

THE O. E. LIBRARY CRITIC

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BY

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"DISCHARGED AS INNOCENT"

Twenty years ago Henry Lambert, of Maine, was declared guilty of having murdered three people. Maine does not have our glorious system of capital punishment, so Lambert was sent to the Maine state prison for life. There were no witnesses of the murder and the evidence was purely circumstantial.

Now, after twenty years, the governor and executive council have reviewed the case and have come to the conclusion that Lambert was innocent of the charge. He has accordingly been pardoned, and discharged with apologies, a new suit of clothes and a five dollar bill, to retrieve, if possible, the injury which the state has done him.

Can anything illustrate more clearly the outrageous injustice of our so-called justice? Can anything prove more clearly the hazard of putting a person to death on the basis of circumstantial evidence? Can anything show more plainly the absurdity of placing a man's life in the hands of twelve jurors who may be able to judge a good hog or a sound horse, but who, when it comes to judging their fellow humans, are simply swayed by apparent probability only and send them to the gallows or to prison for life? Several cases have occurred this year where men convicted of murder have been proved innocent beyond question through the discovery of new evidence or the confession of the real murderer. Nobody knows how many more there may be under death sentence at this moment or who have been executed this year for crimes they did not commit, owing to the failure of the saving evidence to materialize, and to the stupidity of juries in taking chances with human life. You may say that such cases are rare. Possibly they are, but you may be sure that for one case where the exoneration occurs, there are several where it would occur were the facts known. The unknown guilty person is not likely to confess except under severe mental stress, such as that caused by the certain and near approach of death; courts and attorneys do not lie awake nights after sending a man to

death, thinking if a mistake has been made or planning a search for new evidence. No, one more human being has been thrown into the discard and the incident is forgotten. One may be sure that several per cent—I do not hazard a guess—of executions are those of innocent persons.

But this is but one phase of the case. Lambert, having escaped with his life because the people of Maine are not quite as big fools as those of several other states, pardoned for a crime which he did not commit—an anomaly in itself, for how can one be pardoned for what he did not do?—is turned loose after twenty years with nothing but a cheap suit of clothes and five dollars! The normal course of his life interfered with, he has for twenty years been working in prison, earning money for the state, not for himself, and at the lowest estimate the value of his labor should be several thousand dollars, even after deducting for his board and lodging. All of this the state coolly keeps, robs him of, to speak frankly, robs him just as literally and truly as if it had caused him to be waylaid and so much cash taken from his pockets. And now it thinks it is doing him a kindness by keeping all this and turning him loose with a paltry five dollars and an apology! Is that justice? Is not the commonwealth which permits such things, and every member of it who does not raise his voice against it, just as much a thief, not alone in some highbrow sense of the term, but in its everyday meaning, as the burglar, highwayman, pickpocket, embezzler, forger, whom it locks away and thinks in so doing it is rendering God and the community a service?

Perhaps Henry Lambert would not have made better use of his life as a freeman than as a convict. Who knows? To deny it is the excuse of the highwayman who takes his victim's wad on the pretext that it is of more use to him than to its owner. But that is neither here nor there. In our Declaration of Independence we say that every man is endowed by his creator with the inalienable right to life, liberty and the pursuit of happiness. Why we exist is a great mystery. But whether we accept the cut-and-dried dogmas of the church, or whether we believe, as some of us do, that we are in the world to work ourselves upward through our own efforts, we must admit with the Declaration of Independence that we have a right to try it, that this involves the exercise of our free will, and that this must not be interfered with unless for self-protection. The man who is unjustly deprived of his liberty for any considerable period of time is deprived of this right, and has not only a moral claim against the state for the assessable value of his time, but still more, for damages resulting from the impairment of his inalienable right to try to make the best of himself that he can. By confining him we have stopped the hands of his clock, we have kept him *in statu*

quo, even if we have not, as is so often the case under our prison system, actually set them back.

No state can be regarded as a community of honest people until laws are enacted which not only make full cash recompense to those who are discharged after being found innocent, but which in addition grant a handsome bonus for the deprivation of liberty. We think we can afford millions for apprehending offenders, for keeping them safely locked away, but hardly one of us has reached that stage of enlightenment where we would vote for an additional tax to do justice to those who have wrongly suffered through our mistakes.

Note. English prisons do not pay wages to prisoners, although some of them did previous to 1877. In this respect England is far behind some of our states. Prisoners whose cases are under appeal, however, are paid wages for the work they have done if, and only if, the appeal is successful. This is a partial recognition of the principle advocated above.

Prison Books Wanted

This office is in need of several books on prisons and allied topics for reference use. The tax on our slender resources for other purposes does not admit of our purchasing these, and if any member would like to donate a copy of any of them it would be greatly appreciated. These are: *Fishman, Joseph F.*—Crucibles of Crime; the Shocking Story of the American Jail. Price, \$2.

Fosdick, Raymond B.—American Police Systems. Price, \$2.

Gordon, M.—Penal Discipline. Price, \$3.

Webb, Sidney & Beatrice—English Prisons under Local Government. Price, \$5.

A 'Plaint from J———— G————

June 30, 1923

Editor of the *Critic*

Dear Editor:—

The ideals which you present in your late letters are very beautiful, but, really, don't you think that some of those people who are constantly using those sacred words, "Love," and "Brotherhood"—I often wonder if they have the least idea of what they are talking about—might come down off their high horse for a time and administer a dose of their much vaunted serum, of course in safely sterilized and attenuated form, to some of their associates? I have about come to the conclusion that my bull pup Jimmy is the only being with whom I have to do who is worth while. He is always friendly, is glad to be talked to, and shows it. He never yawns or moves away or signifies by other unmistakable signs when I approach him that he prefers to indulge in meditation or quiet study; he never lets some bull pup a thousand miles away create a precedent for his actions. When I come into his house—I call it his, for it belongs to him as much as to me—there is a certain something about him which makes me feel at home, something which makes me feel at ease with him and tells me that he is at ease with me. *Chicken bones* is his favorite topic, but he doesn't insist that I must talk of chicken bones or nothing, that the house is dedicated to that sacred subject alone, that all the books on the shelves must be about chicken bones. So, since other topics are not taboo, we talk about any- and everything. His ideas, like mine, are undeveloped, but we help each other to get there. Of course he doesn't understand much of it, but he recognizes that it matters little so long as there is a

clear expression of comradeship between us. He wags his stump and wabbles all over, as much as to say: "Well, I don't know what you are talking about, but I know that you are my friend, and because I know that, I like to be with you for a time now and then, and just feel that even if I am a dog, we are still brothers."

There is no sense of separateness there. But when I go to my society I find a wholly different atmosphere. There is a lot of beautiful stuff talked over the table, and even at classes one can let loose a little. But there is no such thing as conversation, an exchange of ideas with individuals. After the exercises everybody seems in a hurry to get home. I like to linger a little and chat. But while I may be mistaken, they all seem to act as if they were afraid. There is a sort of icy chill over the place; it almost reminds me of a cold storage warehouse or a morgue.

Somebody, Emerson, I think, defined a friend as "one with whom we can be sincere." That sounds delightful. I can be sincere with Jimmy, the pup, in a way, so he is my friend; but there isn't one of these people with whom I can be sincere, or who seems to want to be sincere with me; not one to whom I can express myself easily and without fear that I am infringing some imaginary code of ethics or propriety, or making myself a nuisance. Yawning, continuing to read one's book, or moving to the other end of the room, these seem to be the outward and manifest signs of brotherhood, occasionally emphasized by a hint that I get a volume of the *Secret Doctrine* and read it.

Gadzooks, I don't call such people friends; I class them as acquaintances, even if that, and in my travels on trains and boats I have picked up many a person for an hour's casual talk, with whom I could be and have been much more sincere. Like ships that pass in the night we have exchanged signals, but there was no everlasting smoke screen to prevent it. But here I feel as if I were navigating in a fog. I don't think I am forward, in fact my retiring nature has always been my curse, but I hate like everything to find myself in a crowd all of whom are tagged "Fresh Paint," or "No Admittance Except on Business," or "Don't Park Here for More than Thirty Seconds," or to read the unmistakable sign "No One Allowed to Talk to Me of Anything but (theosophical) Chicken Bones."

After eight months of meeting these people two or three times a week I know less of each one of them than I do of the person I happen to sit by in the train from Cleveland to Detroit.

It irks me so that I have been tempted to cut the whole crowd. What do you think? Is it my fault or theirs?

If you have it, send me C. O. D. a copy of that book, "Narada Sutra," which you recommended me to meditate on.

Faithfully yours,

J. ——— G. ———

July 8, 1923

Mr. J. ——— G. ———

Dear Cynic:

What you say in your letter of June 30th interests me. I hardly know what to say to you because if I am not circumspect other people will think I am talking of them. Human nature is so much alike everywhere that what you say of one is likely to fit many another. I can only say, if the shoe fits, wear it. But I don't want to be scalped.

Perhaps you will find the most satisfaction in your pup Jimmy after all. I have no dog, but I have adopted a family of rats, and it really does me good to see them stand on their hind legs and wave their front paws at me when I come around. It is a glorious salute, even if it only means peanuts. I am glad I can give them that much. Jimmy wags his stump, but rats have a way of showing their pleasure by wagging their noses and snapping their jaws. So, as I have nobody else to care for, I take it out on the rats.

I infer from the way in which you have written to me that people

may be afraid of your cynicism and bluntness. They may think that if they give you a chance you may blurt out something they will not like, and this puts them in a position where, without really intending to slight you, they are ill at ease with you. For, of course, being all fellow-theosophists and fellow-students, they must regard you as a gentleman and believe that you would not take any undue advantage of their friendship. Besides, you must not forget that probably some of your "acquaintances" are busy people; they steal an hour now and then to go to the rooms to read books they don't have at home. You really can't expect them to prefer your talk to Blavatsky. I too, prefer a little brotherhood to much Blavatsky, devoted as I am to the latter. But that is not their dharma. Their dharma is to study *Secret Doctrine*, the whole *Secret Doctrine* and nothing but *Secret Doctrine*. When they get it all by heart, which will take all of this life, perhaps in the next incarnation, or the one after, should you chance to meet, they will have time to practise it on you. Look forward in the hope that it may be so; eternity is yours.

Then, too, don't forget that the capacity of most people for friendship is strictly limited; they, to use your reference to Emerson, can be "sincere" with only a few. That satisfies their desires, their need for self-expression, and they go no further. You came on deck too late; the chairs are all taken. It is not, of course, a lofty standpoint, for it is only the great soul which is open to and responds sympathetically to the needs or troubles of others, which is never filled, but always finds room for another. And it is, too, I think, only those who have known what it is to be utterly lonely who can do this. You really must have passed through hell before you can comprehend the sufferings of others who are there at the present moment, and to whom a cheering word may be like a cup of cold water.

It is one thing to talk of those lofty ideals of which you speak and quite another to bring them down into daily life. That word "Love," which sounds so beautiful in a theosophical lecture, means to those who use it a sort of diffused beneficent feeling which is big enough when there is no one around to practise it on, but which they themselves may be afraid to bring down to the common level, lest they or others may mistake it for and get it mixed up with other less selfless impulses, which, of course, would not do. They protect themselves with separateness, as you do with cynicism, and so prove that they are not of the "self-conquered." Far better to admit: "Ladies and gentleman; these beautiful thoughts are intended for the kingdom of heaven, but, frankly, here on this earth I am afraid of them, so I retire into my shell."

Then, too, your difficulty may be of a karmic nature. I have little doubt that there are those who are, karmically speaking, sentenced to the dungeon of loneliness because in some past life they have had opportunities of which they have taken unfair advantage, and are now paying up for it. More cheering is the view, and more self-evident, that they are being put through a course of training in order to develop that true conception of love of which I have spoken in my letter of June 24th (CRRIC, July 18th—*Ed.*) They are forced by their very isolation, in order to save themselves from deterioration, to develop the Promethean faculty of holding on to ideals which there is scarcely the remotest chance of their realizing here. And this, far from being a karmic punishment, is in truth the Grand Opportunity. May I repeat a part of what I quoted from Shelley in the same letter?

To love and bear; to hope till hope creates
From its own wreck the thing it contemplates;
Neither to change, nor falter, nor repent;
This, like thy glory, Titan, is to be
Good, great, and joyous, beautiful and free;
This is alone Life, Joy, Empire and Victory!

You cannot do this if everything goes your way, as you would like it; you *must* suffer from isolation and neglect; you *must* be without friends,

truly so-called; you *must* be unloved. To suffer alone, the eternal vulture tearing at your heart, that is the price of winning, not the prize you may have wished, but the true prize, that power of turning a hell into a heaven, that love without the least demand or expectation of return. I say "without demand or expectation." I do not use that much misunderstood and abused word "renunciation." He is but a poor giver who gives that which he would not prize for himself did it come his way; he is but a lame occultist and would cut but a sorry figure in the Communion of the Saints. The true nature of "renunciation," of being "self-conquered," lies not in coldness or indifference, in being a frozen angel, or in deliberately putting away, but in giving the best and highest and most beautiful that is in one to give, absolutely regardless of whether there is any return to oneself or not, and leaving that to the gods. Herein lies the difference between divine love, which is pure giving, and profane love, which is an attempt at barter. When this can be done, then is the eternal vulture slain, then is the bound soul set free.

Is that not worth the suffering? Should not one be glad of the opportunity? My dear Cynic, I am not talking theory; I have been through it all, hells of fire and hells of ice, and am, even if most imperfectly as yet, learning this lesson—give yourself, give all, expect nothing; find your reward in the knowledge that you are obeying "God's 'Come!'" If people are happy with their "chicken bones," as you call them, let them alone, but if, even if unknown to them, you can add to their happiness, can help or protect them, do so. Stick to your aim, like Prometheus; love, bear and hope, no matter how desperately futile these may seem; "neither change, nor falter, nor repent"; do not strike your colors; nourish your hope, do not crush it. To destroy or "renounce" a beautiful hope, no matter how hopeless it may seem, is deliberate murder. That which is beautiful and pure comes to you for your own good, no matter what folks may tell you or you may be tempted to think to the contrary. It is for you to hold and master and use, to make it a source of inspiration in everything you do or think; only the weak cast it aside or give way to despair. When you can do this, then, indeed, you will be "good, great, and joyous, beautiful and free," and somewhere in the universe, without the least doubt, you will meet that "Comrade perfect," even if not here. It is not within the power of any human being to deprive you of that; it is your divine right to love, but not to expect love, so forget this, except in the sense I have mentioned. This is the true renunciation, the real Bhakti Yoga. Browning says in "Abt Vogler":

All we have willed or hoped or dreamed of good shall exist;
Not its semblance, but itself; no beauty, nor good, nor power
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of an hour.
The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough that he heard it once: we shall hear it by-and-by.

When you do with the hope of recognition or return you are seeking a reward which you may indeed receive, but which, received in such a spirit, begins and ends with itself. Only when you make your love selfless, when you do not seek for recognition, are you doing that which eternally reflects itself in your higher nature and with each act and thought draws you a little nearer to the gods. Perhaps even among those whom you speak of as cold or indifferent there may be such as are quietly making sacrifices for a cause to which you as well as they are devoted; they may be giving up pleasure, recreation, or even risking health, and saying nothing. If so, feel yourself in the presence of superior beings, and do not demand a sign.

Try with all your might and main to hold nothing but the kindest thoughts towards those whom you seem disposed to criticize. Act to them just as you would want them to act towards you; think of them as you

would have them think of you. Don't force yourself on those who are preoccupied with other thoughts; don't go about with a starved expression on your face, but be cheerful and kind to all, considerate to all. Sooner or later you will be understood, as much as it is given to most of us to understand each other. But even if not, your following this course will strengthen you and bring you joy. Never adopt a defiant or don't care attitude. You do and should care, so why not be frank with yourself? It is often recommended to turn your back and think of other things when you are disposed to think evil. Better challenge the temptation and fight it down then and there. Do you remember how Christian, in Bunyan's *Pilgrim's Progress*, in his fight with the fiend Apollyon, had a suit of armor covering the front only and leaving his back exposed? I never understood that till I tried it myself. Face the evil and you have a fighting chance; "resist the devil and he will flee from you;" turn your back on it and it will return to plague you. When I feel as if I should hate everybody, and I do sometimes, I deliberately determine on the opposite, and often I fortify myself with some lines of verse, and so I lift myself out of the low mean and petty world to a level where I can see more clearly and where such feelings cannot survive.

I doubt much if any system of devotion has ever worked well which does not center about one concrete being in particular, whether real or imaginary, or ever will, as long as we are human. Those who think otherwise are in general mistaking a sense of duty for devotion, and you know what St. Paul says of these (1 Cor. xiii, revised ver.). You cannot "love" an abstraction; back of it must be the *one* being who is regarded as lovable, that luminous center which so lights your soul that you can see the lovable in all others, and in proportion as this devotion is selfless, is the degree to which this can be done. I may be thought to contradict myself, but it is not so. What great religion is there which, after having set up an austere supreme god, has not straightway also invented a god or goddess of love? Why is it that a large portion of the Christian world adores the Virgin Mary? Because she was the mother of Christ? By no means. It is because of that recognition of the eternal feminine in nature, the need of someone to love as well as of someone to fear and obey. It is a noble conception. But you, who are too much of a skeptic to worship the Holy Virgin, create an ideal for yourself, either a wholly imaginary one, or, perhaps still better, if you can, like Dante elevate *one* human being to that altar of your devotions, even if known only to yourself; resolutely resolved to see in this one only the true, the beautiful, the good—in fact, that Higher Self which has caused you some perplexity—crushing criticism, declining to see here the flaws which you cannot help seeing in others; determined to love and serve unknown, unrecognized. You will find no better source of inspiration. Of such an one you may say, with Keats:

Yes, I will be thy priest, and build a fane

In some untrodden region of my mind,

Where branched thoughts, new grown with pleasant pain,

Instead of pines shall murmur in the wind.

Such a being you may invoke, as Chaucer's nun invoked the Holy Mary:

And of thy light my soule in prison lighte,

That troubled is by the contagioun

Of my body, and also by the wighte

Of erthely lust and fals affecciou!

O havene of refut, O salvacloun

Of hem that been in sorwe and in distresse,

Now helpe, for to my work I wol me dresse!

Visionary? quixotic? No, I think not. Did not Dante, who was surely no fool, sustain himself through the long trials and disappointments of his loveless life in this way? And has not many another of the

"exiles" only by this means preserved his sanity and spiritual sweetness?

And thus you will realize the meaning of the closing words of Goethe's *Faust*, which, since you read German, I need not translate:

Alles Vergängliche
Ist nur ein Gleichniß;
Das Unzulängliche,
Hier wird's Ereigniß;
Das Unbeschreibliche,
Hier ist es gethan;
Das Ewig-Weibliche
Zieht uns hinan.

Believe me, at least, your "friend,"

EDITOR OF THE CRITIC

New Subscribers for the "Critic"

Our friend John Orth, of Boston, every now and then sends us a list of twenty or thirty new subscribers, with cash to cover. There is only one John Orth, but we wish we had more readers who would send us new subscribers, instead of sweet but cashless compliments.

The Servant—by Charles Lazenby

This book, by Charles Lazenby, the well-known lecturer on *The Secret Doctrine*, presents the ideal of the way of service in simple, untechnical language, suited both for theosophists and others. It has had a better sale than any other book of the kind, excepting "At the Feet of the Master," and without intending to reflect on the latter, I consider it distinctly more helpful in important respects, one of which is that it appeals directly to the intuition of the individual, without any of the mechanism of personality worship which mars many such books. Almost every one getting one copy comes back for more. Paper, fifty cents.

New Theosophical and Occult Books for Old Ones

Why do you keep books on your shelves which you never read, when you cannot afford the price of new ones?

Those who have theosophical or occult books which they would like to exchange for others should communicate with the O. E. LIBRARY, which will send an estimate. Good terms allowed on books which are needed. In general the LIBRARY does not pay cash for such books, but credits their value, which can be used for buying or borrowing others. Books of miscellaneous character are not wanted, and absolutely no responsibility will be assumed for books sent without previous agreement, other than to credit the usual rates for such as can be used. Others will either be destroyed or returned at the sender's expense.

Some Reissues

From the O. E. LIBRARY. Books marked (L) also loaned.

Blavatsky, H. P.—*Isis Unveiled* (L), 2 volumes, \$10.00.

Reissue of the London T. P. H. edition.

Transactions of the Blavatsky Lodge (London), (L), \$2.00.

U. L. T. reprint of H. P. B.'s answers to questions on *The Secret Doctrine*. Long out of print. An invaluable book for *Secret Doctrine* students.

Bucke, Richard Maurice—*Cosmic Consciousness* (L), \$6.00.

New revised edition. Development of "cosmic consciousness" in Buddha, Christ, Paul, Dante, Bacon, Behmen, Blake, Balzac, Walt Whitman, Edward Carpenter, etc., and general discussion.

Villars, Abbé de—*Comte de Gabalis* (L), \$3.00.

Kingsford, Anna—*The Perfect Way* (L), \$2.50.

New London edition of this popular work.

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SOME RELATIONS OF THEOSOPHY TO PRISON REFORM

The CRITIC was originally devoted exclusively to theosophical subjects, but in course of time became interested in matters relating to crime and criminals. In general these two subjects are kept in separate compartments, but it has seemed worth while on this occasion to bring them together for the benefit of both classes of readers alike. In doing this it is not my desire to proselytize, or to offend the religious convictions of any one, but rather to point out very briefly for the benefit of unprejudiced or inquiring persons what fundamental principles of the system of philosophy and ethics known as Theosophy have a bearing on the subject of crime, criminals and penology, and likewise to make a few suggestions to theosophical readers as to how they can find a practical application of their views and ideals, and to lead them to ask whether they are in reality living up to them.

Most of the propositions of prison reform can be established quite apart from the theosophical viewpoint. It needs no special theory to perceive that the convict who is ultimately to be set at liberty should be set free in the best condition possible, so that he will not be a menace, and will become a useful, or at least innocuous member of society. Further, our instincts of justice, whether aroused in us by religious training or existing innately, lead us to feel that for his own sake, likewise, the criminal should be given the opportunity to make the best of himself. Theosophy, however, if properly understood, throws a flood of light upon the nature of man, his origin and destiny, explains what justice is, affords a rational basis for the democratic conception of the rights of man and, even if regarded as an hypothesis only, links up and explains many things for which there is no obvious reason, just as the theory of atoms, something which no man has seen, correlates and explains countless phenomena of chemistry. Many of the CRITIC articles on penology are directly based upon theosophical principles, even if not so stated, and I have frequently been amused by the receipt of letters, abusing

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Theosophy and theosophists on the one hand, while on the other expressing hearty approval of some prison article which was Theosophy through and through, with only the label missing.

The theosophical view of the nature of man differs from that usually accepted, namely that he contains a soul which was created at birth, but which is destined to exist throughout eternity, in that it rejects this one-sided immortality and assumes, as many great philosophers have assumed, and as a very large portion of the human race outside of strictly Christian countries believes, that this immortality extends in both directions; that the soul has existed for ages in the past, and will continue to exist in the future, being reborn in new bodies from time to time, and evolving, progressing, or developing as this process continues. In short, it assumes that the body is but the suit of clothing or the implement which the soul uses, which can be changed from time to time. As stated in Sir Edwin Arnold's version of the Bhagavad Gita, *The Song Celestial*:

Nay, but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth,
"These will I wear today!"
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh.

This view, which we call briefly the theory of Reincarnation, is not necessarily opposed to Christianity, being referred to as a matter of course in several passages in the New Testament, and having been very generally accepted by the Christian church in its early days.

Theosophy further rejects everything of the nature of vicarious atonement and the forgiveness of sins, holding strictly to the doctrine, also clearly expressed in the New Testament, that "Whatsoever a man soweth, that shall he also reap." Every act, yes, every thought, leaves its mark on him; each good act or thought advances him by a degree to a higher level of development, every evil thought or act sets him back, makes a wound, so to speak, which must be healed. Every such evil deed constitutes a debt which he has to pay himself, has to offset by good. When we consider the physical body we know well enough that neglect, abuse and dissipation cause degeneration which the owner of that body has to repair by right living, while, on the contrary, care, exercise, rational living, conduce to health and strength. Apply just the same principle to the soul and you have the theosophical idea which is known, for want of a suitable English word, as the doctrine of Karma. Everybody knows who will think about it that there is no such thing as escaping the payment

of a debt. The man who avoids payment of a debt may succeed in escaping his creditor, but he cannot escape, if he does so, changing himself from an honest man into a shirker and a thief. The law is inexorable; if he does not pay directly, he pays by personal degeneration, and only by acting honorably in the end can he repair the damage done to himself and to others. Even if his debt is "forgiven" or canceled, still he is under an obligation which he can not escape and which no forgiveness can wipe out.

Imagine, then, the soul of man as something which began far back in the past, passing from one earthly life to another, with intervals in the invisible world, just as you or I live a day, go to sleep at night and wake up next morning to take up our life where we left it off, and imagine, too, that just as you or I suffer tomorrow for imprudences committed today, have to pay the debt tomorrow which we incurred today, are in better shape tomorrow if we have lived properly today, so shall we be better off or worse off in the next succeeding life according as we have made good or bad use of this. And just as what we are today is conditioned by what we did yesterday, so also what we are in this present life is the result of what we did in preceding lives. Finally, just as we progress from childhood on through life, learning and getting better sense and more wisdom each year as the result of our experiences, if only we will try to do so, so we pass from life to life, learning and developing, and doing this just in proportion as we set ourselves about doing it.

This is but a very brief summary of the doctrine of the evolution of the soul through the action of the law of Karma, working with the law of Reincarnation. These conceptions have been summed up in what are often called the "Three Truths." These are:

1. "The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit.

2. "The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

3. "Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment."

The first of these truths is the doctrine of continuous and unlimited evolution through a series of lives; the third is the doctrine of Karma, the doctrine that this evolution is brought about by the man's own efforts, and is therefore dependent upon his free will.

I need hardly add that the working out of these principles in detail forms a most complex subject; but this is sufficient to indicate the direction of theosophical thought.

Naturally Theosophy does not deny the existence of physical heredity, indeed, it would be folly to deny so patent a fact. Neither does it deny the truth of mental heredity, though ex-

plaining this in a different way. It holds that the intelligent portion of man belongs to a quite different order of evolution from the physical portion. My body is the child of the bodies of my parents, but I myself, the real, inner self, am not the child of these parents, but a being which is really very ancient, bringing over from my past what I am today and, in as far as I resemble my parents mentally, doing so because under an immutable law, I have gravitated, so to speak, into a body and into an environment where I belong, where I feel at home; just as thieves seek the society of thieves, scientists of scientists, bankers of bankers, jazz-bugs of jazz-bugs, and the like. Each reincarnating soul goes where it naturally belongs.

In the apocryphal book, *The Wisdom of Solomon*, (viii, 19, 20) one finds the following remarkable passage which illustrates the point exactly, besides showing that the ancient writer, Solomon the King, perhaps, believed in reincarnation:

For I was a witty child, and had a good spirit,
Yea rather, being good, I came into a body undefiled.

What has all of this to do with criminals and prisons?

Walt Whitman sums up the theosophical view admirably in his "Song of the Open Road":

All parts away for the progress of souls;
All religion, all solid things, arts, governments,—all that was or is apparent upon this globe or any globe, falls into niches and corners before the procession of Souls along the grand roads of the universe. Of the progress of the souls of men and women along the grand roads of the universe, all other progress is the needed emblem and sustenance.

Forever alive, forever forward,
Stately, solemn, sad, withdrawn, baffled, mad, turbulent, feeble, dissatisfied,

Desperate, proud, fond, sick, accepted by men, rejected by men,
They go! they go! I know that they go, but I know not where they go;
But I know that they go toward the best—toward something great.

The criminal is one of our fellow-travelers along this "grand road of the universe," a laggard, perhaps, but going in the same direction as we are; destined, as we are, to reach the best. He differs in no essential wise from ourselves, and it is our duty to give him such help as we may and can, rather than to place obstacles in his path. The traffic rules and courtesies on this road are just those which hold on any highway; don't be a road hog, don't run anybody down, give help to the one needing it, remember that the road belongs to all alike equally.

Man progresses through his voluntary efforts, consequently any restriction, all involuntary confinement, whatever hampers the exercise of free will, is a deterrent to evolution and is justified only for the purpose of protecting society, and should be limited to the shortest period necessary to afford a reasonable hope of good behavior. Consequently sentences of fixed length are unjustifiable, only such sentences as are

indeterminate, depending upon good behavior, or a system of parole based upon the same principle, conform to theosophical conceptions.

Punishment in the sense of inflicting suffering in return for evil done to us, the "eye for an eye, a tooth for a tooth" method, is revenge pure and simple and should have no part in the treatment of criminals, yet it still holds a prominent place in the mind of the public. The evil doer punishes himself automatically. Karma is the true revenger, and our efforts should be directed towards giving him a chance to make up for what he has done, to work off his bad karma, rather than placing obstacles in his way. If we carry our restraint beyond what is absolutely necessary for the protection of society we are incurring a debt to him, which we shall have to make up. H. P. Blavatsky says (*Key to Theosophy*, U. L. T. ed., page 157):

Human Law may use restrictive not punitive measures; but a man who, believing in Karma, still revenges himself and refuses to forgive every injury, thereby rendering good for evil, is a criminal and only hurts himself. As Karma is sure to punish the man who wronged him, by seeking to inflict an additional punishment on his enemy, he, who instead of leaving that punishment to the great Law adds to it his own mite, only begets thereby a cause for the future reward of his own enemy and a future punishment for himself. The unfailing Regulator affects in each incarnation the quality of its successor; and the sum of the merit or demerit in preceding ones determines it.

Finally, it is a mistake to suppose that a prisoner, by the mere act of sitting in prison for so many years, is really paying a debt to society; on the contrary, he is being deterred from paying it, unless he is actually fitting himself for doing so later. Prisoners who are discharged in the same mental condition as when they entered, and with their minds filled with spite and hatred, have paid no debt, and never will have paid it until they undo the mischief they have done. This should be clear enough if we think of the old plan of imprisonment for debt, now happily almost obsolete, which has been abolished because it was clear that it prevented payment, instead of giving the debtor a chance to work it off.

(To be continued)

More Correspondents Wanted

Summer is a time of indifference to everything but vacation. At this time we get but few new members and there is a larger number than usual dropping out. It is greatly to be desired that members try to interest their friends in our work. We have stacks of letters from prisoners asking for correspondents which we are compelled to ignore because we can find no one who is willing to write.

We want to state that we cannot undertake to correspond with persons whose names are given to us as possible correspondents. Our experience is that such letters are only rarely answered, and we have our trouble for nothing. Every member is familiar with the conditions of membership. Why not explain these, instead of throwing it on us?

Two John Orth Stickers

Our good friend, John Orth, of Steinert Hall, Boston, who, besides being a noted pianist and interpreter of Liszt, is interested in endless philanthropic activities, favors me with a letter bearing on the envelope two stickers which I cannot refrain from reproducing here because each is a little sermon in itself. Most stickers represent some fad, but there is no fad here, nothing but what everybody will endorse in theory and a few will put into practice.

From that Grand Man
EDWARD EVERETT HALE

I am only ONE
But still I AM one
I cannot do EVERYTHING
But still I can do SOMETHING
And because I cannot do EVERYTHING
I will not REFUSE to do the SOMETHING that I CAN do.

IMMORTALITY AND LOVE

Do we not know that love only is immortal? That real affection ever will endure—that every malicious impulse of revenge, of envy, jealousy, and contempt for one another will forever fade away—while all there is of hatred in our hearts is destined to droop and die?

GEO. J. GODDARD
Brockton, Mass.

Some months back Mr. Orth sent me a poem somebody had dedicated to him with the modest suggestion that I publish it. I condemned it as doggerel and offered to print something better. Later he wanted to know if I had "written that poem yet?" But I can't write poetry, so I print these stickers. I do not think I can say anything better or more true of him than that the first, by Edward Everett Hale, would form an appropriate epitaph for Mr. Orth.

The H. A. P. Club

We are constantly receiving requests from inmates for correspondents who will help them to sell articles which they make, or for the address of a club which will help them in this way. These should write direct to *The H. A. P. Club, Mrs. E. S. Farra, President, 17 Baltusrol Road, Summit, N. J.*

American Prison Association—Attention Boston!

The annual congress of the American Prison Association will be held in Boston September 13-19, and League members residing in or near Boston, or passing through at that time would find it profitable to attend. All phases of the subject will be discussed by specialists.

The headquarters will be at the Hotel Brunswick, and the meetings will be held in the Boston University Building and the Technology Building, both adjacent and opposite the Hotel Brunswick.

Theosophy in Victoria B. C.

Victoria, B. C.
July 5/23

The Editor,
O. E. LIBRARY CRITIC

Sir:

In your issue of May 23rd, in a footnote to your article "The Handwriting on the Wall," you say that you have been advised of the withdrawal of the Victoria Lodge from the T. S. This is not correct, a number of the members resigned but the Lodge is still carrying on.

In view of these facts I would ask you to make a correction in your next issue.

Yours Fraternally,
G. SYDNEY CARR,

Sec. Victoria Lodge T. S. in Canada

Note by the Editor. I have received letters from both sides, from which it appears that there has been a typhoon in the Victoria theosophical teapot, owing to a conflict between the supporters of the moderate policies of the Sectional Administration, mostly loyal to H. P. B. and opposed to Spookosophy, and the extreme H. P. B. faction which wanted to have the Sectional journal openly kick A. B. and C. W. L. out the front door. The latter, a majority of the lodge, have withdrawn from the T. S. and constituted themselves "The Victoria Theosophical Society, Independent." While I would gladly see the above named worthies thrown into the middle of the street as well, I am no advocate of quitting, as everybody knows who has not absorbed the falsehoods distributed from Adyar. I want to see the T. S.—a pure T. S.—grow and flourish, and I hope that in time the two factions will get together again under the same flag. Why not, since they are all for H. P. B. Theosophy?

Arhat or Sex Pervert? Twelve cents in stamps will bring you a file of the *CRRIC* containing the more important authentic documents in the Leadbeater Case, including the Arhat's own confessions and correspondence (so far as it is fit to publish), and the findings of the Sydney police inquiry held in 1922.

At the Periscope

About Mr. L. W. Rogers. I am glad to call attention to a note by Mr. L. W. Rogers, President of the American Section, T. S., in the August *Messenger*, page 46, showing that certain domestic scandals which have been associated by rumor with his name belong to another L. W. Rogers. It appears that there are at least four persons of this name. The *CRRIC*, fortunately, has no apology to make, for, although it was advised of the rumors, it never noticed them and would not have done so even had it had positive evidence of their truth. While Mr. Rogers and I differ hopelessly on many theosophical matters, I have always regarded him as a friend personally, and am glad he has so convincingly cleared himself.

Grand Hippodrome for the Coming Lord. When the Coming Teacher lands in Sydney, Australia, he will find his temple already built. Mrs. Besant tells us in *The Theosophist* for June, 1923, page 241, that there "has been a great outpouring of the spiritual forces on that chosen City." This is manifested by the preparation of plans for a huge amphitheater, to be erected on the beach of Sydney harbor for the use of the Coming Lord. It will cost 7,000 pounds and seat 2,500 people. Whether the spiritual outpouring was accompanied by a rain of gold Mrs. Besant does not tell us, but it seems to be a joint stock affair. Subscribers are promised a large return, as it is stated elsewhere that when the Lord is not using the building it will be employed for amusements and will produce a revenue of 1,500 pounds a week! That beats oil stocks, and should make any O. S. E. sucker suck. With such a return in prospect it is to be feared that the Lord will be granted the use of the premises only occasionally and grudgingly, unless big gate money is asked for the privilege of seeing him.

Canadian T. S. Election. The recent annual election in the Canadian Section, T. S., has resulted in the return of Mr. Albert E. S. Smythe as General Secretary and Editor of the *Canadian Theosophist*, and of an executive a majority of whom are in sympathy with his policies. Mr. Smythe is well-known as an ardent supporter of the Back to Blavatsky movement and in no sense a partisan of the Adyar-Sydney Spookosophy.

Krotona Lodge Goes Out. As a result of a vote of all but two dissenting members Krotona Lodge, T. S., has returned its charter and left the Society. Its reasons, given in its accompanying letter, I hope to publish shortly. While I regret this action, not being in favor of quitting, it is only what might be expected. Mrs. Marjorie Tuttle Leembruggen, long head of the Order of the Star in the East in the United States, has also left the T. S. Perhaps "Krishnaji" was too much for her.

Some Recent Publications

- From the O. E. LIBRARY. Only books marked "L" will be loaned.
- Bucke, Richard Maurice*—Cosmic Consciousness (reissue), (L), \$6.00.
- Butler, Dom Cuthbert*—Western Mysticism, \$5.00.
- The teaching of SS. Augustine, Gregory and Bernard on contemplation and the contemplative life, by a Benedictine monk.
- Bragdon, Claude*—Architecture and Democracy, \$2.10.
- The Beautiful Necessity (reissue) (L), \$2.10.
- On Theosophy and Architecture.
- Four-Dimensional Vistas (reissue) (L), \$2.10.
- Doyle, Sir Arthur Conan*—The Case for Spirit Photography (L), \$1.50.
- The Coming of the Fairies, \$1.50.
- Our American Adventure, \$1.50.
- Flammarton, Camille*—Dreams of An Astronomer, \$3.65.
- Before Death, \$3.15.
- At the Moment of Death, \$3.15.
- After Death, \$3.15.
- Hull, G. Stanley*—Life and Confessions of a Psychologist, \$5.00.
- Jackson & Salisbury*—Outwitting Our Nerves, \$2.65.
- Mills, John*—Within the Atom (L), \$2.10.
- A popular account of recent advances in sub-atomic theory.
- Mukerji, Dhan Gopal*—Caste and Outcast, \$3.15.
- Oesterreich, T. Konstantin*—Occultism and Modern Science (L), \$2.10.
- Stock, Dr. Alfred*—The Structure of Atoms, \$2.60.
- Unwin, Ernest E.*—Religion and Biology, \$1.85.

What Shall I Read?

If you have been perplexed by the conflicting and often preposterous claims of various schools of Occultism, you will do well to look into the teachings of *Theosophy*, that ancient and venerable system of philosophy which forms the basis of all religions and which not only presents a rational explanation of the world, but also a guide to life and a solution of its difficulties. With the earnest desire to enable you to find yourself, we recommend the following simple books, preferably in the order mentioned:

1. Conversations on Theosophy; from the writings of H. P. Blavatsky and William Q. Judge; paper, 10 cents.
2. *B. P. Wadia*—The Inner Ruler; paper, 25 cents.
3. *W. Q. Judge*—Echoes from the Orient; paper, 35 cents; cloth (L), 60 cents.
4. *W. Q. Judge*—The Ocean of Theosophy (L), \$1.00.
5. *H. P. Blavatsky*—The Voice of the Silence (L), U. L. T. ed., cloth, \$1.25; leather, \$1.50.
6. *H. P. Blavatsky*—The Key to Theosophy (L), reprint of original, \$2.50.
7. The Bhavagad Gita, Judge version (L), cloth, \$1.25; leather, \$1.50.
8. *W. Q. Judge*—Letters That Have Helped Me, 2 vols. in one (L), \$1.50.
9. *Mabel Collins*—The Idyll of the White Lotus (L), \$1.35.
10. *Mabel Collins*—Light on the Path (L), cloth, \$1.25; leather, \$1.50.
11. *A. P. Sinnett*—Incidents in the Life of Madam Blavatsky (L), \$1.20.

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BY

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SOME RELATIONS OF THEOSOPHY TO PRISON REFORM

Part II. Continued from last CRITIC

And now, having all too briefly considered the relation of Theosophy to crime, criminals and penology, let us ask ourselves what should be the relation of the theosophist to the convict. Are theosophists living up to what they profess to believe?

I could not possibly state the matter better than by quoting those inspired words of the great theosophical classic, *Light on the Path*:

Kill out all sense of separateness.

Do not fancy that you can stand aside from the bad man or the foolish man. They are yourself, though in a less degree than your friend or your master. But if you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create Karma, which will bind you to that thing or person till your soul recognizes that it cannot be isolated. Remember that the sin and shame of the world are your sin and shame; for you are a part of it; your Karma is inextricably interwoven with the great Karma. And before you can attain knowledge you must have passed through all places, foul and clean alike. Therefore, remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow. And if you turn with horror from it, when it is flung upon your shoulders, it will cling the more closely to you. The self-righteous man makes for himself a bed of mire.

It is for each theosophist who accepts in theory the above words to decide whether he is doing what he can to kill out the sense of separateness. The rule applies not only to prisoners, though they, perhaps, need its application more than most. The opportunities are endless, they confront us daily, and I would be the last to say that a professing theosophist, even if he is not interested in the many problems of prison reform, is not doing his best to help his fellows along "the grand roads of the universe." I know well enough that many follow the truly theosophical rule of not letting their left hand know what their right hand does. It is not my affair to judge them.

But while I may not judge my fellow theosophist, I am

at liberty to judge the methods of teaching Theosophy. After twenty years of close observation of these methods, I am compelled to say that in general they tend to lead away from rather than towards a life of service. The ideals presented are largely either false or of quite secondary importance, considered from the standpoint of Theosophy as a mode of life. If Theosophy means anything, it means that one must work, not for oneself, but for the good of the whole, and that in pursuit of this object personal advancement, personal acquisition of power, of knowledge, must be disregarded as an aim in itself. Is this the case?

The methods followed appeal largely to the intellect only, rather than to the heart; hardly a text book which is not filled with endless matter which, whether true or false, has no more bearing on the life of service than so much ornithology or conchology, while the doctrine of the heart is relegated to a few lines and to the back pages, and no effort made to insist upon it. The ideals actually inculcated and encouraged by mere force of volume and constant repetition are such as acquiring psychic powers, getting into touch with Masters, rather than obeying their plainly written precepts, thinking about Coming Teachers, becoming chelas, getting initiated and what not, all of which have the purely selfish aim of personal advancement in view. Beginners are thus misled and more advanced students deceived.

The Path of Devotion demands no such elaborate preparation. The Path of Service has but two requirements, love in the heart—which is inborn and comes not by any amount of study—and putting this love into action at once. As one does this, and in proportion as one does it, does the needed knowledge come from within, or flow in spontaneously. All the rest is but embellishment, interesting, and at times valuable, but unless discrimination is used, likely to lead away from rather than towards the goal.

I wholly agree with a theosophical correspondent (J. G.) when he says that he prefers the Salvation Army, because it, at least, despite its crude belief, is actually following above all the Path of Love. And I would rather believe in all the superstitions of the churches, join the Salvation Army, and help one fellow being who needs my help, than neglecting this, to know *The Secret Doctrine* by heart, to be personally acquainted with each member of the White Lodge, and to have passed any number of initiations. There is but one way in which one can fit oneself to meet the "Masters of Compassion," and that is by being compassionate oneself.

As I said, these remarks are intended as a criticism of the methods of teaching Theosophy from the standpoint of service, not of theosophists as individuals. Similar fault may be found with the teaching of the churches; everywhere stress

on saving oneself, on ways of escaping the results of one's sins and unloading them on another, and too little on service. I was brought up under the orthodox idea of salvation and how to get it and I have no intention of shocking many of my readers by giving expression to the abhorrence I feel for it. It is fortunate that the desire to help one's fellow-mortals is not limited to any religion or creed, but comes rather from within, the welling up of the Christ nature within us. Those theosophists who want to interest themselves in prison reform can associate themselves with some of the many associations or clubs having this as an object in whole or in part. For a long time I have been most interested in the individual prisoner and have put many in the way of taking such an interest through correspondence, a form of help which any one can engage in in spare moments, moments otherwise often wasted in feeling unhappy over one's own troubles.

I shall be glad to put any theosophical readers in the way of taking up such work. But I must caution them that it is quite out of place to use such opportunities for proselyting or preaching theosophical dogmas. Now and then a prisoner may profit by this, but that part of Theosophy which is most essential for the prisoner to understand is embraced in the preceding part of this article. If he can make an understanding of the law of infallible retribution, or Karma, a part of his nature, can see fully that no one can save him but himself, he will have learned most of the Theosophy which will be of practical value for him now. Beyond that, he needs brotherhood, encouragement, stimulation of his ambition and, most of all, example.

Who Will Write to a Prisoner?

Membership in THE O. E. LIBRARY LEAGUE, with a view of corresponding with friendless inmates of prisons, is open to all responsible persons, above 20 years of age, male or female, irrespective of race, color, or creed. No references or educational requirements are demanded, but a statement of approximate age, tastes, special training, etc., is helpful to us. The conditions of membership are: personal application, 10 cents registration fee, 25 cents annual subscription to the CRITIC (foreign and D. C., 50 cents). Voluntary donations towards meeting expenses are invited, but not demanded.

Inquiries Addressed to Members

It is our custom to send out to members every six months, occasionally oftener, a typewritten form with the names of the prisoners who have been assigned to them, and a request simply to signify by "yes" or "no" whether they are still corresponding with them.

Considering that replying to these inquiries takes only a word or two and a stamp, we are surprised at the number who ignore them. Every prisoner carried on our list is a source of expense, and it is indispensable that we have the information sought. It is only reasonable to assume that those who repeatedly ignore these requests do not care enough for

our work to remain members, and we think they will have no cause for complaint if we drop them and notify the prisoners to that effect.

Another common trouble is the neglect of members to renew their subscriptions upon receipt of a notice, and then, after we have sent them notices costing us nearly the amount of the subscription, to come along with the exact change. Now and then—usually then—one finds one considerate enough to remunerate us for the extra cost, rather than making us pay for it.

"J. G." Correspondence. A further instalment of the "J. G." correspondence which has attracted much attention and favorable comment, will appear in the next CRITIC.

"Is Denunciation a Duty?"

"Is Denunciation a Duty?" This is the title of an old article by H. P. Blavatsky, printed in *Lucifer*, vol. III, December, 1888, which Mrs. Annie Besant reprints in *The Theosophist* for July, 1923. Apparently her doing so has some connection with the several items written by her in the Watch-Tower section of the same *Theosophist*. Everything that H. P. B. wrote is worth reading, and some things that Mrs. Besant writes are also worth reading, if read in the light of this classic by the Founder of the Theosophical Society. Mrs. Besant's anathemas against the T. S. Loyalty League are worth examining in the light of the following from H. P. B.'s article:

"Our Society has to be protected, as also its numerous members. This, again, would only be simple justice. A natural and truthful statement of facts cannot be regarded as 'evil speaking,' or as a condemnation of one's brother. Between this, however, and deliberate backbiting there is a wide chasm."

In H. P. B.'s *Key to Theosophy* (U. L. T. reprint, page 202; London revision, page 171) we read:

"But if your discretion and silence are likely to hurt or endanger others, then I add: *Speak the truth at all costs*, and say, with Annesly, 'Consult duty, not events.' There are cases when one is forced to exclaim, 'Perish discretion, rather than allow it to interfere with duty.'"

Mrs. Besant's fulminations against the T. S. Loyalty League become more bitter and more reckless with each issue of her magazines, until now she has thrown aside discretion and indulges in language which is, to say the least, not only lacking in truthfulness, but which, even if true, would ill befit one who claims to be the chief representative of the Masters of Wisdom. I quote a portion of a letter written by her and reproduced in the July *Theosophist*, page 366.

"*The T. S. Loyalty League*. This is an Association which has assumed without authority, the name of the Theosophical Society, thereby deceiving the public and bringing undeserved obloquy upon its good name. . . . Members can form or enter any association they please, but, until the above named League was formed, no members had been found dishonourable enough to use the name of the Society to cover their own private proceedings and thus deceive the public. Members can form a private detective agency, carry on a system of espionage, and, as the League preserves great secrecy, members can creep into private houses, spy on their acquaintances, and defame them as they please. A secret organization of domestic spies is, of course, a social danger of a very serious character, spreading distrust and suspicion, and poisoning all human intercourse. It is a shocking weapon of persecution, as we have seen since its organization, for it publishes a journal appealing to that large class which delights to wallow in sexual filth, gloats over unclean details of divorce cases, hints of sexual crimes and irregularities and

matters that all decent people avoid. . . . So long as prurient minds seek filth, purveyors of filth will be found. . . .

"The impure impute their own impurity to the pure and healthy-minded. A diseased mentality sees disease everywhere. . . . The T. S. officers should publish, wherever it appears, that its name, 'The T. S. Loyalty League' is a fraudulent use of the Society's name: that it is merely a private detective agency, an organisation of spies, seeking to destroy any well-known public person, whom some members hate, and of whose influence they are jealous. . . . If all honourable people ignore the League . . . it will presently stifle itself in the mud in which it wallows.

"Apart from the League, where other well-known slanderers tell lies on questions of fact—as when Mrs. Alice Cleather proclaimed me to be a co-writer of a pamphlet published in the U. S. A. in 1833, whereas I was only born in London in 1847—it is well to give a dry exposure of the lie, without any further attack on the liar. There are people, as the Christ is said to have remarked, who follow in the line of their father, who was a murderer from the beginning, and they naturally tell untruths, because there is no truth in them. Let them cackle. . . ."

To which I can only apply Mrs. Besant's favorite word "lies." It would perhaps, be best to follow Mrs. Besant's own advice and to "let her cackle," were not the above an attack on a highly reputable association, in every respect the reverse of her description.

Is the T. S. Loyalty League a "private detective agency"? A private detective agency is a concern which does detective work for a remuneration. Here are the declared objects of the League:

1. *Loyalty to the established Objects of the Theosophical Society.*
2. *Loyalty to the maintenance of an absolutely non-sectarian platform, and resistance to any action or movement likely to endanger the neutrality of the Society even in appearance.*
3. *Loyalty to the good name of the Society, and the investigation of the bona-fides of individuals or institutions claiming recognition from it.*

The charge that the use of "T. S." in the name of the League is fraudulent is baseless. The objects of the League being as stated above, Loyalty to the Theosophical Society, the use of the name is unavoidable and is in no way calculated to deceive the public. I have come across but one actually fraudulent use of the T. S. initials. This is the publication by Mrs. Besant as a supplement to *The Theosophist* for February, 1923, of a notice written by C. Jinarajadasa (see *Critic*, June 20), announcing a "T. S. Public Purposes Fund," one of the objects of which is to help her publish her political newspaper having nothing whatever to do with Theosophy or the Theosophical Society, thus using the name of the Society to cover her own private proceedings and get her private expenses paid.

Mrs. Besant, after her usual fashion, artfully depicts a pernicious organization which can do all sorts of bad things, and then leads the reader on into supposing that the T. S. Loyalty League is doing them. She doesn't actually say that it *is*; she only says that it *can* do them. Quite true, and so *can* members of the T. S., the E. S., the O. S. E., and Mrs. Besant herself, for that matter, creep into private houses and act as spies. This kind of hinting is much worse than actual lying; it is the favorite method of detractors who dare not come out with specific charges which they know they cannot prove. And, perhaps even worse, Mrs. Besant calls on the officers of the T. S. to become partners in her fraud.

The T. S. Loyalty League is no more a secret organization than the T. S. itself. Any T. S. member can join upon subscribing to the above objects. If its meetings are not open to the public, what matter? Every T. S. lodge holds such closed meetings. And unlike Mrs. Besant's secret society, the E. S., it does not circulate calumnious papers marked

"strictly private"; what it has to say it says in *Dawn*, which anybody can read. I have read every word of *Dawn* from its incipency. It has never published rumors reflecting on anybody, or anything based on spying and creeping into private houses. In fact, it has not published one-half the truth it could and should have published. It has not published C. W. Leadbeater's letter to Alexander Fullerton, blandly admitting that he taught self-abuse to boys; it has not published his letter to Annie Besant, admitting the same thing and advocating self-abuse as better than marriage; it has not published his infamous "cipher letter," written to one of his boys and the abominably lewd meaning of which was concealed by a system of cipher, lest his damnable practices should be detected; it has not published his own admissions before Colonel Olcott's investigating committee, the D. P. letter nor the facts of the recent Sydney police investigation, showing him to be one of the shrewdest and most dangerous scoundrels who ever imposed on a parent or corrupted a boy. As far as the notorious Wedgwood, founder of the Liberal Catholic Church, is concerned, it has given only an outline of the bare facts, certified by eyewitnesses. Because it has done these things, for the protection of the members of the Theosophical Society, it is now the object of the vilification which Annie Besant indulges in. Far better such a course, however revolting to sensitive nerves, than that the T. S. should be given over to the influence of sex perverts, turning its young boys over to the influence of men who were only waiting to corrupt them.

No, the T. S. Loyalty League and others who sympathize with its aims will have little regard for Mrs. Besant's language. What it wants is an investigation of the facts by *impartial* people; it wants the evidence already existing either confuted, or accepted and proper action taken. It will not be deterred by such expressions as "liars," "wallowing in the mud," and the like, which flow so readily from Mrs. Besant's pen. It is denouncing under the exact conditions, and no others, that H. P. B. mentions as justifying it.

Mrs. Besant's wrath against Mrs. Cleather because of a trifling historical mistake is simply ludicrous. Granted that Mrs. Besant did not write the famous Knowlton pamphlet, what matter? She republished it with full knowledge of its contents (see her *Autobiography*, page 205). On page 368 of the same *Theosophist* Mrs. Besant speaks of the Hon. Mrs. Davey, of London, as "a Miss Hildegarde Davey, of Pine View, Almora, U. P., India"—three mistakes in one line, as she has evidently mixed Mrs. Davey with Mrs. Cleather, who lives at *Pine Lodge*, Almora. Is Mrs. Davey, justified, then, in calling Mrs. Besant a "liar" and saying that "she follows in the line of her father, who was a murderer from the beginning"? Certainly not. An accidental mistake demands no such scathing denunciation.

Mrs. Besant asserts, and perhaps believes, that she is the chief representative of the White Lodge on earth. Before I can believe it she will have to demonstrate that she can stand up under the test. The Lord Buddha said: "Hatred is not overcome by hatred; hatred is overcome by love." And Christ said: "Bless those who curse you, and pray for those who despitefully use you and persecute you." Is Mrs. Besant doing these things? No, she is giving the best possible demonstration that she has not mastered the primer of the White Lodge, to say nothing of being one of its initiates.

It would almost seem that Mrs. Besant has exhausted the dictionary. There are still a few opprobrious terms left in the English language which she has not used in lieu of argument and fact. When she next writes about the T. S. Loyalty League she might look up the brief English name of the familiar animal *mephitis mephitica*. The word would just suit her frame of mind and add a pungent, even if not refreshing, odor to her remarks.

Note. *Dawn*, the journal of the T. S. Loyalty League, is published

every two months at Sydney, Australia, and subscriptions may be placed through this office at \$1.25 a year. It makes no claim to equalling Mrs. Besant's vigorous style, but it give facts, not fiction. Subscribe now and learn them.

A set of the *CRITIC* containing partial or complete reprints of Lead-beater's own letters and confessions, referred to above, and proving how fully the T. S. Loyalty League and *Dawn* are justified in their denunciations, can be had from this office for twelve cents in stamps.

The Higher Self

Note by the Editor. The following quotation from our great American poet, Walt Whitman, is dedicated to my friend J. G., and to others who may think me a sentimentalist for recommending the habit of pre-facing a reading of *The Secret Doctrine* with poetry. "Passage to India," of which this is a part, was published in 1870, five years before the founding of the Theosophical Society and eighteen years before the publication of *The Secret Doctrine*.

O Thou transcendant!

Nameless—the fibre and the breath!

Light of the light—shedding forth universes—thou centre of them!

Thou mightier centre of the true, the good, the loving!

Thou moral, spiritual fountain! affection's source! thou reservoir!

(O pensive soul of me! O thirst unsatisfied! waitest not there?)

Waitest not haply for us, somewhere there, the Comrade perfect?)

Thou pulse! thou motive of the stars, suns, systems,

That, circling, move in order, safe, harmonious,

Afhwart the shapeless vastnesses of space!

How should I think—how breathe a single breath—how speak—if, out
of myself,

I could not launch, to those, superior universes?

Swiftly I shrivel at the thought of God,

At Nature and its wonders, Time and Space and Death,

But that I, turning, call to thee, O soul, thou actual Me,

And lo! thou gently masterest the orbs,

Thou matest Time, smilest content at Death,

And fillest, swellest full, the vastnesses of Space.

Greater than stars or suns,

Bounding, O soul, thou journeyest forth;

—What love, than thine and ours could wider amplify?

What aspirations, wishes, outvie thine and ours, O soul?

What dreams of the ideal? what plans of purity, perfection, strength?

What cheerful willingness, for others' sake, to give up all?

For others' sake to suffer all?

Reckoning ahead, O soul, when thou, the time achiev'd,

(The seas all cross'd, weather'd the capes, the voyage done,)

Surrounded, copest, frontest God, yieldest, the aim attain'd,

As, fill'd with friendship, love complete, the Elder Brother found,

The Younger melts in fondness in his arms.

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Theosophy. Published monthly by The United Lodge of Theosophists and devoted to the promulgation of Theosophy as it was taught by the Founders. Established in 1912, it now stands in the front rank of theosophical publications. The earlier volumes and to a considerable extent the later, contain reprints of articles of H. P. B. and W. Q. Judge from *The Theosophist*, *Lucifer*, *The Path* and elsewhere, invaluable documents now almost inaccessible to students. The History of the Theosophical Movement in volumes 8, 9, and 10, based upon original documents, is unique and contains much information not to be found in current theosophical histories. All volumes are loaned by the O. E. LIBRARY. Annual subscription, through the O. E. LIBRARY, \$3.00; single copies of current volume, 35 cents; sample copy, no specified date, while they last, for 4 cents in stamps. Prices of back volumes varying.

Dawn. Published every two months by the T. S. Loyalty League in Australia. Devoted to the Back to Blavatsky Movement and to a frank criticism of present conditions in the T. S. Annual subscription through the O. E. LIBRARY, \$1.25. Single copies, 25 cents; sample copy, no specified date, while they last, for 4 cents in stamps.

Dawn and *The O. E. Library Critic* are the only independent periodicals edited by F. T. S., which present facts carefully concealed from the membership.

The Canadian Theosophist. Monthly official publication of the Canadian Section, T. S. This is the only official publication supporting the Theosophy of H. P. B. Subscription, \$1.00 a year. Order direct from 22 Glen Grove Avenue, Toronto, Canada.

THE O. E. LIBRARY CRITIC

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BY

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Entered as second-class matter April 8, 1914, at the Post Office at Washington, D. C., under Act of March 3, 1879.

THE RENFREW CASE AGAIN

Many readers of the CRITIC will recall the famous Renfrew case in Massachusetts. Robert W. Renfrew, a capable attorney of that state, had long interested himself in securing the release of sane persons committed to insane asylums, and had thereby incurred the enmity of persons personally interested in such commitments, especially lawyers and medical men. Among the most noteworthy of these cases were the Rice case and the Shapley case. Mrs. Rice was an old lady of wealth who had been induced to make certain persons trustees of her estate, who thereupon had her declared insane and lodged in a private madhouse in Worcester, while they, their lawyers and the doctor owning the madhouse, proceeded to profit in various ways by her confinement. Mr. Renfrew, after a bitter fight in which he was assisted by a prominent business woman of Boston, succeeded in having Mrs. Rice declared sane by the Supreme Court and an order for her release issued. When Renfrew presented the order at the madhouse the aggrieved doctor, who was charging her board which would make a Palm Beach hotel proprietor blush, refused to honor the order until he was confronted by the sheriff, whereupon he threatened to run Renfrew into an asylum, which he later aided in doing by having himself appointed on a commission of "experts" to decide upon Renfrew's sanity.

The Shapley case is briefly that of a lady who had inherited a large estate from her husband, and who was promptly railroaded to an asylum, while the executors proceeded to "administer" the estate according to their own desires. Mr. Renfrew succeeded in securing the release of Mrs. Shapley, and afterwards married her, but his efforts to get control of the estate in his wife's behalf, as well as his activities in the Rice affair, incurred the enmity of the parties interested in thwarting him, and his attempts to get some of these disbarred made it necessary to get rid of him. Consequently one of these lawyers (who afterwards charged the county a large sum for his "services"!) framed up an insanity charge

against him, had him brought into court and with the aid of the Worcester madhouse doctor above mentioned and other pals, and the kindness of the presiding judge, had him committed to the Westborough state hospital (a euphemism for madhouse), from which, under the law, he could not be discharged until the superintendent, also one of the conspirators, was disposed to declare him of sound mind. The support of the charge of insanity (or "litigious paranoia") was utterly flimsy, but it sufficed, as the Massachusetts law is especially designed for getting rid of inconvenient persons in this way (see the detailed discussion of this law in the CRITIC of September 14, 1921), and Renfrew was hopelessly put away, while the despoilers continued to despoil. Mrs. Shapley, now Mrs. Renfrew, heiress to an annual income of over \$100,000, was unable to procure a dollar, and was forced to earn her own living by nursing. I have heard the whole sordid story not only from her own lips, but from Mr. Renfrew himself.

Renfrew remained in the Westborough madhouse from June 10th, 1921, to July 19th, 1923, when, according to his own statement in my possession, he was released on the following conditions:

1. That he leave the state of Massachusetts within six days and never return, and that he should at once go to the distant state of Florida.

2. That if he should ever show himself within the state of Massachusetts he should be at once seized and returned to the Westborough asylum for the remainder of his life.

3. That even if from without the state, he should attempt to bring criminal or civil suits against any of the "interested" parties, he should be seized, brought back and incarcerated in Westborough madhouse for his remaining days.

The names of the thirteen persons entering into this agreement—needless to say, Renfrew was not a party to the same—were published in the Boston newspapers and include the state attorney general and assistant attorney general, a Supreme Court justice, a probate court judge, and six medical men, five of whom were members of the state department of mental diseases and the sixth the superintendent of the Westborough asylum, as well as several others.

The animus at the bottom of the Renfrew internment is best shown by a letter which Mr. Renfrew says he received from an assistant state attorney general, which contains these words:

"I believed then, and do now, that your *elimination* was a matter of practical necessity, whether justly or unjustly, because you had succeeded in getting 'in Dutch' with too many people connected with the Shapley interests. You are, I admit, a good fighter and your fighting spirit is much to be admired. You are a good working propeller. I have never considered you as a dangerous person. Senator Charles M. Austin and

Tilbert (?) A. A. Pevey did say that you ought to be 'put away,' and that they were not averse to such a procedure."

Mr. Renfrew avers that he was offered an agreement to sign, according to which he would be "paroled" on condition that he and his wife would assign one-third of their large property to a certain "John Doe" in consideration of professional services, such "professional services," presumably, being of the nature of seizing and holding on to the property until bought off.

The Shapley case is almost conceivable, yet is true. There is no question that Mr. Shapley owned large interests; there is no question that he died without children and that his widow is under the law entitled to the property; there is no question that this property is in the hands of persons unrelated to Shapley, while his widow, railroaded to the asylum and afterwards rescued, is compelled to work for her daily bread, and that her present husband and attorney, who tried to enforce her rights, was railroaded to the asylum and released only on condition that he leave the state forever. It appears equally certain that this release was brought about by an agreement between a number of prominent state officials, judges, lawyers and official physicians, that the reason averred for his internment was that Renfrew was causing endless trouble to peaceable "administrators" and others having a self-assumed interest in the large property in question, and that the further distant he was the less trouble he would cause; that he was threatened with re-incarceration should he ever return to this state or attempt to prosecute suits for the recovery of the property of his wife; that a prominent official declared that neither he nor any of the state judges cared a d— for any laws or any constitutions. It also appears that one of the schemes was to parole him from the madhouse if he would assign one-third of the Shapley estate to a certain "John Doe" representing the combined robbery trust.

This is a highly interesting state of affairs and goes far towards supporting Mr. Renfrew's charge that there exists in Massachusetts a large combination of men, including members of the bench and bar, members of the state medical staff and other state officials, who make a business of possessing themselves, by legal means, of the property of others, or otherwise profiting therefrom, and who run their victims into asylums should they prove refractory, and who frame laws deliberately calculated for this purpose, notably the infamous Massachusetts insanity commitment law. The state constitution expressly prohibits the banishment of citizens, so I am told, yet here is a man, not a convicted criminal, still retaining his citizenship, who is given the choice between banishment for life and internment in a madhouse for life. He

is told that if he ever attempts to take up any of his suits for the recovery of the property, which he has a perfect right to do, carrying the matter to the Supreme Court of the United States, if need be, he will be seized by state agents, taken back and put in the madhouse, kidnapped, in short, for under the circumstances extradition would be impracticable, for Renfrew is not a criminal, and the charge of his being a lunatic would be at once met by the question "Then, why did you release him?"

One does not have to assume that all of these people are directly concerned in a conspiracy, but they all stand together, lawyers with lawyers, official doctors with official doctors; not one of them knows whether a general cleaning up would not result in his own closeted skeletons being brought forth for public inspection.

A governor of Massachusetts has become president of the United States by virtue of his action in a single emergency. What could be said, what praises would be too high for a chief executive of that state who would fearlessly attack and probe to the very end these huge scandals which make the name of the state of Massachusetts a byword with all decently thinking people?

Mr. Renfrew, now at liberty, and located within convenient shooting distance of Massachusetts, is in good spirits and determined to carry on the fight.

NOTE. A set of eight CRITICS, dealing with insanity frame-ups in Massachusetts and elsewhere, can be had from this office for 10 cents in stamps.

Corruption of Original Blavatsky Texts by Mrs. Besant and Others. A set of CRITICS containing the first public 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, can be had from this office for six cents in stamps.

A Letter From Our Cynic—J. G.

August 25, 1923

Editor of the CRITIC

Dear Editor:

I thank you for your letter of July 8th [CRITIC, August 15th—Ed.] and hope that in time I may be able to live up to it. But it may interest you to know what some people have said. I read the three CRITICS containing your letters to me (June 6, July 18, August 15) to some theosophical friends, without giving myself away. One said that it was a beautiful but dangerous doctrine, and dangerous because it was beautiful, and quoted something about having a serpent coiled up beneath it. The second said that you must be remarkably innocent, quite too innocent for this bad world, and that the sooner you got out of it and climbed up to the buddhic or para-something plane the better it would be for those you left behind, as you were quite unconsciously preaching a sort of system of free love. The third, whose good sense and intuition I trust most, said that you wrote just right and spoke out right, and that if people would only believe and act on what you say the world would be

a beautiful and happy place, and that the reason it isn't so is largely because everybody contaminates even the loftiest thoughts with the idea of getting something for themselves.

Please thank Miss (or Mrs.?) Jacobs for her very kind letter, which is much appreciated and which I would answer directly only I don't want to give any clue to my identity, and don't intend to make you my forwarding agent. Sooner or later I would make a slip and get caught, and frankly I don't want these ladies here to find me out. What Miss J. says about "each soul interpreting in terms of its own development" reminds me of what I read in the *Secret Doctrine*, that all evolution is from within outwards, and that this applies to man as well as to everything else, and this agrees so closely with what you have written to me that I hope you will sometime tell more about it. You've got to find it in yourself, and if it isn't there the *Secret Doctrine* won't help you much, for you'll be just blind to anything which isn't in you already.

Haven't people been reading Christ and St. Paul and Blavatsky and a lot of others, and how much effect has it had? They are all the same. Do theosophists practise brotherhood more than others? No, they can't hold a candle to the Salvation Army and I never found one who wasn't just as ready to return injury with injury as a South Sea savage. I never found a theosophist who wasn't just as anxious to get into devachan or nirvana and forget all about his fellow men as a Methodist is to get into heaven or to be an angel riding about on a damp cloud, and your article on prisoners in the July 18th *Carric* was the first inkling I have had that there was anybody who didn't want to go straight to heaven and *stay there*. I've heard theosophists speculating on how long they would be able to stay in devachan and hoping they belonged in the 1,500 year class, and thinking even that wouldn't be enough, nor as much as they deserved. If you talked about Nirmanakayas, they thought it was just fine for Buddhas and such like, but as for themselves they wanted a few rounds in devachan, and good long ones too, with a final end-up in nirvana. And even if they wouldn't admit it you could see by their looks that they were hankering more for the milk and honey than to help humanity along. Running after Masters and seeking their approving smile, working for psychic powers so they could sneak into devachan for an hour or dance with ghosts on the astral plane, trying to get excused from the bonds of rebirth—liberation, they called it—all for selfish pleasure, that's all I can find. And when they talk of renunciation, they simply renounce what they can't get and know they can't get, and so play the sour grapes stunt, like Aesop's fox. When I find somebody who will renounce what he *can* get, I'll remove my hat, but till then I'll keep it on, like a Jew in a synagogue.

I read the life of a Sri Somebodyorother in India who went so far with his contempt for money that he used to go into spasms when he touched a piece of gold. And this same Sri used to go into a samhadi in the middle of his sermon, so that his pupils had to shake him and bang him about to get him to go on. To my mind both of these prove that one may be a great saint and a great fool at the same time. This Sri despised money, and was scared into a fit by a piece of it which he might have used to feed the poor, a habit he was always insisting on, while he was so fond of his samhadi that he couldn't keep on with his job of teaching his disciples; they had to wait and twiddle their thumbs and toes while he went on a spiritual jag. I say I take off my hat to a real renunciator, but it is just as I can't help admiring one of those fakir fellows who goes to bed on a mattress of barbed wire or adopts a porcupine as a bedfellow. It may be good for the will, but it is wasting energy which might be doing some good. How can a chap with a punctured hide and the itch do good work? But I keep my hat off to those who apply discrimination in their renunciations. I think I get your idea.

If being loved is going to make you go into a samhadi like the old Sri, and make you forget your present duties, you'd better decline it with thanks. But if it makes you do your work better, gives you clearer insight and higher aspirations, acts like that luminous center you spoke of which makes you see the lovable in everybody, jolly fine, I say; take it every time, and as much as you can get.

What you quote from Browning at the end of your letter of June 24th (CRITIC of July 18) is just fine; only I don't believe there are any such women. Their highest idea of mutual help is to be partners in a bridge party, or tying your cravat in exchange for getting their hind buttons buttoned, you to pay for the frock and the gambling losses too. Still, I am young and green and may learn better.

But I want to ask your advice on a personal matter which may seem to you too foolish to mention. I was beginning to make a few friends, that is to say, we were getting to be able to talk together a little. All at once one of these began to act strangely, refused to talk or even to speak except in the stiffest manner, and a damned poor manner at that, and pretending not to see me, or looking out of the window instead of at the tip of my nose; so formal, in fact, that I was glad to retreat and stay retreated. I am awfully sorry; perhaps I did or said something wrong; for by this time you must know that I am a sort of fool. Anyway, the milk is spilled, the pitcher broken beyond repair, I am afraid. I don't see why I should go crawling up to her with an apology, and I think she owes me one for cutting me. But what else could you expect of a "skirt"? If you think differently, I'll be glad to do what you say, just to give it a trial.

Faithfully yours,

J—— G——

September 1, 1923.

Mr. J—— G——

Dear Cynic:

I was quite prepared to read what your two friends thought of me. I can only stand by what I have said to you. You may present my compliments to them and tell them that "to the pure all things are pure," while to the impure all things are impure. Let those who read evil into what I have said seek the reason in their own imaginations. I can't help that; I didn't make them. So enough.

I am sorry that my observation of theosophists agrees largely with your own; that is, I find them as a class neither better nor worse than others, and if I were inclined to yield to a cynical mood I could tell you lots of stories from my experience of twenty years which might lead you to think them worse. But the cynical attitude is that of the prosecuting attorney, not of the judge, and I advise you to "judge not according to the appearance, but judge righteous judgment." You must not be too hard on them. Don't forget that each of them, like ourselves, is working his way upward, that they cannot be expected to apply their better knowledge fully from the first, that you know but little of any of them and cannot tell what struggles they may have, and what they are really doing in the way of applying these principles in their daily lives. When I size myself up to myself, I seem to be a pretty decent sort of a fellow. Yet I know that I am suspected and hated by hundreds, and even some of those whose confidence I most want distrust me. I am held up to scorn as an agent of the dark forces, or, as a religious paper recently described me, as a "devil-worshipper." And yet these very people who distrust me think themselves of a pretty good sort. I grant that they are, and I see that the trouble is that we really don't know each other. Isn't it likely that I may be just as deceived about them as they are about me? I think so, and so they have all my good wishes, even in the extreme cases where I have to criticize them openly because of their claims as leaders.

And what you say about getting a long term in devachan is true too, but it differs in no wise from those who want to get into the orthodox heaven. Some years ago somebody wrote a book in which he put forward the idea that "hell" is a place or condition of lost opportunity, and that the suffering in hell consists in remorse following from a vivid realization that one is now absolutely helpless to do what one should have done when alive. This applies equally to devachan, if we are to accept current accounts. Everybody has all that he wants, so it is quite useless to try to be of service to the devachanees. Sooner or later anybody who has been accustomed to live on earth with service as an ideal must wake up to the fact that he is neglecting his duty and will want to get back into incarnation. He will feel that he has no right to be enjoying himself in this selfish way as long as the world needs helpers; he will not be put off with the idea that he has served his term of service and is through, for he will see that he never can be through as long as the world needs him.

When I get old and tired out, as doubtless I shall sometime, I shall probably want to lay my tools and worn-out body aside and take a little refreshment, devachan, if you like. But only a brief rest, no more; just enough to enable me to go on again. Browning says in his "Rabbi Ben Ezra," a poem every word of which I commend for your meditation:

And I shall thereupon
Take rest, ere I be gone
Once more on my adventure brave and new:
Fearless and unperplexed,
When I wage battle next,
What weapons to select, what armor to indue.

I have had one or two experiences of devachan in my life, and I can't speak too highly of it; a small dose should go a long way in setting one up again. The trouble with the theosophical friends you speak of as wanting to be in the 1,500 year class is that they were born tired; they crave rest and haven't learned how to create their own happiness; they want to get it ready-made. I must admit to you that I like to be happy, in fact I am determined to be happy and as happy as I can, just as long as it doesn't get in the way and interfere with the greater plans I have laid down. I don't intend to renounce anything which will help me in that direction and which is in itself good and pure. I don't believe unhappy people can do good work, and those who would do good work must see to it that they are happy, just as they see to it that they have a good digestion. Mental discomfort, like physical discomfort, shows that something is wrong with you.

But it is one thing to sacrifice your work to seeking happiness, and quite another to accept, even to seek, any happiness which gives you more strength, resolution and inspiration. Even in this you may run risks, for who knows what will become of his resolutions when confronted with good fortune, wealth, love or what not? It is said that the Nirmanakaya has to experience nirvana, and in the face of this overwhelming bliss to renounce it and go back to help the world. I have tried to explain to you the Promethean ideal. You can renounce misery as well as bliss—I don't believe it is really any harder—you can make what would be to most a source of unhappiness a source of happiness and so keep on with your work at the same time. You may say it is self-delusion; it is no more so than the idea that you cannot be happy unless you have this or that thing you want. Happiness is not a thing; it is a state of mind, and you can grow it as you can grow roses on a dung heap.

There are people who stick to their duty to the bitter end. It is an admirable trait and they deserve respect like your yogi who went to bed with a porcupine. But such people are often abominably grouchy

and conceited, and intolerable to live with, even if they are practising their duty on you. What satisfaction is there in having one do something for you while they show that they are doing it as a duty and wish they didn't have to? These disagreeable people need the Bhakti Yoga. They need to become imbued with the spirit of selfless love—then duty becomes joy, becomes divine, and then only, rather than like some of the functions of nature, an unpleasant necessity. And in proportion as one can cultivate such love, can he make his own happiness, the happiness which stimulates without enfeebling, or as the old coffee houses used to say, "the cup which cheers but not inebriates."

But too much of this. You ask me what you should do about your friend. I don't want a lot of people coming down on me with their private squabbles, as if I edited the correspondence column in a Hearst newspaper, but I will give you a few general principles and shall be pleased if I can be a peacemaker. But as there are already signs of the approach of Dawn, the rosy-fingered, I must postpone my comment until tomorrow.

Cordially yours,

EDITOR OF THE CRITIC.

Some Recent Publications

Order from the O. E. LIBRARY. Books marked "(L)" are also loaned.

Addison, C. M.—What is Mysticism? \$0.80.

Blavatsky, H. P.—Isis Unveiled, 2 vols. (L), \$10.00.

Reissue of the London edition.

Transactions of the Blavatsky Lodge (L), \$2.00.

Reprint of the transactions containing H. P. B.'s replies to Questions on *The Secret Doctrine*, and invaluable to students of the same.

Bucke, Dr. R. M.—Cosmic Consciousness (L), \$6.00.

Reissue of this noted work, the most widely read book on the subject.

Fishman, Joseph F.—Crucibles of Crime (L), \$2.00.

A vivid description of American jails and their horrors, by a Federal prison inspector.

Hare, William Loftus—Mysticism of East and West (L), \$2.75.

A scholarly discussion of eastern and western mysticism by a prominent British theosophist, late official lecturer on mysticism for the T. S. Useful for *Secret Doctrine* students.

Higgins, Frank C.—Ancient Freemasonry, illustr., \$5.00.

By a leading authority on Masonic history.

Ingalese, Richard—Greater Mysteries (L), \$2.60.

An enlarged reissue of *Cosmogony and Evolution*.

Moody, Edna M.—We Are Here—Why? (L), \$2.00.

A very readable and exceptionally sensible book on mysticism, occultism, etc.

Mills, John—Within the Atom (L), \$2.10.

A popular account of recent advances in sub-atomic theory. Should be studied before taking a dose of so-called "occult chemistry."

Robinson, James Harvey—The Mind in the Making, \$2.60.

This book was adopted as a textbook in the University of Tennessee and its prohibition by the authorities caused a revolt among the students.

Waite, A. E.—The Occult Sciences (L) \$2.65.

Reissue of a once popular work by Mr. Waite.

STANDARD BOOKS ON ATLANTIS.

Donnelly, Ignatius—The Lost Atlantis (L), \$2.50.

Still the best scientific book on Atlantis. Not occult.

Elliott, W. Scott—The Story of Atlantis (L), \$1.35. Theosophical.

THE O. E. LIBRARY CRITIC

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

BY

The O. E. Library League

DOCUMENTS DEPT.

Vol. XIII

Wednesday, October 10, 1923

No. 5

Yearly subscriptions: United States (except D. C.), 25 cents; District of Columbia and foreign, 50 cents (25 cents for each additional subscription to same address).

Entered as second-class matter April 8, 1914, at the Post Office at Washington, D. C., under Act of March 3, 1879.

INFORM YOURSELF ON PRISON CONDITIONS

It is our earnest desire that our members shall not only interest themselves in individual prisoners through correspondence, but that they shall become better acquainted with the general conditions and problems of the prison, as well as with the various facts, theories and speculations as to the nature of crime and criminals, and with the more important features of police, courts, criminal law. Correspondence with prisoners has the advantage of hearing the prisoner speak for himself. From what he actually writes or by reading between the lines, one can get a large amount of knowledge of certain sides of human nature. But the prisoner is restricted in his expression through rules which forbid him speaking too freely, and besides, it is desirable to see him as others see him, to learn of the methods pursued in detecting, arresting, trying him, and treating him when he is in prison.

The literature relating to criminology and penology is enormous. I am therefore limited to mentioning a few books which will help in giving the reader a cursory view of the field.

Everybody should read Donald Lowrie's *My Life in Prison*. Lowrie was an "accidental" burglar, the accident being an empty stomach, and his determination not to starve to death caused him to spend ten years in San Quentin prison, and while this notorious resort has improved somewhat since Lowrie wrote his experiences, it still serves to show the general conditions as they exist today in many of our large and small prisons. It is by far the best study of American prisons ever written.

The latest and one of the best books is Fishman's *Crucibles of Crime; the Shocking Story of the American Jail*. As Prison Inspector for the United States Department of Justice for many years, it was Mr. Fishman's duty to inspect all state prisons and county jails where Federal prisoners were confined, and the book may therefore be regarded as authoritative.

Dostoeffsky's *The House of the Dead, or Prison Life in Siberia*, the work of one of the most famous Russian writers, narrates his own experiences in a Siberian prison. While it refers to Russian methods of that day, it is perhaps the best portrayal of criminal psychology ever written, and is fascinating from beginning to end.

Jesse P. Webb's *American Prison System*, written by the well-known editor of *Lend A Hand*, is one of the best general summaries of the whole field to be found.

De Fornaro's *A Modern Purgatory* presents the experience of a cultured man in the New York City prison on Blackwell's Island as late as three or four years ago. It describes the brutal methods which prevail in this center of civilization, and is comparable with Lowrie's *My Life in Prison*.

On the nature of crime and the criminal the books are numerous and even when written by criminologists of repute differ widely in the theories as to the cause of crime. I know of few more interesting books than Hans Gross's *Criminal Psychology*. It deals not only with the psychology of the criminal, but of the witness, and in fact, of everybody concerned in a criminal trial. As a general treatise on human nature I do not know its equal. Its careful study would be profitable to any one wanting to understand his fellow beings.

Fosdick's *American Police Systems* may be mentioned, and Kenny's *Outlines of Criminal Law*, a most fascinating work, and the very opposite of dry.

A New Record In Meanness

The following is quoted from the *Chicago Tribune* of July 12th:

I. B. Hall, convicted of murder, escaped from a convict gang in Georgia after serving several years of a life sentence. He went to Florida and there with his wife and family lived under the name of J. R. Forrester, becoming a substantial and respected citizen. Ten years passed. His daughter grew to womanhood and was courted by a young man of the community. The young man decided that he wanted to marry the girl, whereupon Hall took him into his confidence because he did not want him to marry his daughter without knowing the truth.

The young man not only broke the engagement but notified the authorities that Forrester was I. B. Hall. Today Hall is back in prison. "I would rather spend the rest of my life on the gang than have my daughter marry such a man," he said.

There is a problem for those who like to ponder on questions of justice.

Although the world has long since formed its opinion of Shylock, yet our penal laws are still largely based on demanding the pound of flesh, and insisting on it to the uttermost limit. A sentence imposed for an offense must be inflicted no matter how many years have passed, no matter what may have happened in the meantime to render it needless. Men are arrested at the prison gate after serving years for one offense, and carried off to be imprisoned afresh on another charge, irrespective of whether the first imprisonment has given every evidence of reform or not.

Those who have read Victor Hugo's *Les Miserables* will remember

Javert, the police official who unrelentingly pursued his victim, an escaped convict, for years after he had made good and had become a prominent and public spirited citizen. The world is full of such men as Javert, and worse, they have the backing of the law. Such people are obsessed by a perverted idea of justice; they think that justice consists in imposing an amount of suffering equivalent, if possible, to the injury caused by the offender, and doing this, if not today, then twenty or fifty years hence. There is no statute of limitations covering punishment, and dying men are nursed back to health in order that they may be sent to prison, or even hanged.

What is justice? We all know the Mosaic law; if a man knocks your tooth out you are entitled to knock out one of his, after which you are quits. A dog once got in front of my bicycle and threw me. The bystanders caught the dog and brought him to me, thinking I would find salve for my bruises in beating him up. That was their notion of justice. In China, it is said, you may be beheaded by proxy. Several hundred years ago it was considered justice for two claimants, or their representatives, to fight each other in the presence of the court. Whoever won had right on his side. And this preposterous notion was seriously accepted by people as sensible as you or I. We use the same method today, substituting trial by combat of wits for combat with fists or weapons, and he who can hire the best lawyer is likely to find that justice is on his side.

Some day we shall look back on our present conceptions of justice as nearly as primitive as trial by combat. We are making fair progress in that direction. While the minds of the public and even of many legislators are in a chaotic condition, still, with our systems of flexible sentences, of parole, of suspended sentences and probation, all the invention of the past few years, we are fast getting away from the ideas under whose sway our parents were born.

It is a big subject, yet it is not difficult to form an ideal of justice. Justice does not consist in the offender receiving an equivalent of injury; it lies in his giving an equivalent of reparation; it does not consist in my depriving my assailant of a tooth which will not replace the one I have lost through his assault; it consists in his paying my dentist's bill for a new tooth, or otherwise indemnifying me for the loss.

The old saying "Vengeance is mine," saith the Lord; "I will repay," is literally true. There is a law as fundamental and far-reaching as the law of gravitation, whereby nature automatically administers justice; in fact, justice may be said to administer itself. No one can escape the working of this law any more than a stone can help falling to the ground. We cannot change this, cannot increase or diminish the penalty. But what we can do, and what the aim of a perfect system of human justice should be, is to speed up the slow grinding of the mills of God. We can lead or force the offender to pay off his obligation sooner than he otherwise would have done, both for his own benefit and that of the one whom he has injured. We can prevent his becoming a laggard. And this is not only justice; it is mercy, for who is not better off when his debts have been paid and he can start afresh?

But sitting in prison is not paying a debt; it is likely to be a hindrance and finds justification only in protecting society or affording the offender better means of reformation. Naturally it would be intolerable to allow prisoners to escape with impunity. They must in general be hunted down and brought back. But it would be far better in the case of an escaped convict who has long been at liberty to keep him under observation and if he is obviously trying to go straight, to be thankful that he is doing so and to ignore him.

In the case quoted above, the return of Hall is quite indefensible on any rational theory of justice. Further, it was wholly needless. It was within the power of the governor of Georgia to have issued a pardon

covering the case of Hall without involving him under the name Forrester, thus avoiding an exposure. Now, even if he is ultimately pardoned the mischief is done, his good standing, the prospects of his family, have suffered irreparable injury. And if the law of karmic justice be true, the responsibility for this injury rests upon that young man who will, in one way or another, now or later, have to pay the penalty he so foolishly attempted to enforce on another. I do not mean by that that he will have to go to prison in the literal sense. But by yielding to a mean impulse, by refusing to be generous, he has let himself down several notches in the moral scale; he has built his own prison wall, invisible, it is true, but one which will for all his life help to make him harder, help to shut out the good and noble, to keep in the mean and ignoble. And in that, if in no other way, will he have to pay the penalty of his act.

Correspondents Wanted for Colored Prisoners

The LEAGUE at the present time has a large number of colored prisoners on its list who desire correspondents, and we are unable to supply them. We would be glad to receive offers from any of our members..

More Subscribers Wanted for the "Critic"

Readers are earnestly invited to help us to increase our subscription list by getting their friends to subscribe, or by subscribing for them. The extremely small subscription asked, 25 cents a year (foreign and D. C., 50 cents), precludes our using the usual methods employed for increasing circulation, and we must depend upon the good will of our friends.

Cosmic Consciousness

Cosmic Consciousness: A Study in the Evolution of the Human Mind. By *Dr. Richard Maurice Bucke*. New edition, E. P. Dutton & Company, 1923. \$6.00.

The first edition of this work, which has since become a classic on the subject of cosmic consciousness, was published in 1901, and it is encouraging to feel that the interest in the subject has made a second edition desirable.

What is cosmic consciousness? Dr. Bucke, who had himself experienced cosmic consciousness under conditions which he describes, assumes that there are three forms of consciousness; simple consciousness, such as that possessed by the lower animals; self-consciousness, an attribute of man alone, and a final, still higher form, possessed by but a few individuals, but which, Dr. Bucke thinks, will eventually belong to all normal human beings, just as self-consciousness does at the present time. The attainment of cosmic consciousness is frequently an event of great suddenness, accompanied by striking psychological phenomena which vary in different cases. As to its character I cannot do better than quote his own words in part:

a. The person, suddenly, without warning, has a sense of being immersed in a flame, or rose-colored cloud, or perhaps rather a sense that the mind is filled with such a cloud or haze.

b. At the same instant he is, as it were, bathed in an emotion of joy, assurance, triumph, "salvation." . . . It is this ecstasy, far beyond any that belongs to the merely self-conscious life, with which the poets, as such, especially occupy themselves.

Simultaneously or instantly following the above sense and emotional experiences there comes to the person an intellectual illumination quite impossible to describe. Like a flash there is presented to his consciousness a clear conception (a vision) in outline of the meaning and drift of the universe. He does not come to believe merely; but he sees and knows

that the cosmos, which to the self-conscious mind seems made up of dead matter, is in fact far otherwise—is in very truth a living presence. He sees that instead of men being, as it were, patches of life scattered through an infinite sea of non-living substance, they are in reality specks of relative death in an infinite ocean of life. He sees that the life which is in man is eternal, as all life is eternal; that the soul of man is as immortal as God is; that the universe is so built and ordered that without any peradventure all things work together for the good of each and all; that the foundation principle of the world is what we call love, and that the happiness of every individual is in the long run absolutely certain. The person who passes through this experience will learn in a few minutes, or even moments, of its continuance more than in months or years of study, and he will learn much that no study ever taught or can teach, especially does he obtain such a conception of THE WHOLE, or at least of an immense WHOLE, as dwarfs all conception, imagination or speculation, springing from and belonging to ordinary self-consciousness, such a conception as makes the old attempts to mentally grasp the universe and its meaning petty and even ridiculous.

The second and larger part of the book consists in a description of the best known cases of cosmic consciousness, among which may be enumerated Buddha, Jesus, Paul, Plotinus, Mohammed, Dante, Las Casas, Yepes, Francis Bacon (to whom Dr. Bucke attributes the Shakespearean writings), Behmen, William Blake, Balzac, Walt Whitman, Edward Carpenter, and a number of others. In the discussion of and quotations from these will be found, I think, the most valuable portion of the work.

The book is to be regarded rather as an introduction to the subject than as an exhaustive treatise, as suggestive rather than final. The suddenness and peculiar visions accompanying the oncoming of cosmic consciousness are well enough known to those familiar with the psychology of conversion, where they frequently appear with equal vividness and suddenness, although the result is restricted in scope, as for example where it covers a recognition of the nature and power of Christ and the sense of being "saved," without in the least extending to the broader phenomena of the Cosmos. Such was the sudden conversion of Paul as he was going to Damascus to persecute the Christians. On the other hand, such features may be wholly lacking. The attainment of the broader consciousness may be a matter of slow growth, either occurring spontaneously, or brought to the surface through reading the writings of those who have possessed such consciousness. Browning, in his "Paracelsus," describes cosmic consciousness in these words, attributed to Paracelsus himself:

I stood at first where all aspire at last
To stand: the secret of the world was mine.
I knew, I felt, (perception unexpressed,
Uncomprehended by our narrow thought,
But somehow felt and known in every shift
And change in the spirit,—nay, in every pore
Of the body, even) what God is, what we are,
What life is—how God tastes an infinite joy
In infinite ways—one everlasting bliss,
From whom all being emanates, all power
Proceeds; in whom is life for evermore,
Yet whom existence in its lowest form
Includes.

That closely resembles the last part of the above citation from Dr. Bucke, and was written in 1835.

We may, I think, assume that cosmic consciousness may exist in all degrees of intensity, from occasional illumination, through the almost continuous elevation of thought possessed by the higher type of mind, such as Walt Whitman, up to what the Hindus designate as samadhi, which is almost paralyzing in its intensity and is accompanied by a

form of trance, which for the time being renders the subject utterly unfit for meeting the practical conditions of life. In its milder form it is by no means uncommon and possesses a high practical value, the more practical the more continuous it is. By proper living, high thinking, communion with all that is best, most beautiful, and most of all, through love, it is possible to open the way to that "inmost center in us all, where truth abides in fulness" so that the "imprisoned splendor may escape." And then one may realize the truth of the words of Walt Whitman:

Swiftly arose and spread around me the peace and knowledge that pass
all the argument of the earth;

And I know that the hand of God is the promise of my own,

And I know that the spirit of God is the brother of my own;

And that all the men ever born are also my brothers, and the women
my sisters and lovers;

And that a kelson of the creation is love;

And limitless are leaves, stiff or drooping in the fields;

And brown ants in the little wells beneath them;

And mossy scabs of the worm fence, and heap'd stones, elder, mullen and
poke-weed.

It is almost needless to say that no one can realize the truth that Love is the motive power of the universe unless he has made it his own motive power. If he has not it is but an empty name, and to him the Cosmos will be equally empty of it. Cynicism as a habit, self-seeking in any form, bitterness and hatred are insuperable obstacles. Only the pure in heart can see God.

H. P. B.'s Words Denounced by Mrs. Besant as Insulting to The Masters

She feels that they soil the pages of her magazine.

The following by Mrs. Besant is quoted from *The Theosophist* for August, pages 504-5:

It is not so pleasant to turn to another matter, and I have hesitated for a year to use the quotation given below, to show the kind of people we were and are "up against" in Sydney. I had not intended to say anything more about them, and I am not publishing any letters on the subject of their proceedings. But I make one exception, and print the following, dated June 12, 1923, from the Secretary of the late Sydney Lodge, T. S.:

The Editor, "*Theosophist*,"

Sir:

In the "Watch-Tower Notes" of your issue of May last, Dr. Besant writes:

"When I was in Australia last year, a Sydney paper, eager for sensation, made a violent attack on Bishop Leadbeater and myself, then on H. P. B. and on the Masters Themselves, most insulting language being used about Them in a lecture by Mr. Martyn in the Sydney Lodge."

In connection with the above my Executive has unanimously passed the following resolution:

"As many members of this Executive were present when Mr. Martyn lectured in the King's Hall on the date in question on the subject of 'The Masters,' they know at first hand that Mr. Martyn did not use any 'insulting language' either about the Masters or others and that Dr. Besant's statement is entirely untrue. The lecture was an answer to newspaper articles which rehearsed what is published in 'Isis very much unveiled' and was a defense of H. P. B.'s standpoint regarding the Elder Brothers."

I forward a copy of this resolution with the more pleasure as I was,

myself, present at the lecture in question, and entirely repudiate what I can only regard as an uncalled for slander on the part of Dr. Besant; and a false statement apparently designed to injure Mr. Martyn, with whom Dr. Besant does not at the moment happen to be in accord.

We trust that you will be fair enough to give publicity to this letter in the columns of *The Theosophist*.

Yours sincerely,

J. E. GREG,
Hon. Sec., Sydney Lodge.

Mrs. Besant then continues:

Here is the passage, taken from the *Sydney Daily Telegraph* of June 5, 1922, a paper which was thanked a little later by the resolution of the Executive for the help it had given the then Sydney Lodge:

**Those Mahatmas
Mr. Martyn Explains
Essentially Human**

If these Mahatmas have been the subject of levity, this does not prove that they do not exist. The Mahatmas have been described as spirits of light or "goblins damn'd": have even been compared to a sort of male mermaid—laughter—but there is no doubt they are living men. They are born to live and to die.

—Mr. T. H. Martyn at the King's Hall.

Mrs. Besant continues:

The ribald laughter which greeted this "insulting language" shews the character of the audience. Decent people can judge if my word "insulting" was too strong, and they will understand why it is impossible for me to enter into controversy with such assailants. I have never quoted this before. I feel that it soils the page in which it is written.

The joke is on Mrs. Besant, however, for the words which she regards as "insulting," and too foul for her pages, did not originate with Mr. Martyn, but are quoted direct from H. P. Blavatsky herself! See the *Key to Theosophy*, beginning of Section xiv:

The Theosophical "Mahatmas"

Are They "Spirits of Light" or "Goblins Damn'd"?

ENQ. Who are they, finally, those whom you call your "Masters"? Some say they are "Spirits," or some other kind of supernatural beings, while others call them "myths."

THEO. They are neither. I once heard one outsider say to another that they were a sort of *male mermaids*, whatever such a creature may be. But if you will listen to what people say, you will never have a true conception of them. In the first place they are *living men*, born as we are born, and doomed to die like every other mortal.

Poor H. P. B.; she has had to stand a lot from her "successor," but what is puzzling me is what sort of mermaid is Annie Besant? For she has also discovered that words written by her colleague Leadbeater become "obscene" when quoted *verbatim* by others.

Some Books on Criminology and Penology

Specially recommended to members of the O. E. LIBRARY LEAGUE, and obtainable from the O. E. LIBRARY. Books marked "(L)" will also be rented.

Renting Terms. A two-dollar deposit, against which rent and postage are charged, and renewable by C. O. D. when reduced to one dollar. Books listed at less than \$4.00, two weeks or less, ten cents per volume, each additional week or fraction, five cents per volume; books listed at

\$4.00 or more, fifteen cents per week or fraction of a week. Postage always extra.

1. For General Readers

Brockway, Z. D.—Fifty Years of Prison Service (L).

Darrow, Clarence—Crime, its Cause and Treatment (L), \$2.50.

By a leading American criminal lawyer.

Dostoeffsky, F.—The House of the Dead, or Prison Life in Siberia (L), \$0.85.

Personal experiences of the famous Russian writer. Classic and regarded as the best extant study of criminal psychology.

Ex-Burglar—In the Clutch of Circumstance (L), \$2.00.

Fishman, Joseph F.—Crucibles of Crime; the Shocking Story of the American Jail (L), \$2.00.

The personal observations of a Federal prison inspector.

Fornaro, C. de—A Modern Purgatory (L), \$1.50.

Brutal treatment of inmates of a New York City prison.

Field, Anne P. L.—The Story of Canada Blackie (L), \$1.25.

Lowrie, Donald—My Life in Prison (L), \$2.50.

Ten years' experience in San Quentin's Prison. The best book.

Morrison, W. D.—Juvenile Offenders (L), \$2.60.

Taylor, Winifred L.—The Man Behind the Bars (L), \$1.60.

Osborne, Thomas Mott—Within Prison Walls (L), \$2.00.

Society and Prisons (L), \$2.00.

Webb, Jesse P.—The American Prison System (L).

An excellent book by a well-known prisoner, editor of *Lend A Hand*.

Wilde, Oscar—The Ballad of Reading Gaol (L), \$0.55.

2. For Students

Clark, W. L.—Handbook of Criminal Law (L), \$5.00.

Criminal Justice in Cleveland (L), \$3.75.

A thorough study by experts of the administration of justice in Cleveland, Ohio.

Ferri, E.—Criminal Sociology (L), \$2.60.

Fosdick, Raymond B.—American Police Systems (L), \$2.15.

Ellis, Havelock—The Criminal (L), \$2.60.

Gordon, M.—Penal Discipline (L), \$3.00.

Hobhouse and Brockway—English Prisons Today (L), \$8.75.

Report of Prison Enquiry Committee. The most complete study of a prison system published in recent years.

Hollander, B.—The Psychology of Misconduct, Vice and Crime (L), \$2.85.

Healy, Dr. William—The Individual Delinquent (L), \$7.25.

By a leading American criminal psychiatrist.

Kenny, C. S.—Outlines of Criminal Law, 10th ed. (L), \$5.25.

A fascinating work on the origin and nature of criminal law.

A Symposium of the Physical Bases of Crime (L).

Votaw, Albert H.—County Jails in Pennsylvania (L).

Wines, F. H.—Punishment and Reformation, rev. ed. (L), \$2.85.

Modern Criminal Science Series; Standard Works by leading European Criminologists and Jurists. Issued by the American Institute of Criminal Law and Criminology:

Bonger, W. A.—Criminality and Economic Conditions (L), \$6.75.

Garofalo, Raffaele—Criminology (L), \$5.25.

Aschaffenburg, Gustav—Crime and Its Repression (L), \$4.75.

Gross, Hans—Criminal Psychology (L), \$5.25.

Deals with the psychology of the criminal and the witness. A fascinating study of human nature in general.

Lombroso, Cesare—Crime, its Causes and Remedies (L), \$5.25.

De Quiros, C. Bernaldo—Modern Theories of Criminality (L), \$4.25.

Satelles, Raymond—The Individualization of Punishment (L), \$4.75.

Tarde, Gabriel—Penal Philosophy (L), \$5.75.

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STATE LIBRARY DOCUMENTS DEPT.

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No. 6

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REACTION IN ALABAMA

If one may judge from the 1922 report of the Alabama state prison inspector (see CRITIC of March 28, 1923) the prison system of this state and the treatment of convicts are on a fairly high level. Recent events, however, indicate not only that something is seriously wrong, but that official reports are not always to be relied upon.

Until 1920 Alabama used the notorious "fee system" in feeding its convicts. This consists in allowing the jailer, usually the sheriff of the county, a *per capita* sum for feeding prisoners, but not requiring him to render an accounting. As these gentlemen were in the jailing business, not from love of the convicts, but for what they could make out of it, as little as possible was spent for food, while the rest went into the jailer's pocket—graft, in short. In fact, this graft was regarded as one of the perquisites of the business, and one sheriff is said to have stated that he cleared \$25,000 in one year by appropriating funds which should have gone for food for the prisoners.

In 1920 a law was passed making it obligatory on jailers to spend all of the money for food and to render a proper accounting to the state, but it is asserted that this law was very ineffectual, being disregarded by many of the officials, who had a fixed idea that they were entitled to the graft, and because, apparently, no penalty was affixed for disregarding the law.

Since 1920 Governor Kilby has been succeeded by W. W. Brandon, and under his administration the law has been amended backwards, and jailers can now starve prisoners with impunity. It is stated that there was an anti-leasing law, but this has also been repealed. The reason for this is clear enough. Powerful corporations lease the convicts, and are thus able to secure cheap labor, labor consisting of men who are practically slaves and cannot strike or leave their jobs, but who have to put up with any and every sort of abuse at the risk of being flogged. Brandon appointed as head of

the prison department one L. A. Boyd, a member of the Henderson-Boyd Lumber Company, a large employer of prison labor, who was therefore directly and financially interested in maintaining the leasing system.

As for flogging, Governor Kilby issued an executive order prohibiting it, which Brandon has revoked. In reality, however, it seems that the order was never effective, for the official reports for late years read as follows:

<i>Year</i>	<i>Floggings</i>	<i>No. of Prisoners</i>
1919	1,346	2,291
1920	1,164	2,314
1921	835	2,472
1922	901	2,904

The floggings are conducted with great brutality, even women being flogged.

These conditions, aggravated by the reactionary policies of Governor Brandon, have now culminated in a scandal which bids fair to rival that which recently occurred in Florida.

The Banner coal mine, owned and operated by the Pratt Consolidated Coal Company, is worked by leased convict labor. The company does not care for the prisoners, these being herded in a camp managed by the state and supposed to be under the supervision of the state prison department. Its only interest is to get as much out of the men as is possible. Driven to desperation by ill treatment, apparently, the convicts at Banner mine rebelled on September 10th, doing a considerable amount of damage. Whereupon the Governor ordered the ringleaders to be flogged. The riot was carefully hushed up, but leaked out after a week, whereupon a suspicion that the rebellion was due to something more than pure devilishness caused Solicitor Jim Davis of Jefferson County, in which the Banner mine is located, to order an investigation of conditions by the grand jury, it being one of the functions of a grand jury to make such inquiries. But Governor Brandon, instead of welcoming an attempt to get at the truth, did all in his power to thwart it. He wrote an impertinent letter to Solicitor Davis, forbidding him to put the grand jury at this task, and assuring Davis that he was arrogating to himself a function belonging to the executive alone. Davis held out, however, upon which Brandon refused to allow convicts to appear before the grand jury, and even had the warden notify the jury that it would not be allowed to interview convicts on the premises. Brandon further secured a court order prohibiting certain prisoners from testifying. It appears, however, that the grand jury, being, as it is, the representative of the courts and of the people, has been able to proceed with its investigation and to compel the attendance

of the witnesses desired, in spite of the Governor's frantic efforts to thwart it.

At this writing the results of the grand jury's investigation have not been made public. But the matter has become much more than a mere matter of finding the reasons for a prisoners' riot. The people of Alabama have a governor who not only attempts to conceal the facts, but goes so far as to defy the grand jury in its attempts to fulfil its legitimate duties, and who fails to imitate his gubernatorial colleague in Oklahoma, only in not going so far as threatening to shoot it up; it has a governor who is not only reactionary in his prison policies, but is clearly so for reasons other than conservatism, for he has deliberately played into the hands of the corporations profiting from convict leasing by appointing a leaser of convicts as head of the prison department, and into the hands of the sheriff grafters by restoring the fee system in its worst form. Governor Brandon richly deserves having impeachment proceedings brought against him by the legislature, and it is unfortunate that the present legislature shows itself willing to be his tool.

More Subscribers Wanted for the "Critic"

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Who Will Write to a Prisoner?

Membership in THE O. E. LIBRARY LEAGUE, with a view of corresponding with friendless inmates of prisons, is open to all responsible persons, above 20 years of age, male or female, irrespective of race, color, or creed. No references or educational requirements are demanded, but a statement of approximate age, tastes, special training, etc., is helpful to us. The conditions of membership are: personal application, 10 cents registration fee, 25 cents annual subscription to the CRITIC (foreign and D. C., 50 cents). Voluntary donations towards meeting expenses are invited, but not demanded.

Letter to Our Cynic—Continued

NOTE. See letter of J. G. in the CRITIC of September 26th.

September 2, 1923

Mr. J— G—

Dear Cynic:

In continuation of my letter of September 1st, and answering your inquiry as to how to act towards a friend who seems miffed at you. I don't know your friend, whom you describe as a "skirt," but I will give you some general ideas as to how to meet such emergencies. But dump your "skirt" idea or you will fail.

One of the saddest things in the world is that people who have been friends, who have common interests, who are both equally true at heart, should not only misunderstand each other—that is natural enough—but

that they should deliberately refuse to give each other the opportunity of being understood. Pride, that enemy of the spiritual life, gets the better; it closes all avenues of approach and freezes the genial current of the soul. And so the breach, once started, becomes wider and wider; those who should be truly helpful and heartening to each other stand aloof, perhaps for a whole lifetime. I often think of that passage in Coleridge's "Christabel":

Alas! they had been friends in youth;
But whispering tongues can poison truth;
And constancy lives in realms above;
And life is thorny; and youth is vain;
And to be wroth with one we love,
Doth work like madness in the brain.
And thus it chanced, as I divine,
With Roland and Sir Leoline,
Each spake words of high disdain
And insult to his heart's best brother;
They parted—ne'er to meet again!
But never either found another
To free the hollow heart from paining—
They stood aloof, the scars remaining,
Like cliffs which had been rent asunder;
A dreary sea now flows between;—
But neither heat, nor frost, nor thunder,
Shall wholly do away, I ween,
The marks of that which once hath been.

It is in the three last lines that the possibility of a mending lies. The old love, the old need for each other still exists, no matter how deeply submerged. Why not take this for granted and look for it? Why not do this even if the friendship has been but a superficial one?

I claim nothing for myself. I am hot and impulsive and in a moment of impulse I speak or act unkindness to my best friend. A moment later I would give anything to recall what I have done. Is it too late? I think not. I do not pray that I may be right so much as that I may be generous. What does it matter whether I or my friend is technically in the right, if only we can love each other as brothers, can forgive and make up? I do not ask God to forgive me, but with all my heart I ask my brother to forgive me if I have spoken one word or thought one thought in passion. I may be right or he may be right; that will adjust itself in time; but it is better to waive that, yes, even to sacrifice a principle, if not a fundamental one, rather than to sacrifice love. For love, the love of brother for brother, if you wish, is the most fundamental and vital thing in the universe. Let that go and all else, even truth, is worthless. This is so true that you must be willing to abase yourself, as it were, to maintain it. If your friend shows a sudden coolness or aloofness, do not fear to approach him; do not forget that he is like yourself; ask his forgiveness even if you think yourself right. St. Paul said: "Let not the sun go down upon thy wrath." More than that, never go to bed without taking steps to remedy any slip you have made, without giving your friend the chance to do the same. Not only is a fresh apology better than a stale one, but some wounds get the sorer the older they are. Strike while the iron is hot; make amends while you are still mad, and turn the force of your wrath into doing so.

Years ago I had a very dear friend, a young man, a fellow-student, to whom I am indebted for awakening impulses which have helped to guide me ever since. We were constantly together, but in some way a misunderstanding occurred and we ceased to meet. I felt sure I had done no wrong, but I wrote to him, and I shall never forget how ten minutes after getting my letter he came running in with a big orange as a peace offering. We forgot all about the cause of the understand-

ing in the pleasure of making up; it wasn't even mentioned. That experience taught me a lesson I have never forgotten. Try it; drop your pride, your cynicism; be generous; forgive your brother and give him the chance to do the same.

The Lord Buddha said: "Hatred is not overcome by hatred; hatred is overcome by love." This must be resolutely lived up to. It may not always work; you cannot expect to overcome a rattlesnake or a tiger by love, but hatred will never get you anywhere, and the same applies to all lower degrees of ill-feeling. Remember the precept: "Sow a thought and you reap an action." Cut out that tendency to feel sore which affords a sort of morbid pleasure to many minds; no matter how you keep it to yourself, it is the beginning of mischief.

All this is doubtless platitude. Now I give you the science of it. Do you know anything of physiology? If so, you know what a reflex action is. It is an action following spontaneously as a result of an impression from without. Tread on your Jimmy's foot, and ten to one, though he loves you, he will bite you. He simply can't help himself any more than a gun can help going off when you pull the trigger. And when your friend says an unkind word and you give an unkind reply, that is a reflex action. Lower animals are governed by reflexes only, and lower men largely so. There is one exception,—where the animal restrains its natural impulse to eat its offspring. Now, as evolution proceeds, there develop higher centers which have the power of vetoing the reflex, a power which we call inhibition. If Jimmy by chance does not bite you when you hurt him, that is an inhibition proceeding from a higher center and shows that Jimmy is getting to be more than just a dog. If you resist the impulse to reply unkindly to your friend, that is an inhibition also. "Turning the other cheek" is also an instance of inhibition, and far from being weak or cowardly as so many suppose, it is a sign of evolution; in doing it you show strength, not weakness, for you have mastered your primitive impulse. And if you make up with your friend, or try to, that is a case of your higher inhibitory power getting the mastery over your natural impulse.

All animal life, all mental life, started out with the tendency to get all that is possible for itself. The aim of evolution, so theosophists think, is to do away with this selfishness and to convert it into selflessness, or in other words, evolution proceeds from egoism to altruism. This is in effect nothing but the development of a power of inhibition which checks the selfish reflex, until finally, at a stage which none of us have reached, the selfish reflex, being constantly inhibited, never getting a chance, atrophies and dies. The Great Inhibitor is Love. When I say that Love is the final end of evolution I am only saying in other words that the final end of evolution is the development of a perfect power of inhibiting the selfish and thereby being absolutely selfless. St. Paul's description of love is the description of a perfect inhibition of self. Other forms of development, as will and intellect, unless accompanied by this, tend almost irresistibly towards black magic, to power unchecked by Love. Most kinds of happiness, the intellectual pleasure derived from acquiring knowledge, the happiness of mutual friendship, of loving and being loved in the ordinary sense, even the bliss of devachan, involve an element of selfishness and are therefore imperfect even if, as they are, justifiable and desirable if circumstances permit. That which marks the selfless or divine love out from all others is that it wholly disregards the result; it gives all and asks nothing. It is therefore wholly unique. It does not bring happiness, for it is in itself happiness. Unlike all other kinds of happiness it cannot be renounced from motives of duty, for it is duty. Nothing said about renouncing the fruits of action applies to it, because it is *itself* perfect renunciation. Nothing said of killing out desire holds here, for in it desire has already been killed. To attempt to kill it would be but to try to kill the Killer of desire itself, the Inhibitor of all selfish passions.

All other forms of yoga must be interpreted in terms of Bhakti Yoga, else they are to a certain degree selfish; only when this is done is the desire for personal advancement for self eliminated. No path which ignores it can be the true path, because all true paths lead to it. If you are counselled to follow this or that path, or discipline, to seek this power or that initiation, first see clearly whether it leads to the laying aside of self. If not, no matter how high the claims of its advocates, it is the wrong one.

Let the Great Inhibitor be your guide in such cases as you have mentioned. Let your regard for your friend inhibit all feelings of resentment, all inclination to cast the blame on another. Approach your friend in this spirit and, if it does not work, don't "stay retreated." As far as you can, act as if nothing had happened; keep your door open, show yourself, and *feel* yourself, above resentment. No grouch can last forever if you do this; at least in any ordinarily decent human being.

Cordially yours,

EDITOR OF THE CRITIC

Back to Blavatsky!—The United Lodge of Theosophists

It would be almost a misnomer to speak of the United Lodge of Theosophists as a "Back to Blavatsky" organization, for it has never been anything else than an association of Blavatsky students, that is, an association of students who draw their inspiration from the study of the works of the great Founder of the Theosophical Society. Indifferent to the Lo Here's and Lo There's, to the claims of this or that "leader," of this or that person professing to be in direct communication with some Master, or to have infallible clairvoyant powers, it has always based its work exclusively on *The Secret Doctrine* and the affiliated writings.

The United Lodge of Theosophists has been criticized for limiting itself too closely to the teachings of Blavatsky. Why should it not do so? When people want to study Theosophy as it was taught by the Founders, they go to the Founders. If they want general philosophy and many other things well and good in themselves, they go where they may be had; if they desire ceremonial performances, theosophical second-adventism, psychism or culinary Theosophy, they apply to those who deal in these wares. This is a day of specialization, and the United Lodge specializes in Theosophy, pure and simple, as taught by H. P. B.

The United Lodge also has a correspondence bureau for parents who desire to rear their children according to theosophical principles and with a knowledge of Theosophy. This is conducted by the Los Angeles Lodge (address below). There is no charge for such service.

Membership in the United Lodge, or in any of its affiliated lodges, is open to all who are in sympathy with its aims, as expressed in its declaration of principles, such association involving no financial or other obligation other than that which the applicant voluntarily determines. Application cards can be obtained from any of the lodges, or from this office. Members who do not reside in the vicinity of a lodge are well taken care of through correspondence.

The original United Lodge has its headquarters at 504 Metropolitan Building, Los Angeles. Since the inception of the Back to Blavatsky movement, and because of the very general dissatisfaction with the methods and teachings of the Adyar Theosophical Society, the growth of the United Lodge has been phenomenal. There is a large and thriving branch at 1 West 67th Street, New York City, as well as others in other cities.

Dawn, organ of the T. S. Loyalty League. All about the T. S. squabble in Australia. Subscribe through this office, \$1.25 a year.

Corruption of Original Blavatsky Texts by Mrs. Besant and Others. A set of CARDS containing the first public 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, can be had from this office for six cents in stamps.

At the Periscope

A Wholesome Lesson. T. W. Higginbotham, the "whipping boss" in the lumber camp at Clara, Florida, who whipped Martin Tabert so that he died of his injuries, has been found guilty of second degree murder, carrying a sentence of twenty years.

News from the Antipodes. From the Sydney *Daily Guardian* of August 1st it appears that the late Sydney Lodge, T. S., since the issuance of the bull of excommunication by Pope Besant of the Adyar Theosophical Society, has applied for incorporation in Australia under the name "The Theosophical Society." The Besant-Leadbeater faction thereupon secured a temporary injunction pending a decision by the court of the right of the Sydney Lodge to use this name. At first sight the adoption of a name already possessed by another society does not seem right or expedient. One must remember, however, that the Sydney Lodge is the oldest Theosophical organization in Australia; that the Adyar society is incorporated in India only, not in Australia, and therefore has no legal claim to the title in the latter country; that its Australian branch bears the title "The Australian Section of the Theosophical Society;" that there are already other associations calling themselves "The Theosophical Society;" that the term is a general one, and that the existence of a "Philosophical Society" in any country could hardly be expected to give it a world-wide monopoly of the name. As a refusal to bow to Annie Besant's autocratic methods the move is an admirable one.

Australia is threatened with an occult earthquake. The warriors are gathering there from the four winds. Charles Lazenby, noted lecturer on *The Secret Doctrine*, has been there for several months and is giving great satisfaction to the excommunicants. Hugh R. Gillespie, fighter *par excellence*, has just arrived on the scene. The Lord Maitreya is expected to turn up shortly, wearing the body of J. Krishnamurti, Oscar Kollerstrom, or whoever else Mr. Leadbeater shall decide upon at the time. Fritz Kunz has also arrived from America and will settle the hash for the Loyalty League in case the Lord Maitreya and Annie Besant are unequal to the job. I bet on Fritz; his logic is simply irresistible.

Statement of the Ownership and Management of the O. E. Library Critic required by act of Congress, of August 24, 1912, for October 1, 1923. The O. E. LIBRARY CRITIC, published bi-weekly at Washington, D. C. District of Columbia, City of Washington, s.s.

Before me, a notary public in and for the District aforesaid personally appeared H. N. Stokes, who having been duly sworn according to law, deposes and says that he is the editor of the O. E. LIBRARY CRITIC and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by Act of August 24, 1912, embodied in Section 443, Postal Laws and Regulations, to wit:

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Editor, H. N. Stokes, 1207 Q Street, N. W., Washington, D. C.

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(Signed) H. N. STOKES, *Editor*.

Sworn to and subscribed before me this third day of October, 1923.

(Signed) FRANK B. TIPTON, *Notary Public*.

My commission expires October 31st, 1926.

Some Important Books for Blavatsky Students

From the O. E. LIBRARY. Books marked "(L)" will also be loaned. Ask for our catalog of books for Blavatsky students.

Blavatsky, H. P.—Isis Unveiled; vol. 1, Science, vol. 2, Theology. Point Loma edition bound in 4 vols., \$12.00. London edition, in 2 vols. (L), \$10.00.

The Secret Doctrine. Point Loma edition, only obtainable reprint of the original 2 vols., bound in 4 parts (L), \$12.00. Third revised London edition, 3 vols., and index vol., much doctored by Doctor Besant, \$20.00.

Blavatsky Quotation Book, paper, \$0.60; cloth (L), \$0.90.

The Key to Theosophy; U. L. T. reprint of original and only authentic edition (L), \$2.50.

A Theosophical Glossary; reprint of original (L), \$3.00.

The best glossary for theosophical students.

Five Messages from H. P. B. to the American conventions, T. S., 1888-1891, paper, \$0.25.

Practical Occultism, cloth (L), \$0.60.

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The Voice of Silence; U. L. T. edition, cloth (L), \$1.25; leather, \$1.50.

The only authentic edition of the *Voice of the Silence*.

Transactions of the Blavatsky Lodge (London) (L), \$2.00.

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Five Years of Theosophy (L), out of print; loaned only. Important papers from the first five volumes of *The Theosophist*.

From the Caves and Jungles of Hindustan (L), out of print; loaned only.

Judge, William Q.—The Ocean of Theosophy (L), \$1.00.

No better introduction to Theosophy has ever been written. An excellent introduction to *The Secret Doctrine*.

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Sinnett, A. P.—Incidents in the Life of Madame Blavatsky (L), \$1.20.

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CRUCIBLES OF CRIME

Crucibles of Crime; the Shocking Story of the American Jail. By Joseph F. Fishman. 299 pages. Cosmopolis Press, 1923. \$2.00.

Probably no one in the United States knows as much about the American county jail as does Mr. Fishman. For many years he was the only inspector of prisons for the U. S. Department of Justice, his duties requiring him to visit and inspect jails and prisons where Federal prisoners are confined, either on sentence or awaiting trial, and in the course of his duties he has visited most of the county jails as well as penitentiaries in this country.

It must be remembered that the U. S. government has no control whatever over the management of state and county penal institutions. It can only accept the conditions as it finds them, or when possible, transfer the Federal prisoners to other institutions if conditions are not satisfactory. The government lodges its prisoners in such institutions for several reasons. Some prisoners are boarded in state prisons for the entire term of their sentence; in other cases they are placed there pending their transfer in groups to one of the Federal penitentiaries, while in the majority of cases they are confined in local jails pending or during trial in one of the Federal judicial districts. In the last event they have to be lodged in a jail in the immediate vicinity of the court, so that they can be brought into court by day and returned at night. Many of the horrible stories of brutal treatment of prisoners by the Government cannot be laid at its door at all. The holding of a Federal court in a certain town is not determined by the jail accommodations, but by other reasons. The government has in general done its best to prevent abuses, but the utmost that lies within its power is to have the conditions investigated by its prison inspector, who can do no more than make protests to the jailer or the local authorities, and report conditions to the Department of Justice. When prisoners are serving a term, or waiting a considerable time before trial, they can be and generally are, transferred if the conditions

are unbearable. Federal prisoners lodged in jails or state prisons do not occupy an exceptional position. They have to submit to whatever the others do, they have the same work, the same lodgings, the same food and clothing, and are bitten by the same vermin.

In the course of his duties Mr. Fishman has visited most of the county jails in the eastern, central, southern and middle western states, and his narrative is thrilling enough. If it can be accused of monotony, it is because it is one constant succession of horrors, stories of dark, damp, dismal cells, filled with filth and overrun with vermin, bedding never washed, insufficient food, foul and insanitary toilets, or no toilets whatever. Here is a jail in which the toilets are allowed to leak out over the floors, and the prisoners have to sit around on boxes with their feet off the floor; here is another in which there are no closed windows, and no heating, while practically no bedding is provided to protect the sufferers from the rigors of winter; here, another, the cells of which are so dark that one has to use a candle at midday to distinguish the features of the occupants. In others, mere children are lodged with sex perverts and syphilitics in the same cell; another in which it would require a pickaxe to remove the filth from the bathtub, while the nose is assailed by a mixed odor of disinfectant and decaying excreta.

Especially pitiable is the condition of women inmates. While most jails provide separate quarters for women, few provide for the separation of young girls, awaiting trial for some perhaps trivial offense of which they may be acquitted, from the older and hardened female offenders. These young girls are kept for weeks or even months in the company of prostitutes, compelled to listen to their stories, and in many cases introduced to the most depraved habits. Comparatively few jails have a special matron for the female prisoners. They are under the charge of male attendants who have unrestricted access to their apartments, and who only too often are in a position to work their will on them. The United States has no prison for women, and is compelled to lodge them wherever it is possible, by previous arrangement with the authorities. Many have read Mrs. Kate O'Hare's report of her experiences as a Federal prisoner in the Missouri state prison, a narrative which Mr. Fishman regards as on the whole correct, although overdrawn in some details. Without doubt the government will have a penitentiary reserved solely for women, and adapted to their requirements, but this is still in the air, and even when it materializes it will not help those who are for reasons stated above lodged in county jails.

Mr. Fishman's narrative is not vague. He not only gives details but in every case names the institution. His charges are clearly impartial; they are a resumé of the observations

of a trained investigator officially reported to the government. They therefore carry much more weight than the accounts given by casual observers, or by prisoners prejudiced and aggravated by the treatment they have received. With but few exceptions all jails are bad, and a very large proportion of them simply abominable. And there seems to be but little hope at present of their betterment. A large community, say a state, is more likely to have in its midst public spirited citizens who are able and willing to fight abuses, and it is for this reason that the large state institutions are in general on a much higher level. But the small community rarely possesses the proper fighting talent. Its members are in general quite indifferent, wrapt up in their own pursuits and quite willing to let things go as they are and to avoid the costs incident to better management and better buildings. The defects of the jail, therefore lie in the nature of things. Nothing short of doing away with them entirely when possible, or placing them under a centralized administration can have any effect. But this would take us too far, and in fact Mr. Fishman's object is rather to arouse the public to actual conditions than to attempt a complete solution of this extraordinarily difficult penal problem.

Special chapters are devoted to the drug problem in the jail and prison and to the various methods contrived by prisoners for escaping. These are interesting and instructive, even if somewhat of a digression from the main topic.

It is impossible to speak too highly of the service which Mr. Fishman has rendered in giving an authoritative book on this subject. It ought to be read by every humane and public spirited citizen. For in fact the jail is in reality the crucible in which criminals are manufactured. Side by side with the so-called reformatory, the jail is a center and source of moral and physical contagion, and the sooner everybody, from the public school up, understands it, the better it will be.

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This day before dawn I ascended a hill, and look'd at the crowded heaven,
And I said to my Spirit, *When we become the enfolders of those orbs, and
the pleasure and knowledge of everything in them, shall we be fill'd
and satisfied then?*

And my spirit said, *No, we but level that lift, to, pass and continue beyond.*

Walt Whitman

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A Letter from Mr. T. H. Martyn to Mrs. Besant

July *Dawn* publishes a long letter from Mr. T. H. Martyn to Mrs. Annie Besant, dated March 7th, 1923, which I regret being unable to reprint because of its length. Mr. Martyn shows that certain charges which she has made against him, especially of having instigated the attack on Leadbeater by the *Sydney Daily Telegraph*, are untrue, and also commenting at length on the report of the Sydney Police Department into the conduct of said Leadbeater. Mrs. Besant never replied to this letter, nor withdrew her charges, but on the contrary has continued her attack on Mr. Martyn and his associates, using language characterized equally by violence and untruthfulness.

The latest action of Mrs. Besant, in cancelling the charter of the Sydney Lodge and expelling twelve of its members from the T. S., without filing charges against them or affording them chance to defend themselves, and ignoring the request for such an opportunity, places her quite beyond the pale of that which ordinary people regard as common decency. Her letter cancelling the charter of the Sydney Lodge is dated June 8th, and is published in the July *Theosophist*, page 365. Here she makes the assertion that she had waited until this date to see whether the Lodge would apply for attachment to Adyar, yet she wholly ignores a letter from the Hon. Secretary of this Lodge, dated April 24th, demanding a presentation of the charges and the opportunity of being heard in its own defense (published in *Dawn* for July, page 19).

I have long shared the hope of some of my colleagues that Mrs. Besant may have given undue credence to reports and that she would accept the evidence that her charges are untrue. The ignoring of the defense of so conservative a man as Mr. Martyn, a man to whom she has been under great obligations in the past, shows, however, that she is no longer to be counted among the rational, and is simply running amuck. It would be too much to expect that the Australian members who have been so grossly insulted and so outrageously treated by her will bother themselves with further appeals for justice, which would only find their way into her wastebasket.

Subscription to *Dawn*, beginning with the above issue, can be placed through this office at \$1.25 a year.

Disintegration of the Australian Section, T. S.

The late Sydney Lodge, T. S., whose charter was unceremoniously cancelled by Annie Besant without affording it the opportunity of a hearing, has now reorganized as "The Independent Theosophical Society," and presumably its membership—it is the largest lodge in the world, having over 600 members even since the withdrawal of the Leadbeater

faction—will cut loose from Adyar as individuals, quite a slice out of the original T. S. But that is not all. Our correspondent writes:

"We have now finally broken loose from Adyar, as the stamp will indicate, and as soon as we get going properly, will open branches in the other states (of Australia—*Ed.*), where many members are quite dissatisfied with the A. B.—C. W. L. combination. In Queensland we will start with the majority of their members, while in Tasmania, (due, of course, to the great work of Prentice) the whole outfit will come over at the word 'Go.' South Australia is threatening to secede from the Section, but I think they will try and become attached to Adyar rather than come to us. Anyway, it will mean the complete disruption of the Section."

From an item in September *Dawn* it appears likely that an effort will be made to extend the sphere of activity of the Independent Theosophical Society to all parts of the world, and to unite once more those who have been unable to tolerate the conditions in the Besant Society. The new society will be thoroughly "Back of Blavatsky" and will have nothing to do with Besant-Leadbeaterism, Spookosophy and the like. "Oh, Lord! Still another theosophical society," I hear someone remark. True, but if the new society will carefully study the shortcomings of the present societies, both Blavatsky and post-Blavatsky, and formulate a policy tending to avoid them, such as exclusiveness, the substitution of theoretical for practical brotherhood, and the like, it will meet a great need.

"The Order of the New Age"

From a prospectus issued as a supplement to the August *Theosophist* we learn of the formation of "The Order of the New Age," organized by young theosophical workers. Its aims are thus described:

1. To provide a means for realizing the ideals of the young in active Theosophical work.
2. To form local groups to promote the work of all young people interested in modern thought or Theosophy, and to assist in the expression of their ideas.
3. To bind our members together in a world-wide friendship, and to arrange for the interchange of ideas on the Theosophical aspect of Art, Science, Philosophy, Religion, and Politics, etc., by International correspondence.
4. To publish a Magazine expressive of the spirit of the Coming Age as seen in the light of Theosophy, and thereby humbly to bear our part in laying the foundations of the New World, and in preparing for the Coming of a World-Leader, who will point the way to a true world-federation which will realize the splendid dream of Brotherhood.

Some of the interesting features of this order are that membership is open only to those under thirty years of age, is not limited to members of the Adyar T. S. and is, it would seem, to include the feature of a Theosophical correspondence club.

These are delightful and commendable. There is, however, a very large "nigger in the woodpile," in fact, the "woodpile" seems to consist mainly of such "niggers."

In the first place, the "Patron" is the "Rt. Rev." C. W. Leadbeater, and the whole movement is being engineered from his episcopal palace at Sydney. The "Head," Oscar Kollerstrom, is a Leadbeater kid of nineteen years, supposed to be a possible candidate for the Messiahship, who, with the Corresponding Secretary, lives on the same premises and are known to be blind worshippers of the "Rt. Rev."

Further, the magazine is to boost theosophical Second-Adventism, and the order is to devote itself largely to "the answering of questions upon the deeper Theosophical problems especially in connection with the

third object of the Society," which, as we all know, consists in accepting the psychic dreams of Mr. Leadbeater. The limitation of membership to those under thirty years of age is a shrewd move. It takes young people at an age when they are filled with a craving for lurid psychic romancing and have not attained to the sense of discrimination enabling them to form unbiased opinions, while it excludes older people who might be of use in aiding them to steer safely.

There can be little doubt that the real aim of this order is to act as a means of propagating Leadbeaterism among young people in the safest and most insidious fashion, and thus to act as a feeder for the Liberal Catholic Church; in other words, to turn them as fast and as completely as possible away from the Theosophy which was taught to H. P. Blavatsky by the Masters.

Krotona Lodge, T. S., Goes Out

Hollywood, Calif., June 15, 1923.

Mr. L. W. Rogers, Pres.,
American Section, T. S.
Chicago, Ills.

Dear Sir:

At the regular meeting of Krotona Lodge held on April 23, of which special notice was sent to members, a motion carried, with two dissenting votes, that Krotona Lodge dissolve and return its charter at the end of the fiscal year, June 30.

Among the reasons given for this action were the following:

Members could not conscientiously invite newly interested persons to join the Society in its present condition.

There seemed to be no hope that the future policies of the T. S. would be less bad than the present ones.

Lack of approval of the present leaders of the T. S., national and international.

The new E. S. pledge, together with the E. S. control of the T. S. made independence of thought and effort at reform futile.

The Leadbeater and Wedgwood scandals, the Farrar Confession, the Gauntlett affidavit, the Liberal Catholic Church, together with Mrs. Besant's attitude and pronouncements (e. g. "Whom Will Ye Serve"—to say nothing of Dr. Van Hook's claims as an Initiate)—made things seem quite hopeless.

The Neo-Theosophy resulting from the Leadbeater psychism which was surely undermining the true Theosophy of the Messenger of the Masters—H. P. B.

At the same meeting a motion was unanimously carried that an independent Group of Students be formed thru which former members of the Lodge and others may work for Theosophy and the Theosophical movement.

Yours very truly,

J. HENRY ORME

1932 Ivar Avenue, Hollywood, Calif.

Vice-Pres. Krotona Lodge, T. S.

At the Periscope

Protection of Discharged Convicts. In Oregon it is a misdemeanor to communicate any information, whether in writing or orally, which is intended to prevent a paroled or discharged convict from securing employment, or to cause him to be deprived of such employment. It is also a misdemeanor to extort or attempt to extort money or other valuable articles from him by threat of exposure. The penalty is imprisonment in the county jail for not more than six months, or a fine of not more than \$100, or both. This is a highly salutary law and should be adopted in every state. The latter offense is, obviously, simple blackmail. There

are, however, persons who think they are doing God and mankind a service by putting everyone on his guard against an ex-prisoner, and these should also be brought to their senses. The law might well be extended to cover the broadcasting of the names of discharged or paroled convicts in the press or otherwise, even when done as a matter of "news," and without malicious intent. In England the law protects the discharged convict to such an extent that a man who had served a term for theft won a libel suit against a person who had called him a thief, the theory being that a thief ceases to be one upon suffering the legal punishment, provided the offense is not repeated.

Mutiny in York County Jail. The attempt to relieve the congestion at the Eastern State Penitentiary resulted in fifty inmates being sent to the notorious York (Pa.) County jail. It is reported that they do not like the accommodations and on September 8th nine of them mutinied and attempted to set fire to the prison. This gives little cause for surprise. In his *Review of the County Jails of Pennsylvania* for 1920 (page 50) Albert H. Votaw says of the York County Jail in part: "In 1919, the report shows that the prisoners were regaled with soup, compounded of meat and vegetables, twice each week, and that on one occasion potatoes were served. At other intervals during the week bread and a liquid called coffee were served, but really it would be a misnomer to speak of such a menu as a meal. . . . There is no yard attached to the premises in which inmates may take exercise in the open air." Evidently the revolt had its origin in the stomachs of these refractory persons. Even the Hotel McKenty must have seemed like paradise.

Fraudulent Use of Name of T. S. In a recent issue of *New India*, Mrs. Besant's personal political organ, appears the half-yearly statement of the "Theosophical Society Public Purposes Fund," January to June, 1923, and signed by "Annie Besant, Hon. Treasurer," in which we find the item of 1,000 rupees "earmarked for political work, and transferred to National Conference account." This money has been collected in India and from all over the world in the name of the Theosophical Society and is being used to promote the political activities of the personage whom it has the misfortune to have for its president, and who is milking it like a cow which has presented itself for the milking. No possible objection can be raised to individual members contributing to any object they wish, but while Mrs. Besant's politics are as she says, and properly, a part of her Theosophy, they are not part of the Theosophy of the Theosophical Society and its name should not be used in conjunction with them. To do so is quite as much out of place as to use it in connection with any political movement in the United States. H. P. B. (*Key to Theosophy*, U. L. T. ed. page 183; London ed. pages 155-156) has very distinctly stated that the T. S. has nothing to do with politics and carefully avoids them and gives the reasons for this, and Mrs. Besant is challenged to reprint these statements in conjunction with her "Theosophical Society Public Purposes Fund," and to state why she is departing from them. One result of her mixing the name of the Society with politics is that it has lost it nearly one-half of its Indian membership.

A Magazine For Blavatsky Students

So far as we know there is but one magazine, in this country at least, which adheres strictly to the Theosophy of H. P. Blavatsky, does not go off into side issues and avoids controversy over present disturbances in the Theosophical Movement. We refer to the magazine *Theosophy*, published monthly by the United Lodge of Theosophists.

Annual subscription, through the O. E. LIBRARY, \$3.00 to all parts of the world; single copies, 35 cents; sample copies while they last, for 4 cents postage.

Some Important Books and Documents

- Cleather, Alice Leighton*—H. P. Blavatsky; Her Life and Work for Humanity, \$1.00.
H. P. Blavatsky; a Great Betrayal, paper, 50 cents.
An arraignment of Neo-Theosophy, the corruption of Blavatsky texts by Mrs. Besant, etc. An extremely timely and important publication.
- Leechman, J. D.*—Besant or Blavatsky?, paper, 35 cents.
A series of quotations from H. P. B. printed in parallel with selections from A. B. and C. W. L., showing conclusively the incompatibility of Blavatsky Theosophy and Neo-Theosophy.
- Das, Bhagavan*—The Central Hindu College and Mrs. Besant, 10 cents.
Former General Secretary of the Indian Section, T. S., and author of *The Science of the Emotions*, etc., exposes Mrs. Besant's methods.
- Wadia, B. P.*—"To All Fellow Theosophists and Members of the Theosophical Society; A Statement," 4 cents postage.
Copies of this now famous document can still be had from this office.
- Revel, Louis*—"Lettre aux Membres de la Société Théosophique de France." 1923. 4 cents in stamps. This eminent French Theosophist arraigns the Adyar T. S. and appeals for a return to Blavatsky. See *CRITIC* of May 9th.
- Letter of T. H. Martyn to Mrs. Besant, postage, 2 cents.
This celebrated letter, first published in the *CRITIC*, showing up Leadbeater and Wedgwood, has attracted universal attention.
- Hare, William Loftus*—Correspondence on the Relations of the T. S. and the E. S., 5 cents.
A leading British theosophist arraigns the E. S. in an exchange of letters with the Corresponding Secretary of the E. S. in England.
- Statement of Reginald Farrer, L. C. C. priest, exposing the immorality of Bishop Wedgwood, of the same church, postage, 2 cents.

What Shall I Read?

If you have been perplexed by the conflicting and often preposterous claims of various schools of Occultism, you will do well to look into the teachings of *Theosophy*, that ancient and venerable system of philosophy which forms the basis of all religions and which not only presents a rational explanation of the world, but also a guide to life and a solution of its difficulties. With the earnest desire to enable you to find yourself, we recommend the following simple books, preferably in the order mentioned:

1. *Conversations on Theosophy*; from the writings of H. P. Blavatsky and William Q. Judge; paper, 10 cents.
2. *B. P. Wadia*—The Inner Ruler; paper, 25 cents.
3. *W. Q. Judge*—Echoes from the Orient; paper, 35 cents; cloth (L), 60 cents.
4. *W. Q. Judge*—The Ocean of Theosophy (L), \$1.00.
5. *H. P. Blavatsky*—The Voice of the Silence (L), U. L. T. ed., cloth, \$1.25; leather, \$1.50.
6. *H. P. Blavatsky*—The Key to Theosophy (L), reprint of original, \$2.50.
7. The Bhavagad Gita, Judge version (L), cloth, \$1.25; leather, \$1.50.
8. *W. Q. Judge*—Letters That Have Helped Me, 2 vols. in one (L), \$1.50.
9. *Mabel Collins*—The Idyll of the White Lotus (L), \$1.35.
10. *Mabel Collins*—Light on the Path (L), cloth, \$1.25; leather, \$1.50.
11. *A. P. Sinnett*—Incidents in the Life of Madam Blavatsky (L), \$1.20.

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THE RESTORATION OF THE CRIMINAL

The Restoration of the Criminal. By *Hastings H. Hart, LL.D.* 19 pages. Published for free distribution by The American Unitarian Association, 25 Beacon Street, Boston.

Dr. Hastings H. Hart, author of the above pamphlet has been secretary of the Minnesota State Board of Charities and Corrections, superintendent of the Illinois Children's Home, and president of the American Prison Association, and has had a wide practical experience enabling him to speak with authority on the topic under consideration.

Naturally the subject cannot be treated fully in so short an article, but there is not a sentiment expressed with which I cannot wholly agree, and after the numerous criticisms to which I have been exposed as editor of the CRITIC, from those concerned with the administration of prisons, it is pleasant to find that my own views as detailed for the past ten years in the CRITIC and based on general principles, coincide so fully with those of one of so much practical experience. In fact, there is not a point treated by Dr. Hart which has not been made the subject of one or more editorials, and always in the same sense.

Dr. Hart uses the word "restoration" in place of the usual term "reformation." And this is significant. "Reformation" means to re-form, to make over into something new and different; while "restoration" implies rather the bringing back to a condition which once existed, but which has been lost. We may reform the prison, but we restore the prisoner. Trivial as this distinction may seem, in it lies the hope of bettering most, even if not all, convicts. One could hardly expect to convert a savage into a fully civilized man. The idea one so often hears expressed: "Once a criminal, always a criminal," which lies at the root of the old penology and which is its support, is to be replaced by the view that the condition of the criminal is (barring some exceptions) a lapse from a state of comparative innocence which, however, is not wholly destroyed, no matter how low he may have sunk.

There is a remnant of healthy spiritual tissue which can be made to grow once more if suitably encouraged, as the healthy skin will grow over a wound. The treatment of the convict, as well as of the as yet unsentenced offender, must always be looked at from the standpoint of the appeal to this better self. This must be sought out and encouraged by sympathy, not caused to atrophy by over-harsh and cruel treatment. To give but a single citation, Dr. Hart says:

We are to restore him to spiritual health. He is unsocial, insurgent, rebellious, morose, discouraged, or despondent. He needs to be taken out of himself by the power of religion, and *he needs especially to come in contact with wholesome personalities—good, upright, right-minded men or women to reveal to him the higher possibilities of human nature.*

He must be restored to faith in God, to faith in his fellows, to faith in himself. We must awaken hope, courage, steadfastness, or he cannot stand alone after he leaves the prison.

The italics are mine, and the words italicized have a special bearing on our LEAGUE plan of bringing prisoners into correspondence with "good, upright, right-minded men or women." Dr. Hart does not allude to prison correspondence, but it must be obvious that it matters little whether the contact be through the spoken or the written word. It is what is communicated which counts, not the manner in which it is done. I have often cautioned correspondents against preaching religion to prisoners. If I have done so it is because religion, as very commonly understood, is no religion whatever, but only a supposed means of getting past an irate Supreme Judge. The real religion is literally "faith in God, faith in his fellows, faith in himself." The attention of the prisoner must be focused, not on what is bad in himself, on his "sins," but on the remnant of the true and good in himself which has to be "restored"; he must be imbued with the faith that he can do this, and that there are, despite his past experience, those who believe that he can do it. Such, in a general way, is the spirit of Dr. Hart's pamphlet, and I cannot do better than recommend my readers to send for a copy to the address given.

Change in "Critic" Subscription Rate

Beginning with January 1st, 1924, the price of the yearly subscription to the CRITIC will be fifty cents, irrespective of locality, and single copies will be supplied at two cents each. No subscriptions will be accepted at the old rate after that date, and such twenty-five-cent subscriptions as may come to hand will be entered for six months only. Hereafter, and until January 1st, no subscriptions for more than one year will be accepted at the old rate. These changes apply to LEAGUE members as well as to other subscribers.

The price of the CRITIC has been kept at twenty-five cents for over twelve years, although the cost of publication has much more than doubled. At the present cost of publication even fifty cents does not fully pay the cost of distribution, and in view of the difficulty of getting sufficient donations to make up the difference we have no other alternative.

Correspondence With the Cynical J— G—

September 15, 1923

Editor of the **CRITIC**

Dear Editor:

Thanks for the letters you loaned me to read, which I am returning and will treat with strict confidence. Some of these are really touching and I am glad our correspondence has proved helpful to so many. If I can't write the beautiful things you do, I can at least help some of your readers to see themselves as others see them. But all of these letters are not so good. There is that lady who stops her **CRITIC** because, evidently, she is mad at *you* for something I wrote you. How funny. I never heard of her, yet she takes it to herself, showing that it belongs there. She looks in the mirror, sees her own sour face and—smashes the mirror.

But that letter from the lady who objects to our taking an interest in dogs and rats when there are so many people all about us "starving for love and friendship!" Why that letter beats the devil and proves just what I have always contended. What she says may be true, but if any woman used such language to me as she uses to you, I'd jump out the nearest window to get away from her. Perhaps *she* is one of the "starving ones"; if so, I am sorry, but she'll have to learn that love is attracted by gentleness, not by getting her fur up and her claws out. Somebody, Solomon, I suppose, said you could catch more flies with molasses than with vinegar. But that letter isn't vinegar; it's concentrated oil of vitriol, and flung right in your face. I am sure I shall stick to my Jimmy and if I were you, I'd stick to my rats. They won't answer back with such talk and then run off and sue you for alimony or breach of promise.

I had a close friend who took pity on one of those "starving ones," and hitched up with her. She must have been one of this sort. He thought he'd make her happy, and so he did. In five years he was in the lunatic asylum; she made him crazy with her nagging and then had him put in the asylum, and is now living on his property, while he is eating beans and soup at state expense. I'll never forget it. He had to go to the place for insane paupers because she wanted his money to travel about Europe. And all the time she was talking about "poor dear Tom," and telling people how much she loved him! He'd have done better to have given her the whole outfit outright and vamoosed to Alaska. My rule about these "starving ones" is simple—"Don't monkey with a buzz-saw." You can't tell what it will do till you touch it, and then it's too late. It is told that a man came to Socrates and asked him whether he ought to get married. "It doesn't matter," said Socrates, "You'll be sorry either way." Poor Socrates, he knew.

But to change the subject. You have been kind enough to write me several letters which are beginning to be very helpful to me, but I notice this odd thing. Now and then I have hours when all of these things seem like blazing truths; I wonder how I could ever doubt them. But sandwiched in between such times are hours when I can't just see anything in it. What seemed so beautiful and true before just looks like tiresome sentimentalism; everything I had resolved on seems silly and impracticable. What in the first state seems just right, in the second seems just wrong, and to save my life I can't tell which is right and which is wrong, for both can't be right. Then, too, I often feel as if it didn't make much difference anyway, and why should I worry?

What do you think about it? Ought I to act as I feel at the time, or if not, how am I going to tell which way to act?

Faithfully yours,

J— G—

September 29, 1923

Mr. J— G—

Dear Cynic:

You get so tremendously cynical whenever woman is mentioned that I fear anything I may say would only act like waving a red rag at a bull. You may have your reasons, but you mustn't condemn the whole basket because you have found some of the eggs to be addled. It would be quite foolish for me to tackle such a subject in a letter, whatever my personal views may be. I am sure the basket must contain good eggs, even though experience has taught me that it contains bad ones, and I have quite enough to do to keep from thinking them all bad without your getting in my way, my Cynical Sir. So just to give you an inkling of my views, I will let one of Browning's famous women—Pompilia—speak for me. And I want you to notice that if you read "man" in place of "woman," and "woman" in place of "man," it will be equally true:

Ever the face upturned to mine, the hand
Holding my hand across the world,—a sense
That reads, as only such can read, the mark
God sets on woman, signifying so
She should—shall peradventure—be divine;
Yet 'ware, the while, how weakness mars the print
And makes confusion, leaves the thing men see,
—Not this man sees,—who from his soul, re-writes
The obliterated charter,—love and strength
Mending what's marred.

You must really try to "re-write the obliterated charter," to see the print smeared all over with the frailties of human nature, for it is there, even as the painting of the master lies beneath the dirt and stains of time. That is the Higher Self, which I have so often asked you to try to see. And if you have love and strength, you will do this, you will "mend what's marred." If you do not have love, which is strength, if you have only cynicism, which is weakness, you will see only the dust and dirt, and will, instead of ranking with the art connoisseur, show yourself to be a mere junk dealer, who sells the work of a master for a few dollars, like a mere daub. It is hard enough, I confess, desperately hard, but I am not to be deterred, and my reasons will also constitute my reply to your question. As for the person whom you describe as a vitriol thrower, I ignore that. What does she know of either of us? Do I devote myself to rats from choice or from necessity? If from choice, is it from pure cussedness, or because I have deliberately chosen to sacrifice certain things because not to have done so would have entailed my sacrificing the higher duties? I am not writing an autobiography and the question must remain unanswered; it is my affair alone. As for getting angry over something you or I have said, isn't there more hope for such a person than for the one who smiles and remarks: "Oh, what a perfect description of Mrs. Jones?"

The experience you mention is not yours alone. I imagine most people have the same; I know I do. Always to be the same, to feel the same, to act the same, may be an attribute of the gods, but for us humans it is no sign of superiority, but of hopeless conceit, smugness and inferiority. Anybody can do this if he keeps to a low enough level. "A foolish consistency is the hobgoblin of little minds," said Emerson. To have the big, broad vision at all times, to avoid the small, narrow and conflicting view, would be desirable were it possible; but that is for the superman. As for us, we have to choose between occasional hours of insight imposed on the dead level of inferiority, and thereby being inconsistent with ourselves, or, being consistently inferior, holding the small and narrow attitude all the time. How are highfliers, like ourselves, to meet the situation? How can we be consistently inconsistent? How can we be conscientiously unconscientious, prudently rash, doing

that which seems to us at the moment silly, and yet know that we are doing that which our higher selves would approve of?

I quote you from Matthew Arnold's poem "Morality":

We cannot kindle when we will
The fire that in the heart resides;
The spirit bloweth and is still;
In mystery our soul abides:
But tasks in hours of insight will'd
Can be through hours of gloom fulfill'd.

I do not know that I can give you better advice than that. Act during your hours of gloom that which in your hours of insight you have seen to be right and true. Do it even if at the moment you feel you are making a fool of yourself. Confront your cynicism, your tendency to harbor unkind thoughts, with this; do not fear that you will be acting wrongly or foolishly.

Matthew Arnold's advice is after all not so difficult to carry out and after a little practice becomes surprisingly easy, when mere acts are concerned. But the control of the thoughts is more difficult. But if you will persistently *act the acts* which are inspired by your hours of insight, totally disregarding the impulse of the moment, presently you will find that *thinking the thoughts* which come to you in such hours of insight will become easier in your hours of gloom. Just as a thought is followed by an act, so an act creates a state of mind consistent with itself. Do a kind deed, or speak a kind word when your mind is filled with bitter thoughts, and in spite of yourself you will find the bitterness dissolving and being replaced by the spirit of generosity which of itself would have engendered the act. If you will make it a rule to say something kind about a person when you are disposed to adopt the cynical vein, you will find the kind thought come tumbling after. Don't fear you are being dishonest with yourself; the whitest kind of a white lie is the one which isn't true at the moment, but which should be true and would be true if you were feeling as you should feel.

I will repeat another suggestion. Besides asking yourself "What would my better self think?" you may idealize some human being in such a way, even if known only to yourself, that you may ask yourself "What would that one think of what I am about to do? How would that one regard the thoughts which I am thinking?" Multitudes of people hold themselves in check in this manner, and multitudes, too, quite unknown to themselves, are acting the guardian angel in this way. I advise you to provide yourself with such a guardian angel.

You ask me how you are to tell which is right and which is wrong, seeing that you feel so differently at different times. That means, in other words, how you are to tell which of your moods are the lucid ones? I do not think that so difficult; it is as easy as it is to distinguish a clear day from a cloudy or foggy one. On the clear day you see the sun and the distant mountains; when it is foggy, you do not deny their existence; you know that they are still there. It is perhaps not easy to define in what spiritual lucidity consists; neither is it easy to define good health. But you know perfectly when you are feeling well and when you are feeling ill. The condition of lucidity is easily recognizable. Perhaps the best indication is that it is accompanied by a feeling of peace, of generosity and of love, while the opposite state shows itself in discord, in cynicism, in selfishness or hatred, or, if not in these, in simple inertia.

I strongly advise you to jot down your thoughts when you feel yourself under the sway of the nobler impulses, and to refer to these when your hours of gloom overcome you. You may safely take these as being the truth and act on them. You need not be elaborate; a few words, yes, even a suggestive symbol, may be enough to recall them to

you, in fact, the briefer the better. You can have resort to proverbs or phrases such as some people delight to frame and hang up, or to send to their friends, but you will do better to use those of your own devising, just because they are your own and link up with your lucid frame of mind. As I write a good deal I have a way, when I am down and out, of reading what I wrote in better moments, often enough to my shame and confusion, but always to my profit. It is told of a famous Frenchman, a late sleeper, that he required his valet to awaken him each morning with the words: "Arise, Master, you have great deeds to perform!" You might get Jimmy to do that. You might read his morning greeting as saying: "I love you, Master; put it to work on everybody you meet today."

The conversion of an hour of gloom into one of insight is possible, more so than Matthew Arnold would have you believe. As I said, I have these hours of gloom just as much as you or others. At such times the imagination needs stimulating, and I cannot repeat too often that one of the best ways of stimulating the higher imagination is to read a little of the best verse. I have a way of doing this to clear away the clouds from my soul, and the effect is sometimes astonishing. It needs not necessarily be verse, but it should be something which opens up the way to the inner, higher self. Another trick of mine is to start writing a letter or an article for the *Critic* when I feel in the worst possible mood for doing so. It may interest you to know that a late letter to you—the one about making up with a friend—was written during an hour when I was in need of the advice even more than you were. I was really letting my better self talk to my worse self, the self that was, possibly baselessly, filled with resentment.

One of the most helpful books I have read is Robert Browning's "Paracelsus." It was published in 1835, long before Theosophy became known to the western world, but it is filled with theosophical conceptions. I advise you to get a copy and dig away in it. I picked up the volume in a book shop years ago, knowing nothing of Browning and as little of Theosophy—one of those apparently trivial and chance accidents which turn the current of one's whole life. Being a chemist, I must have expected to get some ideas on alchemy. I did not get that, but I found something infinitely more valuable. A new world of thought was opened to me. It made me a theosophist; it gave me a preparation which has helped to keep me from being misled by much of the so-called Theosophy; every time I re-read it I get new points of view, new ideas which had escaped me before. Let me quote a few lines directly bearing on the present subject:

The labors and the precepts of old time,
I have not lightly disesteemed. But, friends,
Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth.
A baffling and perverting carnal mesh
Binds it, and makes all error; and to KNOW
Rather consist in opening out a way
Whereby the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without.

And more to the same effect. "What!" said I at first, "Do you mean to say that the facts of geology, of history, botany, chemistry, are within ourselves?" No, they are not. But mathematics originates wholly within the mind. That coordination, leading to what we call "explanation," that which makes a philosophy of history, a science of geology,

botany, chemistry, that which we consider to be truth, is a child of the mind. And further than this, there is another order of truth, moral truth, if you will, which is to be found in the soul only, and intuition consists in opening out a way whereby the imprisoned splendor may escape. It is this perception of truth which you have in what I call your lucid intervals. The more lucid you are, the more deeply do you gaze into the well of truth in your own soul. When *The Secret Doctrine* speaks of evolution being from within outward, it means not only that the visible phenomena of nature are the results of the inner, invisible force behind the universe; with respect to man, it means that the soul does not evolve by having truth pumped into it from without—for in fact one might unload all the wisdom of the ages on a savage and he would be none the wiser—but it consists in the mastery by the soul of all the impediments imposed by the flesh; it is buried, enmeshed, imprisoned by this robe of flesh through which it has to dig its way out before it can see what is within itself. But of this more later.

And just as truth is within ourselves, so likewise is love. The divine, selfless love, of which I have spoken so often, is an inherent property or power of the soul; it proceeds from within outward, is not the product of outward conditions. The citation from Browning would be equally true, did we substitute the word "love" for "truth." To love is to allow the imprisoned splendor to escape, to nullify the "baffling and perverting carnal mesh which binds it." And when I give love as one of the tests of spiritual lucidity, I am telling you that in such lucid moments you are really seeing more deeply into yourself, seeing the truth, seeing the love, which are parts of your higher self. That is why you are to trust it. The two are inseparable, because love is truth. When Emerson defined love, mutual love, that is, as "seeing the same truth," he was aiming at an expression of the same idea.

If you will aim to dig the truth out of yourself, to have those lucid intervals, you will persistently follow the ideal of Bhakti Yoga, trying to love without expectation of return to yourself; you will stamp out that cynicism which is your greatest obstacle. Unless you do this there is little hope of your getting the truth. For truth and love are inseparable, as inseparable as is the flower from its color and its fragrance. Truth alone, without love, is no more the real thing than is the pressed and dried specimen in the botanist's herbarium the real flower—it is but the desiccated corpse of reality. If it be true that "God is love," if it be true that the universe exists through and for love, every fact in the universe must have some relation to it and cannot be fully understood apart from it. Even that seemingly merciless law of Karma becomes an embodiment of the higher mercy, if seen in its light. Apart from that, every human relationship must be considered from this viewpoint. Your cultivating the spirit of love will not enable you to foretell the course of the stock market or whether to carry your umbrella, but it will afford the solvent for thousands of problems,—it is the great clarifier of the soul. In proportion as you cultivate it will you find spiritual insight the easier, you will see that every spiritual or moral truth has its love aspect from which it cannot be separated and still remain perfect truth. All of your yogas, your disciplines, your initiations, mean little or nothing except from this standpoint. But you must act it if you would profit by it. It is one of those things which must be lived if you would comprehend it. Without love in your heart the whole universe is meaningless, or if not, seems a cruel and fiendish contrivance.

Cordially yours,

EDITOR OF THE CRITIC

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HAS THE PRISONER A RIGHT TO WAGES?

Our Declaration of Independence says: "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."

In reality, however, it rarely happens that anyone secures the enjoyment of these "rights" for himself because those who have him in their power trouble themselves about what the Creator intended. If they consider the Creator's intentions at all, they can easily enough find some text of scripture which appears to indicate that the Creator has made exceptions exactly applicable to the case in point. If they cannot find it in scripture they can easily show that as the Creator is a Being of great intelligence He must think about it just as they do. Usually they do not even go that far. Those who succeed in securing their rights do so either because they have the power to enforce them, or because those who would otherwise withhold them are influenced by that subtle bond of sympathy which finds its expression in the Golden Rule, doing to others as you would have them do to you. Sooner or later this sentiment, frequently supported by economic considerations of a more selfish nature, finds its expression in laws giving to the weak minority its rights.

What led to the abolition of slavery? Partly sympathy, partly the feeling that the competition of unpaid labor is in the end ruinous, that it tends to reduce every laborer to the condition in which, in order to compete with the slave, he must work for a bare subsistence. And when we consider the history of prison reform we find it is largely due, not to a recognition of "rights," but to imagining oneself in the position of the abused convict, coupled with the belief that the old system is economically bad.

It is common enough, in fact general, to think that he who has broken some law of society thereby forfeits all rights and may be dealt with to the uttermost limit of severity.

Only in late times have laws been enacted restricting the absolute power of prison officials over those whom the courts have placed in their power, even if for only minor offenses. Even now flogging, solitary confinement and other forms of mental and physical torture go unchecked and unpunished. Most people who believe that an endeavor to earn a living is a virtue, that is, something essential to the welfare of society, see nothing absurd in preventing the convict from earning a living. He has lapsed in respect to some particular virtue, therefore he is prevented from exercising others. If he has a family, he is hindered from supporting it; if he has no family he is deterred from accumulating the means of maintaining one should he ever have it; if he has debts, he is prevented from paying them, even if he wishes to do it. Laying up for old age, saving against illness and other misfortune, is regarded as a social virtue, yet we deliberately prevent the prisoner from doing this. In denying him the right to be vicious we also refuse him the right to be virtuous, and if we make concessions we think we are doing it as a favor only. If, as is the case in some prisons, the inmate is maintained in idleness, we not only cause his muscles to become weak and his brain rusty and open to evil influences, but we ourselves are paying for this by maintaining him for nothing. And if, as is increasingly the case, we force him to labor, but do not remunerate him, we make no effort to determine whether that which we take from him in the form of labor is or is not commensurate with the cost of keeping him. We treat him like a slave or a beast of burden.

Not so very long ago two boys were convicted of taking a comparatively small sum of money from a safe. They were sentenced to what was practically life imprisonment at hard labor, labor which in the course of that term would not only pay their keep, restore the money they stole and settle the costs of conviction, but would leave a surplus of about \$20,000 for the state! Whether it is right to confine these boys for the rest of their lives is another question, but by what right does the state confiscate this large sum in the form of labor? Is there any difference in so doing from breaking open a safe and taking out so much? Is it not robbery pure and simple? Is it more honest to assert that the burglar has no rights which the rich man is bound to respect than for the burglar to say that the rich man has no rights which he is bound to respect? Such cases are not isolated. They could be counted by hundreds of thousands.

Do not misunderstand me. I am not insisting on any special privileges for the offender. He should be required to make restitution, to pay his debts just as anyone is; he should restore the costs to which the state has been put in apprehending and convicting him; he should pay the full value of his main-

tenance, of guarding him. In short, he should give back all that he has cost the public, and further he should pay his pro rata portion of the taxes from his earnings. But all he produces beyond these should be his own; it should go to the support of his family or be saved up for him so that he may have a decent start in life.

There is no sound reason why a community of say two thousand prisoners should not be as self-supporting, should not earn a surplus, as the same number of free men working in a factory or village. We may admit that the prison community labors under certain disadvantages. Some of the prisoners are deficient mentally or physically. Unlike the industrial concern which selects its labor according to skill, and can increase or reduce it according to the demand for its product, the prison has to take what the courts send, good or bad, skilled or unskilled. Most of these men must be put at work in which they have had no previous training, and many of them are not in for terms long enough to make them proficient. All of these matters have to be considered in estimating the value of prison labor. But that does not affect the ultimate justice of paying it what it is worth.

And what results from the refusal to pay this worth? That which costs little is wasted; inefficiency becomes the rule. One result is that most prisons, instead of being conducted as industrial institutions should be, instead of being supervised by experts, fall into the hands of political appointees. What would you think if the General Electric Company should make a newspaper editor, an unsuccessful lawyer or a retired missionary the responsible superintendent of one of its big factories? What would you think of the railroad which should appoint the town plumber superintendent of motive power or place a mule dealer in charge of its tracks, its bridges, its signal system? Yet all of these things are done in appointing the wardens of prisons which aim to be industrial establishments. And just because such damfoolishness is tolerated by an indifferent public the institutions, instead of being a source of profit or at least self-sustaining, instead of paying the inmates reasonable wages which will keep their families from becoming public charges, which will make a spectacle of a man turned out with five dollars and the alternative of robbing or starving an impossibility, are an actual expense, a charge on the public. It is possible to pay wages, meet all costs and earn a surplus, as Minnesota has shown, and people should know it.

It is a big subject, but it is worth the while of every taxpayer to think it over; it is worth his while to consider whether the demand for rational treatment of prisoners as to wages—call it "rights" or what you will—would not force placing the prisons on a strictly business basis, instead of

being hospitals for lame politicians, whether getting rid of the notion that the criminal has no rights which the public is bound to respect would not help to make them centers of industry comparable with others, places where a man may, despite his lapses, earn a respectable living in an honorable way.

Has the Eastern State Penitentiary Been Reformed?

Governor Pinchot visited the Eastern State Penitentiary on October 25th and was highly gratified by the change for the better. In the Philadelphia *Public Ledger* he is quoted as saying: "Three things stand out in the situation: the first is brains are being used to make the conditions of life in the prison more bearable and beneficial to the inmates. . . ." Among these are greater cleanliness and new uniforms on the warden and guards.

If, however, we may judge from a long article in the Philadelphia *Sunday Transcript* of November 11th, for which the editor assumes full responsibility, other brains than those of the warden are being used to make conditions more endurable. It is charged that cocaine and heroine are still being smuggled in and that the inmates have taken to smoking Indian hemp, the source of what is commonly known as hashish, which is relatively easy to obtain, not being included under the narcotic act. Revolvers are being brought in and most remarkable of all, women are, or until recently have been, smuggled in for immoral purposes and could be had without much difficulty by any convict who could pay the price, a special cell being reserved for this purpose. It is stated that considerable traffic of this kind has been going on.

Mr. Fishman, in his recent book, *Crucibles of Crime*, devotes a chapter to describing methods of smuggling contraband. The smuggling of women, however, is something which could hardly be effected without official connivance, as they cannot be wrapped in newspapers or pasted under postage stamps. And this leads one to think that however desirable natty uniforms may be, it is much more important to consider what the uniform contains. When the police and prohibition agents are regularly levying a tax on vice in Philadelphia and other large cities, can one expect better of an underpaid prison guard?

Still more recently a prisoner named Fraley, who had just been in the hospital for an operation on the stomach, and who had not yet recovered, was mercilessly beaten up, first by the acting warden and then by a huge slugger named Santee, who is employed as deputy warden, who even went so far as to tear the bandages from the prisoner's as yet unhealed wound, and to inflict other injuries necessitating his return to the hospital. Fraley was taken over by the district attorney pending a hearing of this assault, it being feared that Santee would carry out his threat of mutilating him did he testify against him. The warden, Col. Groome—he of the natty uniform—thereupon secured a writ of habeas corpus requiring Fraley to be returned to the penitentiary, certainly a curious use of this legal implement usually employed for getting people out of prison. Col. Groome, who has had the job since the resignation of McKenty, had just returned from a trip to Europe. Just why he was in Europe instead of on his job, is not stated, but Europe would be a good place for not a few wardens we know of to go to, and stay.

Wanted—The Word of Power!

Can any of our readers suggest a word or phrase which will persuade those of our members who are doing nothing towards helping us to meet the expenses of carrying on our work to come forward with at least a small sum now and then? We are sorry we cannot offer a prize for the best suggestion.

Clerical Help Wanted!

The LEAGUE desires the assistance of two or three members as volunteer typists, to write form letters in connection with its prison work. Those residing within a day's mailing distance of Washington preferred.

The work is not arduous—usually not more than ten short letters a week—and may be done at spare moments, but demands accuracy and promptness. We supply stationery and postage.

Further Correspondence with Our Cynic

October 14, 1923

Editor of the CRITIC

Dear Editor:—

Some time ago I wrote you about my difficulty in making friends in the Blavatsky society whose meetings I am attending. You were good enough to reply at some length, but what you said didn't quite satisfy me. You made a lot of excuses for them; they were too busy, they already had enough friends, they wanted to study, and so on. But you didn't tell me how my desire for theosophical friends could be gratified. It amounted to just about this: "If you can't make friends among theosophists, stick to your dog Jimmy; that's better anyway."

Now I have just read an article in a theosophical magazine which dealt with this subject, and it almost made me think the writer must have been reading my letters to you. It said that "if we embody a principle of brotherhood in our lodge work and life" it will take the place of the "social side." The funny thing about the article was that it was a conversation between several theosophists; fiction, I suppose, and *they* were doing just what I want an opportunity to do and can't find, and which they objected to, and they were clearly not doing it in any half-minute slice after a meeting, either. But that wasn't the worst of it. They said that any attempt at social or friendly relations between lodge members was sure to run into gossip and telling tales of the occult. So they had cut it out and stuck to "study and to embodying a principle of brotherhood in their lodge work and lives," whatever that may mean, for this idea of brotherhood is evidently like St. Paul's definition of faith—"the substance of things hoped for, the evidence of things not seen."

Now doesn't that beat the devil? Is it really possible that a group of people who are studying Theosophy, and studying it with the idea of learning how to live it, can't be trusted to behave with propriety, especially in the lodge rooms, when and if it is generally understood that they are the Master's rooms, that there is a sort of dignity or sanctity attaching to them, and that they are so to speak on their honor not to talk or act in an undignified fashion? What would you think of the pastor of a church who should tell his congregation that they mustn't try to talk religion outside of prayer meetings, lest they get to gossiping about whether the immaculate conception was really immaculate, or other such stuff? It is quite clear that if theosophists can't be trusted to act like ladies and gentlemen on the lodge premises they can't be trusted to do so elsewhere, and the logical conclusion is that they should be as far as possible discouraged from knowing each other at all.

This magazine article seems to be a fictitious story, but it is a dreadful comment on the value of the studying they were doing. Why, even in my old T. S. lodge nobody would have thought of misbehaving in this way. I belonged to it for several years. There was an unwritten but well-understood rule that gossip and unpleasant controversy were not to be indulged in on lodge premises. They said they didn't want "bad vibrations," whatever that may mean, but it was sense; they didn't want to have such associations with their rooms. And they didn't. There was no end of material—Leadbeater's misdoings, A. B.'s shortcomings and whether this man was a real or fake initiate, and that one a new Jesus

—no end of it. Yet I never knew the rule to be broken. Some of our members were loaded to the gunwale with scandals about the dear and revered leaders, but they never tried to unload on anybody at the lodge, nor on anybody outside, in fact, unless asked to do so. Only once did I hear one of these overloaded ones asked a question, and he replied by saying that the sanctity of the lodge room must be preserved. That was enough; the subject was changed. That must have been a better managed lodge than the one to which the writer of that article belonged, even if it didn't know so much *Secret Doctrine* and wasn't so stuck on talking about principles of brotherhood and being afraid to practise them.

Don't you think it a pretty goldurned poor testimonial to go before the public with the statement that they distrust each other so much that all friendly relations have to be forbidden? I do, and if I thought my fellow members distrusted me, and distrusted themselves and each other in this way, I really would be so uncomfortable I couldn't stay with them. That's the atmosphere of a prison, not of a theosophical lodge.

I don't think I ever saw anything which has so disheartened me as that magazine article. To my mind it not only breathes distrust—it shows that people can become so obsessed with the idea of turning themselves into peripatetic encyclopedias of occultism that they lose sight of the main issue, brotherhood. To call the "social side" (not necessarily entertainments and teas) a "side issue" is to call brotherhood a side issue, to indicate that it is something to be talked about but not practised. For brotherhood, if I understand rightly, is doing what will help a brother who needs help. It is not brotherhood to give him a stone when he needs bread, nor is it brotherhood to tell him to go study the *Secret Doctrine* when what he needs most is a little friendship, something of the true spirit of fellowship. I heard a story lately about a fellow who wandered into one of these mutual distrust lodges. He was lonely and sought fellowship and a little information about the Theosophy he had heard so much of. Did he get them? No. He was invited to join a study class which was far over his head, but when he wanted to talk with some of the members informally about Theosophy he was given the cold shoulder instanter and in not too extravagantly kind or polite language, either. He never came again, and he was right. Such a place doesn't deserve the name of a lodge of Theosophy.

It all reminds me of nothing so much as that Levite who went along on the other side of the road reading his bible, and left the wounded man to bleed to death. He wouldn't have done the chap much more good if he had stopped and read him the first chapter of Genesis and remarked that surgical dressing was "a side issue" with him and out of his line, or allowed him thirty seconds of chin music after the fashion in my society. By the great horn spoon, I'd rather be a pagan, suckled in a creed outworn, yes, a black nigger hottentot, and feel some interest in my associates. That magazine article has got my goat; it has made me sick of all this studying. There must be some subtle poison in this Blavatsky study if it makes people like that. I have a hankering to get back into my old T. S. lodge. It wasn't perfect, but at any rate it wasn't overstarched, and everybody was trusted till he showed he couldn't be, and that never happened. "Show me thy faith without thy works, and I will show thee my faith by my works," said somebody in the epistles. But that man wasn't a theosophist and I don't believe he would have stayed over two meetings in one of these lodges. My society has no connection with the lodge the magazine writer talks about, so far as I know, but they both have the same bug, only in his society, I think, the flea has grown into a cockroach.

Faithfully yours,

J—— G——

Note by the Editor. Space permitting, the reply to the above will be published in the next CRITIC.

Notes From the Antipodes

The Sydney (Australia) Lodge, which has separated from the Adyar Theosophical Society, has finally adopted the name "The Independent Theosophical Society," and is exchanging compliments with the stand-patters, who call themselves the "Blavatsky Lodge," for reasons unknown, unless it be to gull unsuspecting would-be theosophists, for it is based, not on Blavatsky teachings, but on Leadbeaterism, E. S.-ism, O. S. E.-ism and L. C. C.-ism. The "Blavatsky Lodge" has its own building, at least as much of it as is not mortgaged, and issues a monthly bulletin, which is choice reading. The lodge contains some shining lights one of whom, Hon. Treasurer Harding, indulges in some wit in the October *Blavatsky Lodge News* at the expense of the Independent Theosophical Society. How can there be such a thing as "independent Theosophy?" asks this luminary. Easily enough, dear sir; don't you know that an anti-Leadbeaterite is one who believes in Anti-Leadbeater, and that the Anti-Saloon League consists of patrons of anti-saloons?

The independents seem to be delighted, in fact they feel like the man in the scriptures who had a devil cast out of him—swept and garnished. But they will have to hustle to escape the fate of that same gentleman. They have cast out Besant and the Liberal Catholic Church and the E. S. and Leadbeater, but they have a vacuum which invites the intrusion of other devils as bad as the first. I was told by a hearer that "the man who takes the *Secret Doctrine* class spends most of his time giving accounts of his adventures on the astral plane each night with H. P. B. Not long ago he gravely informed us that H. P. B. had introduced him to the basic typhoid germ in the form of a beautiful woman who was the queen germ of typhoid! He is now bent on convincing her of the error of her ways and hopes to induce her to withdraw typhoid from the world." That's clearly a case for Mr. Freud. Perhaps that's "Independent Theosophy," though it sounds like Fritz Kunz. Clearly the psychic bacillus is still active, despite the recent purging.

You may break, you may shatter the vase, if you will

But the scent of the roses will hang round it still.

What the Independent Theosophical Society should do is to get down to studying what H. P. B. wrote instead of pursuing her on the astral. Strong doses of U. L. T. methods are indicated. They need Mr. Wadia.

"Dawn"

Mr. C. Jinarajadasa says he would not soil his fingers by touching a copy of *Dawn*, while Mr. C. W. Leadbeater recommends his followers to throw it into the wastebasket unread. There could hardly be a higher recommendation for this fearless bi-monthly published by members of the Independent Theosophical Society at Sydney, Australia, which shows up these gentlemen and their Spookosophy completely. This office will receive and forward subscriptions at \$1.25 a year, and will send sample copies (while they last) for 4 cents in stamps.

Why He Didn't Go. Last summer the "Right Reverend" Leadbeater quite suddenly decided to leave his devoted flock and luxurious palace in Sydney and to go to India. Everything was packed and passage was engaged, when all of a sudden the voyage was called off. It has now leaked out that the steamship company declined to run the risk of carrying him, as it would have to return him at its own expense did the India government refuse to admit him. Leadbeater fled from India about ten years ago, leaving his unsavory record behind him in the Madras courts. As the Sydney police now know much more about him than they did at that time, he might have had a hard time getting back, and might have had to become a theosophical shuttlecock, or a man without a country, till the steamboat company could have found some no man's land on which to dump him.

Back to Blavatsky!—The Secret Doctrine

The O. E. LIBRARY regrets to announce that the Point Loma edition of *The Secret Doctrine*, the only edition which is a reproduction of the original, is now out of print and cannot be supplied until further notice. It will be one or two years at least before a new edition is ready. Students who do not care to wait indefinitely are advised to use the "third revised" London edition, which is supplied by the LIBRARY at \$20.00 for the three volumes and index volume. As far as can be done without too great an accumulation of broken sets, the first two volumes (those issued by H. P. B.) and the index volume will be supplied separately at \$17.00 and the so-called third volume at \$5.00.

Theosophical Literature and Where to Get It

The O. E. LIBRARY carries a full line of theosophical, occult and astrological books of all descriptions, which are offered to the public at fair prices and to dealers and lodges at discounts not to be surpassed. Theosophical light beer, including the works of Besant, Leadbeater and Jinarajadasa, is kept on tap, while the more substantial beverages, such as the books of H. P. Blavatsky, W. Q. Judge, and other standard old line theosophical books are specialties. It also carries all standard astrological books, including those of Alan Leo, Sepharial and Raphael, as well as the minor planets and satellites.

Correspondence is invited. The O. E. LIBRARY is the only concern offering to take second-hand occult books in exchange for new ones.

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Call, Annie Payson—As a Matter of Course, 85 cents (new, \$1.65).

Campbell, Rev. R. G.—The New Theology, 75 cents (new, \$1.75).

Carus, Dr. Paul—Amitabha, a Story of Buddhist Theology, 35 cents (new, 50 cents).

Chatterji, M. Mohini—Bhagavad Gita, commentary & notes, \$3.50 (new, \$5.00).

Cheasley, Clifford W.—What's in Your Name? 70 cents (new, \$1.00).

Churchill, Lida A.—The Master Demand; The Magnet, each, 50 cents (new, \$1.00).

Clodd, Edward—The Childhood of Religions, out of print, 40 cents.

Clymer, Dr. R. Swinburne—Christhood and Adeptship, 65 cents (new, \$1.00).

The Illuminated Faith, St. Matthew; Mystical Interpretation of St. John; Soul Science and Immortality; each, \$1.00 (new, \$1.50).

The Way to Godhood, 75 cents (new, \$1.25).

Collins, Mabel—Fragments of Thought and Life, 52 cents (new, 75 cents).

Illusions, 52 cents (new, 75 cents).

Our Glorious Future, 88 cents (new, \$1.25).

Idyll of the White Lotus, 95 cents (new, \$1.35).

A Cry from Afar, to Students of Light on the Path, 42 cents (new, 60 cents).

One Life, One Law (against killing animals), 42 cents (new, 60 cents).

Story of Sensa (sequel to Idyll of White Lotus), 42 cents (new, 60 cents).

Light on the Path, London ed. with comments, 42 cents (new, 60 cents).

Light on the Path, introduction by Jinarajadasa, 40 cents (new, 60 cents).

When the Sun Moves Northward, 75 cents (new, \$1.10).

Through the Gates of Gold, 85 cents (new, \$1.20).

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THE PRIVATE MESS IN PRISONS

The recent report of the New York State Prison Commission calls attention to the custom, hitherto permitted in Sing Sing, of allowing prisoners who can afford it to buy their own food, instead of eating at the prison mess. It appears that until recently inmates with money were allowed to spend up to \$12 a week on food of their own selection, and to prepare it in a cook house set apart for the purpose. On a certain day in December 165 prisoners were getting their own breakfast, 125 their own dinner and 700 their own supper. The Prison Commission objects strongly to this custom and by its orders the maximum which an inmate may spend for food is now fixed at \$3 a week.

Sing Sing is not the only prison where prisoners with means are allowed to purchase special food and other luxuries not supplied to the rank and file who are less fortunate. It has been argued that this tends to make those who can do it more contented, which is quite true. Much of the dissatisfaction in prisons has its origin in the dining hall. One might well ask why, however, if the prisoner of means is permitted to set himself apart, to eat his own food in his cell, or in company with others equally fortunate, he should not be allowed to have a feather bed, a larger and airier cell and better clothing than his fellows. Such special privileges would, it would seem, be calculated to cause dissatisfaction among the less fortunate, who see men who are perhaps no better than themselves allowed to have an easier time. They would see that those who have been sentenced for terms similar to their own are let off more easily, virtually a diminution of the severity of their sentence, for no reason whatever other than that they can afford to pay for the privilege. That is something which would not be tolerated in the army or navy, and certainly should not be allowed in that most democratic of all institutions, a prison.

However they may work out in practice, the criminal laws recognize no difference between the man of means and the

pauper. Each is, or is presumed to be, subject to the same sentence for the same offense, and that should mean just what it implies—no favoritism, no special privileges for any reason other than good behavior. To allow a man, because he has money, to make his punishment less severe, differs little from permitting him to buy a commutation of sentence, or even to bribe the judge or jury; it implies that an offense committed by a rich man is less heinous than if committed by a poor man; it is allied to the abuses, based on wealth, which in spite of the intended impartiality continue to creep into the administration of the law; it is incompatible with the democratic principles on which our society is based.

It is quite true that the food furnished to prisoners is often insufficient in quantity or quality, and lacking in variety. While this is unfortunate it offers no rational excuse for making exceptions in favor of those who can pay for them. Whatever the drawbacks of prison life, they should be shared alike by all. If the prisons do not provide sufficient food, or food of sufficient variety to meet unavoidable idiosyncrasies of taste, or the special demands of different constitutions, the remedy is in bettering the menu, in following some plan such as is used in feeding an army, a scientific ration, if you will, worked out by food specialists with the view of producing the best results at the least cost. Efficiency and health are prime considerations in an army; they should be in a prison, and as far as I know soldiers with means are not allowed to absent themselves from the general mess. Such a practice would be fatal to good discipline.

One must make some exceptions, however. Considerations of health may dictate a special diet; one could not expect a prisoner advanced in tuberculosis to eat the same food as that designed for the healthy. "What is one man's food is another man's poison," says a proverb. Quite true, but it should be the prison physician, not the size of the prisoner's credit in the front office, nor the number of friends who are willing to feed him, which should decide the matter. Some prisoners need more clothing in winter than others; some would like special shoes. The state should provide these, or, if not, they should not be allowed except on the physician's order. In no case should the amount of money at the inmate's disposition play the least part in deciding the purely physical side of his treatment, unless health demands it. These things simply go into the stomach or on the back, leaving no permanent result.

A different attitude may be assumed, however, towards expenditures which have a distinctly beneficial mental or educational effect. On our theory that confinement in prison is not a matter of revenge, but is in part intended better to fit the convict for society on his discharge, it would not be ra-

tional to deny the prisoner the benefit of good literature, for instance, on the ground that others without money could not have it.

Where there is a regularly established wage system, however, or where inmates are selling articles made by themselves, the circumstances would be different and each earner might well be permitted to spend a fixed portion of his earnings for luxuries. In the former case no one would be placed at a disadvantage by reason of previous poverty—he could elect to spend or to save—while in the latter it would be an encouragement to industry. A Pat Murphy, who had built up a business through his own efforts might well be rewarded by granting privileges which others might have earned, had they not preferred to remain idle. In no case, however, should the allowance have any relation to funds owned by the inmate other than those earned while in prison.

A Letter from a Prisoner

Note. The following is part of a letter written by a prisoner to one of our members, after a correspondence of about two years. It illustrates well the result the LEAGUE strives to attain.

You came into my life when everyone had turned against me, at a time when I was almost ready to lose all my faith in humans and in human nature, at a time when I had nearly come to feel and take the attitude: "Hell, someone will pay." But now I've forgotten all that. You long ago convinced me that there was faith, love and kindness in the world after all.

You have not only convinced me of that but also made me have faith in myself.

When you undertook to adopt me I don't know yet what you hoped to accomplish, but I am sure you accomplished what you set out to do, and *more*.

I know you have made a better man of me; you have brought a lot of happiness into my life and have set a goal for me to strive to reach.

More New Members Wanted

The enrollment of new members during the past two months has been very unsatisfactory. Members are earnestly requested to endeavor to interest a friend or two in our work and to get them to enroll with us, and also to try to get some notice in the newspapers. Only in this way can we replace those who drop out and secure a normal growth. Don't ask us to write to strangers with the view of interesting them—we have our hands full already and you are in a better position to interest your friend than we, as entire strangers, are.

Explain the conditions of membership, which are, 10 cents registration fee and fifty cents a year subscription to the *CITIZEN*. In no case will these be departed from.

Get busy and hustle for new members.

Wanted—Lazenby's "Work of the Masters"

We need one or more copies of Charles Lazenby's "The Work of the Masters" in fair condition, and will give in exchange \$1.25 worth of any books on our lists. If you care to exchange, send it along.

Reply to a Letter from Our Cynic

Note. For the letter referred to see CRTIC, January 16th.

November 4, 1923

Mr. J— G—

Dear Cynic:—

I have yours of October 14th. For once I am with you entirely. If you quote the writer to whom you refer correctly your criticisms, even if perhaps too tersely expressed to please those to whom they apply, are well founded. As you say, "It beats the devil." I think it a confession of pitiable weakness and failure if that is the attitude really held in any theosophical lodge. Are you sure the writer of the article did not intend it as a joke? It can be no great pleasure to associate with those who have so little trust in you as to think that the moment the formality of a meeting is relaxed, or if you happen to find yourself alone with one of them, you will proceed to discuss gossip or slander, or behave otherwise improperly. And it can be no great pleasure to feel that they have so little confidence in themselves, or in their ability to set you a good example.

Naturally you could not feel comfortable if perchance such feelings exist in your own society. Distrust begets distrust, suspicion begets suspicion. On the other hand, confidence begets confidence and inspires a desire to act and think one's best. People trust each other only when they know each other. To block the growth of mutual acquaintance is to prepare the soil for distrust, misunderstanding and other destructive vices. If such a spirit exists in your society it might be better for you to stay away. If, however, you find the study meetings are a source of profit to you, more than enough to compensate you for the unpleasant conditions you find, attend them and do your part to the best of your ability, but seek for fellowship and brotherhood elsewhere. It is quite certain you will never find them where such a spirit of mutual distrust prevails.

In one sense I agree with the idea of excluding "side issues." The T. S. has become a center for a variety of fads of one sort or another—anti-vivisectionism, anti-meat-eatingism, anti-vaccinationism, anti-serum therapy, esperanto, Abrams therapeutics, coming Jesuses and a variety of stuff which attracts those who are either naturally eccentric or desire to appear original. Then, too, some T. S. lodges feel called on to supply their members and the public with third rate miscellaneous lectures having little or nothing to do with Theosophy, partly in hope of getting outsiders interested in the lodge, partly because so little attention is paid to real Theosophy that nobody is able to talk about it in public, partly because what does pass for Theosophy is often such rank nonsense that they wouldn't dare to spout it forth before an audience of cultivated strangers. Much better to exclude these "side issues" and "outside issues" and stick to Theosophy proper, which if presented by fairly well trained students is fascinating enough to interest any sensible person. But brotherhood and good fellowship are not fads or side issues, they are not only Theosophy in action, they are what make life worth living, make social existence possible; they afford the soil in which other theosophic virtues can grow.

There is another thing you must remember. That which H. P. B. taught—especially *The Secret Doctrine*—was directly endorsed by the Masters and is therefore authoritative, as far as anything can be. In his celebrated letter to Colonel Olcott, received under conditions which completely establish its authenticity (*Letters from the Masters of the Wisdom*, page 53) the Master K. H. speaks of H. P. B. as "our direct agent," and certifies to having reviewed and approved *The Secret Doctrine*. All later claims to theosophical information such as the writings of Mrs. Besant and Mr. Leadbeater, and the later revelations of Mr. Sinnett, are, so far as they are not direct abstracts of *The Secret Doctrine*, based on mediumship, on clairvoyance, real or asserted, or on other supposed

methods of getting behind the veil of the physical; that is, on imagined personal powers of one sort or another. If you have studied these subjects to any considerable extent you will know how utterly undependable such methods are, unless confirmed in other ways. Old Mr. Sinnett was apparently ashamed or afraid to tell how he got his supposed "information," although it has gradually leaked out, while the claims of present day leaders rest solely on their own assertions of practical or complete infallibility. No matter how sincere these supposed seers may be, no matter how beautiful, how fascinating, how comforting, how plausible their views may seem, they possess little value unless measured by that attested standard, *The Secret Doctrine*. That standard must be preserved at all costs; it must be passed on to posterity, no matter how unworthy the agents.

It is therefore of the utmost importance that the store of theosophical knowledge which you possess, be it small or great, shall be derived from that source, be measured by that standard. As far as you can you should try to back those who are endeavoring to defend that standard. Whether your fellow students are or are not practising on each other the doctrine of the heart may affect the success of their work, but it does not render it the less imperative. This may help you to cooperate with them and to swallow your chagrin that they are not showing—towards you—that brotherhood which they talk about. I am just as much inclined as you are to run away when I find what you aptly term "the atmosphere of a prison." In some old fashioned prisons inmates are not allowed to talk with each other lest they engage in improper discourse. That seems to be the idea of the writer you quote. A theosophical lodge which thus claps the muffler on its members becomes *ipso facto* a prison for the soul. But one must think before running away whether one would not be a deserter—not from a lodge, for who cares for a lodge of virtual strangers?—but from the cause of true Theosophy. If that were your only chance it would be a serious question. But perhaps you may have other opportunities just as good, say in your old T. S. lodge, or may be engaged in work which embodies practical Theosophy; then, perhaps, you would be justified in going where a more genial spirit prevails.

You have times, I suppose, as I do, when things press very heavily and it would be the greatest sort of relief to have somebody to talk to, somebody from whom, perhaps, you may not expect any material help or even advice, but just a chance to forget your troubles for a time, just that sort of good-fellowship which oils the wheels and in a Jimmy-like way lets you know that somebody understands and is on your side. That is real brotherhood, real friendship, costing nothing, and it is one of the most blessed things in the world to be that sort of person. But of course you will not make such friends in any half-minute's conversation after a meeting with everybody butting in, and you might as well dismiss the idea, especially when it is handed out that the moment you find yourself alone with one of them you will say something improper. I have had people come to me on the verge of suicide and depart bursting with optimism. I didn't do anything; I just talked with them and gave them a chance to unburden their minds or to forget their woes and was mightily surprised at the result of what I was really ashamed of, it was so little.

I think that members of a theosophical society or lodge should be such people, or try to be. When such a spirit is deliberately and directly discouraged you may be sure that the lodge is on the wrong track, no matter how much studying it does. Remember this; Theosophy was made for man, not man for Theosophy. The moment study is made an excuse for shirking the application of Theosophy to human needs, for squashing common sympathy with twaddle about impersonality, that moment it becomes a fetish, an impediment to progress. H. P. B. says in *The Key to Theosophy* (U. L. T. ed., page 193): "The Theosophical ideas of charity mean *personal* exertion for others; *personal* mercy and kindness; *per-*

sonal interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs." That is the first step, study is the second, and the lodge or group which deliberately thwarts the first by putting obstacles in the way of its realization is not even half-baked—it is simply raw.

In this and previous letters I have said much in reply to your criticisms—some might call it fault-finding—in defense of the society you mention. I have defended it even at the risk of compromising my own convictions; I have acted as the advocate rather than the judge. But I have reached the limit. I see no reason why the study of Blavatsky Theosophy should not be combined with common-sense and good fellowship. And don't think I approve of autocratic methods. I do not. I approve of the *aim*, but not the *method*. The autocratic society may work when there are a few capable, sympathetic and broad-minded people with executive ability who are willing to assume the responsibility; a brilliant teacher will always attract students. But when the teacher passes on to other fields; when the control passes into the hands of those who hold it through a sort of "apostolic succession," and whose chief asset is an exalted opinion of their own ability, combined with a corresponding distrust of the ability, sincerity and even the honor of others (as seems to be the case in the example you referred to); when a desire to help is treated as interference or aggressiveness; when newcomers are turned away because it is not a part of the pre-ordained plan to act in a friendly way towards them, the thing cannot go on forever. It will ultimately die of inanition, as many a theosophical lodge has already perished. Read what the Master K. H. says about the way to conduct a lodge in his letter to Francesca Arundale (*Letters from the Masters of the Wisdom*, page 20); it's worth thinking over.

Your experiences seem to have served only to make you more cynical—I don't blame you entirely. Your old T. S. lodge was not perfect by any means; it may have gone to foolish extremes—and most extremes are foolish—with all its committees. But it followed the sound principle of trying to interest every one by giving him a voice and a share in its operation, making him feel that he was not a mere outsider, but an integral part of it, and responsible for its success. It brought the members together, not as students alone, but as fellows all working for a common aim, each able to do his bit, small or great, each able to contribute his suggestions, to submit them for discussion, not for rough-handling. If your old lodge could be persuaded to start one or two Blavatsky classes, and that should not be difficult, you would probably be happier if you went back to it and did your little for Blavatsky there. It is not the society which counts, but the work it does, the effort to exemplify Theosophy as well as study it. You have at least learned that the intellectual study of Theosophy alone is of very little value.

There is, however, another aspect of which I would speak. Your desire to have congenial friends with whom you can converse with a reasonable degree of freedom is proper. But instead of trying to find people who will be friends to you, why not try the opposite plan of making yourself so that others will want your friendship, will feel that you can help them, instead of demanding that they help you? To revert to the story of the Levite and the wounded man, why not try the role of the good Samaritan rather than that of him who fell among thieves? And if you have to talk of your own troubles, do not use them as a means of eliciting sympathy, but rather as an illustration of what one can bear and yet remain courageous, hopeful and joyous.

It is likely enough that this attitude will be of no use to you in your present society, but why worry? Be what you should be yourself and don't fret about others. Your vitriolic lady is right. The world is full of people who need your help and encouragement. The world is large, theosophical societies are small. You could shake them all and do your studying alone and your chance of being a friend of man would possibly

be increased thereby. Take a six months' vacation from them; study your *Secret Doctrine* when you have time, your *Voice of the Silence*, your *Bhagavad Gita*, your *Light on the Path*; meditate on the principles of Bhakti Yoga and let all theosophists alone unless they approach you. Put in that six months in trying to be a friend of the friendless in whatever channel may open to you, and it will open to you, and I'll guarantee that by the end of that time you will have a truer appreciation of the real meaning and soul of Theosophy than you will get from all the theosophical societies, all the study classes within your reach, in six years, yes, in sixty. Make an effort to exemplify in your own life that divine love which is the heart and soul of true Theosophy, and you will see something you will never learn from all the armchair theosophists.

Cordially yours,

EDITOR OF THE CRITIC

At the Periscope

What is Theosophy? The American Section of the Theosophical Society is said to have about 7,000 members, yet it appears unable to produce a journal which will give us an idea of what Theosophy is. One learns from the pages of its publication that Theosophy is a mysterious something which makes one very joyous, something to be pushed by vigorous propaganda, to be assisted by generous donations, and which, if you have it bad enough may induce you to drop your job and go to Chicago to work for it, or even to leave it a legacy in your will. But for all that one can gather from the *Messenger* it might be a variety of Mormonism, Holy-Rollerism or No-Buttonism. At one time it seemed to have some connection with Watson's nutmeat, at another, with Dr. Abram's therapeutics. The December *Messenger* (page 122), however, gives us an inkling of what Theosophy really is. It describes a spiritual jag held by the Crescent City Lodge, T. S., with incense, candles, altars, thurifers (a kind of smudge-pot used for driving away bad elementals) and "theosophists" in white nighties. Wonderful beings were present, swimming about in a flood of golden radiance, and a big deva was occupied in pouring out "force" in such volumes that the leader was visibly shaken, while as for the writer, who certifies to seeing these things, the "force" went to her head and she tells us that she felt herself swelling and seemed to "float in her seat." Who wouldn't be a "theosophist" if he could have such a jag? It sounds just like an opium or hashish debauch. Yet these people call it "devotion," to such a degree has this word been prostituted to spiritual sensualism, thanks to the influence of Leadbeater. A more vivid description of the idiocy which with many passes for Theosophy could hardly be found. Perhaps one should not blame the editor for this; he puts out the kind of stuff that goes down with his readers. The only excuse given for performances of the kind mentioned is precisely that which applies to rum drinking—"it makes us feel so good."

Reform in Florida. The new law abolishing the leasing and flogging of convicts in Florida went into effect January 1st. This was the direct result of the nation-wide protest at the flogging to death of Martin Tabert by a camp flogging boss, his offense being, it is stated, asking for a larger pair of shoes. Hereafter county convicts will not be leased to private corporations. The abolition of the lash is a great forward step, but does not go far enough, as those who wish can easily devise other modes of torture, one which has been used since in Florida being to lock the convict up in a vertical coffin without food or drink, while another consists in tying him to a tree in the hot sun, a prey to mosquitoes. The sheriff and the judge who sentenced Tabert, who were in a conspiracy to convict and deliver hoboos to a lumber camp at so much a head, have been discharged.

Some Books Offered by the O. E. Library

- For sale at prices stated. Books marked "(L)" will also be rented.
- Bucke, Dr. R. M.*—Cosmic Consciousness, new ed. (L), \$6.00.
- Collins, Mabel*—When the Sun Moves Northward (reissue) (L), \$1.10.
- The Golden Verses of Pythagoras (reissue) cloth (L), \$0.75; leather, \$1.50.
- Hamel, Frank*—Human Animals (L), \$1.50.
- Jacollot, Louis*—Occult Science in India (L), \$2.00.
- Hartmann, Dr. Franz*—Geomancy (L), \$1.50.
- Kozminsky, Isadore*—Zodiacal Symbology (L), \$1.25.
- Numbers; Their Meaning and Magic (L), paper, \$0.50.
- Minetta*—Card Reading (L), \$0.80.
- Papus (Dr. G. Encausse)*—The Tarot of the Bohemians (L), \$2.50.
- Set of 78 Tarot Cards, drawn by Pamela E. Smith, with Key by A. E. Waite, in a box, \$3.00.
- Pagan, Isabelle*—Astrological Key to Character, \$0.75.
- Sepharial*—New Manual of Astrology (L), \$3.75.
- New Dictionary of Astrology (L), \$2.50.
- Daily Guide (astrological), \$1.00.
- Storey, Arthur*—Manual of Graphology (L), \$0.80.
- Ward, A. H.*—The Seven Rays of Development (L), \$1.00.
- Masonic Symbolism (reissue) (L), \$0.75.
- Waite, A. H.*—The Works of Thomas Vaughan (alchemical), \$6.00.
- Sepher Yetzirah; the Book of Formation, new, (L), \$2.00.
- Ward, J. S. M.*—Freemasonry; its Aims and Ideals (L), \$3.25.
- Wilmshurst, W. L.*—The Meaning of Masonry (L), \$3.25.
- Wright, Dudley*—Roman Catholicism and Freemasonry (L), \$3.25.
- Woman and Freemasonry (L); \$2.00.
- Masonic Legends and Traditions (L), \$1.50.
- Rider's Mystics and Occultists Series. Short Biographies, each, cloth, \$0.50.*
- Ince, R. B.*—Joan of Arc.
- Franz Anton Mesmer: His Life and Teaching.
- Martin Luther.
- Hort, G. M.*—Dr. Dee.
- Harper, Edith K.*—Saint Francis of Assisi.
- Martin, Eva*—Giordano Bruno: Mystic and Martyr.
- Prentice Mulford: New Thought Pioneer.
- Redgrove, H. Stanley*—Roger Bacon: Father of Experimental Science.
- Joseph Glanville and Psychical Research in the 17th Century.
- John Baptist Van Helmont: Chemist, Physician and Philosopher.
- Swainson, W. P.*—Emanuel Swedenborg: The Swedish Seer.
- Theophrastus Paracelsus: Mediaeval Alchemist.
- Jacob Boehme: The Teutonic Philosopher.
- Thomas Lake Harris and his Occult Teaching.
- Springett, Bernard*—Zoroaster: The Great Teacher.
- Spence, Lewis*—Cornelius Agrippa: Occult Philosopher.
- Waite, A. E.*—Raymond Lully: Illuminated Doctor, Alchemist & Mystic.
- Louis Claude de Saint Martin, and the Story of Martinism.
- Some "Back to Blavatsky" Books*
- Blavatsky, H. P.*—Blavatsky Quotation Book, cloth (L), \$0.90; paper, \$0.60.
- The Key to Theosophy, U. L. T. reprint of original (L), \$2.50.
- The Voice of the Silence, U. L. T. ed., cloth (L), \$1.25; leather, \$1.50.
- Isis Unveiled, London ed., 2 vols. (L), \$10.00; Point Loma ed., 4 vols., \$12.00.
- The Secret Doctrine, London ed., 3 vols. and index vol., \$20.00.
- A Theosophical Glossary (L), \$3.00.
- A Modern Panarion (L), \$2.50.
- Judge, Wm. Q.*—The Ocean of Theosophy (L), \$1.00.
- Leechman, J. D.*—Besant or Blavatsky? (parallel quotations), ppr., \$0.35.
- Wadia, B. P.*—Some Observations on the Study of *The Secret Doctrine*, ppr., \$0.25.

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SOME FREAKS OF CAPITAL PUNISHMENT

Nevada is not only the state of painless divorces; more recently it has attempted to introduce painless executions. Almost everyone who is in the least interested in the subject knows that Nevada not long ago adopted a law requiring condemned persons to be divorced from their bodies in a painless fashion by the use of what the legislators called "lethal gas." Any kind of gas, saving oxygen, is lethal, that is, it will cause death if inhaled under proper conditions. Even nitrogen, which makes up roughly four-fifths of the atmosphere, would be lethal if inhaled for a short time in a state of purity. The legislators left the selection of the gas to the prison authorities, specifying only that it must kill at the first breath. This looked simple enough, but now it has fallen to the warden of the state penitentiary to kill two Chinamen under legally prescribed conditions. But what gas to employ? He consulted the state chemist, who recommended hydrocyanic acid, otherwise known as prussic acid, which is a liquid becoming gaseous at a temperature of about eighty degrees, and which is one of the quickest acting poisons known. This seemed ideal, but it is not a commercial product and the state chemist declined to undertake to make it, and no wonder, for its preparation, in purity, is a matter of considerable difficulty and of great hazard. Only a few chemists have ever made it in quantity, and then only for scientific purposes, and working with dynamite is safe in comparison; one accidental whiff, and you are done for.

So the warden sent off an order to a firm of manufacturing chemists in San Francisco for five tanks of the gas, enough to kill the whole population of Carson City several times over, but they too declined to run the risk. Whether he has yet succeeded in procuring it elsewhere I don't know, but in all probability, if he has, he will kill several of the guards before he gets his apparatus working and succeeds in doing away with the Chinamen. It is not the sort of stuff to be handled by novices.

The whole business is supremely silly and affords an illustration of half-baked legislation. Had not the legislators insisted on the proviso that it must kill at the first breath it would have been simple enough to have turned a stream of illuminating gas into the airtight cell in which the victims are confined while they were asleep and they would have had a blissful demise. Like other fads, killing with lethal gas is contagious and other states have proposed to adopt it before waiting for the first experiment in Nevada.

The very recent adoption by the United States Senate of a bill substituting electrical killing for hanging in the District of Columbia gave occasion to a letter to a local newspaper from one who seems to be familiar with the history of the subject, in which it is pointed out that the first state to adopt electrocution, New York, was influenced in so doing not only by humanitarian and aesthetic motives, but by a fight between the Westinghouse and Edison electrical companies over the kind of current to be used for illuminating purposes. The current supplied by the Edison generators, the direct current, is by far less dangerous than the alternating current furnished by the Westinghouse generators; and it was to the interest of the Edison people to give their competitor a black eye by making a demonstration of this. A series of experiments was carried out on animals by an electrical engineer not openly connected with the Edison Company, proving conclusively the fatal nature of the Westinghouse current and so tending to disparage its general use and to bring electrical killing into prominence. The proposition to use the current for executions placed the Westinghouse company in the position of openly advertising the dangerous nature of their product, as they would have to supply the generators.

The idea that electrocution is more humane than hanging is not well-founded. It is true that the electric current instantly paralyzes the nervous centers and so prevents the convulsions which in the popular mind are associated with agony. But that the cessation of consciousness is more sudden in the case of electrical execution than when the neck is broken is questionable. People have survived an electric shock and have been able to recall their sensations, and no one has been willing to try it twice. But no one has survived to tell us how it feels to have his neck broken by the hanging process. The mere contortions indicate nothing whatever. Who has not seen the struggles of a decapitated chicken, where consciousness is out of the question?

The desire to make an execution as neat as possible is mere sentimentality. We don't like to think of a disgusting spectacle. It is rather our own feelings than those of the victim which we are consulting. We want to do a dirty job with as little annoyance to ourselves as possible. When we

are really influenced by other motives than our own squeamishness we will think less of the kicking and jerking and imagine ourselves in the position of the one who is kept for weeks or months in anticipation, we will consider more the mental agonies which are far more painful to endure than the momentary shock. To render capital punishment painless and aesthetic is to do away on the one hand with that fear of pain which we delude ourselves is a deterrent of capital crimes, and on the other, with that natural repulsion for an unpleasant thought which should influence us to reform our ways of dealing with capital offenses entirely. I am absolutely opposed to all attempts to do a dirty thing in a clean way. It can't be done. All kid-glove ways of doing a barbarous act are sham and hypocrisy, and far from making it less barbarous, only make it the more difficult to get rid of. If we really must have blood, let us at least be men enough to be able to look at it.

A New Federal Parole Bill

The following amendment to the old Federal Parole law was introduced in the House of Representatives December 5th:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that section 3 of the Act approved June 25, 1910, entitled "An Act to parole United States prisoners, and for other purposes," be amended so as to read as follows:

"Sec. 3. That if it shall appear to said board of parole from a report by the proper officers of such prison, or upon application by a prisoner for release on parole, that there is a reasonable probability that such applicant will live and remain at liberty without violating the laws, and if in the opinion of board such release is not incompatible with the welfare of society, then said board of parole, not as an act of clemency but as a matter of his right, shall authorize the release of such applicant on parole, and he shall be allowed to go on parole outside of said prison, and to return to his home, upon such terms and conditions, including personal reports from such paroled person, as said board of parole shall prescribe, and to remain, while on parole, in the legal custody and under the control of the warden of such prison from which paroled, and until the expiration of the term or terms specified in his sentence, less such good-time allowance as is or may hereafter be provided for by Act of Congress: *Provided*, That no release on parole shall become operative until the action of the board of parole under terms hereof shall have been approved by the Attorney General of the United States: *Provided further*, That said board of parole shall keep a permanent record of its proceedings in the case of each prisoner applying for parole and shall enter thereon its findings of fact upon which its action is based. It shall allow to the prisoner an opportunity to controvert any evidence which may be considered against his application, and upon request shall allow the renewal of a rejected application as often as once each six months."

Under the present law inmates of Federal prisons are not eligible for parole until they have served one-third of the original sentence imposed. The proposed amendment would make a prisoner eligible for parole at any time, and would require his parole if it appears to the parole board that he offers a reasonable probability of behaving himself. It further gives him the opportunity of confronting and refuting any evidence which could be considered as against his application,

While this might seem to be a radical departure, and likely to cut down the actual infliction of the sentence in many cases to a very small minimum, in reality it appears that it would create a condition such as that existing in some states, where, under a maximum-minimum indeterminate sentence, the term actually served may vary from one to many years, at the discretion of the parole or pardon board. It does not go as far as these, however, as the prisoner remains still under parole and subject to return if he violates it, while under the laws above mentioned, he may actually be fully discharged long before the completion of his maximum.

It would seem that the proposed law should work beneficially both for the prisoner and the government. It is, moreover, an approach to a system of probation or deferred sentence. In some states the judge may, if he thinks proper, suspend sentence during good behavior, so that the convicted does not go to prison at all. The Federal laws do not grant this privilege to the judge. He has to send the man to prison for the term specified by law, and nothing in the world can get him out before the expiration of his one-third term, short of a commutation or pardon by the President. The United States Supreme Court has decided that suspension of sentence is not optional with the judge. As both the parole board and the attorney general would doubtless be influenced by the recommendation of the court, it would mean that a judge might secure the release of a convict on parole after he has served but a few days or weeks.

More "Critic" Subscribers Wanted

The low price at which the CRITIC is issued precludes our making use of the usual methods of extending our circulation. Readers are earnestly invited to get us new subscriptions, or to subscribe for their friends who might be interested in our objects. Beginning January 1st the subscription is 50 cents a year to any part of the world. Subscriptions begin with date of receipt unless otherwise directed.

Theosophical Ku-Kluxers—From Our Cynic

December 15, 1923

Editor of THE CRITIC

Dear Editor:—

Ever since I have been interested in the Theosophical Movement and have been somewhat mixed up with theosophists, I have heard a lot about personality and impersonality, and I'll be blessed if I know what they are talking about. The notion I get is that one ought to cut out everything from his actions and words which distinguish him from others. I must no longer be J— G—, but just ———; I must act just the same to everybody, must think just the same about everybody, and we must all be as alike as a lot of clothes-pins in a basket.

And then there is a lot of hair-splitting about personality and individuality, and I am told that that which makes me J— G— now will vanish when I am dead, because it belongs to this incarnation only. Is that really so? When we get to heaven shall we all be as much alike as a swarm of flies or a flock of Raphael's cherubs? This terrible condition is held up to me as an ideal which I must start practising right now, and I know some people who are trying it, with no apparent result other than becoming very disagreeable. They talk to me about renouncing the fruits of action, and I'm sure they succeed, as far as I'm concerned, for there aren't any to renounce—they are just like talking corpses and make one think they must have been in cold storage and haven't got warmed up since.

I've been reading Milton's *Paradise Lost* lately, and I'm with Satan and his angels every time. They had a lot of spunk and if heaven is what some would have us believe—even some theosophists—I don't blame

them for going on a rampage. As one of them said, "It's better to reign in hell than be a swallow-tailed lackey in heaven." It may be profane to say it, but I want to keep on being myself, even if I have to go to hell to do it. Somehow I believe I can be myself even without going to that extreme. I don't even believe I shall look like one of Mr. Lead-beater's Easter eggs, or an astral Humpty-Dumpty. My kind friend, please help me.

And I often read a certain theosophical magazine in which all of the articles are anonymous and a fellow can't for the life of him tell whether the writer is in a position to know what he's talking about. In my Blavatsky society they won't announce the names of the speakers on the bulletin board. This seems to me like turning oneself into a sort of theosophical Ku-Kluxer, and I really wonder why they don't wear pillow-cases over their heads when they talk, so as to be the more impersonal. What's the reason?

I want to tell you about my old T. S. lodge. I thought I'd try your advice and went back a few times. I was treated like the returned prodigal—all but the fatted calf part—and even the librarian smiled on me. I was asked if I would fill a vacancy on the house committee. I accepted with joy the chance of doing some little thing like that, for in the other place they wouldn't let me do anything even when I offered to, and wouldn't even allow me in the rooms unless a meeting was going on. I suppose they thought I might hurt somebody with my horns, for I *have* horns, you must know, and I *do* sometimes use them.

So our little committee met, and after we had cleaned the room, and made a fire in the grate, and dusted off the artificial flowers before A. B.'s picture, and put the clock where the speaker couldn't help seeing it, we sat around the open fire and just gossiped, at least I suppose it was gossip, for somebody spoke about the planetary chains and Lead-beater's plan of the earth chain, with boatloads of egos navigating from Mars to the earth, and then to Mercury, and then sailing off to some invisible planet. I snickered and fished a copy of the *Ocean of Theosophy* from my pocket (the lodge doesn't have one, so I carry one with me), and another picked the lock of the bookcase and brought out the *Secret Doctrine*, which nobody is supposed to read without permission, and we saw what the Founders taught, and how beautiful and sensible and simple it was, and how different from that nautical Theosophy which we had been offered. The others, who had been brought up on the fairy tales of C. W. L. and C. J. were astounded, yes, nonplussed, which means that they felt they had been fooled, and we started then and there a group to study Theosophy at first hand. Perhaps our little social chat was a side issue, but it quickly materialized into an inside issue, as you see.

The next time one of us brought in a friend who had heard of Theosophy and thought it was something about spooks, and we talked, and he asked questions and got interested. He told me he had tried another theosophical society—it must be the one I have been going to—and that they wanted to put him into a strait-jacket at once, and fired an oration on the fundamentals at him, which was so much Choctaw to him, poor fellow, for he needed to be started on milk, and from a bottle at that. But when he told them that he would like to talk with somebody who would explain the difference between a fundamental and an elemental, and whether it was true that he might reincarnate as a snapping-turtle, he was kindly but firmly told that that wasn't their way, that if he didn't like it he didn't have to come, and that they were students and didn't keep a dairy or a day nursery.

We told him we *did*, for those who needed them. Well, the long and short of it was that he joined our *Ocean* class, and comes around on chore nights when he can ask questions without feeling he is making a fool of himself. He says he is now learning what the fundamentals

really are, and that he won't go back to the other society till they have learned to "box" them backwards, which, he thinks, they will eventually do, when they get tired of boxing them forwards, in preparation for continuing work on the astral plane where, as we are told, everything reads backwards. I am telling you this, but I am not anticipating another scolding from you on the subject.

Faithfully yours,

J— G—

What is the Meaning of Impersonality?

Note. The following, by Robert Crosbie, is quoted from the magazine *Theosophy* for August, 1920 (page 289), for my friend J— G— and others whom it may help. Attention is also called to a letter by Robert Crosbie in the same issue of *Theosophy* (page 290).

The question of personality is so large that it might seem as though its successful solution should resemble the working out of a complicated mathematical problem. But the greatest truths are the simplest, and if we reflect a moment on what impersonality *isn't*, perhaps it will help us to see what it *is*.

Some orate forcibly against personality. That doesn't prove they are free from it.

Some say little, but the effect of what is said is to imply that *they* are impersonal. They seem so modest, but are only politic.

Some are afraid to talk about personality, thinking that it must be shunned as an ogre.

Yet others preach a doctrine of impersonality which takes everything human out of life and makes of it a cold negation. This doctrine has no patience with *evolution*—all faults must disappear at a single stroke.

Impersonality isn't talking; it isn't silence; it isn't insinuation; it isn't repulsion; it isn't negation. Above all, it isn't diplomacy which masks *ambition*.

Impersonality means freedom from personality, but none of us are going to attain that, right away; we are doing well enough if we are persistently, albeit slowly, overcoming.

For practical purposes:—If we are developing the child-heart; if we are learning to love things beautiful; if we are becoming more honest and plain and simple; if we are beginning to sense the sweet side of life; if we are getting to like our friends better and extending the circle; if we feel ourselves expanding in sympathy; if we love to work for Theosophy and do not ask position as a reward; if we are not bothering too much about whether we are personal or impersonal—this is traveling on the path of impersonality.

This is for the individual.

For the T. S. A. impersonality means not to worship itself as an organization; to endeavor to get broader and freer; to merge itself, more and more, into the living spirit of the Movement—its Higher Self; to neither despise itself because it is a form nor to exalt itself because it has a soul; to become less doctrinal and more *human*.

At the Periscope

Krotona Business Settled. Several years ago, when the (rented) headquarters of the American Section, T. S., were located at Krotona, a vigorous campaign was carried on to secure funds to pay off the mortgage indebtedness, representations being made to T. S. members that it was in order to provide a home for the Section. After considerable money had been thus secured and part of the mortgages were paid off, it was announced that the Section had no claim whatever on the property,

which belonged to the "Krotona Institute," a sort of private E. S. concern. This, of course, was a clear case of getting money under false pretenses. More recently about half of the property was sold and it became a question whether the proceeds, or part of them, should revert to the American Section. Mr. Warrington, cardinal of the E. S. in America, was loath to relinquish the money, and suggested that it be used for making Krotona a home for the numerous "side issues" of the Society. The trustees of the American Section, however, thought differently, and the decision was referred to Mrs. Besant. She has now decided that an endowment fund of \$50,000 shall be set aside to run Krotona, and that the balance, probably between \$65,000 and \$85,000, shall revert to the American Section. This is perhaps the best possible solution. The matter is kept out of the courts, Mr. Warrington, whose previous action in the matter of collecting funds under misrepresentation is nicely smoothed over by Mrs. Besant and protected from judicial inspection, secures a nice fund to run his archepiscopal establishment, and the Section gets perhaps as much as it was entitled to. Whether the money will be used towards providing a headquarters building has not been decided.

Smudge-pot Mania. The smudge-pot mania seems to be spreading in the American Section. The Birmingham Lodge is enthusiastic over the "Krotona Service," a performance with robes, candles, incense and general folderol, calculated to run the performers into the arms of the Liberal Catholic Church. What connection there is between the "Ancient Wisdom" and making a bad smell with a thurifer to drive away evil spirits may be obvious to the followers of the gentleman—Mr. Leadbeater—who believes, or says he believes, that the soul can be purified by smearing gum benzoin and grease on the crown of the head.

Soothing Syrup for the Sing Sing Soul Saver. The chaplain at Sing Sing wants an increase of salary, which he doubtless deserves, as official salaries are notoriously too low. But the reason he gives is delicious. He has to function at the official killings, a service which, he claims, is "of a very trying nature." He would be satisfied with a small increase to remunerate him for his unpleasant job of getting the souls into paradise. The head doctor, however, is not so modest. He makes the same plea, as he has to cut open the remains, but would like enough to buy a new Ford each year. Just what sum the condemned want for their part in the trying process is not stated, but their families need it badly enough in many cases.

Woman Witnesses Hanging. The sister of the governor of West Virginia was a witness at the recent hanging at the Moundsville Penitentiary. Good. The more women, governors, legislators and clergymen who can be induced to witness executions, the sooner shall we be rid of this anomaly of civilization.

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LEST WE FORGET!

I want to call the attention of the LEAGUE members to some matters which I hope they will think over and, when possible, act upon.

The LEAGUE has been in operation for just about ten years, and for nine of these it has been providing correspondents for prisoners. During this period, as is the case with most associations organized for philanthropic work, new members have been constantly coming in, while others have been dropping out. Many of our earlier members are still with us and still active. Others have left us, either from loss of interest, because they have found themselves unsuited for this sort of work, or for other personal reasons.

At no time has the number of members been sufficient to meet the demands. Many have quite as many prisoners on their hands as they could care for. Nevertheless it has always been possible to provide for those prisoners who had recently applied to us, as well as for those who had been dropped by their correspondents for no obviously good reason. We have always had a long waiting list of those who want more than one correspondent, but on the whole we have managed fairly well to keep up with the more urgent demands.

Now, quite suddenly, things take a different turn. In the past five weeks *there has been but one enrollment of a member*, and the inquiries about our work have fallen off to practically nothing. During the preceding month only six new members enrolled. Not only this, but there has been a sudden tendency on the part of old members to decline to take on new prisoners, the response often being accompanied by a good reason, in other cases consisting of a curt refusal. Meanwhile the demand from the side of the prisons continues unabated.

I am wholly unable to explain this condition, which is unprecedented, as we have not altered our methods or our policies in any respect, and, so far as I know, there is no sudden crisis affecting the national welfare or public opinion. Even the alarm over the "crime wave" and the accompanying dread

of criminals has largely subsided. People in general are about as they have been, as far as one can learn.

The membership of the LEAGUE has been built up in the past chiefly in two ways. (1), members have taken the trouble to interest their friends in our work and to get them to enroll with us for prison correspondence; (2), members have written brief letters to newspapers or have used their influence with those connected with journalistic work to have such communications inserted. It is our fixed policy, the reason for which should be obvious, not to court publicity through communications originating in this office. People are only too ready to suspect some hidden reason in such cases, to think that we are trying to work them for something. We must depend on the assistance of members who know what our work is and who can speak of it without causing the least suspicion of personal motives. Any other method savors of advertising.

This, then, is an appeal to our faithful members, those who know by experience just what we are doing and just what it means in the way of reclaiming prisoners, to bestir themselves, to think the matter over, and as actively as they can to try to interest others in the above or other ways. The land is full of people who would like to render some service, who have some spare time on their hands and who love their fellow-man, and who would be the happier if they undertook a little work of this kind. They should be gotten after. Human nature has not changed materially in six months. But members forget. Interested as they may themselves be, and perhaps often for that very reason, they overlook the fact that the harvest is great and the laborers but few.

There should be on the part of each member a sense of loyalty to the LEAGUE as a whole, not loyalty only to that particular part which they are trying faithfully to perform. I do not say that every member can secure us *one* new member a year, but if some cannot do this, others can do more, and I want to ask each one to make an earnest effort to interest effectively *at least* one friend in the course of the present year. For this purpose I suggest that if they will save the letters they receive they could make good use of them in this way. That the work has certain requirements of a sympathetic nature is true, but it is easy enough for anybody to try it, and if unsuccessful it can be dropped with no harm to anyone.

This is also an appeal to those who still remain on our membership roll, but who have ceased to correspond with prisoners, to try again. If anything has occurred in the past to discourage them, quite likely another attempt would meet with better success. It should be remembered that a little personal information about themselves would greatly aid us in making suitable selections for them.

There is another equally important side, and one which is urgent at this time. It is useless to have members if the work cannot be carried on in a systematic and efficient manner. The amount of correspondence demanded of this office is great; careful records must be kept, letters must be promptly and systematically filed, that they may be on hand at once if needed, and these require the service of several trained assistants. Rent, printing and other overhead expenses must be met. Everything must be and is conducted in as economical and efficient manner as possible.

Some members appreciate this and help us out financially to the best of their ability; others seem wholly unresponsive and appear to think that someone else will step forward, or assure us that Providence will take care of the bills, forgetting that it is through the individual that Providence works. I am sorry to say that the latter class is decidedly in the majority. The average member is oblivious of the fact that he or she is actually costing us more than is returned to us. I do not in any way wish to discourage those who desire to help their prisoners in a material way, but it has sometimes come to my attention that considerable sums have been given or advanced to inmates, part of which would have done better service if devoted to aiding the central office. Of late it has become increasingly difficult to secure the needed contributions. Even at the height of the war, when there were such great demands on everybody, the difficulty was by no means as great as at the present time.

I hope our members will think over this, those who are not already doing as much as they can, and send us what they are able, either occasionally, or in the form of a monthly or quarterly donation. We are not in a position to carry on the extensive and expensive campaigns for funds which larger organizations which appeal more to the public can undertake; our time and energies are already overtaxed.

Think it over, those of you who have found our work worth while, whether it is worth keeping going.

“Theosophical Ku-Kluxers”—Reply to Our Cynic

Note. See J. G.'s letter in *CRITIC* of February 13th.

December 30, 1923

Mr. J—— G——

Dear Cynic:

You have fired several questions at me in your letter of December 15th which I shall try to answer as best I can, but you must not think what I say is authoritative—it is only my opinion.

I must say, however, that I think your wit at the expense of what you call your Blavatsky society rather unkind and ungenerous. Don't you realize that it is just because of this society which you make fun of, and its strict, or what you call “strait-jacket” and “over-starched” insistence on sticking to the Theosophy of the Founders you have been able to start an interest in your T. S. lodge? Perhaps you have a mis-

sionary part to play; perhaps that is your dharma, but in so doing don't forget how you came to be able to do it; be grateful and keep in touch with the source of supply. If they wouldn't let you polish up the handle of the big front door perhaps they thought you capable of doing something better. I advise you to practise "boxing the fundamentals" till you can beat the best of them. It's awfully Sunday-schoolish, but you will at least know *something* about Theosophy, which is more than can be said of most theosophists these days. That is all I have to say in the way of a lecture. The subject now changes.

You speak of a certain theosophical magazine in which all the articles are anonymous. I know which one you mean, for there is only one brave enough to pursue this policy, the magazine *Theosophy*. In all other theosophical magazines the articles are either signed, or written by an editor whose name is known. I'd make the *Critic* anonymous if I could, only I don't want anybody else to get the blame for my badness.

There are two very good reasons for this anonymity. The first is that it is desired that each article shall stand on its own merits, not on the authority of the writer. We are all prone to look for the name of the writer before we read, and whether we read or not is often determined by our regard for the person who signs the article. Even if we read it we are influenced in this way. How many people accept the Sermon on the Mount because they think it was spoken by the Son of God, who would reject it if it were attributed to Judas Iscariot, instead of taking it at its own worth! How many theosophists swallow stuff which they would hoot at if signed by John Smith, because its writer has succeeded in getting a reputation as a clairvoyant! What possible difference can it make who wrote the Sermon on the Mount, if it is in itself true? Truth is within ourselves; the most that anyone can do is to awaken it, and who does it, or how it is done, matters nothing. Only that which we can see of ourselves really influences us. Do you admire a musical performance because it was composed by Beethoven or Bach, or for itself? Why not apply the same idea to any writing of spiritual import?

The other reason is that writers like to see their names in print and want to get credit for what they say. It is not enough—though it should be—that I present you with something true, beautiful or good; I want you to understand that it is *I* who am giving it to you; I want you to know that *I* am a big enough fellow to write such an article and I expect you to entertain flattering thoughts about *me*, even if you do not express them to me in person. I can go to bed at night thinking what a high opinion the readers of that article have of *me*—it makes me feel mighty good. This is the curse of personality.

So, all that the old Dukes had been, without knowing it,
This Duke would fain know he was, without being it;
'T was not for the joy's self, but the joy of his showing it,
Nor for the pride's self, but the pride of our seeing it.

And what is the result? If my writings are approved, pretty soon my head begins to swell. If I keep on I begin to think myself better than others; I may even get to the point where I regard myself as a special messenger of the Masters, the recipient of direct communications from the White Lodge, directly inspired, a sort of God-appointed, and may even declare myself—or get someone else to declare me—an initiate, an arhat, one on the threshold of Divinity, or what not, or, at least, not try to deny such rumors, while all the time I am nothing but a conceited ass—an ass, not because what I have said is silly, for it may be the highest truth, but an ass because I am trying to get credit for myself, trying to exalt myself instead of doing what I do for pure love of humanity and of the truth. Not to speak of the world at large, the Theosophical Movement shows several brilliant examples of people who have become victims of this sort of ambition, one of whom recently

called on her followers to "choose ye whom ye will serve," and who exacts a pledge of unquestioning obedience from her pupils—not obedience to the truth, mind you, but obedience to *her!*—demanding that they shall accept and obey *her* as the Lord's Anointed, or get out! "Ambition," says *Light on the Path*, "is the first curse; the great tempter of the man who is rising above his fellows. It is the simplest form of looking for reward. Men of intelligence and power are led away from their higher possibilities by it continually." And the same little book says: "That power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men."

The Adyar Theosophical Society is a living example of the horrible effects of allowing unrestrained worship of personality to gain the upper hand; not only in its effect on the rank and file of its members, but still more on those leaders who, by making their mere *ipse dixit* accepted, have preyed upon the credulity of others. Mrs. Besant's journals, *The Theosophist* and *The Adyar Bulletin*, are shockingly immodest examples, page after page being devoted to her glorification, in prose, poetry or nondescript rhapsody, not written by herself, to be sure, though often enough she does that, but coming from others and printed by her exactly after the manner of patent medicine testimonials, and apparently with the same motive.

Not only that, but the process of spiritual decay goes still further. Soon one begins to be careless, because he finds his hearers will accept anything he says without judging it on its own merits. And from that it is but a short step to actual humbugging. Witness the notorious case of the gentleman who wrote *Rents in the Veil of Time and Man: Whence, How and Whither*, in which flattering narratives are given of way-back incarnations of his favorites and followers, including a directory or guide to the past history of these people, who has persuaded his youthful pupils that they were reincarnations of historical celebrities, and who has even made a practice of declaring those who have been of most use to him as "initiates"; in short playing a game which has netted him not a little in the way of material benefits, tokens of gratitude for being duped and for having their vanity tickled.

These are exceptional cases. I am far from hinting that all who sign their communications are on the same road; probably most of them do it as a matter of custom merely. But not one of us knows what will happen to us when we are assailed by applause or adulation, no, not one. Even the best of us may fall. *Facilis descensus Averni!* Praise is a stimulant as dangerous as alcohol or morphine. The magazine in question avoids both of these dangers by fairly and squarely placing each article on its own intrinsic merit, not on authority. Nobody can exploit that magazine with the idea of becoming a "leader"; nobody, no matter how good, is given the opportunity of being tempted to do so; nobody is induced to accept as truth that which cannot stand on its own legs, just because a well-known person vouches for it. It is the only right way, although not a new one. In some of the old-fashioned British reviews, for example, all articles are unsigned.

Incidentally I may mention a somewhat related phase. I have known persons to refuse to own a copy of H. P. B.'s *Theosophical Glossary*, an exact reproduction of the original, because they did not like the publisher who got it out. I have known others who were itching to possess the original version of *The Secret Doctrine* to decline a reprint and to prefer to remain in ignorance for the same reason. I have even heard of others who refused to touch the Besant edition of the same work, when no other edition was available, and who may be compared to those who would decline to read the Bible because it is known to contain some serious errors in translation. There are theosophists a plenty who will not listen to the truth from the pen or the lips of a fellow-theosophist who belongs to some other society than their own. Unless he wears the accepted label

he is an unclean gentile. Those of us who know how easy it is for us to misunderstand the plainest statements of actual fact may well ask ourselves whether it is worth our while to get queasy over a few mistakes made by others and to close our heads to all truth lest we accidentally absorb a little error. We have to run the risk of infection when we study, just as we do when we eat or breathe. Unless we would starve we must eat our peck of dirt sooner or later.

There are, of course, limitations to this policy of anonymity; it should apply only to that which *can* be judged on its intrinsic merit alone. Readers of strictly scientific articles or books must know whether the writer has the equipment entitling him to write on such subjects. Chemistry and geology are, primarily, collections of observed facts, secondarily, conclusions deduced from these facts. As a trained chemist or geologist I may be able to discern whether an unsigned article has value, but for the layman this is not possible. He is compelled to fall back on authority or other unquestionable guarantees. The recent outpourings on occult chemistry would be worthy of consideration if endorsed by a Rutherford, a Ramsay or an Ostwald, but coming from the source they do they have about the value of an essay on Greek roots written by a horse doctor.

As for not posting the names of speakers, as you say is the custom in your society, that is another matter, as the identity of the speaker must become known at the moment of speaking unless, as you suggest, he wears a pillow-case over his head, which might not be a bad idea in some cases, and suggests that the reticence is from fear of scaring the prospective audience away. It is not an important matter.

Reasonable people use anonymity in a reasonable way. But it may be made into a fetish and become not only futile but ridiculous. When matters of mere routine or detail are concerned, which in no way infringe on the spiritual realm, discriminating people observe the customs of the world; a letter addressed to a firm receives a reply signed by the firm, but a personal letter receives a personal response or some other indication of individuality. To do otherwise is like keeping a hood or mask on hand, ready to slip on if the door bell rings.

After all, the meeting face to face, the receipt of a signed letter in reply to a communication written in the same spirit as friends show to each other, is something which adds to the zest of life and promotes that very spirit which is supposed to be possessed by true theosophists. The elimination of personality in trivial matters, the "acting like one of a lot of clothes-pins in a basket," is a fad. Nobody is going to stand for any length of time finding his former friends turned into John Doe; he will, and quite properly, leave them to practise their Ku-Kluxism on those who will tolerate it, and if absolutely necessary to join something, will prefer a monastery.

I have sat up all night answering one of your questions. The others must be deferred to another communication.

My love to Jimmy.

Cordially yours,

EDITOR OF THE CRITIC

At the Periscope

Election in the American Section, T. S. It is rumored that some of the members of the American Section propose to vote for Max Wardall, of Seattle, for National President of the Section, and for Claude Bragdon, of Rochester, for Vice-President, on the nominating ballot.

Dutch Prison Society. Part of the work of the Dutch Prison Society consists in looking up the record and character of persons who will have to appear before a criminal court. The data are submitted to the judge, who is thus aided in determining the severity of the sentence to be imposed, and in deciding whether leniency is to be shown.

Of What Does the T. S. Consist? A Canadian writer in *Dawn* (September, page 7) says: "A friend recently said to the writer, after having read some modern Theosophical books and magazines, that the membership of the T. S. appeared to be about equally divided into four main classes—Initiates, Invisible Helpers, Jesuits, and Black Magicians." The CRITIC can confirm the idea that most of the Helpers in the Society are Invisible; as for the others, one must accept the authority of A. B. and C. W. L.

Vancouver Lodge. On December 13th the Vancouver Lodge, by a vote of 48 to 18, resolved to secede from the Canadian Section and to attach itself directly to Adyar. This lodge is dominated by E. S., A. B. and C. W. L. elements and is dissatisfied with the pro-Blavatsky tendencies of the Section. It remains to be decided whether the charter and property belong to the minority which remains loyal to the Section.

Prison Reform in New York. Governor Smith (New York) has recently sent a special prison message to the legislature embodying a large number of recommendations. Many of these are of administrative and technical character, but one is of special interest. It is suggested that prisoners engaged in productive work be remunerated by a profit sharing system, according to which thirty cents a day shall be deducted for maintenance, while the remainder of the earnings shall be divided in the proportion of seventy per cent to the prisoner and thirty per cent to the state. At present inmates receive only one-and-a-half cents a day. While such proportioning is purely tentative, it would seem to be not unfair to the prisoner on the view that a prison should pay for itself. Thirty cents would barely pay for the food alone and would take no account of other items, such as clothing and cost of the plant. It is also recommended that the working hours be increased. There is no valid excuse for not requiring prisoners to work as many hours as they would have to do in any outside occupation, other than the difficulty of disposing of the products. When sales of prison made goods are made in the open market instead of being limited to state institutions as is the present case in New York, overproduction and unemployment would be subject to the same laws and conditions as in outside industries. At present there is always the chance that production of some materials will exceed the capacity of the state institutions to absorb them, resulting in shorter hours or in some men remaining in idleness.

Back to Blavatsky!—The Magazine "Theosophy"

Theosophists who are interested in Theosophy as it was taught by the founders of the modern Theosophical Movement cannot afford to be without the magazine *Theosophy*, which for the past twelve years has been published monthly by the United Lodge of Theosophists. It would be a misnomer to speak of this excellent and dignified periodical as a *Back to Blavatsky* magazine, as it has never been anything else than pro-Blavatsky, and does not concern itself with controversies over personalities, nor with theosophical psychism, small-talk, second-adventism or general occult piffletism. For students of *The Secret Doctrine* and other works of H. P. B. it is simply invaluable. The annual subscription (through this office) is \$3, single late copies, 35 cents. A sample will be sent (while they last) for 4 cents in stamps. It is now in its twelfth year and a complete file affords an almost inexhaustible source of authentic information on genuine Theosophy. It is not necessary, however, to purchase a complete set to get this information. By making a deposit of two dollars with the O. E. LIBRARY and paying postage and five cents a week to cover costs and depreciation (deducted from the deposit), the complete file is available, one volume at a time, to any responsible person in the United States or Canada. Borrowers are permitted to retain the volumes for a reasonable time, unless recalled.

Some Books Offered by the O. E. Library

For sale at prices stated. Books marked "(L)" will also be rented.
For students of H. P. Blavatsky:

Blavatsky, H. P.—The Secret Doctrine (L), Third revised London edition, 3 vols, and Index volume, \$20.00. A few sets lacking Mrs. Besant's spurious "third volume," \$17.00. This is the only edition at present available.

Nightmare Tales (L), \$1.00.

A Modern Panarion (L), \$2.50.

Practical Occultism, and Occultism vs. the Occult Arts (L), \$0.60.

Five Messages from H. P. Blavatsky to the American Conventions of T. S., 1888-1891. Paper, \$0.25. A highly important publication.

Isis Unveiled, London edition (L), 2 vols., \$10.00; Point Loma edition, 4 vols., \$12.00.

Transactions of the Blavatsky Lodge, London (L), \$2.00. Replies of H. P. B. to questions on *The Secret Doctrine*.

Judge, W. Q.—An Epitome of Theosophy, paper, \$0.25.

The Ocean of Theosophy (L), \$1.00. Famous text-book.

Echoes from the Orient, ppr., \$0.35; cloth (L), \$0.60.

Letters That Have Helped Me, the two volumes in one (L), \$1.50.

Notes on the Bhagavad Gita (L), leather, \$1.50.

Theosophy Magazine, published by the United Lodge of Theosophists, \$3.00 a year, all back volumes (L).

Mills, John—Within the Atom (L), \$2.10. A knowledge of the latest scientific views of the structure of the atoms is essential for students of *The Secret Doctrine*, as well as a prerequisite for those who would dabble in the clairvoyant "revelations" of Besant and Leadbeater on Occult Chemistry. It will be found in popular form in this book.

Astrological Books:

Carter, Charles E. C.—A Concise Encyclopaedia of Psychological Astrology, \$1.65. By the president of the Astrological Lodge T. S. (London).

Astrological ephemerides; Raphael's, any year beginning 1800, \$0.50. Heindel's, any year beginning 1860, \$0.25.

Raphael's ephemeris and almanac combined, \$0.60.

Astrological Tables of Houses (Heindel's), \$0.50. State your latitude.

Simmonite, Dr. W. J.—Key to Scientific Prediction (L), \$1.60.

Wilde, George—Chaldean Astrology (L), \$2.60.

Key to Your Own Horoscope, paper, \$0.85.

Key to Your Star Courses, ppr., \$0.85.

Primer of Astrology (L), \$0.65.

Sepharial—Astrological Daily Guide (L), \$1.00.

About Paracelsus:

Waite, A. E.—The Hermetic and Alchemical Writings of Paracelsus, \$15.00. Two large quarto volumes claiming to contain all of his known occult writings.

Hartmann, Dr. Franz—The Life of Paracelsus (L), \$2.75. The most popular work on Paracelsus, with extracts from his writings.

J. K.—The Prophecies of Paracelsus (L), \$1.00.

Stoddart, A. M.—The Life of Paracelsus (L), \$2.00.

Stillman, Prof. John M.—Paracelsus: His Personality and Influence as Physician, Chemist and Reformer (L), \$2.15.

Students of Paracelsus and of occultism will find this critical and sympathetic study by an eminent chemist of great value.

Browning, Robert—Paracelsus (L), \$0.85. Browning's interpretation of Paracelsus, written in 1835, is one of the most lofty and inspiring of modern English poems, and of special value to theosophists.

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INSANITY COMMITMENTS IN NEW YORK

No such scandals in connection with sending sane people to insane asylums have developed in the state of New York as have disfigured the record of Massachusetts. Yet we may safely assume that New Yorkers are not essentially different from the Yankees and Irish Yankees of New England. Where the law offers a loophole, there will always be those who are ready to avail themselves of it for their own purposes. That there is grave danger of sane people in New York being sent to an insane asylum by those who want to possess themselves of their property is a fact, if we may believe the recent presentment of the Kings County (Brooklyn) Grand Jury. I have not the text of the New York law before me, but it seems that while poor people suspected of insanity must be sent to a county institution for observation by specialists before they can be committed to the state asylum, well-to-do people can secure the direct commitment to an asylum of those whom they wish to get rid of for personal reasons by getting private practitioners who claim to be expert alienists to pass upon their mental condition. No qualification is required, other than being a physician with three years' practice behind him, and the ability to induce some judge to sign his papers, to enable him to send any person to the madhouse without even bringing him into court.

We think we know something of the susceptibilities of human nature for acting on a cash basis, and an M. D. degree and three years' practice is neither likely to change this, nor to turn a pill doctor into an expert who can diagnose a case of paranoia with a fat fee in prospect for deciding in the direction desired by his clients. Doctors can be just as big rascals as cabinet officers.

But let us hear what the Kings County Grand Jury has to say, in part:

"As the law now stands, it works for the safety of the poor and the peril of the rich. The former go through the observation ward. Well-to-do people, however, can secure a commitment of relatives or

near friends upon the report of private practitioners who claim to be experts in lunacy.

"When we consider that no showing of qualifications is necessary in order to obtain an appointment as an examiner in lunacy, we realize how dangerous is the power thus placed in private hands, and how ignorantly or unscrupulously it may be exercised. The gates should be shut to the possibility of professional abuse resulting in the loss of liberty to those whom relatives or others may wish out of the way.

"The present law permits patients to be incarcerated in private or public institutions for the insane without the opinion of proved specialists in diseases of the mind, and without the presence of the alleged insane person before the court. This is a dangerous practice and offers a temptation to relatives who seek the control of estates. . . . The present law is inherently vicious. People may be committed upon affidavits and without a hearing. The Constitution gives even a confessed criminal larger rights which even he cannot waive. . . .

"It is, therefore, urgently requested that the Legislature amend the law immediately so that both poor and rich will be obliged to pass through the county institution on their way to State or private insane hospitals. Commitment to private institutions by men who term themselves alienists should not be permitted. Under the present law any physician with three years' practice can, without further study or preparation, decide that he is an expert on insanity, induce a Judge to sign his papers and presto, he becomes one. This practice is pernicious in the extreme. It has been suggested that a wise safeguard would be a trial by jury, but this Grand Jury feels that lay juries are not qualified to pass judgment in matters of this kind, particularly whereas in paranoia or cases of paranoid type, the patient may craftily or skilfully defeat efforts to unmask his insane delusion."

After all, the framing of a perfectly safe law is not an easy matter. It is possible to lay down stringent requirements before a physician can act as an expert in insanity cases. But when state medical boards connive in or wink at the granting of fraudulent medical diplomas, when they are unable or unwilling instantly to cancel the license of a physician found guilty of dishonest practices, when state medical officials and asylum superintendents conspire with judges, lawyers, avaricious relatives, to send sane people to the asylum to get rid of them, as is said to happen in Massachusetts, what law can afford absolute protection? Greater care in the selection of qualified alienists will be of value, but one may question whether the proposal to require all persons suspected of insanity to pass first through a period of observation in the county institution will be effective. County institutions are what the county makes them. If the history of county jails is any lesson, one may question whether the quality of medical talent is likely to be what it should. A period of observation is unquestionably important. Brooklyn may be able to afford such men, really experts and unapproachable with "inducements," but will the smaller counties be either willing or able to do this? Would it not be better to require the period of observation to be passed in some large state institution?

Note. Those interested in the question of abuse in insanity commitments, especially in Massachusetts, can get a series of CRITICS dealing with this subject from this office, for ten cents in stamps.

Some Questions Answered

Q. Please tell me the age of the prisoner with whom I am corresponding, and the offense for which he was committed.

A. When we sent you the name and letter of the prisoner, we gave you all the information we had about him. To get the information you seek we should have to write either to the prisoner or to the warden. You may ask the prisoner if you wish, but while questions as to age are permissible, we strongly advise you not to inquire too curiously into his past. If he wishes to tell you why he is in prison, well and good, but don't press the matter. Really, would not you yourself feel somewhat put out if you were suddenly asked to confess your sins to a comparative stranger? Many men are in prison for doing not very nice things, and none are there for good behavior, so you can imagine they do not wish to prejudice their case with you. As for the warden, it is, or should be, his duty to keep such things confidential, and not to risk prejudicing any one against his wards by telling what they have done. In short you should not ask such questions unless absolutely necessary in order to help the man in some way, such as getting a job, or seeking clemency. Mere curiosity is inexcusable.

Q. The letters from my prisoner are not always in the same handwriting. Why?

A. It is quite common for prisoners who do not write well to dictate their letters to another who is more ready with the pen. In one large prison there are certain inmates officially appointed for this purpose. When you come to think it over you will see that there is really no difference between this and dictating a letter to a stenographer, except that in some cases the amanuensis improves the letter by using his own phraseology. Occasionally some "smarty" who is acting as scribe puts in matter all his own, which is inexcusable. Prisoners like to make a good appearance in their letters, for the same reason that you put on your best duds when attending a function, or that others than yourself use paint on their faces. It is much better for the prisoner to write himself if he can do it at all legibly.

Q. I have written to you three times and have not received a reply to my question. Why not?

A. That's nothing. We have written to you five times, suggesting that as a LEAGUE member you might perhaps do a little in the way of helping us to meet the expense of conducting an office and answering letters, and we have received no reply either.

More "Critic" Subscribers Wanted

The low price at which the CRITIC is issued precludes our making use of the usual methods of extending our circulation. Readers are earnestly invited to get us new subscriptions, or to subscribe for their friends who might be interested in our objects. The subscription is 50 cents a year to any part of the world. Subscriptions begin with date of receipt unless otherwise directed.

Karma Dodgers

A western correspondent writes that she has had difficulty in getting theosophists to undertake to write to prisoners because, while not lacking in sympathy (of a sort), they were afraid of "getting their karmas mixed up with theirs."

And I have heard much more talk of a similar nature. The right to protect one's karma cannot be denied. One can carry it around with him as if it consisted of eggs, can fold it in a napkin and bury it in the earth; one can wrap one's robes of sanctity around oneself lest they be soiled by the mud of suffering fellow-mortals, and in short, one can take prime care of one's own purity in the desire to protect and enhance

it. But karma has a way of getting back at such people. In the effort to cultivate selfish purity they succeed only in cultivating pure selfishness. Virtue, like an egg, if kept too long and put to no use, becomes addled.

I do not claim to know much about karma. But if a voice from heaven were to threaten me with disaster to my karma from helping my brother, I'd laugh and go on; more, I'd dump the whole doctrine of karma from my mental furnishings. I haven't the least desire for any kind of purity, of immunity, which is conditioned on my turning my face away and passing by on the other side; at least, if I have, I'm trying to get rid of it. I can't do much, but this I can do—forget my own salvation and stop bothering about getting my karma mixed up with that of others. Hard to do? No, not when you have once had a smack of it. What did George Eliot write?

May I reach

That purest heaven; be to other souls
The cup of strength in some great agony;
Enkindle generous ardor; feed pure love;
Beget the smiles that have no cruelty—
Be the sweet presence of a good diffused,
And in diffusion even more intense.
So shall I join the choir invisible
Whose music is the gladness of the world.

The "Mahatma Letters" and the Neo-Theosophs

Signs are not wanting that the recently published *Mahatma Letters to A. P. Sinnett* is being received with very bad grace by the Besant-Leadbeater faction of the Theosophical Society. No wonder, for these are the words of the Masters, and not a few of them hit the neo-theosophical target right in the bull's-eye. The March issue of *Theosophy in the British Isles*, the official organ of the British Section, controlled by the neo-theosophists, contains a review and two letters about this book, all of the nature of protests against its publication. The pretext is that some of the letters, written forty years ago, are marked "Private" or "Confidential," and nothing so galls the sensibilities of a neo-theosophist as that anything so marked should be published, even years after, when all occasion for secrecy has passed. There are too many skeletons in the T. S. closet which have to be kept hidden in this way—else members and the public could not be fooled.

The fact is, as anyone can see who will read these "private" communications, that they are of two kinds: those criticizing individuals, and those which contain statements which for political or T. S. reasons it was necessary for the time being to treat as confidential. None of them contain information of an esoteric or secret nature which it would be improper to divulge. Even the criticisms of Mr. Hume, Mr. Sinnett and others are not of such a nature as would damage them in the eyes of the world, but rather keen psychological analyses. Says one critic, "No possible good can be done either to the general public or to the Society by raking out of a desirable oblivion the faults and failures of early workers, many of whom have passed over and are therefore incapable of giving any excuse or defense of their conduct."

The publication of old "confidential" letters and documents is something which must be decided by common-sense and a view to present conditions and to proper historical perspective. History is a record of facts, not of what one would like to believe, with the suppression of what one might prefer to forget. Ananias, Judas Iscariot, Nero, the Borgias, are as essential to real history as are the saints. And even the publication of once sacredly private state documents is necessary if one would write true history. We may not be impartial in our judgment of our

predecessors, but in these letters we have the judgment of the Masters themselves. No one can read their keen and yet kindly criticisms of these early workers without feeling that they contain much which applies to oneself, and, indeed, it is just this which constitutes one of the great values of the Masters' letters—"that means me," one feels oneself constantly thinking.

And may not one assume that those very Masters who had written the letters and caused them to be conveyed in sundry "miraculous" ways would have found the means of thwarting their publication had it not been desired? May not one assume that it is just because they are needed at this time that they have been "released" for publication.

Turmoil in the British Section, T. S.

The request of the Hobart (Australia) Lodge for an impartial investigation of the moral scandals which are discrediting the Adyar Theosophical Society and Theosophy itself in the eyes of the world having been contemptuously refused by Mrs. Besant (CHRIC, January 2, 1924), and similar agitations having led to no result, the movement has again started on a more formidable scale in the British Section.

Trouble has been brewing in this Section for some time past. Over a year ago the Nottingham Lodge attempted to initiate a housecleaning in the Society, and a frank letter addressed by its president, Mr. Wilkinson, to the executive, and another to the different lodges, having produced no visible result, and the executive having passed a vote of thanks and appreciation of the notorious "Bishop" Wedgwood for his services to the Society, after he had been proved guilty of unnatural crimes, the Nottingham Lodge left the Society and formed an independent organization which I am informed is flourishing and has a membership of over three hundred.

Last April the executive, which is dominated by E. S. and L. C. C. interests, and to which a sex-pervert is a saint if endorsed by Annie Besant, discharged the entire force of the sectional library, without notice and without preferring charges of any kind, and doubtless because it was suspected of disloyalty and had to be replaced by Mrs. Besant's minions. Other complaints have arisen, such as the alleged illegal separation of the Welsh lodges, carrying with them a portion of the funds, while their representatives still held their seats in the British executive, as also the alleged illegal disposition by the General Secretary of certain funds known as the "H. P. B. fund."

Shortly thereafter, in May last, an attempt was made to get the annual national convention, to be held in June, to consider these matters, especially the charges of immorality against prominent leaders of the Society. This led to no result, however. It appears that the sectional constitution requires that all business to be presented at the convention shall be entered in advance upon the program, officially known as the "agenda." Mr. D. Graham Pole, General Secretary and ultra-Besantite, although furnished with the request, conveniently "forgot" to place it upon the agenda, and Mr. Jinarajadasa, vice-president and an ardent defender of the society's pet sex-pervert, Leadbeater, and who presided at the convention, thwarted an attempt to bring it up.

The constitution of the British Section provides that a special convention of the whole section must be called if demanded by seven lodges. This demand has now been made, the seven lodges being Battersea and Clapham, Bow, Exeter, Gnostic, Laytonstone, Reading and London, and as the executive could not evade this demand a special convention has been called to meet April 6th.

The business to be brought before the convention is embodied in a series of nine resolutions framed by the Special Committee of the seven lodges, a copy of which is before me, and from which I quote the parts of more general interest:

(2). That this Special Convention of The Theosophical Society in England hereby registers its profound regret that the state of the Theosophical Society at large is so unsatisfactory, and that disharmony within it is so rampant, rendering the Society incapable of performing the three-fold function declared in its Objects. This Special Convention attributes the paralysis of the Theosophical Society to the many grave errors of the Administration, its lack of courage in dealing with alleged delinquencies, and its reliance on autocratic and secret control, rather than on the cleansing democratic principles expressed in its Constitution and those of its component National Societies.

This Special Convention therefore resolves to appeal to the several National Societies in the above terms to throw off all secret control and to restore harmony by a reliance on the original democratic principles.

(3). That this Special Convention of The Theosophical Society in England requests the Administration to take immediately such steps as may be necessary to prevent in future any cause whatever being given to the public to associate the Society with any Sect, Cult, or Organization expounding and propagating particular teachings and beliefs, such as "The Liberal Catholic Church" and "The Order of the Star in the East," both of which are unfortunately at present associated and identified with the Theosophical Society to such an alarming extent that it will require continued effort for a considerable time on the part of the Administration and of all Lodges to counteract the injury which has already been done to the reputation of the Society.

This resolution must not be taken as casting any reflection whatever upon the two particular Sects named, and to which belong many earnest workers in our National Society, but as voicing the earnest wish of the Society to maintain before the public its good name for perfect tolerance of and absolute neutrality to all beliefs not denying Human Brotherhood.

(4). That this Special Convention of The Theosophical Society in England requests the National Council to frame, and make immediately operative, a Rule under which it shall be prohibited that any Office should be held in the National Society, or its Lodges, by a Member who by pledges to any Organization is thereby rendered "not free" to carry out in an unbiased and impartial manner the duties of an Official in the Theosophical Society, which is essentially a democratic one. In this connection this Special Convention declares that the pledge of unquestioning loyalty to Mrs. Besant "for any Object which she declares to be the work of the Masters" renders any pledged member of her Secret Organization known as the "E. S." unsuitable for the holding of any office whatever in the Society, especially in view of the fact that she has laid down that loyalty to herself must take precedence of duty as a Lodge Official.

To prevent misunderstanding or misrepresentation, this Special Convention desires to declare unequivocally that this Resolution must not be taken in any way whatever to cast reflections upon the "E. S." or any other Organization, but solely as a necessary safeguard to prevent the National Society or any of its Lodges, coming under secret control, as it is obvious that all of its Officials should be free from any restraint or control in the exercise of their respective duties in the National Society.

(5). That this Special Convention of The Theosophical Society in England earnestly requests the President of The Theosophical Society to establish, or to authorize the establishment of a Tribunal within the Society for the purpose of investigating and reporting upon several matters which are seriously affecting the good name of the Society, in order to make available for Members, both present and future, a trustworthy record of the actual facts in connection therewith while first-hand evidence be available, and thus to put an end to the many unpleasant rumors and statements which are causing so much uneasiness and loss of mem-

bership. This request to be regarded as not being in any sense an insinuation against any person or group of persons, but as providing the only possible means whereby unjust or malicious attacks can be satisfactorily refuted.

(The remainder of Resolution (5) deals with the organization and functions of the proposed tribunal, while resolutions (6), (7), (8) and (9) deal solely with matters of local Sectional interest.)

Although Resolution (5) is expressed in terms much milder than the facts actually known warrant, it is too much to expect that the E. S.-ridden and priest-ridden British Section will be willing to take steps to purge itself and the Society. In fact, the leaders do not dare to face openly what many of them inwardly know to be the truth. Witness the scandalous behaviour of Mr. Jinarajadasa in the case of Sodomist Wedgwood (Mr. Martyn's letters to Mrs. Besant, *Critic*, January 4, 1922). Still, the mere fact that the resolutions will be presented and discussed will call the attention of all English theosophists to the deplorable moral conditions existing in the Society, which are carefully concealed from them by those who are in control of the sectional machine and journal. That a majority of the members of seven lodges, including the large London Lodge, should be in favor of a general housecleaning is an indication that there are many others who are looking for the light of a better day. It is to be expected that every effort will be made as heretofore by the administration to suppress the truth, to prevent investigation and to hold the Society under the incubus of immoral teachings, of untheosophical practices and of pothouse politics. Nobody can foresee the outcome of the coming special convention. If the result is negative it is to be expected that it will be followed by a large secession from the Society, not only of individual members, but of whole lodges. Either there will be a purification of the Society, or at least of the British Section, or those who can no longer endure the stench will abandon it to sink to a depth of degradation equal to that of the American Section today.

Those who are interested can secure complete copies of the above resolutions by addressing *Special Convention Committee, 5 Tregunter Road, London, S. W. 10*. Copies of Mr. W. Loftus Hare's illuminating pamphlet on the "Relations of the T. S. and the E. S." can be obtained from the *Critic* for five cents. Special reference is made to the *Critic* of January 2, 1924, in the same connection.

P. S. The executive of the British Section has thrown every possible obstacle in the way of the seven lodges demanding a special convention. One of its tactics was to refuse a paid advertisement in its official journal, giving the address of the special committee of the seven lodges. This is a bit surprising, considering the questionable character of some of its patent medicine and fortune-tellers' advertisements. The famous letter of Mr. Martyn to Mrs. Besant, showing up Leadbeater and Wedgwood, first made public in the *Critic* of January 4, 1922, has been reprinted in England and is being given wide circulation. Copies of this letter can still be had from the *Critic* for a stamp.

Get a Back File of the "Critic"

We can still supply sets of the *Critic* from October 1917 to February 1, 1924, for one dollar, sixty-five cents, or seven shillings, sent to any part of the world. Later issues at two cents a copy, minimum five cents. These issues contain invaluable information not otherwise easily accessible to T. S. members, and all carefully verified. The *Critic* and *Dawn* are the only periodicals 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 Books Offered by the O. E. Library

For sale at prices stated. Books marked "(L)" will also be rented.

Books dealing with the Life, Character and Work of H. P. Blavatsky:
Barker, A. Trevor—The Mahatma Letters to A. P. Sinnett, \$7.50.

These recently published letters of the Masters K. H. and M. are filled with interesting statements from the very highest authority concerning the relations between the Masters and H. P. Blavatsky, her character, powers and limitations. Absolutely invaluable to those who wish to learn the facts regarding the Masters, their Message and their Messenger, they must take precedence over all other personal estimates. Contains hitherto unpublished letters of H. P. B. to Mr. Sinnett. Letters from the Masters of the Wisdom (L), \$1.25.

Contains letters confirming the authority of H. P. B. and of *The Secret Doctrine*, and other important communications. Edited by C. J.

Besant, Annie—H. P. B. and the Masters of Wisdom (L), ppr., \$0.50.

Blavatsky, H. P.—My Books, \$0.12. Adyar Pamphlet No. 77.

Narrates the difficulties under which *Isis Unveiled* and *The Secret Doctrine* were written.

Cleather, Alice Leighton—H. P. Blavatsky; Her Life and Work for Humanity (L); \$1.00.

H. P. Blavatsky as I Knew Her (L), \$1.00.

H. P. Blavatsky; A Great Betrayal (L), paper, \$0.50.

By a close associate of H. P. B. and member of her "Inner Group." The last deals with the vagaries of "Neo-Theosophy" in comparison with the original teachings.

Hints on Esoteric Theosophy (L), \$0.85. Issued in the early years of the Theosophical Society and containing interesting discussions about H. P. B. and the Masters.

In Memory of H. P. Blavatsky; by Some of Her Pupils. (L), paper, \$0.50.

Mead, G. R. S.—Concerning H. P. B., \$0.12. Adyar Pamphlet No. 111.

Olcott, Col. Henry Steel—Old Diary Leaves (L), 4 vols. Vols. 1, 2, 3 out of print; loaned only. Vol. 4, \$2.00.

Old Diary Leaves is filled with reminiscences of H. P. B. and the founding and early days of the T. S. Regarded by competent authorities as a not altogether unbiased estimate.

The Count St. Germain and H. P. B.; Two Messengers of the White Lodge, \$0.12. Adyar Pamphlet No. 90.

Sinnett, A. P.—Incidents in the Life of Madame Blavatsky (L), \$1.20.

The most detailed life of H. P. B. from childhood on.

The Occult World (L), \$2.00. Full of information about H. P. B. and her phenomena.

The Early Days of Theosophy in Europe (L), \$1.25.

Posthumous. Mr. Sinnett betrays himself as the jealous rival of H. P. B. Interesting in connection with the *Mahatma Letters* to A. P. Sinnett, and the Masters' estimate of him.

Wachtmeister, Countess (and others)—Reminiscences of H. P. B. and *The Secret Doctrine* (L), out of print; not for sale.

Whyte, G. H.—H. P. Blavatsky; an Outline of Her Life (L), \$0.65.

Many articles and letters of H. P. B., originally published in *The Theosophist*, *Lucifer* and *The Path* and from other sources, are reprinted in the magazine *Theosophy* (L). All volumes loaned.

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A CLERGYMAN'S VIEW OF PAROLE

In a recent communication to the *Kansas City Times* Rev. Charles F. Aked, pastor of the First Congregational Church of Kansas City, made the following astonishing assertion about the parole system:

There is a tremendous defect in the system. It does not touch the police themselves, except that they are the victims of it. I refer to the idiotic parole system idiotically administered. It must be heartbreaking to the police and prosecuting officials, after weeks and months of hard work, to get some notorious criminal convicted, only to have some board of semi-idiot loose him again on the world, free to begin all over again—highway robbery, burglary and wilful murder, deliberately called homicide—just for the fun of the thing. I know nothing worse and nothing more stupid in the whole world of law and law administration.

Mr. A. B. Carney, chairman of the Board of Administration of the Kansas State Penitentiary, who has for many years been directly concerned with the work of pardon and parole, wrote a reply to Dr. Aked, inviting him to sit with the parole board on a certain date, and offering to fetch him in his car, so that he might have an opportunity of seeing at first hand the way in which the board operates and the kind of human material it operates on. Dr. Aked, however, declined on the plea of having no time and practically reiterated his assertions.

Dr. Aked is a clergyman of wide reputation, and as a minister of the gospel can be presumed to mean exactly what he writes. He regards parole boards as bodies consisting of "semi-idiot," engaged in letting loose dangerous criminals on society "just for the fun of the thing." Either he knows what he is talking about or he does not. Certainly he does not. He is seemingly quite unaware of the fact that while parole boards are not infallible, on the whole they meet with a very marked measure of success. It is stated, and I believe it to be true, as it is confirmed by such actual statistics as I have read, that between eighty and ninety per cent of paroled prisoners make good; further, that of those who break their

parole most do it, not by any distinctively criminal act, but by some technical violation of the parole regulations, such as neglecting to report regularly to the parole agent, failing to remain within the jurisdiction of the state or leaving it without permission. Of that ten or twenty per cent not favorably reported, some are returned for violation of parole, some simply disappear and are heard of no more, while only a few return of their own free will to a life of crime. And this is just what one might expect. Paroles are not granted for the asking—they are granted only after a thorough examination of the applicant's record, both before and while in prison; in many cases only after a job has been secured for him and very generally only after the selection of a responsible "first friend" or adviser, whose business it is to keep track of the parolee and to use his influence to keep him out of mischief. Far from being "semi-idiot," parole officers are far better equipped for their work than is the average jury.

We are not concerned here with the reasons why some parolees go wrong, but Dr. Aked might ask himself what he would do if turned loose with five dollars and the necessity of living on it till he has secured a job. It is quite true that many men released from prison deliberately go back to crime, but these are mostly those who have *not* been paroled, but have been discharged only after serving their full terms, and with whose release the parole board has had nothing to do.

Now let us inquire into Dr. Aked's activities. As a clergyman it is his function to unite people in the bonds of holy matrimony. Can Dr. Aked guarantee that every marriage he performs will be a success? Does he use even one-tenth of the discrimination exercised by a parole board? Does he go into the previous life and antecedents of the candidates? Are as many as eighty to ninety per cent of his marriages successful? I think not. And because some of these people, who may look hopeful enough at the time, make a wretched failure, are we to designate Dr. Aked as a "semi-idiot" who is marrying people "just for the fun of the thing"? And what would he think of the person who should write to a newspaper and make such remarks about him?

I am not blaming Dr. Aked. He is a product of the pseudo-Christianity represented by the church of today. Orthodoxy teaches the fundamental badness of mankind; it teaches that every man is born a sinner, born to be damned, unless by an act of grace he is saved. It holds that he who lives a life of selfishness, of bestiality, of crime, to his last day, may be rescued at the final moment by throwing the burden of his evil deeds on another, and is forthwith "saved," while he who struggles against his faults for a whole life, if he does not perform this act of faith, will be eternally "lost," that is to say, damned, by the will of the Almighty. Ortho-

doxy has no room for the conception of the inherent divinity of the soul. Man, according to orthodox theology, is not a god, but a devil, in the making, in fact, is already one. How can one expect those who are brought up in such an atmosphere, with such a creed, to have any real understanding of their fellow-men, whether it be the despised criminal, or the still more despised parole officer? Can one be surprised that it is from the pulpit that emanate the fiercest demands for severity towards criminals, the most eloquent denunciations of those who would help them, as maudlin sentimentalist? Why does the clergy, with here and there an honorable exception, endorse, or at least wink at capital punishment?

Statement of the Ownership and Management of the O. E. Library Critic required by act of Congress, of August 24, 1912, for April 1, 1924.

The O. E. LIBRARY CRITIC, published bi-weekly at Washington, D. C. District of Columbia, City of Washington, s.s.

Before me, a notary public in and for the District aforesaid personally appeared H. N. Stokes, who having been duly sworn according to law, deposes and says that he is the editor of the O. E. LIBRARY CRITIC and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by Act of August 24, 1912, embodied in Section 443, Postal Laws and Regulations, to wit:

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3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages or other securities are: none.

(Signed) H. N. STOKES, *Editor.*

Sworn to and subscribed before me this second day of April, 1924.

(Signed) FRANK B. TIPTON, *Notary Public.*

My commission expires October 31st, 1926.

Some Questions Answered

Q. *If any of the prisoners seem undesirable, have we the privilege of closing the correspondence?*

A. Certainly. The object of the correspondence is twofold; first, to aid the prisoner in some appropriate fashion, second, to enable the correspondent to get a deeper insight into human nature. Unless one or both parties are profiting there seems but little use in continuing. While we ask our correspondents to be as forbearing as possible, and

to consider the limitations of the prisoner, we do not ask them to undertake that which is positively irksome. So, also, we expect courtesy and consideration on the part of the prisoner. If the aims of the correspondence do not seem likely of realization, it is useless to continue it, but if discontinued, it is only kind to the prisoner to notify him and also to write to this office, giving reasons. This will enable us to provide another correspondent for him, unless it be that his behavior has been such as to make it undesirable.

Q. *Prisoner* ——— has not replied to my last letter. What has become of him?

A. I don't know. Write to him again, putting your return address on the envelope. If he has gone, the letter will be forwarded if his address is known, or otherwise returned to you. If it is not returned and you get no reply, drop him, and ask us for another. Prisoners are sometimes under discipline and are not allowed to receive or write letters, but in such a case you would probably hear eventually. We cannot undertake to keep track of prisoners.

Q. *What am I allowed to send my prisoners?*

A. Every prison has its rules about what prisoners may or may not receive, and some of these seem to be changed about whenever the officials have a little leisure. So we cannot attempt to keep informed. I suggest that you ask your prisoners as they are likely to be posted. I may say, however, that the U. S. penitentiaries at Leavenworth, McNeil Island and Atlanta and some others do not allow literature of any kind to be sent, except direct from the publisher. Tobacco in the original package is always acceptable, if admitted.

White Lotus Day—May Eighth

O let not the flame die out!
Cherished age after age in its dark caverns,
in its holy temples cherished,
Fed by pure ministers of love.
Let not the flame die out!

Towards Democracy.

H. P. Blavatsky died May eighth, 1891, and it was her wish that the anniversary of her departure should be observed by meeting together and reading from *The Voice of the Silence* and from the *Bhagavad Gita*; a modest request enough, as she wrote neither of these herself, *The Voice of the Silence* being a translation, while as for the *Bhagavad Gita*, she has not left us even so much as a translation or a commentary.

To this day H. P. B.'s death is commemorated in most theosophical lodges, even by those which give her little further thought. The old program of reading selections is still adhered to; now and then there are reminiscences of more or less—generally less—value; now and then there is an eulogy, and to fill up the hour there are perfunctory performances of one sort or another. But in general these observances are practically futile. They are futile because those who attend them, if not actually bored, as I think they are quite justified in being, go home without new inspiration, without a new thought as to how her work can be rejuvenated. What possible use can there be in a White Lotus Day celebration which does not have this in view? There are those who are doing their best to keep her memory alive in their lodge work, and the number is increasing, even if still in the minority; others are getting ready to study her books some day by imbibing a sort of condensed milk of the Word—epitomes which lack both the vigor, lucidity and inspiring quality so characteristic of H. P. B. But of most T. S. lodges it may be said that they look on her as one whose memory is to be kept green by watering once a year, but whose teachings are to be

laid on the shelf to give way to newer "revelations." There are reasons for this, reasons which, should I mention them, would probably cause many readers of this article to stop right here.

So let us forget them for the time, and also let us pass by the comments of both her friends and of her enemies, and let us see H. P. B., not as these regarded her, but as she was seen by her teachers, the Masters of Wisdom, those supermen who judge not after appearances, but with the eye of the soul. We are in a much better position today to do this than ever before, thanks to the recent publication of the *Mahatma Letters to A. P. Sinnett*. The matter is scattered through many letters, and I can quote but a few of them, as well as from an earlier volume of letters.

In the little book, *Letters from the Masters of the Wisdom*, is printed a letter from the Master K. H. to Colonel Olcott, which was delivered to him in a mysterious manner in his cabin on the steamer Shannon, on the way from Bombay to England, August 1888. I quote two paragraphs:

Her fidelity to our work being constant, and her sufferings having come upon her thro' it, neither I nor either of my Brother Associates will desert or supplant her. . . . 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 (page 53).

Writing of *The Secret Doctrine*, in the same letter, the Master K. H. says (page 54):

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.

Turning now to *The Mahatma Letters to A. P. Sinnett*, which were written by the Masters Koot Hoomi and Morya, we find (page 263): the Master Morya writing, February 1882, of the initiation of the Theosophical Movement in America:

In casting about we found in America the man (Col. Olcott—*Ed.*) 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. From the first both she and he were given clearly to understand that the issue lay entirely with themselves. And both offered themselves for the trial for certain remuneration in the far distant future as—as K. H. would say—soldiers volunteer for a Forlorn Hope. For the 6½ years they have been struggling against such odds as would have driven off any one who was not working with the desperation of one who stakes a life and all he prizes on some desperate effort. . . .

In a letter received by Mr. Sinnett, October 10th, 1884, from the Master K. H. we read (page 370):

Some, most unjustly, try to make H. S. O. and H. P. B., solely responsible for the state of things (in the London Lodge—*Ed.*), those two are, say, far from perfect—in some respects, quite the opposite. But they have that in them (pardon the eternal repetition but it is being as constantly overlooked) which we have but too rarely found elsewhere—UNSELFISHNESS, and an eager readiness for self-sacrifice for the good of others; what a “multitude of sins” does not this cover! It is but a truism, yet I say it, that in adversity alone can we discover the real man. It is a true manhood when one boldly accepts one's share of the collective Karma of the group one works with, and does not permit oneself to be embittered, and to see others in blacker colours than reality, or to throw all blame upon some one “black sheep,” a victim, specially selected. Such a true man as that we will ever protect and despite his shortcomings, assist to develop the good he has in him. Such an one is sublimely *unselfish*; he sinks his personality in his cause, and takes no heed of discomforts or personal obloquy unjustly fastened upon him.

Nowhere, however, will one find a finer appreciation of H. P. B. than in a long letter received from the Master K. H. by Mr. Sinnett, October, 1882. The reader of *The Mahatma Letters* should begin on page 310. The following paragraph (pages 313-314) is worth quoting in full:

No doubt she has merited a portion of the blame; most undeniably she is given to exaggeration in general, and when it becomes a question of “puffing up” those she is devoted to, her enthusiasm knows no limits. Thus she has made of M. (*Morya—Ed.*) an Apollo of Belvidere, the glowing description of whose physical beauty, made him more than once start in anger, and break his pipe while swearing like a true-Christian; and thus, under her eloquent phraseology, I, myself had the pleasure of hearing myself metamorphosed into an “angel of purity and light”—shorn of his wings. We cannot help feeling at times angry, with, oftener—laughing at, her. Yet the feeling that dictates all this ridiculous effusion, is too ardent, too sincere and true, not to be respected or even treated with indifference. 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 Oxley'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 unpracticality, 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 an hour 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.

From this, which should be our guide in our attempts to judge others, let us turn to some words of the Messenger herself. In her message to the Boston Convention of the T. S., 1891, written less than a month before her death, she says:

After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, "Be Theosophists, work for Theosophy!" Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrify as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility.

How can that ideal be realized, or even a beginning made? Is not this a matter which would be worthy of consideration at a White Lotus Day celebration? Would it not be that which would have pleased H. P. B. were she still living? Is it not worth while to break away for once from the cut-and-dried program long enough to give some attention to considering whether theosophists are after all really endeavoring to bring Theosophy—real Theosophy, not a spurious substitute—before the public in a way that it can assimilate it? I know that what I have to say will not be pleasing, but it is neither my desire nor my business to please—I want to emphasize facts, and until they are faced real Theosophy will remain the property of the few, the students, while that which will be more widely disseminated will be a mere substitute, devoid of the vitality of the original teachings and branching off into the very superstitions which have helped to make church Christianity practically a failure for the masses.

"Theosophy," says W. Q. Judge in the opening words of his *Ocean of Theosophy*, "is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives to the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child."

Put this beside the words of H. P. B. just quoted. In this land of over 100,000,000 people there are perhaps 10,000 theosophists calling themselves such—*one in ten thousand!* Some of these are deep-sea swimmers, or are attempting to be, but most are still playing in the surf. But whether they are one or the other they should ask themselves whether they are seriously attempting to help in bringing the practical phases of Theosophy to the masses, to that 100,000,000, most of whom seem bent at present, like the herd of swine into which the devils entered, on rushing down a steep place into the sea of more or less respectable materialism, or whether their aim is either self-salvation, or a sort of intellectual joy-riding, a diversion better, without doubt, but in essence as selfish on its plane as are the coarser indulgences of the masses on theirs.

The churches are doing their best to save these people, but are hampered by a theology which is repugnant to common-sense. If anything is to be done with the masses it must be by bringing Theosophy within their range, certainly not by presenting them abstruse philosophical conceptions. It is not degrading Theosophy to present it in a pure, yet

simplified form to those who are seeking something, not yet knowing what they want or need; it is not degrading it to present those features which, even if they may seem to students to be of secondary importance or out of their proper sequence, are still best fitted to attract and hold their attention, so that perchance they may grasp them and in turn pass them on to others, may act as the leaven which leavens the whole lump. These would presumably be the elements of the doctrine of karma and its corollary reincarnation and the path of evolution. To think that any hold can be got on the masses with the so-called "fundamentals," or with the doctrine of the subtle bodies seems to me an absurdity.

And yet, if there is any truth in what H. P. B. said, there must be propaganda. There is plenty of literature, tracts, outlines and what not which, while it may be good enough in itself, has only to be followed up to lead the inquirer into the weird regions of the Liberal Catholic Church, theosophical second-adventism, psychism, personality worship, and other fads which are not only not the Theosophy of the Masters, but flagrantly in contradiction of it. The very names of the writers are often enough to show whither it will lead; readers are invited to follow it up with literature turned out by those who have done the most to sidetrack the original teachings.

Turning to the other side, to the literature which, if the inquirer is only able to follow it, will lead him in the right direction, will enable him to progress from surf-bathing to deep-sea swimming, what is there? *The Key to Theosophy*, the *Ocean of Theosophy*, and even the small *Epitome of Theosophy* are far too profound to bind the average beginner; they are quite sufficient to tax the best brains, the most persistent; each demands almost from the start a determination quite beyond the power or inclination of the common inquirer. I have yet to see a book on straight Theosophy, one which will lead the beginner on by easy steps on the right path without discouraging him and overtaxing him from the start with wholly new methods of thought, and which will emphasize the practical aspects without overweighting the subject with the abstruse and metaphysical. The plan seems to be to dump the casual inquirer into the deep waters of metaphysics at once, leaving him to swim if he can, or, as is more often the case, to drown, to drop the subject in disgust once and for all.

This is no idle matter. To say that Theosophy is for students, that others who have not the ability to start in this way can leave it, is that following the ideal of H. P. B.? Is it helping to bring before the world the absolutely essential conception of karma to bar the way by demanding first a protracted study of the three fundamentals and an understanding of the relations of Atma, Buddhi and Manas? Earnest followers of the original teachings of the Masters must recognize the fact that they have to compete with highly organized forces who entertain no such follies, who begin in the right way, but only with the aim of drafting off the incipient theosophist into what is Theosophy only in name, and which ends up by a negation of its fundamental principles. They must, if their mission is to succeed, devise methods by which the inquirer's abilities are not taxed too much at the start, methods which, while adhering to the truth, are at the same time more what the wholly ignorant beginner needs, rather than what they think he needs. They must ask themselves how real, true, straight Theosophy can be made accessible to those who are as yet but inquisitive children. They should concern themselves more with thinking how it *can* be done, and less with finding reasons why it *cannot* be done.

THE O. E. LIBRARY CRITIC

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"WHY STAND YE HERE ALL THE DAY IDLE?"

The CRITIC has been engaged for about ten years in enlisting the service of kind-hearted men and women in writing to prisoners. The appeal has been made to all kinds of people, people of the most diverse creeds and of no creed at all, and, in fact, the question of creed has never once entered into our calculations. And this has elicited replies of the most varied character.

It was to be expected that some of those who took up this work with us, and who, like all LEAGUE members, receive the CRITIC, should have taken alarm at that mysterious word "Theosophy" which so often appears in its pages, without stopping to inquire what this mysterious something is. But it is an interesting fact that very few members belonging to the orthodox churches have raised any objection. Quite wisely they have taken our prison work for what it is and have simply ignored other matters in the CRITIC not relating to it. It is the members of Christian churches who have manifested the most tolerance, the most sympathy, the most brotherhood.

What has interested me even more, however, is the attitude of the exponents of that "Divine Wisdom" which goes by the name of Theosophy, and who regard themselves as a specially chosen group having the object of promoting human brotherhood. Few indeed have been those who have offered to work with us; but far from few are those who have directly refused, who have told us that they have thrown our appeals into the fire, even adding, now and then, that it was because no hotter place was available. Of course, the CRITIC has not always been to their liking; it has taken a standpoint on some matters which has differed from theirs. Yet why is it that while it has differed far less on fundamentals with these than with those of the orthodox churches, it has been the latter who have been least disposed to take offense?

Possibly we may get some light from a recent address of the secretary of a Western T. S. lodge before its members,

and I quote a portion of this with regret that I have not space for the whole admirable document:

Since commencing the study of Theosophy, I have, from time to time, attempted to put to test some of its teachings; going out of my way to do things that called upon me to lay aside, at least for the moment, some preconceived opinion, thought or prejudice. I have looked upon these tests as something in the nature of an experiment, being at the time more or less in doubt as to the results, yet willing to be convinced, if through the experiment I was led nearer to the truth.

Many times, I have been astonished at the results; and in practically every case my so-called "experiment" has resulted in continuing the effort until I have derived a result that has been both interesting and beneficial. It is of one of these "experiments" that I am going to tell you this evening.

For several months a little publication has been coming to my desk quite regularly. The publication, while claiming to be more or less theosophical in its teachings and an advertiser of the works of theosophical students, had been looked upon by me as being of a very critical character, often condemning things and individuals to whom I had looked with respect and interest.

In fact, as I now look upon the matter, I believe that my thought in regard to the publication would parallel very nicely the character of thought (for instance) that the modern "standpatter" might hold against a publication coming from Russia; an anti-Union man might hold against such a paper as the *Union Record*; or possibly, some 100% American (so-called) might hold against progressive political literature.

The publication referred to criticized conditions in the Theosophical Society and called in question the motives of some of those whom I considered to be our best workers, and was advocating changes which did not appeal to me as being altogether advisable.

Yet, in this little publication I read, time and time again, the headline: "Who Will Write to a Prisoner?"

The call stated that there were a large number of young men and women confined in our penitentiaries throughout the United States who would be glad to have someone with whom they could correspond; that the paper had provided an organization which received requests from prisoners and assigned correspondents, who were to work within certain limitations; but that the work was open to all responsible persons above the age of twenty years, irrespective of race, color or creed; that thereby was presented an opportunity by which good might be done for these, our less fortunate brothers.

Now, here was a call for service, a service which almost any reasonably well educated person might find time to render. It was a call that appealed to me; yet here came a "rub." If I served the prisoners through the means or influence of that publication, would I not be assisting an instrument to which I was opposed? In order for me to write to prisoners through the instrumentality of the organization I must recognize that organization; in doing so I was in a measure working with and for a publication which was opposing certain opinions that I held to be correct. The thought bothered me. I felt the "urge" to write and offer my services, and I also recognized that for some reason I was holding back. So I kept putting off, week after week, and every time that little paper came to my desk, it seemed to me as if that question: "Who Will Write to a Prisoner?" was printed in ever larger type and in a more conspicuous position.

Finally I got right down to business and commenced a little self-analysis. I soon discovered that the motives that were restraining me would not bear the searchlight of tolerance, unselfishness or brotherhood. I, a student of Theosophy, found myself to be a living example of one

failing to live the very first and most fundamental teachings of Theosophy. The brother who was publishing the little paper had, in every point of theosophical justice, just as much right to his opinions as I had to mine; he had just as much right to stand up for that which he considered to be for the best interests of Theosophy as I had to stand up for my point of view; he had just as much right to criticize my attitude, or the attitude or opinion of another, as I had to criticize him, or any worker of either the past or present. . . . Yet in the face of all this information, well recognized and understood by me, I was playing a part which seemed pitiful indeed beside my brother, who was trying to assist the brothers in prison.

He, at least, was trying to do, and had found a means of rendering service; a means that could not in any way be coupled with the thought of trying to build a physical institution, or involving the question of dollars and cents, or personal profit.

My service must be purely in the nature of educational, entertaining and social. I was free to use my own judgment to render service in any educational, social or entertaining manner.

And friends, there was another thought that came to me like Banco's ghost;—I, myself, had time and time again called attention to the theosophical teaching that "we grow most rapidly through unselfish service to others." Having done a little self-analysis I began to feel very small, I can assure you.

The result was that I determined to put the matter to a test. I at once dispatched a letter to the publisher, complying with his instructions and tendering my services in answer to his call.

A few days thereafter I received a letter from the publisher, accepting my services and enclosing a short letter, dated some months prior, and from a young man in one of our eastern penal institutions, requesting some one with whom to correspond. The young man's letter stated that he was anxious to have some one to write to, as he had no friends in this country, and that he was during his years of confinement taking a correspondence course in civil engineering, and that he was interested in the teachings of Theosophy.

Friends, when I received that letter I felt so mean and small that I could have crawled through a very small aperture indeed. Here was a brother, less fortunate than I, a young man without a friend to call upon or correspond with, yet seeking the very information which I possessed and was able to give, and yet I had been holding back from about the time the young man wrote his letter to the publisher, simply because I had failed to live up to and properly learn and apply the teachings that I was supposed to be living and which I considered I quite thoroughly understood.

Passing over the speaker's story of his interesting and profitable experience with the prisoner, and over much more, I conclude by quoting one more paragraph:

Now here is the lesson that came to me. In the journey through life we are all "prisoners" in the physical body. We are all working more or less out of harmony with the Law. Every now and then we are brought to justice and made to suffer through sickness, loss of property, health or friends. We are deprived of the use of some degree of freedom which we formerly enjoyed, and we can do one of two things. We can go on in the way we have chosen, and grow to be ever greater violators of the law, until eventually we learn the truth and turn about, retracing our steps and the longer journey toward the Father's home. Or we can pause on the way and commence a little "self-analysis."

Prisoners Wanting Correspondents should write to us, stating age, race or color and length of term in prospect.

Who Will Write to a Prisoner?

Membership in THE O. E. LIBRARY LEAGUE, with a view of corresponding with friendless inmates of prisons, is open to all responsible persons, above 20 years of age, male or female, irrespective of race, color, or creed. No reference or educational requirements are demanded, but a statement of approximate age, tastes, special training, etc., is helpful to us. The conditions of membership are: personal application, 10 cents registration fee, 50 cents annual subscription to the CRITIC. Voluntary donations towards meeting expenses are invited, but not demanded.

More "Critic" Subscribers Wanted

The low price at which the CRITIC is issued precludes our making use of the usual methods of extending our circulation. Readers are earnestly invited to get us new subscriptions, or to subscribe for their friends who might be interested in our objects. The subscription is 50 cents a year to any part of the world. Subscriptions begin with date of receipt unless otherwise directed.

A Letter to Our Cynic

Note. See CRITIC, February 13th, 27th.

March 15, 1924

Mr. J—— G——

Dear Cynic:—

Thanks for your letter, but before I reply to it let me work off the preceding one. Let me repeat that what I may say is not authoritative; it is only my opinion. And if you think it doesn't agree with *The Secret Doctrine* call me down and get bitten in return. The fact is I have been studying too much of late and it is doing me no good. This constant searching for what the S. D. says and neglecting to look into one's own self is simply paralyzing. I'd give anything to meet a real theosophist who believes because he finds it in his own heart, instead of believing because he finds it in a book. Of that sort are Browning and Whitman; therefore I love them. Browning makes the dervish Ferishtah say:

Ask thy lone soul what laws are plain to thee,—

Thee and no other,—stand or fall by them!

That is the part for thee: regard all else

For what it may be—Time's illusion.

You say you are perplexed by what you hear some theosophists say about personality and impersonality. Don't be too ready to accept it, no matter what their supposed claims to deference may be. Theosophists are as likely to get muddled as others. Consult your own heart, thinking over what you find there, in the light of the great scriptures, of the writings of the Founders and the words of the Masters, and, as I said, of the great poets, for these are often far nearer the truth than your purely intellectual arm-chair theosophist who is so absorbed with the shell that he overlooks the kernel. You may not have read as much of some of these—a mere accident—but in all probability you are just as old spiritually as they are; you have lived for ages and have the right to trust your own intuitions. Don't let anybody persuade you that that which is good and beautiful and nobly human is to be suppressed. The aim of evolution is love, knowledge and power being but adjuncts for its better realization. He who cultivates that spirit unselfishly is working for and with evolution, even if he succeeds in but a single case; he who fights against it from any false notion about impersonality is fighting against evolution and will pay the penalty. In that one case you are making a step in the right direction, you are following the

divine ideal, and your aim should be, not to level down, but to level up, not to love all humanity better by loving some individual less—spreading out the butter thinner on the bread of life—but to regard that one case as an example of what you will, in some future age, feel towards all, as a beacon to show you the way.

Impersonality isn't in the way you act to others; it is in the way you act to yourself. Personality is selfishness, impersonality is selflessness. But as applied to others it is the exact reverse. You should act *on* a principle, but not *for* the principle. You are not dealing with abstractions but with individuals. When you do something for a friend, or even for a stranger, don't act as if you are doing it in pursuit of some ideal, but do it for him. Don't even think of the ideal. Feel, and make him feel, that you are doing it for him just as if he were the one person in the universe besides yourself. Note, I am not saying "as if he were the only person in the universe for whom you would do it," which ordinarily would not be true. But even that would be no worse than spoiling your act by feeling, or implying, that you don't care a damn for him; that he is only an incident on your path of carrying out a self-righteous ideal, a sort of stuffed dummy put there for you to practise your virtue on. Act whole-heartedly and one-pointedly in each case, and *feel* that way; act from love and the principle will take care of itself. In short, be impersonal to yourself, but personal to others.

It is far better to be warmly and beautifully human, even if you make an occasional mistake, than to aim at the angelic and succeed only in attaining to the impersonality of the marble statue:

Faultily faultless, icily regular, splendidly null,
Dead perfection, no more.

Fortunately common-sense and innate human instincts prevent most from running off into such pseudo-esoteric follies. But you seem to have met others. Nothing better has been said about the real impersonality and its difference from the false than the remarks of Robert Crosbie which I printed in the *CARRIC* of February 13th and part of which I repeat here:

"If we are developing the child-heart; if we are learning to love things beautiful; if we are becoming more honest and plain and simple; if we are getting to like our friends better and extending the circle; if we feel ourselves expanding in sympathy; if we love to work for Theosophy and do not ask position as a reward; if we are not bothering too much whether we are personal or impersonal—this is traveling on the path of impersonality."

Those who think that the duty of a theosophist is to be a student and to cut out such "side issues" as are mentioned by Mr. Crosbie should meditate on whether, instead of cultivating impersonality they are not exemplifying personality gone wild. If they do not expect to practise on each other first, what are they studying for at all, unless it be to gratify a purely selfish, and therefore personal, desire for knowledge? They should ponder on whether the sum total of their "progress" does not consist in turning their backs on that great fundamental of all real religions—love your neighbor as yourself, and *act* as if you do.

As to your other questions. What is the personality and what the individuality? Will you shed all distinctive traits when you die? Put as briefly as possible, and divested of those technical terms which are gratifying to many, but which often serve in place of clear conceptions, the personality is that part of you which you have only in this incarnation, while the individuality is that part which survives death and reincarnates. But you must beware of certain false and discouraging conclusions which some draw from this fact. You need no more be alarmed at that than at putting off your coat and trousers at night. The next morning you are J. G. all the same, even if you don a new

suit. The physical qualities making up the personality will of course vanish with death, mere physical beauty, let us say. Then there are characteristics belonging to the lower invisible so-called vehicles which do not long survive death and which will disappear. But you must remember this: many of the distinguishing qualities which go to make one person different from another are really only the outer expressions of the inner man. That attractive smile, that kind look, which manifest themselves in the shape of the mouth, the movement of the eye, have their source within, far beyond the physical brain. What you perceive with the eye is no more the real thing than is the ink on this paper the thought behind it. A pleasant voice is an expression of an inner beauty. These qualities and many another belong to the soul, and body or no body they will continue to exist, and when once you can see with the eye of the soul instead of through the intermediation of a chain of physical implements you will perceive them all the better. All of those differences which have their roots within, not on the surface, will be emphasized after death, not obliterated, because the physical body, however useful as a means of expression, is likewise a very imperfect instrument, hiding more than it reveals.

Out of the body then, we shall see and be seen much more clearly. As St. Paul expressed it: "For now we see in a mirror; darkly, but then face to face." I don't pretend to understand just *how* it will be done, but it matters little. The important fact is that all that we think beautiful or lovable in our friends will be seen as more beautiful, more lovable, because it will be unsullied by the specks on the mirror, will not be muddled in transmission through a physical vehicle. Not only that, but those qualities which repel us, instead of being intensified, will be toned down if not wholly obliterated, because they are largely due to the defects of the lower vehicles, to their selfish demands, to their irritability, and will be dropped as one drops a soiled garment. You know in yourself that you are better, more lovable, than many think you. Just apply that to others; they are better and more lovable than you think them. If you can get this idea into your head it will do much to make life more tolerable for you. You may count on it that we shall all like each other much better than we do now, when we shall all stand "face to face."

You see, there is no chance of your becoming Mr. Blank. You will always be J. G. Your cynicism will vanish; because that which makes you dislike others and perhaps makes them detest you, comes from being unable to see behind or to interpret the physical expression. Let us hope that even your fellow-students of the Blavatsky society will have a better opinion of you, and you of them. I once asked you to make it your problem to see the real man or woman behind the apparent, behind the "personality." That is the real task you and I and others have before us. If you forget that, you may study *The Secret Doctrine* from A to izzard and it will do you no good; you may be able to box the fundamentals, to define accurately and clearly the relations of Atma, Buddhi and Manas, and you will be nothing but "as sounding brass, or a clanging cymbal."

Don't think that we shall ever become "as much alike as a lot of clothes-pins." I'll tell you why I think we shall never reach that "impersonal" state, where everybody is the same to us. Evolution, as Herbert Spencer expresses it, proceeds from the homogeneous to the heterogeneous, from simplicity to complexity. Not only do the individuals become more complex, but the differences between those of the same group become more pronounced. Every one of a swarm of flies or a flock of crows is practically alike, physically and mentally, as far as we can determine. In more advanced animals the differences become more evident. If you were to study a group of rats, for instance, as I have, you would see

that each rat has to some extent his own character. As for man, it is a platitude to say that no two are alike; not a man in the world could pass himself for another among those who really know him.

This is the inevitable course of evolution, and as evolution proceeds the more do the differences increase, because the complexity becomes greater. Why do we form friendships? Because there is that in our friend which matches something in ourselves, or which meets some special requirement. To use a common but stupid phrase, "we have the same vibrations." Can you imagine that such special qualities, in so far as they depend on the inner, not on the external, will vanish, or that the need for them will fall away? I think not. I do not claim that friendships or attachments once formed will last forever, but I do think those special differences which lead to the formation of special attachments will always exist, as long as evolution is going on, and to that we can see no end short of absorption in the Absolute. Superimposed on that general "impersonality" which in the end will make us feel all other souls as equally our brothers, there will always be that which will lead to the formation of still closer attachments.

We shall, then, never become wholly "impersonal"—that is something for flies and crows. But there is a very important meaning back of the term "impersonality" which I might best illustrate by an example. The physician, if he is of the right sort, will work just as faithfully for the recovery of an entire stranger, or even of an enemy, as he would for his wife or child. It is not that he does not, or should not, care for these above all others. But this feeling has nothing to do with his relation to his patient. In the course of duty he must serve all alike, and in each case he must act as if that one life were as precious to him as any other. The true "impersonality" in no sense involves an obliteration of preferences, but it very emphatically means not letting them get in the way; and more, it means the cultivation of that power which leads us to see and love the real self in others. "Love your enemies" means that you must try to perceive the real self in them, but it does not mean that you must feel exactly the same to them as you do to your friends. To see through the mask of the bad and incompatible, to have your eyes open to the good and compatible, that is the essence of "impersonality," and when you can do that you will no longer suffer, as I think you do, from an "injured personality." You will be waterproof. Get me?

My love to Jimmy, and consider me

Your "personal" friend,

EDITOR OF THE CRITIC

At the Periscope

Astounding Indifference. At the recent nominating ballot for president of the American Section, T. S., Mr. L. W. Rogers received only 957 votes out of a membership of 6,995, or less than 14 per cent, although every effort was made to bring out a full vote. There were only 29 other votes, which were thrown out as defective, or because the nominees had not been previously announced in *The Messenger*. This dispenses with the need for a regular election and Mr. Rogers becomes president for another term. At the 1921 election Mr. Rogers received 3,819 votes. We congratulate Mr. Rogers on the honor conferred on him by the 14 per cent of his colleagues, but what puzzles us is, what was the matter with the other 85 per cent who had been supplied with ballots and who did not use them? What would have happened had they been provided with a presentable alternative candidate?

Some Second-Hand Books

Sold only for cash with order, or sent C. O. D., U. S. postage stamps and personal checks accepted. *Mention substitutes if possible.* Address THE O. E. LIBRARY, 1207 Q Street, N. W., Washington, D. C.

Blavatsky, H. P.—Set Secret Doctrine, London ed., 3 vols. & Index, \$14.00 (new, \$20.00).

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

Practical Occultism, 42 cents (new, 60 cents).

Voice of the Silence, U. L. T. ed., 85 cents (new, \$1.25).

Leo, Alan—Large Astrological Text Books, as follows, each \$3.65 (new, \$5.25).

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THE O. E. LIBRARY CRITIC

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BY

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REFORM VIA THE STOMACH

A writer in the *Boston Herald* makes himself merry over a statement of Dr. Johnson, institution commissioner for Boston, that the first principle of a reformatory program should be feeding the prisoners varied as well as wholesome and abundant food, and that a *sine qua non* is plenty of milk and "top vegetables."

"What in blazes are 'top vegetables' and how can I get some?" exclaims this advocate of self-government, religion, education and training in citizenship for prisoners, and he even satirically suggests that Sing Sing should drop its self-government system and take to reform via the milk and top vegetable route!

Yet why this mirth? The writer, who has grasped some of the features of reform, should know that a healthy body is a prerequisite for a healthy mind. Without doubt you may be able to make a good citizen out of a sick prisoner, but your efforts are much more likely to succeed and to be permanent if you have a sound body to work on. In multitudinous ways, some of which we understand, but many of which we have not the slightest conception of, a defective body restrains and poisons the mind and makes it incapable of attaining to that of which it would otherwise be capable. The ready-made saint may be able to overcome the influence of physical ailments, may be able to do good work with a poor tool. But the prisoner is as a rule no saint, and it is quite unreasonable to expect him to achieve good results with a poor implement. It is mere common-sense to say that the care of the body should precede everything else to the extent that it should be prevented from being an impediment to the proper working of the mind. Much has been done in that direction in the prisons. While many of these institutions keep the men locked up most of the time when not at work, others have introduced sports and exercise in the open, and this has invariably been followed by an improvement of morale.

But the question of proper diet for prisoners is as yet in-

its infancy. It is a notorious fact that disturbances in prisons almost invariably result from complaints about food. I think that if we understood the matter fully, we would find that many other difficulties, attributed to widely different causes, would be found to have their origin in defective nutrition. The reason is of physiological as well as of gustatory origin. The prisoners complain of insufficient food and of food of insufficient variety. In this they are guided by appetite and by the sense of taste; they don't like their food. And if the discontent is general it is likely to be justified. The sense of taste in a fairly normal man is to be considered as indicating, not only what he likes, but what his body needs. In some mysterious way which we do not understand, the body learns what is good for it and calls for more of the same. The principle holds, even if we cannot deny the existence of abnormal and perverted tastes.

I am no authority on dietetics and have no intention of going into the subject, but it may be well to remember a few things. I have yet to hear of a prison which feeds its inmates scientifically. The subject of army rations has been worked out on the basis of experiment, backed up by calories, but no attempt has been made to introduce such systems into prisons. You can work out a perfect proportion of proteids, of starch and of fats, yet if you were to use white of egg, laundry starch and cottonseed oil, you would play hell with your victim, no matter how scientific you may be. He needs, besides the non-absorbable and mineral constituents in the food, those mysterious substances known as vitamins, of whose role we are learning so much. Give a person the most perfectly balanced diet, but containing no vitamins, and he will quickly get into trouble. Every housekeeper, certainly every mother with children, should have an elementary knowledge of the effects of different vitamins and the kinds of food which afford them.

And it just here that Dr. Johnson's milk and top vegetables, which his critic sneers at, come in. Cows gather the vitamins with the grass and turn them over to us in the milk; top vegetables, at least some of them, such as spinach, lettuce, raw tomatoes, and many others, also supply vitamins, while other foods, such as potatoes and corn are almost devoid of them. These top vegetables serve to keep the body in sound condition and to restore it if lacking, and so build the foundation on which further reforms can be based.

Every prison department should have a food expert associated with it and should have power to enforce the feeding of prisoners on rational lines. This is often a difficult matter, because proper food means money, and so does inspection, and reform in the shape of self-government clubs, of education provided by prison schools, by correspondence

courses supplied by charitably disposed educational institutions and by friends of the prisoners is much cheaper. Cheaper, too, is the kind of reform supposed to be brought about by religious instruction, but in which, unfortunately, the fasting supplied by the state only offsets and neutralizes the prayer supplied by the chaplain. Food first, then religion, as Christ said when he insisted on feeding the multitude before preaching to them.

And in this we see the great merit of the plan of prison farms and gardens. It is not only the exercise in the open, it is not only the comparative freedom, the normalized appetite; it is the possibility of getting an almost unlimited supply of the despised "milk and top vegetables," which provide the needed vitamins, as well as being a source of glee to half-baked prison reformers like the writer in the *Herald*.

Who Will Write to a Prisoner?

Membership in THE O. E. LIBRARY LEAGUE, with a view of corresponding with friendless inmates of prisons, is open to all responsible persons, above 20 years of age, male or female, irrespective of race, color, or creed. No reference or educational requirements are demanded, but a statement of approximate age, tastes, special training, etc., is helpful to us. The conditions of membership are: personal application, 10 cents registration fee, 50 cents annual subscription to the *CARRIC*. Voluntary donations towards meeting expenses are invited, but not demanded.

Correspondents Wanted for Colored Prisoners

This office would be glad to receive offers from any of our members to write to colored prisoners, of whom we have a considerable number on our waiting list.

The Benighted Enright

Police Commissioner Enright, of New York, in a recent speech, protested against allowing prisoners to have amusements, even baseball. He is reported as saying: "The only persons who should have any right to state whether a prisoner should be given another chance are his victims. They should be brought to the prisons and asked if they want the criminal set free so that he may go out and commit more crime."

That's Enright all over. He is getting a reputation for making foolish speeches and we wonder why he doesn't follow out his ideas and demand that judge and jury consist of persons who have suffered at the hands of knaves. The whole theory of our law is based on giving the offender a fair trial by unprejudiced and impartial people. But now comes Enright and declares that the punishment shall be decided by those who have a personal grievance. Such a man may make a good police commissioner, but I wouldn't employ a man who makes revenge the basis of criminal treatment to look after my horse. He might get mad and split his head open. New York should keep Enright at the job as long as possible; else he might get some position where he could do mischief.

A Denial from the Antipodes

The following communication from the secretary of the Sydney Lodge, Independent Theosophical Society, March 5th, refers to a quotation in the *CARRIC* of January 16th from a letter from Australia, according to which the leader of the Sydney Lodge *Secret Doctrine* class claims

to meet H. P. B. frequently on the astral plane, and that she had introduced him to the "queen germ of typhoid fever." I am glad to learn that it was a false report. My informant claimed to have heard these things personally, but probably had only fallen asleep and absorbed a thought-form still hanging about from the days when "Bishop" Leadbeater did much of the talking and when such notions were quite the thing. It would be interesting to know whether the premises were completely disinfected after the final departure of the "Bishop."

The latter half of your "Notes from the Antipodes" has astonished us here to put it mildly. I don't know the source of the "news," but it has been sent by someone here to whom Truth is a stranger, probably one of Leadbeater's agents. There are evidently a few left in the Lodge. The "Secret Doctrine" class leader, on being shown the paragraph, characterized it as "a tissue of lies from start to finish," and his statement is corroborated by students attending the class, some of whom have not missed a meeting for years. Personally I know Mr. Wiederseh'n as a very sound Blavatsky student. His membership goes back thirty years and he has had charge of this class off and on for ten years. Anyhow, our friends of the opposition will get a good laugh at our expense even if they do not make more capital out of it. I am sorry the statement was published, as it is calculated to injure. You can take statements from Sydney correspondents *re* this Lodge with a very large dose of salt. Attacks from the outside having all failed evidently the "inside" method is being tried.

The Early Teachings of the Masters—1881-1883

Several years ago Mr. C. Jinarajadasa rendered an inestimable service to theosophical students by issuing a small volume, *Letters from the Masters of the Wisdom*. He has now added another, *The Early Teachings of the Masters—1881-1883*, consisting of some letters and portions of letters, written by the Masters K. H. and M. to Mr. Sinnett and Mr. Hume, as well as a few communications published in *The Theosophist*.

In one way or another copies of some of the original letters to Sinnett and Hume came into the possession of Mr. Leadbeater and Miss Francesca Arundale, and it is this material which Mr. Jinarajadasa has had access to and has published in this book. As, however, these copies constitute but a small fraction of the letters from the Masters to Mr. Sinnett and Mr. Hume, the book is of necessity extremely fragmentary in character, which, of course, does not materially detract from the value of what it contains. The more recent appearance of A. T. Barker's *Mahatma Letters to A. P. Sinnett*, comprising all of the letters received by Mr. Sinnett, as far as is known, together with the Hume letters likewise, renders Mr. Jinarajadasa's book practically superfluous. No serious student will be satisfied with a fraction when he can have the whole. Apart from the few extracts from *The Theosophist* everything in Mr. Jinarajadasa's book, and ever so much more, will be found in *The Mahatma Letters to A. P. Sinnett*. There is the further drawback that while Mr. Barker transcribed directly from the originals, and gave approximate dates, Mr. Jinarajadasa was compelled to copy copies and, as might be expected, one finds on comparison innumerable variations, mostly insignificant, to be sure, and for which he is presumably in no way responsible.

It has been suggested that being a selection only, opportunity was afforded for omitting matter not in harmony with neo-theosophical teachings. This I regard as unjust. There is every indication that the transcriber has done his best with the material at his disposition, and in a wholly impartial manner. In fact the book contains passages, such as the one quoted by Mr. Barker in *The Mahatma Letters* (pages viii-ix) reflecting sharply on the church and on sacerdotalism, which would certainly have been omitted had there been any intention of doctoring. The

real drawback is that the matter is fragmentary and doctrinal only; it affords little to the student of theosophical history bearing on the early development of the Movement, on the personalities of prominent persons, as H. P. B., Mr. Sinnett, Mr. Hume, and others, nor does it enable us to get that insight into the real nature of the Masters which is such a striking feature of *The Mahatma Letters*.

Mr. Jinarajadasa's book was prepared about April, 1923, while Mr. Barker's *Mahatma Letters* was published in September or later. Had it appeared first it may be questioned whether the smaller book would have been published at all.

But while Mr. Jinarajadasa is not to be charged with the shortcomings of the book, whatever they are, it must be criticized in one respect. He quotes without comment (page 27) the passages in the correspondence between Master K. H. and Mr. Sinnett which were regarded by the latter as proving that Mars and Mercury belong to the earth's planetary chain, without even so much as a footnote mentioning the Masters' letters published by H. P. B. in *The Secret Doctrine*, proving that Mars and Mercury do not form part of the earth chain. Mr. Jinarajadasa is a believer in the Mars-Mercury theory, following his teacher, Mr. Leadbeater. It is a mere quibble to say that these letters cover the period 1881-1883, whereas those in *The Secret Doctrine* have a later date. This book is supposed to be published in the interest of truth, not to mislead the reader, which in this regard it certainly does.

Does She Own the Mahatmas?

In his Introduction of *The Mahatma Letters to A. P. Sinnett* the editor, Mr. A. Trevor Barker, states (page vii):

They are now published with the permission of the Executrix of the late A. P. Sinnett, to whom they were bequeathed solely and unconditionally; she, in her turn at the suggestion of the writer of this Introduction, allowed him the great privilege of undertaking the whole responsibility for the transcription, arrangement and publication of the Letters in book-form.

The executrix referred to is Miss Maude Hoffman, F. T. S., and until recently member of the E. S. also.

Miss Hoffman is still, so far as I know, an F. T. S., but she is no longer one of the E. S.-ers. She has been put out of that select circle by the Outer Head, Mrs. Besant, for having dared to allow Mr. Barker to publish the *Letters*. And this gives rise to some reflections.

The criticisms which have been directed against *The Mahatma Letters to A. P. Sinnett* on the part of the neo-theosophists have not been directed against the letters themselves, but against Mr. Barker for publishing material part of which, it is claimed, was private and confidential. Mr. Barker himself admits the responsibility which he assumed (*Letters*, page viii). Any one reading those letters so marked can hardly escape observing that they refer to persons and to conditions of long ago, which expediency required to be kept secret for the time being. Such are comments on current crises in the T. S., on political matters in India, on plans in course of development, but which, having worked themselves out, are no longer to be regarded as secret.

More serious is the statement in one of the letters which would seem to place a ban on their publication, but this refers especially to those containing philosophical and ethical teachings rather than to those of a more personal nature. It appears from a letter of the Master K. H. to Mr. Sinnett, written in 1884 (*Letters*, page 356); that Mr. Sinnett himself had an idea of publishing these letters, but was strongly discouraged by the Master. Quoting the latter in part (page 357):

Therefore, to put before the world all the crude and complicated materials in your possession in the shape of old letters, in which, I confess, much was purposely made obscure, would only be making confusion worse confounded. Instead of doing any good thereby to your-

self and others it would only place you in a still more difficult position, bring criticism upon the heads of the Masters and thus have a retarding influence on human progress and the T. S. Hence I protest most strongly against your new idea. Leave to the *Secret Doctrine* the task of avenging you. My letters must not be published, in the manner you suggest. . . . It is neither new "Kiddle developments" that I seek to avoid nor criticism directed against my personality, which indeed can hardly be reached; but I rather try to save yourself and Society from new troubles which would be serious this time. The letters, in short, were not written for publication or public comment upon them, but for private use, and neither M. nor I would ever give our consent to see them thus handled.

This letter, mind you, was written in 1884, forty years ago, and refers to conditions existing at that time. Mr. Sinnett has been eliminated by death. Whether conditions in the T. S. and without it have so changed as to nullify the reasons for the ban on publication is an open question which does not concern us here. It is quite conceivable that they have, and that nothing short of the direct words of the Masters can serve to bring to order those who have forgotten their Messenger and denounced as "orthodox" the attempt to insist on what she wrote; they must learn that "Back to Blavatsky" means "Back to the Masters" likewise.

But now, in 1923, comes Mr. Jinarajadasa, vice-president of the T. S. and member of the E. S., and in a small volume entitled *The Early Teachings of the Masters; 1881-1883*, publishes some, and promises to publish absolutely all of these letters which he can get access to, of which the Master K. H. said: "The letters, in short, were not written for publication or public comment upon them, but for private use, and neither M. nor I would ever give our consent to see them thus handled." And Mrs. Besant cooperates by issuing them from her publishing house.

To quote part of Mr. Jinarajadasa's Introduction (pages xii and xvii):

To my delight, I found that the books of Miss Arundale were far fuller than the book of Bishop Leadbeater. I have very carefully transcribed all that appears in both books, putting together as well as I can, and in as coherent a fashion as possible, these early teachings. . . . Since the publication of that work [*Letters from the Masters of the Wisdom*], many more letters of the Masters have come into my custody, and a second volume will, I hope, appear soon. Quite apart from these publications, a book yet remains to be compiled of the somewhat personal letters to Mr. Sinnett from the Masters M. and K. H. The original letters have always been with Mr. Sinnett, but copies made of them with his permission are at Adyar. When all these volumes, which record the guidance and teaching of the Masters in these early years of the T. S. are read and pondered over together, then it will be possible for us more fully than now to enter that "Our World," into which They invited us when They shared with us some of Their priceless knowledge.

There is not a word in Mr. Jinarajadasa's book to indicate that he had secured the "consent" of the Masters to the publication of any of these letters to Mr. Sinnett which they quite distinctly say that they would never consent to see thus handled. He goes right ahead and proposes to publish all he can get hold of, whether letters of teaching or personal letters to Mr. Sinnett. And his reasons are excellent.

What's sauce for the goose is sauce for the gander. Miss Hoffman has been fired from the E. S. for allowing Mr. Barker to publish originals which were unconditionally bequeathed to her by Mr. Sinnett, to use as she thought fit. But we have yet to learn that Mr. Jinarajadasa has been expelled from the E. S. for doing exactly the same thing, publishing copies which Mr. Sinnett gave to his friends, nor have we observed that since the publication of the letter containing the Masters' prohibition, which might not have been known to Mr. Jinarajadasa at the time, his book has been withdrawn. It is still being sold and is receiving the

laudation and approval of the followers of Mrs. Besant while the full copies of the originals meet only with condemnation, and Miss Hoffman is made to suffer, while Mr. Barker's book has not received, after six months, even a line or a word of mention in Mrs. Besant's personal journals, and her disapproval is sufficiently indicated by her treatment of Miss Hoffman.

Why? There are some points to be remembered. Everybody knew that Miss Hoffman had the original letters. Why then was Mr. Jinarajadasa using such copies as he could find elsewhere instead of going to Miss Hoffman? Why did not Miss Hoffman, as an E. S. member, and therefore a dutiful slave of Mrs. Besant, turn these letters over to her, to be used as she thought fit? Why were they published by a London publisher instead of by Mrs. Besant's private printing establishment? What other reason than the fear that they would be censored, that such unpleasant facts as the "Prayag letter" (*Letters*, page 461), which Mrs. Besant had declared a forgery of Mr. Judge, might be eliminated?

I do not attempt to answer these questions, but it seems reasonably certain that Mrs. Besant pretends to a right to decide who shall and who shall not publish Mahatma letters in their possession, that, in fact, she owns both the teachings and the Teachers, and that a violation of a prohibition of a Master is one thing when her publishing house and her Mr. Jinarajadasa are concerned, and quite another when somebody else gets the credit and, perhaps, the profits.

Let us read what the Master K. H. wrote to Mr. Sinnett in 1884 (*Letters*, page 360):

But there are persons, who, without ever having any external sign of selfishness, are intensely selfish in their inner spiritual aspirations. These will follow the path once chosen by them with their eyes closed to the interest of all but themselves, and see nothing outside the narrow pathway filled with their own personality. They are so intensely absorbed in the contemplation of their own supposed righteousness that nothing can ever appear right to them outside the focus of their own vision distorted by their self-complacent contemplation, and their judgment of the right and wrong.

At the Periscope

No Pay for Prisoners. April 24th the Massachusetts House of Representatives overwhelmingly rejected a bill providing for payment of wages to prisoners. Curiously the bill had been passed the day before, but after a motion to reconsider it was defeated. Massachusetts is conservative in prison matters. It has one of the oldest and most obsolete state prisons in the country, and a shameful jail system, but in spite of public agitation nothing whatever is being done. Probably hardly one of the Mikes and Rubes constituting the legislature has ever given consideration to penal questions, and as for state commissions, let the asylums of the state speak for them.

"Side Issues." The spiritual provender offered to the public by a certain T. S. lodge opens the question as to whether it is a lodge of Theosophy, of New Thought, of Christian Science, or of just Plain Bunk. As a means of drawing on the pockets of the audience it is said to be a howling success. I suggest that a ballet would be still more drawing. A "danse" performed by seven maidens clad in tights of the hues of the "seven rays of development" would fill the hall—and the collection plates—to overflowing, and wouldn't it be equally theosophical?

A Bit of Ill Luck. Miss Mary Hare, prominent English F. T. S., has been ordered out of the E. S. by British officials of that organization. She did not publish letters from the Masters. Her particular crime was being born the sister of William Loftus Hare, who had ruffled the plumage of Father Leadbeater. People incarnating with the idea of having the privilege of receiving the instruction of Mrs. Besant, future "ruler of gods and men," should be careful whom they select as relatives.

The Most Important Theosophical Book of This Century

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. Order from THE O. E. LIBRARY.

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The O. E. LIBRARY has now in stock the following by Mrs. Alice Leighton Cleather, a close associate of H. P. Blavatsky:

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The first two are biographical, the third deals largely with the treatment H. P. B.'s teachings and her books have received from some later exponents of Theosophy.

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Lang, Andrew—Dreams and Ghosts, 75 cents (new, \$1.25).

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PENNSYLVANIA PENAL NOTES

Pennsylvania is far behind its neighbor New York and many other states in the matter of a rational penal system. In fact, its reformatory tendencies so far are mostly limited to agitation. There are several agencies occupied with this, notably the ancient and honorable Pennsylvania Prison Society, which held its one hundred and thirty-seventh annual meeting in January. The work of this society consists partly in visiting and aiding prisoners, though this work seems to be limited mostly to those institutions located in Philadelphia. From the annual report for 1923 we learn that 3,544 interviews were held with inmates of the Eastern State Penitentiary. Considering that this notorious institution has a population of 1,500 this would make about two visits a year per prisoner. It appears that this astoundingly small number is in part due to the unfriendly attitude of the officials who have succeeded the Great McKenty. There were 4,396 interviews with prisoners at the Philadelphia County Prison, Moyamensing, 1,000 at other county prisons, and 12,368 with persons arrested and held at the Central Police Station.

The Pennsylvania Prison Society does not limit itself to helping prisoners, however, and shows an increasing disposition to agitate for various reforms. In this connection its most valuable asset is without question its secretary, Albert H. Votaw, whose investigations of the county jails of Pennsylvania have often been alluded to in the CRITIC. The Society publishes a quarterly, *The Prison Journal*, at fifty cents a year, which should be in the hands of every Pennsylvanian interested in penal topics concerning the state.

More recently the Penal Reform Society of Pennsylvania and the Pennsylvania Committee on Prison Affairs (these may be one and the same) have been organized, while the state Department of Welfare has the great good fortune to have a capable and public-spirited woman, Dr. Ellen C. Potter, as its secretary.

No very marked advance seems to have been made in solving the crying problem of the county jails. Dr. Potter recom-

mends the establishment of state regional industrial farms, to which actually convicted county prisoners can be sent and where they will find suitable healthful employment. This is however still in the air. Pennsylvania has seventy county jails, large and small, not a few of which are abominably conducted. The "fee system" of feeding prisoners, according to which the sheriff or jailer is allowed so much money per prisoner and is allowed to pocket all he can save out of this, is under strong attack. Not long ago this prevailed in fifty-two counties, and has now been reduced to thirty-four counties, and applies to only about one-fifth of the jail inmates. It is aimed to secure legislative action which will wholly abolish this nefarious system, which allows sheriffs to run private boarding houses for prisoners and to enrich themselves at the expense of the strength and health of their unfortunate boarders.

A state of anarchy seems to exist in the state's plans regarding its penitentiaries. At present there is an act providing for the centralization of the penitentiaries into one central institution, built on old-fashioned lines, in fact such a building is under construction, one in which all cells are inside cells, without windows opening outward. It is hoped to secure a repeal of this act and to substitute a central, an eastern and a western penitentiary, which, as far as possible shall be operated on the farm and open air system. The farm plan is being gradually developed. The Western Penitentiary has an annex at Rockview on a farm of over 6,000 acres which has the great good fortune to be in charge of J. O. Stutsman, who won himself a high reputation during his management of the Detroit House of Correction. As illustrative of the anarchical conditions in Pennsylvania, the building referred to above is located here, and when finished the inmates of the Eastern Penitentiary are to be transferred to it. Yet it is stated that this building program was started in 1912 and at the present speed of construction will take at least twenty more years for its completion!

The famous Eastern State Penitentiary, located in the heart of Philadelphia, has undergone many changes since the resignation of McKenty. It is stated that there is some amelioration in the condition of the inmates, who are now fed in a common dining hall, instead of having their victuals poked at them through a hole in the cell door, and that there is no restriction on conversation at meals. Yet if one can judge from recent press reports, brutality is still in order.

The ideal of the Pennsylvania Prison Society is to have the E. S. P. removed to the country not far from Philadelphia. It is stated that a large farm can be purchased for \$250,000, and that the land on which it now stands is worth fully that amount. Governor Pinchot, however, whose program for

prison reform appears to consist of the proverbial paving material of hell, vetoed a measure to that effect on the score of economy, so 1,500 men are confined in a space intended for only 800, while the land on which they are sleeping would provide a new site. At present, owing to antiquated laws, many of the men are unemployed.

Pennsylvania has a probation and parole law, but no provision for a parole board. In the E. S. P. this function was until lately exercised by several members of the Clan McKenty, with what abuses can be imagined. It is hoped to have legislation establishing a state board of parole.

Those who are interested in prison affairs in Pennsylvania will find the January and April issues of *The Prison Journal* most instructive. These may be had from the Society (119 South Fourth Street, Philadelphia) for thirty cents.

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The "Mahatma Letters" and Our "Planetary Chain"

The publication of *The Mahatma Letters to A. P. Sinnett* has started afresh a discussion of the old question whether Mars and Mercury do, or do not, belong to the earth's planetary chain. The editor of the *Letters*, Mr. A. T. Barker, discusses the matter in the appendix to his book (page 489), and concludes that they do not, while Mr. E. L. Gardner, acting general secretary of the British Section, T. S., reviews Mr. Barker's discussion in *Theosophy in the British Isles* for April (page 171) and decides in favor of the Mars-Mercury theory.

In accepting this view Mr. Gardner sides with Mr. Sinnett, with Mrs. Besant and Mr. Leadbeater (*in Man: How, Whence and Whither*) and with Mr. Jinarajadasa (in his book, *First Principles of Theosophy*). Mr. Gardner frankly admits that the Mars-Mercury theory is flatly in contradiction to the statement of H. P. B. in *The Secret Doctrine*, which purports to be based upon direct information from the Masters. And while he has pointed out a serious error in a quotation in *The Secret Doctrine* (original ed., page 163; rev. ed., page 187) by inserting "etc.", making the Master's letter to Sinnett read "Mars, etc., and four other planets of which astronomy knows nothing," instead of "Mars and four other planets of which astronomy knows yet nothing," thus seemingly reversing the meaning as interpreted by Mr. Sinnett, I think he can hardly realize what is implied in his acceptance of the Mars-Mercury theory, and that he is by implication charging H. P. B. with fraud, and thus throwing suspicion on the authoritative value of *The Secret Doctrine* as a whole.

Mr. Sinnett, it may be remembered, stated in *Esoteric Buddhism* that Mars and Mercury form a part of the "earth chain," basing this on his understanding of letters from the Master K. H.; a view to which he firmly adhered up to his death. On the contrary, H. P. B., in *The Secret Doctrine*, quotes "*verbatim*" two purported letters from the Masters, the

first received by her in reply to a direct question, the second answering some objections of a young theosophical student, both of which declare in the most unequivocal terms that Mars and Mercury do *not* form a part of the earth chain.

The publication of the *Mahatma Letters* now enables us for the first time to read just what passed between the Master K. H. and Mr. Sinnett on the subject, and to make the apparent contradiction more evident, it will be well to place these conflicting statements side by side:

Mr. Sinnett's query (Letters, page 148):

(23) What other planets of those known to ordinary science, besides Mercury, belong to our system of worlds?

Master K. H.'s reply (Letters, page 176):

(23) Mars and four other planets of which astronomy knows yet nothing. Neither A, B, nor Y, Z, are known; nor can they be seen through physical means however perfected.

Mr. Sinnett in Esoteric Buddhism (*Amer. ed.*, page 177):

Besides the earth, which is at the lowest material point, there are only two other worlds of our chain which are visible to physical eyes,—the one behind and the one in advance of it. These two worlds, as a matter of fact, are Mars and Mercury.

Note. "Co-adunition" is defined as "the union of different substances or parts in one mass," and "consubstantiality" as "having the same substance or essence." That is, the different members of our planetary chain are united in one mass, are concentric, but consist of different material. That Mars and Mercury cannot belong to the earth chain is therefore obvious.

What Mr. Sinnett meant by his query is evident from his interpretation of the reply. He meant what visible planets known to science, besides Mercury, belong to the earth chain. To have asked what planets known to science besides Mercury belong to our solar system of worlds would have been trivial, this being well known. And yet I can find nothing in the previous letters which could have given him the idea that Mercury belongs to our chain. And this very fact may explain why, as H. P. B. asks us to assume (*S. D.*, orig. ed., page 163; rev. ed., page 187), the Master may have misunderstood the question, for he gives a reply which, according to H. P. B., has something to do with a mysterious relationship between the earth, Mars and Mercury, and four invisible planets, something not connected with the planetary chain system, of which "no master or high Occultist will ever speak, much less explain the nature."

However this may be, and speculation on the matter is probably useless, we have the distinct statement in *The Secret Doctrine* that Mars and Mercury do *not* belong to the earth chain, and that the members of that chain are concentric, not separated in space, and this is based not

First letter quoted by H. P. B. (*S. D.*, orig. ed., page 165; rev. ed., page 188):

. . . Again, both (Mars and Mercury) are septenary chains, as independent of the Earth's sidereal lords and superiors as you are independent of the "principles" of Däumling (Tom Thumb)—which were perhaps his six brothers, with or without night-caps. . . .

Second letter quoted by H. P. B. (*S. D.*, orig. ed., page 166; rev. ed., page 189):

. . . Our Globe, as taught from the first, is at the bottom of the arc of descent, where the matter of our perceptions exhibits itself in its grossest form. . . . Hence it only stands to reason that the globes which overshadow our Earth must be on different and superior planes. In short, as Globes, they are in CO-ADUNITION but not in CONSUBSTANTIALITY WITH OUR EARTH and thus pertain to quite another plane of consciousness. . . .

only upon H. P. B.'s own opinion, but upon the two letters from her teachers. To quote her own words (*S. D.*, orig. ed., page 165; rev. ed., page 188):

When the present work was commenced, the writer, feeling sure that the speculation about Mars and Mercury was a mistake, applied to the Teachers *by letter* for explanation and an authoritative version. Both came in due time, and *verbatim* extracts from these are now given.

Now H. P. B. was either telling the truth or she was not. If she was telling the truth, was quoting *verbatim* letters received from the Masters, then those who insist upon the Mars-Mercury theory have not a leg left to stand on and more, they are implying that H. P. B. claimed to have received and to quote *verbatim* letters which had no existence—in short, was committing a gross fraud to sustain her view. And when Mrs. Besant and Mr. Leadbeater claim to have found by clairvoyant means that Mars and Mercury belong to the earth chain, they are implying either that the Master who wrote the letters quoted by H. P. B. did not know what he was talking about, or, that H. P. B. was cheating. The value of Mr. Leadbeater's clairvoyance, it may be added, is such that while officiating in church he declares his acceptance of the Apostles' Creed and belief in the same Apostles, while out of church he has discovered that not only the Apostles, but the Christ of the gospels are myths.

Mr. Sinnett asserts, indeed (*Early Days of Theosophy in Europe*, page 92):

The letter from the Master from which she professes to give extracts was not what she represents it, an answer to enquiries of her own, but a garbled version of a letter originally addressed to me, a copy of which came into her possession under circumstances deeply to be deplored.

This is a direct charge of falsehood, as well as of having quoted the letter in such a manner as to make it appear to mean just the opposite of what it said. Needless to say, the original of this letter, a copy of which H. P. B. "garbled," was not found among those left by Mr. Sinnett and does not appear in the collection published by Mr. Barker, so we have no proof of the truth of Mr. Sinnett's shameful charge.

Fortunately we do not have to accept the *Secret Doctrine* refutation of the Mars-Mercury theory and the authenticity of the letters there quoted on H. P. B.'s authority alone. In the famous letter of the Master K. H., received by Col. Olcott in 1888 on the Steamer Shannon on his way to Europe from Bombay, and which could never have passed through the hands of H. P. B., we read (*Letters from the Masters of the Wisdom*, page 54):

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.* . . .

Could anything be clearer? "Every mistake or erroneous notion, corrected and explained by her from the works of other theosophists *was corrected by me, or under my instruction.*" That covers fully her criticism of Mr. Sinnett's Mars-Mercury theory and the letters in support of her view. And can one imagine for a moment that this would have been written, had H. P. B. been using fraudulent Masters' letters in *The Secret Doctrine*, or misquoting genuine ones, in order to back up false doctrines? On the contrary, it is a full and complete vindication of H. P. B. on the point at issue.

The Mahatma letters to Mr. Sinnett ceased coming in 1884, so far as anything in his files shows, the reason for which must be obvious to the reader of the later letters of Mr. Barker's book. He then had recourse to mediums through whom he supposed that the Master K. H. was still

communicating with him. When *The Secret Doctrine* appeared, in 1888, upsetting his Mars-Mercury theory, Mr. Sinnett tells us in his *Early Days of Theosophy in Europe* (page 93):

At this period and for many later years we were enjoying opportunities of frequent conversation with the Master K. H. in a way carefully concealed from Madame Blavatsky's knowledge, as well on higher planes by the Master's arrangements as on the lower by our own scrupulous secrecy on the subject. . . . Privately the Master assured us that I had not made any "mistake" in the matter dealt with (the Mars-Mercury matter—*Ed.*). . . .

How deluded Mr. Sinnett was in his notion that he was still in touch with the Master is proved by another passage in the K. H. letter to Olcott above quoted (page 52):

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 (italics mine—*Ed.*). Theosophists should learn it. . . .

I might call attention to W. Q. Judge's very lucid presentation of the question of the earth chain in his *Ocean of Theosophy* (pages 23, 24). This is to be considered as authoritative only as being based upon *The Secret Doctrine*. The seven planets of the earth chain are not to be considered as separate bodies scattered all over the solar system. They are concentric, and constitute in fact but one planet, consisting of matter on different planes, each visible to the ego only when functioning on that plane of consciousness.

While we by no means fully understand the processes involved in the seven "rounds," the necessity of such an arrangement should be tolerably clear. What is a "round"? Every day of our lives is a "round," even though we do not leave the spot. We devote some time to work, some to play, some to education or getting information, some to eating and care of the physical body, some to sleep and, perhaps, some to spiritual matters. The next day we go through the "round" again. What would happen did we confine each of these activities to a consecutive and continuous term, let us say twenty years to sleep, twenty years to work, two or three years to eating without ceasing? The thing would be impossible. In order to develop symmetrically, in order not to become monstrosities, in fact in order to exist at all, we have to go through these daily "rounds", one activity alternating with another.

Just so, I imagine, we have to go through a series of "rounds" in the different stages or conditions of what we misname our planetary "chain." The term "round" is not to be understood as "going around" anything, but as making the round of a series of conditions, just as we do in our daily activities. This can be done, and if we understand *The Secret Doctrine* is done, without our once leaving the spot. We are not shot about from one part of the solar system to another, getting a little here, a little there. We simply oscillate from one condition to another in this concentric complex we call the earth chain, just as we oscillate from one condition to another each day without having to go to Chicago or Los Angeles or some other place for each act. There is a certain analogy between the seven principles of man and the seven globes or conditions of consciousness, and to separate these latter into separate bodies, one here, one there, is as unreasonable as to say that man consists of seven principles standing in a row or running about independently. I once knew a gentleman who claimed to have stood his six lower principles in a row and that the seventh one reviewed them, as it were an atomic corporal on duty. That is what the Mars-Mercury people are trying to do with the planetary chain. They are looking at a complete whole like a dissected corpse, such as we see it in a set of anatomical charts, one showing the bones, another the nerves,

another the vascular system, another the muscles. Nobody could get a true idea of the body if he insisted on regarding what is shown in each of these charts as a separate entity. And no one can see the meaning of the so-called planetary chain, can see the simplicity underlying its complexity, if he cannot rid himself of the chart idea, cannot see the whole "chain" as a unit.

It would be highly desirable for those theosophists who prefer to accept the *Secret Doctrine* version, as endorsed by the Master K. H., to the clairvoyant "revelations" of seers who thereby impugn both the Master and the Messenger, to devise terms which would replace the words "round" and "chain." I do not attempt to suggest such terms, but if we are able to speak of the "seven principles of man" without falling into confusion, why cannot we speak also of the "seven principles of the earth"? If we can get rid of the word "chain" the true meaning of "round" will become obvious. Some day, I suspect, we shall understand that these "rounds" are simply large cycles in a way analogous to the cycle from physical life through kama-loka and devachan back to physical life again, and no one supposes that that really means going to different extra-terrestrial places.

But we shall have first to dump some of our faith in the clairvoyants. It has long been obvious that what purports to be clairvoyance is often simply a sort of auto-suggestion, the seeing "clairvoyantly" what somebody has told you or what you have read or imagined. The Mars-Mercury theory, once started by Mr. Sinnett, was contagious; it bobbed up in the visions of his mediums and of the clairvoyants who worked with him, just as Mr. Percival's theory of canals on Mars became the subject of clairvoyant confirmation; just as another who had been reading a text book of systematic botany found that the plants on Mars had Latin names, while another, a Frenchwoman, discovered a Martian language which in syntax was identical with French.

At the Periscope

Triumph of Prison Reform in New York. New York state has finally adopted a modern industrial system for its state prisons, including the payment to prisoners of a reasonable wage based on the work they do. At this writing I do not have the details, but the original recommendation was to allow 70% of the net earnings to the prisoner and 30% to the state. When New York can shake off the benighted "state use" system, industrious prisoners should be fairly well equipped to face the world once more.

Florida Prisoner Gets Damages. A Federal Court has awarded Paul R. White \$15,000 damages for mistreatment while a prisoner in a convict camp owned by state senator Knabb. Not long ago the parents of Martin Tabert, who was flogged to death in a Florida lumber camp, secured a large indemnity from the company owning it. These are splendid precedents and it is to be hoped that many another will follow them. Florida has recently passed some drastic regulations relating to treatment of prisoners, but no legislation can be as effective as directly making these employers of prison slave labor directly responsible to the convict himself for damages inflicted.

Reform in Arkansas. The State Supreme Court of Arkansas has ruled that the practice of leasing convicts is illegal and must be terminated.

Death of Miss Arundale. All theosophists will learn with regret of the death of Miss Francesca Arundale at Adyar, March 23d. Miss Arundale was in the early days treasurer and a leading worker in the London Lodge, T. S. It was to her that the Master K. H. wrote the letter to be found on page 30 of *Letters from the Masters of the Wisdom*.

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HELPING THE UNDERDOG

*Others may sing of the wine and the wealth and the mirth,
The portly presence of potentates goodly in girth;—
Mine be the dirt and the dross, the dust and the scum of the earth!
THEIRS be the music, the colour, the glory, the gold;
Mine be a handful of ashes, a mouthful of mould,
Of the maimed, of the halt and the blind in the rain and the cold—
Of these shall my songs be fashioned, my tales be told.*

John Masefield

And the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them. Luke, xv, 2

In the chapel of the Leavenworth penitentiary is a mural painting designed and executed by a friend of mine who was serving a term for alleged counterfeiting. It represents Christ sitting at table with two convicts and bears the legend: "This man receiveth sinners and eateth with them."

Shortly after the completion of the picture the following editorial appeared in one of the leading American church papers, *The Journal and Messenger*:

It is worth while to note that these sinners were rich men, tax collectors who had made their money in ways approved by the government but disapproved by the people. It happens that they were not counterfeiters or the ordinary class of criminals found in the penitentiary. The teaching of this picture is decidedly immoral, because it strikes at the foundation of all morality, implying that there is no difference between the criminal and the honest man. We hope that the social settlement worker may not be able to secure the release of this counterfeiter for teaching bad morals in a picture.

This, mind you, was in a paper representing one of the largest Protestant denominations in America, and was written by an editor who doubtless knew the sentiments of those for whom he was writing. I do not remember having ever read elsewhere, in so brief a space, so forcible a presentation of what the modern church has made of the religion of Christ. There are several things implied here as being proper for a follower of Christ to believe.

1. Men who become rich by despoiling the poor under the guise of taxation (as did the publicans), and whose practices are authorized or winked at by the government, are hon-

est men; these are of the sort that it would be proper for Christ to associate with.

2. Ordinary criminals, those who find their way into the penitentiaries because they are too poor to purchase immunity, are the dishonest ones. It is immoral to suggest that Christ would have had anything to do with such. Of course he wouldn't.

3. It is honest to get possession of other people's money, provided the government (in which the "honest" man is possibly an official) does not forbid or prevent it. But to gain possession of the money of others by making counterfeit notes, that is dishonest.

4. The difference between honest stealing and dishonest stealing is merely a matter of law, or of success in putting it over.

5. Christ came to save rich thieves, not poor ones. If he attempted the latter, to the extent of a personal interview at table, it was a reprehensible mistake on his part, calculated to promote immorality. The poor devil in prison who thinks that Christ came to save him—unless at a distance—ought to be kept in prison for suggesting such an immoral notion to his fellow-prisoners through a picture.

If our editor had gone one step further and had suggested that Christ was dining with these rich rascals in order to get funds for supporting his cause he would have stated just what his modern followers, the clergy of the churches, are doing today, compromising with and flattering the rich, who have the money they are after, while they shout themselves hoarse in their demands to lay heavier and heavier stripes on the poor offender who has no money to give to the church. You may count on it that did Christ appear in any fashionable church today and preach what he preached two thousand years ago, he would speak to empty pews, and the same would happen to any clergyman who should attempt it. The church today has retained but one reputed saying of Christ, on which it acts: "To him that hath shall be given, but from him that hath not shall be taken away even that which he hath."

Try, if you will, to interest any church member in the convict. He will shrug his shoulders and change the subject, after remarking that he is getting just what he deserves. Ask him how it came about that Christ sat down to eat with sinners and he will tell you: "Oh, that was well enough for Christ, but I have my respectability and my social position to consider. My friends would think me going mad or developing criminal propensities." He has no desire or ambition to imitate Christ, or, if he has, he lacks the courage. What he is after is to work him for a ticket to heaven, to get him to shoulder his sins on the pleasant plan of vicarious atonement, the worst curse the church has ever put over on

the human race, the plan of "I do the sinning and you do the suffering"—a plan, by the way, which differs little from that on which the despised thief acts, the thief on whom he turns his back.

In the CRITIC of May 7th I published part of an address by a T. S. member before his lodge, telling of his experience with writing to prisoners, how he came to take it up through reading the CRITIC, and what satisfaction it had given him. The remainder of the address was in part an appeal to his theosophical hearers to indulge in a self-analysis like that through which he had gone in this connection, and to ask themselves whether they were doing their duty to their fellow-man. It was in no sense a criticism of anybody. Did this address stimulate any of his hearers to follow his example? Not to my knowledge. There was but one result. He was officially called down by his lodge for having dared to criticize them and the Theosophical Society in general. These good theosophists, who were doubtless posted on the fundamentals, on the qualities of Fohat and the colors of the astral body, were peeved because he had dared to suggest to them that Theosophy might be much more than these, that it includes helping our brothers on the path of evolution as well as cramming our heads with more or less questionable knowledge.

Haven't the churches missed the spirit of the Christian gospel? Have not the Theosophists missed the spirit of the Masters of Wisdom and Compassion, when they can see in the earnest efforts of one of their members to arouse their interest no more than criticism of their own indifference? The Sermon on the Mount is a terrible indictment of the present day church. *The Voice of the Silence* is a terrible indictment of that which goes by the name of Theosophy.

The great problem is not, how we can rise above our fellows, but how we may bring our fellows up to our own level.

I claim no special virtue in my willingness to sit down to eat with publicans and sinners, to treat the convict as my brother. It is not always that I can rise to the sublime love of Christ for the underdog, for the man who has failed to live up to the moral standards of his community. Often enough I am forced to carry on my work with groanings that cannot be uttered. But when that feeling of love fails me I have always another to fall back on. It is the feeling that I should be ashamed of myself did I allow myself to be outdone even by Christ. I should feel myself a slacker and a rotter did I not *try* to do as much. To yield would be a confession of my own weakness and spiritual emptiness. When I read of the sufferings, of the crucifixions, of those who have tried to help humanity, it makes me feel what a coward I am for not being willing to go to the extent that they have done. I will not

be selfish when I see others unselfish; no, I will prove myself the equal of any of them, if not in accomplishment, at least in effort. I would be ashamed of myself did I study the sublime teachings of Theosophy, the Doctrine of the Heart, and this is but the teaching of Christ and many another, were I content to aim at promotion, at salvation for myself, instead of staying behind to help others. Were I to talk of brotherhood and not practise it, I should feel myself an hypocrite.

Who Will Write to a Prisoner?

Membership in THE O. E. LIBRARY LEAGUE, with a view of corresponding with friendless inmates of prisons, is open to all responsible persons, above 20 years of age, male or female, irrespective of race, color, or creed. No reference or educational requirements are demanded, but a statement of approximate age, tastes, special training, etc., is helpful to us. The conditions of membership are: personal application, 10 cents registration fee, 50 cents annual subscription to the CRITIC. Voluntary donations towards meeting expenses are invited, but not demanded.

The Other Underdog—Will You Help Him?

Friends and Fellow Members of the LEAGUE! In appealing for interest in prisoners, I feel myself at home, but when it comes to speaking of the needs of the LEAGUE in other respects, my eloquence fails me. Will you then allow me to present to you very plainly and bluntly the fact that it is not possible to carry on this work without an office, without clerical help and without the CRITIC, and that while we have no ambitious schemes which involve large expenditures, we must meet overhead expenses or else go to the wall.

We are always in difficulty and especially at this time of the year, and this year the outlook seems even less encouraging. We have faced many a crisis, but if we have pulled through without finding ourselves "in the street," it is not because of kind wishes expressed, for which, it is true, we are grateful. It has been because members have sent us cash—yes, CASH, in such sums as they could afford. Our expenses are not perceptibly diminished in summer, but wet weather or dry, the generosity of our members seems to be affected with drought. When I say that this work is often carried on with groanings which cannot be uttered, it means, in reality, that the LEAGUE is often the underdog itself. It's that this minute.

Will you turn your back, or will you send us what you can to help us keep the wheels turning? Will you send it right now?

The Return of Wedgwood

Cable despatch from London to the CRITIC:

"June 6. Wedgwood readmitted British Section"

We omit name of sender, which, however, is a full guarantee of its truth.

The action of the British T. S. Sectional Convention, presided over by Annie Besant, in readmitting this notorious scoundrel, formerly "Presiding Bishop" of the Liberal Catholic Church and known to have been addicted to one of the foulest forms of sex-perversion, which he exploited through his position and influence in the church and the T. S., should give all members of the Society food for thought. Parents with young sons should be on their guard against this person who, doubtless, with Mrs. Besant's endorsement, will now feel himself free to impose himself again on the American Section likewise. We hope there may still remain some F. T. S. in this country who believe that there is an impassible gulf between spiritual leadership and sodomy.

Freedom of Thought in the Theosophical Society

The following announcement by Mrs. Besant appears as an official declaration in her two journals, beginning February, 1924. It is said to have been written at the request of the General Council of the T. S.

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

That should be sufficiently clear. The Theosophical Society does *not* exist for the purpose of promoting Theosophy, at least it does not exist for this purpose today. It exists for the purpose of enabling anybody with a creed or a fad to exploit it under the aegis of Theosophy. H. P. B. was going entirely too far when she wrote to the 1891 Boston Convention: "Be Theosophists, work for Theosophy! Theosophy first, and Theosophy last." What the Society was founded for is another matter. The Master Morya, writing to Mr. Sinnett in February, 1882, says, in part (*Mahatma Letters*, page 263):

As we are not likely, worthy sir, to correspond very often now—I will tell you something you should know, and may derive profit from. 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 intuitionally, that the Occult doctrine might gain an intellectual acceptance, 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 a few more months the term of probation will end. If by that time the status of the Society as regards ourselves—the question of the "Brothers" be not definitely settled (either dropped out of the Society's programme or accepted on our own terms) that will be the last of the "Brothers" of all shapes and colours, sizes or degrees. We will subside out of public view like a vapour into the ocean.

What the "Occult doctrine" is, to which the Master Morya refers, what is meant by "preaching us," will be sufficiently evident to students of *The Secret Doctrine* and of *The Mahatma Letters to A. P. Sinnett*. Everywhere in the latter we find indications of the original intentions of the Masters as to the Theosophical Society. The "Occult doctrine"—"preaching us"—does not mean anything and everything which chooses to call itself "occultism," and of which the varieties are endless and the votaries persistent and often only too glad to make use of the T. S. for their purposes. It means the philosophy and the ethics of the Masters in their entirety, not some little portion hacked off here and there and remodelled and embellished to suit the convenience.

The platform of the Theosophical Society has been made broad enough to admit to membership anyone who accepts its three declared objects,

whether they be theosophists or not. It does not even recognize officially the Masters who founded it. Any member may hold his own brand of occult doctrine, may find his own Masters or dream or invent them, may devise his own scheme of life, easier or harder than the Path expounded by the Founders; may deny karma and reincarnation and hold that salvation depends on what he puts into his stomach or wears on his back, or that initiation is having a sort of electricity shot into him from a charged stick; he may be a Kabalist, a Methodist, a Voodooist, or an agnostic.

Wise as this may be, and I am not questioning its wisdom, it involves certain risks if the promulgation of the occult doctrine is what the Masters had in view. The risk is that under these intensely democratic conditions, which have been reiterated in the recent declaration, it is quite possible for the Society as a whole, or for individual sections or lodges, to come under the control of persons who are in no way or in but a slight degree, interested in Theosophy of the Masters as such. One has but to glance at what is constantly going on in our supposed democratic institutions to see how difficult it is to maintain the ideals of democracy where universal suffrage and the right to hold office have to contend against the self-seeking, the fanatical, the ambitious, the corrupt. The more the inducement held out to the public to enroll, by means of that which is not in itself Theosophy, the more is the hazard that the Society may be diverted from the expressed aim of the Masters into other channels. It is a mere question of majorities, and more, of personal popularity, taking the place of true devotion to Theosophy.

And that is precisely what is happening. Here are lodges which elect to themselves officers whose loyalty is pledged to another organization, the Liberal Catholic Church which, whatever its merits as a reformed form of Catholicism may be, preaches doctrines utterly abhorrent to the spirit and doctrines of the Masters, preaches the conferment of spiritual gifts and powers by apostolic succession, irrespective of the virtues of the recipient, preaches the absolution and remission of sins by a priest, as against the doctrine of karma, openly proclaims itself ready to free the sinner by magical processes from the results of his misdeeds, thus permitting him to start sinning again with a clean slate. Here are lodges which directly discourage the study of *The Secret Doctrine* and which even expel or freeze out members for no other reason than their loyalty to the spirit and intentions of the Masters and the Founders. Here are lodges whose chief claim before the public is the presentation of "instruction" at which those attending are requested to sit in their stocking feet and to have their handkerchiefs filled with "remedial force," or lectures based upon the inducement to learn how to tell their own fortunes. All through the Society a boycott has virtually been declared against *The Mahatma Letters to A. P. Sinnett* and punishment has been imposed upon the one most responsible for their publication, while abuse and insult are heaped upon those who dare to insist upon the teaching of the occult doctrines laid down by the Masters and in *The Secret Doctrine* and who oppose the shunting of the Society into other channels.

Is the name *Theosophical Society* to be a fact, or is it a misnomer? If it is expressly forbidden to restrict the officers, the control, to those who are theosophists, who believe in the teachings of the Masters, why not drop the name "Theosophical" altogether, seeing that it has no guarantee of remaining such? Why not frankly admit that the Society is composed of people who talk about brotherhood, who think it worth while to study comparative religion, or who are interested in psychism or psychic healing, but that it only happens at the moment to contain a good many theosophists, students of the occultism and the ethics of the Masters, but having no more real claim to being called a theosophical society than would a lodge of Masons have to call itself a Baptist lodge because by chance it has been largely recruited among members of that church?

Beautiful in theory as the recent declaration on freedom of thought

may be, in practice it contains the germ of destruction of the Society as a real factor in the Theosophical Movement. Freedom to think as one will, to speak as one will, is well enough, but it is quite another matter to lay down the dictum that the Society may not protect itself in following the intended purposes of the Masters by limiting the control to those who are in sympathy with them. There is nothing whatever in the rules and regulations of the general Society forbidding sections or lodges from making limitations as to those who may hold office, no matter what Mrs. Besant may claim to the contrary. The above declaration, "drawn up by Mrs. Besant at the request of the meeting of members of the Executive of the whole Society in Vienna last summer," does not appear to be more than an expression of opinion, not having the force of a legally adopted "rule," as it does not seem to have been adopted in conformity with Rule 49, which provides for changes and amendments. The seven British lodges were quite within their rights in endeavoring to bring about the enactment of a rule prohibiting the holding of office in the British Section and in any British lodge by members bound by pledges to any organization or person which would render them "not free" in carrying out their duties to the Society (see *CARRIC* of March 26th).

Mrs. Besant is very insistent on freedom of thought in the T. S. when it suits her schemes, but it is in evidence that her attitude, supposedly assumed for the good of the Society, is but a specious excuse for ruining it, so far as the Theosophy of the Masters is concerned. Did she not threaten to annul any resolution adopted by the American Section looking towards keeping the control out of the hands of a horde of Liberal Catholic priests, pledged to superiors quite outside the Society? Has she not threatened to deprive of the supposed benefits of her inner school all who have in any way exercised their freedom of thought in criticising this church or opposing its inroads? Did she not cancel the charter of the great Sydney Lodge because it dared to stand on the very platform of rights which she herself has promulgated? Has she not expelled prominent members of the Society who stood for the Theosophy of *The Secret Doctrine* and the Masters because they did not stand for the so-called Theosophy of herself and her protégé Leadbeater?

The problem of maintaining freedom of thought within the Society and at the same time of keeping within the bounds originally intended by the Masters is unquestionably a difficult one, and has been made the more so by this late declaration. With regard to restrictions to be placed upon the election of officers it would be well to read the letter of the Master K. H. to the London Lodge (*Mahatma Letters*, pages 398-402), which may well be taken as the limit of toleration in this respect. Quoting portions of this:

Nor is it a matter of the slightest consequence whether the gifted President of the "London Lodge" Theos. Soc. entertains feelings of reverence or disrespect toward the humble and unknown individuals at the head of the Tibetan Good Law,—or the writer of the present, or any of his Brothers—but rather a question whether the said lady is fitted for the purpose we have all at heart, namely the dissemination of *Truth* through Esoteric doctrines, conveyed by whatever religious channel, and the effacement of crass materialism and blind prejudice and scepticism. As the lady has rightly observed, the Western public should understand the Theosophical Society to be "a Philosophical School constituted on the ancient Hermetic basis"—that public having never heard of the Tibetan, and entertaining very perverted notions of the Esoteric Buddhist System. . . . And we would remind our members of the "L. L." in this reference, that *Hermetic* Philosophy is universal and unsectarian, while the Tibetan School, will ever be regarded by those who know little, if anything of it, as coloured more or less with sectarianism. . . . Hermetic Philosophy suits every creed and philosophy and clashes with none. It is the boundless ocean of Truth, the central point whither flows and wherein meet every river, as every stream—whether its source be

in the East, West, North, or South. . . . To carry out this programme, it is desirable that the "London Lodge" should be administered by, at least, *fourteen* Councillors—one half openly inclining towards the Christian Esotericism as represented by Mrs. K., and the other half following Buddhist Esotericism as represented by Mr. S.

Such a compromise scheme is quite a different affair from allowing anybody of any possible belief or of none, to hold office, and should represent the extreme limit of toleration in this respect.

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MR. OSBORNE ON PRISON REFORM

At the request of Governor Pinchot, Thomas Mott Osborne and George W. Kirchwey, acting for the National Society of Penal Information, have been conducting an investigation into the prison system and prison conditions in Pennsylvania. Their recommendations will doubtless be made public in due time. Meanwhile Mr. Osborne in an interview published in the Philadelphia *Public Ledger* for May 8th gives expression to some of his views on prison management in general, and in Pennsylvania in particular.

Mr. Osborne, as most people know, is a retired successful manufacturer who made his reputation as warden of Sing Sing prison, where besides other reforms, he established the famous Mutual Welfare League, which trained the inmates in self-government and citizenship, and which was a great success. To what extent this success was due to the merit of his system, and to what degree to his remarkable ability for understanding and gaining the confidence of the prisoners, it would be difficult to say. Certain it is that few wardens have ever exercised so beneficial an influence as he. His rule came to an end through the escape of several men whom he had trusted to work outside the walls. The state prison department, which, like all such bodies, would rather have a hundred men ruined by severity and suppression than that one should escape, began to interfere with his management, and, being of the sort who would not brook interference, he threw up his job. Later he made an equally brilliant success at the Portsmouth Naval Prison, which he succeeded in running practically without guards, until a Secretary of the Navy, a stickler for precedent, interfered and Mr. Osborne moved on once more. Whatever the value of Mr. Osborne's views on technical points of prison administration, his great merit lies in his understanding of the importance of the personal element in handling convicts.

If the *Public Ledger* reports him correctly, Mr. Osborne is opposed in general to the employment of women in any

capacity in prison management or inspection, except so far as it relates to the domestic management of the institution. If I understand his view rightly, women do not go below the surface, and are too prone to assume that an outwardly well-conducted prison is clean inwardly. They do very well for looking after the kitchen, and seeing that the cells are clean and free from bedbugs, but they don't understand criminals, and especially they do not understand the vice conditions prevalent in some institutions. There is too much of the eternal feminine about them. If, however, we can draw any conclusion from Mr. Osborne's remarks in this connection it is that women can't understand the prisoner and that men won't. So far men have been tried and—with the exception of Mr. Osborne—have made a dismal failure of it. Men cannot be got to understand that nothing can be accomplished in the long run by brutality and suppression—these have not greatly diminished, however much improvement has been made in the physical management of prisons. Men cannot, or will not understand that setting prisoners to spy and inform on each other in the hope of getting privileges is the worst sort of folly, in the end resulting in hatred and suspicion, not only of the officials, but of each other, and finally leading to more brutality and suppression. And men, even such as are selected for state governors and even presidents, cannot understand, or, if they do, are unwilling to act on the principle that as much ability is required to run a prison as to run a business, and that he who, for political reasons, appoints an inexperienced and incompetent person as warden as a reward for political services, or as a favor for some political friend, is guilty of a crime as great as or greater than those or most of those who are to be subjected to his rule. If men so far have failed, would it not be worth while to give a few selected women a chance now and then? Not as wardens, perhaps, but at least as inspectors, or even as associate wardens. Women may not understand the convict as well as does Mr. Osborne, but that they understand men about as well as men understand each other is a fact. There is a much bigger field for competent women in prison management than just clearing out the bugs and looking after the cooking.

Mr. Osborne raps the system of having boards of prison trustees, and rightly. Benevolent gentlemen who know nothing of prisons but who are appointed because they are good fellows, may do well enough as church trustees, but in general it has transpired that when troubles have arisen in prisons, these trustees were found to be wholly ignorant of inside conditions, and have generally combined this ignorance with a sort of cock-sureness about themselves which causes them to resent interference and suggestions. The same is true of prison inspectors. They visit the institution now and then,

are entertained and shown about by the warden, seeing only what he wants them to see, and go home and prepare a report to the governor that the warden is a truly great man, that the prisoners are happy and thank God that they are in prison under such a noble personage.

Mr. Osborne is right, of course, in demanding that prisons be taken out of politics. He cites as an example of violation of this the fact that President Harding dismissed a competent warden at Atlanta, at the instigation of the late lamented Daugherty, in order to make a place for a common politician from Oklahoma, who had to be provided for at a long distance from home. He might have added that the same Mr. Harding threw out the former Federal Prison superintendent and filled his place with his brother-in-law, an obsolete missionary. The demand that the prison be taken out of politics is tantamount to demanding that we elect better governors and presidents. As long as we elect Lowdens we shall have Murphys, as long as we elect Groesbecks we shall have Hulberts, as long as we elect Hardings we shall have politicians and lame duck relatives placed in charge of our Federal prison system. As long as people feel that anything is good enough for the convict, mule dealers, plumbers, lawyers and political editors will be chosen to run our prisons.

A prison should be conducted with as much skill as an industrial plant. Why are factories run on common-sense principles? Why do not the owners put political friends or relatives who have failed at everything else in control of their shops? Clearly, because it is a matter of dividends, of cash. When it can be hammered into the heads of the voters that the economical management of a prison is just as much a matter of cash, of taxes, and that the community is just as much concerned with the grade of human goods the prison turns out as the stockholders in a corporation are concerned with the grade of goods their mill puts forth, that the prison may be made an asset instead of a liability, they will demand skilled operation—and not till then. While they regard prisons as nothing but refuse heaps, they will place them in charge of men of the stamp of garbage collectors and junk dealers. Everybody is shouting to down the convict, to hit him hard. Why not think of the possible productive power of this army of 150,000 to 200,000 men, if marshalled under skilled and competent management?

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A Case of Kidnapping

A few weeks ago three teachers in a private school in Chicago were carried off from their homes without being able to communicate with their friends, were locked up in a room for seven days, flogged, knocked down, mentally tortured by horrible stories of what would happen to them, and were finally released by their tormentors only when it was found that they could get nothing out of them. Their persecutors were not ordinary criminals, they were just members of the Chicago police force, who hoped in this way to extort a confession that they had committed the Franks murder.

This is what is popularly known as "the third degree." The whole thing, from beginning to end, is an outrage, no matter what grounds for suspicion the police may have. To take any person, no matter in what condition of life, no matter what suspicion the police may have, and either to beat him up, or, which differs in no essential way, to torture him by threats, driving him to desperation by loss of sleep, is as criminal an act if committed by the police as by anyone else. The state, or those representing it, have no constitutional right to treat a suspected person with anything but consideration and courtesy, even if with firmness. The worst criminal would not be permitted to be treated in that fashion in court, why, then by a gang of ruffians hired as police officials?

Chicago is making much ado about the crime wave. What else can be expected when it employs the very methods it aims to combat? This idea that the citizen has no rights which the police are bound to respect is growing. Several years ago the Department of Justice, under the guidance of the lamented Mitchell Palmer, was shown by irrefutable testimony, some of it developed in court, to have made a practice of assaulting and torturing persons against whom not the least thing had been proved. Everybody who reads knows the outrageous spy system carried out under Daugherty and Burns. The fact is, we are fast approaching a condition where it is criminals, under the uniform of police, or the badge of government detectives, who rule us. If Chicago wants to diminish crime, it will begin with its criminal police. It is stated that one of the teachers referred to above has started action against the officials who kidnapped and put him through the inquisition. If he can substantiate his statements, and that seems probable, it is to be hoped that he will win out and that the officials responsible for his treatment will not be let off with a reprimand or with dismissal. Nothing less than the maximum penalty for assault should be meted out to them, including a prison term.

It will be said without doubt, in the defense of such practices, that it would be impossible to obtain information without them. The answer to that is that courts obtain information from witnesses without resorting to torture, physical or otherwise, on the witness stand. It has long been a recognized fact that reliable testimony can only be secured from those in a normal mental condition; certainly no court would accept the testimony of a witness who was being flogged, mentally tortured, starved and kept without sleep for days at a time. Telling the truth is often a difficult matter, even with the best of intentions; it requires coolness, comfort and all that contributes to a clear mind.

Absolutely no method of extracting evidence should be permitted to the police which would not be permitted in court. Placing the person under examination on oath, with the usual penalties for perjury, is all that should be allowed under the law.

Dawn

Dawn, published every two months in Sydney, Australia, is one of the best means of keeping in touch with affairs in the Theosophical Society which it is not permitted to the official journals to allude to. Subscription through this office, \$1.25 a year. Sample copies, no specified date, for five cents in stamps.

Our Cynic Objects to Devachan

March 8, 1924

Editor of THE CRITIC

Dear Editor:—

Thanks for what you wrote me about personality and impersonality, and thanks, too, for what you promised to write and didn't. But now I'm up against it again. Help me to wiggle through if you can. Here it is.

H. P. B. and the *Mahatma Letters* tell us that the theosophical heaven, Devachan, is just one sweet dream, one honeyed Maya—yes, that's what K. H. says, a sweet dream, a Maya. You can have anything you want if it isn't too positively shocking, and it will be a hundred times better than you asked for. You will be just swamped with joy. If you loved somebody ever so much when you were alive, say a girl, or your wife, or your mother-in-law, you will have them with you in Devachan, and what's more, they will be exactly what you want them to be; no snubbing you when they get miffed, no pestering you for money, no nagging you for smoking or staying out late at night, no jealousy about your stenographer, no telling you how much better everybody else is than you; just the eternal feminine as it should be and never is, the roses without the thorns, the beauty without the paint, the music without the discord. That's charming. *But*, it won't really be that person at all; it will be only a creature of your own imagination and you will be too stupid to know it; you will think that the party was accommodating enough to die the day you did, so as to be with you, instead of having mourned you six months and then hooked up with some other fellow.

I've always thought it would be heaven to get where the women can't fool you, but now I am asked to believe that they not only fool you in Devachan, but that they aren't real people after all. You will be too crazy to know that you are being cruelly and horribly deceived, mad as a March hare for say 1,500 years, or longer if you have been very good. And that's the fate that is in store for one who loves truth above everything else and who tries to seek the REAL, yea, even in women!

My word! What a prospect to hold out to a seeker after truth. What am I to think of these Dhyān Chohans and Mahatmas who urge you to seek the REAL, and who then put you off with this rotten humbug on the pretext of giving you a jolly good vacation? Good Lord! It's a clear case of false pretenses on the part of the gods. I have a hard enough time now, trying to get at the REAL; I want a vacation where I can find it without so much trouble, where the Truth will come to me of itself instead of my having to dig for it. And yet they propose not only to overwhelm me with illusions, but even to paralyze my discrimination—1,500 years in a Devachanic madhouse as a reward for being good! I suppose their intentions are well-meant, but we don't understand each other.

The ladies in my Blavatsky society don't altogether meet my ideas of paradise. Perhaps they are as good as they make them. I think it is probably so, but they would be much nicer if they weren't so bughouse on the notion that people in a theosophical society shouldn't get to know each other, and that outside of Judge and Blavatsky and talking across the room at study class the only permissible ground of approach is the weather. But they are *real* people, not dreams—of that I'm quite sure. Even if I were totally snuffed out they would still be there every Friday night, boxing the fundamentals, serving up some new sauce on the old victuals, and saying wisely things they don't half understand.

Now, I'd rather have these *real* people, with all their shyness and aloofness and learn to love their very faults, love them for what they perhaps would like to be and can't, yes, even for what they could be and won't, rather than to be in Devachan with all the dearest, sweetest little blonde houris imaginable, outvying each other in being just what I want them to be, and yet all just dreams, born in a mind diseased by order of the beneficent tomfoolers who want to please me.

I have asked the theosophical ladies to help me, but they can't. The T. S. ladies refer me to Leadbeater, as if I could believe anything *he* says, but the Blavatsky ladies refer me to Judge and H. P. B., and tell me the books say so, so it must be true. "Doesn't H. P. B. say it?" or, "Doesn't K. H. say it?" they tell me. "Just swallow it down and sooner or later you will believe it." But I'd as soon swallow the Westminster Catechism. Then they tell me that all is Maya anyway, even here, so why fret? But they don't believe it. I miffed one of them once. She forgot all about my being Maya and lost her temper at me, at myavic Me. And then they say that even if Devachan is Maya it will be real to me, and that what is illusion seen from one plane may be reality on another. Bunk, rot and piffle, I say; sophistical metaphysics used for hypnotising oneself into believing what one feels isn't true. There are real souls back of these myavic ladies, and if I can't have the real souls back of my Devachanic dreams I beg to be excused. But somehow I feel that it is our own fault if we are to be fooled; that no god ever fools us unless we are ready and anxious to be fooled.

Help me if you can. If you can't, I am going to drop this and beat a tom-tom with the Salvation Army. They have what to my mind is a pretty poor sort of heaven, but they haven't got so far as to say without shame that it is all a joyous humbug.

Faithfully yours,

J—— G——

Note by the Editor. For our reply to this sacrilegious letter, see next CRITIC.

A Tempest in a Teapot

Unpublished Letters in Reply to a Theosophical Attack on Mrs. A. L. Cleather's Books. Published by the "H. P. B." Library, Box 442, Victoria, B. C.

The above is a pamphlet of 18 pages issued with the object of defending Mrs. Cleather against certain remarks printed in the magazine *Theosophy*, October, 1923. On the first page it is stated that "The following correspondence is therefore published in order that those who have read the attack may have an opportunity of reading what has been said in reply, and the attitude taken up by *Theosophy*."

Lest my remarks be attributed to prejudice I may say at the start that I not only read the article in *Theosophy*, but that I read it before it was published and entered a protest with the magazine. Having had a somewhat extended correspondence with Mrs. Cleather and having read her books, I am unable to agree with the attitude taken by *Theosophy* in certain respects. At the same time I like to see fair play. This pamphlet purports to be published so "that those who have read the attack may have an opportunity of reading what has been said in reply." But the circulation of the pamphlet is not limited to "those who have read the attack." It may be had gratis on application to the publisher, which means that anybody can get it. Yet is the reader given the opportunity of reading what the magazine *Theosophy* really said? By no means. On the contrary he can only infer what it may have said, but cannot learn what it *did* say. It would have taken about a page—and there is more than that much blank space—to have reprinted the objectionable article from *Theosophy*. Then the reader could have judged for himself whether all this thunder and lightning is really justified or not. The pamphlet would then have taken the form of a collection of documents on a matter open to controversy, and presenting both sides. As it is, it takes the shape of an attack on the magazine *Theosophy*, and therefore on the United Lodge of Theosophists, not only because of purported remarks about Mrs. Cleather; but because of their attitude towards Mr. Judge.

I am not especially interested in Mr. Judge. I care little whether he was the equal or the inferior of H. P. B. I have never been convinced that he was more than a faithful and devoted disciple of the latter. But

it makes no possible difference, at least to me; so little that I have no time to spend in reaching a conclusion, in taking sides. I have H. P. B. and what she wrote; let the others be what they may.

All of the persons engaged in this controversy, with the exception of Mr. Kingsland, are my personal friends, to all of whom I am deeply attached. So I feel this way:

The all-important matter in these days is to get back to the original teachings of H. P. Blavatsky. Both sides are equally convinced of this; both are working for it. Why, then, should those who feel this way fall to fighting among themselves? Why make a public demonstration of the fact that even the supporters of H. P. B. cannot refrain from abusing each other? If the promulgation of the Theosophy of the Founders is the real issue, rather than personalities, why cannot those who have this view be willing to overlook what may be, perhaps is, a blunder with regard to a side issue? There can be no question that the United Lodge of Theosophists has long been doing a splendid work in support of H. P. B. Also Mrs. Cleather, in her three books, has rendered an enormous service in the same direction. Far better to forgo the joy of having the last word, far better to forgive and forget, to shake hands and be friends, than by replying to start a discord the outcome of which it is impossible to foresee, except that it will be disastrous to the promulgation of the truth.

Nothing has so grieved and pained me of late as this rift, this haggling over what looks almost microscopic in view of the results which could be attained did all pull together, did each recognize the service done by the other and allow them their opinions on matters of minor importance.

At The Periscope

New Magnetic Center. A new magnetic center, surpassing and apparently about to replace Krotona, has been discovered in the Oh-High Valley in California. Its magnetism is so potent that Krishnaji, alias Jesus, Jr., is irresistibly drawn thither and cannot be induced to visit Adyar, where he is wanted to perform before the Bramavydiashrama, or Sydney, where the half-finished Star amphitheater is waiting to be donated to him. The absurdity of maintaining this well-tailored but plati-tudinous young Christ-to-be in luxury and idleness grows ever greater, but does not dawn on his followers, who still have faith in his revered sponsors. There has been a terrible amount of cackling, but still he doesn't lay the egg which has so long been promised. Perhaps he is getting ready to lay it at Oh-High, notwithstanding the nest which has been provided at Balmoral Beach.

In Grateful Remembrance. We are pleased to note that *The Messenger*, May, page 194, in its White Lotus Day notice, asks that William Q. Judge be remembered at the celebration, "because of priceless services rendered in the days of early struggling."

Federal Penitentiary for Women. The President has signed a bill appointing a commission to select a site upon which to erect a Federal penitentiary for women. It is expected to be located near Washington, D. C. This is a much needed move. One must not suppose that women are just beginning to avail themselves of Federal penal privileges, but hitherto there has been no institution for women under Federal control. Female Federal prisoners have been boarded out at various state prisons, in which case they have had to comply with the local regulations and customs, which are often not up to the United States requirements. The new penitentiary, which will presumably not be completed for several years, will simplify the problem decidedly. It will also make another place for some political attaché of the President, or some needy relative.

Get a Back File of the "Critic"

We can still supply sets of the *Critic* from October 1917 to June 1, 1924, for one dollar, seventy-five cents, or seven shillings, sixpence, sent to any part of the world. Later issues at two cents a copy, minimum five cents. These issues contain invaluable information not otherwise easily accessible to T. S. members, and all carefully verified. The *Critic* and *Dawn* are the only periodicals 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.

The Magazine "Theosophy"

The magazine *Theosophy*, published monthly by the United Lodge of Theosophists, Los Angeles, is devoted to the Theosophy of the Founders of the Theosophical Movement. Subscription, through this office, \$3.00 a year, single copies, 35 cents. Sample copies, no specified date, for 5 cts. in stamps. Back volumes loaned.

Books by Alice Leighton Cleather

The O. E. LIBRARY has now in stock the following by Mrs. Alice Leighton Cleather, a close associate of H. P. Blavatsky:

H. P. Blavatsky; Her Life and Work for Humanity (L), \$1.00.

H. P. Blavatsky as I Knew Her (L), \$1.00.

H. P. Blavatsky; A Great Betrayal, paper (L), 50 cents.

The first two are biographical, the third deals largely with the treatment H. P. B.'s teachings and her books have received from some later exponents of Theosophy.

The Most Important Theosophical Book of This Century

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.

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THE O. E. LIBRARY CRITIC

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BY

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IS PENOLOGY WORTH TEACHING?

I wonder what you would think should a hospital be established the head of which is selected because of services he has rendered to some public official in getting votes, and who might be a newspaper editor, a lawyer, a clergyman, a cattle dealer or just a bum politician, but one who is wholly innocent of any knowledge of medicine. Suppose that the nurses were selected for their ability to knock down refractory patients, that patients who object to taking their medicine were beaten up, thrown into a dark closet in the cellar for days or months and not allowed to communicate with their friends, and that the whole staff operated on the idea that illness is devilishness and must be treated by harsh discipline without regard to what causes it.

We do not, and never did, select ship captains who are innocent of any knowledge of navigation other than that gained in a newspaper office or in directing ward politics, simply because we should lose our lives and our cargoes, and the ship as well. For the same reason we do not place a plumber in charge of the engine of a limited express. It has long been recognized that institutions for healing the sick must not only be equipped from cellar to roof for this purpose, but that the staff must consist of persons trained for this especial form of work.

And yet we find the strange anomaly that penal institutions, which are hospitals for moral derelicts, which are charged with the building over of broken souls, and with turning them out as well patched up for service in the world as the nature of their wounds permits, are as a rule conducted by persons who have gained whatever knowledge they have, and as regards the chief officials it is precious little, in precisely the same way that one might get a knowledge of surgery by starting in with a carving knife, backed up by experience in an abattoir.

We need not be in the least surprised at this. People will not stand for that which threatens their lives or their purses in a manner so obvious that it cannot escape their attention.

It is thoughtlessness, not stupidity or pure cussedness, which causes the public to permit prisons to be managed by unskilled persons, or by those whose knowledge has been picked up haphazard, but who lack the training which would enable them not only to take a broad view of their duties, but to act as real experts. The criminal is regarded with dread and detestation, as social refuse, but few look on him as something to be worked over into a valuable asset for society. They do not realize that they are actually losing money by not utilizing him, and so it happens that they allow their prisons to be managed by anybody who has the pull to get the job.

This is not a wholesale condemnation. Nobody can deny that we have some competent wardens, who are using ability, intelligence and sympathy in doing their work. Most of these have worked their way up and acquired their education in the school of experience.

Even if the prisons were wholly divorced from politics it would be difficult to fill the positions in the same way that hospital staffs and college professorships are recruited, because of the lack of trained material, and of the means of training it. Penology is just as broad a subject as medicine, and demands as broad a training. It covers everything from psychology, a knowledge of law, a deep understanding of human nature, to a grasp of the business details such as are required of a manager of a factory which is run for profit. While such knowledge may be more or less perfectly picked up in the school of experience this means time wasted, mistakes made, men ruined and needless tax bills. This has been recognized by our more liberal reformers and feeble attempts have been made to offer courses in penology and allied subjects for those who would take up prison administration as a career. I have in mind only two such efforts. Some six or seven years ago Columbia University in New York offered an extension course in penology conducted by one of our well-known penologists, in which, if I remember rightly, he was the sole instructor. This course appears to be no longer offered. This year the Pennsylvania Committee on Penal Affairs has offered a course under the direction of Dr. George W. Kirchwey, consisting of about sixteen weeks of class-work, five hours per week, followed by three weeks of observation and field work in institutions. The courses announced were in penal administration, methods of social adjustment of individuals, and problems of human behavior, in which Dr. Kirchwey was to be aided by two instructors.

I have not heard with what success this effort met, and this is not a criticism of the scheme, but it is obvious that it is but a beginning. Let us remember that penology is something distinct from criminology as well as from criminal jurisprudence. For the entire field let us suggest the tentative term "criminalistics." What would a complete training in

this subject embody? Here is a partial list of subjects, wide enough to admit of specialization, and other topics might be added:

The study of the criminal as a type.

Domestic, social and industrial conditions leading to crime.

Physiological and pathological conditions leading to crime.

Alcoholism and the drug habit as factors.

Crime and heredity.

Ethical codes of criminals. Unbiased comparison of the motives of criminals and non-criminals.

Criminal law and procedure. Evidence. The jury system. The public defender.

Detection of crime.

Normal and abnormal psychology. The psychopathic clinic.

The police and their methods, actual and ideal.

Juvenile courts. Probation. Parole. Indeterminate sentence.

History of penal systems.

Present prison systems, including receiving stations, reformatories, jails, workhouses, penitentiaries, penal colonies, prison farms, the cottage system.

Foreign penal systems.

Honor systems and self-governing systems.

Capital punishment and life sentence.

Prison construction. Cell and dormitory systems.

Sanitary matters relating to the housing, feeding and care of the health of prisoners. Medical practice as related to prisons. Recreation and physical exercise.

Discipline and punishment. Control of intercourse with the public, through the mails or visits.

Aspects of prison labor and idleness. Industries which can be economically established in prisons. The disposal of the products. Relations of prison labor to free labor. Paid prison labor *vs.* prison slave labor.

Co-ordination of penal institutions for educational and technical efficiency.

Status of the families of convicts.

The education of the convict, both elementary and technical, with a view to his reclamation. The prison as a school for crime. Mental and moral effects of isolation.

Religious training of prisoners.

Prisoners' Aid Societies and other methods for providing them with employment after discharge.

Training of practical workers, scientific investigators and public lecturers and instructors.

Plainly enough it would be beyond the power of any one, two, or three instructors to conduct such a course, no matter how learned they might be. The proper place for such a school of "criminalistics," would be in one or more of our larger universities, where the professional material in the form of instructors in law, psychology, ethics, sociology and other branches are already to be found, so that with but few exceptions, the force of instructors would not have to be assembled anew, and where some of the topics could be covered by lecturers brought from without. This would simplify the problem, which would consist largely in coordinating the staff already at hand. Further the proximity of penal and reformatory institutions serving for observation would be essential.

Considering the enormous sums spent in the suppression

of crime and in the bungling administration of penal institutions, it might be well worth the while of some state to make an appropriation to a state or other university for the maintenance of such a school.

There is no reason why penology should not ultimately offer a good career. There are perhaps as many jails and prisons as colleges. Sooner or later it must come to be recognized that these require just as careful and scientific administration as do hospitals and educational institutions. Further than that, there are the outside bodies, prison commissions, boards of trustees, or of inspectors, which should consist of persons having some training in penology. At present most of our legislative bodies are prone to enact ill-advised penal laws, thanks to their entire ignorance of the subject and of what has been done elsewhere. Ultimately, perhaps, we shall have a profession of penal engineering. In any event, progress must begin with better education.

Literature on Criminal Topics

We have prepared a brief catalog of some of the best books relating to penology, criminology and allied topics, which is divided into two sections, (a), books for the general reader, and (b), books for students. These books can be obtained either from your public library or from us. The list will be sent to anybody on receipt of a stamp. We strongly urge those of our members who are corresponding with prisoners to inform themselves on these interesting subjects.

We have also many copies of newspapers and magazines published in prisons and edited by prisoners, and shall be pleased to send some of these to any applicant on receipt of postage.

The Ideal Devachan—A Reply to Our Cynic

Note. See letter of J— G— in *Critic* of July 2d.

April 20, 1924

Mr. J— G—

Dear Cynic:—

I sympathize with you in your difficulties about Devachan. Much as I should enjoy a state of existence where everything is to my liking, I have no desire to have it at the cost of being deluded. To my mind there is something morally incongruous and ignoble in a seeker after reality being compelled to submit to a condition which can only be designated as gross self-deception, however pleasing it may be. I have my day dreams, plenty of them, grossly extravagant, too, but it is but for relaxation, as I might read a novel. I weave pleasant fictions in which I am a participator. But if I caught myself accepting even a small part of them as real I should think it time to consult an alienist. So, having speculated on this matter of the illusory nature of Devachan, I have come to certain conclusions which I beg of you to consider as merely tentative hypotheses having no weight other than my humble opinion.

If we can accept what the books say, Devachan is a condition where ideals and desires, at least the best of them, are realized. It is a release from the strenuous conditions of earth life, designed partly as a reward for good karma, partly as a recompense for undeserved suffering, partly just as a rest and refreshment. There can be no question that the Mahatmas tell us that it is a state of delightful Maya, a dream, an illusion, and that we are not conscious of dreaming and believe it to be true.

Now if you do not like this, you can either reject what the Mahatmas say and take up with some other theory, of which there are several, or you can cast about for some way of making it more according to your desires and at the same time possible of realization. At the start you must remember that people are pleased by giving them what they like and want, but that this must be something which is feasible. You cannot really demand—to limit myself to your chosen case—to have your wife, or your mother-in-law, whom you generously include, in Devachan with you from the moment you get there. These good people have their own karma to work out, suttee is not practicable here, and quite likely they have many a year more to spend on earth. Your very insistence on having them with you from the start leaves but one possibility; you must dream them. It is not always feasible to give people what they want in paradise, but it is always feasible to let them dream they have it.

I have no desire to discuss the question whether all is Maya here, as you aver your friends tell you. But you must face this fact. If people are not self-deceived, it is not because they don't want to be. You have but to study human kind to see that only a vanishingly small part of the human race cares for reality or truth as such. What most people desire is gratification on a higher or lower level as the case may be. Their so-called ideals are not ideals of truth, but ideals of gratification. Heaven, for such people, is not a state where they shall have perfect truth, freed from all taint of error and illusion; it is a state where they shall receive a maximum of enjoyment. Even the better-minded and more sincere are not free from this. Have you ever noticed how much easier it is to accept a pleasant untruth than an unpleasant truth, say a truth which upsets previous conceptions? And have you not observed how many will accept on faith that which is palpably absurd because the process of thinking for themselves requires an effort? All people then, with a few exceptions, seek gratification and release from effort and pain; reality and truth are no more to them than to the ostrich which sticks its head in the sand to escape that which it dreads.

Devachan is not intended for discipline; that is the function of earth life. We are on earth largely for the purpose of learning to distinguish the real from the unreal. It is largely because we have not fully mastered this task that the moment we relax our efforts, if we make them, we relapse into delusions. It is, as you say, not the fault of the gods that we are deceived; it is our own fault. And we simply carry this tendency to self-deception over into Devachan with us; we are then released for the time being from the checks which hold us up if we give way too fully. Hence the illusory nature of Devachan.

The wishes of the great mass of the human race are therefore spontaneously cared for by this illusory heaven. *But*, there are a few, like yourself, whose ideal is to get the truth, the real. Here and there are those who, like Huxley, would "prefer a hell of honest men to a heaven of angelic shams." These have just as much right to have their ideal realized in Devachan as those of the common herd; these in proportion as they have loved truth and reality on earth, will be prepared to find truth and reality in the Devachanic life. Their ideals will be realized even as are those of the others.

Will these be punished by being deluded? Will they not rather find, in a different way, as much gratification as the others? I think so. Let us consider the single case you have alluded to, and which enters prominently into most discussions of the problem of Devachan—the matter of association with those we have loved. You may, perhaps, have had the great good fortune to have been deeply attached to some one human being above all others. In proportion as your love has been selfless, in the measure that it has been free from the desire to own, to monopolize, to get something in return, what you have really done is to perceive the beautiful inner Self, the soul, of another fellow being. All souls are inherently beautiful and lovable, no matter how much they may be eclipsed by the veil of flesh. In this there is no illusion; on the contrary it is

probably the nearest approach to reality that any of us can have. But even in this case you have probably yielded to a great illusion. You have deluded yourself into thinking that this one person is the only one in the whole world suited for you, that it must be she or nothing. Your common-sense and observation should tell you that beautiful as is the loyalty of one soul to another, there must be thousands of other egos walking the earth today in physical bodies, any one of whom, did chance permit, you would find equally lovable; lovable in a different way, perhaps, for there are as many different varieties and shades of love as there are different souls, up to the limit of your power to experience them.

Remember that Devachan is filled with egos; we are told that there are many more there than in the flesh. Remember what I told you last time, that we shall see these far more truly when they and we are free from the obstacles presented and caused by the personality, and you should understand that you will not, even if you are not a victim of mayavic devachanic dreams, be wanting in glorious companionship. You will have your desire gratified to the fullest extent by having the real soul to deal with. I may not enter further into this, except to remind you of the famous reply of Christ: "In heaven they neither marry nor are given in marriage." That means, not that heaven is devoid of love, but that love cannot be made into a monopoly. It is rather as Browning's *Pompilia* expressed it:

Be as the angels, who, apart,
Know themselves into one, are found at length
Married, but married never, no, nor give
In marriage; they are man and wife at once
When the true time is.

If you insist on the monopoly, if you persist in the delusion that there is but one soul for you, and no other, if you deliberately close your eyes to the beauty of *all* other souls, you will be gratified, no doubt, but it will be a dream, at least for the time being. But who, with the opportunity of sitting down to such a glorious feast would be rude enough to demand that he be served with his favorite dish at the first course?

This will perhaps be shocking to those who look on love as a matter of loyalty to one individual exclusively. I hope I may not be misunderstood. This is a beautiful and noble sentiment, and one necessary in our present stage of existence. But remember this. With primitive man, all are enemies, or at least distrust each other. Only in the narrow circle of the family, or at best of the tribe, can harmony prevail, while that which we understand as love has no existence. In our more advanced stage, we are friendly, or at least civil, with nearly all, while that which we call love has developed in special cases. Carry this idea further. Believing that evolution is towards a state of ever-increasing perception of reality, believing that the real ego is something of transcendent beauty and loveliness, I can but think that we tend towards a condition where that which we call love—in its best sense—will be the universal relation, whatever special affinities may still exist between certain souls. That is my picture of the Devachan which is in store for those who earnestly, here and now, strive after the REAL, regardless of the desire for mere gratification.

Briefly, then, I think that we are building the foundation of our devachanic life here and now; that the illusions spoken of are not imposed on us, but follow logically from our own attitude; that no god deceives us, but we ourselves, and that the same will be true in Devachan, and that in proportion as we seek the real and the beautiful in others now, to that degree we shall find them hereafter. The solution of the problem lies with you. This will at least give you something to think over.

Cordially yours,

EDITOR OF THE CRITIC

At the Periscope

T. S. Notes from Canada. Mr. Albert E. S. Smythe has been reelected General Secretary of the Canadian Section, T. S., together with an executive a majority of whom stand for Blavatsky Theosophy.

In the large Vancouver Lodge there was recently a ruction between the Besantite majority and the Blavatskyite minority. The Besantites decided to secede from the Canadian Section and to attach the Lodge directly to Adyar. As there was a dispute over the ownership of the lodge's property, the matter was referred to Mrs. Besant, who ruled that the charter belonged to the minority loyal to the Section, and that with it should go all of the goods and chattels of the Lodge. The majority has therefore formed the Hermes Lodge and will get its spiritual milk direct from the Adyar cow. The remainder of the Vancouver Lodge members, loyal to the Section, has joined forces with the Julian Lodge of the same city and will operate under the old charter of the Vancouver Lodge. The Brotherhood Lodge of Victoria and the Annie Besant Lodge of Hamilton have also withdrawn from the Section and attached themselves to Adyar. They are said to consist exclusively of members of the Liberal Catholic Church. These secessions are said to be engineered by the E. S., which is the tool of Mrs. Besant, and it can hardly be questioned that they are brought about by her connivance, as the majority of the Section do not take kindly to Leadbeater and his fraudulent church. *The Canadian Theosophist*, the official organ of the Section, is doing fine work in bringing *The Mahatma Letters* before its readers, and is the only official organ in the T. S. which stands up for H. P. B. We wonder why Mrs. Besant does not scalp the editor, who is outspoken enough at times, but by the use of a little judicious flattering of the Lady of Adyar he manages to retain what hair nature has left him. But clearly an underhand effort is being made to rescue the faithful from his malign influence.

Rochester Lodge Goes Out. We are advised that the Rochester (N.Y.) Lodge, T. S., has left the Theosophical Society and expects to affiliate with the United Lodge of Theosophists.

The Blavatsky Association Dumps "Theosophy." The Blavatsky Association, lately founded in London, has for its object the study of the teachings of H. P. Blavatsky. Incidentally it excludes from its membership all Blavatsky students who belong to other theosophical societies (see *CRUIK*, April 9th). That is funny enough, but now we learn from an account of the Association written by one of its leading members and published in *The Buddhist Chronicle* (Colombo) of March 23d, that "The Association has decided to discontinue the use of the term 'Theosophy,' because, since the death of H. P. Blavatsky—and even in the original Society—it has become associated with very much that is not merely foreign to the teaching and ideals which she put forward, but actually the direct opposite, both in teaching and practice." Presumably the preparation of expurgated editions of the works of H. P. B. will be undertaken, especially of *The Key to Theosophy*, with the offensive word omitted, and the elimination of other tainted words will follow, and there are plenty of them, until the poor "Old Lady," should she attend one of its meetings—which, of course she could not do, having been a member of the T. S. herself—would not know where she "was at." To us it seems that the attempt of the Blavatsky Association to cast off the soiled garment instead of sending it to the laundry will only result in indecent exposure of its own spiritual nakedness. The attempt to divorce H. P. Blavatsky from the word "Theosophy" will be watched with breathless interest, but what other designation to use? When Rudolf Steiner fell out with Annie Adyar he started a new society to teach "Anthroposophy." We modestly suggest that the Blavatsky Association call its Besantotomized brand of the Ancient Wisdom "Blavatskyosophy." We wish the new Association all success, but fear it is starting out towards an early grave, thanks to the too liberal use of purgatives and disinfectants.

Back to Blavatsky!—The Magazine "Theosophy"

Important for members of the United Lodge of Theosophists and all students of H. P. Blavatsky. We have for loaning a complete set of bound volumes of the invaluable magazine *Theosophy*, published by the United Lodge of Theosophists, vols. 1-11. These will be loaned to any responsible student in the United States or Canada, one volume at a time, on receipt of the usual deposit of two dollars, to cover postage and costs.

The Servant—by Charles Lazenby

This book, by Charles Lazenby, the well-known lecturer on *The Secret Doctrine*, presents the ideal of the way of service in simple, untechnical language, suited both for theosophists and others. It has had a better sale than any other book of the kind, excepting "At the Feet of the Master," and without intending to reflect on the latter, I consider it distinctly more helpful in important respects, one of which is that it appeals directly to the intuition of the individual, without any of the mechanism of personality worship which mars many such books. Almost every one getting one copy comes back for more. Paper, fifty cents.

Some Recent Books

Offered by the O. E. LIBRARY.

- Barker, A. Trevor—The Mahatma Letters to A. P. Sinnett, \$7.50.
The most important theosophical book of this century.
- Blavatsky, H. P.—Open Letter to the Archbishop of Canterbury, paper, 12 cents. Reprint from *Lucifer*, 1887.
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- Das, Bhagavan—The Science of the Emotions, new rev. and enlarged ed., \$2.75.
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- Server—Meditations on "At the Feet of the Master," new ed., bds., 65 cents.
- Smythe, Albert A. E.—The Garden of the Sun; poems by the present General Secretary of the Canadian Section, T. S. Bds. \$1.75

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- Sturge, M. C.—Theosophy and Christianity, 35 cents.
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- Leo, Alan—Large Astrological Text Books, as follows, each \$3.65 (new \$5.25):
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- Bailey, E. H.—Rationale of Astrology (old series manuals), new, 25 cents.
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SOME DIFFICULTIES OF A PRISON CORRESPONDENCE BUREAU

The following fragments of history may be of interest to some of our newer members who do not know the difficulties we have to contend with.

Several years ago the warden of a certain California prison in which we had a large number of correspondents wrote to us, charging us with conducting a matrimonial and general flirtation bureau. This was based upon some objectionable letters written by prisoners and intercepted by the censor, and which he was good enough to forward to us. Fortunately we keep very careful records which are preserved indefinitely and it was found that none of these prisoners nor persons addressed were on our lists, and we were therefore in no way responsible for the correspondence either directly or indirectly. We made the proper representations to the warden, but from that day to this no inmate of that institution has been allowed to write to us.

In June, 1917, there was a serious riot in the Illinois State Prison at Joliet. Up to that time we had had many correspondents among the inmates. Shortly before the riot and during the investigation following it a large number of letters were seized, not a few of which were more or less silly or otherwise objectionable in character. The acting warden, who was himself largely responsible for the riot through his tactless treatment of the prisoners, and who needed a scapegoat, turned some of the letters over to the Chicago newspapers, together with one or two written by myself, and insinuated that we were responsible for the whole batch. A careful investigation of these published letters, so far as their source or destination could be determined, proved that not one of the writers or addressees was in any way connected with us; further, in an interview with one of our members the officials had to confess that they had no evidence whatever implicating us. Nevertheless, from that day to this no inmate of that prison has been allowed to write to us or to any of our members, irrespective of whether they were men or women.

In the following month one Burdette G. Lewis, Commissioner of Correction for New York City, intercepted a correspondence which had been going on between an inmate of one of the New York City prisons and a fourteen year old country girl. Without giving us an opportunity to investigate our records this gentleman, if such he may be called, summoned the reporters and through the Associated Press caused it to be published in every large newspaper from Maine to California that one Stokes, of Washington, D. C., was "procuring"—a rather nasty word—young girls for convicts. One large daily of the Hearst group ran a quarter page article in large type for several days, mentioning the editor of the CRITIC by name as being deliberately and intentionally engaged in procuring the downfall of young girls, and promised to repeat it periodically, which it would doubtless have done had it not been stopped by threats of legal action. Indignation over the matter waxed so that a resolution was introduced into Congress calling for an investigation of the LEAGUE, and in fact such an investigation was quietly made by the Department of Justice of our activities in the Federal penitentiaries, which resulted in our complete exoneration and the continuance of our work. Then it transpired that neither the New York prisoner nor the fourteen year old girl had any connection with us, the prisoner having seen the girl's name in some paper.

Did Lewis retract his statement? By no means. Like persons of his type he got all the publicity out of it he could, posing as a protector of youth and morals. But from that day no inmate of that prison has been allowed to communicate with us.

Still later, after we had for a long time been carrying on our work in the Oklahoma State Penitentiary with the approval of the then warden, who had actually written us a highly commendatory letter, a new warden got the notion that we were running a matrimonial bureau, and despite our requests for evidence, which were ignored, no inmate has since been allowed to communicate with us.

The latest addition to the list of official idiots is in the notorious Western State Penitentiary at Pittsburgh in which in recent times we had had a goodly number of correspondents. Suddenly prisoners were forbidden to write to us on the pretext that we were engaged in a matrimonial enterprise, the official responsible, whoever he may be, showing the lofty height of his intelligence by assuming that our matrimonial proposition included assigning male correspondents to male prisoners! What more ridiculous notion could be conceived than that if we were really conducting such a bureau we would seek, of all places, clients in a prison, or that in the furtherance of our aims we would try to marry men to men?

In fact, this is in all probability a mere pretext for annoying the inmates, if it is not a sign of the cerebral vacuity of the officials who could easily, had they been so disposed, have satisfied themselves of the baselessness of their charge. The Western State Penitentiary has been the scene of two serious riots in recent years, one of which resulted in the destruction by fire of a large part of the plant, and the more recent one in dynamiting the gates and the killing of guards. Yet we have yet to hear of any investigation of the disturbing conditions other than those conducted by officials whose interest it was to shield themselves and to cast all the responsibility upon the inmates. The recent investigation of the Eastern State Penitentiary by a committee headed by Dr. Ellen C. Potter, a state official, and its whitewashing by this committee (see this CRITIC) does not hold out any great hope of reform in the Western Penitentiary. Needless suppression of inmates in such an innocent occupation as correspondence with people charitably inclined, without definite evidence that the privilege is being abused, is not calculated to pacify the victims, and an underground letter recently received gives indication of a spirit of dissatisfaction and resentment which might flame forth at any time, quite apart from the grave charges of immorality which it contains. I do not think it necessary to publish this letter, but it will be made proper use of.

I have told these stories with the view of giving our members some idea of the difficulties with which we have to contend. As an offset I may mention that one of the large penitentiaries, in which we have several hundred members, seemingly does not censor the letters written to us, and depends on our using our own common-sense and judgment regarding them, a confidence which, I think, the inmates who have been disposed to abuse the privilege know that we are doing our best to deserve.

Whitewashing the Eastern State Penitentiary

The May Philadelphia Grand Jury, after looking into affairs in the Eastern State Penitentiary, and finding evidences of brutality, recommended to Governor Pinchot that an investigation be made, and this was accordingly ordered, and a committee of five, headed by Dr. Ellen C. Potter, State Secretary of Welfare, was appointed. This committee has now finished its investigation and if one can judge from Dr. Potter's statements, published in the Philadelphia *Public Ledger* of June 27th, nothing is wrong. Dr. Potter interrogated 116 prisoners, including all of those who had made charges before the Grand Jury. The Grand Jury had recommended the immediate dismissal of Deputy Warden Smith. Dr. Potter regards him as an efficient and impartial official, but lacking in "imagination," whatever that may be, and suggests that he be patched out with an additional official specially equipped with more of this valuable attribute.

How does it happen that the Grand Jury and Dr. Potter arrived at

diametrically opposite conclusions? That would be hard to say, but it must be remembered that the Grand Jury represents the people, while Dr. Potter represents officialdom. It is interesting to note that Mr. Thomas Mott Osborne, in the interview referred to in the *CRRIC* of July 2d, says that he believes the charges of brutality to be true and that "such things are to be expected in any prison conducted on the old familiar lines of terrorism and suppression." Speaking of the late outbreak in the Western State Penitentiary in Pittsburgh, of which he had inside information in advance, which the authorities refused to believe, Mr. Osborne says: "Dr. Ellen C. Potter, secretary of the Department of Welfare, was present on the stage when I recited the facts. I regretted to hear that subsequently she stated that had she known I was going to talk about the Western Penitentiary affair she would not have been present. Her remark indicated a disposition to shut her eyes to vital facts."

Probably after Dr. Potter's whitewashing report, Mr. Osborne will be less inclined than ever to think that women can conduct a satisfactory prison investigation. Be that as it may, it should be obvious that no official of a department having the least responsibility for prison management should be entrusted with an investigation which, if conducted impartially, might prove that the department had been derelict in its duty. We have witnessed enough nonsense of this sort in Pennsylvania in the face of serious charges, and Dr. Potter's disinclination to hear facts about the Western State Penitentiary should prove it. To dismiss charges on the ground that they were made by former drug addicts and traffickers in drugs who had been deprived of their privileges is farcical. On the same ground any charge could be waived aside with the excuse that it came from a disgruntled criminal. It is hazardous enough for a prisoner to make complaints when he has not been guaranteed, not alone promised, immunity from subsequent persecution, and it is a bit too much to expect those who themselves have no cause for complaint to come forward and risk their future safety by testifying in behalf of others.

Congress of the American Prison Association

The fifty-fourth annual congress of the American Prison Association will be held in Salt Lake City, August 15th to 22d. Those of our readers who find it possible should make a point of attending. Further information from the General Secretary, 135 East Fifteenth Street, New York City.

The Master K. H., Then—and Now

One of the letters of the Master K. H. to Mr. Snett, written in 1881, contains these words (*Mahatma Letters*, page 57):

Therefore it is neither nature nor an imaginary Deity that has to be blamed, but human nature made vile by *selfishness*. Think well over these few words; work out every cause of evil you can think of and trace it to its origin and you will have solved *one-third* of the problem of evil. And now, after making due allowance for evils that are natural and cannot be avoided,—and so few are they that I challenge the whole host of Western metaphysicians to call them evils or to trace them directly to an independent cause—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. Ignorance created Gods and cunning took advantage of opportunity. . . .

In another letter, written in 1884 to Pandit Pran Nath (*Letters from the Masters of the Wisdom*, page 31), he says:

The process of self-purification is not the work of a moment, nor of a few months but of years—nay extending over a series of lives. The later a man begins the living of a higher life, the longer must be his period of probation for he has to undo the effects of a long number of years spent in objects diametrically opposed to the real goal.

Everywhere in *The Mahatma Letters* we find the Master K. H. stating most positively that the action of karma cannot be changed or thwarted even by the Mahatmas. On page 206 of *The Mahatma Letters* he says to Sinnett:

Especiallly have you to bear in mind that the slightest *cause* produced however unconsciously, and with whatever motive, cannot be unmade, or its effects crossed in their progress—by millions of Gods, demons, and men combined.

These would seem to be fairly explicit statements, whether we agree with what is said or not. It is therefore decidedly interesting to read a letter published by Mrs. Besant in her super-private E. S. organ, *The Disciple*, Vol. V, No. 1, August 1922, which purports to be a communication from the same Master K. H. to Mr. C. Jinarajadasa, and which has reference to the Liberal Catholic Church and to the disturbances caused by it and its high priest Leadbeater in the Australian Section T. S. The letter says:

You did well indeed to come thus to the rescue of our Australian brethren in time of need, and to assist in establishing for us in that Southern Land an additional centre which we can really use in place of that which has been poisoned by the enemies of Brotherhood. It is but natural that these adversaries should meet with rage and hatred a forward movement so important as our new Church, which expresses so much more precisely than the older churches the teaching of our Lord the Tathagata, and it is therefore necessary for us to have beside it a Lodge of our Theosophical Society which will work harmoniously with it in our common cause. The objects of the two organizations are identical though their appeal is made along different lines; no ounce of the force which we send along these two channels must be wasted in friction or opposition, but each movement must direct all its energies to the work that has to be done, endeavoring to keep the unity of the Spirit in the bond of peace, laboring joyously and lovingly along parallel lines, and taking full advantage of the wonderful outpouring of power which our princely Brother is now contributing through his Co-Masonic Brotherhood.

The earlier quotations are of undoubted authenticity. If this last and latest pronouncement is genuine, it must follow that the Master K. H. has entirely receded from his earlier position and is now endorsing what he designates as "our new Church." He has completely changed his mind and has concluded that after all a church may be "just the thing," a church run after the fashion, and with the dogmas of the Liberal Catholic Church.

Unquestionably a Mahatma is privileged to change his opinion of sacerdotalism and of churches in general, but is it in the least likely that in the course of forty years he should have abandoned the ancient doctrine of karma and should be found endorsing a church which denies it?

For what does this Liberal Catholic Church, "our new Church," teach? We have it in Father Leadbeater's own words that this church offers the absolution and remission of sins by an ordained priest. He tells us that he who sins produces "a twist in the ether" (*The Theosophist*, September 1917), and that while he cannot cope with this twist himself, it is within the power of a priest of his church to untwist the ether and to make the offender as good as new, and this is effected by a species of juggling with the ether, magic in fact, as Father Leadbeater calls it, and *black* magic, as it really is, because it enables the sinner to clean up his record without trouble and start sinning afresh, taking advantage of others, stealing, seducing women, or what not. And this, we are assured, is not

an insignificant dogma, but a cardinal doctrine of the church, the practice of which is an inducement to join it—sinners cleaned up and their karma set aside without charge. It is precisely by such claims that the churches of the past and present have brought on themselves the denunciation of the Master K. H. quoted above, and rightly. For centuries the Christian church has taught boldly the doctrine that one may sin up to the last day of his life and get off scot-free through an act of faith or through the assistance of a priest, yes, more, that he can sin as often as he wishes, be released in the same manner as before and go on sinning again, to be similarly relieved when his conscience or the fear of death gets the better of him. Nobody can deny that this is the fact. Is it any wonder then that the Master K. H. should have attributed to the church two-thirds of the evils from which our race suffers?

Is it really possible to assume that the Master should have changed from the view that "the process of self-purification is not the work of a moment, nor of a few months but of years" to the belief that it can be effected in a jiffy by a magical process? Is it to be supposed that he who said that no cause, however trivial, can be undone even by millions of Gods, can have come to think that it can be annulled in a moment by a priest in purple petticoats making gestures and talking sacerdotal jargon? I cannot think that Mahatmas are so fickle, whatever we common mortals may be.

And so I think that the purported letter of the Master K. H. published by Mrs. Besant is either the product of some crack-brained psychic, or, that it is a deliberate fraud, done by some person in order to put over this church of bastard bishops and sex-pervers on the Theosophical Society. I make no charge, but it smells exactly like the Right Reverend Leadbeater.

I am not reproaching the rank and file of the Liberal Catholic Church. People who are fond of ceremonial are likely to take it too seriously, to see in what is in reality opera a means of salvation. And it is likely enough that a sheepish individual may feel himself flattered by having some pompous individual in episcopal duds pronounce hocus-pocus over him and declare him duly appointed the successor and agent of Christ, with the power to forgive sins. The really responsible ones are those who put this fraud over on them. This is not the Theosophy of the Masters, and theosophists should know it.

The really great value of Theosophy to the Western world lies not so much in its philosophy of the origin and destiny of the Cosmos and of man; it lies in its absolute denial of any and all systems of forgiveness of sins and of vicarious atonement, in its insistence that the results of every act must be borne to the limit by the one committing it, that there is no possible way of escaping the results of one's evil deeds other than by living them down.

In view of the clear and emphatic statements of the Master K. H. on this point, what is to be thought of Annie Besant who, while professing to be a theosophist, while talking incessantly of the "blessed Masters," and lauding their messenger H. P. Blavatsky, insults them by lending her endorsement to a purported letter from one of them, supporting in the most unqualified terms a church which openly offers forgiveness of sin through a priest, and who further threatens with expulsion from her E. S., a professedly theosophical school, all who attack the dissemination of such cowardly and immoral ideas under the cloak of Theosophy? Mrs. Besant knows well enough what the Masters of forty years ago taught. She knows well enough what Leadbeater and his like are teaching today, and that they are flatly contradictory. To have repudiated the former and to have taken up with the latter would have been honest, whatever else one might think of it. But to pretend to accept both at the same time, to pretend that the Tathagata, the Lord Buddha, endorses such teachings as those of the Liberal Catholic Church, is pure hypocrisy, and any ordinarily well-read theosophist should be able to see it.

At the Periscope

Notes from the Antipodes. The Australian Section, T. S., seems to be in a bad way, having bitten off more than it can chew. Dr. Bean, for several years General Secretary, has been retired, leaving the financial affairs of the Section in a deplorable shape. The Morven Garden Theosophical School, the property of the Section, has gone to the bow-wows, leaving a debt of over \$26,000 in the shape of mortgages and otherwise, for which, according to the articles of incorporation, the Section can be levied upon, both as a whole and individually. It is said that Mrs. Besant has thrown Dr. Bean aside, after his having served as her tool in getting rid of Mr. Martyn and his colleagues, and that she has imported Mr. and Mrs. Josephine Ransom from London. Mr. Josephine Ransom is a Liberal Catholic priest and will doubtless be given a job, while Mrs. Ransom, who was editor of *Theosophy in the British Isles*, will be General Secretary at a salary officially reported as 350 pounds, or \$1,515 a year, not too much for the job, I should say. But with Mrs. Ransom, the Morven Garden School debt, the Balmoral Beach amphitheater, Leadbeater and a lot of L. C. C. priests and other parasites to support, the Section will find its hands full and its pockets empty. Mrs. Ransom, it is rumored, will be appointed Corresponding Secretary of the Australian E. S., which will leave Leadbeater more time to parade in his several uniforms, to dig into the akasha and to search the heavens for signs of the Coming Teacher.

If one can judge from the program of the Sydney Lodge, I. T. S., side issues seem to be taking a leading place. There are two classes in Theosophy, one elementary, the other in *The Secret Doctrine*. The other activities are mostly limited to new psychology (whatever that may be), to astrology, to numerology and to healing. One would expect that in a lodge of this size there would be classes in the *Bhagavad Gita*, in *The Voice of the Silence*, in *Light on the Path* and other topics distinctly related to Theosophy. Getting back to Theosophy is the sort of healing many theosophical lodges are most in need of today. At the same time training in scientific psychology and in the rudiments of the physical sciences would be an invaluable basis for studying Theosophy.

In *The Adyar Bulletin* for June, page 165, Mr. Jinarajadasa tells us that he attended the recent annual convention of the Australian Section, T. S. and that "at least one-half of the delegates and members present were members of the Liberal Catholic Church." We wonder what would have happened had someone quoted H. P. B.'s saying in *Isis Unveiled*, that "the apostolic succession is a gross and palpable fraud." Mr. J. presided at the convention, as he does at all conventions in every part of the world when it is physically possible to get there. One would think that a section, being autonomous, would want to run its business itself, and that it would look upon Mr. C. J.'s intrusion as a piece of Jinarajadasaic impertinence. But then one must not forget that the Besantine policy is to paralyze initiative. These people are so used to being led that they cannot conduct their own affairs.

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The Most Important Theosophical Book of This Century

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.

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A Study in Consciousness, \$1.40 (new, \$2.00).

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Man, Whence, How and Whither (with C. W. Leadbeater), \$2.80 (new, \$4.00).

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Divine Heritage of Man, 60 cents.