

press so soon, and so faithfully to the original design. It also staked a claim for Dudley to The Brother's production, if only among her collegiate friends.

From July 1915 until 1919, Dudley directed a small private school in Greenwich, Connecticut. It was called the Wabanaki School, after the indigenous tribe of the region, and was situated next to the estate of Ernest Thompson Seton (1860-1946). He had been instrumental in founding the Boy Scouts of America and other movements favoring the free, outdoor education of the young, and had a particular admiration for the Native Americans and their culture.

So did Dudley. After she retired from the school she became a psychic or spiritual adviser, notably of the socialite and diarist Mabel Dodge Luhan (1879-1962), who knew her as "Mrs. Lotus Dudley."<sup>11</sup> In 1919 Mabel was considering settling in Taos, New Mexico, and marrying Tony Luhan, an Indian of the Tiwa tribe. Dudley assured "Mrs. Sterne" (as Mabel then was) that she (Mabel) was destined to build a bridge between Indian wisdom and the West. Taos was to be a great spiritual center, indeed the "heart of the world."<sup>12</sup> Due to Mabel's magnetism and wealth, the town would soon become a meeting-point of cultural celebrities.

Dudley's later career included international conferencing with influential connections.<sup>13</sup> On one occasion her sense of entitlement went too far, and she spent two days in detention by the Paris police.<sup>14</sup> In 1935 she contributed a long introduction to excerpts from the *Ramayana*, published by the London orientalist house of Luzac.<sup>15</sup> By 1937 she appears to have become a Muslim.<sup>16</sup> She was evidently a complex woman, whose biography would reward further research. But was the *Comte de Gabalis* really her work?

No such idea was current on the other side of the Atlantic, where the clues converged on a character known only as M. In 1927, an "occult autobiography" titled *The White Brother* appeared under the name of Michael Juste.<sup>17</sup> It describes

11. Gale M. Harley, *Emma Curtis Hopkins: Forgotten Founder of New Thought* (Syracuse: Syracuse University Press, 2002), 105-109, on Hopkins' opposition to Dudley's influence over Mabel Luhan. See also Lois Palken Rudnick, *Intimate Memories: The Autobiography of Mabel Dodge Luhan* (Albuquerque: University of New Mexico Press, 1999), 165.

12. Seven letters from Dudley to Luhan are in the Mabel Dodge Luhan Papers, Beinecke Library, Yale University, YCAL MAA 196, Box 10, folder 274. Here quoted: letter of May 29, 1919.

13. "I attended the International Congress of Women in Vienna in May and represented the United States on the Committee of Letters, and was at the preliminary meeting at Budapest and the later conferences elsewhere. Since the end of June I have been visiting my old friend, the Duchess of Somerset, at Maiden Bradley." *Bryn Maur Bulletin*, XI/2 (Feb. 1931).

14. "Paris Frees New York Woman," *New York Evening Post*, July 17, 1933: "Mrs. Charles Tarbell Dudley of New York, who was held by police after she insisted on seeing President Labrun last Friday, was released today and left for London. She had been a resident of Paris for three years."

15. Mahatma Tulsidas, *Book of Ram, the Bible of India*, trans. Hari Prasad Shastri (London: Luzac, 1935), 7-22.

16. Lotus Dudley writes on Feb. 22, 1937 from Herne Hill, London, addressing "Dear Sir and Brother in Islam, Assalam-o-alaikum" and expressing her "steadfastness in Islam." *Islamic Review* 25 (1937): 276.

17. Michael Juste, *The White Brother: An Occult Autobiography* (London: Rider & Co., n.d. [1927]).