hayes-Cooper bill any state could enact laws discriminating against convict-made goods from other states in favor of its own, and it is therefore unqualifiedly to be condemned. That it is endorsed by the Board of Directors of the General Federation of Women's Clubs, as reported in the press of January 14th, is probably due to the fact that these ladies have not given it careful study.

In favor of the Walsh-Cooper bill it may be stated that it is a move in the direction of states' rights, allowing the state to carry on its experiments on the prison labor problem without having them hampered by being compelled to accept and allow the sale of prison-produced goods from other states in competition and in such a manner that they cannot regulate or restrict them in any way. Further, it enables the states to protect its citizens against convict slave labor.

Further than this it cannot be designated as a move in the right direction. Several states, influenced by private interests, by labor organizations and by philanthropists who do not take the trouble to go to the root of the difference between free labor and prison labor, have adopted regulative measures which appeal to the unthinking, but which in fact are totally ineffective in doing away with the difficulties inherent in the situation. It is easy enough to declaim against prison labor as slave labor, and to call for legislation against the products of prison labor, but what is needed is not so much legislation against the products of prison labor as against the

slave labor itself. Some states have set up a sort of fool's paradise for themselves by enacting that prison-made goods shall be excluded from the open market and limited to sale and use in state institutions—the so-called state use system. The present bill appears to be designed to assist the states in this folly.

Look at it in this way. It is quite just that the free producer, be he manufacturer or laborer, who has to live by his work, shall be protected against the work of men who are in fact slaves, getting nothing for their labor, and fed, clothed and lodged chiefly at the expense of the community, and whose product can be thrown on the market at almost any price. But the delusion lies in thinking that if the state will use the goods, the problem will be solved. It will not and cannot be so solved. The state is not an organization for using up unlimited products in order to keep prisoners busy. It needs every year so many articles and no more. If the state, which is in effect the people themselves, instead of going into the open market and buying what it needs, buys from the prisoners—so many chairs, so many brooms, so many pairs of shoes for its insane and otherwise dependent wards, is it not clear that it will buy just that many less chairs, brooms, shoes in the open market, the product of free laborers and free manufacturers? Where then, is there less competition under the state use system? There is not, and the state use system is simply a piece of baseless fanaticism; the problem of prison slave labor is not abated by one iota.

Labor is not something different because it is performed by men who are locked up in cells instead of going home at night; prison walls are no different, economically considered, from factory walls. The one difference is that the labor of the prisoner is confiscated *in toto*, and that is slavery. Pay the prisoner the market rate of wages, less, of course, his keep, and his product attains the status of the outside product; it can enter into fair competition with it, just as if the prisoner, instead of being a prisoner, were a free man. That is the only solution of the prison labor problem.

The Walsh-Cooper bill and the Hawes-Cooper bill are simply sops to those states which wish to perpetuate their folly, and an encouragement to them to do it; they offer no abatement or solution of the slave labor problem. Further, they would permit the state to exclude prison-made goods even if the prisoners making them are fully paid for their labor. They permit discrimination against honest wares made by honest labor just because the producer is a prisoner, *not* because he is a slave. The only interstate commerce legislation which would be rational would be such as prohibits interstate commerce in the product of unpaid prison slave labor,

or which at least, permits the states to do so, but with the express exception in the case of goods made by properly and rationally paid convicts. Such legislation should be based upon the economic status of the product, not on the social status of the producer.

### One Way to Make Money

The Texas Bankers' Association offers a reward of \$5,000 to any one producing the body of a dead bank robber, but adds that it will give not one cent for a live one. This is an excellent plan. It not only spares the dead person the trouble and cost of attempting to prove his innocence, but it saves the state the expense of a trial, followed, if convicted, by imprisonment for a long period at several hundred dollars a year. All it has to do is to pay the carver's fee and the cost of a pine box and a hole in the ground. It has a further advantage. If you are in need of \$5,000, all you have to do is to lure some friendless person into the neighborhood of a bank, shoot him dead, swear that he is a bank robber, and collect the reward. But you'll have to be a good shot, as most native Texans are, otherwise there may be trouble.

The other day three Mexicans—greasers, as they call them—were shot at by two police officers just outside a certain Texas bank, two of them being killed. The policeman came forward to claim the reward, \$10,000, for two dead bank robbers bagged. The third Mexican was not killed, and charges that the three had been asked by the police officers to come to the bank on the pretext that they would be given work. His story evidently had some plausibility, as the two policemen have been arrested and indicted for murder.

Many years ago, when Australia was suffering from a plague of rabbits, the government offered a good reward for each dead rabbit brought in. Result: some enterprising people started breeding rabbits in order to claim the reward. It would seem that the industry of breeding bank robbers in Texas is likewise likely to be a profitable one, provided it is undertaken by persons who are good shots.

Offering a reward for killing anybody no matter whom or what, is dangerous and pernicious, and should be made a criminal offense. It is the duty of officers of the law to apprehend criminals or supposed criminals, but not to kill them unless driven to do so in self defense. There is already far too much reckless shooting on slender evidence, and the offer of a reward is an additional incentive thereto, and partakes of the nature of a bribe to an officer or other person, not to do his duty, which would be had enough, but to commit murder. The right to take life rests with the state alone, after a formal trial in which the accused is given the opportunity to defend himself. For a policeman, or anybody else, to shoot on sight is to appoint himself judge, jury and executioner, to carry the trial through, pass sentence and impose it in the course of a few minutes or seconds. Nobody but God could do that.

I understand that the offer of the Texas Bankers' Association still stands. If so, its members, or those responsible, should be compelled to withdraw it or stand trial for inciting to murder.

### Penal Notes

*The Snyder-Dray Killing.*—While the *Washington Evening Star*, which devotes one or more editorials weekly to demanding that more and more people be executed, preserved unsullied its reputation as a "family newspaper" by giving only the most meager account of the execution of Ruth Snyder and Judd Gray on January 12th, thereby showing its cowardice in fearing to describe what it advocates, the *Washington Herald*, a Hearst paper, opposed to capital punishment, gave a most lurid descrip-

tion of the execution, the agonies and wails and prayers of the doomed woman, the sizzling of the flesh under the electric discharge, the muscles strained almost to rupture, the eyes bulging from their sockets, everything so vividly described that you could almost imagine yourself witnessing it. Every moment from the start from the cell in the death house was described, up to the moment when the doctor was ready to rip up the corpse to make sure of death—a requirement of law, designed, it is said, to prevent any slip in the killing, but strangely reminding one of, and perhaps a relic of, the old custom of "drawing and quartering" executed felons. And this is right. Those people who demand this brutal and horrible execution should have forced right under their eyes a picture of what it means. It is futile to say that it brutalizes them. Brutality is just as much in demanding, sustaining or endorsing a brutal act as in doing it. Those who maintain, as does a section of the "respectable" press, that a custom is too brutal to read about but not too brutal to practise, are not only hypocrites and cowards, but worse. We may and do concede that one may honestly believe in legal killing, but to believe in it and to shut one's eyes when some man whom one has hired to do the dirty job one thinks too unclean for one's thoughts, does it, is to proclaim oneself hopelessly rotten spiritually. No honorable person would endorse the hiring of another to do that which he would be unwilling to do himself. The hiring of an executioner is pernicious. Every execution should be performed by some high public official, or, preferably, the executioner should be selected by lot from members of the legislature who favor capital punishment, or from the jury which rendered the verdict. Entirely reprehensible was the action of Warden Lawes in forbidding the taking of photographs. The public has a right to see the picture—preferably a moving picture—of what it sanctions.

*Drunk on Prohibition.*—The National Civic League of New York has announced its intention to place before Congress a bill permitting a prohibition agent to make arrests and seizures in dwellings without a warrant. Amendment IV of the United States Constitution says: "The right of the people to be secure in their persons, houses, papers and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized." That is clear enough, and cannot be annulled by Congress. And yet these same people, who are so eager to violate the Fourth Amendment, or to have Congress do so, are the very ones who make the most hullabaloo about the sanctity of the Constitution and the wickedness of those who would nullify, modify, or otherwise evade the Eighteenth Amendment. Far worse than the liquor evil ever was or could be is the plague of sanctimonious persons who attempt to regulate the habits of others, legally if they can, illegally if they must, and who, more than any one factor, are responsible for the general contempt for law today.

*Killings at \$150 a Head.*—Robert G. Elliott, New York State executioner, gets \$150 for each person he kills. He wanted \$100 extra for killing Ruth Snyder, but dirty as the job was he will not get it, as the killing fee is fixed by law. At the rate at which New York is slaying people the job of executioner is not a bad one, demanding only a few minutes' work every now and then. Since 1889 New York has put to death 265 people at a cost of \$39,750 paid to the man who pulls the switch, has knocked the life out of 20 tons of human flesh, and forfeited a labor value of \$3,180,000 for the pleasure of taking revenge on it. The "pound of flesh" demanded by the New York Shylock costs the state approximately a dollar a pound for the killing and a labor loss of \$80 a pound—rather an expensive luxury, I should say, and it's good for nothing but to be hurted.

*Moral of the Hotelling Murder Trial.*—It has come to be almost an axiom among penologists that it is the speed and certainty of conviction, rather

than the severity of the sentence, which acts as a deterrent example to others. The astonishingly rapid action of the Michigan court in convicting Hotelling, the respected citizen and church elder who murdered and mutilated a five-year-old girl, is being held up as an example to California, which at this writing is still dilly-dallying with the Hickman case. It took but a few days to bring Hotelling to trial and the court required but a few minutes to sentence him to solitary life imprisonment. Wherein lies the moral? It is well-known that not only do juries often hesitate to impose the death penalty, but that every effort is made to save the accused from his irreversible verdict, whether through the plea of insanity or otherwise. This leads to endless delay. Michigan has abolished capital punishment, the extreme penalty lies between life imprisonment in a penitentiary and life confinement in an insane asylum. Either of these verdicts can be reversed, should occasion arise; consequently the life of the defendant is not jeopardized and the way is opened for quick action. Probably the abolition of capital punishment in other states would have a similar expediting effect. Doubtless there will be renewed agitation in Michigan to restore the death penalty as a result of this horrible affair, but Michigan will be wise if it leaves things as they are.

### What the Editor Thinks

Every month a problem faces the Editor which may not have occurred to readers of the *Critic*. "Ah, I know what you're going to say," he imagines someone saying, "it's that everlasting printer's bill. Well, it isn't exactly that, yet it has to do with it. Every month, when the time comes to make up the "dummy", or pasted up page form for the printer, the Editor has a struggle. You have noticed, perhaps, that the last two pages, more or less, are given up to the Library for advertising books. This does not refer to book reviews or book dissections, but to real advertising, intended to sell books. Now the Editor hates like sin to sacrifice this space to such a necessary matter. He always wants to squeeze out the book lists and use the space for reading matter, yet he knows full well that you can't sell books without advertising them, and that every book sold is a help towards paying the printer's bill. Between the two impulses, to squeeze out the book lists and lose out in that way, and to squeeze out reading matter and make the *Critic* less interesting, or when it is a question of printing a notice of some lodge, which he likes to do, but which pays nothing and costs money, or cutting out the lodge and advertising books, which pays something towards expenses, he is often quite frazzled. In fact, what the Editor thinks when it comes to this monthly dummy-making may be summed up in one short word—"DAMN!"

### A Hungarian Back to Blavatsky Heroine

In the *Critic* of September, 1927, was published a letter from Miss Marja von Szlemenies, of Budapest, Hungary, who has been engaged for several years in translating *The Secret Doctrine* into Hungarian, which related the difficulties and persecutions to which she had been subjected when attempting to uphold the original Theosophy of the Masters and of H. P. Blavatsky against the encroachments of Neo-theosophy and the Liberal Catholic Church. An attempt was made by these professed exponents of Brotherhood to oust her from her home by setting it in her absence, she was expelled from the Hungarian Section of the T. S., the library copy of *The Secret Doctrine* which she had been using for her translating was taken away from her, and finally the person who was financing the printing—a Hungarian living in America—was turned against her and refused further cooperation.

Recently I have received a further communication from Miss von Szlemenies in the form of an appeal for aid in publishing the Hungarian translation of *The Secret Doctrine*. This I print below, omitting only



some unessential personal details for which space is wanting. I can only add my full and hearty endorsement of her appeal. Her enthusiasm and persistence are worthy of the highest praise and her treatment by those who should have aided her has been outrageous. She has made the presentation of *The Secret Doctrine* to her fellow-countrymen in their own tongue her life work, and she should be aided in carrying it through to success. Certainly the amount required to enable her and her co-laborer, Dr. von Henyey, to continue the printing should be forthcoming.

By way of explanation I may add that the portion she designates as "Cosmogony", corresponding to Vol. I up to page 299, original edition, has already been printed; the portion designated as "Synchology", corresponding to Vol. I, pages 300-474, is ready for printing and would have been off the press by this time had not her financial backer taken offense at her pro-Blavatsky activities. I might add that in Europe it is customary to issue large works in sections, without waiting for their completion.

The appeal is addressed "to any and every Theosophical Association, Society, Lodge and Member all over the world that is a follower of H. P. Blavatsky and looks on her as the Messenger of the Masters of Wisdom."

In my letter sketching the theosophical situation in Hungary, which letter Mr. Stokes found important enough to publish in the *Curie* for September, 1927, and in answer to which I got some very kind letters of encouragement and warm sympathy especially from America and England, I mentioned that the printing cost of the translation of *The Secret Doctrine* into Hungarian is paid by a Hungarian who lives for some years in America and who is still a great worshipper of Mrs. Besant and a blind believer in all the new teachings leading astray from H. P. Blavatsky.

To those readers who may not have happened to read that number of the *Curie* I think I owe some introductory words about myself. When I saw where Theosophy had driven to, I made a solemn vow to the Masters to translate *The Secret Doctrine* into Hungarian, to give my countrymen genuine Theosophy. The first book, *Cosmogony*, left the press last Christmas [1926]. Having become a decidedly "Back to Blavatsky" worker, the Liberal Catholic faction of the Budapest T. S. wanted to put me out of the way by selling the flat (T. S. Headquarters) in which I lived and worked with the T. S. for ten years, behind my back, in order to hamper me in my work for H. P. B. I had to buy the flat with all my savings from the agent, and went on working for the Masters. I was awfully poor, earn my living by giving lessons and spend five or six hours a day in translating *The Secret Doctrine* and preparing it for the press. I have worked since February, 1923, on *Cosmogony* and *Synchology*. The former left the press, as I told above, last Christmas; the latter could have left it this year had I not fought for Truth.

Needless to say that the man who paid the printing cost is the most generous man I have ever met, and he not only promised to meet the printing cost of all the three volumes of *The Secret Doctrine*, but helped the Hungarian Section in many ways. . . . When I started my campaign in defense of Truth in the Hungarian Section last summer, I hoped he would be broad-minded enough not to let my fighting for Blavatsky put a stop to our mutual work, the translation and printing of *The Secret Doctrine*, for which we pledged ourselves. . . .

After that horrid convention of the Hungarian T. S. I sketched in my letter mentioned above, I *myself* informed him of all my doings, explained everything to him, but met with no understanding. . . . In answer to my letters I got a short, angry note, *telling me to stop the printer's work immediately, for he would not work with me any longer*. That was a terrible shock to me. To lose a friend whom you had idealized is one of the saddest things in the world. He announced his intention to look for another translator, which is worse than if he would give it up. If I can print our translation of *The Secret Doctrine* there is no fear that

nobody would want the work of the new, unknown translator. My co-worker [Dr. von Henney—Ed.] has just now printed a very serious scientific book and he is a well-known man all over Hungary. He and I tried hard to make the generous man change his mind, told him there is no one in the whole country of Hungary who can do the work. The only people who, I guess, would be daring enough to undertake it, lack the necessary qualifications and understanding; they are Liberal Catholics of the most pious kind. . . . They would make a nice Liberal Catholic Bible out of it; no one would find a contradiction between the statements in the Hungarian translation of *The Secret Doctrine* and the newest teachings of Leadbeater and Wedgwood, so well would they translate poor H. P. B. into rather bad Hungarian. . . . And finally he informs the F. T. S. that he stops the work with us. . . .

We fought for Truth bravely and loyally and got many a letter telling us: "Well done!" I only hope that the Master whose work is now in danger will also say: "Well done! Do not worry; the money will be provided for the work. What this one man could, many of my workers together will surely be able to do. You fought for us, and we shall not throw you overboard our ship. We shall send the help you need."

I cannot believe and I do not want to believe that I, for having stood up for Truth and genuine Theosophy, shall be prevented from bringing out the Master's and Blavatsky's work. I cannot believe that that part which is ready for print, and over which I brooded and toiled night after night for many a month till the smallest hour of the day until my eyes swam, for they are weak, and I am over fifty, will lie in my drawer and I shall be helpless and condemned to see a Liberal Catholic *Secret Doctrine* leave the press instead of our careful translation, of which my co-worker compared every sentence, nay, every word with the original, as well as with the French and German editions, pondering sometimes for an hour with me over a sentence to get it quite right. . . .

When I started work, I had not a penny to meet the printing cost, and people laughed at me when they saw my manuscript grow day by day. But I said: "Money cannot be the principal thing in such a work; it will come out all right. I trust the Master." And indeed, in the right moment the generous man came. . . . When I asked the co-worker, he arrived. Now the generous man threw me overboard. . . . do not let me drown, I implore you! I do not beg money for myself; I beg for the Master's, for H. P. B.'s and for Theosophy's sake—three mighty words for us, who work for them! Three mighty words for those who have ears to hear. *Do you hear me?* Can you see me with your soul's eyes standing before you with the beggar's bowl? *Do not pass me by.* If you do the work will not come out. Needless to say, I shall go on translating *The Secret Doctrine* and shall not leave it off till the last word of the genuine *Secret Doctrine* is translated. Some sheets will perhaps be printed with the little money they will get by selling my belongings when I am dead, and the rest will be burned or perhaps thrown on the rubbish heap, but I shall not have broken my word; I shall stick to it, and I call on you, my co-workers in the Great Cause, to bring it out.

To print *Symbolism* I need about \$300, a big sum for one man, but dwindles away to one dollar if given by 300. And if you collect more I shall put it aside for the printing cost of the *Addrada*. . . . I feel sure that all those kind co-workers who wrote me letters will be the first to start the collection to fill my beggar's bowl for the Master's work. Kindly send your remittances either to the Editor of the *Current* or to me directly. . . . Not a cent will be used for anything but the printing of the Hungarian translation of *The Secret Doctrine*.

I have printed in the past and I shall print in the future sheet by sheet and send them on as they will appear to Mr. Stokes. So you see I need not wait until the whole \$300 is collected, but with the first \$25 I can start the printing.

I have not joined any Lodge or Association or Society yet. I am just the outcast translator of *The Secret Doctrine* into Hungarian. That, will make it all the easier for any and every Back to Blavatsky movement and student to help me. I am proud to be the co-worker of all of them and I hope all of them will not fail to see in me their co-worker for one and the same Cause.

MARIA VON SZLEMENICS

Esterházy utca 19  
Budapest, Hungary  
Nov. 21, 1927.

(The Editor of the *Critic* prefers that donations towards printing the Hungarian translation of *The Secret Doctrine* should be sent direct to Miss Maria von Szlemenics, Esterházy utca 19, Budapest, Hungary. At the same time he will be greatly pleased to receive and to forward to Miss von Szlemenics any remittances sent to this office for her, with the names of the donors.)

### A TITKOS TANTÁS

A Titkos Tanítás (The Secret Doctrine): A Tudomány, A Vallás És A Filozofia Synthesise: Irta H. P. Blavatsky: Satyát Násti Paro Dharmah--"Nemes magasabbabb vallás az igazságnál." Az Eredeti Angol Kiadásból Fordították: Dr. Hennyoy Vilmos és Szlemenics Mária I Kötet; A Kosmosz Fejlődéstana.

This is a copy of the title page of the Hungarian version of *The Secret Doctrine* and is a translation of the English title page, with addition of the names of the translators.

Not reading a word of Hungarian other than what I have picked up in scanning this translation of the first section of Volume I, up to page 299 (original edition), I am not in a position to add to the assurance of the translators that it is an accurate translation of the original English edition further than to say that it is excellently printed, and that it contains an eight page translators' preface in which, among other things, the *Secret Doctrine* teaching on the earth chain is defended against the Slinnett-Leadbetter Mars-Mercury theory. An interesting and valuable feature is the introduction of specially marked footnotes pointing out the divergences in the "third revised edition" of Besant and Mead from the original where any alteration of meaning is involved. Even one unfamiliar with Hungarian can easily see the unwarranted changes which these amazing "revisers" made. It is earnestly to be hoped that the translators will be enabled to carry the publication of the translation through to completion.

### Esoteric Christianity in England

The Christian Mystic Lodge of the Theosophical Society, with headquarters in London, was instituted with the object of "Interpreting Christianity in terms of Theosophy, and Theosophy in terms of Christianity," this being not only in harmony with the objects of the Theosophical Society, but also with the policy of freedom of thought professed by Mrs. Annie Besant. Its first president was Mrs. Daisy E. Grove, a somewhat well-known theosophical writer. The Lodge published a monthly *Transactions*, which by July, 1927, had reached the number of forty-eight.

Meanwhile, in 1924, Miss Violet M. Pirih, now Mrs. Peary-Evans, who is the author of several psychological and occult books under the name Dion Fortune, received "instructions from the Inner Planes" to join the Theosophical Society. Of the exact nature of these instructions I am not informed, except that Dion Fortune claims, with what evidence I am not able to state, to be in touch with the Master Jesus, one of the Masters recognized by the Theosophical Society, but supposed by neo-theosophists to be the original Jesus of the New Testament who surrendered his body

for the use of the Christ at the time of the baptism in Jordan. With regard to these instructions Dion Fortune herself says in a personal statement (*Transactions of Christian Mystic Lodge*, No. 48, July, 1927, page 4):

Three years ago, just a year before the announcement of the Coming of the World Teacher, I received instructions from the Inner Planes to join the Theosophical Society, and as is usual when instructions are received in this way, I asked for a sign to be given in confirmation so that I might know that my imagination was not deluding me. The sign appointed was that the two signatories of my application form should be Mrs. X., a well-known Theosophical worker, whom I had once known slightly, but had lost sight of some years previously, and Mr. Y., who was known to me only by name and reputation. I was also told the time at which the signing would take place. The sign appointed was thus a triple sign, difficult of fulfilment by coincidence. As is customary in such matters, I told no one except those who were assisting me in my esoteric work.

When the time arrived, I was reminded from the Inner Planes of the instruction, and told to hold myself in readiness. Within three days of receiving the second intimation the sign was fulfilled in every detail without any initiative on my part. It was fulfilled in no less than five particulars: 1 and 2, the sponsors named appeared spontaneously; 3, at the time appointed; 4th, they appeared in the order in which they had been named; and 5, the exact words the Master had made use of were employed by Mr. Y. in writing to me. I therefore took it that the message of instruction had been properly signed and counter-signed and that I had received my credentials for the mission to which I had been appointed, and for the same reason I give the incident in these pages so that those whose support I seek for the carrying out of the work entrusted to me may know that the Master who gave the order was also able to give the "signs following".

This is remarkable enough, take it as one may, and the recipient of the instructions felt herself under obligation to work in the interest of the Master Jesus within the Theosophical Society, following in the footsteps of Anna Kingsford. Ultimately she was chosen president of the Christian Mystic Lodge.

As president, Dion Fortune attempted to cultivate friendly relations with the Liberal Catholic Church, under the impression, apparently, that this church was likewise interested in the Master Jesus. In this she was mistaken, however, the reactionary bishop, the Right Reverend Pigott, informing her that his church was not in the least interested in the Master Jesus, but rather in "the new outpouring of the Christ." Clearly she had not informed herself beforehand as to the actual facts regarding this church and its inspiring spirit Leadbeater. This led to a discussion carried on in the pages of *The Occult Review*, and finally to controversial articles in the *Transactions of the Christian Mystic Lodge*, and the eyes of Dion Fortune were opened to the corruption in the T. S., which she had not discovered until brought face to face with it.

These controversial articles gave offense to some of the Lodge members, who claimed that the *Transactions*, while intended to expand Christian Mysticism, was becoming the personal organ of Dion Fortune and was being used by her to attack the policies of the T. S. In a spirited reply to her opponents (*Transactions*, July, 1927, page 7) she says:

Nevertheless, I feel that I can do no otherwise than stand up in the Name of the Master Jesus, relying upon Him for protection, and raise my voice in protest against conditions which "ain against the Light." I ask those who are in sympathy with what I am doing to remember that thought-power is potent for protection and support, just as it is for attack, and to lend me their help on the Inner Planes. My task is not a light one. But as long as I am responsible for the conduct of this magazine I

will follow the example of our Master, Who, while He had compassion for those who sinned by the way, had a scourge for the backs of those who made His Father's house a den of thieves.

The final outcome was that Dion Fortune resigned not only from the Lodge, but from the Theosophical Society, acting upon instructions received from the Inner Planes that she should do so upon receipt of a certain sign, which was fulfilled in every particular. Whereupon she established the Community of the Inner Light, which is devoted to Esoteric Christianity according to the "Western Esoteric Tradition," unalloyed with Krishnamurtiyism or Leadbeaterism. This Community publishes Transactions in line with those of the Christian Mystic Lodge, which still exists, although there is another Lodge of the T. S. in England, the Christian League, which also issues its own publication and is apparently devoted to Esoteric Christianity as it is in Leadbeater.

To go into the details of the extended and interesting controversy would take too much space. The whole matter may, however, be summarized thus:

Dion Fortune (whether actually in communication with the Master Jesus or not need not concern us) is a believer in what the Quakers likewise call The Inner Light. It has nothing whatever to do with the ideas of Mrs. Besant or Mr. Leadbeater, but is based upon the possibility of communion on the Inner Planes. This did not please the Leadbeaterites, who permeated the Lodge, and who desired that its teachings should conform to those of the Liberal Catholic Church, even if the ceremonials were omitted. One of the active spirits in opposition to Dion Fortune's plans, and in support of Leadbeater's ideas, was Mrs. Grove, who had been president. As to Mrs. Grove's views, the reader is referred to her booklet on Esoteric Christianity reviewed in the December CURRIC. The contest was really between those who defended the Western Tradition, and the backers of Leadbeater.

In the course of her attempts to guard the interests of the Lodge Dion Fortune met with persecution aimed at driving her not only from the Lodge but also from the T. S. Her letters to the editor of *The Theosophical Review* never reached him, but were confiscated and opened by officials of the T. S. and their contents betrayed to Dr. Arundale and the General Secretary, Mr. Gardner. Further, *The Theosophical Review*, *The Herald of the Star* and *News and Notes*, the organ of the British T. S., refused to publish the announcement of the Christian Mystic Lodge lectures, with the obvious motive of crippling the Lodge activities. Another T. S. Lodge, the Christian League, an appendix to Leadbeaterism, likewise threw obstacles in its way.

All this is natural enough. The treachery and shameless dishonesty of the officials of the T. S. in Great Britain on various occasions is a matter of record and fairly smells to heaven. The opening of letters by spies to whom they have not been addressed and the refusal of publicity to dissenting members is an old story. It is a deliberate attempt to force the vagaries of Mrs. Besant on the Society and to prevent by fair means or foul any attempt to oppose them. No one can be in good odor in the T. S. in Great Britain who does not stand for these. Those who will not endorse the absurdities of the Leadbeater cult are subjected to ostracism if not to actual persecution. I am no advocate of retiring under such conditions, but as the talented president of the Christian Mystic Lodge believed herself the recipient of orders to withdraw, and to carry on her mission independently, perhaps she was right, even at the cost of leaving the "thieves" in possession of the Father's House. Nevertheless, I regret it.

While there may be differences between the Western teachings and the Eastern, these are matters of detail and of phraseology rather than of fundamental conceptions, at least so it seems to me, and while one may be a follower of the Masters who are responsible for the existence of

the Theosophical Society, he may study with profit and sympathy the Western teachings based upon the Christian traditions. But the teachings of the Liberal Catholic Church as set forth by Leadbeater in his book, *The Science of the Sacraments*, are repugnant both to the followers of the Master Jesus and to those of the Masters M. and K. H. How can anybody reconcile the words of Jesus: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret" with the teaching that communion with the Spirit is to be secured only through the agency of a priest, inoculated with the serum of apostolic succession, clad in fantastic garments and performing gestures to the odor of burning drugs? "But when ye pray, use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking."

The above is not intended as an unqualified endorsement of all views held by the Community of the Inner Light or its warden, Dion Fortune, but rather as a defense of the general principle that one may be a disciple of the Master Jesus as well as of any other Master of the White Lodge, the aims of the Masters of this Lodge being identical, even though the methods followed by the different Masters may vary and be adapted to mentality, requirements and antecedents of different races and cultures, and as opposing the idea that there needs to be, or can be, an intermediary between man and the Spirit, or, if you prefer, the Inner Self, or the Christ within.

The Community of the Inner Light publishes under the editorship of Dion Fortune, a monthly, *The Inner Light*, at £/8 per annum. This, and information as to membership, can be obtained from the Secretary at 3, *Queensborough Terrace, Bayswater, W. 2, London*.

### United Lodge of Theosophists—Cleveland

If you are in Cleveland, Ohio, visit the Cleveland United Lodge of Theosophists. Meetings, open to the public, held every Thursday at 8 P. M., at Room 810 Hickox Building, Euclid Avenue, at East Ninth Street.

### United Lodge of Theosophists—New York

Among the features of the United Lodge of Theosophists, 1 West 67th Street, New York City, are:

Thursdays, 8.15 P. M., public theosophical lectures in French.

Fridays, 8 P. M., *Secret Doctrine* class.

Wednesdays, 8.15 P. M., class in *Ocean of Theosophy*.

Wednesdays, 4.15 P. M., Lectures on *The Bhagavad Gita*.

Saturdays, 11 A. M.-12.30 P. M., Theosophy School for children and adults.

Sundays, 8.15 P. M., public lectures on Theosophy.

### At the Periscope

*Oh-High "Happy Valley Foundation".*—I learn from literature issued by the Community Development Company and the Ojai Publishing Company of Ojai, California, that the property known as the "Happy Valley Foundation", purchased by Mrs. Besant as a "cradle for the new race", is as yet entirely undeveloped and is not likely to be developed for some time to come. The pamphlet *Ojai the Beautiful* states (page 45): "With this in view she established what is known as 'The Happy Valley Foundation' and purchased land in the West end of the Upper Ojai Valley, some five miles from the town of Ojai. While the development of this work will go forward carefully and slowly, it is her idea that there may gradually grow up an ideal community, self-supporting economically, yet devoting itself to the establishment of a new social and economic order based on co-operation and brotherhood. While it is too soon to say what the outcome of this experiment will be, it is certain to attract to Ojai men and women of high character and ideals. The undertaking will be

of a modest nature and is not likely to develop on any large scale for a long time to come." The Happy Valley land is not to be confused with "Krotona", the property owned by the Krotona Institute and under the direction of Mr. A. P. Warrington (when he is at home), nor with "Starland", the tract adjacent thereto, owned by the Order of the Star, where it is proposed to hold the Star Camp in May, 1928. The Happy Valley property is over six miles from Krotona and Starland. About midway between them is a subdivision owned by "several T. S. members", which is being boomed as a desirable location for theosophists to deposit their money, \$100 each at least, to begin with. It would seem that the future of Happy Valley is problematical. Mrs. Besant collected by begging part of the cash needed to buy the tract, and says she has contributed her little all to it at the risk of having to die in poverty. Somebody will ultimately profit, but who, cannot be told. If a "new race" is actually starting in California, as Mrs. Besant claims, basing her assertion on the opinion of certain anthropologists that under favorable conditions found in California a new type is being developed, it is quite certain that these young men and women are people of the world, not theosophists, and are not likely to be corralled into Mrs. Besant's paddock for breeding an advanced mankind. What she will collect, if the collection starts, is the spiritually and physically anaemic type which runs after such fads as the Liberal Catholic Church and New Messiahism. If she breeds anything, it is more likely to be a community of queer, but otherwise commonplace people. At present, Happy Valley serves simply as bait on the hook of those enterprising theosophists whose talents lie in the direction of real estate speculation, and who will probably drop it when they have secured their profits. We have not forgotten the Hollywood Krotona scandal. When these people have worked Ojai to the limit the "Masters" will probably find still another locality with a still better "magnetism."

*Windy George.*—In *The Australian Theosophist* for November (pages 169-73) is a letter from Dr. George S. Arundale, telling of his doings and sayings in America. Dr. Arundale says that he and the Elder Brethren have been "brooding over America." He then says, speaking of his lecture, "America, Her Power and Purpose": "I talk about the Declaration of Independence and the Constitution, noting the Amendments, especially the Prohibition Amendment, and others of importance. Then I suggest further amendments—one to prevent the slaughter of animals for food, and another to prevent smoking in public places. Interestingly enough, at one of the greatest slaughter centres in the States—Omaha—the word went round from the Slaughter Bosses to the Press that my observations on the stockyards were not to be reported—and they were not reported." Just how Dr. Arundale knows that the Slaughter Bosses were responsible for the silence of the Press he does not state. More likely is it that the Press, out of consideration for our eccentric guest from the Antipodes, and the desire to shield him from ridicule, omitted reference to his silly and impertinent advice. With all his profound study of America, picked up by reading a few books on the steamer, he has failed to see that our Constitution is designed to ensure us liberty, not to deprive us of it, and he would make it a tool of faddists for forcing their personal notions on other people, would join the ranks of fools who want to make others righteous by law. George, who is one of the Twelve Apostles of the New Messiah, declares (page 170) that America is destined to stand on the left hand of the Christ—that is to say, Krishnamurti—and that "all her prosperity and power are to this end." Now if America would only adopt George's Constitutional amendments it might have a fair chance of standing on Krishnamurti's right hand. With Dr. Arundale as privy counsellor to the Almighty, something might be made of this smoking and meat eating land after all.

*Dr. Arundale to Resign.*—Dr. Arundale tells us in *The Australian Theosophist* for November (page 173) that he is going to lay down his

Job as General Secretary of the Australian Section, T. S., in April, and that he knows not whither duty will then call him. "My work in Australia is done," he says. This probably means either that in his two years' residence he has accomplished his task of "theosophizing Australia," or, more likely, that he has secured the vote of the Section for the presidency of the T. S. We learn, however, from the January *Theosophical Messenger* (page 172) that he is coming back to America to organize an "Academy of Civic Service" "to infuse our ideals into public and political life in America as he did in Australia." Mr. L. W. Rogers thinks that "With him in charge of such work, it will become a crusade with the living fire that will kindle the dormant spirituality of America into a consuming and purifying flame." That, we think, is highly desirable, and we suggest that after he has suppressed by Constitutional amendment the killing of animals for food and smoking in public, he turn his attention to securing further amendments prohibiting eating raw onions, chewing gum, using lipsticks and spitting on the sidewalks. There is a great field for George's peculiar talents in America, and ultimately he may become a rival of Will Rogers or even of Calvin Coolidge.

*Angelic Centers in Holland.*—Geoffrey Hodson, in *The Liberal Catholic* for January (page 105), tells us that Huizen in Holland, the headquarters of the Liberal Catholic Church, is "undoubtedly a great angel centre. Thousands upon thousands of angels attend the more important ceremonies, join in the singing and in the acts of adoration and worship. Sometimes numbers of them come right down into the Church and kneel beside, almost inside, the various human devotees." Another great spiritual center in Holland is Schiedam, whence thousands upon thousands of spiritual beings—in battles—speed forth to rest, not only almost, but entirely inside the devotees. Fraternizing with the Schiedam spirits is said to give, not only the power of second sight possessed by Mr. Hodson, but also the ability to see double and to perceive anything from angels down to snakes.

*Bark at Politics.*—Although she announced a year ago that she was through with politics, Mrs. Besant, the moment she set foot on the soil of India, has started fomenting trouble between India and the British Government. The occasion this time is the fact that the commission recently appointed by the British Government to review the working of the concessions to home rule for India made several years ago, and to consider the next steps to be taken, includes no Indians. Mrs. Besant presided at a public meeting held at Georgetown (Madras), November 12th, and reported in *The Madras Weekly Mail* of November 17th, urged the people of India to boycott the Commission, and introduced a resolution to that effect, which was adopted. Mrs. Besant raised no objection to the members of the Commission individually, but based her demand for a boycott on the claim that Great Britain had broken faith with India by not granting it self-determination after the war, and that the exclusion of Indians from the Commission wounded India's self-respect. Consequently Mrs. Besant and those sharing her views propose to throw every possible obstacle in the way of the Commission, which, without doubt, would have extended every facility to the natives to present their views. This action looks very like a demand on the part of the plaintiff before the court to be placed on the jury or the bench, and a refusal to plead his case otherwise. Rightly or wrongly, Great Britain is in control of India; it has to decide whether India shall or shall not be given a greater measure of home rule in the near future, and a refusal to co-operate with it in so doing by instituting obstructive tactics on the ground of wounded pride cannot be conducive to the attainment of the ends desired. This sentiment was expressed at the meeting by Hon. Dr. P. Subbaroyan, Chief Minister of Madras, but received little sympathy. As it is, one can but admire the patience of the India Government in not throwing the old lady out of the country as an obstructionist and trouble-maker.



### Important New Reprint of "The Voice of the Silence"

There has just been issued a new reprint of the original edition of H. P. Blavatsky's *The Voice of the Silence*. This is a faithful reproduction of the London edition of 1889, published by H. P. B., only a few obviously typographical errors having been corrected, and is identical as to pagination and even cover. It is printed in Peking under the auspices of the Chinese Buddhist Research Society, by Alice Leighton Cleather and Basil Crump, of the Blavatsky Association, and is endorsed by the Tashi Lama of Tibet, who contributes an interesting communication. In the supplementary editorial notes by Mrs. Cleather and Mr. Crump will be found the clear proof that H. P. B. obtained this work direct from original sources, and that it is not of her own devising. It is therefore unique, and should be in the hands of all lovers of *The Voice of the Silence*.

Price, from The O. E. LIBRARY, paper, 65 cents; limp cloth, \$1.00; stiff cloth, gold lettering, \$1.50.

### Some Recent Publications

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The Blavatsky Pamphlet Series, 15 cents each, as follows:

1. H. P. Blavatsky to the Archbishop of Canterbury—an Open Letter.

2. *The Secret Doctrine* on the Problem and Evolution of Sex.

3. The Signs of the Times and Our Cycle and the Next, by H. P. B.

4. Practical Occultism and Occultism vs. the Occult Arts, by H. P. B.

5. Introduction to Study of *The Secret Doctrine*, by W. B. Pease.

6. A Tibetan Initiate on World Problems.

7. H. P. Blavatsky on Dreams.

*Keyserling, Count Hermann* 1. *rom.*—The presence of Count von Keyserling in America at this time, on a lecture tour, makes the following by him of special interest:

Travel Diary of a Philosopher, 2 vols., \$10.00.

The Book of Marriage, \$5.00.

The World in the Making, \$2.50.

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*Waite, A. E.*—The Secret Tradition in Alchemy; its Developments and Records, \$6.00.

*Waite, A. E.*—Lamps of Western Mysticism. Essays on the Life of the Soul in God, \$6.00.

*Hartmann, Wm. C.*—Who's Who in Occultism, New Thought, Psychism and Spiritualism, \$5.00. Second greatly enlarged edition of this invaluable occult directory.

"*El Eros*"—The Book of Truth, or The Voice of Osiris, \$5.60. Claustrulent communications purporting to come from an ancient Egyptian hierophant. Many illustrations automatically drawn.

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# THE O. E. LIBRARY CRITIC

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### THE BROKEN HARPS' STRING

A year ago I called attention in a leading article to the gradual falling off in the accession of new members. The number of persons annually enrolling for prison correspondence had decreased from 105 in 1921 to 33 in 1926, and an appeal was made to those already engaged in this work to besmir themselves and interest others. And the result? After waiting a month we were able to show as the result of our appeal, written as eloquently and forcibly as the Editor in his saddened state of mind was capable of, an addition of just three new members. Think of that, will you! Three new members as the result of over two pages in the CRITIC sent to several thousand people, most of them either directly interested in this work, or claiming to be special exponents of Universal Brotherhood.

In 1927 the results were a trifle better—59 persons enrolling for prison correspondence. But the slight increase counts for but little; we should have several times that number. I have written till my pen is worn out and my ink bottle empty; I have harped on this matter till my harp-strings are broken; further I have sung the same song till my voice is gone, and with little effect. Fifty-nine persons found in this whole United States willing to give a few minutes a week and a stamp or two to making some friendless person happy! The printer is waiting for copy and there is none to give him, for I have said the same things over and over till I am wanting a brief respite. And so I am going to reprint an old appeal from a far back number of the CRITIC. It won't hurt to read it again, and if you haven't it will be new to you.

#### The Gift and the Giver

In these days of organized and systematized charities, when money is being donated to associations which expend it without the giver knowing just what becomes of it, there are certain things which it is well to bear in mind. This is in no sense a criticism of such organizations. They are very useful and necessary, and by lumping together comparatively small sums they can effect that which no individual, acting singly, could hope to do.

In the matter of giving has a twofold aspect. What is the effect on the recipient? and what on the giver himself? Both are frequently overlooked in the consideration of such questions. He who gives, through an agent, what he can spare, but who never comes into contact with the person to be aided, may be generous, indeed, but he is losing in a large measure the spiritual reward to which he is entitled. In fact, much of the charity of today differs little from a system of involuntary taxation and expenditure by the state. And nothing could be more hazardous for the spiritual development of the race than that individual interest should be killed out by the too exclusive growth of impersonal organized charity.

In her *Key to Theosophy* H. P. Blavatsky says (U. L. T. reprint, page 193):

Act individually and not collectively; follow the Northern Buddhist precepts: "Never put food into the mouth of the hungry by the hand of another"; "Never let the shadow of thy neighbor (*a third person*) come between thyself and the object of thy bounty"; "Never give the Sun time to dry a tear before thou thyself hast wiped it." Again "Never give money to the needy, or food to the priest, who begs at thy door, *through thy servants*, lest thy money should diminish gratitude, and thy food turn to gall."

The Theosophical ideas of charity mean *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs. We Theosophists do not believe in giving money (N. B., if we had it) through other people's hands or organizations. We believe in giving to the money a thousandfold greater power and effectiveness by our personal contact and sympathy with those who need it. We believe in relieving the starvation of the soul, as much if not more than the emptiness of the stomach; for gratitude does more good to the man who feels it, than to him for whom it is felt.

The gift, then, may convey far more than its material value. A dollar will buy as much food, possibly more, when spent by the Associated Charities, but that which goes with the dollar, that it is which can only be communicated individually and directly, and that something often has far more value than the material value of the gift. And this applies not only to money and goods, but to what, in a material sense, may be but a trifle, or possibly only a word or trivial act. If you are a person of delicate perceptions you will never overlook this, whether you are giving or receiving: you will distinguish between the gift and the giver. You remember Sir Launfal and the leper:

"T was a mouldy crust of coarse brown bread,

'T was water out of a wooden bowl,—

Yet with fine wheaten bread was the leper fed,

And 't was red wine he drank with his thirsty soul.

Take a humble instance, the gift of a flower. If you value the flower for itself alone, beautiful as it may be, and overlook the personality of the giver, the thought which prompted the gift, even if that thought may have no special significance for you, you are missing far more than half of what the present has for you. Even if the gift without the giver is not wholly bare, it at least but half clothed. Should you chance to receive flowers, even of the same kind, from two different people at the same time you will, if you understand this, not mix them together, but will keep them apart: you will remember from whom you received each, and you will value them, not only for themselves, but still more because of this subtle, but different something accompanying each. Then each shall become for you not a flower alone, but a speaking personality, a thing unique and different from all others of the same kind. The flowers will wither, but the other is, or should be, undying; it inheres in the withered flower just as strongly as in the fresh, and survives it and may and should remain a thing of beauty and a joy forever.

Bosh and sentimentalism, you may say. Ity no means. We are all disposed to consider this immaterial side of a gift when it comes from one whom we may especially like, but to overlook it elsewhere. This is a mistake. The former is right—it may mean more—but there is something lacking in him who so fails to appreciate the fundamental law of values that he forgets or ignores the fact that a kind thought or act loses nothing of its worth even if it comes from an entire stranger. No matter how uncalled for or even ill-advised, it is to be judged by the standards of the gods. What does Sri Krishna say in the *Bhagavad Gita* (IX, 26) ?

He who with love gives Me a leaf, a flower, a fruit, or water, this gift of love I accept from him who is self-conquered.

And what was it that Christ said of the widow's mite? Surely if the high gods can have such a standard it is not beneath the common mortal to imitate them. A small child by the wayside, an entire stranger, once offered me a flower. It was not much of a flower and it was not all there, either, but what matter, for in the giving the child gave itself.

I began with the intention of saying something about writing letters to prisoners. It is a form of giving which blesseth him that gives and him that takes. A letter costs but a stamp and a little time which often would otherwise be wasted or even spent in feeling unhappy. Indeed, its peculiar value lies in the very fact that it costs so little and means so much, especially to the man without friends and who is practically shut off from the world. Granted that some of these men do not make the fine distinctions I have mentioned and are merely seeking the material, this is by no means the rule. I have known such letters, written to prisoners, to be treasured by them and read over and over again till worn out. Here is a man who has been in prison for years and has never had a word from the outside. Here is another who waits every day for the mail carrier to pass his cell, hoping that perhaps someone may have thought of him—and in vain. What does it matter what that man may be, or what he has done? What if he is a "moral leper"? Is it worse to be such than to refuse the "cup of cold water" which may, by virtue of the way you give it, become red wine to his thirsty soul?

Who gives himself with his alms feeds three,

Himself, his hungering neighbor, and me.

It is in the nature of things that this must be so, and nowhere more than in this very case. No matter if you give all your goods to feed the poor, and have not love, it profiteth you nothing. Your work for ameliorating the condition of prisoners, the literature you may send them, your contributions to prison associations, good as they may be, can never take the place of the real personal interest.

He who gives only the worthless gold

Who gives from a sense of duty;

But he who gives but a slender mite,

And gives to that which is out of sight,

That thread of the all-sustaining Beauty

Which runs through all and doth all unite,—

The hand cannot clasp the whole of his alms,

The heart outstretchen its eager palms,

For a god goes with it and makes it store

To the soul that was starving in darkness before.

You will learn this only by trying it; will you do so?

### To Prisoners Who Want Correspondents

The O. E. LIBRARY LEAGUE will attempt to supply a reliable correspondent for any prisoner who applies to us in good faith, who does not make unreasonable requirements and who is not influenced by a desire to carry on a flirtation or to make exorbitant demands on his correspondent for money or supplies. Our aim is to furnish interesting and

heartening correspondents, but the LEAGUE is neither a matrimonial bureau, a bank nor a general commissary, and such small donations as our members are willing to give to their inmate correspondents must not be forced by begging or importuning.

All applicants should state age, race, nationality and color, and length of unexpired sentence. Further information may be of help in getting the right correspondent, but is not demanded. The CHAIN is sent every two months to prisoners whose applications have been accepted. There is no charge for enrollment.

All prisoners on our list are registered as LEAGUE members and are expected to be loyal to its aims and ideals, and to discourage any attempt to abuse them. They are expected to reply to letters from correspondents, and to make apologies if they do not wish to continue the correspondence. In this case another correspondent will be furnished on request.

Inmates having correspondents are particularly requested to interest their friends in the LEAGUE.

### The O. E. Library League

Membership in the O. E. LIBRARY LEAGUE with a view of corresponding with friendless prisoners, may be had by sending in your name with ten cents registration fee and fifty cents for a subscription to the CHAIN if you are not already a subscriber. Voluntary donations in support of the League are invited, but not insisted upon. Persons enrolling as members would help us by giving a little personal information, which will enable us to make a more satisfactory selection of prisoners for them. As a basis for beginning correspondence we forward the prisoners' letters. It's as easy as eating, and as interesting. Try it.

### Penal Notes

*Police Supervision of Clubs*—The District of Columbia's superintendent of police wants Congress to authorize him to enter and search clubs without a warrant. Such a law is said to be in effect in New York City. Whether such a law would be unconstitutional may be questioned perhaps, but it cannot be questioned that police interference in private affairs is in itself an evil, and the searching of clubs, which are just as private as houses, without "a warrant, issued upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized" (U. S. Constitution; Fourth Amendment), is not only needless but tyrannical and a step further towards surrendering the rights of the people to the arbitrary control of the police. We have already far too much of that. Whether it be a home or a club, nobody wants a policeman snooping around at his sweet will without authoritative evidence that something is probably wrong, and with no motive further than to make a record for himself.

*Has He Consulted the Lord?*—A recent prohibition absurdity is to be found in the issuance by Prohibition Commissioner Doran, January 17th, of an order forbidding the use of champagne or other sparkling wines for sacramental purposes. Champagne differs from ordinary wines chiefly in the presence of carbon dioxide, that is to say, it is a sort of wine combined with soda water. Just why this should make the wine objectionable for sacramental purposes is perplexing; unless Mr. Doran has received intimation from Our High that nothing savoring of soft drinks will be acceptable to the Lord as a vehicle for His Presence. The attempt of Mr. Doran to intrude himself into religious questions is perhaps even more insolent than the effort to prohibit physicians from using their judgment in prescribing alcohol. For a government official to dictate to a church the kind of wine it may use in its ceremonials is as silly and impertinent as prescribing the quality of bread it may use. Nothing can convince me, as long as such things occur, that prohibition enforcement is not in the hands of a set of fools.

"*Smile, Strike; Be Game*:"—"What is that handsome pamphlet on your desk?" asked a visitor of the editor of the *Courier*. He was referring to a late copy of *The Island Lantern*, the monthly published by the inmates of the Federal Penitentiary at McNeil Island, Washington. I might be tempted to use a little exaggeration with regard to prison publications just for the comfort of the editors, but it would be difficult to exaggerate when speaking of *The Island Lantern*. There are no pictures, colored or otherwise, for which the Lord be thanked, but there is something about the style, the type and general make-up which is the height of good taste, and places it among permanent de luxe publications rather than the class of ephemeral literature. That such handsome work can be done in a small prison of about five hundred inmates, and with an old-fashioned press, is surprising. From front to back I have not found a single error. The romantic name, *The Island Lantern*, is said to be the invention of the warden's wife, Mrs. Archer, and this doubtless accounts for the good work in part, for strange as it may seem, I have noticed that good morale among prisoners is often due to the women behind the scenes. As for the contents, they are well written and well selected, there being always some good articles on penology. The men seem devoted to Warden Archer and the Mrs. Warden, and as for Chaplain Barr, he is one of the biggest chaplains in the penal service, and no wonder, for the Salvation Army trained him. There is no subscription price, and I think *The Island Lantern* can be had on request by those interested in prisons. The address is Box 500, Stellacoon, Wash.

*England a Century Ago*.—Wilbur M. Stone, in a letter published by the *New York World* of February 1st, gives some interesting cases of punishments imposed in England a century ago, taken from original records in his possession. In 1819 two boys, aged eleven and thirteen, were sentenced to death at Newcastle-upon-Tyne for stealing seventeen shillings; a boy of twenty was executed for stealing a cow; a boy of fifteen was put to death for stealing two cooking stove doors from the wreck of a ship; another boy of fourteen was transported for seven years for appropriating a two shilling cotton gown; and many more. Such examples could be cited indefinitely. In America it was no better. A Virginia law of 1610 required that any man or woman failing to attend church twice on Sunday should, on a third offense, be put to death. What will be the condition in this country a hundred years hence, with the mania for increasingly severe punishments, it is impossible to predict, but this much seems certain: with the ever increasing number of laws creating new offenses, one-half the population will be composed of criminals and the other half—also criminals—will be employed in putting them into jail. Already in Michigan to be caught three times with a pint of whisky demands life imprisonment, while the infamous Lord's Day Alliance is trying to put a measure through Congress according to which a citizen of Washington, D. C., convicted of selling a package of cigarettes or a magazine on Sunday, or delivering a telegram, may, on the third offense, be fined \$500 and sent to jail for six months.

*New Job for the Baumes Commission*.—Governor Smith, of New York, has suggested that the state Crimes Commission spend a year in studying how to treat convicted criminals with a view to reforming them. At present the Commission is mainly occupied with trying to invent new crimes and punishing people for them. One of the laws which the Baumes commission is trying to get enacted is one making it compulsory on a person purchasing goods to satisfy himself that the party offering them for sale is legally their owner, and making him criminally responsible if he does not. Like many other measures put forth by the Baumes Anticrime Bureaucracy this is half-baked. It is doubtless true that stolen goods are often bought without inquiry, but millions of dollars worth of property in small lots is sold by honest people who are pressed for cash; and to require the purchaser to secure evidence of ownership at the risk of being declared a felon would make the payment of a satisfactory price impos-

rible; in fact, in many cases it would make it necessary for the seller to pay the purchaser to buy it. One wonders whether Governor Smith, who is a Tammany member, is familiar with the inside history of this organization, and if it has ever occurred to him, in his crusade against crime, to get the Bannan Commission at work on discovering means of preventing graft in municipal administration. Making a big commotion over the ways and means of hanging the common criminal is well enough, but it may be more camouflagé to distract attention from the uncommon ones, and the Governor, however honorable himself, is associated with a gang whose doings fairly sareth to heaven.

*The Dignity of Capital Punishment.*—The *New York World*, in Leo Luning editorials, throws a fit over the Snyder-Gray killing, remarking that "we have simply to restore some sort of dignity, simplicity and majesty to the whole procedure, or it will break down in spasms of morbid excitement." And again: "An execution should be a solemn event, and not the shambles the cheap newspapers make of it. Let us take measures against them, not against the institution itself." Just how one is going to impart "dignity, simplicity and majesty" to the process of roasting a woman in an electric chair and then ripping her open to make sure she is dead, the *World* does not tell us. This isn't a plain autopsy, mind you. It is putting on the doctor the duty of saying: "Well, if she wasn't killed by the electric current, I finished her up." Just why a man should be paid \$250 for pulling the switch isn't easy to see, when the doctor could do the whole trick at once. There we would at least have the simplicity the *World* calls for, while the dignity and majesty could be supplied by having Governor Al Smith, who believes in such things, take the place of the doctor.

*New York Referendum on Capital Punishment.*—The bill to submit capital punishment to a referendum vote in New York state was promptly executed by the legislative committee, not receiving even one vote in its favor. It is said that this committee consists wholly of lawyers, and the result is natural enough. Lawyers make part of their living from the extended legal controversies and appeals occasioned by the existence of the death penalty. To send a man to the electric chair is the biggest sort of feather in the cap of a lawyer with political aspirations; to keep him from doing it affords bread, butter and automobiles for countless others of his ilk. Of course they don't want the people to have a chance to express their opinions on the subject, even if that expression does not carry the force of law.

*Does Capital Punishment Deter?*—According to statistics compiled by the U. S. Census Bureau the average annual rate of homicides per 100,000 population is 8.8. The seven states that have abolished capital punishment show the following rates: Kansas, 5.2; Maine, 2.2; Michigan, 7.5; Minnesota, 3.6; North Dakota, 2.0; Rhode Island, 1.8; Wisconsin, 2.2. Yet it is claimed by the advocates of this barbarous practice that should the death penalty be dropped there would be an orgy of murder, another evidence that facts count for little against preconceived opinions.

### What the Editor Thinks

A correspondent writes us that a certain prisoner complains of not having received the *Carrie* for some time, and we are requested by the correspondent "to see that he receives the missing copies."

To this it must be replied that while the *League* has always been in the habit of sending the *Carrie* to prisoners on its list for correspondence, this is a favor only, and in no sense an obligation. When the subscription of a prisoner is paid for it is always sent regularly and promptly, but we ask of the said member to tell us who is going to pay the cost otherwise. It is a fact that, thanks to most of our members turning a deaf ear to our appeals for financial support, there are at this time some



thousands of Carries in this office, wrapped and addressed to prisoners, which we are holding up for lack of money to pay the postage, and equal lack of the persuasive power to induce the U. S. postoffice to carry them postfree. It is suggested that those members who desire to have their prisoners receive the Carry regularly accompany their requests with the amount of the subscription, fifty cents a year.

### Krishnamurti's Primrose Path

The December Carry published a favorable review of Mr. Krishnamurti's Berlin address of August 2d on "Who Brings the Truth?" The hope was expressed that this young gentleman had renounced the extravagant and preposterous claims made for him by his infatuated followers, and that in future he would go no further than to rank himself among those who have perceived a certain truth and are glad to proclaim it. His talk held out some hope that he would limit himself to the claim that he is a teacher, but not "The World-Teacher", the reincarnation of Christ or of Krishna.

Now, however, since the fuller story of the Ommen Camp has come to hand in official form in *The Herald of the Star* for October, it is clear that his modesty was of short duration. This magazine, by the way, has, perhaps prudently, refrained from printing that speech, "Who Brings the Truth?", but it does publish matter enough which throws a brilliant light on the attitude of this swelled-headed youth.

It has already been stated that the Order of the Star in the East has changed its name to the Order of the Star—a trifling matter, it would seem—and that it has adopted two "Objects", which I quote, caps and all, from the October *Herald of the Star*. These are:

1. To draw together all those who believe in the presence of the World Teacher in the world.
2. To work with Him for the establishment of His ideals.

Note, please, the use of the capital initials to the two personal pronouns, "Him" and "His", a usage generally limited to deity alone.

In view of his modest remarks it was supposed that these "Objects" were put over on the Order by his enthused followers, and that he could not be held responsible for them. Not so, however. I quote from his address at the opening of the Ommen Camp, August 7th, five days after his momentary relapse to reason, and which will be found in *The Herald of the Star* for October (page 373). He says in his own words that he—or should I write it "HE"?—is responsible for this change. He says:

There has been a complete reorganization of the Order, and we have changed its Objects. The Order has been, for the last sixteen years, fluidic and elastic; all members have been expecting the World Teacher, and their expectations have been realized, and hence the necessity has arisen for changing the Objects of the Order.

Note his words, please: "their expectations have been realized" Were this not sufficient to prove that he is making this tremendous claim for himself, the claim to be not merely a teacher, but *the* World-Teacher, evidences are to be found throughout this issue of *The Herald of the Star* to the same effect. On page 374 Annie Besant, speaking at the same meeting, says:

I am desired by Krishnaji to add a few words of explanation touching the two Objects of the Order of the Star as they are now drawn up. They are only two in number, and the first is: *To draw together all those who believe in the presence of the World-Teacher in the world*; the second naturally follows from that: *To work with Him for the establishment of His ideals*.

And further, in the same talk she says (page 375):

And so in His infinite compassion, in His boundless and all-embracing Love, He who is the one Great Teacher of the World takes to Himself at long long intervals—as we measure time—a human body, prepared for His indwelling, and His manifestation dwells amongst us, we know not whether for long or brief time, that we may see the glory of divinity manifested in a way that shall not dazzle us, as men are dazzled if they try to look into the sun when its rays are slipping down, but, as it were, tempered to our weakness of reception by a form specially prepared for that expression, which makes it possible for us to see something of the glory of divinity.

That staff, mind you, was spoken about Krishnamurti and in his presence, and has been published with his approval in the official organ of the Order of which he is the Head, and this only five days after he had said, at a meeting from which it is reported that he had requested Mrs. Besant to absent herself:

Because you have been accustomed for centuries to labels, you want life to be labelled. You want Krishnamurti to be labelled, and in a definite manner, so that you can say: Now I can understand—and then you think there will be peace within you. I am afraid it is not going to be that way . . . I am not going to be bound by anyone . . .

What happened to Krishnamurti in those five days? Was he taken in hand and spanked by his foster mother Mrs. Besant, the woman who has staked her reputation on having him pose as the reincarnated Christ, and who, could her program not be carried through, would have to admit that for sixteen years she has been the victim of a psychic delusion, yea, of many delusions? Was his Eerde speech the swan song of an honest soul? and has he now finally decided to play the wretched role forced upon him, to pose as a god for the sake of enjoying the flesh-pots offered by the clique which is engineering this farce, and in fear of what might happen to him did he act the honest man? One may speculate on the reasons, but the fact remains; he has sold himself to the devil of personal ambition, of love of praise, of an easy and luxurious life.

That the members of the Order of the Star should roll up their eyes in adoration is not surprising. Of the 43,630 members claimed in the September *Herald of the Star*—a figure, by the way, almost the same as that of the Theosophical Society given in the 1926 annual report, 43,291—but a portion has any knowledge of Theosophy, and those who do have absorbed only the spurious product of the minds of Annie Besant and C. W. Leadbeater. It is therefore quite improbable that they have had the opportunity of learning that whatever of truth Krishnamurti tells them is not only not new, but has been taught for ages, not only by sages, but by others who make no pretense of being such, and is, in fact, a commonplace in Oriental lands. It is not surprising that they should perceive in his crudely expressed phrases something entirely new and wonderful, something which could be uttered only by a god descended. As for Annie Besant, however, no such plea can be offered. She must know that what Krishnamurti says is neither new nor especially well presented, that any apt speaker who has studied a little Theosophy could say the same things and say them better. Either she is losing her head or she is deliberately perpetrating a fraud on her deluded followers.

The extent to which the Besant-Krishnamurti dapes are going may be illustrated by a single quotation from the official organ of the Star in Australia, the *Australian Star News* for November (page 200). It is taken from an article by J. L. Davidge. Mr. Davidge, an important personage in those parts, says, quoting from Krishnamurti's talk at Ommen, July 28th, 1926:

Then the Teacher admitted them into the Holy of Holies in which He dwells, and gave them a vision of His perpetual sacrifice: "Take My heart, My mind, and all there is of Me and eat it, and drink it, and you will not hurt Me in the least because I can always find it again. I have

so much and you have so little." There spoke the voice of the Saviour, the Redeemer, the Lover of men.

How silly! Where is the sacrifice? There are millions of humble men and women, toiling and sacrificing every joy in life for others, who would scorn to be spoken of in such terms. Where is the sacrifice? Is anybody eating Krishnamurti? By no means. On the contrary, he is living on the fat of the land; he is living on the savings of poor women who are sacrificing a thousand times more than he has shown himself capable of doing, allowing them to deny themselves even the necessities of life, yes, even to run into debt, in order that he may have the very best of everything, costly clothing, luxurious travel and sojourn in the most expensive hotels, and listen to the worship heaped on him. No World-Teacher worthy of the name would either accept or permit such things. There is not on record one single act of self-denial on his part, nothing but the record of a luxurious life at the expense of others, endless talk about loving others, and the evidence of loving none but himself. Is his gospel free to all? By no means. There is scarcely a word he utters or writes which is not copyrighted and sold at a profit. Can others reproduce it? No; it is expressly forbidden. Can you hear him speak? No, unless you pay for admission. Are these things the sign of a new Jesus? Did Christ copyright his sermons and profit by selling them? Did he put a fence around the Mount and charge gate money?

By their fruits shall ye know them.

While I could regret devoting so much space to his defense in the December *Critic*, I can at least hope that it will be taken as evidence that I am not intentionally "malicious", as one of my friends expresses it, and that I do want to take the most favorable view of others and admit my mistakes. But unless the unexpected happens in this case it will be the last time.

### Back to Blavatsky!—“The Voice of the Silence”

The Voice of the Silence; Being Chosen Fragments from the "Book of the Golden Precepts", for the Daily Use of Lamas (Disciples). Translated and Annotated by "H. P. B." Reprinted from the Original Edition of 1889, with Notes and Comments by Alice Leighton Cleather and Basil Crump. Published by The Chinese Buddhist Research Society, Peking, 1927. Price, paper, \$0.85; limp cloth, \$1.00; stiff cloth, gold lettering, \$1.50. From the O. E. LAMASAY, Lovers of the writings of H. P. Blavatsky who insist upon having the original texts just as they were printed under her supervision, and without the touches and corrections which later editors have made, will rejoice in this reprint of the original edition of *The Voice of the Silence*, first published by H. P. B. in London in 1889. We are assured by the editors, Mrs. Cleather and Mr. Crump, that this is an exact reproduction of the original, page for page, line for line and word for word, the only corrections being a few perfectly obvious typographical errors, and the type being a trifle larger, the original style of type being no longer available. Even the cover is a reproduction of that of the original.

Hitherto there have been but two editions of *The Voice of the Silence* available; the reprint of the Judge edition, issued by the United Lodge of Theosophists, and the "revised" London edition. Of the latter it can only be said that, thanks to Mrs. Besant and Mr. Mead, the work has been so garbled that it is in parts unintelligible, and even paragraphs of the highest significance having been deliberately stricken out, and that, in fact, this Besant-Mead edition is unqualifiedly to be condemned. For evidence of this the reader is referred to a detailed comparison in the *Critic* of January 3, 17, 1923.

The other edition mentioned is a faithful reprint by the United Lodge of Theosophists of Mr. Judge's American edition of 1893, copies of both of which are before me.

Without wishing to be hypercritical it must be said that the Judge edition is not by any means a faithful reproduction of the original. Thus the Judge edition contains 29 changes in H. P. B.'s preface, 20 changes in page 5 of the original, including notes, 4 changes in page 15 of the original, 19 changes in page 26 of the original, including notes, 7 changes in page 30 of the original, including notes, and 11 changes in page 43 of the original, including notes. These pages were taken at random. On this basis, in the whole 72 pages (of the original) one should expect to find about 875 changes in the Judge edition. There are frequent changes in punctuation, some of which are an improvement, others not; italics are sometimes substituted for ordinary type and the reverse; capitals are substituted for lower case initials, and the reverse, and the spelling of Sanskrit words is frequently changed; exact references are made indefinite, as where the *Bhagavad Gita* is referred to, making it difficult to refer to the original, and the diacritical marks over the vowels in Sanskrit words are wholly omitted. This is a serious and unpardonable defect for those who wish to know the pronunciation, and in one case at least leads to serious confusion, as when on page 5 of the Judge edition Brahmā is given as Brahma, a word of entirely different significance, and the reverse of what H. P. B. meant. The omission of the diacritical marks would seem to be inexcusable, as every well-equipped printing office is in a position to supply such type. In fact, while it must be said to the credit of Mr. Judge that he did not, as did Mrs. Besant and Mr. Mead in revising *The Secret Doctrine*, tamper extensively with the actual wording of the text itself, those who insist on having *The Secret Doctrine* as H. P. B. herself published it, and who feel justified in assuming that her knowledge of Sanskrit names and words was worthy of as much respect as that of her editors, and who think that she had her own reasons for using capitals, italics and the like, may well ask themselves whether this case is essentially better. One might also ask whether those who claim that H. P. B. made no mistakes are consistent in publishing a version which would imply on almost every page that she did, when her own original text is available.

As a curious illustration of the changes which "revisers" may make, may be mentioned the first word of the first line of "The Seven Portals" in *The Voice of the Silence*. H. P. B. wrote "Upadaya", which is reproduced in the new reprint. Judge changed it to "Upadhyaaya", and Besant-Mead to "Acharya". What fate it will suffer at the hands of future revisers God alone can foresee.

Turning to the Cleather-Crump reprint, I have compared every page of this with the original H. P. B. edition with the same care that I would exert in proof-reading, and find them to be identical in every respect, with sixteen exceptions in the 72 pages. Four of these consist in the lines not matching, though the wording is identical; nine are either corrections of obvious printer's errors in the original, or oversights in proof-reading the reprint; one is a correction of the figure for the "Age of Brahmā", and in two instances the word "Chinaman" has been changed to "Chinese"—the only point that can be seriously criticized. It is therefore a highly creditable performance, and still more so when one remembers that it was printed in Peking. Following the original, the notes, or, as H. P. B. called them, the "Glossary", are given at the end, instead of at the foot of each page, as in the Judge edition.

The additional matter, which is sharply distinguished from the text, consists of a letter on the Path of Liberation, contributed by the Tashi Lama of Tibet and written in his private script, with translation, an editorial Foreword of great interest, and a few editorial comments on the text, printed at the end. The value of these *addenda* is largely in indicating that the reprint has the cooperation and endorsement of the Tashi Lama, and as affording incontrovertible evidence that *The Voice of the Silence* is not a work of H. P. B.'s imagination, but is taken from docu-

ments known to exist and which represent the actual ethical teachings of the Tibetan Masters. In fact, these *addenda* give a sense of reality and a feeling of conviction which is not conveyed by any other edition. Without wishing to deery the Judge version, which for most practical purposes is satisfactory, it would seem that this reprint should be regarded by disciples of H. P. Blavatsky as the standard one.

It is understood that plates have been made and new ones substituted where corrections in proof-reading were overlooked, and it is hoped that this version will therefore be available for an almost indefinite period.

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### Back to Blavatsky in Holland

It gives me pleasure again to call attention to the "Group of United Theosophists" in Holland, which has for its object the study and promotion of the original Theosophy as taught by H. P. Blavatsky and the Masters. I am not informed as to the times of meetings, but they are held at 178 Valeriusstraat, Amsterdam, and inquiries addressed to Miss A. Waller at that address, or to Mr. Th. F. Vreede, Emmidaan 1, Wassenmar, Holland, will receive prompt attention. Holland is the headquarters of those two bastard children of the Theosophical Society, the Liberal Catholic Church and Krishnamurtiyism, and it is all the more desirable that any movement there to teach the only authoritative Theosophy should meet with all possible support.

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### Foreign Theosophical News Items Wanted

Readers of the *Curio* residing in foreign lands are earnestly invited to send us newspaper articles, circulars, announcements and periodicals having to do with Theosophy, Neo-theosophy, Order of the Star and Krishnamurti, Liberal Catholic Church, etc. Items in any language welcomed. Kindly indicate on newspaper clippings the name and date of publication. Information by letter will also be appreciated.

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### Remittances from Great Britain

Residents of Great Britain desiring to send remittances to this office may, if more convenient, send us checks drawn on London banks, blank (not filled in) domestic postal orders, or British paper currency. Coin and postage stamps will not be accepted. One dollar equals approximately four shillings twopence.

A blank two shilling postal order will bring you the *Curio* for one year.

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### At the Periscope

*Saint George the Divine*.—Dr. George Arundale, one of the Twelve Apostles and editor of *The Australian Theosophist*, publishes an ecstatic effusion about himself in the November issue of his journal (page 171) which is written by Dorothy E. Otis, but is good enough to have been written by His Holiness himself. Dorothy tells us of George, among other good things, that "his strength seems to be commingled from the essence of many things: the sea with its waves triumphant, the patience a mountain brings, the silence of silver starlight, the glory of rising sun, the beauty which flames in the western sky when a day of God's work is done. . . . And our little self grows humble, and silent content to be before the vision splendid of attained Divinity." That's just fine—all except the silence of silver starlight, for George makes as much noise as a brass band—but it is not enough—he is God the Father, God the Son, God the Holy Ghost and God the Virgin Mary, all in one, to say nothing of being the husband of Rukmini Arundale, who may prick up her ears at the sentimental effusions of young ladies, seeing that he is not a bachelor like Krishnaji.

*Note from the Antipodes.*—*The Path*, published bi-monthly by the Independent Theosophical Society in Australia, and "devoted to the theosophical message of H. P. Blavatsky", shows marked improvement in its last two issues. One of the features, beginning in the November-December issue, is the re-publication in serial form of that almost forgotten but invaluable theosophical book *On the Threshold*, by The Dreamer (Upendranath Basu). This alone is worth the price of the subscription. There has also been added a news section, "The Mirror of the Movement," corresponding to our "Periscope" section, but by far less wicked. This is edited by "St. Germain." One of the items appearing under the name of the Saint in the November-December issue demands separate tables, yea, even separate compartments in hotels and on steamers for vegetarians, who "are forced to associate at table with others whose meat eating habits are revolting to those who abstain from flesh food." As a protection of the average man from the fussies whose vehicles have become so "refined" that they cannot mix with their fellow mortals without suffering, this Jim crow arrangement would not be a bad plan, and it is suggested that George Arundale should secure an amendment to the United States Constitution to this effect and have the League of Nations take action. Unfortunately the Saint, in a personal communication, repudiates the item and authorizes me to ask "what the hell that badly written paragraph on vegetarianism is doing there." The annual subscription to *The Path* is \$1, and may be placed through this office.

*L. C. C. as Common Sense.*—Mr. Leadbeater assures us in *The Liberal Catholic* for January (page 93), that "The Liberal Catholic teaching is preeminently a doctrine of common sense." I always thought so. It is, for example, common sense to teach that Christ was born 105 B. C. and was crucified under Pontius Pilate A. D. 33, at the age of 138 years! It is common sense to deny the existence of the Twelve Apostles as historical characters, and to implore their protection. It is common sense to say that Christ was crucified and that he was stoned to death by the Jews. It is common sense to teach that the soul can be purified by smearing grease mixed with gum benzoin on the head, because "benzoin has a purifying effect on the soul." It is common sense for a priest to wear a cap in order to prevent his spiritual force from evaporating out through his scalp (*Science of the Sacraments*, page 484). It is common sense to maintain that the grace of God is something like electricity, which can be measured, stored in accumulators, carried about from place to place, conducted along wires and sprayed by a priest over a radius of several miles (*Science of the Sacraments; Hidden Side of Things*). It is, further, common sense to deny that the dogma of the Real Presence is a matter for scientific inquiry when it is attacked, and to assert that science has proved its truth when it is defended. It is common sense to assert that the people sitting in one row of seats in a Liberal Catholic Church may be full recipients of the divine blessing, while those three rows further back are too far away to get a whiff of it (*Uday, A Help to Worship in the L. C. C.*, page 9). In fact, the Liberal Catholic Church is so brim-full of common sense that I cannot comprehend how anybody can decline to rush into its arms.

*Exit "The Herald of the Star".*—With the December issue *The Herald of the Star* came to an end as such, having run for sixteen years, and is to be replaced by *The Star* as official organ of the Order of the Star, which will be published in English, French, German, Spanish, Dutch, Swedish, Norwegian, Polish, Finnish, Russian, Italian, Danish, Icelandic. The reason seems to be that the Star—Kishnamurti, alias Christ—has now risen and needs no herald, but will do his own talking. For the general reader, however, the successor to the *Herald of the Star* is a new monthly, *The Star Review*, the first issue of which appeared in January. The physical make-up of the new periodical is a decided improvement upon that of its

professor, being printed upon high grade deckle-edged paper worthy of a first class art magazine and evidently designed to resist the attacks of oxygen. This is in harmony with the Star idea that everything must be of the most beautiful quality; from Krishnaji's pants down. Despite its scrupulous character it does not refuse advertisements, and this issue contains the cards of practitioners of nearly every kind of fad and fake system of healing known. In fact, this is by far its most interesting portion; one can here learn where to go to be druglessly cured of any affliction from actinomycosis to worms. These, of course, help to pay for the deckle-edge, besides advertising the Order of the Star as a group of medical non-conformists. The reading contents may be roughly classed as follows: Krishnaji by his photographer (you can see the halo); Krishnaji by himself (poems and extracts); Krishnaji by his admirers, and Krishnaji by his book reviewers (only Krishnaji books reviewed). Some of the admirers are without doubt sincere, but others are professional boosters, admirers for personal reasons. Among the former may be mentioned Lady Emily Latyens, who has no axe to grind; among the latter are Mrs. Besant, who has to endorse him or lose her reputation, Mr. Marcull, Director of the British Center of the Theosophical World University, who has to boost him or lose his job, and Mr. Jinarajadasa, Vice-President of the T. S., ditto. One wonders what will happen when the flood of their eloquence runs dry, as it must, unless there is endless repetition. The only hope will then be for George Arundale to step in, for the fountain of his speech is inexhaustible. The magazine costs a shilling and is worth it as illustrating one of the biggest and craziest crazes of our day.

*Where They Meet.*—"Where the Transcendence and the Immanence Meet" is the title of an address by Mr. Jinarajadasa before Star members at Ommen, August 10th (*Herald of the Star*, October, page 381). If I understand this talk rightly, it means "Where Mr. Jinarajadasa meets Mr. Krishnamurti!"

*As Mr. Rajagopal Sees It.*—Mr. D. Rajagopal, Chief Organizer of the Order of the Star and a Brahmin by birth, seems to be the only person of prominence in that weird organization who has not completely lost his wits over Krishnaji. In a talk to Star lecturers, held at Ommen and published in the November *Herald of the Star* (page 416) under the caption "What Shall We Say?", he concedes frankly that Krishnamurti is constantly contradicting himself, and while wishing to be absolved from irreverence in saying so, he admits that he doesn't know what to make of it. He has hope that the contradictions, or paradoxes, will be reconciled, but concludes by saying that "If we go about saying that these are the teachings which have been given at the World Congress at Ommen in 1927, then the world will take us for a very special type of . . . lunatics." How Mr. Rajagopal, a Brahmin, ever got into the Order of the Star I have no idea, but his remarks make one wonder if he is not on the way to getting out, that is, if his wife, an American girl and a former flame of Krishnaji, will permit it.

*Is the T. S. Obsolete? No, says A.B.*—In one of Mrs. Besant's Ommen talks (*Herald of the Star*, October, page 397) she informs us that the days of the Theosophical Society are not over, because it is a most useful instrument in propagating Krishnamurtism. She says: "It would be folly to throw aside the Theosophical Society, with its many branches in two and forty countries, containing so many who are able to reach the public ear and who, if remaining in the Society as I do myself, can spread that message [Krishnamurtism] wherever Theosophy has gone, proclaiming it over such parts of the world as we can reach. For many, many years I have proclaimed everywhere, as *President of the Society*, the Coming of the Teacher. Still President, I change that message to the one, 'the Teacher has come.'" The italics are mine. That means that she has forced her opinions on the Society, not as a private individual, which

she had a right to do, but officially, thus virtually giving them the right of way over conflicting views. Compare with that her statement attached to every announcement of the Theosophical Society that "No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members." It is not imposing one's opinions if one expresses them as a private individual, but it is very decidedly doing so to express them officially, and this Mrs. Besant admits having done and declares her intention to continue so doing. In so doing she has demonstrated her gross disloyalty to her trust. It is passing strange that the General Secretary of the Canadian Section who, as a member of the General Council, should stand for an honest President, in writing a strong letter of protest to Mrs. Besant (*Canadian Theosophist*, December, page 234), ends up with nominating her for reelection. It amounts to saying: "You have been false to your trust, but I vote for you again."

*Krishnamurti Dropped from the General Council, T. S.*—Mrs. Besant, in proposing to the members of the General Council of the Theosophical Society the names of two Hindus for election to that body, writes: "I do not propose the re-election of Mr. Krishnamurti, because he has yielded up his body to, and has merged his consciousness in that of the World Teacher, and it is obviously unfitting that the World Teacher should be a member of the General Council. He retains membership in the Theosophical Society in recognition of all the physical body owes to his teachings, which form the background of his own present message to the world." Just why the General Council, T. S., should not be an appropriate body for the World Teacher to belong to is by no means obvious. On the contrary, it is obvious that this body has urgent need of assistance from Above. The hidden reason back of Mrs. Besant's decision that Krishnamurti is not to sit on the General Council probably lies in the fear that he would not only sit on it, but trample all over it. She is determined to be Hen-of-the-walk, and ready as she is to tell the Council what the Masters wish, it would be extremely awkward for her to have one of them appear in person and state his wishes. Dilettante as Krishnamurti is, he occasionally shows unexpected bits of independence, and might, were her back turned, let loose on his fellow-councillors as he did at Erde. There was once a World Teacher who went on a rampage in the Temple and upset the tables, and any such untoward incident must be guarded against, so keep him out. This letter shows up the Madame for just what she is.

*A Brilliant Example.*—In the February *Theosophical Messenger* (pages 196-7) Mr. Rogers holds up the Australian Section, T. S., as a brilliant example which the American Section would do well to imitate. The Australian Section, says Mr. Rogers, has erected a headquarters building (Adyar Hall, Sydney) at a far greater cost than that of the American Section headquarters building at Wicton, but he neglects to add that Adyar Hall was built with borrowed money and is now in the hands of receivers. He further avers that the Australian Section has secured pledges amounting to \$62,400 a year for running expenses. Unfortunately he bases this figure on the erroneous assumption that a half-crown is \$1.20, whereas it is only 61 cents, and the supposed \$62,400 dwindles to about \$31,560 a year. Further, this is only in the form of promises, and if the World Teacher comes hurching into Australia next April and starts a half-dozen new Star magazines, many of these pledges will be diverted to starting the Kingdom of Happiness there. Mr. Rogers, on the contrary, while not possessed of the faintness of Dr. Arundale, has at least built up the American Section without bringing it to bankruptcy. There is another point in which the American Section surpasses Australia. It "takes in" more people every year than any other section of notable size, and discharges a higher percentage annually through lapses and resignations.



*Riot in Madras.*—As a result of the agitation in India against the British Commission to inquire into the working of recent reforms, a day of mourning was observed in Madras, February 3d, and shops were closed and omnibusses ceased running. A shop which ventured to remain open was attacked by a mob and partially wrecked, in the effort, presumably, to prove that India is capable of self-government. This was an outcome in part, at least, of the public meeting held at Madras, November 12th, at which Annie Besant presided and introduced a resolution denouncing the British Government and calling for a boycott of the Commission.

*Not Karma, but the British.*—Having read somewhat carefully Mrs. Besant's orations on the woes of the present world, I have learned that the sufferings of other nations are due to Karma, while the miseries of India are due to the British.

### Back to Blavatsky!—The Canadian Theosophist

*The Canadian Theosophist*, the monthly official organ of the Canadian Section, T. S., is the only official journal advocating a return to the teachings of H. P. Blavatsky and the Masters of Wisdom. It should receive the support of all who are interested in real Theosophy. The subscription is \$1.00 a year. From the O. E. LIBRARY.

### "Buddhism in England"

A very valuable monthly periodical issued by the Buddhist Lodge, in London. Contains illuminating articles on Buddhism and also on Theosophy. The only Back to Blavatsky periodical in England.

Annual subscription through the O. E. LIBRARY, \$2.00; single copies, 25 cents. We have a limited number of sample copies for 4 cents postage. Try one.

### The Mahatma Letters to A. P. Sinnett

Transcribed from the originals by A. Trevor Barker, F. T. S., XXXV, 492 pages, with Introduction and Appendix; 1923. \$7.50.

Mr. Barker was authorized by the literary executrix of the late Mr. A. P. Sinnett to transcribe and publish all of the letters written by the Masters M. and K. H. to Mr. Sinnett. This has been done without omission or editing of any kind. The letters cover the period 1881-1884 and contain everything received by Mr. Sinnett so far as is known. With the exception of a very few which have been quoted or copied, none of the letters have been published before.

Besides the letters to Mr. Sinnett there are several to Mr. A. O. Hume, and a few by H. P. Blavatsky.

Being written by the Masters Themselves, these letters are absolutely unique and form the most authoritative teachings which have yet appeared, not even excepting *The Secret Doctrine*. They show us the Masters as described by Themselves, are filled with sublime philosophical and ethical instruction and with keen psychological analyses which aid the student in self-examination. Further, they throw much light on the early history of the Theosophical Movement and on the character and motives of early workers and enable us to gain a clearer conception of the Messenger, H. P. Blavatsky, whose character and teachings are fully vindicated.

They also afford the means of comparing later theosophical teachings with the Theosophy of the Masters of Wisdom.

There can be no question that this book is the most important contribution to Theosophical literature since the appearance of *The Secret Doctrine* in 1888. It forms an invaluable adjunct to the study of this and other writings of H. P. Blavatsky. It is one of the books that all serious students will wish to have at hand for constant reference.

Price, \$7.50. Separate Index, 50 cents (for early editions only; included in present edition). Order from the O. E. LIBRARY.

## Get a Back File of the "Critic"

We can still supply sets of the *Critic* from October, 1917, to March, 1928, for \$3.50, or fourteen shillings sixpence, sent to any part of the world. Later issues at five cents a copy. These issues contain invaluable information not otherwise easily accessible to T. S. members, and all carefully verified. The *Critic* is the only periodical publishing inside information about the T. S. which is excluded from the officially censored journals. The present conditions in the T. S. are discussed with entire frankness by an F. T. S. Get a set of the *Critic* while it can still be supplied, and subscribe for your theosophical friends. Subscription, 50 cents.

## In Defense of H. P. Blavatsky

Was She a Charlatan? A Critical Analysis of the 1885 Report of the Society for Psychological Research on the Phenomena connected with Mme. H. P. Blavatsky. By *William Kingsland*. Paper, 60 pages. The Blavatsky Association, London, 1927. Price, 50 cents, from the O. E. LIBRARY.

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

## Inside History of the Krishnamurti Movement

Those who would like to know something of the inside history of Mrs. Besant's New Messiah affair, and of the personalities back of it, will find much astonishing and authentic information in the following:

*The Theosophic Voice*, three parts. A full account of the famous Leadbeater scandal of 1906 and of how Mrs. Besant put him back into the T. S. Also the Van Hook letters.

*Veritas*—Mrs. Besant and the Alcyone Case.

A full account of the famous Madras trial centering about Krishnamurti, the New Christ, and telling you much you should know about C. W. Leadbeater, now one of the "Twelve Apostles," and his infamous doings, including his own confessions, in the form of original documents.

*Brooks, F. T.*—The Theosophical Society and its Esoteric Rogeydom.

*Brooks, F. T.*—Neo-Theosophy Exposed.

The Brooks books contain many documents otherwise inaccessible relating to Leadbeater and others who are now "Apostles" and "Arhats."

*Levy, Eugène*—Mrs. Besant and the Present Crisis in the Theosophical Society.

These books contain facts every F. T. S. should know, but which are either carefully concealed or denied.

These books will not be sold, but will be loaned to responsible persons upon making the usual deposit of two dollars, against which the postage and a small charge of five cents a week to cover wear and tear and packing will be assessed. We reserve the right to require satisfactory references from persons unknown to us, and to refuse to loan them to those not complying with this.

An unabridged reprint of *The Theosophic Voice* can now be had from the O. E. LIBRARY for \$1.25.

The famous pamphlet, "The Central Hindu College and Mrs. Besant," by Bhagavan Das, author of *The Science of Peace*, can still be supplied for 10 cents.

# THE O. E. LIBRARY CRITIC

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### BRITISH ANTI-CAPITAL PUNISHMENT MOVEMENT

The United States of America, having the highest murder rate of any civilized country in the world, and at the same time being wedded (with the exception of eight states) to the conception that murder can be checked by the simple expedient of murdering the murderer, the press is filled with arguments for and against capital punishment. Arguments for the death penalty are in the main theoretical; they are based upon what the writers think *should be* its effect, while they carefully avoid presenting statistics from those regions where this practice has been abolished. Papers like *The Brooklyn Daily Eagle* publish interviews with detectives, with prosecuting attorneys, with some Irish Patrick who has been lucky enough, thanks to his political friends, to get a job as warden of a penitentiary, insisting that the world cannot get along without the death penalty, and which carry on their face the evidence that the opinion of these gentlemen is worth no more than that of any other person. One of these Patricks, presiding over the Maryland State Penitentiary, exhibits his prison menu as an argument that anybody would be glad to live in prison, hence, life imprisonment is a privilege and an incentive to murder, not a burden, and would be welcomed by convicted murderers (*Brooklyn Daily Eagle*, December 4th, 1927)! On the other hand there is a flood of articles and letters opposing capital punishment, the arguments in which, however valid, have become so threadbare that one wearies of reading them.

But the average person is not converted by arguments; he is converted by what others think; he follows the crowd and sides with the party that can make the most noise. It is enough for him that an idea is popular or fashionable. He believes or disbelieves because many others, or more especially because people of eminence believe or disbelieve. It counts for much that Warden Lawes of Sing Sing is against capital punishment, simply because he is the warden of Sing Sing, not because of the arguments he advances. Some unknown person might present the same arguments and they would count for

nothing. The opinion of Henry Ford or Thomas A. Edison, expressed in a dozen words, weighs more than all the arguments in the world, though in reality a mastery of the automobile business or of electricity has no relation to the question at issue. But such being the case, and seeing that one must use every available weapon, a *Who's Who against Capital Punishment*, describing the professional, social, or business standing of the persons listed, names that of themselves appeal to the lambs, is more likely to enlist far more under the banner of the anti-capital punishment movement than any amount of argument. Important, also, is information regarding other countries which have done away with legal execution.

Not a day passes but Great Britain is held up to us as an example in criminal practice. You can't get away with a murder in England as you can here; it is a model country, and it hangs its murderers and does it swiftly. Hence, says Mr. Average American, that proves that murderers should be hung. Few stop to consider that England once hung petty thieves and has changed its mind, and that some day it may change its mind about hanging as a check to homicide. The gallows, so it is thought, is as eternally established in England as is the House of Lords or the swallow-tail coat. So let us keep it likewise.

It is therefore a matter of peculiar importance to know that there is a well-established movement in Great Britain against capital punishment, its chief agency being The National Council for the Abolition of the Death Penalty, which numbers in its membership a startling array of Lords, Bishops and Lord Bishops, Canons, Reverends, members of Parliament, names familiar to most Britons. E. Roy Calvert, whose book, *Capital Punishment in the Twentieth Century*, has been widely reviewed in the American press, is its secretary. One of its most convincing documents is Mr. Calvert's pamphlet "Countries which have Abolished the Death Penalty; What their Experience has Been," in which the principle suggested above has been made use of. Here is a list of such countries, some having abolished it by direct enactment, others by the process which some Americans would call "nullification":

*Austria*. Abolished in 1918, except under martial law.

*Belgium*. Abrogated by disuse. No execution since 1863.

*Denmark*. Abrogated by disuse. No execution since 1892.

*Finland*. Abrogated by disuse. No execution since 1826, except during the revolutionary rising in 1918.

*Holland*. Abolished in 1870. No executions since 1860.

*Italy*. Abolished in 1889. No execution since 1877. Reintroduced by Mussolini in 1926 for attempts against the king and ministers only.

*Lithuania*. Abolished in 1922, except under martial law.

*Norway*. Abolished in 1905. No execution since 1875.

*Portugal*. Abolished in 1867.

*Roumania.* Abolished in 1864.

*Sweden.* Abolished in 1921. No execution since 1910.

*Argentina* (1922); *Brazil* (1891); *Columbia* (1910); *Costa Rica*; *Equador* (1895); *Honduras*; *Peru*; *Uruguay*; *Yuczelein*.

*Queensland* (Australia). Abolished in 1922. No executions for several years prior to this date.

*Switzerland.* Abolished by the Federal Constitution in 1874, though Cantons retained liberty of action. Fifteen Cantons have not reimposed it, while in the remaining ten there have been only seven executions in the last forty years.

*United States.* Abolished in eight states as follows: Michigan (1847); Rhode Island (1852); Wisconsin (1853); Maine (1887); Kansas (1907); Minnesota (1911); North Dakota (1915); South Dakota (1915).

It will be noted that in many of the above a long period has elapsed since the death penalty has been abandoned, giving abundant time for the appearance of the disastrous results predicted by defenders of capital punishment, yet no such results have followed.

One may confidently expect that the ultimate abolition of the death penalty by Great Britain will soon be followed by similar action by most of our own states.

For the benefit of the many British readers of the CRITIC it may be stated that the pamphlet above mentioned may be had for one penny from *The National Council for the Abolition of the Death Penalty, 23, Charing Cross, Whitehall, London, S. W. 1,* as well as other information.

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### The Artists' Council

The Artists' Council, of 56 West 45th Street, New York City, offers to men and women in prison individual instruction in painting, sculpture, music, writing and kindred subjects. From this it will be seen that the aim of this association is to supply special instruction in such subjects, rather than to furnish correspondents of a general character, such as the O. E. LIBRARY LEAGUE provides.

While the LEAGUE is always glad to give such help as it can in these directions, prisoners specially interested in the above subjects would probably receive more efficient assistance from the Artists' Council. The instruction is, of course, offered by volunteers and is gratuitous.

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### League to Abolish Capital Punishment

*The League to Abolish Capital Punishment* is an organization of national scope, founded in 1925. It represents no religious sect or church and limits itself strictly to the one object of bringing about the abolition of the death penalty in the United States. Readers of the CRITIC who favor this aim are advised to communicate with it, the address being 104 Fifth Avenue, New York City. The membership dues vary with the rank, the simplest being \$1.00 a year, which entitles the member to its monthly *Bulletin*, containing the latest news pertinent to this subject. There are branches in several states, that in California being at 649 New Call Building, San Francisco.

Among other associations with the same object, but whose activities are restricted to their respective states, may be mentioned.

The Massachusetts Council for the Abolition of the Death Penalty, 4 Park Street, Boston, Mass.

The New Jersey League for the Abolition of Capital Punishment, 76 Montgomery Street, Jersey City, N. J.

## Newspaper Clippings Wanted

From time to time the *Currier* prints an appeal to its readers to send in newspaper clippings relating to penal and criminal matters, but with small result. For a week or two there is a satisfactory response. Then the clippings dwindle, and so, at the present moment, we have just one reader who is really rendering service in this connection. We cannot afford to employ the services of a press clipping bureau. We tried it once, paid five dollars and received in all not above a half-dozen clippings, and these were worthless. Our readers generally know what we want and what we do not want. We want items which have a real bearing on criminology, penology and allied subjects, but not ordinary court details of common crimes.

Will you bear this in mind and help us?

## Penal Notes

*An Ex-con Makes Good.*—Some of our older members may remember Joseph Pensendorfer, once of the Eastern State Penitentiary in Philadelphia. Over twenty-five years ago Pensendorfer was sentenced to death for murder, but his sentence was commuted to life imprisonment. During his stay in the prison he occupied himself with making fancy woodwork articles and also made some valuable inventions in woodworking devices, thereby accumulating a nice bank account. Nine months ago he was pardoned and started a factory in Camden, N. J., for making fancy woodwork. As far as possible he employs only ex-convicts skilled in such work, and is hunting for more, but the supply is not equal to his requirements. The demand for his products is such that he plans to double the capacity of his shop. Here is a chance for discharged men who can do this kind of work.

*A D. C. Blue Law.*—In Washington, D. C., it is an offense for a boy to coast on Sunday; healthy exercise and fresh air are not permitted to school children on the Lord's Day. This is a police regulation, and probably originated with that local police superintendent who decided that a boy on roller skates is a vehicle, a vehicle being anything on wheels.

*Ruption in the New Jersey Penitentiary.*—"Even the weariest river winds somewhere safe to sea," and so it happened that Principal Keeper (Warden) Joseph H. Hoff, of the New Jersey State Penitentiary, after stinking through many administrations, surviving many a prison scandal and distinguishing himself chiefly by keeping his job, went to his rest and was succeeded by Timothy J. Murphy. But still there is no peace. The killing of a guard by a desperate prisoner who attempted to escape and the discovery of numerous leaks whereby weapons were smuggled in has resulted in another rumpus, there being charges and counter-charges between the warden and the guards. The latter have filed charges of laxity against the warden, while the warden blames the guards. Who will have to go is yet to be determined; probably both should. Murphy's claim to the wardenship is presumably political, he being an ex-policeman. Senator Richards threatens "a sweeping investigation" of the prison. How many such we have had in late years isn't easy to say. They result in nothing, and never will till the state resolves to drop politics in prison administration and introduces a merit system, from warden down.

*Does Electrocution Electrocute?*—An Associated Press despatch of Dec. 4th states that Prof. Knud Sand, director of medical jurisprudence of the University of Copenhagen, maintains that the electric chair does not kill its victim, but that death results because the prison doctors refuse to revive the convict. He is supported by Prof. Holstein Rathian, who says that since 1923 fifty per cent of all "killed" (accidentally) by electricity have been successfully revived. He mentions one case of a Swiss engineer who was "killed" by 35,000 volts and was revived after three hours of artificial breathing.

**"Murder Machine" in Texas.**—As pointed out in the February *Curio* the offer by the Texas Bankers' Association of \$5,000 reward for each dead bank robber resulted in the framing and killing of two innocent men by police officers, who then claimed the reward. According to an Associated Press despatch from Austin, Texas, March 12th, Capt. Frank Hamer, of the Texas Rangers, claims that a "murder machine" has developed out of this offer of the bankers, and that he can prove that already four men have been lured to their death by a group which privately shared the rewards. In one case, Capt. Hamer avers, burglars' tools were planted at the bank by the conspirators after the men had been shot. All this is just what is to be expected. Whatever may be said of offering rewards for the apprehension of criminals—and this, too, is subject to abuse—the offering of a reward for killing people is criminal and the bankers who are responsible should be sitting in prison. It is understood that the offer still holds, and so far no one but Capt. Hamer has had the courage to challenge the bankers.

**More Prisons for New York.**—While one section of the Baumes Crime Commission has been engaged in devising new crimes and making severer penalties for old ones, another section, the Subcommittee on Penal Institutions, has been looking into the question of accommodating the prisoners. It finds that, thanks to the new laws, more buildings will be required. State Controller Morris S. Tremaine warns taxpayers in a recent report that in order to keep up with the increase of prison population it would be necessary to build a new prison the size of Sing Sing every year for many years to come. The Subcommittee protests against the present condition in New York state prisons, stating that "conditions exist, and have existed for many years, which breed crime instead of preventing crime," that owing to the lack of shops and machinery 2,500 of the state's 10,000 prisoners are kept in idleness most of the time, thus militating against reform, and that "many many of the industrial shop buildings, if maintained by private corporations, would come under the ban of the labor law and the health authorities." To throw the blame for one-fourth of the state prisoners being idle on lack of shops and machinery is amusing. The real reason is the interference of labor unions and manufacturers and the insane state use system with which the state has saddled itself. The situation is bound to become worse with increasing numbers, for the state departments and institutions will be unable to consume the products of the rapidly increasing prison population. Warden Lee of the Wisconsin state prison testified before the House Committee on Labor, February 18th, that "At Sing Sing prison I saw 1,600 idle prisoners watch free laborers build a wall." Why were the prisoners not building the wall? Because some contractor with pull wanted the job, of course.

**A Reform Suggestion by Governor Smith.**—Governor Smith, of New York, has made the novel suggestion that the power of sentencing persons convicted of felonies be taken from the judges and placed in the hands of a board of highly paid experts, the function of which would be to determine whether the convicted person should go to prison or to an insane asylum, the extent of the punishment and whether he should be subject to parole. The function of the jury would then be only to establish the guilt, and that of the judge to see that the trial is properly conducted. This revolutionary suggestion would require a constitutional amendment and in addition a complete overhauling of the present criminal laws. There is no precedent, so far as I know, for such a procedure, but penology is an experimental science, and the way to discover whether a new plan will work is to give it a trial. If after some years the results have proved satisfactory, other states would be induced to adopt it. Considering that judges are not always selected for their judicial ability alone, that they are frequently too overworked to give proper attention to each case, and may not have the expert knowledge to render it full justice,

the plan sounds alluring. Governor Stutth suggests \$25,000 as the proper salary for the members of the board. At this rate, how long it would be constituted on merit before becoming the prey of politicians may be questioned, and might be submitted to Tammany for an opinion. The Baumes Commission will devote some time to studying the suggestion.

*Life Sentence for Stealing Twenty Cents.*—Considerable comment has been caused by the recent sentence of a man in New York to life imprisonment for stealing twenty cents. I am no defender of the Baumes law in its present inflexible form, but its obvious intention is to lock up confirmed criminals for life and it assumes that a fourth conviction for a felony stamps the offender without recourse as a confirmed criminal. We may be shocked at the severity of sentencing one who has stolen twenty cents to life imprisonment, but the fact is we can form no rational opinion unless we know whether twenty cents was all he wanted, to appease the pangs of hunger with a couple of hot dog sandwiches, or whether he limited himself to that amount because he was not lucky enough to find twenty thousand dollars. Burglary and highway robbery are felonies in themselves quite apart from the amount of the loot. So let's be careful before we get sentimental.

### What the Editor Thinks

Or, it might better be said, "What the Editor Thought." Last month the Editor called attention to the fact that there are large numbers of Curries wrapped and addressed to prisoners who are enrolled with us, which are being held in this office for lack of the postage needed to mail them. The Editor thought that perhaps a dozen or more—preferably more—members would be moved to send in a dollar or so each with directions to use for this purpose. He doesn't think so any longer, as only one person came over with the dollar. Consequently the Curries are still reposing under the table and prisoners are writing in to ask why they no longer get it. It seems that, bad and small as it is, the prisoners like it and miss it.

### "Very Like a Whale"

*Hamlet.* Do you see yonder cloud, that's almost in shape of a camel?

*Polonius.* By the mass, and 'tis like a camel indeed.

*Hamlet.* Methinks, it is like a weasel.

*Polonius.* It is backed like a weasel.

*Hamlet.* Or like a whale?

*Polonius.* Very like a whale.

Many who have read these curious books by Mr. Leadbeater and Mrs. Besant, *Man: Whence, How and Whither*, and *The Lives of Alcyon*, and the series of articles by Mr. Leadbeater entitled "Rents in the Veil of Time," to say nothing of other books by the latter, and who have accepted them as actual statements of fact, must have wondered as to the manner in which such surprising and detailed "knowledge" of the past could have been secured. Apart from the bare assurance (by themselves) that the authors are "trained clairvoyants", and therefore able to read the akashic records or the "memory of the Logos", very little has been told us.

Lately my attention has been called to an article entitled "Investigations into Early Rounds", prepared by C. Jinarajadasa and published by Annie Besant in her journal, *The Theosophist*, August, 1911 (page 724) and September, 1911 (page 871), and which therefore must be regarded as authoritative, which leaves little to be desired in the way of showing how these two clairvoyants get the "information" which they pass on to their followers. I quote a portion of Mr. Jinarajadasa's introductory remarks and some excerpts from the "investigations" themselves, which will serve to illustrate their character. While they are entertaining enough, to give them entire would be impossible, as they fill thirty pages of *The Theosophist*. Mr. Jinarajadasa says, in part:



In the year 1896, Mrs. Annie Besant and Mr. C. W. Leadbeater made certain researches into the evolutionary work done in early rounds, and the report of their investigations is now published for the first time. There was then much uncertainty among students as to what facts were really described by such terms as Solar and Lunar Pitris, Manasaputras, Chhayas, etc., and hence the two investigators determined, when an opportunity should occur, to "look up", by reading the record of events in the Memory of Logos, what actually took place in early rounds. When the opportunity occurred, a week-end visit to the country was arranged, and a party of four went to spend from Saturday to Tuesday at Lewes Park Farm, Surrey. The party consisted of Mrs. Besant, Mr. Leadbeater, Mr. Bertram Keightley, and myself. There also accompanied me my faithful dependent, "J", in outward appearance a cat, who, however, has earned immortality for herself by having a humble part in the investigations.

It was planned that while Mrs. Besant and Mr. Leadbeater were looking at past events in the Memory of the Logos, they should describe and compare notes, by word of mouth, as to things seen and heard, in order that, so far as possible, some record might be taken down. This record might be gone over by the investigators, to remind them of things observed, without actually reading the Memory of the Logos a second time. It was for the purpose of being recorders that Bertram Keightley and I were present. We were both to act as scribes, and to take down what was said, and our accounts were later to be used, after checking and corroborating each other, for articles.

The investigations began on Sunday morning, August 23d, 1896. After breakfast the party moved out with rugs and cushions to the common, and selecting a suitable place, the rugs were spread. The two seers lay at full length on their backs, their heads propped up on cushions; the two scribes disposed themselves as best they could, ready with pencils and paper.

And so, thanks to Mr. Jinarajadasa, what the Logos remembered was placed on record and He—the Logos—was spared the trouble of having His Memory ransacked a second time by this pair of psychic burglars. It is interesting to note that in 1896, only five years after the death of H. P. B., Mrs. Besant was fully committed to the methods of C. W. Leadbeater, and further that whereas Mr. Jinarajadasa says that both seers saw the same scene, it is clear from the text (a) that it is a case of one seeing what the other suggested, and (b) that there is no evidence that the actual pictures perceived by both were the same. Follow the "investigation" through and it will be seen that one party tells whatever comes before his mind's eye, the other accepts it and proceeds to enlarge on it, when the first continues the process.

We are asked to accept this very simple procedure as "clairvoyant vision," whereas it is nothing more than any person with a fairly vivid imagination could do, is analogous to the writing of fiction, and in fact is a game sometimes played by children. I close my eyes and imagine, let us say, the Gorgon Medusa or the Darby Ram. Mr. Leadbeater closes his eyes and sees "monkeyish people like magnified fleas." If it is contended that his vision is that of something which has actually existed, while mine is just imagination, it behoves him to prove it by seeing something which can be demonstrated in other ways. Needless to say no such proof of genuine clairvoyance on his part, or on that of Mrs. Besant, has ever been forthcoming, and has always been evaded. In *How, Where, How and Whither*, Mr. Leadbeater describes detailed scenes 700 years hence, yet he was not able to foresee the beginning of the world war a month in advance. If I should maintain that there was once actually a woman with snakes for hair, or a ram with a horn growing out of the rear end of his body, and that I got it by reading the Memory of the

Logic, I should be jeered at. But when these two seers make equally preposterous claims on the same basis they are looked on as almost divine. Why? Simply because, as Barnum said, a sucker is born every minute, and these two clairvoyants have adorned their talk with so much that is attractive, and indulge in such mutual praise that the average sucker just cannot help swallowing all that proceeds from the same source. One cannot do better than to read this article of Mr. Jinarajadasa in its entirety to see the absurdity of their claims.

In the following excerpts from the text B stands for Besant and L for Leadheader:

*The Moon Chain*

L. I am going after (the) classes. (They are) very active little brutes. (They) hop about like fleas! Find yourself on the moon and get back to it. (What a) curious sensation! Well, if ever I was such a thing as that! . . . This is purely out of order, but having got hold of ourselves (we) can follow ourselves (and see) what we did in this period. . . . Perhaps better not. . . . He is like a little ape; (he) can jump about a mile high; quite an impossible kind of little beast! I seem to have liked it and taken a mad delight in jumping. Bother all that! Let's settle down in business. Find your first-class pitri. Why, they haven't any sex as far as I can see; all this is so hopelessly different!

B. Rather like a . . . (Silence).

L. You get a sort of cloud; yet they are separate things like individuals, aren't they?

B. They are more like individualized animals; they will get on in prahya.

L. When you get behind the other classes, they are more like a mass of clouds broken into balloons and blocks; those distinctions seem clear enough. Do you see how . . . (Silence). But who are those who have drawn us up, the greater beings? Our devotion to them has individualized us. They can't be Manus, et cetera; too many of them. They are like a humanity; where are they now? . . . Do you know, this evolution is much bigger than we have been thinking. It seems they are connected with us, and we are . . . There is not any beginning to this! The people who are humanity there are those who succeeded there, and we are those who didn't. They are the product of an evolution of seven chains which preceded our seven. There! it's no use! We shall go mad! (Silence). We are the rough material that was vegetable further back—wait a moment! (It is) all getting different; nothing you call vegetable . . . Well, never mind! We must drop it. Let's get back to practicalities. We are monkeyish in shape—like magnified fleas! What principles has he? Let me see. He . . .

B. Four.

L. No, no. Wait a moment! (I) was on the brink of understanding when that horrid fly brought me back! We shall understand it shortly . . . There is one point that eludes me . . . The first class pitri is the only creature who has a definite org; he is the only one who has made the junction and (has) a proper causal body as yet. That is what takes the first class away from . . . The moment he makes the junction by virtue of devotion to the [word missed] he disappears; he is not born on the moon.

\* \* \*

B. I see what this thing is.

L. Please expound.

B. This second one has his buddhic thread, and he has a vortex at the end of it; and if you will look at the creature below he has (a) thread with vortex; and he has delicate threads from vortex to vortex—you (will) see them if you jump up and down quickly.

L. They are not real.

B. But going to be.

L. They don't join if you are on the arupa plane. That is atma-buddhi; (It) is beginning to spray down upon him. But when you come to (the) third (the) vortex is there, but not (the) thread . . .

\* \* \*

B. Now, I am going to Globe A; one needn't go out for it!

L. We'll get into our bodies. Wait a moment! Your Globe A isn't a globe; it is the end of a ray coming out.

*Round I. Globe U.*

L. When you get him to Mars you have him etherically; what was only an idea comes down to fact . . . the lowest subdivision of each etheric division (is developed) . . . Incidentally it appears that we shall have to develop physical and astral bodies right up to the seventh round . . . (There are) only three ethers on Mars.

*Round I. Globe D.*

B. Besides, there are filmy creatures.

L. They don't seem to mind the temperature . . . (It) gets down to a temperature somewhere under 1,000° (Fahrenheit) by the end of the time.

B. It's the "first-round water."

B. These creatures absorb from the surrounding atmosphere and materials.

L. What are they? Going to be prototypes?

B. Third class pitris—going to be men.

L. Temperature must vary at different parts . . . This is what we should call copper.

B. It would probably fly up into ethers or the astral . . . Fire is the dominant principle in this round.

L. It acts as a liquid, by reason of its proportion to other things; it pours.

B. It only means that attraction and repulsion are balanced.

*Round II. Globe A.*

B. Curious changes come over it when the attention of the Logos is turned away—not dead, of course, but more sleepy.

\* \* \*

B. He's getting more compact than he was, isn't he?

L. There's more of him . . . still lamentably incomplete even for a mind body. He has so very little thinking power.

B. He's dimly conscious, poor creature.

*Round III. Globe U.*

L. Yes, Mars is interesting. He has lots more water than he has now—not reduced to canals. There is certainly physical life, as emphasized by specialisation of prana.

B. (The) human being is like a very great monkey now.

L. But is a loose reptily kind of thing—that kind of consistency. He would go in as when you touch a cuttle-fish; his jelly is in a bag; if you pressed him the hole would remain long.

B. He is like a big monkey not stiff enough to stand; he lies about—(does) not float—he crawls, he wallows.

L. Has he any bones? . . . The country is getting rather nice; (the) air (is) still unbreathable, frightfully thick . . . This thing has a most diabolical taste; it's poisonous; probably (has) lots of chlorine. How has all that since been absorbed—by chemical combination? . . . Anyhow, that's Mars.

*Round III. Globe D.*

L. Shall we try this world? . . . Here you have a more approximate kind of thing. He is still wobbly, beginning to stand; (he) has some hair or bristly something, like a third race man, much looser, more flabby and crossed with a reptile . . . Oh! but he has among him a smaller and better type; there are second class pitris (who have) turned up; they are more definite—like gorillas.

B. He is very ugly.

L. The other doesn't do it. (He) has a horrid throat, and it all comes out when he does this thing. He does it in a vague way, like a caterpillar . . . Does he see?

B. Don't think he does.

And so on, through thirty pages, each "investigator" suggesting and leading the other on. And in such fashion was collected the material for the Holy Bible of the neo-theosophists—*Man: Whence, How and Whither*,—which it is blasphemy to question; to doubt which is to prove oneself an agent of the Dark Forces!

### "A Personal Statement" by Dr. Van Hook

The following was published in Dr. Van Hook's journal, *Reincarnation*, Vol. VII, No. 5, September 1926-January 1927:

#### A Personal Statement

It will be recalled that some years ago Mr. C. W. Leadbeater made public statement that he had given certain teachings on the subject of sexual relations to certain boys of his acquaintance. The undersigned, as a physician, a little later caused to be published in good faith a statement that he believed the teachings referred to were given solely with the purpose and motive of aiding the recipients in their spiritual progress.

The undersigned now states that he has not, for some years, been able to continue in this belief, but thinks that there were also other motives involved.

This statement is printed because two occurrences, one publicly, the other privately known to him, have recently taken place indicating that the former statement of the undersigned is still being considered and that it still influences some people. He regrets his former statement, which was erroneously but honestly made and publishes this correction solely in the interest of the truth. His belief in the lofty position of the personage referred to has never wavered. He firmly holds that the members of the Great White Lodge are caring for all of us, their servants, leading us on to perfection.

WELLER VAN HOOK

*Note by the Editor.*—The above statement of Dr. Van Hook refers to the Leadbeater scandal of 1906, when this man was accused by their parents of teaching self-abuse to boys entrusted to his care, and admitted the facts, but claimed that he did it to promote their spiritual welfare. Shortly after, Dr. Weller Van Hook, an admirer of Leadbeater, took his side in a series of open letters which were republished in *The Theosophic Voice*, which has given most of the details of this sordid episode in the history of the Theosophical Society.

The admission of Dr. Van Hook that in his present opinion "there were also other motives involved" than "the motive of aiding the recipients in their spiritual progress," and that this theory "is still being considered and that it still influences some people" is highly important, and all true theosophists should appreciate Dr. Van Hook's readiness to admit his mistake. It is, however, difficult to understand how he can still believe in the "lofty position of the personage referred to." What possible motives could one like Leadbeater, who has been declared by Annie Besant to be "on the threshold of divinity", have in teaching self-abuse to boys, besides their spiritual welfare? The answer is plain enough to those who will read the evidence impartially. Leadbeater was a sex-pervert of the worst type, for instead of limiting his perversion to himself, he contaminated youthful minds and bodies who were entrusted to his guidance in the belief that he was a man of colossal spiritual proportions. This is the conclusion that Mr. T. H. Martyn, General Secretary of the Australian Section, T. S., was most reluctantly forced to adopt, after having discovered the ravages of Leadbeater in his own household, and which he embodied in his famous letter to Mrs. Besant.

Dr. Van Hook's statement that "the former statement of the undersigned is still being considered and that it still influences some people" is putting it mildly indeed. The leaders of the Theosophical Society, who have had the opportunity of learning the facts regarding this moral monster Leadbeater, are either engaging in an orgy of lying in the attempt to conceal his evil doings from new converts, or, when this is impossible, are defending what he did, and from that proceeding to a general approval of his dirty work as a contribution to the sexual and spiritual hygiene of the future. Mr. C. Jinarajadasa, Vice-President of the Theosophical Society, is an open defender of teaching self-abuse to young boys, and has declared himself in no uncertain terms in his work, *The Golden Book of the Theosophical Society*, which was published by the direction and with the endorsement of the General Council of the Theosophical Society (see *Carric* review of same in issue of February 1927). Annie Besant, in more guarded terms, but none the less certainly, has repeatedly put herself on record in the same sense.

In giving wider circulation to the frank and honorable admission of such a loyal and eminent theosophist as Dr. Van Hook, the *Carric* hopes to help in opening the eyes of members of the Theosophical Society to the tactics of the persons whom they are so willing blindly to accept as leaders and spiritual guides.

### Reprint of "The Theosophic Voice"

The three issues of *The Theosophic Voice*, published in 1908, showed all the details of the infamous Leadbeater scandal of 1906, his abominable corruption of young boys, Mrs. Besant's denunciation of him and how she changed face and forced him on the T. S. when she discovered he could serve her purposes, and much more material bearing on this episode of neo-theosophical history, including the famous Van Hook letters, now repudiated. This has been reprinted in full and may be had from the O. E. LIBRARY for \$1.25. Here are the plain facts for those who are open-minded enough to read them.

### Falsification of Theosophical History

The substitution of fiction for fact made by C. Jinarajadasa in his so-called history, *The Golden Book of the Theosophical Society*, for the purpose of white-washing the character of C. W. Leadbeater, as well as other misrepresentations, is set forth in a series of six *Carric* articles which will be sent upon receipt of 15 cents in stamps. These show clearly the desperate methods which have to be resorted to to support the present regime in the Theosophical Society and the lax code of sexual ethics which is being insidiously endorsed.

### The Famous Martyn Letter to Mrs. Besant

A copy of the famous letter of Mr. T. H. Martyn to Mrs. Besant can be had from this office for four cents in stamps. A copy of the report on the damning Sydney police investigation of Leadbeater will be included if requested.

Mr. Martyn, then the leading Australian theosophist, and long a co-worker with Mrs. Besant, wrote to her in despair when the evidence against Leadbeater became too strong to resist, asking her to aid him in solving his difficulties. It was printed in several languages, circulated by thousands, and is one of the classics of theosophical historic literature.

### Important Leadbeater Documents

This office has copies of the complete stenographic report of the meetings of the Special T. S. Committee, Col. H. S. Olcott, chairman, held in London in May, 1906, to pass on charges of pernicious moral teaching brought against C. W. Leadbeater, and which resulted in his confession of guilt before the Committee and his resignation from the Society. To

this is appended a *verbatim* copy of the original charges brought by Mrs. Dennis, Corresponding Secretary of the E. S. in America, addressed to Mrs. Besant, and a *verbatim* copy of Mr. Leadbeater's letter to Mr. Fullerton, attempting to justify his behavior. These will be loaned for not longer than two weeks to thoroughly responsible persons in America only, with whom we are acquainted, and will be sent by registered mail to such applicants, application to be accompanied by the mailing costs, 25 cents in stamps. We reserve the right to refuse any application without explanation or apology.

These sensational documents are authoritative and a complete refutation of all later evasions and denials.

### Back to Blavatsky!—An Exposure of Neo-Theosophy

Beginning with the issue of March and continuing for at least seven months *The Canadian Theosophist*, the official journal of the Canadian Section of the Theosophical Society, will publish, with exact references, innumerable extracts from the writings of H. P. Blavatsky and the Mahatma Letters to Sinnett, compared with quotations from Annie Besant, C. W. Leadbeater and C. Jinarajadasa on the same topics, showing beyond the shadow of a doubt that much of what is being taught as Theosophy today is in flagrant contradiction to the teachings of the Masters themselves. These are reprinted from a document *Theosophy or Neo-theosophy*, which is not in general circulation, but which some of our readers have seen. Every earnest student who desires to know, not only what Theosophy is, but what it is not, and who cares to inform himself of the extent to which the clairvoyants and leaders of the T. S. have departed from the authoritative teachings and have substituted their own imaginations for the Ancient Wisdom of the Masters should subscribe for *The Canadian Theosophist* NOW. The subscription is only one dollar a year to any part of the world, and subscriptions may be sent to this office. Residents of countries using the British system of money may, if more convenient, send us a blank (unfilled) British postal order for four shillings threepence. It is suggested that by subscribing for two copies the reader can cut out and paste the quotations in parallel, thus having a clear and permanent proof of the conflict between real Theosophy and Neo-theosophy.

There is a prevalent opinion, encouraged in T. S. circles, that the later teachings are an extension of, but in full accord with, what the Masters gave out towards the end of the last century. One has but to read these excerpts to see that this is not the case, and that if the present teachers are right, the Masters and H. P. B. were wrong, or *vice versa*, if the Masters are right, then the leaders of today are emphatically wrong.

As an additional inducement we will send *The Canadian Theosophist* for one year, and the *Carrie* for one year, to one address and to new subscribers only, for \$1.30, or five shillings fourpence.

### At the Periscope

*Movements of the Sages.*—Dr. George S. Arundale has resigned the general secretaryship of the Australian Section, T. S., and has been chosen general secretary of the Indian Section. Consequently he will not visit America immediately and the U. S. Constitution will repose in peace for a time, unless restless George changes his mind again. It is to be hoped that India will claim him indefinitely. The Hindus like noise and George is just the one for them. Mr. C. Jinarajadasa will make a lecture tour of Australia, after which he will go to California. After the Ojai camp meeting he expects to visit South America. The longed for visit of Mrs. Besant and Jesu Krishnamurti to Australia has been abandoned and the buzzards will continue to occupy the Balmoral Beach amphitheater. Mrs. Besant, accompanied by Mrs. C. J., will leave India in June for

America, via Europe. In this connection it is stated that priest Oscar K llerstr m, the young disciple of Leadbeater who was selected as one of the twelve apostles of the New Christ, has thrown away his priestly pretensions and denounced the whole gang. It is currently reported, but with what truth I know not, that a Sydney newspaper holds a confidential letter from young K llerstr m, with directions to publish it should Mrs. Besant or Krishnamurti come back to Australia. It will be remembered that Mr. K llerstr m's father brought a libel suit against Sydney Truth, but dropped it and paid all costs when Truth insisted on calling Leadbeater as a witness, and also that Mrs. Besant compromised for a mere song her big claim against the Sydney Lodge of the Independent Theosophical Society when it was found that Leadbeater's former pernicious deisms would be aired in court. Krishnamurti, arriving in New York April 9th, en route to the Ojai camp meeting May 21st to 28th, says he is the "Voice of the Great Teacher," and doesn't care whether you believe it or not.

*Mahatma Pryse on "The Stanzas of Dzyan."*—Editor Smythe's Old Man of the Sea, Mahatma James M. Pryse, as usual occupies the leading place in *The Canadian Theosophist* for January. Unruffled by critics, he tells us (page 264) that he freely forgives them and is sorry from the bottom of his heart for what Karma will do to them. The forgiveness and regrets are freely reciprocated. This particular critic freely forgives Mahatma Pryse for taking up twelve pages in the last four issues of *The Canadian Theosophist* with what appears to be the beginning of an attempt to re-write *The Secret Doctrine* in verse. His "Interpretative Paraphrase" of the Stanzas of Dzyan makes me feel like the rustics of Sweet Auburn:

And still they gazed, and still the wonder grew,  
That one small head could carry all he knew.

At the same time, after reading over Mahatma Pryse's verses, I suggest that if any readers of *The Canadian Theosophist* should find difficulty in understanding them, they should turn to that portion of *The Secret Doctrine* containing these Stanzas and the Commentary thereon, where they will find them explained.

*Notes from Great Britain.*—Mr. E. J. Gardner, for four years General Secretary of the British Section, T. S., has announced his intention of retiring because of "other claims." The Section should persuade Mr. Peter Freeman, General Secretary of the Welsh Section, to come over and run things, for he, at least, has some sense of humor, or had, before he crawled on his tummy before Mrs. Besant when she walloped him for telling the facts about Krishnamurti at Ommen, (*News and Notes*, November, page 16). With Mr. Freeman in the saddle *News and Notes* would be a delight from start to finish.

The effort to raise £3,000 in the British Section as a birthday gift to the Arhat and Arhatess, resulted in donations amounting to £1,134.

The editor of the *Diary*, the quarterly announcement of the British Section, has moved the Blavatsky books to the head of the list of books recommended for study, beginning with *The Secret Doctrine*. This is as it should be, and the enterprising student who proposes to read the books in the order given will have a chance to learn what Theosophy is, before entering on learning what it is not. What the editor of *The Canadian Theosophist* says of certain recent neo-theosophical books may be applied to most of the list below Blavatsky: "The student will find them invaluable . . . as a storehouse of things to be avoided, theories to be disbelieved, and generally to be classed with the literature of spiritualism, Swedenborgianisms, Thomas Lake Harrisism . . ." etc.

The National Council of the British Section, T. S., has decided to discontinue the publication of *The Theosophical Review*, now in its fourth year, the reason assigned being lack of funds, and it therefore came to an end with the March issue. It affords an interesting comment on the

trend of affairs in the British Section that the publisher, the Theosophical Publishing House, offers to substitute *The Liberal Catholic* for the term of the unexpired subscriptions. The death of the *Review* was foreshadowed by the resignation of the editor, Mr. Besant, which was already in the hands of the Executive last October. In the January issue (page 2) Mr. Besant says: "I do not belong to the Order of the Star, nor to the Liberal Catholic Church, nor to the Co-Masonic Order. Extremes of Ritualism leave me cold, so, too, does Masonry; I have been unable to hear the voice of Christ speaking through Mr. Krishnamurti. None the less my attitude towards all these movements is one of complete sympathy and friendly regard. Nothing would please me better than to recognize the Divine in the messages that have reached us from Omnia, or to see, even in the mind's eye, the gorgeous structures that the Liberal Catholics claim to erect on the inner planes through the medium of their ritual." One may speculate on what is behind this. It has been hinted that Mr. Besant wanted to conduct a journal that was neither hot nor cold and that he was therefore spewed out; another view is that the *Review* absorbed subscribers that were wanted for Mrs. Besant's *Theosophist*. But the fact remains that the Section could not finance the *Review* and the birthday gifts to Besant and Leadbeater at the same time, so the *Review* had to go. It donated £1,134 to the Arhats while the *Review* was struggling under an annual deficit of £500—enough to have carried it on for two years longer. The Section may blame the retiring general secretary, E. L. Gardner, for this folly. The official organ, *News and Notes*, will be somewhat enlarged and its name changed to *The Vahan*, the title of a former official periodical. It will be a small affair, and thus more sovereigns can be saved to pour into the laps of Besant and Leadbeater, and to issue Liberal Catholic literature.

*Wedgwood as Chairman.*—*News and Notes* for March (page 3) announces that Bishop J. I. Wedgwood will preside at the annual convention of the British Section, T. S., to be held in London May 26th-28th. This is the scoundrel who several years ago had to get out of the T. S. because of the exposure of his unnatural affection for young boys, but was welcomed back by Annie Besant, who found him useful. He is also a notorious theological swindler and his claim to the title of bishop is fraudulent, and that he should be invited to head the T. S. convention is an insult to all decent theosophists in England. This the Curic is abundantly able to prove.

*Reincarnation Campaign in Great Britain.*—There can be little question that a knowledge of the twin doctrines of reincarnation and karma is of the utmost importance to the world at large. But all that is essential for the average person to know of these may be stated in relatively few words. Just how reincarnation takes place and how karma works is of relatively little importance to most, and the details in which students delight to revel—often mere notions conceived in the womb of C. W. Leadbeater—may distract attention from the main principles and even bring ridicule on the subjects themselves. It is cheering that a vigorous effort is being made by the British Section, T. S., to bring about a more effective public presentation of these subjects. Side by side with this is an appeal to the lodges to take up the study in detail, and *News and Notes* is publishing a sort of syllabus for this purpose, which one may hope will not get further than the four walls of the lodge rooms. In the February issue (page 4) one reads that "the presence of the physical permanent atom makes possible the fertilization of the ovum." Liberal Catholics will not overlook Bishop Pigott's statement (*Religion for Beginners*, page 143) that the assistance of the Virgin Mary is also essential. As fecundation is a phenomenon common even in low orders of plants and animals one wonders whether each of these organisms sports a permanent atom, or, in some cases, myriads of them. One also reads that "The



moment of birth, and hence our horoscope, is determined by our temperament." As birth can be, and frequently is, hastened by the use of drugs or by instrumental means, one wonders whether the intervention of a doctor can be foreseen by the reincarnating ego. There is also the surprising statement, attributed to Mrs. Besant, that "Karma is the relation of our consciousness to its environment."

"Taken In".—In the December *Theosophical Messenger* (page 156) Mr. Rogers publishes what he rightly designates as a "delightful" telegram of good wishes from a new member, who signs herself "From the last member taken in at Elmira, Miss —." Incidentally I am advised that the Rattle Creek Lodge, F. S., has also learned that it has been "taken in," has surrendered its charter and will now devote itself to studying Theosophy. Also Dr. Frederick Finch Strong, who some years ago conducted a laboratory at Krotona to back up the Leadbeaterian occult chemistry, has discovered that he was "taken in," has disgorged the whole stuff and after four years of intensive study of H. P. Blavatsky with the United Lodge of Theosophists, has joined that body.

*Severe Loss to the "Theosophical Messenger."*—I learn with grief that Dr. Ernest Stone has suddenly thrown up his job as manager of the Purchasing Service Bureau and of the Building Fund of the American Section and has gone home. With his departure the *Theosophical Messenger* loses its most interesting feature, his advertisements of patent foods and his thermometer posing as a barometer having always been a source of delight. Dr. Stone could say more funny things in less space without knowing it than anybody before the neo-theosophical public, possibly excepting Messrs. Kunz and Arundale. From the February *Theosophical Messenger* (page 210), one learns that Dr. Stone now has a job as optometrist with a jewelry concern in Ojai, and will continue to assist theosophists to see more clearly.

### Magazine "Theosophy" for Loan

The magazine *Theosophy*, begun in 1912, has reprinted many valuable articles by H. P. Blavatsky and W. Q. Judge, which are otherwise accessible only in old volumes of *The Path*, *The Theosophist*, *Lucifer*, etc., which means that most students cannot get them at all. Very few even of the subscribers to *Theosophy* possess a complete set, which is very expensive. The O. E. LIBRARY takes pleasure in stating that it possesses a complete set of bound volumes of *Theosophy*, which will be loaned, one volume at a time, to responsible students in the United States and Canada (in the latter case any possible customs charges at borrower's expense). Besides the postage there is a charge of five cents a week to cover wear and tear and costs. A deposit of two dollars is required, against which charges are assessed.

### A Working Library for Blavatsky Students

The following are recommended to students of Theosophy as among the most important works to have at hand for constant study and reference. They can all be obtained from the O. E. LIBRARY, and those marked "(L)" will be loaned. *Prices subject to change without notice.*

*Blavatsky, H. P.*—A Key to Theosophy, reprint of original (L), \$2.00.

The Secret Doctrine; photographic reproduction of the original edition, the two volumes bound in one (L), \$7.50

Isis Unveiled; London edition in two volumes (L), \$10.25; Point Loma edition in four volumes, \$12.00.

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# THE O. E. LIBRARY CRITIC

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### CONTEMPT OF JURY

Much surprise has been expressed at the acquittal of Harry F. Sinclair by a Washington jury, a decision which has done much to bring contempt on the jury system as a means of securing justice. Theoretically it is an excellent plan to secure jurors who have formed no opinion beforehand, in fact, lack of bias is necessary. But where can such persons be found when a case has attained the publicity of the Sinclair case and has been ventilated in the papers for months, and has been the subject of prior investigations which have become public?

A representative of the *New York Nation* (May 9th) interviewed some of the ex-jurors in the Sinclair case and describes two of the interviews in some detail. One of the jurors, a steam-fitter aged 25 years, told the *Nation's* interviewer that "he had never heard of the Supreme Court decision, the Continental Trading Co., the Fall-Doheny case, the Sinclair contempt cases, the 'little black bag,' or the jury-shadowing episode." "I don't read the newspapers hardly at all," he said. "Maybe the comic page once in a while, or the baseball news, or a big accident, but that's all. I don't have the time. I work every day, and at night I'm out having a good time. I never heard of any of those cases."

Another juror, a 22-year-old automobile accessory salesman, was found reading up on Teapot Dome, of which he knew nothing. He had not heard of the Doheny business, or the Burns detectives, or the bonds, or that Sinclair was already under two jail sentences, or the suspected bribery of Fall, or the gentlemen staying in Paris and afraid to come home. He said:

Well, I guess it just went over my head. But why didn't the judge explain it to us? I had been told to pay strict attention to what the judge would say, and I expected him to give us a pretty clear idea of how to vote. I paid particular attention to him, but gee!—he made it harder than ever. He would go along all right on one side for a while, but then he would switch over to the other, and balance it up. I was halled up worse when he got through than I was before. The judge must have known what the Supreme Court said. Why didn't he tell us? And

why didn't he tell us all this other stuff, so we would have known what it was all about?"

In short, this young man was an ideal juror, as ignorant as a babe of what every intelligent person has been interested in for months. Perhaps this is the kind of timber the law wants for its juries, but one is prompted to wonder why, instead of all the time and trouble of summoning a panel and picking out the most ignorant and uneducated among them to make up the jury, the court did not send over to Saint Elizabeth's Insane Hospital, located but two or three miles from the court house, a requisition for twelve able-bodied lunatics guaranteed never to read the papers or to know what is going on in the world. Probably the result secured would have been just about as reliable as that obtained from twelve men whose degree of intelligence is indicated by their interests being limited to the comics, to baseball, to big accidents, and to having a good time nights.

The jury system originated centuries ago, when it was no stigma to be ignorant of what is going on in the world. There were no newspapers, no telegraphs, no railways, and London was as far from Edinburgh as it is from Peking today, if not further. Collecting a jury of intelligent yet unprejudiced persons was no difficult matter. That may still be possible in minor cases which have attracted no considerable degree of interest. But given a case which has filled the newspapers for months or even years, and which promises to present a degree of complexity such as was involved in the recent oil affairs, and you simply cannot find an average well-informed person who has not arrived at some sort of conclusion in advance. Your choice lies between persons of subnormal intelligence and lack of education and mental discipline, and the very limited class of individuals who have the judicial temperament required of a judge, men of a type seldom available for jury duty.

Times have so changed that some modification of the jury system is imperative. To think that a common mechanic, for example, an expert, it may be, with tools, or a butcher, who may be a judge of good meat, can assemble in his brain the intricacies of such a case as the oil leases, can sift the evidence, make allowance for the eccentricities of witnesses and their fallibility and form a rational decision where expert evidence is involved, is preposterous on the face of it. Given a jury of such people, swayed more by impulse than by reason, prone to take the impassioned oratory of the attorneys for real argument, and you have rather the elements of a mob than of a committee of experts. Imagine such a jury deciding the difficult question of insanity and moral responsibility; imagine a real expert, one of scientific training, having to submit to the humiliation of presenting scientific facts to the decision of a box of bores!

The United States Constitution (Amendment vi) guarantees to every person accused of a crime the right to trial by jury; a wise provision, doubtless, and one which is not likely soon to be changed. But the real problem is to select a really competent jury, or a substitute for such, a problem which is already giving much concern to the best legal minds.

### **To Prisoners Who Want Correspondents**

The O. E. LIBRARY LEAGUE will attempt to supply a reliable correspondent for any prisoner who applies to us in good faith, who does not make unreasonable requirements and who is not influenced by a desire to carry on a flirtation or to make exorbitant demands on his correspondent for money or supplies. Our aim is to furnish interesting and heartening correspondents, but the LEAGUE is neither a matrimonial bureau, a bank nor a general commissary, and such small donations as our members are willing to give to their inmate correspondents must not be forced by begging or importuning.

All applicants should state age, race, nationality and color, and length of unexpired sentence. Further information may be of help in getting the right correspondent, but is not demanded. The Caric is sent every two months to prisoners whose applications have been accepted. There is no charge for enrollment.

All prisoners on our list are registered as LEAGUE members and are expected to be loyal to its aims and ideals, and to discourage any attempt to abuse them. They are expected to reply to letters from correspondents, and to make apologies if they do not wish to continue the correspondence. In this case another correspondent will be furnished on request.

Inmates having correspondents are particularly requested to interest their friends in the LEAGUE.

### **The O. E. Library League**

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

### **Needed Advice to Correspondents**

The other day we received an aggrieved letter from a member who had been induced to lend \$50 to a prisoner, and failing to get it back, regarded us as in some way responsible for her folly, and had her name removed from our list. And yet we have never been able to draw as much as a half-dollar from this member towards meeting our expenses. And that's but one of many similar cases.

We want to suggest to other correspondents who are on the point of being similarly beguiled to hold their money for a time and to submit these appeals to us. This is not alone for the purpose of protecting them against imposition, but also in the hope that with such examples of seductive eloquence before us we may be enabled to cultivate enough persuasiveness to divert a small portion of the funds so ill-advisedly, though generously, dumped into a hole, towards keeping the LEAGUE lodged and with sufficient funds to pay for the necessary clerks and postage, as well as printing the Caric. We are not asking for suits of clothing, silk pajamas, railroad fare across the continent, spectacles, false teeth or sets of the Encyclopaedia Britannica, but for just enough to meet our unavoidable overhead expenses.

## Penal Notes

*Flogging in Canada.*—If one may judge from various reports, Canada has a habit of reversing the ordinary procedure of spanking its naughty children and sending them to bed—it sends them to bed and spanks them just before rising. Prisoners are sentenced to receive a flogging, not at the beginning of their imprisonment, but just before it ends, often years after the offense has been committed. The result of this get-out-and-be-beat method is to arouse bitterness and resentment and often to undo the effect of any reformatory influences to which the convict has been subjected. The long continued anticipation of this humiliating treatment is said to be destructive of good discipline, and the incentive to good behavior, reduction of time for good conduct, is destroyed, as the convict is actually bringing the time of his beating nearer. An effort is being made to have this custom abolished, the flogging, if any, to be administered at the beginning of confinement. In either case flogging is of questionable value, as used in conjunction with imprisonment.

*Anti-Dun Legislation.*—Warden Thomas, of the Ohio State Penitentiary, regards laws regulating the sale of firearms as ineffective in preventing crime, and proposes the alternative of regulating the sale of ammunition. Warden Thomas is not competing for the booby-prize; he is just bidding for public attention.

*The Reason for Pardons.*—It is pointed out by H. R. Dwight, of the prison committee of the Association of Grand Jurors of New York County, that in New York state more persons are pardoned after they have left prison than while they are in it. The object of such pardons is to remove certain disabilities incurred by having served time in prison. In New York imprisonment automatically deprives the ex-convict forever of the right to vote or to become naturalized, and, if a professional man, of the possibility of securing a license to practice his profession when evidence of good character is required. Further it blocks one from driving a taxicab, from enlisting in the Army or Navy, from holding public office whether under the civil service or not, and from occupying any position of trust requiring a bond. Evidently such regulations may, and do, work hardship when the nature of the offense is not such as naturally to disqualify the offender in these respects. It is commonly supposed that with the termination of the prison sentence the punishment has come to an end. This is not the case when permanent disabilities of the kind mentioned are involved. Their effect is to impose a life sentence of disability for what may have been a trifling, or, at any rate, an irrelevant offense. In such cases a pardon removes the disability and enables the person pardoned to make good.

*No Barnes Law for Pennsylvania.*—According to an Associated Press despatch of April 6th, the general conference of criminal court judges and district attorneys of Pennsylvania has gone on record as opposing the adoption of a Barnes law (life imprisonment for a fourth offense) in that state, recommending instead heavier sentences for habitual offenders at the option of the trial judge. Among other recommendations were, giving the trial judge the right to determine whether co-defendants in a murder case shall be tried jointly or separately, and allowing a defendant in certain criminal cases to waive his right of trial by jury. Trial by jury is a constitutional right which in some states, as Pennsylvania, is obligatory, while in others, as Maryland, it is optional with the accused. In Baltimore, it is said, trial by the judge is so popular that criminal cases are greatly expedited and the congestion of the courts obviated.

*Reform in French Prisons.*—France, notoriously backward in penal reforms, and still insisting on the wearing of masks by convicts when they are thrown together, has made a step forward in allowing music to be played in prisons. The moral effect is said to be highly satisfactory. A facetious New York newspaper suggests attaching a symphony orchestra

to the court, with the idea of leading prisoner and witnesses to tell the truth.

*Probation vs. Punishment.*—Herbert C. Parsons, of the Massachusetts Commission on Probation, states that Massachusetts has not added a single cell to its penal equipment in twenty-five years, and that at this time while 6,000 persons are in confinement 20,000 are free on probation. Last year \$2,000,000 was collected from probationers for the benefit of their families, for restitution to persons injured by the offense, and in the form of fines, and this at a cost incurred by the system of not over one-fifth of this sum. Massachusetts has had probation for fifty years and has no thought of abandoning it.

*Sworn Song of Judge Audenried.*—Judge Charles Y. Audenried of Philadelphia has retired after 31 years of service. On retiring he aired his views in the Philadelphia *Evening Bulletin* of December 30th (abstracted in the April *Prison Journal*). He said: "Prisoners should be treated humanely, of course, but prisons should not be transformed into Y. M. C. A.'s. After all, a man is sent to prison to be punished, not to learn a trade or to read books. Self-government by prisoners I consider extremely dangerous. A man or woman is usually a 'criminal' precisely because he or she is lacking in self-control and power of right judgment, and it follows that self-government is not advisable for persons who have not been able to control themselves." And more of the same sort. As the learned judge is no longer on the woolsack I shall not be guilty of contempt of court in saying that I think him a fossil and that the city is to be congratulated on his retirement. I have always supposed that persons were sent to prison for two reasons—protection of society and, as part of this, in order to learn, if possible, to become useful citizens, and that includes general and technical education. His remark about books reminds me of the lamented Warden Biddle of Leavenworth penitentiary, who would not allow convicts to read good books because they were bad men. No one ever learns self-control if denied a chance to practise it, and self-government, properly supervised, is the way to learn it. Judge Audenried would not allow one to enter the water till he had learned to swim.

*Contempt of Court?*—In St. Louis recently a jury sent Paul Lewandowski to the penitentiary for attacking City Jailer Primavesi with a mallet while awaiting trial on a robbery charge. A Dr. Keany had testified that Paul was insane, and despite the judge forbidding him to express an opinion as to what should be done with him, insisted on saying that he should be sent to an asylum. For this "contempt of court" the doctor was fined \$25. One must suppose that the doctor was there for the purpose of giving expert testimony on the mental condition of Paul, and that it was the function of the jury to decide whether he knew what he was talking about. Evidently it thought he did not, or that the penitentiary is the place for lunatics. I cannot speak for Missouri, but some states have hospitals for the criminal insane, that is, for those who, under insane impulses, have committed crimes. In such institutions they are rigorously confined, but have the advantage of medical supervision such as the ordinary penitentiaries do not afford. Everybody knows the confusion and delay caused by the plea of insanity as an excuse for crime. Without doubt the existence of capital punishment is the cause of much of this, as everything will be done to save a life. When this obnoxious institution is abolished we shall hear much less of the insanity plea. The function of the court will be simply to establish the fact of the crime and attendant circumstances, and it will be left to the psychiatrists to decide the character of the institution and subsequent treatment.

*Waste in Prison Construction.*—Austin H. MacCormick, investigator of state prisons for the National Society of Penal Information, in an address before the Pennsylvania Prison Society (*Prison Journal*, January), refers to the entirely needless expenditure for prison construction. Prisons are constructed as if all the inmates were desperate criminals, bent

an escaping, and as if nothing but steel and concrete would prevent them, whereas most wardens recognize the fact that only a small percentage of the inmates need to be treated in this fashion, and that a relatively small stronghold would suffice for these. The present type of prison costs from \$3,000 to \$5,000 per inmate to build, and at this rate the proposed new Eastern State Penitentiary will cost at least nine million dollars. This will occupy a tract of 64 acres, to be surrounded by an insurmountable and impenetrable wall costing a million! It is stated that the architects of the famous Illinois locomotive roundhouse prison are consultants on the new Eastern Penitentiary. This will probably mean that it will be made to cost the state as much as possible. One must not forget that constructing a new prison is a plum for architects and builders with political pull, and that the public is likely to be milked to the last drop. All of the "interests" are in favor of making it as big a job as possible. All that is needed is a series of modern brick buildings and shops with no containing wall, with a small stronghold for men of the worst type, such as exists at the D. C. reformatory at Lorton, which has proved a success. One may look to the building interests for much of the persistent sentiment in favor of the basile system. These scent the cash afar off and it loosens their tongues so that modern ideas have little show with the authorities.

### What the Editor Thinks

Recently the Editor wrote to a number of subscribers for the *Carve*, suggesting that they aid in increasing its circulation either by getting new subscribers, by subscribing for their friends, or, at any rate, by sending us the names of a few persons of theosophical proclivities to whom some copies might be sent. And the response? Not by any means what was hoped for.

Now nobody knows better than the Editor that money is scarce and that many readers of the *Carve* are not enthusiastic in supporting it. He also knows that approaching others is a matter of some delicacy. But he likewise knows that some of those to whom he has written have a considerable theosophical acquaintance and not only the best of good will towards the *Carve*, but a sincere desire to see its objects accomplished. And yet they will not, apparently, take the time or trouble to think of and send us a few addresses. Why not? This he cannot answer, but it is suggested that such sympathetic readers look up that letter and take a little time in helping in this way, or, should they prefer not to do so, that they will at least explain their reasons for not doing it. The "Track to Blavatsky Movement" must be supported, and this will help the Editor in knowing what to do next.

### Just Plain "H. P. Blavatsky"

Degrees and titles, like the peacock's tail, have a certain value—they lend dignity to the squawk. This principle has been exploited to the utmost in the Theosophical Society, as, indeed, in the case nearly everywhere. Annie Besant emphasizes some utterance by writing "D. L." after her name; Mr. Arundale has a string of titles fore and aft which I regret not having the space to print, while a certain estimable Mrs. Lotyens of London has worked wonders for the Krishnamartyites with her title "Lady", wonders which could never have been effected had she been just plain Emily Lotyens. Westwood's degree of D. Sc. (Paris) enables him to put over the most arrant nonsense. It is the same with clothes. Where would Mr. Jinarajadasa be if he did not appear before his audiences in a white nightgown and stole? What could a Liberal Catholic bishop effect were he to set aside his multicolored and embroidered togger? We are distinctly told that even the Lord Almighty recognizes a L. C. C. potentate only when in full dress.

It is refreshing to find one who ignores all such folly, and in this con-



nection the following letter of H. P. B. is of interest. It is dated Bombay, June 12th, and published in *The Spiritualist* of July 11th, 1879:

Sir,

Be so kind as to make room in your next issue for this indignant protest of mine. Speaking of me in your leading article of May 23d, and entitled "Theosophic Thaumaturgy", I am mentioned as the "Countess" Blavatsky. Allow me to state, once and for ever, that such is not my title, nor can I concede the right to include in the long list of vices I may be possibly endowed with that of a *parvenu's* vanity. My family, on both sides, is quite ancient enough and noble enough to have transmitted to me too much pride to leave room for any petty feeling of vanity. I had to protest against this title while I was in America; have protested against it at another time in the "*Revue Spirite*" of Paris; and have just published in the "*Bombay Gazette*" of May 13th, a third protest, stating that, for reasons sufficiently specified, and not wholly disconnected with American citizenship, my name is simply

H. P. BLAVATSKY

### White Lotus Day—May Eighth

For years the *Caric* has been accustomed to present an annual article on H. P. Blavatsky in memory of White Lotus Day, May eighth, the anniversary of her death. On the present occasion I propose to vary this custom by citing portions of certain letters from the Masters Morya and Koot Hoomi, which should carry far more weight than anything I could say. As to the character of H. P. B. and as to her authority to represent the Masters, these letters speak for themselves. Theosophists should bear these in mind and when they find, as is the case today, leaders of the Theosophical Society declaring that the words of H. P. B. carry no special weight or authority, that one may accept them or reject them for the statements of others, they should consider well whether these later leaders can produce any evidence to the effect that their own dicta are to be given the preference, or even a hearing on equal terms.

In an article by C. Jinarajadasa in *The Theosophist*, February, 1928, entitled "Theosophy and Theosophists," one reads (page 565):

While we may give the utmost value to "Blavatskian Theosophy," it will be utterly against the spirit of Theosophy in any way to begin to classify that particular Theosophy as having a greater value for all generations than "Besant Theosophy" or "Leadbeater Theosophy", or the Theosophical proclamations of any writer. In my imagination, the Theosophical Society is a scientific body of inquirers into truth, and not a religious body who pin their faith to any body of teaching and say that they must not diverge from it.

In her 1925 annual presidential address (*The Theosophist*, June, 1926, page 269) Mrs. Besant said:

It is only lately that a Theosophical orthodoxy 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.

In her Presidential Address before the London Convention in 1927 Mrs. Besant "wished to remind members that neither Mme. Blavatsky, nor she herself, nor any leader of the Society, possessed any authority other than that possessed by the intrinsic merit of their words" (*Theosophical Review*, July, 1927, page 344).

Time was when Theosophy was regarded as the Ancient Wisdom, as the accumulated experiences and conclusions of ages of super-men. But that time has passed, as far as the rank and file of the Theosophical Society is concerned. Today the statements of these wise men are ignored; we are told that they have no greater inherent value than those of present day writers, and while an effort is being made to discredit the high

authority of those ancient teachings on the ground that one should think and judge for himself, and by attaching to them the opprobrious term "orthodoxy", the very persons who are thus talking are the loudest in their efforts to fasten on the T. S. an orthodoxy of another kind—the often widely different teachings of present day leaders.

The E. S. (or E. S. T.) is an inner school in the Theosophical Society, conducted by Annie Besant, and while it is not officially a part of the T. S., it proclaims itself as "the heart of the T. S.", only T. S. members are permitted to join it, it makes use of T. S. rooms and is active in an underground way in the affairs of the T. S. While it is preached to the rank and file to follow freedom of thought, in the E. S. one is taught not only *not* to think for himself, but blindly to believe what Annie Besant tells him, and implicitly to obey what she commands. One might submit without end quotations from E. S. documents in proof of this. Let the following suffice at present, quoted from the *private American E. S. T. Bulletin* for February, 1927, page 23:

As to the E. S. In that the O. H. [Annie Besant—*Ed.*] is the teacher, and as long as you are in her school, which the E. S. is, her teaching is to be followed, else why should one come into it?

The E. S., then, with Mrs. Besant as its Head, and with Mr. Jinarajadasa as a prominent exponent, is actively engaged *in private* in doing that which Mr. Jinarajadasa, as quoted above, *publicly* states to be "utterly against the spirit of Theosophy." The E. S. is boring from within to stultify this declaration of freedom of thought, not in support of the teachings of the Masters or of H. P. B., but of what Annie Besant teaches, which includes the belief in Krishnamurti as the World Teacher and incarnation of Christ, in the psychic manities of Leadbeater, and in the dogmas of the Liberal Catholic Church, which are subversive of the teachings of H. P. B. and the Masters. In other words, Mrs. Besant and Mr. Jinarajadasa—I do not need to mention others—while openly saying—and pointing to H. P. Blavatsky—that no one person has any particular authority, are *privately* teaching that Mrs. Besant is the one and only authority.

I don't know what you call that, ladies, but I emphatically call it hypocrisy, and charge that its aim, direct, though concealed, is to discredit both H. P. B. and the Masters who taught her, and to set Annie Besant and her colleague, C. W. Leadbeater, in their place. To prefer one authority to another is a matter of taste, good or bad as the case may be; but to preach openly one doctrine and privately to inculcate another, that is a sin of the highest order, and those who do it are worthy neither of credence nor respect.

By all means think for yourself; believe, if you wish, that the Masters, high as they are, may sometimes be mistaken; but when you are dealing with matters beyond the range of your own or scientific observation, and where you must perforce fall back on the authority of others, at least ask yourself upon what such supposed authority rests. Is it on the accumulated conclusions of ages of wise men, or on the dicta of a pair of modern seers who stretched themselves on the ground one summer morning, closed their eyes and declared that whatsoever came into their heads was directly taken from the "Memory of the Logos"? (See *The Theosophist*, August, September, 1911; quoted in April Current). Use as much common-sense as you would in deciding between the words of a trained chemist of years' standing and his colleagues, and the newspaper interviewer who spends an hour in his laboratory and then proceeds to philosophize.

Here follow the citations. The Master Morya, writing to A. P. Sinnett in February, 1882 (*Mahatma Letters*, page 263), says:

On the 17th November next the Septenary term of trial given the Society at its foundation in which to discreetly "preach us" will expire. One or two of us hoped that the world had so far advanced intellectually, if not intuitively, that the Occult doctrine might gain an intellectual ac-

repentance, and the impulse given for a new cycle of occult research. Others—wiser as it would now seem—held differently, but consent was given for the trial. . . . 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. He was far from being the best, but (as Mr. Hume speaks in H. P. B.'s case)—he was the best one available. With him we associated a woman of most exceptional and wonderful endowments. Combined with them she had strong personal defects, but just as she was, there was no second to her living fit for this work. We sent her to America, brought them together—and the trial began. . . .

In a letter to A. P. Sinnett, October, 1882 (*Mahatma Letters*, page 311), Master K. H. writes:

I do not believe I was ever so profoundly touched by anything I witnessed in all my life, as I was with the poor old creature's ecstatic rapture, when meeting us recently both in our natural bodies, one—after three years the other—nearly two years' absence and separation in flesh. Even our phlegmatic M. was thrown off his balance, by such an exhibition—of which he was chief hero. He had to use his power, and plunge her into a profound sleep, otherwise she would have burst some blood-vessel including kidneys, liver and her "interiors"—to use our friend Osley's favourite expression—in her delirious attempts to flatten her nose against his riding mantle besmeared with the Sikkim mud! We both laughed; yet could we feel otherwise but touched? Of course, she is utterly unfit for a *true adept*; her nature is too passionately affectionate and we have no right to indulge in *personal* attachments and feelings. You can never know her as we do, therefore—none of you will ever be able to judge her impartially or correctly. You see the surface of things; and what you would term "virtue", holding but to appearances, we—judge—but after having fathomed the object of its profoundest depth, and generally leave the appearances to take care of themselves. In your opinion H. P. B. is, at best, for those who like her despite herself—a quaint, strange woman, a psychological riddle: impulsive and kindhearted, yet not free from the vice of untruth. We, on the other hand, under the garb of eccentricity and folly—we find a profounder wisdom in her *inner Self* than you will ever find yourselves able to perceive. In the superficial details of her homely, hard-working common-place daily life and affairs, you discern but unpractically, womanly impulses, often absurdity and folly; we, on the contrary, light daily upon traits of her inner nature the most delicate and refined, and which would cost an uninitiated psychologist years of constant and keen observation, and many hours of close analysis and efforts to draw out of the depth of that most subtle of mysteries—human mind—one of her most complicated machines.—H. P. B.'s mind—and thus learn to know her true *inner Self*.

In a letter received by Col. Olcott from the Master K. H. in August, 1888 (*Letters from the Masters of the Wisdom*, Pt. 1, pages 58-59), one finds the clearest declaration that H. P. B. was the authorized agent of the Masters. K. H. says, in part:

But we employ agents—the best available. Of these, for the past thirty years, the chief has been the personality known as H. P. B. to the world (but otherwise to us). Imperfect and very troublesome, no doubt, she proves to some; nevertheless, there is no likelihood of our finding a better one for years to come, and your Theosophists should be made to understand it. Since 1885 I have not written, nor caused to be written save through her agency, direct or remote, a letter or line to anybody in Europe or America, nor communicated orally with, or thro' any third party. Theosophists should learn it. . . . To help you in your present perplexity: H. P. B. has next to no concern with administrative details, and should be kept clear of them, so far as her strong nature can be controlled. But this *you must tell to all:—with occult matters she has*

everything to do. We have not abandoned her. She is not given over to chelas. She is our direct agent. I warn you against permitting your suspicions and resentment against "her many follies" to bias your intuitive loyalty to her. In the adjustment of this European business, you will have two things to consider—the external and administrative, and the internal and physical. Keep the former under your control and that of your most prudent associates, jointly: *leave the latter to her.* . . . I have also noted, your thoughts about the "Secret Doctrine." Be assured that what she has not annotated from scientific and other works, we have given or suggested to her. Every mistake or erroneous notion, corrected and explained by her from the works of other theosophists was *corrected by me, or under my instruction.* It is a more valuable work than its predecessor, an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come.

Here then, mind you, we have the direct guarantee, not of H. P. B. herself, but of the Mahatmas; a guarantee not transmitted through her hands, but direct—received by Col. Olcott under conditions precluding illusion or deception, while he was alone and at sea, a letter published by himself, and which was by no means complimentary to him, and which he could easily have suppressed had he been dishonest, to the effect that H. P. B. was, for the thirty years preceding and including the period of writing *The Secret Doctrine*, their direct agent. Admit, if you will, that left to herself H. P. B. may have made mistakes. You have but to compare what she wrote with what the Mahatmas have communicated in their letters to Sinnett and elsewhere to see that there is complete agreement. Compare, if you have the moral courage and the spiritual honesty to do so, what she wrote with what Besant and Leadbeater have written and you will find contradictions by the hundred. Such a detailed comparison has been made and is available to all who will read it. Ask yourself if you have ever seen a similar guarantee from the Masters of the authority of Mrs. Besant or Mr. Leadbeater, not proceeding from them, but through independent channels, as was the case with the letter of K. H. last quoted, and you will not find it. Nothing has come to hand but their own personal claims.

Unless similar unimpeachable claims are forthcoming for the "Besant Theosophy" or the "Leadbeater Theosophy" as we have for the "Blavatskian Theosophy" of which Mr. Jinarajadasa speaks so rightly, and which Mrs. Besant sneers at as "orthodoxy", we must continue to regard the "Back to Blavatsky Movement" not only as fully justified, but as a necessary step towards relieving the Theosophical Movement of the psychic incubus, the new Messiah and Liberal Catholic humbug under which it is now suffering.

### Some Glimpses of Piffletism

A Help to Worship in the Liberal Catholic Church; Being a Study of Her Eucharistic Service and of the Nicene Creed. By E. Francis Uday, Priest. Pp. 82. The Theosophical Publishing House, Limited, London, 1927. Price two shillings.

In his Foreword to this book the Right Reverend F. W. Pigott says that he has read it with great interest and enjoyment. So have I. My interest lies in the fact that it is published by the official publishing house of the Theosophical Society in Great Britain, and is therefore being recommended and sold to T. S. members, evidently as propaganda of the Liberal Catholic Church. My enjoyment comes from reading the book itself. To quote "Hamlet up to Date":

More things than are in heaven and earth, Horatio,  
Are dreamt of in your philosophy.

Can these things be true? They must be, for, as the author says, it is based on Leadbeater's *Science of the Sacraments* and is intended for those who cannot afford to buy the latter book. Here are a few of the interesting things it tells us.

When the service starts, at a certain phrase uttered by the priest the attention of the Lord is attracted and He sends along a special angel, called the Angel of the Presence, who stations himself at the altar and responds as promptly to the words of the priest as does a brass band to the baton of a drum-major. The formation of the spiritual temple, or "eucharistic edifice", to be more exact, which, as portrayed in the beautiful picture in *The Science of the Sacraments*, looks for all the world like a transparent and iridescent jelly, or perhaps angular soap bubble, is thus effected. The angel draws subtle matter from the bodies of the worshippers and forms it into a cylindrical bag. At a signal from the priest the angel sprays force against the inside of the bag, blowing it out at the corners and thus forming the big rectangular jelly or bubble with minarets, within which the priest and congregation find themselves (page 131). It is very important to be inside this bubble, otherwise you get no blessing, and while there is room enough for all and the bubble includes the whole church and even adjacent houses if the congregation is large, if there are but few the angel cannot get enough subtle matter to fill the church, and must make it small. In this case there is grave risk that those on the back benches may not get included and may fail to receive the downpour of blessing, so they should move forward (page 9). When the congregation begins to sing "Christ is our Foundation" the angel starts laying the floor, which is a big chess board with blue and red squares. The important thing is to be *inside* the bubble if you want the full force of the divine influence. After the service is over and the worshippers are saturated with blessing, the walls are punctured and any blessing left unabsorbed flows out to the surrounding neighborhood.

This is interesting enough to suit anybody. But Father Uday proceeds to tell us that Christ was (according to Leadbeater) born in 105 B. C. and therefore could not have been crucified under Pontius Pilate, who ruled 33 A. D., which would make Christ 138 years old at the time of his death. Yet the creed of the Liberal Catholic Church says distinctly that "Under Pontius Pilate He suffered." How to explain this? Why, simply enough, Pontius Pilate doesn't mean Pontius Pilate; it is a corruption of the Greek words "epi pontou pileton", which we are advised means "on the dense sea," otherwise the astral plane (page 70). Somebody got muddled, but we may be sure it wasn't Father Uday.

And much more, for which the reader is referred to the book itself. For two shillings he can get a better idea of the Idioties of the Liberal Catholic Church than anywhere I know of, except in Leadbeater's *Science of the Sacraments*.

**Religion for Beginners.** By F. W. Pigott, Regional Bishop of the Liberal Catholic Church for Great Britain and Ireland. Pp. 158. The Theosophical Publishing House, Limited, London, 1928. Price five shillings.

This is an attempt by a Liberal Catholic bishop to deduce the Universe—largely an imaginary one—from the postulate of God and with the assistance of C. W. Leadbeater and Geoffrey Hodson. It offers a sort of theological beverage sweetened with such portions of Theosophy as suit the author's ecclesiastical proclivities, and vivified with Liberal Catholic fizz. The fizz has collected mostly at the rear end of the book, where the sacraments are dealt with. From the sacraments Father Pigott passes on to the Virgin Mary, one of whose functions, so he tells us, is to assist at the procreation and conception of children, as well as at their delivery (page 143), all of which, he says, must be very comforting to those concerned, notwithstanding the fact that as a human being is born every second this ubiquitous divine midwife must be rather overworked at times. The book is very complete, the only serious omissions I have noted being Santa Klaus and the stork—the latter being replaced by "Our Lady."

There is much of goodness and beauty in the book; the writer is

clearly a lovable character and one hopes that when the time comes for him to exercise his parental functions the "Blessed Lady" will grant him more than a second of her attention. But for me the lesson which it teaches is that one may follow the deductive method and arrive at almost any sort of a universe he wishes, quite regardless of whether it exists or not. In old days philosophers and theologians had to depend on their wits and arrived at all sorts of conflicting views. We of today are more fortunate; we have C. W. Leadbeater, who supplies the "science" with the aid of his all-seeing inner eye, Geoffrey Hodson, who furnishes facts about angels, fairies, gnomes, sylphs and salamanders and the latest styles in heaven, and C. Jinarajadasa, who plays the harp. Where the bishop got his information is indicated by the bibliography, consisting of books by Leadbeater, Hodson, Besant and Jinarajadasa. We may be sure, therefore, that Bishop Pigott's book is Neo-Theosophy up to date, which means that it isn't Theosophy at all.

### At the Periscope

*A Glimpse of Krishnamurti.*—The *International Star Bulletin* for April publishes a report of Mr. Krishnamurti's tour in India, written by his private secretary, from which I quote the following. Speaking of Mr. Krishnamurti's visit to Madura he says (page 16): "As we were about to come out, a young Hindu widow came in and began to sing a sort of mantram, a prayer to God. She had such a beautiful voice; it had such a tone of despair at her misfortune that at once the whole attitude of Krishnamurti changed. He forgot all about us and nothing existed but this young widow. After about two minutes she performed certain acts and then went out. Krishnamurti followed her and we followed him. She had to go in another direction. Krishnamurti hesitated—he wanted to follow her, to go where she was going. He seemed to identify himself entirely with her, and it was beautiful to see how completely the incident had changed him. He was very preoccupied on our way home; when he reached there he went up to his room and wrote a poem, 'Madura.'" Clearly the young Jesus needs watching. There are lots of young widows around, some with beautiful voices, and, what's more, with plenty of money, and his "Beloved" may have reason to be jealous.

*Reforming Adyar.*—The Right Reverend George S. Arundale, having been elected General Secretary of the Indian Section, T. S., has moved to Adyar and, if one can judge from the *March Theosophist*, is starting to reform everything, right and left. Seemingly he has assumed editorship of *The Theosophist*, as the editorial section of this issue bears his familiar initials. The Adyar Lodge has "inaugurated a number of groups for the service of Adyar, so that life at the Society's headquarters may be happier and more efficient." There are eleven of these groups, "Friends" of this, that and the other, from guests, art, sanitation, to children and animals (page 664). This is admirable. Then he has taken up a scheme for theosophizing the Indian home (page 666). Everything from cellar to garret is to be theosophized, and this, too, is just fine. Further, he has invented a new science, Theosophysics (page 667) which, doubtless, will be followed by Theosoparmacology, Theosougenetics, Theosogynaecology, and what not. In fact, it would seem that the benign bishop is out to paste the theosophical label on every branch of human knowledge. As he says (page 667): "It is beginning to be realised that Theosophy must not merely be in our minds and in our feelings and actions and speech, but equally in our furniture, in our pictures, in our kitchens, in our food, in the form of our homes, in every detail of our daily lives in their most physical aspects. . . . If Theosophy makes less headway than it should here and there, let us try less precept and more example. . . . An ounce of living is worth a ton of talking. There must be less Theosophistry and more Theosophy." This is excellent, and one

can only regret that Dr. Arundale has not given us more of the same in this issue instead of devoting twelve pages to describing his American tour for the 9th time, and telling us that "America's President" is L. W. Rogers. The Bishop himself does not boast of a home, but he has made a good beginning by acquiring a pretty wife and a wardrobe full of multi-colored ecclesiastical raiment.

*Movements of the Sages.*—Mrs. Besant has cabled Mr. Rogers: "Regret cannot visit America." This is the end of her promise to spend at least three months in America this year. Indian politics is the reason advanced, but possibly the failure last year of her Pond lecturing adventure may have something to do with it. Mr. and Mrs. Rukmini Arundale will be detained in India by the effort to theosophize the Indian home. Mr. Jinarajadasa has cabled Mr. Rogers that he will be at the Chicago convention July 14-18, where he will deliver the convention lectures, but that he must return immediately to Australia. Previously it had been announced that he would visit South America. Just what the pressing business in Australia is, is not revealed, but this summer America will not be blessed by the presence of a single arhat, unless Mr. Krishnamurti can be designated as such. He will run the Gjai camp meeting all by himself, Liberation counter included.

*Mrs. Besant Starts a Holy Family.*—The *Times of India* publishes a report of the South Indian Theosophical Conference recently held at Adyar, which it is hoped to present in full shortly, from which it appears that Mrs. Besant announced the discovery of "The World Mother", a great spiritual being and female counterpart of "The World Teacher". This exalted lady has appointed Mrs. Rukmini Arundale as her earthly representative, who will immediately start a journal devoted to the new cult, which is to be fathered, or mothered, by the Theosophical Society. This is encouraging. Bishop Piggott of the Liberal Catholic Church has already declared the Virgin Mary to be the "World Midwife". With the addition of a "World Weimurse", a "World Nursemaid", and a "World Cook", the plans for a rapidly growing Holy Family will be complete.

*Another Old Catholic Bishop Gone Bad.*—The Most Reverend Arnold H. Mathew, archbishop of the Old Catholic Church in Great Britain, was not always prudent in selecting his staff of bishops. One of these was the notorious Willoughby, later co-parent with Wedgwood of the bastard Liberal Catholic Church, and distinguished chiefly by his record as a sodomist and theological swindler. Another of Archbishop Mathew's staff has gone bad, according to a report in the *London Express* of February 21st. The Right Reverend Francis Bacon, consecrated as a bishop by Arnold Mathew, who had himself appointed Archbishop of the Old Catholic Church after Mathew's death, resigned from that position in 1920, and became a curate in the Church of England. He has now, at the age of seventy, been sentenced to fifteen months' imprisonment for carrying on a fraudulent mail order business under the name of "Dr. Hannah Brown", selling noxious, or at least valueless, drugs to expectant mothers. If Mathew was at times deceived, he at least promptly fired Willoughby on discovering his character, and was too astute to be taken in by the notorious Wedgwood, now one of the pillars of the Liberal Catholic Church.

*Oruction of Krishnamurti.*—Professor E. Marcault, who has the job of running the English section of Mrs. Besant's world university, and who therefore must boost Krishnamurti, willy-nilly, told the *London Order of the Star*, December 11th, that "History repeats itself, and if today a new message comes from the Divine it is very likely that this message will once again be ridiculed, and that the bearer of the message in one form or another will be led to some Calvary and there be crucified." The illogical implication is that if a message is ridiculed it is divine, and that if the bearer thereof is crucified he is likewise divine. As for Krishnamurti, it

is not his old lime message which is being ridiculed, but the air of supreme importance he assumes in calling himself the World Teacher for giving what the sages of all times have taught, while as for his crucifixion, he is having the time of his life, a time which the son of a millionaire could hardly surpass.

*Reported Liberal Catholic Movement.*—An Australian correspondent writes: "There is a movement in the Liberal Catholic Church, apparently engineered by Wedgwood, Pigott, Cooper and Tettemer, with the object of ousting Leadbeater and running the church apart from the T. S. and Star. The idea is that the church is now strong enough to stand alone and that if the church sympathizers could be induced to abandon all the rest and cleave to the church it would be able to stand alone." The same story is told in an article in *Sydney Truth* of March 18th. The four gentlemen mentioned are bishops, while Leadbeater, who is presiding bishop of the whole church, has been an obstacle in its progress, at least in Australia, where his evil character is publicly well-known, thanks to the exposures by the late T. H. Martyn, *Dawn*, and the Sydney police department, and the indefatigable efforts of the Sydney press, especially the newspaper *Truth*. By ousting Leadbeater, who might be retired as Bishop Emeritus to save a scandal, much of the pseudo-theosophical bunkum of which he is the parent could be dropped, and the way paved for possible ultimate union with the Roman Catholic Church, with which Theosophy, or anything savoring of it, is anathema. The Liberal Catholic Church is already practically Romanist except in not using Latin in its services and in not recognizing the Pope as its head. The latter is a small obstacle, as it will be remembered that its first declaration of principles and constitution, signed by Wedgwood (*Occultism of the Mass and the Old Catholic Church Movement*, Krotona, 1918, page 90) states that "To be an 'Old' Roman Catholic is to be a true Roman Catholic within the Church of which the Pope is Patriarch." And further (page 97): "It regards the pope as the Primate of Christendom and Patriarch of the West." Later, when it was found that this attitude might create scandal, and in order to facilitate the rape of the Theosophical Society, these words were omitted and the name was changed from "Old Catholic" to "Liberal Catholic" Church. Can the leopard change his spots?

*Notes from the Antipodes.*—According to *Sydney Truth* of March 18th, astrologers have predicted the death of Annie Besant and C. W. Leadbeater next October. The same issue is responsible for the statement that the famous Balmoral Beach amphitheater erected through the efforts of the late Dr. Mary Roeka, at which the Lord was to make his appearance, is now for sale with no bidders. It is further stated that Leadbeater's Liberal Catholic Church in Sydney was recently struck three times by lightning, the gates were wrecked and Leadbeater's vestments scorched. This was a plain accident, not an Act of God, otherwise Leadbeater would have been in them at the time.

*Making the E. S. Liberal Catholic.*—Annie Besant, Outer Head of the E. S., has just established a Liberal Catholic "Discipline" in the E. S. I am in possession of the strictly "private" announcements to this effect by Mrs. Besant and Mr. Warrington, and hope before long to make them strictly public. Members of the Theosophical Society and others should know what is being done by Annie Besant in the name of the Master who proclaimed that "I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches. It is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind" (*Mahatma Letters*, page 57). It is not Annie Besant for, but Annie Besant against the Masters, and it is time people should know it.



## Remittances from British Lands

Readers of the *Curie* residing in Great Britain or other countries using the British system of money, who desire to send remittances to this office, may, if more convenient, send us checks drawn on London banks, blank (not filled in) British postal orders, or British paper currency. British postage stamps in good condition and well protected will be accepted up to two shillings. One dollar equals approximately four shillings twopence.

A blank two shilling postal order or two shillings in British postage stamps will bring you the *Curie* for one year.

Canadian paper currency, and Canadian postage stamps up to 25 cents in good condition and well protected will be accepted.

Canadian bank checks, unless specifying payable in New York, must carry 25 cents additional to cover collection cost.

## Important New Reprint of "The Voice of the Silence"

There has just been issued a new reprint of the original edition of H. P. Blavatsky's *The Voice of the Silence*. This is a faithful reproduction of the London edition of 1889, published by H. P. B., only a few obviously typographical errors having been corrected, and is identical as to pagination and even cover. It is printed in Peking under the auspices of the Chinese Buddhist Research Society, by Alice Leighton Cleather and Basil Crump, of the Blavatsky Association, and is endorsed by the Tashi Lama of Tibet, who contributes an interesting communication. In the supplementary editorial notes by Mrs. Cleather and Mr. Crump will be found the clear proof that H. P. B. obtained this work direct from original sources, and that it is not of her own devising. It is therefore unique, and should be in the hands of all lovers of *The Voice of the Silence*.

Price, from The O. E. Library, limp cloth, \$1.00.

## In Defense of H. P. Blavatsky

Was She a Charlatan? A Critical Analysis of the 1885 Report of the Society for Psychical Research on the Phenomena connected with Mme. H. P. Blavatsky. By William Kingsland. Paper, 60 pages. The Blavatsky Association, London, 1927. Price, 50 cents, from the O. E. Library.

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

## Back to Blavatsky!—Read Blavatsky Books!

Those who earnestly desire to learn what Theosophy, as taught by the Masters, really is, will not concern themselves with the various spurious, perverted and adulterated versions to be found in recent books which are being forced on the public as real Theosophy, but which are largely based upon the unproved assertions of self-proclaimed psychics and leaders; neither will they seek it in the claims of mediums.

The following are genuine theosophical books, by H. P. Blavatsky, and are authorized and undoctored versions, as far as such exist. Books marked (L) will also be loaned.

*Blavatsky, H. P.*—*Isis Unveiled*. London edition in 2 volumes (L), \$10.25; Point Loma edition in 4 volumes, \$12.00.

*The Secret Doctrine*; photographically reproduced reprint of the original and *only authorized* edition; 2 volumes on India paper bound in one volume, (L), \$7.50.

- A Key to Theosophy; reprint of the original and *only authentic* edition, (L), \$2.00.
- A Modern Panarion; a collection of miscellaneous papers by H. P. B. (L), \$3.00.
- A Theosophical Glossary, \$2.00.  
The only reliable glossary, and an indispensable companion to *The Secret Doctrine*.
- Transactions of the Blavatsky Lodge (London), (L), \$2.00.  
H. P. B.'s answers to questions on *The Secret Doctrine*. It elucidates many difficult points.
- The Voice of the Silence, Peking edition, 1927; *only authentic reprint* of the original H. P. B. edition of 1889. Limp cloth (L), \$1.00.
- Practical Occultism, and Occultism versus the Occult Arts (L), \$0.50.
- Nightmare Tales (L), \$1.25.
- Five Messages to the American Theosophists, paper, \$0.25.
- Five years of Theosophy (L), out of print.  
Papers by H. P. B. and others from the first five years of *The Theosophist*. Important for *Secret Doctrine* students.
- Blavatsky Quotation Book; paper, \$0.60; cloth, \$1.00.  
A quotation from H. P. B. for each day of the year.
- The Letters of H. P. Blavatsky to A. P. Sinnett (L), \$7.50.  
Transcribed by A. Trevor Barker from the originals in Mr. Sinnett's files. H. P. B. as revealed by herself.
- Au Pays des Montagnes Bleues, paper, \$0.90.  
In French only; translated from the Russian of H. P. B. A book of travel and adventure.  
Students of H. P. Blavatsky should also read;
- The Mahatma Letters to A. P. Sinnett (L), \$7.50.  
The letters of Masters M, and K. H., transcribed by A. Trevor Barker from the originals in Mr. Sinnett's files. The most important theosophical book of this century.

### Corruption of Original Blavatsky Texts

A set of CARDS 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 15 cents in stamps. Don't believe what others tell you. Get the facts for yourself by reading these.

### A Book of Travel by H. P. Blavatsky

Au Pays des Montagnes Bleues, par H. P. Blavatsky. Traduit du Russe par Marc Senenoff. Paris, 1926; paper, \$0.90. From THE O. E. LIBRARY.

H. P. B. wrote, in Russian, a delightful narrative of her travel and adventures in the Nilgiri Hills in Southwestern India, and of the occultism and magic of the natives. This has recently been translated into French and I am sure that lovers of H. P. B. who can read French will be glad to have a copy. Theosophists who can read only a little French would find it good practice.

### Headquarters for "Back to Blavatsky" Literature

THE O. E. LIBRARY is headquarters for all books by and on H. P. Blavatsky, and supporting the original Theosophy taught by her and by the Masters. The lists constantly published in the CURRIC are unsurpassed in completeness. Write to us for lists, and subscribe for the CURRIC, 50 cents a year.

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### A TWENTIETH CENTURY INQUISITION

The theory of the "third degree" is that if a suspected person is subjected to sufficient pressure, mental or physical, he can be made to tell the truth. The pressure applied by the police in our day and land varies all the way from bullying and insulting, through threats, to actual assault upon the mind or body. Victims of the third degree are frequently forced by mental confusion or anguish, or physical pain, to sign prepared confessions thrust under their noses which they have not the ability in their condition to read or understand, or which, if they do understand, they sign merely in order to escape from an intolerable position, from the anguish of the moment. And these confessions are used to secure conviction and punishment.

Now if anything has been well established by the experience of ages of inquisitors it is that torture in no way forces one to tell the truth. What it does effect is to force the tormented person to say what his inquisitors expect or wish him to say, and that may just as well be a lie as the truth. The pain of the moment is ever more compelling than the fear of what is to come in the future. Further, it is coming to be recognized that mental anguish can be brought to a pitch of intensity comparable with that of merely physical pain.

It must be remembered that as it is the aim of the police to discover the criminal, or lacking that, to discover some one who can be put forward as such in evidence of their efficiency and to save their face, their tactics in using pressure are not devised with the purpose of enabling the suspect to clear himself, but with the direct object of forcing him to incriminate himself. He is not made as comfortable as possible, placed in an easy chair and handed a cigar. Food, drink, sleep, and even cigarettes are often withheld for protracted periods, periods so long that one wearied inquisitor has to be replaced by a fresh one, all with the purpose of placing the victim in a physical and mental condition which none but a fool could think conducive to telling the truth, the whole truth, and nothing but the truth, while not infrequently direct physical torture is

applied. Police inquisitors have even been known to force the victim to drink liquor to the point of intoxication in order to get him to sign a confession. It would be as reasonable to put a witness in court through a similar process in order to extract what he knows.

The motive back of this is natural enough, since criminal procedure is based on bringing a charge or indictment against a person, leaving it to him to clear himself if he can. The claim that a man is regarded as innocent until proved guilty is simply farcical. His attorneys, worthless or competent as the case may be, according to the fulness of his purse, take that attitude. But the state does not, and it is absurd to maintain that it does. It assumes him to be guilty and does its level best to prove it. Read the heading of any indictment—"The STATE vs. John Doe"—the whole population of the state or nation against one possibly helpless and defenseless individual! And the state pursues him with a relentless tenacity which at times is actually vicious. It divides up one charge into three or four, and, should it get the chance, will punish him separately for each. The person accused of selling liquor will be charged with three separate offenses, possessing, transporting, and selling, and punished for each.

And that is what occurs in the third degree—the POLICE vs. John Doe, in a star chamber trial, with no code of procedure other than the arbitrary will of the inquisitors; no impartial judge and no defending attorney to see that there is fair play; no witnesses for the defense; no one to report abuses; no jury but the obviously biased and frequently unscrupulous officials bent on making out a case for themselves.

There will be and can be no protection from this until the practice of private inquisition is absolutely forbidden by law under the severest penalties for those officers who permit it, and until the preliminary examination is required to be held either by or in the presence of a competent magistrate and of a competent defense attorney, not picked out for him by the police, but either regularly employed by the state or selected by the suspected person. The privacy of these examinations is an irresistible temptation to violence and so far all laws have proved ineffectual against it.

Last year Robert Weiner of New York was convicted of complicity in the murder of Warden Mallon and Keeper Murphy of Tombs Prison, was sentenced to death and was held for thirteen months in the death house at Sing Sing, pending the outcome of an appeal for a new trial, which has just been granted because, as the court said, there was not a shred of evidence against him except a confession extorted by illegal assaults and threats by the police.

The United States Supreme Court in 1926 recorded its con-

demnation of third degree methods by annulling the death sentence of Ziang Sun Wan (CRITIC, July, 1926), and ordering a new trial, because at the former trial there had been introduced as evidence a confession extorted from him by means of days of almost uninterrupted torture, varying from mental to physical, through which he was made ill and reduced to a state of absolute desperation. With this evidence ruled out, two juries failed to convict him and he was discharged.

It is a fact that the United States Constitution (amendment v) states that "No person . . . shall be compelled in any Criminal Case to be a witness against himself." Whether this provision is a wise one may be a matter of opinion, but there it stands, and will stand until removed or amended by national action. And yet the police are constantly evading it, constantly endeavoring to use forced confessions as a basis for conviction. How many people have been imprisoned or even put to death under such circumstances who can tell?

The Association of the Bar of the City of New York, in commending a study of the third degree to the New York Crime Commission, has taken a strong stand against such methods of procuring evidence, and while considering that "the guaranty against self-incrimination is being unwarrantably used for the obstruction of justice" believes that "the constitution should be so amended as to permit the arraignment of the accused before a magistrate who may compel him to answer questions concerning the offense with which he is charged, regardless of whether such questions incriminate him or not."

Just how the magistrate is going to compel him to tell the truth rather than lies the Association of the Bar does not tell us. Will he browbeat him, starve him, beat him up, thrust him back into jail, or simply read him a sermon on the naughtiness of lying in the sight of God? However that may be, whatever the mode of procedure, the opinion of Judge Seldon stands, that unless confessions proceed "from the spontaneous suggestion of the party's own mind, free from the influence of any extraneous disturbing cause", they are not only unfair to the accused, but they are unreliable as evidence.

### **U. S. Supreme Court Upholds Telephone Snoopers**

Is a detective legally justified in tapping telephone wires and listening in in the effort to secure incriminatory evidence?

In passing upon the admissibility of such evidence in three recent prohibition cases in the State of Washington, where the evidence was secured by Government run-hounds tapping telephone wires, and where the defense sought to have the evidence ruled out on the ground that it was secured through a violation of the Fourth Amendment to the United States Constitution, the United States Supreme Court, by a decision of five to four, has just ruled that such evidence is admissible and is not secured through violating the Amendment, and thereby virtually justified telephone snooping.

#### The Fourth Amendment reads:

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

This Amendment, so said Chief Justice Taft, cannot be expanded to include "telephone wires reaching to the whole world from the defendant's house or office. The intervening wires are not a part of his house any more than the highways along which they are stretched," and wire tapping does not constitute search and seizure, but involves only evidence obtained by hearing, without the invasion of the home or office of the defendant, adding that while Congress has the power to enact a law making evidence so secured inadmissible in a Federal court, until it does so, it is not a question of ethics which confronts the courts, but whether such evidence comes under the prohibitions of the Amendment.

Inasmuch as four justices, Holmes, Brandeis, Butler and Stone, dissented from the above opinion, one may be permitted to take their view of the matter, even though he be not versed in legal subtleties, and to agree with Justice Brandeis that "decency, security and liberty alike demand that Government officials shall be subjected to the same rules of conduct that are commands to the citizen", and with Justice Butler that "wire tapping interferes with the wire while being used", and that "tapping wires and listening in by the officers literally constitutes a search for evidence."

When the Fourth Amendment was enacted (in 1791), telephones had not been dreamed of. Had they been known they would beyond all doubt have been included, seeing that the object of the Amendment is to protect the citizen against arrogant and ruffian officials, and requiring these to be provided with sworn warrants to be served upon the person whose premises, papers and effects are to be searched or seized. What possible difference can there be, in the end, between the written word, as implied in the expression "papers", and the spoken word? Whether a telephone wire extending from a house is any less a part of the house than the outbuildings may be questioned. It is attached to the house, is rented by the occupant and as such is part of his "effects," and therefore exempted from search without warrant, as listening in evidently is. One may, perhaps, find some consolation in the fact that four out of the nine justices are not disposed to strain out the gnat and swallow the camel.

The ruling in the present instance is of far-reaching importance, as it establishes a precedent which will be adhered to in future until Congress shall enact otherwise. Every run-hound, government or police detective or spy may now tap wires and listen in on conversations of a private nature with complete impunity. Considering that the work of a detective is frequently dirty work and calls for dirty people to perform it, often, indeed, recruited from the ranks of questionable and even criminal characters, one can see that not only is there no assurance that private and intimate conversations may not be intercepted and made use of, but that there is unlimited room for the operations of blackmailers. A man whose natural instincts of decency are so defective as to lead him to use such methods as tapping wires, peeping or listening through keyholes and the like, even with the Government or police back of him, is not likely to be above making use of what he learns for his own profit, whether to the detriment of the other party or not.

We Americans are becoming more and more the prey of a spying system. One cannot be sure that an employe is not a hired spy, or that a confidential clerk may not be forced to yield up that which he has learned in confidence. These things not only tend to destroy trust, which is the basis of all reciprocal relations between human beings, something upon which the very social structure itself depends, but they tend to

breed hatred of a system which makes it impossible for one to be sure that his acts and words, even if legitimate, may not be used to his detriment. They are creating contempt of law, are breeding criminals by the hundred, for a spy, no matter by whom employed, is a thief pure and simple. Let one once build into his nature the idea that he can steal in this way and you have the basis for the character of a thief.

It will be argued, of course, that without such methods the ends of justice and of suppressing crime cannot be accomplished. Without doubt they are easy methods and the temptation is great to resort to them when nothing else would seem to bring about results. But is it really worth while to undermine the basis of society by fostering spying, breach of trust and a criminal character in order that a few more sinners may be brought to account, seeing that most of them escape as it is? It has long been accepted as a principle that confidences made to priests, lawyers and physicians are inviolate. Is there any reason why the same should not apply to telephone and telegraph companies, to the mails and to those who are employed in a confidential capacity?

### Penal Notes

*Who Owns the Corpse?*—On Friday, May 11th, "Buck" Kelly, bandit, was executed at San Quentin Prison. Shortly after, certain very useful portions of his body, modestly referred to as "glands", were found to have vanished and later turned up in the possession of a patient of the University of California medical college, who had allowed them to be grafted on himself for the benefit of science and posterity. The family of the deceased, demanding his body and finding it mutilated, is threatening legal proceedings against the prison physician and others concerned, and the whole California penal system, including the governor and prison board, is in a panic. It would seem to be a small matter that, after having gone to the trouble of catching and killing him, the state should take whatever useful was left of "Buck" Kelly. On the other hand, the law allows the corpse—without reservations—to the family of the deceased, and further makes it a felony to mutilate a corpse without authority of law. Whether the rejuvenated patient in the hospital will be required to surrender his newly acquired possessions to "Buck's" family remains to be seen. Meanwhile other Californians who propose to resort to San Quentin Prison for a renewal of their virility should first make sure of their legal right to do so, otherwise they might find themselves "sans everything"—their last condition might be worse than their first; they would have to exclaim with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

### A Marionette Messiah

*By W. Lofus How*

On March 31st (1928) I attended a meeting, convened by the Order of the Star, held at Friends House in Euston Road, London. The building was soon crowded and before the platform party arrived was densely overcrowded. The corridors were packed and there were even people looking through the windows in the leaden roof.

This phenomenon needs explanation, for there was no very special advertisement campaign, and Mr. Krishnamurti has not been heard at public meetings in London, although he has been heard of in the press for several years. London has fifteen hundred Theosophists and perhaps an equal number of Star adherents, both of which groups might be expected to find their way to the Friends Hall. Still, I never remember having seen such pressure on the doors before for any well-known public speaker.

The subject of Mr. Krishnamurti's address had not been announced, and therefore no special attraction can have been exercised by its fore-knowledge. It is difficult to estimate the numbers of "outsiders" present, but they were a large minority perhaps. On Mr. Krishnamurti's entering

money stood up—perhaps half, and on his leaving a smaller number. The applause was very subdued at the end of the speech. The absence of the musical ritual, which accompanies Mrs. Besant's white-robed figure at the Queen's Hall, made for restraint.

There was nothing in what the speaker might be expected to say—and what he did say—that would normally explain so large an attendance. Many a lecture and sermon given that day or the day after would have contained more information, more fire, more beauty and more stimulus. Briefly, it was a disappointment, but to me, not a surprise. It was exactly what I expected to hear, and I am hardly likely to go again, even as an "observer."

But still—why do the people come in such crowds? The answer is that they came in response to the long preparation of the atmosphere by Mrs. Besant and her colleagues, going back to the first decade of this century. For twenty years the drum of advertisement has been beaten for him, and the world has been told that he has 33 incarnations behind him which have prepared him to occupy the seat of "The World Teacher". By constant iteration—lectures, writings, conventions—a nimbus of belief has been prepared for him, into which, without any special contribution of his own, he steps and remains.

When therefore plain Mr. J. Krishnamurti is advertised to speak in London it really means for thousands that the World Teacher, The Christ, the Maitreya-Buddha (whose personality and functions have been for ten years explicitly attached to this young man) will actually appear in the flesh at the place named. It is due to nothing that Mr. Krishnamurti has said, written or sung in any land that he drew this large audience, but to years of incubation directed by Mr. Leadbeater and his hypnotised adherents. It was, at least, emphatically necessary for the young prophet that he should support and justify the framework that had been prepared for him. But did he?

Mr. Krishnamurti said (about four times) that as he intended to speak but for 45 minutes, he must not be expected to enter into details, and he begged us to go away critical rather than credulous. I went away sorrowful that such an immense concourse of persons should have assembled to witness a mountain give birth to a mouse.

As the discourse proceeded I was amazed at the clumsy "stage management" employed. Every sentence (save one which shall have special mention), I had heard repeated or read before in speeches of Mr. Krishnamurti since he emerged from his dumb stage in December, 1925. And to make matters worse, every sentence—I say without exaggeration—was repeated three or four times in different ways. So that, boiled down, the lecture could have been delivered in twenty minutes.

He wanted to tell us how to gain "a knowledge of the truth which is life" and with many protestations of modesty he laid down the prerequisites of the understanding he was about to impart.

We are to be (1) devoid of prejudice, (2) in revolt against tradition, and (3) cultivate simplicity—whatever that may mean. Twenty minutes of preparation of the prerequisites, for sweeping away the dust of ages in religion, morals, beliefs, dogmas and "religious paraphernalia", led us to Mr. Krishnamurti's central dogmas, which the audience of Theosophists and Christians assembled in a Quaker meeting house, heard without an articulate gasp. "There is no god or external power that controls the life of man, except spiritualised man. There are no supernatural men from whom we can have guidance: You must be your own creation, not that of another."

There is no novelty here except that it is Mr. Krishnamurti who speaks these words. The pet of the Theosophical Society comes out as an atheist, rejects the Mahatmas and the divine plan for the government of the world which his guardian has done so much to advertise. I am itching to know if Krishnaji rejects the "Lives of Aleyone", and if not,



why not? He has thrown over the Liberal Catholic Church and cannot read Theosophical books. What is left?

"Religion, creeds and dogmas"—thus mixed together—are unnecessary for life," said the World Teacher, if he still be such. All we need is to be happy. "I have found such happiness, I have attained liberation, and I would like to show you the way. I have found it and will make myself a sign-post only."

With this encouragement we were then told in a few sentences and parables—some of them very inapt—what "the way" was like, and what it involved. I have listened to many sermons and lectures, read many books and written some, and studied the literature and practice of religion for thirty years, as Mr. Krishnamurti knows. I am familiar with the various ideas of "the way" in most religions and philosophies, and I declare that I could make nothing out of the speaker's new way—if it be such.

We have three bodies he told us: mind, emotion and physical body. Each is to become perfect in its own fashion. Very good! But is not the perfection-process precisely what we want to know? The mind is to be purified—but how? The emotions are to reach the state of immense affection—but again how and why? And the body is to be equally perfect in beauty, restraint and simplicity. The first is to be gotten without the use of face creams, the second without suppression, and the third by neat dress, cleanliness and shaving! This perfection is reached by "the development of personal uniqueness"—a phrase repeated more than once with the impressiveness of a lecturer at La Sorbonne. What it means we did not learn; the forty-five minutes allowed had expired, and we were sent home to think it out for ourselves.

The acme of blagie in Mr. Krishnamurti's case is the presentation of himself to the public as the World Teacher in whom he and his followers must necessarily believe. They have said so a thousand times, and he has accepted their belief. Belief is the rock on which the Order of the Star stands. How then can the Head of the Order, sustained by belief, fed and clothed by belief, rightly deny and ridicule the religious beliefs of others "as unnecessary to life?" We are asked to make our minds a *tabula rasa* and to write his name on the empty space. It is too much.

Having explained the creation of the nimbus into which Mr. Krishnamurti steps, and the public reaction natural to such an event, I now must attempt to explain Mr. Krishnamurti—for my own intellectual satisfaction, if for no other's. It was 45 minutes' pain to me to see and hear a youth of thirty floundering in a morass of vague philosophy mixed for him by the ladies of Leadbeater and Mrs. Besant. He appeared to say a good many true things without knowing that they were well-worn platitudes. He contradicted himself many times and his promoters perhaps once every minute.

He borrowed many scraps: "Liberation" from Hinduism, "Atheism" from Buddhism, "happiness" from Aristotle, "beauty" from Plotinus, "beyond good and evil" from Nietzsche, "the simple life" from California, but nothing from the Christian Gospel, Arabian Islam, too, contributes nothing to the melange. But Persian Mysticism, an offshoot of Islam, has provided Mr. Krishnamurti with his doctrine of "The Beloved" of whom he sings in *vers libre*, copied from Whitman, perhaps, or Sitwell.

The intellectual powers of Mr. Krishnamurti I have watched for several years without admiring them. His logic is very defective, his rhetoric forcible-feeble, his innocent presumption of a teaching function pitifully amusing, his sense of proportion and the fitness of things—most difficult to acquire as between different racial cultures—allows him to perpetrate "howlers" which British politeness ignores.

I do not profess to have attained liberation, and I know no single person who has done so; I am aware of the dictum of the mystics that only those who have so attained can recognise one another. Here Mr.

Krishnamurti is technically on strong ground: the psychic content of liberation cannot be explained in the language of bondage to the bound, and therefore cannot be challenged! I take the responsibility of saying, however, that I believe a truly liberated, illuminated, absolutely happy person would reveal himself to me in forty-five minutes' discourse, to say nothing of a score of articles and speeches previously perused. But Mr. Krishnamurti conveys to me the feeling of one who has learned the language, but not obtained the substance of that of which he speaks. No one has noticed that the claim to liberation is a very late one. His promoters have never claimed it for themselves, or for him. Was it an afterthought?

And yet I cannot blame him. He was caught between Scylla of Adyar and Charybdis of Sydney, and has never escaped from their dual control. Serious in purpose, he must be their marionette Messiah, or go down as a fraud. He must play the game and is doing his poor best. "Krishnamurti sees it through" might well be the title of the next book Mr. Wells will write.

I cannot, however, exonerate those who have put this young man into such a false position. They knew what they were doing, and he did not. Time and time again he has tried to "liberate" himself from them, but without success. Lately he has thrown over the Liberal Catholic Church created by Mr. Leadbeater, of which he was to be the Krishna-Christ-Maitreya. He says nothing of the twelve apostles who were appointed to aid him and, as a Master should, he gives them many qualities. I think I know who is the Judas of the company, who will betray him, if he has not already done so.

My readers will now be ready for my concluding words: without attaching special disrespect to its central figure, I consider Mr. Krishnamurti's Mission the greatest fraud of the age.

### Mrs. Besant's "World Mother"

The following appears in *The Times of India* (Bombay):

MRS. BESANT'S NEW FAIR

A World Mother—Theosophical Society's Fresh Task

(From our new Correspondent)

Madras, April 16

It was announced during the South Indian Theosophical Conference held at the Theosophical Society headquarters at Adyar, which terminated on Monday evening, that the Society was to undertake a new activity, which would prepare the way for a fresh manifestation of the divine power through "a World Mother", whose task it is said, would be complementary to that of the "World Teacher". Mrs. Arundale has been chosen to lead the new mission, and in pursuance of this she is going to publish a journal, the first number of which will appear early in May.

At a meeting on Monday evening Mrs. Besant answered questions put by the audience regarding the advent of the "world mother." She said she had knowledge of the "world mother" through her *guru*. The "world mother" was a great spiritual being. She was the embodiment of womanhood in the occult hierarchy. She expressed qualities of female nature and the supreme principle of motherhood in the same manner as the "world teacher" expressed the masculine side. She would give new forms to the stream of life given by the "world teacher", and the "world mother" expressed the quality of the Supreme Being.

Asked whether Mrs. Arundale was being trained to be the vehicle of the "world mother" in the same manner as Krishnamurti was the vehicle of the "world teacher", Mrs. Besant said that it was an improper question and was like breaking into one's private shrine. Another question referred to a remark made by Krishnamurti that he wanted no disciples and that no disciples followed him, while Mrs. Besant had declared in 1925 that she and six others were amongst the twelve disciples he would

have, Mrs. Besant replied that those who had been named as disciples had come into close contact with him. One of them, Oscar Kollerstrom, however, was not doing the work of a disciple at present. He supported a method in psycho-analysis dealing with sex complex that was not content with the teachings of Krishnamurti. The "world teacher" would have changing groups of disciples. Krishnamurti had said that the background of his teaching was theosophy. Speaking for herself, Mrs. Besant added, her immediate work for him was practically done. It was his intense affection for her that still brought him to her. The younger people were more useful to him and could be more benefited by being with him than those who were old.

*Comment.*—The idea of a World Mother is by no means new. One finds mention of her in the *Stanzas of Deyan* (VI, 1)—"The Mother of Mercy and Knowledge, Kwan-Yin"—and in several other places in *The Secret Doctrine*. And we have our own Virgin Mary, the beautiful ideal of a World Mother. Whether such a being exists is another matter, but Mrs. Besant says so, and that will doubtless be sufficient to start the T. S. on the new fad. Why Mrs. Rukmini Arundale has been selected as vicar on earth of the World Mother is not obvious. Possibly there is some political motive behind it. Seemingly the Overlords have either changed their plans, as at the 1925 Onimen Star camp meeting Mrs. Besant announced her as one of the twelve apostles of Krishnamurti, and also stated that she "will be the Rishi Agasthya's messenger to the women and young ones of India" (*Herald of the Star*, September, 1925, page 308), or else they have imposed a new duty on this young lady, who hitherto had filled only the role of prize beauty of the T. S. and a drawing card at her husband's lectures. Serving three masters—Krishnamurti, Rishi Agasthya and the World Mother—is bad enough, and will be still further complicated when she starts presenting her husband, George Arundale, with a family.

## The Revolt of Krishnamurti

*Mrs. Besant*

*Herald of the Star, Sept. 1925*  
(page 339):

And the Liberal Catholic Church should be the very heart of the teaching that the Christ will give.

*Herald of the Star, Sept. 1925*  
(page 310):

Some years ago the Lord said to the School of which I am the Outer Head, that three lines of activity were especially wanted in the preparation for His Coming. One of them was a special form of Christianity that you know as the Liberal Catholic Church.

*Herald of the Star, Sept. 1925*  
(page 307):

Then He will choose, as before, His twelve Apostles—a significant number, "the twelve"—and their chief, the Lord Himself. He has already chosen them. [She names Mrs. Besant, communicant of the L. C. C.; Leadbenter, bishop of L. C. C.; Jinarajadasa; Arundale, bishop

*Mr. Krishnamurti*

*Herald of the Star, Sept. 1927*  
(page 334):

We must keep away from the possibility of forming a new religion. Who wants new religions? . . . And hence there needs to be no religion, no authority, no formula.

*Herald of the Star, Dec. 1927*  
(page 461):

For instance, I am not a ceremonialist, I am not inclined to any form whatever . . . Many people try to convert me to become a ceremonialist, but I let them talk and stick to my own point of view.

*Star Review, Jan. 1928 (page 7):*

O friend,  
Wouldst thou love the reflection,  
If I can give thee the reality?  
Throw away thy bells, thy incense,  
Thy fears and thy gods,  
Set aside thy creeds, thy philosophies.

of L. C. C.; Wedgwood, bishop of L. C. C.; Oscar Köllerström, priest of L. C. C.; Rukmini Arundale.]

Theosophist, June, 1927 (suppl. leaflet):

Shri Krishna and the Lord Christ were and are manifestations of the same Great Being, and our Krishnaji is a manifestation once more of that same Being.

Herald of the Star, Oct. 1927 (page 375):

And so in His infinite Compassion, in His boundless and all-embracing Love, He who is the one Great Teacher of the World takes to Himself at long, long intervals—as we measure time—a human body, prepared for His indwelling, and His manifestation dwells amongst us.

Star Review, January, 1928 (page 9):

And so, whilom the mother and guardian of the Boy, the Youth, I gladly reverence in the Man the presence of the Lord whom I adore. For I know Him as He is in His glorious Body in His Himalayan Dwelling, omnipotent, omnipresent, and I bow to Him, enshrined in the physical body with the limitations it imposes, immanent in the earthly Body, as truly He as He is manifested in His glorious Body in those far-off mountains. I am His servant in any form which He assumes, I count that service as my greatest privilege in this lower world.

Many more could be cited, both by Mrs. Besant and Mr. Krishnamurti, but these will suffice to show (a), that Krishnamurti is not the World Teacher who was predicted by Mrs. Besant; or, (b), if he is, then Mrs. Besant's "Lord" who endorses the Liberal Catholic Church is a delusion or an imposture; and (c), Krishnamurti did not choose the Apostles mentioned, who, probably, were picked out for him by Mrs. Besant. If Krishnamurti is right, Mrs. Besant has either been sadly deceived or has practised imposture. Krishnamurti is unworkable in connection with the Liberal Catholic Church. As Leadbeater is still a controlling power in that church, with his colleagues, this would betoken a complete severance of the World Teacher Movement from those portions of the T. S. which are dominated by Leadbeater or Liberal Catholic influences. The present situation in Australia seems to indicate that the Leadbeater faction, in control of the Section, has thrown Krishnamurti overboard.

Further, if Mrs. Besant was deceived in her supposed revelation about the Liberal Catholic Church, what dependence can be placed on her new revelation about the World Mother?

Star Review, Feb. 1928 (page 54):

The purpose, the manner, of attaining this happiness, of gaining this liberation, is in your own hand. It does not lie in the hand of some unknown God, or in temples, or in churches, but in your own self. For temples, churches and religions bind, and you must be beyond all dreams of God to attain this liberation.

Star Review, Feb. 1928 (page 44):

Many temples are built for Thee,  
There be many rites  
To invoke Thee,  
But I have no close communion  
with them  
For all these are but the shells  
Of man's thoughts.

Star Review, March, 1928 (page 83):

So the first essential thing is to cast away all desire, for before you can reach that path of liberation, which is the path of peace, you must be free of yourself, you must be able to renounce all things, to renounce your creeds, your gods and the preachers thereof and pass through that door which is truly the portal which will lead you into that world of liberation.

## Why Mrs. Besant's "World Mother"?

At the present writing reports concerning Mrs. Besant's new cult of the "World Mother" are conflicting. Cable despatches state that Rukmini Arundale is the incarnation of the "World Mother", while the letter published elsewhere in the *Curry* would indicate that she is simply her representative, a sort of she-pope designated by Mrs. Besant.

It is surprising, and must be a matter of some concern to the faithful that the all-seeing Leadbeater never discovered this sublime lady. In all of his roving through the higher planes he never once spotted her, although he has seen God—a he-God—sitting on a lotus and running the world (*Man: Whence, How and Whither*, page 278). But necessity is the mother of invention. The invention, or let us say, the discovery, came just in the nick of time. Having declared that without doubt Krishnamurti is the incarnation of Christ, Mrs. Besant was rash enough to state in an address at Ommen camp meeting in 1925 (*Herald of the Star*, September, 1925, page 339) that "the Liberal Catholic Church should be the very heart of the teaching that the Christ will give," to announce the endorsement by the Lord of this church (page 310), and to provide the new Christ with a corps of Liberal Catholic bishops and priests as Apostles. And now, while young Krishnamurti has accepted the title of World Teacher—to say nothing of the cash and other perquisites—he has declined to countenance the ceremonies of the Liberal Catholic Church, in fact, has unceremoniously kicked it into the dustbin.

What was poor Mrs. Besant to do? Not being able to run two different World Teachers of the male sex, or to admit frankly her mistake, she has been forced to draw attention away from her blunder. How to meet the emergency? Why, by inventing a she World Teacher, a World Mother, and to push this cult for all it is worth, so as to distract attention from the failure of the Christ to obey her dictates. Krishnamurti may keep the Christ job if he wishes; she will let him alone and start a rival, or perhaps co-operating, she-Christ. And this time one must be sure there will be no revolt. Rukmini Arundale was just the one. A charming young Hindu lady who owes her prominence to Mrs. Besant, and who is married to Mrs. Besant's most abject servant, George S. Arundale, who looks to Mrs. Besant to leave the presidency of the T. S. to him, she is wholly lacking in independence, strength of will or sense of humor, as manifested by her permitting herself to be taken around as a show beauty in order to attract an audience to her husband's lectures. She has not manifested a trait other than amiably allowing herself to be adorned with ridiculous titles, Apostle to the World Teacher, messenger of the Rishi Agasthya to the women and children of India, and now, as a last absurdity, as the representative of the female counterpart of the he-God. She can be counted on to act any part assigned to her, not because she is deceitful or ambitious, but because she is too innocent to see that she is being made a tool of the designing Mrs. Besant and of her crafty husband.

Don't forget that this move followed closely upon the late conference of the sages at Adyar, which was so important as to bring the aged Leadbeater from Australia, and Mrs. Besant from the Californian antipodes. Possibly there are political motives likewise, the attempt to win over the women of India to supporting Mrs. Besant's political schemes. Mrs. Besant tells us that she learned of the world Mother through her Guru, the same Guru, presumably, who she once said told her to attack Judge, a statement she has lately repudiated, placing the blame on Col. Olcott (*Curry*, January, 1927).

In short, the World Mother business may be regarded as an attempt to wriggle out of the impossible situation in which she found herself through following the suggestions of that notorious charlatan and confidence man, Charles W. Leadbeater. If one may judge from the program of the recent convention of the Australian Section, T. S., which is dom-

inated by Leadbeater, the World Mother cult is to be fostered there, two whole meetings having been devoted to it, while Krishnamurti, having renounced the Liberal Catholic Church and all its works, did not receive so much as a mention. Perhaps that is why he did not visit Australia. Turning loose in Sydney a new Jesus declaiming against the I. C. C. would have been too much for Leadbeater, and even a Star meeting, held as hitherto in conjunction with the convention, would have given occasion for embarrassing questions, embarrassing to Leadbeater and his minions. Hence, squelch it.

The World Mother affair is a blind designed to shield the reputation of Annie Besant. Presently we may hear that the Liberal Catholic Church belongs in the province of the World Mother, the male World Teacher having other functions. Meanwhile the indications are that the faithful in the T. S. will tumble over each other in the scramble to get nearer to the World Mother, until, perhaps, in the end the more sensible will perceive that they are merely being led by the nose, or, if you prefer, pulled about from pillar to post.

### At the Periscope

*American Section Election Fraud.*—The June *Theosophical Messenger* (page 20) announces that "The recent voting in the American Theosophical Society for the election of president was unanimous for Dr. Besant." Possibly, but it was fraud none the less. No opportunity was given to vote against her. The blank ballot sent out with the February *Theosophical Messenger* allowed one to vote for Mrs. Besant only, or not to vote at all, stating that she was the only candidate. This is a rank bit of dishonesty equal to the worst case of ballot box stuffing. The British Section had the honesty to send out a ballot permitting one to vote for or against her. Once Mrs. Besant had the honor to throw out the entire vote of a certain Section because the General Secretary had taken the liberty of himself casting ballots for Mrs. Besant in the names of all members not voting. She should declare the American Section voting invalid.

*Hubbub in Porto Rico.*—The Right Reverend Irving S. Cooper, reigning as Regionary Bishop of the Liberal Catholic Church over the province of America, gives in the May *Liberal Catholic* an entertaining account of his visit to Porto Rico. Lindbergh, or even God Himself descended, could not have evoked more enthusiasm than did this befrocked representative of Leadbeaterism in the city of Ponce. His address was held in the Masonic Temple under the auspices of the Masonic fraternity, which issued the invitations. The Roman Catholic clergy were invited to be present and the Roman bishop appointed a delegation of ten priests to be present. In Father Cooper's own words, "people were standing all around the wall; the doorways were jammed; while outside in the street near each of the open windows were clusters of eager listeners;" "The whole audience was in a condition of tremendous enthusiasm and volley after volley of applause swept the hall;" "the people went nearly wild with applause;" "the people rose to their feet, clapping their hands and calling out. When I left the hall, a moment later, they surged forward to grasp my hand; they wept; they sought to kiss my episcopal ring, until I could hardly make my way to the door." Later he was kept from sleeping by the uproar in the street, made by wildly excited people. Even Knights of Columbus applauded. One of the delegated priests attempted to controvert Cooper's statements about hell, and got ridiculed, but another of them was converted instantaneously.

*Mrs. Besant Defies the Government.*—An Associated Press despatch from Bombay, May 17th, states that Mrs. Besant has challenged the British government to prosecute her if it possesses any evidence against her of anti-government activity. She claims that her mail is being intercepted and read. As a nagger and trouble maker Mrs. Besant has few equals, and the more she is ignored the madder she gets. Nothing would

suit her better than to attract the attention of the Indian authorities, for then she could pose as a martyr, which is one of her hobbies. If she has nothing to fight about, she makes it.

*Mrs. Besant on Polygamy.*—At a meeting held in Madras, March 27th, to consider means of suppressing prostitution and traffic in women, Mrs. Besant was present and presented a resolution directed to that object. The *Madras Weekly Mail* of March 29th reports her as saying, in part, that "The East had found a fitting reply to the age-long problem in polygamy. It was better to have polygamy with protection of women than monogamy without any provision for the protection of the weaker sex. It was not possible to reconcile monogamy with protection of women. Facts had to be faced, and the East did face them and found an answer in polygamy. . . . Concluding, she said polygamy and child marriage were far better than the system of brothels and immoral traffic." The above is not quoted as intending to draw unfavorable comment on Mrs. Besant. She has presented no solution of this difficult problem. Polygamy may be a solution of the question of disposing of superfluous women, but how about the superfluous men? Tibet has solved that by a system of polyandry. The two might be worked side by side and everybody would be happy, that is, as long as standing room is left on the world.

*The Advantages of Dying.*—In *The Theosophist*, May (pages 255-257) Mrs. Besant devotes over two pages to the activities of Mr. Fritz Kunz. Among those prominently mentioned is his having given birth early this year to a son and heir via Mrs. Dora van Gelder Kunz, noted specialist on fairies. Possibly the arrival of this squealing young fairy was the cause of his lecturing in Tacoma on March 18th on "The Advantages of Dying." I join with Mrs. Besant in congratulating the happy trio. Mr. Kunz had announced his intention of retiring from the theosophical lecture field with the termination of his present engagements. His plea was that there are too many lecturers already, but probably coming events had already cast their shadows before and the prospect of having to finance an ever-growing fairy orchestra with after-lecture collections was disheartening. Perhaps Mrs. Besant or Mrs. Margaret Sanger could have helped him.

*Rev. Arundale Becomes Sun Worshipper.*—George S. Arundale, bishop of the Liberal Catholic Church, one of the Twelve Apostles of Krishnamurti, husband of the Vice-World Mother and General Secretary of the Indian Section, T. S., has now become a sun worshipper. *May News and Notes* (page 4) prints a note from him which is in part as follows: "May I ask a personal favour from brethren who are in a position to give me the information I need? I am, as many of you know, a worshipper of Our Lord, the Sun, and I am very anxious to have information regarding such modes of worshipping Him as may be existing in Hinduism, in Zoroastrianism, in Buddhism, and elsewhere, to wit, in the Faith of Ancient Egypt." I am not surprised at Mr. Arundale—I am simply wondering what sort of religion he will take up next. There still remain Taoism, Shintoism, Jainism, Sikhism, Islamism, Judaism, Mormonism, devil worship, snake worship and some others; probably enough to allow him a new coat of faith every twelve months.

*Sad Condition of Australian Section, T. S.*—The annual report of the treasurer of the Australian Section, T. S., for the year ended December 31st, 1927, is before me. It appears that while the Section managed to pull through without a deficit in its ordinary expenses, the famous sectional organ, *The Australian Theosophist*, which for the past two years has been largely devoted to the self-advertising and endless silly talk of George S. Arundale, late General Secretary, who edited it, showed a deficit of £503 against a cost of £814, while *Advance! Australia*, started by Mr. Arundale to "theosophize Australia", came out with a deficit of £648 against a cost of £1231. In view of this situation the Section, at

its recent annual convention, decided to discontinue the publication of *The Australian Theosophist* and to concentrate on *Advance! Australia*, which is intended for the public and is devoted to political and social problems viewed through theosophical spectacles. Even with this economy the budget for 1928 shows an estimated loss on *Advance! Australia* of £948 against a cost of £1584, and the sectional expenses a deficit of £912 against a cost of £1896. In addition the Section Headquarters, Adyar Hall, is in the hands of receivers. The Section has now no theosophical journal, properly so designated, and will content itself with issuing occasional news bulletins. This is the condition in which Mr. Arundale has left the Section. It is not surprising that his resignation was "accepted with regret," the regret being that he did not go sooner. He has now gone to be General Secretary of the Indian Section, presumably to work the same havoc there. All this could have been foreseen, did theosophists have the slightest sense of humor. Mr. Arundale, amiable as he is, has played the theosophical buffoon ever since Mrs. Besant sent him to Australia, running the Section into debt for printing page after page of his gossip about the afternoon teas he attended and the charming ladies he met and how soon he went to bed. Now he has not even the common decency to stand by and help the Section to retrieve the results of his follies. He prides himself on being an "organizer", but an organizer is not one who hatches schemes and puts in costly orders with the printer for his own glory. There are lunatics a-plenty who can do that. An organizer is one who perfects a working organization, not one who starts impracticable schemes and runs away when they won't work, leaving his dupes to pay the cost. Mr. Arundale has all the marks of a boaster and a coward, and Australia is paying for having been fooled by him.

*Notes from the Antipodes.*—Priest Harold Morton, of the Liberal Catholic Church, has been chosen General Secretary of the Australian Section, T. S., succeeding George S. Arundale, bishop of the same church and now a son worshiper. Father Morton draws a salary of £400 per annum, and will more than earn it if he extricates the Section from the mess Mr. Arundale left behind him. Father Morton was recently married to Norna Köllerström, sister of the ex-priest and apostle Oscar Köllerström. The annual convention of the Section was held April 4th to 11th, Mr. Jinarajadasa presiding, and is interesting in that while two meetings were devoted to Mrs. Besant's new fad, the World Mother, and several to the Liberal Catholic Church, Krishnamurti and the Order of the Star did not appear on the program, and no meetings of Star members were mentioned. Is it possible that Krishnamurti has been dumped and that the World Mother is to take his place? Leadbeater is clearly the controlling spirit still, and while all he has to do is to declare that the World Mother is really Our Lady, the Virgin Mary, of the L. C. C., Krishnamurti, having declared against churches and ceremonials, is *persona non grata*, at least with the wily Charles Leadbeater.

*"Back to Blavatsky" Erent in British Section.*—A most encouraging event in the British Section is the publication of a new and cheaper edition of *The Secret Doctrine*, the price being only two-thirds that of the previous edition. The text is that of the third revised edition, but it is bound in three volumes instead of four. The Theosophical Publishing House states that it has printed a large edition and hopes to bring it within the reach of thousands of private book buyers, and that to cover the great capital outlay a large sale is imperative. This means that the sale will be pushed. When one remembers that a year ago this and other works of H. P. Blavatsky were not even mentioned in the list of officially recommended books, but that they now stand at the head of the list, one may hope that in time the British Section will return to its right mind.



## The Mahatma Letters to A. P. Sinnett

Transcribed from the originals by A. Trevor Barker, F. T. S., xxxv, 492 pages, with Introduction and Appendix; 1923. \$7.50.

Mr. Barker was authorized by the literary executrix of the late Mr. A. P. Sinnett to transcribe and publish all of the letters written by the Masters M. and K. H. to Mr. Sinnett. This has been done without omission or editing of any kind. The letters cover the period 1881-1884 and contain everything received by Mr. Sinnett so far as is known. With the exception of a very few which have been quoted or copied, none of the letters have been published before.

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### The Liberal Catholic Church and the Theosophical Society

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

### Have You Read T. Subba Row on The Bhagavad Gita?

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## Why Mr. Wadia Left the Theosophical Society

Copies of Mr. B. P. Wadia's statement "To All Fellow Theosophists and Members of the Theosophical Society," giving his reasons for resigning, can be obtained from this office for 5 cents in stamps. A classical document.

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### THE PRISON ASSOCIATION OF NEW YORK—ANNUAL REPORT

Embodying the experience of one of our largest and most progressive states, the annual reports of the Prison Association of New York are always full of information of interest and value to the student of American penal systems. The eighty-third report, for 1927, is no exception. Founded in 1841 as the outcome of an appeal of the Board of Inspectors of Sing Sing Prison calling "the attention of the benevolent to the destitute condition of discharged prisoners," the Association was chartered by the New York Legislature to visit, inspect and examine all of the prisons of the state, and to report thereon to the Legislature. Since that time it has continued to fulfil a double function, that of inspection and recommendation to the Legislature on desirable improvements in the penal system and as adviser on and proponent of new legislation, both penal and judicial, and on the other hand, of giving aid to prisoners and ex-prisoners and their families. While, therefore, consisting of private citizens acting as volunteers, it has also a quasi-official status. When one remembers the large population of the state and the consequent size and complexity of its penal system its work is both extensive and complicated.

Space permits me to refer to but a few of the features of this document of 119 pages. Interesting is the view expressed on the general penal conditions in the United States (page 31), which is decidedly optimistic, and from which I quote:

The public mind associates with the unpleasant and ugly picture which prisons convey, a personnel composed of those who are brutal and ignorant. That is erroneous. The day of the prison official who reigns by virtue of mere political power, brute force, or terrorism, is fast waning. In a few short years he will be as entirely extinct as the duck billed platypus [which is by no means, extinct, however—*Ed.*]. Men of character, men of culture, men of intelligent purpose, are gradually assuming control of penal affairs in the United States of America. Women of birth and breeding, the majority graduates of the highest institutions of learning, likewise are in evidence as the executive heads of institutions for the care of women delinquents. The chairman and personnel of departments of correction, boards of business control and governing bodies generally, charged with the responsibilities of prison management,

are distinguished by clarity of vision, sound education, and great faith in mankind. They are not sentimentalists; they are not political carpet-baggers—they are intelligent, purposeful men and women, vitally interested in the work of prevention, reclamation and restoration. If the Fifty-seventh Annual Congress of the American Prison Association achieved nothing else it would have been well worth the time and effort spent in its accomplishment. It demonstrated to the people of America that the majority of its custodial institutions are in the hands of men and women fortified by education, training and capability, and who are devoting their lives to one of the greatest fields of human endeavor—service to mankind. They are bringing to the problems presented by the law violator the solvent of intelligence—a desire to analyze causes and resultant effect. Granted that there are and always will be those prisoners who, regardless of conditions, will not respond to any but an iron hand, it must be said that kindness, backed by character, scrupulous fairness, and good common sense, has tamed many a so-called bad man. The problems presented by those incarcerated in the custodial institutions of America are being solved, even if slowly—they are being solved by men and women who are courageous and intelligent.

An aim of the Association is to bring about the establishment of a fully equipped psychological and classification clinic to be established at Sing Sing. While steps have been taken in this direction it can be said to be at present in only a rudimentary condition. The ideal is to have all newly committed prisoners studied by specialists for the determination of their mental defects and capabilities, to classify them accordingly and to assign them to such institutions, prisons or hospitals, where they can be given suitable treatment and work to which they are suited.

Referring to the state use system for products of prison labor, required by law in New York, it is refreshing to note that the report, even if rather non-committal, does not openly endorse this economic fallacy. It appears that notwithstanding the fact that New York requires annually far more supplies which could be made in prisons than the prisons are furnishing, only about 25 per cent. of its prison population of about 6,000 are industrially employed. That so progressive a state should still keep 75 per cent. of its prisoners in virtual idleness, a burden on its taxpayers and a source of deterioration to themselves, is attributed largely to inadequate industrial equipment and antiquated machinery, making the cost of the product too high to compete with similar products made outside. The condition may well be designated as scandalous.

The report fairly boils over with enthusiasm over the new State Department of Correction, and especially over its head, Dr. R. F. C. Kieb. Besides other betterments in administrative methods, to Dr. Kieb is attributed the nearly impossible feat of having almost divorced the state prison system from politics.

A hit is made at the system of lunacy commissions still existing in New York, according to which the court may ap-

point a commission of not more than three "disinterested persons" to examine any accused person suspected of or pleading insanity, such persons not being required to know anything whatever about mental diseases. This absurd system, on a parity with having a jury of butchers, bakers and candlestick makers pass on questions of insanity, has already been abolished in New York City, where such persons are committed to proper institutions for observation. Legislation has been proposed, but not yet enacted, making this method obligatory throughout the state.

An itemized list is given of all bills relating to penal and criminal judicial matters brought before the state legislature during the year. It is interesting to note that most of those endorsed by the Prison Association became law, while nearly all that it opposed were defeated. It is, however, curious to observe that the bill providing for the establishment of a central bureau of criminal identification in cities of 200,000 or more, while endorsed by the Association and passed by the Legislature, was vetoed by Governor Smith. Why, is not stated—possibly a question of expense.

I can only refer to an interesting chapter on prison labor by E. R. Cass, General Secretary of the Prison Association of New York and President of the American Prison Association, which is characterized by Mr. Cass's well-known lucidity and common-sense, absence of sentimental bias and impartial regard for the interests of both prisoner and public. To only one point would I take exception: it appears that at its last congress the American Prison Association declared it to be axiomatic that "the prisoners owe the state the products of their labor." That is a declaration of the righteousness of slavery, nothing else. What the prisoner owes the state is the cost of his maintenance during confinement, the same taxes he would pay in a state of freedom, and enough to remunerate the state and others for what one may call "damages"—costs of apprehension, trial, restitution, etc. Beyond that, all else is confiscation, made at the expense of the prisoner's future welfare and the present welfare of his dependent family, if he has one.

The report can be obtained from *The Prison Association of New York, 135 East 15th Street, New York City.*

#### **About Mrs. Elsa L. Widmayer**

Some readers of the *Critic* know, but many more do not, that prisoners very generally have much spare time on their hands, which can be utilized or wasted. In some prisons those who either have families to support or who are impressed with the fact that the five dollars allowed them on their discharge will go hardly further than buying a few meals and a bed to sleep in for a few nights, and what then? steal or starve? make use of this spare time in manufacturing fancy articles for sale, hoping thereby to get a little money to boost them on their way. Pris-

overs make all kinds of fancy articles, embroidery, bead work, inlaid wood and metal articles and many others, which they desire to offer to the public, but are hampered by the difficulty of getting publicity.

Our friend Mrs. Elsa L. Widmayer is devoting her time to acting as agent for such prisoners, and would be glad to send information and descriptions of articles to any inquirer, and also to hear from any Carved readers who would like to help prisoners by taking a small consignment of such goods for sale. If you want to know a real enthusiast, write to Mrs. Widmayer, and address her: *Mrs. Elsa L. Widmayer, Route 2, box 638 A, Edgewater, Colorado.*

### Penal Notes

*Self-Protection vs. Humanity.*—One can hardly help sympathizing with the refusal of the citizens of a certain locality near Parkersburg, West Virginia, who recently refused to aid a wounded run-hound and left him to die or look after himself. It is direct outcome of the policy of the prohibition officials of countenancing spying. Not many months ago a Government run-hound knocked at the door of a Maryland farmhouse, claiming to be desperately ill. The kindly farmer's wife took him in and gave him such assistance as was possible. The scoundrel playing his part, for which the United States Government paid him, told the lady that if he could have a drink of whisky it would relieve him. Finally, upon his being urgent, she produced some of the forbidden beverage, whereupon he suddenly recovered and arrested her for possessing liquor. No wonder people are afraid to give aid under such circumstances and prefer to allow such people to die in the road rather than risk having some foul trick played on them in return for their kindness.

*No Use for Supreme Court Decision.*—The Chesapeake and Potomac Telephone Company, operating in the District of Columbia, Maryland and Virginia, has announced that it will resist any effort to tap its telephones to obtain evidence in a criminal prosecution, and that it considers such tapping as a trespass on its property. Its policy has always been to protect the privacy of telephone conversation.

*Acquitted on the Second Round.*—In November, 1926, Joseph Sankey, of British Columbia, was found guilty of murder and sentenced to be hanged. After a retrial was refused by the Victoria court of Appeal, it was granted by the supreme court of Canada, with the result that the jury, after but thirty minutes' deliberation, found him innocent and he was discharged. Sankey was just a mere Indian, of no account to any but himself, but the case should teach Canadians, who brag of the swiftness of their justice, that even justice of the Canadian brand may be a bit too swift, with irreparable results.

*Our Opponents of Capital Punishment.*—In the United States: The League to Abolish Capital Punishment, 104 Fifth Avenue, New York City; Annual dues, \$1 up. In Great Britain: The National Council for the Abolition of the Death Penalty, 23, Charing Cross, Whitehall, London, S. W. 1.

*Baumes Law Gets 109.*—In the last two years 109 persons have received life sentence in New York State under the Baumes law making life sentence for a fourth felony obligatory. Whether any of these are members of Governor Smith's Tammany Hall is not officially stated.

*Alleged Bank Handit Stager Gets Life.*—One of the men who killed two Mexicans in Texas and passed them off as bank handits, in order to collect the \$5,000 reward offered by the Texas State Bankers' Association for each dead bank robber, has been sentenced to life imprisonment. It looks as if this once promising industry of supplying corpses to Texas banks at \$5,000 each will be nipped in the bud.

*Alabama Abolishes Contract Prison Labor.*—On June 30th the abominable system long in vogue in Alabama of leasing convicts to corpora-

tions, mostly mining companies, came to an end, thanks to popular indignation against the inhumane treatment to which they were subjected by the unscrupulous lessees, who in many cases treated them brutally and half-starved them. In future, prisoners will be employed by the state only, and on public works. Efforts have been made for years to put a stop to leasing prisoners to mining companies, but thanks to the influence which these wielded, the efforts have until now been unsuccessful. While state employment affords no absolute guarantee against abuse it is a long step in that direction, the convicts being under direct supervision of the state prison department. It is not so long ago that Alabama abolished by law the "fee system", according to which county sheriffs were permitted to put most of the appropriation for feeding prisoners into their own pockets, spending on the prisoners only what they thought they could spare.

### The Revolt of Krishnamurti—II

In *The Star Review* for June (page 193) is a recent poem by Mr. Krishnamurti which reiterates the viewpoint to which he has been coming during the past two years, a viewpoint first publicly set forth in his Eerie address of last August, "Who Brings the Truth?" I quote a few verses from this:

As the far winking light  
In the dark temple tower,  
Above the worshippers  
And their groaning prayers,  
High above the silent Gods  
Amidst their gloomy abodes,  
So have I become,  
Free from the hand that wrought me,  
The conqueror of aching time  
And its sorrowing ways.  
O friend,  
Come away from the complications of belief,  
Destroy the monumental superstitions  
Of thy enslaving creed,  
But grow in the simplicity of thy heart,  
In the shadows of thy suffering.

It must be remembered that Mr. Krishnamurti was reared by Mrs. Besant and Mr. Leadbeater with the professed claim that his body was to be used for the reincarnation of Christ, that Mrs. Besant announced him as the reincarnated Christ as late as January, 1928 (*Star Review*, January, page 9), that she had already announced on the purported authority of "the Lord" that the Liberal Catholic Church has the endorsement of that "Lord" and that this church would be the very heart of the Christ's teachings (*Herald of the Star*, September, 1925, 310, 339). It must also be remembered that Mr. Krishnamurti is addressing his disciples, who have been largely recruited from the ranks of the followers of Mrs. Besant and Mr. Leadbeater and adherents of the Liberal Catholic Church. The admonitions contained in the above quotation must therefore be regarded as including this church, while the words "Free from the hand that wrought me" must be considered as a declaration of independence of his foster mother and father, Mrs. Besant and Mr. Leadbeater. The appeal for simplicity is strongly suggestive of the saying of Christ that if one would enter the kingdom of heaven he must become as a little child.

Naturally the action of the supposed Christ and scheduled leader of the Liberal Catholic Church in denouncing this church and its creed and ceremonials has caused consternation among those who were looking for his support, and who had accepted him with the expectation that he would be its strongest pillar. They are in a sad muddle, for they must

chance between Krishnamurti on the one hand and Mrs. Besant and Mr. Leadbeater on the other—they cannot serve two masters. They must admit that Mrs. Besant was mistaken, no matter which side they take. And their wrigglings promise to be most entertaining.

Mr. F. A. Wedekhouse, one of Krishnamurti's earliest and most ardent adherents, admits—I use his own expression—that Krishnamurti has broken through a wall and emerged on the other side (*The Star*, Sydney, April, 1928, page 8). The editor of *The Liberal Catholic* (June, pages 238-9) professes to see nothing inconsistent in accepting Krishnamurti's views and the Liberal Catholic Church at one and the same time, while George Arundale, in a remarkably foggy article of seven pages in *The Star Review* for June, seems torn between conflicting claims. He has to accept Krishnaji as the Lord, for Mrs. Besant, whom he has proclaimed as the future "Ruler of gods and men", has told him so. Yet this same Krishnaji will have nothing of George's hobbie bonnet and episcopal vestments. And the circus is just beginning!

The more honest, without doubt, will range themselves on one side or the other, as best suits their temperaments; they will either cling to Krishnamurti and disgorge the church, or they will hold to their ceremonies and sacraments, to their bread-and-grape-juice Christ, and spurn Krishnamurti. Others, on the contrary, will try to prove to themselves and others that black is white and white black; they will pretend to accept Krishnamurti as the Lord and proceed to ignore and disobey his injunctions, and in so doing will divest themselves of the few shreds of spiritual honesty that they have hitherto possessed. These will be largely those who have a personal and vested interest in so doing. Not for a million would I be in George Arundale's boots. He has to cling to Mrs. Besant, her Christ and her church, for his advancement and his outs depend on so doing, yet he must see that her Liberal Catholic Jesus is either a delusion or a fraud, conceived or invented by the Besant-Leadbeater couple.

Most unenviable of all, perhaps, is the position of Mrs. Besant herself. She has always claimed to be the agent of the White Lodge. In announcing that Krishnamurti is the Lord himself and the leader of the Liberal Catholic Church, and asserting, as I myself have heard her do, that it was the Christ himself who told her so, she faces the dilemma of having to admit that her alleged hohobolding with the Great Ones has been either a delusion or a piece of deliberate deception on her part. In the one case her reputation as a seeress is at stake. In the other, her standing as an honest personage. In the one case her claim to be the Outer Head of the E. S., the inner school of the Masters, loses its validity; on the other she would stand condemned and degraded in the eyes of all decent people. What will she do? Clearly, not being of the kind to admit a mistake or a sin, she will try to draw attention to other matters, the new cult of the World Mother evidently being a step in this direction and her sudden return to politics being another. Having little more than a year ago announced her retirement from politics and her absorption in the work of the World Teacher, now she is leaving the World Teacher to himself and throwing all her energy into politics. She is about to get just what is due her for having abandoned her teacher H. P. B. and having adopted the reprobate Leadbeater and put him over on the Theosophical Society.

Mr. Krishnamurti, it must be said, is the one person who is conducting himself becomingly. We may not agree with all he says, or with his methods or his opinion of his mission as "The World Teacher", but we cannot deny that he has had the courage to speak out loudly just what he believes, at the risk of alienating those who would have supported him while prostituting him to their purposes. "All these things will I give thee," said the devil to Jesus, "if thou wilt fall down and worship me." There were rich pickings for the plunderers if the Liberal Catholic Church,



the Star in the East and the Theosophical Society could have been united under the nominal leadership of a living but pliable and obedient Christ. Now, it appears, Krishnaji has had the courage to say "Get thee behind me, Satan."

Those who would grasp the situation as it exists today are invited to consider the import of the actual facts as stated in the Star publications and summarized in direct citation in the June *Carve*, and are cautioned not to be beguiled by the evasions and equivocations of those who, finding themselves in a precarious position, attempt, like that marine cephalopod the squid, to protect themselves by emitting a cloud of ink.

### A Denial by Mr. Kingsland

Mr. William Kingsland writes to me that it has come to his knowledge that a certain person in America has been spreading the report that to his certain knowledge Mr. Kingsland is a member of Mrs. Alice Bailey's Arcane School. He wishes me to make it known that he is not and never has been a member of that School. The only theosophical organization with which he is connected is the Blavatsky Association.

### Back to Blavatsky in Foreign Lands

The Editor will be pleased to hear from lodges, associations or groups in Great Britain, on the continent of Europe, or elsewhere abroad, which are making a stand for the Theosophy of H. P. Blavatsky and against the recent innovations, such as Leadhesterism, Krishnamurticism and the Liberal Catholic Church, or from any of their members. As far as space is available the *Carve* will gladly publish addresses and programs of their activities.

### Mrs. Besant and the T. S. Public Purposes Fund

*Note by the Editor.*—While Mrs. Besant's political activities as an individual may not be a matter of direct concern to theosophists, she has in the past, and is now endeavoring to enlist the sympathy of theosophists all over the world in her political work in India, through her organ *The Theosophist* and otherwise. For this reason it seems desirable to present certain matters from time to time which bear on these activities, and which are kept from the attention of her theosophical followers. (One may well ask whether an unscrupulous and prevaricating politician is not likely to be unscrupulous and prevaricating as a theosophist.)

In *The Theosophist*, May, 1928 (page 137), Mrs. Besant indulges in a tirade against the India Government, accusing it of confiscating money sent to her for the "Public Purposes Fund," and misstates facts by denying that she has ever used any of this Fund for political purposes. What is this Fund?

In *The Theosophist*, February, 1923, and therefore published by authority of Mrs. Besant, is a supplementary leaf facing page 448, signed by C. Jinarajadasa and addressed "To Friends in the T. S. Outside India," announcing the establishment of a T. S. Public Purposes Fund. It states:

The contributions will be disbursed by the President to help the Theosophical Schools and Colleges, such as those at Gulmud (Adyar), at Benares, and at Madanapalle (the birth place of Mr. J. Krishnamurti); to assist the Order of Service, whose services, especially to Theosophical education in India, are supremely essential; and to enable *New India*, Dr. Besant's daily paper, to continue to assist her political work (Italics mine.—Ed.).

That does not prove Mrs. Besant's misrepresentation of facts, but the following does. I place side by side her denial of today with her own signed half-yearly statement as treasurer of the Fund, January-June, 1923, as published by her in *New India*. The printed report is before me:

*Theosophical Society Public Purposes Fund, Half-Yearly Statement, January, 1923 to June, 1927:*

EXPENDITURE	Rs.	A.	P.
1. Postage, printing, etc. ....	37	4	0
2. Discounts, etc., as per Bank Pass Book .....	11	10	6
3. Grants to the Society for the Promotion of National Education, etc. ....	12,947	0	0
4. Ear-marked for political work and transferred to National Conference account ..	1,000	0	0
<b>Total expenditure</b> .....	<b>13,995</b>	<b>14</b>	<b>6</b>
Balance carried forward to second half year .....	12,787	10	9
<b>Total</b> .....	<b>26,783</b>	<b>9</b>	<b>3</b>

ANNIE BESANT,

*Hon. Treasurer*

There is a decided difference between spending "not one pie for political work," as she maintains today, and spending Rs. 1,000 in the first six months for that purpose. How much of the fund she spent for political purposes in the following nine half-years I do not know, nor does it matter. Her present statement is a point blank denial of her official act as treasurer, with the object of deceiving the public and working up sympathy. It is not surprising that the Government, which doubtless has access to her published reports as treasurer, distrusts her.

In the same article Mrs. Besant advises that "Under present conditions any money sent to Adyar should be sent in registered letters. The last stolen cheque was stopped, because the giver happened to be in Adyar." On this slender basis she charges the Government with stealing money from the mail, without the slightest evidence that it was not stolen by a dishonest postman or even by some of her own clerks. And all this, falsehood and unproved charges, in order to work up feeling among theosophists against the British Government!

## Review of Editions of "The Voice of the Silence"

Los Angeles, March 30, 1928

Dear Editor:

Your article entitled "Back to Blavatsky!—" "The Voice of the Silence" in *The Critic* for March, 1928, contains various references to "the reprint of the Judge edition issued by the United Lodge of Theosophists" which are hardly just because hardly accurate. We feel sure you will be glad to know the facts and thus rectify the errors in your article above referred to.

1. The first edition of the *Voice of the Silence* with which the United Lodge of Theosophists was in any way connected was issued in 1912 by the Theosophical Publishing Company (not Mrs. Besant's Theosophical Publishing House) of New York. This edition was paid for by a San Francisco member of the U. L. T. The book was issued from plates originally made, he was informed, by the "Alliance Publishing Company"

Mrs. Besant says today (*Theosophist*, May, 1928, page 137):

Our letters are censored; our cables are delayed; since an Englishman has been made Law Member, money sent for the Public Purposes Fund is stopped—and kept. Not one pie of that Fund has ever been used for political work. It has been spent entirely in paying fees for students who bring certificates of good conduct, regularity and diligence. . . . I had Rs. 14,000 odd in the Public Purposes Fund when I stopped the Daily, but, as said, I have never used a pie of that for politics though I have a perfect right thus to use it, unless a donation is earmarked for something else.

years after the death of Mr. Judge. Those plates were represented to be a faithful reprint of the original London edition.

2. The United Lodge of Theosophists brought out an edition of its own in the year 1917. This edition was set up and printed from new type but followed the text of the earlier edition mentioned, on the assumption that that edition was accurate.

3. Another edition of the *Voice of the Silence* was brought out by the United Lodge of Theosophists in 1922, and this followed the same text as mentioned.

4. The Theosophy Company is just bringing out an entirely new edition of *The Voice of the Silence*. This is the edition recently announced in the magazine *Theosophy*. As no copies of it had yet been received when your article above mentioned was published, the article is not accurate in referring to the early editions as the "Judge edition."

Sometime ago the Theosophy Company came into possession of a copy of the original London edition of *The Voice of the Silence* with the typographical changes and corrections made by Mr. Judge in his own hand, and it is this text which is followed in the edition just being issued by the Theosophy Company and which you have never seen, but which your readers may very easily confuse, we fear, with the remarks in your article in *The Critic*. You will find when you come to examine the new edition of *The Voice of the Silence* issued by the Theosophy Company, that the changes, typographical or otherwise, are chiefly corrections of the text of the earlier editions mentioned.

Yours very truly,  
THE THEOSOPHY COMPANY  
New York, April 21st, 1928

Dear Dr. Stokes:

Yours of the 19th reached me yesterday evening together with the copy of letter written April 6th. You are correct it was overlooked.

I presume that you have a copy of the letter so I shall answer as though you had.

1. The edition of the "Voice of the Silence" published by the Alliance Co. in the late '90's was printed from plates made by Elliott B. Page of the "Path Pub. Co." for Mr. Judge. The plates were obtained, I believe, from Mrs. Judge. Those plates were prepared under Elliott B. Page's direction from an earlier English edition of the "Voice of the Silence" and were made uniform in size with the "Bhagavad Gita." Mr. Page showed me the proofsheets before the edition was struck off.

2. In 1899, when our Independent Theosophical Society was formed, I negotiated with the Alliance Co. for the plates of many books, the "Voice of the Silence" being among the number, and got them for the Theosophical Pub. Co. of New York. I communicated with Mrs. Judge and she was agreeable to the arrangement. The Alliance Co. was not distributing many of the theosophical books and I wanted to see all Mr. Judge's books in circulation. Later Mr. Dietrich had charge of the Publishing Co. Sometime after 1914 an arrangement was made between Mr. Dietrich and Mr. Garrigues of Los Angeles by which Mr. Garrigues took over the edition and continued the publication of the "Voice of the Silence."

If there is any other detail which I can furnish, I shall be glad to do so.

Yours very truly,  
H. W. PERCIVAL

I have received a further letter from the Editors of *Theosophy*, from which I quote the essential paragraphs, as follows:

Los Angeles, May 1st, 1928

Dear Dr. Stokes:

In the main Mr. Percival's letter to you is sufficiently accurate in that it recites that the plates from which Mr. Percival's Theosophical Publishing Company of New York printed its editions of *The Voice of the Silence*

were the same plates formerly owned by the Alliance Publishing Company and that the Alliance Publishing Company's plates were made under the supervision of Elliott B. Page of the Path Publishing Company during the lifetime of Mr. Judge. It is also correct that the subsequent editions of *The Voice of the Silence* with the imprint of the United Lodge of Theosophists or of The Theosophy Company (three in all at various dates) were set up from a copy of *The Voice* as published from the Alliance Publishing Company's plates by the Theosophical Publishing Company of New York.

There is nothing, however, either in what Mr. Percival wrote you or in our own letter, or in any other facts, to warrant your article in *The Critic* for March about which we wrote you on March 30th. All your references there are to the various editions, our own amongst others, either made from the Alliance Publishing Company's plates or copied from that text, and not just, because not accurate when related, as you did relate them, to the edition just published by The Theosophy Company, an edition, a copy of which you had never even seen and which has in fact been available only since your article was published. This new edition, as was stated by us, is set up *verbatim et literatim* from a copy of the original edition of *The Voice of the Silence* as corrected by Mr. Judge in his own handwriting. This copy we have in our possession. As you have never seen it you could not criticize it with accuracy.

Nor is the deduction you draw in your letter to us of April 24th an accurate one from Mr. Percival's letter. There is nothing in his memory to justify the statement that the Alliance Publishing Company's plates were either edited or revised by Mr. Judge. As a matter of fact you should know for yourself that he no more read the proofs and corrected the typography of the various books brought out by the Path Publishing Company than H. P. D. assumed responsibility for the typographical work on the publications of the Theosophical Publishing Society of London during her lifetime. Moreover Mr. Judge from 1893 on was not only overwhelmed with Theosophical working requirements but was under the heavy burden of unceasing attacks upon him and was in steadily declining health. The responsibility to bring out the Path Publishing Company's publications was not his but that of subordinates who had direct charge of it. Moreover since we possess the authentic copy with Mr. Judge's own annotations in his own handwriting as stated above, that copy is proof positive that he did not supervise or revise the Alliance Publishing Company's edition, as that edition contains numerous departures both from the original edition and from the changes made by Mr. Judge.

With all good wishes,

Yours sincerely and fraternally

ERRORS THEOSOPIY

*Comments by the Editor.*—From the above correspondence it appears:

1. That The Theosophy Company takes exception to the *Critic* referring to the earlier American editions of *The Voice of the Silence* as "Judge editions."
2. That the Alliance Publishing Company edition was printed from plates made under the direction of Elliott B. Page of the Path Publishing Company for Mr. Judge, and during his lifetime.
3. That the Alliance Publishing Company acquired these plates, apparently from Mrs. Judge, after Mr. Judge's death.
4. That Mr. Percival's Theosophical Publishing Company of New York took over these plates from the Alliance Publishing Company in 1889 and with Mrs. Judge's approval, and printed its own edition therefrom.
5. That in 1912 or 1914 the United Lodge of Theosophists of Los Angeles, or Mr. Garrigues personally, took over this edition, apparently

under the impression that it was a faithful reprint of the original London edition.

6. That the two following United Lodge editions, 1917 and 1922, were from reset type, but accurately followed the Alliance Publishing Company's edition. This I have verified by a careful comparison of the latter with a U. L. T. edition dated 1920.

7. That early in 1928 The Theosophy Company issued a new edition, stated in the letter above to be made direct from "a copy of the original London edition of *The Voice of the Silence with the typographical changes and corrections made by Mr. Judge in his own hand*," and also advertised in *Theosophy*, February, 1928, as "an authentic reproduction (minus diacritical marks on Sanskrit words) of the Original Edition of 1889, with letter-press as corrected by William Q. Judge for the edition of 1893." Italics are mine.

It is admitted, then, that The Theosophy Company, with a copy of H. P. B.'s original in its hands, preferred to adopt the changes made by Mr. Judge, thus making it a "Judge edition." It also questions the accuracy of the CURIE in designating the earlier American editions as "Judge editions," and while conceding that they may have been issued by authority of Mr. Judge—and later exact copies of them printed—claims that there is no evidence that he himself was responsible for the changes, but rather left the matter in the hands of subordinates.

Fortunately it is quite needless to take the recollections or opinions of any one, as a simple examination will prove that the changes from the original in all of these editions, including the new one, are practically identical, and therefore made by Mr. Judge himself.

(a). I have made a most careful comparison, word by word, from beginning to end, of the new Theosophy Company "Judge edition" with the original H. P. B. London edition of 1889, with the following result:

There are 665 points of difference, of one sort or another, viz.

in the preface .....	34
in the text .....	274
in the notes .....	357

These were admittedly made by Mr. Judge, as they were in his own handwriting, and consist of changes in punctuation, italics, quotation marks, capitals, spelling of Sanskrit words, omission of the important diacritical marks over the vowels, and others. This averages one change to every three or four lines.

(b). I have made an equally careful comparison of the new edition, admittedly a "Judge edition," with the old Alliance Publishing Company's edition, whose character as a "Judge edition," is maintained by the CURIE, but denied by The Theosophy Company. I find only 36 points of difference. Of these 23 consist only in a rearrangement of the foot notes, those originally designated by asterisks and daggers being indicated in the new edition by numbers, three differences in Sanskrit words, two changes in initial letters, and eight differences in punctuation, possibly printer's errors.

Otherwise, in 630 different points the changes from the original are identical in both the new "Judge edition" and the Alliance Publishing Company edition. It is quite impossible to suppose that Mr. Elliott B. Page or any subordinate of Mr. Judge, or any printer or proof reader, could have hit on 630 changes identical with those which Mr. Judge himself made. There is not one chance in millions that these coincidences are accidents, and one is inevitably driven to the conclusion that the alterations from the original in the Alliance Publishing Company's edition and the following U. L. T. editions made from it, were the work of the same person who made the changes in the 1928 edition, to wit, Mr. Judge himself. As it is almost equally improbable that even Mr. Judge could have made 630 identical corrections

two times in succession, the conclusion must be that all of these editions are based upon one and the same copy of the original, "corrected" by Mr. Judge, and that the few differences, 36 in all, were added later as an afterthought, or, in part, perhaps, were due to typographical slips.

There are two other American editions of *The Voice of the Silence*, one issued by the Advanced Thought Publishing Company of Chicago, which is clearly a reprint of the Alliance Publishing Company's edition and therefore a "Judge edition", and one issued by Katherine Tingley, which contains many changes in Sanskrit words, but follows the original in using diacritical marks. It is obviously an independent revision by some person unnamed, and with much advertising of Mrs. Tingley.

That the publishers have preferred the Judge edition rather than the H. P. B. original, thereby implying that Mr. Judge knew better how *The Voice of the Silence* should have been written than did H. P. B. herself is, of course, a matter of taste. Those who prefer Mr. Judge to H. P. B. will naturally prefer this edition. On the other hand, those who want *The Voice of the Silence* just as H. P. B. wrote it will find what they want only in the recent Peking reprint issued by Alice Leighton Cleather and Basil Crump, reviewed in the March *Critic*.

The above statements are made solely in the interest of fact and of justice to H. P. B., and for the information of those who want genuine Blavatsky texts, not with the intention of wholly condemning the "Judge edition," which is for most purposes sufficiently accurate, and most certainly without the intention of reflecting on those staunch defenders of Blavatskyan Theosophy, The Theosophy Company and the United Lodge of Theosophists.

### H. P. Blavatsky—The Voice of the Silence

*The Voice of the Silence*; being Chosen Fragments from "The Book of the Golden Precepts." For the Daily Use of Disciples (Disciples). Translated and Annotated by "H. P. B." Reprint of the original edition with notes and comments by Alice Leighton Cleather and Basil Crump. Published under the auspices of the Chinese Buddhist Research Society; Peking, 1927. Price, limp cloth, \$1.00.

*The Voice of the Silence*; as corrected by W. Q. Judge. Published by the Theosophy Company, 1928. Price, fabricoid, \$1.00.

Both from the O. E. LIBRARY.

### At the Periscope

*Besant Election in Great Britain.*—From *News and Notes* for June I gather the following information regarding the recent presidential election. In the British Section, out of 5,150 members, 1,481 voted for Mrs. Besant and 19 against her, making only 29.13 per cent. of the members who were sufficiently interested to vote at all! As the General Secretary says: "The result is by no means satisfactory, as the figures show a lamentable lack of interest on the part of our members in the administration of the Society, and a complete absence of a realisation of the importance of the election." The Welsh Section, however, behaved more decorously, 44 per cent. of the members voting, and these being unanimous for Mrs. Besant.

*Besant Election in Canada.*—The official report of the election (*Canadian Theosophist*, April, page 49) shows that out of 503 members 192 (38.1%) favored Mrs. Besant, 115 (22.8%) opposed her, while 196 (39.1%) did not vote. That 61 per cent. showed sufficient interest to vote is an indication for a far healthier condition than in the British Section.

*Besant Election in Holland.*—The official organ, *De Theosophische Beweging*, for May, reports that of the 2,747 members, only 1,283 (46.2%) voted. There were 1,167 votes cast for Mrs. Besant, or 42.5 per cent.

*The T. S. Presidential Election.*—The results so far available show beyond doubt that the purported enormous popularity of Mrs. Besant is a fiction, fostered by her agents who have control of the publishing and other machinery of the Society. In Great Britain and the United States, supposed to be her strongholds, the result was pitiable. The British Section gave her less than thirty per cent. of its votes, while the election in the American Section was fraudulent, so contrived as to force members either to vote for Mrs. Besant or not to vote at all, yet the result was such that apparently the official organ did not dare to print it.

*The Same to You, Sir!*—In the editor's "Notes of the Month" in *The Occult Review* (American ed., July, page 9; English ed., June, page 369) I read some very kind remarks about "Dr. Stokes' 'Carric.'" That which is most appreciated is the statement that its criticisms "are always made with as careful a regard for facts as possible." That, indeed, is the reason why its criticisms are so rarely controverted; it aims to apply in its special field the motto of the Theosophical Society—"There is no Religion higher than Truth." Everybody worth knowing knows *The Occult Review*, now in its 48th volume, as the best general occult periodical in the English language, and the freest from tommyrot. Since the retirement of Ralph Shirley, two or three years ago, the editorial policy has remained much the same, but may said to be characterized by greater attention to theosophical questions, often those of a controversial nature. Its correspondence section and reviews of periodical literature contain in almost every issue matter of great interest to those who would follow closely the theosophical movement of today. In this respect I find it more valuable than of old, quite indispensable, indeed. The editor is more polite in his criticisms of recent theosophical vagaries than is the *CARRIC*, but he is none the less trenchant—he uses the scalpel rather than the bludgeon. I would like to correct one statement made in the issue above referred to. The periodical *Occult Science* (Mobile, Alabama) is not published in the interests of the Liberal Catholic Church and the Order of the Star, but of the Back to Blavatsky Movement. Its editor, like many another theosophist, has been in a transition state, but has now, according to a personal statement to the *CARRIC*, renounced the devil and all his (or her?) works and has come out boldly for the original Theosophy. The subscription to *The Occult Review* is \$3 a year, and may be placed through this office, while a few sample copies can be supplied for 4 cents in stamps.

*Mr. Smythe Moves.*—Mr. Albert E. S. Smythe, general secretary of the Canadian Section, T. S., editor of *The Canadian Theosophist* and president of the large Toronto Lodge, has moved from Toronto to Hamilton, where he will edit the *Hamilton Daily Herald*. At this time I am not informed as to the effect this will have on Mr. Smythe's official activities as general secretary and editor of *The Canadian Theosophist*, but if the *Daily Herald* gets in the way I shall have a lasting grudge against it. Hamilton, however, is only forty miles from Toronto and with two lodges to back him up he should do better work than ever. There was never a time in T. S. history when a man of his fidelity and ability could be less spared.

*Mr. Bensusan Launches a Job.*—Mr. S. L. Bensusan, editor of the now defunct *Theosophical Review*, announces that he has been "asked to edit a Quarterly Journal devoted to the study of Superphysical Science, Psychology, Philosophy and Mysticism." The new Journal is named *The Link*, and is associated with that faction of the London Lodge, T. S., which elected to remain in the Society. He continues: "It will be inspired by the three principles of the Theosophical Society, by the teachings of Karma and Reincarnation. It will not deal with or comment upon any of the modern developments within the Society." The relation of these two statements is not clear. The branches enumerated are to some extent progressive; new facts and new points of view are opening up, and

unless he proposes to maintain a paleontological museum he must give these new viewpoints consideration. If he means that he intends to exclude the Leadbeater-Hodson-Krishnamurti-Liberal Catholic hokum he is to be congratulated, though the "Society" is hardly likely to be licked with his discrimination. He may also have difficulty in muzzling Major Rooke, one of the leading spirits of the London Lodge, T. S., who thinks himself in communication with Mahatmas, and who, in addition, is a pastmaster of billingsgate, if I may judge from samples of his correspondence which have come into my hands. In any event he has my best wishes in his endeavor to keep the peace and to discriminate between sense and nonsense.

*Too Full For Utterance.*—In *The Theosophical Messenger* for December (page 165) a reviewer, A. R. de P., describes Krishnamurti's book, *Come Away*, as "a cup of Being in which a deep and universal fluid holds irradiations of worlds beyond articulate expression." In the February issue of the same (page 213) he applies identically the same words to Krishnaji's *The Search*, adding that "here Poetry and Music have consummated the Divine Nuptials . . . to describe the result were like attempting a description of the effect of the moon rays on a butterfly's wings." What is the nature of this "deep and universal fluid"? Is it *mulaprakriti*, *akasha*, ether, or just plain Schiedam gin? That the reviewer does not tell us, at least in words, but whatever it is it has made him "too full for utterance", for in reviewing a third book by Krishnaji, *Temple Talks* (June *Theosophical Messenger*, page 18), he huris the same euphonious verbiage at us a third time, adding that "In this sentence I seem to have gone as far as is possible for a reviewer." Seemingly, indeed, he is perfect, if, as Krishnaji said in his recent London lecture, perfection is reached "by the development of personal unqueness."

*Notes from Great Britain.*—The new General Secretary of the British Section, T. S., is Mrs. Margaret Jackson, who succeeds Mr. E. L. Gardner. One may be permitted to hope that she will succeed better without reflecting on Mr. Gardner who, in turn, was a vast improvement on Major Graham-Pole. The annual report of the treasurer for the year ended February 29, 1928, is discouraging. While there was a net gain of 184 members, or 3.6 per cent., the revenue increased by only one pound, and 16 per cent. of the members defaulted in payment of dues, an increase of 3 per cent. over the preceding year. Every year of late there has been a deficit, and the reserve accumulated in sunnier days has had to be drawn upon, and at the present rate will be exhausted in about four years. Further, one learns from *May News and Notes* that less than one-half the annual dues, payable January 1st, have been paid in, and that only £101 out of the £1000 asked for as donations have been contributed. No comment is made, but it is known that the situation has caused much worry. Probably it may be attributed mainly to two things—parasitical activities, moatly begotten by Mrs. Besant, and parasitical leaders. The Order of the Star, the Liberal Catholic Church and the various orders of service for this, that and the other, attract the attention and the funds of the members of the T. S. without any corresponding return. Lately, Mrs. Besant has given birth to a "World Mother" movement which will doubtless be a further drain. Then there is the constant begging for cash to support Mr. Leadbeater in luxury and to enable Mrs. Besant to stir up trouble in India. As for the leaders, they are all parasites. Leadbeater is nothing but a sponge; Mrs. Besant, Krishnamurti, Jinarajadasa, Arundale, the latter two with wives, constantly tearing over the world at great expense, are nothing but parasites and the Theosophical Movement would be infinitely better off if they could be dumped—into the sea if possible. There is not one of them who has not helped to divert the Society from the original plans of the Masters. The new General Secretary, Mrs. Jackson, could render the Section no greater service than to insist that these subsidiaries and leaders pass their own begging bowls.



*British Section in Financial Difficulty.*—It was pointed out in the 1927 annual report of the treasurer that the surplus funds of the British Section were dwindling and it appeared that they would not last more than four years. In *June News and Notes* the treasurer calls attention to the fact that only 54 per cent. of the dues had been paid in up to May 19th, and that the Section had had to sell about one-half its remaining securities to meet expenses! Notwithstanding this difficulty in getting the members to part with their cash, the same issue of *News and Notes* not only appeals to members to subscribe for two non-theosophical papers published by Mrs. Besant, but contains a further begging circular as enclosure, in which Mrs. Besant asks for funds for "Our Centre at Huizen," for starting a Liberal Catholic boarding house in that Dutch town, the European headquarters of this church, where L. C. C. members can come to eat, sleep and meditate! The circular also contains a similar appeal by Wedgwood. We now get an inkling of why the Section cannot get its members to pay their dues—they are saving up their pennies for Saints Michael, Mary, Wedgwood, Besant and Leadbeater.

*Ojai Camp Meeting.*—At this time the only available reports of the Star camp meeting at Ojai are to be found in the California newspapers. These deal mostly with uninteresting details, but the consensus of press opinion is that Krishnamurti has practically broken with the T. S. and Mrs. Besant and is presenting his own philosophy, a philosophy which has no place for the Liberal Catholic Church. So far it does not appear that the winds ceased, the clouds stood still and the birds were silent when Krishnamurti talked, nor did thousands of angels speed away to all parts of the earth hearing his message, as they were said to have done last year. It was all very commonplace.

### Remittances from British Lands

Readers of the *Carrio* residing in Great Britain or other countries using the British system of money, who desire to send remittances to this office, may, if more convenient, send us checks drawn on London banks, blank (not filled in) British postal orders, or British paper currency. British postage stamps in good condition and well protected will be accepted up to two shillings. One dollar equals approximately four shillings twopence.

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The Theosophical Outlook (with B. P. Wadia and Others), 60 cents (from \$1.00).

Krishnamurti, J.—Education as Service; cloth, \$0.25 (from \$0.60); leather, \$0.50 (from \$1.25).

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